THE POSITION OF WOMEN IN THE VEDIC RITUAL.

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Prajñapatidehabhūtā Śaktir ādyā sanātana
Jañanātā kṣementkarī dādētu āriyam uttaman.
PREFACE

The subject of this Thesis was suggested by Dr. L. D. Barnett to Prof. R. L. Turner, and the work has been executed under the kind supervision of Mr. C. A. Rylands.

No pains have been spared to represent the position of women in Vedic Ritual in its true light; the rest remains with my readers.

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AN ABSTRACT OF THE THESIS.

THE POSITION OF WOMEN IN THE VEDIC RITUAL.

In this Thesis an attempt has been made to show that in Vedic Ritual women hold a no less honourable position than men. In the Introductory Chapter we see that women have the right to offer sacrifices, but whereas the maiden and the Brahmanavadi can offer in their own exclusive rights, the wife cannot do so. This limitation of the wife is counterbalanced by the fact that the husband also cannot offer sacrifices in his own exclusive right. In the second Chapter it is seen that the daughter has in no way a less honoured or responsible position than the son in the Vedic Ritual. The third Chapter shows that in the Vedic Ritual the wife holds as important a position as the husband - the limitations and facilities being always counterbalanced. The fourth Chapter shows the Mother as the highest Guru, and the rites performed by her and for her lead to the same conclusion. So the above conclusion has been reached.
INTRODUCTORY CHAPTER.
CHAPTER II.

THE DAUGHTER.
Atha Karmasu strīnām adhikāro vivicyate.
Female-right in Rituals.

The Supreme Soul created the first Woman for Love. As He found no delight without Her, He divided Himself into two equal halves; as Husband and Wife they became one and complete again and again.

From the beginning the Wife is thus the equal Half of her Husband.

The Husband hands over the dust of the foot-print of the cow to the Wife for the increase of her wealth as she is the half of His Self. In the Vājapeya Sacrifice he should address her for accompanying him in mounting the post for Heaven because of the same reason.

(1) BrhUpa., I,4,3; Cf.I7.
(3) ŠatBrāh., V, 2,1,10; p.434, Weber; Cf. also viii,7,2,3, p.690, Weber.
Yajñavalkya says the wife and the husband are each like half a shell. She completes him. They are one body.

In the Vedas, the Shaktitantras and the popular usage she is declared to be the half of her husband, sharing equally the religious merit or demerit.

The half of the body of her husband falls if she takes spirituous liquor.

(I) Bhûpan., I, 4, 3.
(3) Mana, iv, I64; ix, 45.
(4) Brh., XXV, 46; cf. the following verses; also XXIX.11.
(5) Vañôhs., XXI, 16; p. 232, l. 5. (Ass).
It is no wonder then that the Wife and the husband, from birth to birth, are reborn in the same yoni, be it human or some other. The Sruti says when the female half of Prajāpati became a cow, the male half became a bull; when the former became a mare, the latter became a stallion; when the former a she-ass, the latter a he-ass. As they are two equal halves, in some births the wife becomes the husband and in some others the husband becomes the wife. He who performs the cremation of his wife with the Agni hatra becomes the wife and his wife becomes the husband in the latter birth; if a respectable wife dies before the husband as a consequence of the insults done her by the latter she becomes the husband and he the wife for three lives to follow. King Puranajana was capable of transforming himself into Vaidarbhī by virtue of his deep devotion for his wife. The view of the wife and the husband being one Person and two equal halves with equal rights is also upheld by the principles laid in the Sraddha ceremonies, particularly the Sapindikarana.

(1) BrhUpan., I, 4, 4.
(2) GobhSmr., III, 13.
(3) BhāgPar., IV, 28, 22.
As against the above passages, Aitiseyana goes so far as to say that the woman, far from having equal right with man, has no right (Adhikāra) at all in sacrifices. The word "Svargakāmaḥ" in the Śruti "Darsāpūrṇamāsābhyaṃ svarga-kāmaḥ yajeta" is in the masculine; the woman is therefore excluded. Moreover, the wife is "Nirdhanaḥ: without any property"; so she cannot have any right over the sacrificial staff required for the proper performance of the sacrifice. The wife is herself a property as she is sold by the father and purchased by her husband. Whatever she may earn by means of spinning, etc., belongs to her husband; as she is dependent, she cannot independently work for herself and acquire property thereby. A property cannot be said to have possession of other property; so as she has no possession over the sacrificial materials, viz., the wheat, the rice, et al., she cannot have any right to offer sacrifice.


(2) "Tatra (Darsāpūrṇamāsādāt) yāgaṇipādakatvam Kartṛtvam, Phalabhoktrāya svāmitvam adhikāraḥ"—Madhavācārya.
The masculine gender in "Svargakāmāh" is not, however, Vivakṣita as it is generic, the Jāti (Nara) being indicated. It means "yāḥ svargakāmāh, sa yāgeta: one who aspires to Heaven should sacrifice". As the woman certainly hankers after the svarga, she is also entitled to offer the sacrifice.

According to Jaimini, the wife cannot be said to have no claim to property; she does not possess riches, as she does not want to; whenever necessary, she may claim her right of possession over property (Phalotsāhāvisēsāt tu). When she is married, she is assured that she will never be deprived of her common right in Dharma, Artha and Kāma. According to Yājñikādeva, she has certainly the right of possession over the property acquired by means of her personal labour and that awarded by her father, brother, etc; and particularly because the property earned by her husband is the common property of the wife also. It is not true that the wife is sold and purchased like a property. The selling of a daughter is severely condemned in the Brāhmanic Literature.

The passages, viz., "sātam adhiratham duhitrate dadyāt", "Ārsam Gomithunam", etc., which Aitisyāyana seems to refer

(1) Cf. Jaimini 6-I-7; Nyayamāṭā on Jaim. 6-I-6 ff.

(2) SāṅGŚ, I,14,16.

(3) VasāDhŚ, I,32; Cf. AswGŚ, I,6,1; BaudhDhŚ, I,20,4; etc.
to, do not really refer to the selling of the daughter or the purchase of the wife. The price of objects for sale always varies; it can never be permanently fixed, but in the passage mentioned above the price, if it be price at all, is always the same, be the girl qualified or unqualified, beautiful or unbeautiful. As regards the first passage, Gārgya Nārāyana says the direction would apply only in those cases where the girl has no brother. The second passage refers to a particular kind of marriage and can therefore never be a general rule. And so on. There are direct statements of the śruti to show that the wife has possession over property. By means of Love she offers the sacrifice; she has her prove in Love; by means of Love she takes possession of the wealth in her husband's house.

(1) Compare the Commentaries on KāṭśŚ, I, I, 7. For DhŚŚ, ĀpDhŚŚ, II, I4, 9; GauDhŚŚ, XVIII, 2I, etc.
Kātyāyana also says, "Strī ca avīsesaṭ: the woman also has the right to sacrifice because there is no particularisation". Karkācārya in commenting upon the Sūtra says "Svargakāmāh" in "Svargakāmo yajeta" is an Uddīśyaṇānāvīsesaṇa; and because of vidhiṣaṃsparsābhāva, the number and gender are not intended to be stressed here (avivākṣīta). Yājñikadeva also argues in the same way as Karka and comes to the same conclusion that the woman has Adhikāra in sacrifices. He gives an alternative explanation to say that Avīsesaṭ in Kātyāyana's Sūtra may mean "Svargakāmatvāvīsesaṭ: as there is no difference in hankering after the heaven, i.e. as both of them equally desire for heaven" — the conclusion being that the woman must have adhikāra in sacrifices.

(I) Srauta Sūtra, I, I, 7.
(2) For T., see p. 5, Chowkhāmba Edition.
(3) For the vivakṣa in the number and the gender, compare the dictum "Paśum ālabheta".
(4) p. 6, Weber's edition of KātŚŚ.
(5) Compare in this connection Jaimini's Sūtra "Phalotāhāvīsesaṭ".
The right of women to offer sacrifices for acquisition of religious merit is also established by the Sruti. "(He) initiates the Vajamāna with the girdle (Mokha), the wife with the tie of the yoke of a plough" "the wife in the iron", "the wife in the Gārpapatiya silently", etc., show what particular rites the wife has to observe and with what ends.

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(1) See our Section on the wife in the Dīkṣā.
(2) Patnī Lohe KātŚś 7, 2, 34.
(3) Patnī ca Gārpapatiya tuṣṭām, op. cit., 5, 5, 36.
The woman has the right to offer sacrifices, but can she offer in her exclusive personal right?

The maiden can do so. She walks round the sacred fire in the sākamādha for having a suitable husband. When the Phālagna Full-Moon enters uttarphālgānī she offers a furnished bed to a Brāhmaṇa for having a suitable husband. In the Horse Sacrifice she puts pearls into the mane of the horse. Vedavatī gives herself up to dreadful ascetic vows in the yearning for Nārāyana and in her later birth gets him. Sati, daughter of Dakṣa, undergoes penance to have Śiva; Nārada, instructed by Śiva, goes to Himavatpura and advises Haimavatī to worship Śiva. Rukmini worships Śaṅkunī in her maidenhood; Kṛṣṇa abducts her while she returns from her place of worship.

The Brahmāvādinīs who do not even marry for observing religious practices have certainly the right to offer the sacrifice.

The wife is not, however, entitled to do so. The wife and the husband are mutually dependent in sacrificial matters; in the same rite the husband is to perform some part, the wife the corresponding counterpart. Thus, in the Darsāpūrṇamāsā while she looks at the sacrificial ghee, he is required to tie the Veda. Now, if the wife or the husband intends to celebrate

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(1) For details; p. of this Thesis.
(2) Visāyu, XC, 7-8, UnavSamh., p.II5.
(4) Rāmāyaṇa, 7th Book (Uttarakanda), 17th Sarga.
(5) The Paurāṇic legend, as given in Kalikapurāṇa.
the sacrifice individually, the yāga cannot be properly performed as the absence of either of them would involve in the sacrifice an improper procedure. Neither the wife nor the husband may endeavour to have the other's part of the sacrifice performed by selecting a substitute. The establishment of the sacrifice reserves this power of selection; he may select as ṛtṛ, or Adhvaryu or any other person in connection with the sacrifice whomsoever he likes. But no selection in the case of the wife and the husband is possible. The husband is to be the Yajñāsvāmin while his wife the yajñāsvāmini. The dictum “Svargakāmo yajeta” also shows that the wife and the husband are to offer together. By saying “Agniśoma devatā” it is meant that both Agni and Soma are to be worshipped, but as their attribute godliness “Devatātva” is common, “Devatā” is purposely kept in the singular; Similarly, by saying “Svargakāmo yajeta” it is meant that both the wife and the husband are to offer the sacrifice together as their adhikāra is in common.

(1) *Kālaṃvinśāśūtra, Patyômaviniśūtra, yajñacakrapāyasa.*
See Pāṇini 4, I, 33 “Patyur ni iti yajñasanyøge”.

Kātaś, Sūtra 130, Chow. Ed., p.47. Not to speak of the life-time of the wife, even after her death the widower cannot appoint a substitute for her; for detailed information, Karka’s Commentary on the above.
Again, at the time of their marriage, their common possessor of property is declared. The expenses to be incurred in the sacrifice must be borne by both of them. In no circumstance is the husband or the wife entitled to divide property so the any occasion for celebrating a sacrifice separately should arise. There are also the śrutis directly saying that the wife should not be transgressed in right of Dharma, Artha and Kāma which cannot be overruled.

The śruti furnishes us copious evidence to show that the husband and the wife should sacrifice together. They sacrifice together and pray to their gods that they may, with their daughters and sons by their side, reach the full extent of life. They are one heart and soul to offer oblations to and worship their beneficent god Agni. They with uplifted ladle serve together their god Indra and the latter in his turn lays praiseworthy blessing upon them. They together pour their presents to Indra in order to win a stall of kine. They with their hearts knitted together with the thread of love wax old in their devotion to seek Agni. They of one accord press out and wash the Soma juice and invoke their god to approach them.

(1) RV. VIII, 31, 8.
(2) RV. I, 72, 5.
(3) RV. I, 83, 3.
(4) RV. I, 131, 5.
(5) RV. VIII, 43, 15.
(6)
The Sampatniya declares that the wife and the husband acquire religious merit in common and enjoy together undiminished light in Heaven. Kātyāyana also recognises their common acquirement of religious merit when he says, "Anucaritī vā phalādhikārād itarāsām; or only the attendants (are to be awarded as sacrificial fee in the Asvamedha after the Udavasānīya) as others (the wives and the maiden daughter) obtain religious merit." Karka says that as the wives cannot give the husband as sacrificial fee so the yajamāna also cannot give them; their possession and gift and acquirement of merit are in common and nobody is entitled to award the other.

When the match-makers came in to select a girl, they say expressly that the hand of the girl is sought by them for such and such of such and such Gotra in order that he may have children by her and offer sacrifices with her. Manu cites the opinion of the Veda that the religious rites are to be

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(I) MaitSāmh., I,4,3 (p.51,4); Cf. I,4,8 (p.56,10);
KāthSāmh., 5,4. (p.46); TaitBrāh., 3,7,5,II;
ĀpsŚ, 3,9,10, vol.I, p.159; MānsŚ, I,6,5,5.
(2) Kāt.Śr.S. 20.8.24: Udavasānīyante bhāryā dadati.
20.8.25: Kaurāṁ pālāgalin ca aśhvaryaye.
20.8.26: Anucaritī vā phalādhikārād itarāsām.
20.8.27: Anārabhyatvāc ca.
performed by the husband together with the wife. In commenting upon the Prājñapatiya form of marriage which ordains that the husband and the wife are to fulfill the Dharma together, Haradatta on Āśvōs points out that in all other forms of marriage too the Dharma is to be performed together, but here the particular stress is on the fact that in Prājñapatiya the Ārāma is to continue to the end of their life and no other Ārāma is to intervene. In enumerating the forty sacraments Gautama uses the following words instead of the word Vivāha or any of its synonyms: "The taking of a help-mate for the fulfilment of the religious duties". The word "Sahadharminī" is extremely significant in this connection.

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(1) IX,96; BandhDhs, I,7,15,10 and Govinda's commentary on the same.
(2) Cf. GauDhs IV,7; NarDhs, XII,40; MāṇDhs,III,50; Yājñ.,I,60. In connection with Brāhma form, ĀpDhs II, II,17.
(3) Trivandrum Ed., p.21, Sūtra I5.
(4) Yādyapy anyeṣv api vivāheaḥ sahadharmacaranaṁ asti, tathādy atra yāvajjīvanam sahadharmacaranaṁ eva na madhye Ārāmanāntaraprāptir iti viśeṣah.
(5) VIII,18.
Visnu says the wife should observe the same vows as her husband. Manu, Visnu, and the Brhadhrdharmapuranast have the same couplet saying that the wife should not perform sacrifices, observe vows and fast separately. They think her highest Vrata is to act unto his directions and she should not, therefore, observe vows, etc. (against his will).

Similarly, the husband too cannot perform any sacrifice or observe vows without the wife. In all the religious observances the wife sits to the right of her husband except in the consecration (abhisheka) and the washing of Brhamana's feet in which she remains to the left — says Bhatta Gopinatha. Katsyana says both the husband and the wife should sit to the west of the fire, the wife being to the

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right of the husband. According to Atri also the wife should be on the right of the husband in śrāddhas, Sacrifices and Marriage. Vyṛddhahārīta says the wife is the Mantra; so it is certain that as without the Mantra, so without the wife the sacrifice cannot be performed. Even after her death the husband is required to make an image of her with Kusās in order that he may offer in the fire raised from the previous fire with which she was cremated, the Agnihotra and Pancavajñānas as before. Sāyana in his Commentary on Ait. Brā. interprets the passage recommending the performance of Agnihotra by a widow in the above light and refers to the rule of three debts. Kātyāyana refers to the substitution of Svarnasīta by Rāma for his exiled Sītā and makes the rule that a widow should have his wife's substitute in order that he may perform the Vedic sacrifices. So, alive or dead, the wife is always with her husband during the performance of the sacrifices.

(1) SL. I 38, SmṛSam., p.15, 1.a.
(2) SmṛSam., p.325, sl.I5.
(3) Vyṛddhahārīta, XI, II5-II6, SmṛSam., p.349. Otherwise the husband is to become a monk or to marry again.
(5) Chandogaparāsīṣṭa, III,9.
The Padmapurāṇa (I) says the sacrifices of a person having no wife are useless. The wife is the highest Tīrtha and in the three worlds there is no other Dharma like her for the husband. Kṛkala, otherwise an ideal religious Personality, abused by Dharma (Religion Personified) as Nārādhamas (worst among men) and Caura (thief) because he was not accompanied by his wife Sukatā during the Śrāddha offered by him to his parents. The wife is the Svāmini (Mistress) of domestic Religion. Without her there can be no Dharma at all.

(1) Bhāmilchanda, p. 221, 1.11 f. "Nāsti bhūryāsaman Tīrthā
dharmasādhanaḥotave; ārṇusya tvam grhaṇaḥsya nānyo
dharmo jāgatāro ... ... . Ārṇasthāya ca dharmasya
bhūryā bhavati svāmini ... ... . taṃṇād bhūryām vinā dharma
purussasya na sidhyati".

Chapter 3.

The Daughter in Rituals.

The Daughter and the son hold equal position in the Samskāras in as much as the parents observe all the birth and after-birth Samskāras for her as for the son.

The Pumsavāna does not mean a rite for having a male child only, but a rite performed for having either a male child or a female as desired. According to the majority of Ritual Authorities, this rite is to be performed in each case of the wife's pregnancy, so that whenever the wife and the husband like to have a daughter, they may use an "Uma" (alteration in the Linga or other things as necessary), just as they have the option to choose whether they will have a "Vīryavat" child or otherwise. Both the Simantonnayana or the Pumsavāna are really Garbhāsamsākas, performed for removing the sin that might bring any evil to the embryo; so the Uma is not strictly necessary as the "Puma" in "Pumsavāna" means particular gender, the gender being aviveksita.

(1) ParGS, Bom.Ed., p.145 f; all commentators stick to the same principle; Samskarapaddhāti, p.31, 1.13; BaudGS, p.29.
(2) ParGS, op. cit., p.144, 1.7-8; for the tiha used in this connection, SamsRK, p.813, 1.34-35.
(3) e.g. ParGS, op. cit., p.144, 1.3, 1.16, 1.29, etc.; for the object see various Prayogas belonging to BYV: "Garbhāsamsāka bhavainonirvahanādvara", Samskarapaddhāti, p.41, 1.20; SamsRK, p.813, 1.21 f; BUV: ParGS, p.146, 1.7-8.
Nowhere in these Samskaras do the Sutrakaras intend to exclude the daughter by the use of the masculine gender. The "Pumstva" is everywhere "avivaksita" and wherever there is any particular rite to be observed for the daughter they say "so and so for the Kumari". The KathGS says "Putv jate kama dhiyate", by this Langaksi never means that "Kanyakam jatayam nama na dhiyate". The AsvGS makes the rule "Kumaram jatam pura anyair alambhat sarpimadhuni hiranyakika hiranyena prasayet". In commenting upon this, Haradatta says in these cites the Kumari also has the right as the gender is avivaksita. Similarly is to be explained "Jatam Kumaram abhimanyayat" in BaudhGS. It will be seen at the end of the section Baudhayana mentions "Ayugaksaram kumaryah" and immediately after that "Amusmyai svasti iti" By this Baudhayana certainly does not mean that the "Svasti" should not be uttered in case of the daughter. He simply reverts to his general way of statement by taking recourse to the "Avivaksita Pumstva" and finishes the section by making the rule that the rite Jatakarma should be finished with the utterance of "Svasti" for the child (both male and female).

(1) p.136, 1.24, ch.34, S.L.
(2) I, 13; Trivandrum Ed., p.60, 1.17-18.
(3) AsvGS, op.cit., p.61, l.1-2. "Lingasya avivaksitvat kumaryah api prapanoti". For his arguments: 1.2 f.
(4) II, 1.2; p.33, 1.3.
(6) Cf. in this connection Satyavrata as quoted in ParGS, p.150, 1.7, where evidently he means by "Putra" both son and daughter.
That the Pumstva in the Pumsavana is Avivakṣite is particularly seen in the fact that the V.V. schools do not, the Samkalpa, mention the Pumstva, but simply refer to warding off the sin bringing on evil to the progeny. The Maitṣas left out the rite altogether and most probably considers the Simantonnayana sufficient for averting all evil to the embryo caused by the sin of the father or the mother or both. In the previous ceremonies, viz., the Marriage and the Garbha and other rites, parents are found to cherish an ardent desire for having daughters; so it is quite inconsistent to think that the Pumsavana would mean a rite for having a male child alone.

(1) Parās, p.146, 1.7 f.
(2) The father and mother are, of course, one, and therefore the Samskara of the mother means the Samskara of the father too. cf. Kāthōs, p.130, 1.13-14; Manu II,27.
(3) The husband touches all the fingers of the wife except the thumb if he wants daughters only; only the thumb if sons; all the fingers if he wants both; he also shows the wife the Arundhati with the desire of having a daughter.
(4) Kāthōs, p.228,3.4 "Prajakamau samvisatah", etc.
(5) Kaṃya Sṛddha on the 2nd Tithi is performed for having a daughter. In the afternoon during the Darsapamamasa, the husband and the wife partake of the Anpavasathika (food to be taken after fast) for having excellent children (Praja);

Khaṇḍa II, 1.4-5; p.47; cf. also Comm., 1.11.
Just like the son, the daughter also keeps the lock of hair in the Cudakarana in accordance with the tradition of her father’s family. The Samavedic girl may dispense with it (sikha). The Vedic and Yajurvedic girls are to keep it always in a knot. As the sudra girl is to follow YV., she should keep the sikha always in a knot. Katyayana says that the sacred thread should always be worn and the hair should always be kept in a knot; whatever is done by a person not having the sacred thread worn the hair bound up is useless. These are Adhikara-Vidhis; so they apply in the case of women also.

According to certain authorities the Mantras should not be uttered during the performance of the Cudakarana and the previous Samskaras for the girl. But Gobhila shows that during the offering of the Homas in connection with these Rituals, Mantras must needs be uttered. The Samskaramayukha says in connection with Abhyudayika sraddha which forms a part of each of the Samskaras that the rite observed for the girl also should be accompanied with Mantras. The SamsMay. does not think the restriction of omitting Mantras during the performance of Samskaras for girls could by any means be general.

(2) The Trividyanityakarna gives the Mantra which the woman should every day recite during her Sikhatandhana.
(3) AsvGS, I,16,6; I,17,19. Rudraskanda on KadQS III,1,13, p.43; also I,17, p.44.
(4) GobhGS II,9,14; cf. p.562 of Madanaparijata.
(5) p.6 “Putrasyeti punstvam avivaksitam”, etc.
The Grhya Sutras say in connection with the Upanayana of the Brahmana "Astamavarse brahmanam upanayet" or "Saptamavarse brahmanasya upayanam" or "Garbhastame brahmanam upanayet" or exactly similar things meaning that the Brahmana should be initiated in the 7th or 8th year after he was conceived or born; they also make similar rules for the Ksatriyas and Vaisyas too — only extending the age limit for them. Here by Brahmana, Ksatriya and Vaisya the Sutrakaras mean that both the boy and the girl of those castes are to be initiated. As in the case of Svarga-kamah, so her also the Linga is avivakshita. By a mantra-sthana rule like this "Brahmano ne bantaavya; the brahmana should not be murdered", it is meant that the Brahman also should not be

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(I) AsvGŚ, I, I9, I, p.64, Bom.Ed.
(2) KathGŚ 41, I, p.159.
(3) VarGŚ V, p.4.
(5) See p.
murdered. Similarly, by saying "Maranadharma manayah: man is mortal", we mean that the woman is also mortal.

(I) Harita says women are of two types: those who speak about Brahma and those who soon become wives (i.e. those who not grow old in their parents' house). Of them, the first type has (right to) the Initiation, the establishment of fire, Vedic studies, and the observance of begging alms in their houses; the second are initiated and (soon after) married.

(2) Yama, as quoted in the Kurmapurana, says that in ancient times (as well as in his own time) the tying of the girdle is prescribed for girls; so also the teaching in the Vedas, and the utterance of the Savitri. Nobody else than her father, uncle or brother should teach her. The vow of begging alms is prescribed for her within (the limit of) her house. She should dispense with the deer-skin, the bark and the wearing of matted locks. Here Yama seems to refer to the existence of the custom not only in ancient times, but also in his own day, the construction being Purakalpe (yatha alisyata) tatha (adhinapi) isyate. The word "Tatha" is significantly put by

(2) Purakalpe Kumarinam maunyivandhanam isyate Adhyapanan ca vodanam savitrivacanan tatha. Pita pitruvo maha bhrata va nainam adhyapayet svaghe caiva kanyaya bhikscarya parah vidhiyate varjayed ajinan ciram jatadharanam eve ca
Yama, in way of a comparison between the old time and his own time. So he makes the rule for his own time that nobody other than the girl's father, uncle or brother should teach her, she should stay in her house only (and not elsewhere) and she should not wear deer-skin, bark and matted locks. If Yama had the intention to say that, unlike in ancient times, in his own time the girl should not be initiated, he would have said something like this:

"Purakalpa kumarinam meunajibandhanam isyate
Iha kelpe tu tasam na kuryan matiman kvacit".

As he continues with a series of verbs all in the present tense - two in Lat and the meaning in Lin, it is only reasonable to think that he prescribes the rules for his own days as was the case in ancient times too.

Without the upanayana nobody can be allowed to utter holy Mantras. But the woman is found to utter Mantras in various sacrifices, Grhya as well as Svanta. In the Sakamedha, the 3rd four-monthly sacrifice, the girl uses the Tryambaka Mantra. Natudhara in his commentary Vedadipa says that unmarried girls of the sacrificer should walk round the fire three times along with the other males, the sons of the sacrificer and others while uttering the Tryambaka Mantra for Tryambaka's blessing. According to the Satapatha Brahmana

(1) Vaj.Samh.III, 60 b.
(2) p.92, Weber's edition of the W.VV.
(3) II,6,2,13 f, p.197, Weber's edition; for Sayana, see op.cit., p.216.
the priests and the sacrificer go round the altar thrice from right to left - smiting the left thigh; but the maidens go from left to right - smiting the right thigh. While doing so the maidens utter the Mantra, "We worship Tryambaka, the fragrant bestower of husbands. Even as a gourd is severed from its stem, so may I be severed from this world, not from thence". Katyayana says, "Kumaryas ca uttarena ubhayat patikama bhagakama va; the unmarried girls(of the sacrificer) too with the latter in both of the directions these directions (pitrvaddevavaca parikramane: in going round both in the direction of the Manes, i.e. the left, and in the direction of the gods, i.e. the right) either with the object of having husbands or fortune". Yajnikadeva in the Paddhati says, "Vacanat kumarya api Mantvapathah; the maidens also is also to utter the Mantra as it is so proscribed". Satyasadha also says that if the daughter of the sacrificer is willing to have husband, she should take the reverse course(to that taken by the males) with the Tryambaka Mantra.

(1) They want to be severed from this world i.e. their father house and be permanent in their husband's family. cf. Mahidhara also. They like to leave their father's Gotra as we
(3) The former one i.e. Vaj.Sam.III 60 a being used by the ma
(4) p.536, Weber's Ed., of V.YV.
(5) Srauta Sutra 5.5, p.489, vol.II.
(6) The B.YV. schools have a different reading "urvarukam iva bandhanan arystor muksyat va patch"
In the Varunapraghasas, the 2nd four-monthly sacrifice, after Havis is placed on the North and South Altars, the Pratiprasthata - while leading her to the fire for the Karambhapatra Homa - asks the wife if she has any lover or lovers. After her declaration she utters the Mantra "Praghasthinavamahe Marutah, etc.: we invoke the Maruts the voracious consumers", etc. Then either the wife or the wife and husband both lift up the Karambha vessels on the winnowing baskets, place them on the head and offer oblations in the Daksinagni with the Mantra "Yad grame, etc.: which in the village, etc". On her way back, the wife recites the Mantra "Akram karma, etc.: having performed the work".

(1) For details and references, see our section on "The Wife in the Caturmasya Sacrifice".
(3) Vaj.Samh. III,45.
In the Agnistoma too, the wife, entering by the south door, anoints the axles of the Somacart with the remnant of the Havis left after the Savitri-Homa with the utterance of the Mantra "Deva, Srutau, etc."

In the next chapter will be seen innumerable such instances where the wife or wives are using Mantras. (I)

The Skandapurana says that the wife should sacrifice with the Mantras in the rituals in accordance with the regulations; so, in the funeral rite too, she, according to the sacred law, is entitled to utter the sacred Mantras. The (2) Keladarsa, as quoted in the Sraddhamayukha, quotes the following lines from the same Skanda to show that women are not entitled to utter the Mantras in the funeral and sraddha rites:

"Sarvabhave striyah kuryuh svabharmnam amantrakam; in the absence of all others, the "Striyah" should offer to their "Bharts" without Mantra."

Unfortunately we could not find out the line in the Calcutta edition of the Skanda purana. The line, however, occurs in the Markandeya purana. We read herein like this:

(1) Vaj.Samh. 5,17. The Mantra has, however, variant readings in the different Samhitas and Sutras. Cf. Mait.Samh. I,2,9; Kath.Samh. II,10; Sat.Br.III,5,3.13-14; Man.Sr.2.2.2.15
Kat.S. 6,3.32.
(2) Vol.IV, p.2326; also quoted in Sraddhamayukha, p.22.
(3) p. 22, I.24-25.
(4) Dr. K.M. Banerjee's Ed. in the Bib.Ind., p.189.
B: Svivabhava striyah kuryah svabharmnam amantrakam
tad abhavo ca nrapatih karayed akutumbinam
c. Tejjatiyair namih samyak dahadyah sakalah kriyah
and then after a few lines -
i. Patratraye pretapratram arghan caiva prasesayat ye saman
iti japam sesam purvavad acaret Strinam apy evam evaita
okoddistam udahrtam
j. mrtahani yatharyayam nrnam yadved ihoditam.

But Raghunandana takes the stanzas in the following order
a, b, i, j, to run concurrently and argues that "apy ev
in i. means "amantrakam" as in c. and so "strinam mantra-
ushedhopi tattampradanasraddha eve avagamyate: the
prohibition (of the use) of Mantra applies to those cases on
where the women offer the Sraddha". We cannot find out in
any of the printed editions or manuscripts available in the
India Office Library the order followed by Raghunandana.
Moreover, the word "Striyah" in line a does not mean "Wife",
but any and every woman maintained by the deceased. In the
Sraddhaviveka, after enumerating the long list of the
sraddhadhikaris, the author says "Tad abhavo yathakathancit
parigghitah striyah: these failing, any and every woman take
hold of by any means would do". These are the women meant
in line. "a" above and not the wife. The claim of the wife
(Patni) to perform the Funeral and Sraddha for her husband

(I) Sraddhatattva, p.
follows immediately after the son, i.e. the son failing, the wife is to do so. Sankha, Kṛtyayana, Sraddhaviveka, Sraddhamayukha, Sraddhakṣṇyakaumudī and all other authorities are unanimous on the point. So by "Sarvabhava striyah kuryah" the wife can by no means be meant. The words "apy evam" in line 1, in the order as we find mean that the Mantras "Yē samana", etc. are to be uttered and that the rites following should be the same as mentioned before. The Kalpataru says that "Strinam apy evam, etc" mean "Yadṛṣṭena sambandhena pitṛvyatvadina purusenaṃ ekadasahadisraddham, tadṛṣṭenaiva sambandhena strinam etat kartavyam iti". Here it is evident that the women also utter the Mantra in the Sraddha. After having said that the Ekoddista and Sapindikarana should be offered with Mantras, Yajnavalkya says "This Sapindikaran as well as Ekoddista should be offered to the woman also". Yajnavalukya has suggested no distinction whatsoever. The Chandogaparīṣīsthī also says that the Sapindikarana of the mother is said to be observed with the grand-mother (on the father's side) in accordance with the rites as mentioned. Here also no distinction whatsoever is suggested. The Sraddhakṣṇyakaumudī also comments on the couplet "Strinam amantrakam sraddham, etc." thus: "Strinam amantrakam sraddha iti vacanat strinam sakalasraddha eva sakalamantrapatho nast vadarānti. Tan mandan vacanasya amulatvat sakalasangrahavesya-ārātāvatu.", etc. Here he thinks the couplet "strinam

(2) "Matuh sapindikaranaṃ pitamahya sahoditam yathoktanaiva kalpena", etc.
(3) p.377, l.14 — 78, l.16.
sraddham amantra kam, etc. is baseless (an interpolation) and is not found in all the Samgrahas and so the view that the woman is not entitled to perform the Sraddha with Mantra is not tenable. The Brahmapurana also says distinctly that the women should offer the Sraddha with Mantras.

Sankha says that the daughter too after her Samakara should, like the boy observe the Asauca, perform the funeral rite, offer Pinda and celebrate the Ekoddista for her father. Here too no distinction has been suggested and accordingly the Mantras are to be uttered by the daughter too.

The reason why the "Striyah" in line 2 above who are really "Yatha kathancit parighitah striyah" in the language of the Sraddhavivekakara should not utter the Mantras is, therefore not that the woman, because of her sex, is not entitled to utter the Mantra in the Sraddha, but because those women anyhow picked out in the absence of all others need not utter the Mantras. The woman anyhow picked out for the performance of the Sraddha will perform the Sraddha anyhow; nobody would like them to perform the Sraddhas in all the ceremonious details. If the Mantras are cut out, the Homas are also necessarily cut out and the ceremonies too become reduced by almost two-thirds. This is the reason why these "Yathakathu parighitah striyah" should not utter the Mantras.

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(I) "Strhibhisca avaravarnais ca sraddham vipranusasanaat.
Mantravad vidhipurvan tu vahnipakavivarjitaam".

(2) Dahita putravat kuryat malapitros tu yas samakrta
Asanam udakam pindam ekaddistam sada tayoh.

as quoted in Sraddhamayukha, p.25; the Sraddhakriyakaumudi puts the verse under the name of Bharadvaja.
The Nrsimhatapanyopanisad says "Savitrim pranavam yagu's stristidrayor necchanti: (some) do not recommend (the utterance of) the savitri, pranava and yagus for the woman and the sudra". Baudhayana says, "Amantra hi striyo matah: some say, women are not entitled to utter the Mantra."

The words "Na icchanti", and "Matah" in the above texts show that the authorities themselves do not think that women are not entitled to utter the mantras though there are a few schools who think otherwise. Moreover, the Sutrapramana cannot be reckoned as valid against the Sutrapramana. Thus, Vedavyasa says, "Sruti smrtipuranam virodho yatra disyate. Tatra arantam pramanam syat tayor dvaldhe smrtir vara: where sruti, smrti and Purana differ (i opinion), the sruti should be considered as the authority; or the (latter two) Smrti precedes (over the Purana). So, the schools whom Baudhayana mentions need not be taken into serious consideration. The opinion of the school quoted by the Nrsimhatapanyopanisad is to be ignored not only because the upanisad itself considers it ignorable, but also because the opinion of the majority should prevail when the authorities differ among themselves. Our copious smrti evidence shows that the opinion of the opponent school cannot prevail.

(1) p.10 of Anandasrama Edition (vol.50), l.6-7.
(2) Smrt.Sam., p.357, l.7 (verse 4).
In the Pitripitram and other Sraiddhas, the middler
Findsa given to the Pitra is to be eaten by the Pitri. The
husband gives her the Pinda saying that he is giving her for
drinking the juice of the annual herbs growing in vaters and
she should become pregnant with a human embryo. The wife
also eats the Pinda with the Mantra, "May the ancestors give
me an embryo, a male one with a garland of lotuses. Just as
here the male is". If the householder has many wives, he
divides the Pinda amongst them all and all of them should eat
their respective portion along with the utterance of the said
Mantra. The Vaishnavatas as mentioned in the Saksaratartha
aca says this eating of the Pinda should be a regular affair
as the word "Kama: Desire" is not mentioned by the Sutrakara,
[...], as it does not depend upon the willingness of the husband
and the wife.

(1) See Saksaratarthata, p. 983, 2.0 f.
(2) Sruddhanjaya, p.37.
(3) If there were 6 Pindas, the wife should eat both the
Middle: Pindasatke madhyamayar dvaya prasanta; Sruddhanjaya
p. 37, 1.
(4) If the wife, however, is in her course, or has not yet
passed the period of impurity caused by childbirth, she should
not eat it. Andradatta says the wife who has not as yet
menstruated or has passed the stage of menstruation or is
pregnant should not also eat this. For other details, see p.
of this Thesis.
(5) p. 983, 2.15.
According to him, therefore, the utterance of this Mantra is not an occasional but a regular (unless for the reasons mentioned in N.2) Adhikara of the wife; if the eating of the Pinda is regular (nitya) Adhikara, the utterance of the Mantra must also be her regular Adhikara during the observance of all the sraddhas. It does not seem, however, that the eating of the Rimjhim Middle Pinda or both the Pindas is Nitya. The Sraddhamayukha says it is only Kanyya and not Nitya. Manu uses the word "Satarthini: desirous of a son" while prescribing the eating of the Pinda by the wife. Dvaranabhatta in the Sraddhakanda says "Sati putrarthitvo: if she desires a son", the wife should eat the Pinda. Yama also says "Putrak Patri: the wife desirous of a son" should do so. The Vayupurana puts the word "Prajarthini: hankering after a son as an adjective to the wife and mentions the Mantrapratika "Adhatta pitaro garbham" which it assures is "Santansvardhan (capable of) increasing (the number of) sons". Anyhow, the fact remains that whenever the wife eats the Middle Pinda, she as a rule utters the Mantra. It is her Adhikara and no authority has ever intended to deprive her of this.

(1) Madhyamapindaprasanam kovalam kanyam ova na nityam.
(2) p. 402.
Asvâlayana says in his Grihya Sutra that from the time of marriage onwards the householder himself, the wife, the son, the unmarried girl, or a disciple, should offer regular oblations to the Grihya fire. Gargya Narayana and Haradatta also cite the opinion of some schools according to whom the wife and the unmarried daughter are entitled to offer the Homa without any reservation. Khadira says, "Some say the wife should sacrifice; the wife is the house and the fire belongs to the house." (3) Gobhila also says the wife should solemnly offer the morning and evening oblations in the domestic fire for the same reason.

According to the Prayogaratna, too, the wife, the unmarried daughter, the son, or the disciple, should offer the sacrifice following the order as mentioned here. The Sartyarthasâra also holds that the sacrifice offered by the wife, the daughters, etc., is to be considered just the same as offered by the sacrifice though the wife and the daughter should offer without the Paryusana (bodhrinking). So the wife and the unmarried daughter are entitled to offer Homa along with the utterance of the Mantres unquestionably, together with the Om at the beginning and end of each Mantra.

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(1) 1.3.1.
(2) p. 53, 1.3 Bombay Ed. of Asvâras.
(3) p. 53, 1.31, Trivandrum Ed. of Asvâras.
(4) 1.5, 17-18, p. 40.
(5) 1.5, 15, p. 95, Bib Ind.
(7) Bhairava hutan yas ca hutan svayam eka tu; p. 94, Ass. vol. 7.
(8) Upodghata, p. 47, 1.12-13 "Sarvanantreśv adar ante ca pranavo vaktavyah".
Tarkalankara in his Commentary on Gobhile, however, thinks that the wife should be given, on this account, so much education as would suffice for this, because "without study she cannot sacrifice, nor does the Sutra say that she should offer silently". Anyway, this much confession is sufficient to show that the wife is entitled to the upanayana so that she may be entitled to read at all, not to speak of uttering the Vedic Mantras.

(2) Caraskara says that the wife should, if she is desirous of conception, offer the first oblation in the evening as well as morning along with the utterance of the prescribed Mantra wherein she should utter the "Svaha" again. All the

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(1) I, 5, 15, p.93, l.10 f.
(2) ParGS., I, 9, 3-5, p.11, Bom.Ed.
(3) This "Again" means that she should first offer the oblation with the Mantra "Agniya svaha Prayapataye svaha" in the evening and "Suryaya svaha prajapataye svaha" in the morning, and then another oblation with this Mantra together with "Svaha".
commentators, Karka, Jayarama, Harihara, Gadhahara and Visvanatha agree to say that the wife should worship the fire with the first oblation in the morning as well as in the evening with the above Mantra. The Mantra prescribed for her is a Homamantra ending with "Svaha; Hail"; as she is to offer the first oblation with this it is she who is to utter the Pranava also. Without the upanayana, the wife can never do so.

(I) For the Commentaries, see p. 110 f. of the Bombay Ed. of Paraskara: Karka, 1.30-31, p.110; Jayarama, 1.3-4, p.III; Harihara, 1.34 f.: Atu purvam garbhakama ity asya ko'vathah? kim nityayor dvayor ahutych prathema purvasabdena vivaksita, uta tabhyam purva purvam hotavyap anyaywa. Kim tavat praptam anaywa iti, Manventarana devatantararhomadhanat mantrasya devatayas ca gunatvena karmabhadakatvat"; Gadhahara, 1.6 f., p.III4; Karka Visvanatha, 1.9 f., p.III5.
Asvalayana in connection with his section on Namakarana says:

1. Nama ca asmai dadyuh
2. Ghosavad ady antar antastham adhinstharartam dvyaаксaram
3. Caturaksaram va
4. Dvyaksaram pratisthakames caturaksaram brahmavarsakamah
5. Yugmani tu sva pumsam
6. Ayujani strinam
7. Abhiyadniyan ca samikseta tan matapitaran vidyatam a upanayanat.

In the commentary upon the Sutra marked 5 by us, Haradatta says that because of the mention of "Eva" and "Tu" in the Sutra all that is said in the above Sutras (2-4) is not proper and it follows that the names for males should consist of even syllables. The names of females should consist of uneven syllables. Asvalayana thus finishes what he has to say about the Samvyavatariaka nama and proceeds, without making any more distinction, to say about the abhivadaniya nama of the child (male and female). "(He) should find out a name to be used

(2) Samvyavaharikam nama krtva abhivadaniyan ca karyam ity abhivadaniyan ca, etc.; Gargyakarayana, p. 56.
Evam tavat samvyavahararthasya namnayah karana nuktam. Atha abhivadaniyasya namnayah karana aha: abhivadaniyan ca etc., Haradatta, p. 63.
(by the child) at the time of the "Abhivadana" (during upanayana); the parents should keep the name concealed (to themselves) till the child's Initiation, 

(2) Kumarila Bhatta also holds the same view when he says "Nama abhivedaniyam tu pitor hrdya upanitaah": But the name for the child's abhivadana the parents should keep secret till the upanayana. This abhivadaniya name for the girl has no meaning if the girl is not allowed to bow down to the Guru during her upanayana.

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(1) Asvalayana does not repeat this rule in the section on Upanayana as this rule has been mentioned here.

(2) See Narayana and Haradatta, p. 56 and 68 respectively. Their interpretation completely agrees with our translation.


( ) This view of Asvalayana is corroborated by the Nan68, I, XVII, p. 63, 1.I-4, Baroda Ed.; cf. Asvalayana, op. cit., I.14-I5.
(I) Gobhila says expressly that the bride should be Yajnopavitini when the bridegroom leads her to the altar. "Pravrtam yajnopavitim abhyudarayan japet Somo'dadat (2) gandharvaya iti:

Leading her forward who is clothed in the proper way and wears the sacrificial cord (over the left shoulder), he should murmer the verse "Soma gave her to the Gandharva, etc." Pravṛta here means evidently Pra Pṛukṣeṇa avṛtā veṣaparihitā and yajnopavitini yajnopavitavisistā, i.e., she who has worn the dress properly and the sacred thread.

In the Adhikara Sutra, Gobhila himself as well as Katyayana say that one must always wear the sacred thread. So the repetition of yajnopavita here means that for ceremonial purpose the bride should change her former yajnopavita and wear a new one.

(1) 2, I, 19.
(2) Rv. X. 85. 41. AV. XIV. 2. 4.
(3) Gobhds.;I,1,2,p.8; Karmapradipa, p.II. I.1.
Candracanta Tarkalarka, however, thinks otherwise. He gives us two alternative explanations. Firstly, he says the word yajnopavitini in the passage means "Yajnopavitini, yajnopavitavatktottariya: The bride is pravrtta krtottariya. How is she Pravrtta? Like a yajnopavitini, like one who has worn the upper garment in the form of a sacred thread". Secondly, "Pravrtta" means "Prakarana accheditam smrtuyuktartiyay parihtadharayavasanam" and "yajnopavitini" means "Yajnopavitavatparihiittottarvasanam", i.e. the bride who has worn her lower garments in the manner prescribed in the Smrti and worn her upper garments in the fashion of a yajnopavita. The learned commentator also says the word yajnopavita may be used in the sense of the uttartiya for showing which way the uttartiya is to be worn. These explanations are not tenable.

(1) For the Text, see Coblcs., Bib.Ind., p.308.
Tarkalankara quotes the Smrti to show how the bride should be properly dressed. "She should not show the navel, the virtuous wife should wear the clothes down to the heels and should not keep the breasts uncovered". According to his second explanation "Pravrta" means "she who has worn the lower garments" and "Yajnopavita" means "she who has worn the upper garment in the form of a sacred thread". The explanation that he gives does not follow the direction he mentions. If "Pravrta" does not mean "One wearing both upper and lower garment" but "One wearing the lower garment" only, the breasts remain uncovered. The uttariya vasana used in the form of a sacred thread cannot cover her breasts.

(1) For the right manner of wearing the yajnopavita, see Karmapradipah, Ch. I, verse 2:

Trivrd urdhavrtam karyam tartutrayam adhovrtam
Trivrttancepavitaena syat tasyaiho granthhir isyate.
The commentator in commenting upon Gobha I, I, 2, says: "Tad idam yajnasutradhaya uttariyan ca khalya haka matrasesaatuay vidhihitam vinyasasvasesas tu - uttariyasye yajnasutrasyaspi tatra tatra tattadvayad avayantavyah. Th pair of sacred threads and the upper garment are here meant as a rule as requisite for every ritual; but the particular manner of wearing it - as of the upper garment so of the sacred thread - is to be known from those particular passages in those particular places. For this reason the word yajnopavita cannot be used in the sense of the uttariya. (1)

There is the Sauri:-

"Yajnopavita dye dharya Srautasmartasah karmasu
Trityan ca uttariyatham vastralabhane tad isyate:
Two sacred threads are to be worn in the Srauta and Smarta sacrifices; a third one also should be worn for an upper garment; this is prescribed if a cloth is not available. If it is said that a third sacred thread is to be used if an uttariya is not available. If the uttariya is not wanting, third thread is not to be used."

Here the word yajnopavita is not certainly used in the sense of uttariya, but it is said yajnopavita is to be substituted for the uttariya. A substitute for a thing can never be the thing itself. Nor is it reasonable to think that because two different things are worn in the same manner, Gobha has used one word for the other. Why should he? The uttariya is as well known as the yajnopavita. What reason is there that the word uttariya would be dropped at will and the word 'yajnopavita' be substituted for it?

The learned commentator quotes in p.65 the Nizamaparsh.(1) "Yasasa yajnopavitani karute, tadabhave tvrta sutrom" in which, he thinks, the word "yajnopavita" means uttariya. To follow the commentator, the sacrificer is to wear three upper garments which is nowhere prescribed in the Ritual Literature. Again, three uttariyas to be made out of a cloth is an anomaly, for, in order to wear it properly, one is to wear cloth rounded nine times on one's shoulder sideways. Two, and sometimes three of these, are to be worn. Nobody wants the sacrificer to carry a heap of clothes round about him. The real meaning of the passage is what is expressed in the couplet quoted above. The cloth, not a sacred thread but an accompaniment of the two threads normally used, is considered as making the number of threads as three. We come across similar use in the following passage: "Yajamarapancama Rtvivedam bhakseyanti: the priests with yajamana as the fifth drink the Ida". Here, too, similarly, the "upavitam" means the two upavites with the garment as the third, i.e. the "upavitani" three in number together with the garment which is not a upavita as in the above case the yajamara is not a priest. Si it is here by no means said, as our commentator thinks, that the yajnopavita is uttariya.

(1) See KarmaKP, F.56.

(2) Very frequently used in the S'Ss; also cf. uses like Vedan adhyapayam asa mahabharatapancaman.
In the Adhikara Sutra to be observed in all the rites, (I) Gobhila says, "Yajnopavitina acantodakena kṛtyam: the ceremony should be performed by one wearing the sacrificial thread on his left shoulder and having sipped water". In our Chapter I, we have shown that women have Adhikara in the sacrifices. If the woman be not yajnovitini, how can she perform the sacrifice properly?

Even in modern usage there is some relic of the woman's wearing the upavita. Now-a-days the bride is made to wear during the marriage the sacred thread of the bridegroom. This is a stri-acara. Women, owing to their conservative nature, always stick to things of time immemorial. Apastamba and others pay their due respect to these stri-acaras when they recommend them to be observed as other prescribed rules. (3)

(I) I.I. 2. also cf. Gobhila, 2.
(2) ApDhs., 2. II. 29. II-12.
(3) Buckle, Fraser's Magazine, April, 1858; Mason, Women in Primitive Culture, p. 272.
(4) ApGS., 2, I5; here he recommends that the ceremonies that are required by custom should be learnt from women; cf. ApDhs., II, 6, I5, 9; II, II, 29, II-12; AsvGS., I, I4, 3; etc.
So it is certain that by yajnopavitini Gobhilā means a bride who has worn the sacrificial thread and not one who has worn the upper garment in the form of a yajnopavita. Gobhilā here means that the bride should be properly dressed with th Adharīza and uttariya and should wear a pair of new yajnopavitas; then the husband should lead her, hand in hand to the marriage altar, while uttering the Mantra, "Soma gave to Gandharva". Though in the Adhikara Sutra it has been mad a general rule that the yajnopavita should be always worn while sacrificing, the repetition of yajnopavita would mean that a pair of new yajnopavitas are to be worn here.

(I) Whenever the word yajnopavita is repeated in the Sutras there is always a special sense behind it; see Sridatta, Śanaprakarana in Acaradarsa, P.22, a-b. "Yajnopavititi", etc. Harihara, Śanaprakāra-bhasya (Benares Edition of ParGS, pp.553-559): "Katyayana-smrter", etc.
Katyayana says in the Karmapradipa that in accordance with the seniority in caste and among those of the same cast and also in accordance with seniority in age, the honest wife should separately churn the fire. In churning the fire the husband should not appoint a sudra wife, nor an uncontrollable one; nor one having coitus with another person. Last of all the strongest of them all who is the best of them all as it were and best of all those initiated (i.e. the most learned of them all) should churn the fire with all her heart's content. This shows that upanayana was a condition, not only necessary, but essential, for having preferential treatment in the religious, and consequently, in household affairs too.

In the Ramayana Queen Kausatya and in the Mahabharata Savitri and Amba offer oblations with Mantras

(1) I, 6, 6 ff, Bib. Ind., vol. I, p. II4, 1 ff.
(2) Upetanan ca anyatama, op. cit., p. II5, 1.2.
(3) II, 20, 14 ff.
(4) S., III, 296; A., V. 186.
(I) The Sraddhanjari says in a sraddha to be performed by a widow, she should use an upper garment as (the third) sacred thread hanging over her right shoulder, and should herself (2) offer to her husband, father-in-law, etc., sambatsarika or other sraddhas. When she performs an Ekoddista (for a son, daughter, etc.) she should herself do all the initial ceremonial necessaries up to the Samkalpa and may then give permission to a priest to perform the sraddha on her behalf. During the procedure when the priest hangs the sacred thread on the right shoulder, she is to do so at the same time, when

(I) p. II7.

(2) Svabhartinpratitribhyan svapitrabhyanas tathaiva ca Vidhava karayec chraddham yathacakalam atandrita: Smritisamuccaya; also quoted sraddhanjari, p.II5.

(3) Kuncid brahmanam rtviktena parikalpya tam bruyat "Mama ajnaya tvam idam amukasraddhakhyam karma kuru iti. She may herself perform it if she likes," see 1.
he hangs it on the left, she also does so. Even when she gives a priest permission to perform the rite for her, she is to be a pracinavitini or yajnopavitini along with the priest in course of the ceremony. No wonder she will be yajnopavitini or pracinavitini in course of herself performing the rite. This also shows the importance of the araddhakatri's wearing sacred thread. If she is not entitled to have the upanayana and wear sacred thread at other times, she cannot be a yajnopavitini or pracinavitini during the sacrifice.

(Rtvikakarmakale tadya jnopavititve mujastra'pi
yajnopavitita kartavya. Tad pracinavititve taya pracinavitita kartavya.)
In his section on the Strī-Samkāra in Madanaparijāta, Madana Pal quotes Katyāyana to show that if any Samkāra before the upanayana is left unobserved, it should be performed with Homa. If the time for upanayana expires, according to Madana, the Vratyāstoma and other expiations are to be observed. As Madana deals with these things in his section on Strī-Samkāra, it is clear that women are entitled to the upanayana.

The brilliant record of their Vedic education also shows that the women are entitled to the upanayana rite. The Rgveda furnishes us with a long list of Brahmavadinis. According to the Brhadāvatā, they form three groups: (1) those that praised the deities; they are all, most strictly speaking, Vedic seers; (2) those who conversed with seers and deities; (3) those who sang of the evolutionary forms of self; these latter two groups may also be called seers in that the hymns or the Rcs were revealed through them. In

(I) p. 362, Bib. Ind.
(2) Katyāyana Samhitā, p. 330.
(3) Compare Arsanukramanī, X. 102; Brhadāvatā, II, 84.
the first group are Ghosa, Godha, Visavara, Apata, 
upanisad, nisad, Brahmajaya named Juhu, sister of 
Agastya, and Aditi. Indrani, Indramata, 
Sarana, Ramana, Urvasi, Lopamudra, Nadi, 
Yami and Sasvati Nari form the second group. Sri, 
Laksa, Sarparajni, Vac, Sraddha, Medha, 
Daksina, Ratri, and Surya Savitri come within the 
third group.

(1) RV. X. 39, 40. (2) X. 184. 6, 7. 
(3) VII. 31. (4) VIII. 91. 
(5) and (6) Seers of the Khila beginning Be Dharayanta.
madhuno ghratasya, etc.

(7) X. 109; Cf. Arsa., X. 31.
(8) X. 60. 6; Cf. Arsa., X. 24.
(9) Some Res of IV. 18.
(10) X. 86 (several stanzas) and I45.
(11) X. 153; Cf. Arsa., X. 72.
(12) Several Res of X. 108.
(13) I. 126. 7.
(14) Several stanzas of X. 95.
(15) I. 179. 1, 2.
(16) Several Res of III, 53.
(17) X. 10 and 154.
(18) VIII, I. 34; Cf. Sarvanukramani on RV. VIII, I.
(19) Supposed seer of Khila after V. 87 (Srisukta).
(20) Seer of Khila below VII, 51.
(21) X, 89.
(22) X, 123.
(23) X, 151.
(24) Medhasukta, Khila after X, 151.
(26) X, 127.
(27) X, 85.
Yajnavalkya takes pride in teaching his wives Gargi and Maitreyi the most abstruse philosophical doctrine of Soul. Gargi Vacaknavi is venerated as the champion of all the learned Brahmanas present in the court of Janaka to ask Yajnavalkya, the most learned sage of his age, several questions in order to ascertain if they should debate with Yajnavalkya or not. This time she asks him two questions which he manages to answer. On a subsequent occasion she takes up the question of the old water cosmology. Yajnavalkya is, however, cornered - so much so that he begins to curse her. Uma Haimavati tells Agni and Vayu of the one Supreme Soul. The AV. in extolling the Brahmacarya says that by

(4) Talavakaryra Upanisad, IV,1 f.
Vedic studentship a girl a young husband. The Vedic literature contains a long list of the names of Female Teachers of Philosophy and Ritual. Sangs and Asvds mentions the names of Barge Vashaknavi, Vadava Prathithayi and Sulebha Maitreyi in the list of the Rsis. The Aitareya and Kausitaki Brahmanas quote the authoritative opinion of a "Kumari Gandharva Grhita: maiden seized by a Gandharva" that the Agnihotra Ritual which was once performed on both days is now performed on alternate days only. Patancala Kapya's wife and daughter are also Gandharva grhitas. Students from all over the country visited them for knowledge Kapya himself learnt many things from them. The extensive use of metonymies also may partly be due to the wide

(1) Av. XI. 5, 10.
(2) IV. 10.
(3) III. 4, 4.
(4) V. 29.
(5) II, 9.
reputation of the learning of the mothers, of some of whom are most probably Teachers. Katyayana and Bhattoji Disaksit recognise the established position and honour of women teachers, the former in his Sutra (Va. 2477) "Acaryad anatvaca" and the latter in his Commentary "Matulopaddhyayayor amva", etc. Because of the honour shown to the learned woman, the parents perform some special ceremonial for having a "Pandita duhita: learned daughter". They boil rice mixed with sesasum, eat it with butter and make themselves worthy of giving birth to a learned daughter. Atroyi goes from North India to the South to learn the Vedas from Agastya and others.

(2) The Mahanirvanatantra remarks that the daughter should be brought up with as much care and given as much education as the son. Udbhaya Bharati mediates in the controversy between her husband Madana Mis'ra and Sankaracarya who represent the Vedic Learning in their age.

(1) Balamandara, vol.I, p.379-80; for Bal. itself, p.379, 1.31 f = 80, 1.9 f.
(2) Brh. Up. VI. 4. 17.
(3) Bhavabhati, Uttaracarita, Canto II.

"Asminevea agastyapramukha pradeso bhuyamsa udgithavidavasenti
Tosam adhigantum nigamanntavidyam Valmikipramukhah iha paryatami."

(4) Kanyapyeva evam palaniya siksamya ca ahaytnatam.
(5) Most probably because of her vast learning she is also known as "Suraswati".
In the Ritual women have a recognised position for their songs and aptitude in music. Most probably, these were part of their Samavedic Learning. Women are more willing to have singers than Brahmavadins. Women love men who can sing. In the Mahāvratas, wives sing and play various sorts of instruments. The SatSS mentions in this connection the name of the following instruments, viz. Apaghatalika, Talukvina, Kandavina, Pichora, and Aitavakapisisna; the SanSS, Ghatakarkari, Avaghatarika, Kandavina, Pichora, etc.; the LatSS also gives a similar list. The Alīṣaṇā simply refers to the fact, but does not give any detail. According to Latyayana the wives should sit to the west of the Udgatr and each wife should alternatively play two lutes. They must not play the Ghatārī slowly. As every part of the Ritual must be perfectly performed, it is sure that the wives must have been, at least, some of them, expert musicians and singers.

(1) Sarasvatyanuvaka 20, KathGS, Appendix, IV, p. 303.
(2) TaitSambh. VI, I, 6, 5; MaitSambh. III, 7, 3, etc.; SatBrabIII, 2, 4, 6.
(3) XVI, 6, 21, vol. VI, p. 382.
(4) XVII, 3, 12; for the way how to play these instruments, see the following Sutras; also Lat., IV, 6 f.
(5) IV, 2, 1-8.
(6) V. I. 5.
(7) LatSS., IV, 2, 5.
(8) LāṃSS., op. cit., Sutra 17.
In one Pravadenakarma mentioned in the Var\(\text{\&}\)s, in connection with the marriage ceremony the face of the bride is anointed with hands smeared with chee for making her dear to her husband, brother-in-law and others, and then she plays the various instruments and drums which have been consecrated beforehand for the purpose; she prays to the Dundubhi and Gomukha for excellent children and particularly for charming daughters who, growing up under the same roof and friendly with Indrani, would play together, and also to Prajapati for children and welfare.

No better honour could be done to the Learning of Women than by depicting the Deity of Learning as a Goddess. Vac and Saraswati represent the highest recognition and respect the Hindu Sages could ever show to women.

From our above arguments the conclusion follows that the girl is entitled to have the upanayana, wear the sacrificial thread and utter the Mantras together with the Pranava.

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(1) Prof. Vira's edition, p.34-35.
We have remarked before that the daughter after her Samkara is entitled to perform the Sraddha rites for her parents. She cannot, however, in any case precede in her claim over her brother. The Sraddhamayukha thinks as the will precedes the daughter in her claim over the property, the former should precede in the Sraddha too. So also says the Sraddhakriya kansudi. He also thinks that the unmarried daughter will have the adhikara in precedence over the married one as the Gotra of the latter has been changed. If the daughter is rendered a Putrika, she precedes over her mother in her claim. The Sraddhavivenara, however, thinks in case of the failure of the 13 kinds of sons, the putrikaputra son of the Putrika, will be the Adhikari. As the Putrika is really a substitute for the son, most probably the Vivekakara means, if the Putrika is dead, her son should observe the 

(I) p. of our Thesis.

(2) p. 30, 1. f. The Sraddhavivekara, (F, 22a) however, mentions a long list after whom the daughter is to have her claim.

(a) Op. cit., also see p. 462.

(b) p. 466, 1.15 f: Tadabhava sahodara ity atra duhitrabhava prabodhavyam. Patnidhibitascaiva iti yajnavalkyena patniyam-anantam duhitur dhanadhikarapratipadanat tasya copakara-vyapyatvat pindadanadikancopakarat.

(4) p. 22, 1.15.

(5) F. 22a.
The Sraddhakriyakaumudiaka particularly says that the daughter will have the Adhikara, and not her father, in performing the funeral and sraddha rites for her mother provided she is brotherless.

Just like the son, the daughter also is not entitled to get married within one year of her father’s or mother’s death as the Vṛddhisraddha cannot be performed for her.

So far as the Agnisamskara is concerned, the daughter has the same Adhikara as the son. If the child does not exceed

(1) p. 464; also p. 468.

(3) Parāś. III, 10, 5, p. 361, Bom. Ed.; According to Apastamba (Dh. S. II, 6, 15, 7) the child is buried if it is below one. The parents as well as those who bury it take a bath (and are purified).
two years, it is not, as a rule, entitled to have the Agnisamskara, i.e. to be cremated. Covered with an unwashed garment adorned with flowers and scented, it is put in a Also no water-libations is to be offered.

(I) If the parents or other relatives like, the child may be cremated; see Karka, Bom.Ed. of ParGs., p.363, l.4; Jayarama op.cit. p.366, l.5; Sraddhaviveska, F.22b.

(2) ParGs., op.cit., p.377, l.8; VaikGs., V, p.82.

(3) According to the Sraddhavivesakara, F.22b, the girl after two is entitled to the Purvakriya up till her marriage. Her father or brother should offer this. By Purvakriya, he means all the rites beginning from the cremation down to the end of the Asauca "Tatra daham arabhya asaucaentadina paryant kriya purva." In case she is cremated, the water-libations must be offered. For the offering of water-libations and th Asauca, see also Vasistha, IV, 9-10; Vasistha cites the opinion of some who think the child should be cremated after the appearing of the teeth. Cf. Gautama, XIV, 34; Visnu XX 27-28;
If a daughter below two dies, the parents become impure for one day or three days only. According to some authorities, if she dies before the Cudakarana, the Asauca (Impurity) passes away immediately; if after Cudakarana, and before marriage, it continues for three days. For the death of a married daughter, the parents need not observe any impurity. But if she dies in their house, they observe Asauca for three nights.

(I) ParGS., III, 10, 2-4. Similarly in case of the son too.
(3) See Karka and Jayarama.
(4) Visnu, XXII, 33-34.
As the Vedic Authority is to supersede the Authority of the Smrti, the daughter has the right to marry in her adult age after her fullest discretion the person whom she loves most. Adult marriage seems to have been the rule even down to the Sutra period. Against Prof. Jolly, Dr. Bhandarkara maintains that the passages in question, viz. Gob6s. III, 46, Hir6s. I, 19, 2, and Grhyasamgraha II, 17, do not go in support of the marriage of a "Nagnika". The Jaim6s. expressly say that the bride should be "Anagnika; not one who has not menstruated, i.e. she should have puberty". The Var6s. say

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1. For the conclusive evidence about the early Vedic period, see Vedic Index, vol. I, p.
4. P. II, Baroda Ed.
the bride should be not only Anagnika, but Aspratamaitvina: "having no sexual experience"; the latter adjective signifies that the girl is married at an age when she is fit for having previous sexual experience. Bloomfield also accepts the reading Anagnika in ZOMC. Pandit Satyavrata Samasrami accepts in his edition of the Grhyasamgraha the reading "Anagnika." Mahanahopashyaya C.Tarkalankara in 1908 quotes the verse Grhyasamgraha.II,17 in his edition of gobGC with the Nagnika reading while the same learned author recants his old faith in his later publication (1910) of the Grhyasamgraha itself and supports the Anagnika reading.

(1) XXXV, p.572.
(2) p. 10-II, Usa, Ser. I, vol.IO.
(4) p. 72.
The two verses RV. II. 85, 40-41 - AV. XIV. 2, 3-4 are found in various GSS. Here it is said that Soma, Gandharva
and Agni are the three previous husbands of the woman and her human husband is the fourth one. Gobhila-putra says in his
Grhyasasagraha that along with the indications of youth Soma begins to enjoy the woman, Gandharva with the development of breasts, and Agni with the appearance of menstruation. Now if the human husband is to marry after Agni has enjoyed her as his wife, the Agni being the third husband, he is to marry her after her menstruation.

(1) ParGS., I. 4. 16; HirGS., I. 202; ManGS., I. 10. 10a.
(2) II., 19.
(3) For the Sartii Authorities on the subject, see p. of this Thesis.
The Vrata of the fourth night is to be celebrated for solemnizing the marriage itself as without it the wife cannot be one with her husband in Pinda, Gatra and Sutaka. This Vrata sanctifies the female body for the purpose of sexual connection and makes the wife same flesh and blood, heart and soul with her husband. If the husband and the wife observe penance for one year, they are sometimes given the assurance of having a Rsi son, if they cannot restrain themselves, they may have sexual enjoyment after 6, 3, or 1 month or even after 12, or 6, or 3 days, or 1 day at least. As the Authorities prescribe that they may enjoy sexually even after a day, the girl must be physically fit for sexual enjoyment. So in the Sutra period the girl cannot be married before puberty. With the restrictions of age-limit in later times which came down and down so much so that even concept marriage became a matter of great religious concern, the

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(1) Gobēs., II, 5; KhagS., I, 4, 12. Hirēs., I, 23, II; 24 & 2 Apēs., 8, 8 seq; BhagS., I, 19; Parēs., I, II, 15; Sandēs., I, 18, 19.


(3) Cf. the Mantras, Parēs., p.

(4) Asvēs., p.; see the Commentaries of Gargya Narayana and Haradatta, p. I. and p. I. respectively.
law-givers stick to the principle of the solemnization of the marriage by means of this Vrata, but they speak no more of this Vrata to take place within one year or after a few days, the reasons for which are obvious. Even those early Dharmasamhitakaras who, unlike Manu, Parasara and Narada, think that widows should not be remarried even when they suffer from five forms of distress, admit that an Aksatayoni (having no experience of sexual intercourse) widows should, however, be remarried. When there is no scope in the old times for any such distinction, the later device is made as a concession to popular feelings specially because Law-givers as well as their followers are still immensely guided by the influence of the Suttrakaras.

Again, the Marriage Ritual in the Grhya Sutras has no place in it for the girl's father after the Kanyadana rite. The subsequent rite is entirely an affair of the husband and wife. The mutual promises and assurances of love, protection and obedience, presuppose a much greater capacity in both than can be attributed to them even in their adolescence period. The proper performance of the Ritual requires that the wife must understand the Mantras she utters, this also

(1) The wife: VarGS., Vira's Ed., p.36,1.8 ff; p.43, 1.2 ff etc.; KathGS., p.90, 1.1 ff, part.,1.14 ff; p. 109,1.8 ff, I6 etc.; p.II0, 1.15 ff; p.III, 1.4 ff; etc.
(2) The Upodghata of Bhattoji Gopinath Diksit, p.44, 1.24 "Mantrartha jnanapurvavam eva karmakartavyatakahnam", also 1.27; Vyasa, as quoted in the same, "Mantrartha amusandhaya japahomadikah kriyah".
presupposes a reasonable advanced age. The Mantrabrahmana expressly says the girl should be given in marriage only when she hankers after a husband.

The Kamasutra and Epics uphold the discretionary power of the maiden in choosing her husband. The former expressly says that the Gandharva, i.e. the Love-form of marriage is the best of all the eight; and it mentions various ways by which the maiden should capture the heart of her lover and that of his lady-love. The Swayamvara form of marriage of the Epics is well-known. Manu also recognises the Gandharva marriage, the voluntary union of a maiden and her lover, as Dharma, sanctioned by Religion. He also recognises the discretionary power of the bride when he says the consent of the maiden would be necessary if she is to

(1) (2) Kamasutra, p. 233.
(3) For absolute Love-marriages, cf. those of Damayanti, Savitri, etc. This, however, differs from the Swayamvara of the Smriti in which the choice of husbands is conferred upon the girl if she is not married till three years after puberty, cf. Manu, IX, 90, etc.
(4) III, 25; cf. III, 32.
(5) IX, 97 "Yadi kanya anumanyeta".
given in marriage to the younger brother of the person who has paid nuptial fee. The Vedic Samhitas, too, show that there is no parental control in this respect, though the parents help the girl to the best of their power in finding out her husband. The maiden is anxious to leave her father, Gotra and family for ever and be permanent in her husband's family. If successful in love matters, the younger sister marries before her elder even; if unsuccessful, daughters grow old in parental abode. In order that the maiden may get the husband she wants to have, the AV. gives a series of

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† The parents take part in the rites which the girls perform for a happy ending of their love affairs; cf. AV. II, 36; V. 60, etc.

a. RV. I,IIIv. 7; II, I7v. 7, etc.; cf. AV. XVIII, 2, 47.
Love-charms which pass under the name of Stri-Krtya hymns.

Rival Lovers and Lady-loves perform malicious rites to win the hearts of the desired. There is a magical rite in the AV. in which the bride binds her lover with her hair; this symbolically means that the lover will be truly hers and he alone. Various domestic rites are also prescribed by the AV. to be performed by the Maiden; these are calculated to help in her love affairs. While the maiden, anxious for her lover, takes recourse to various love-charms and other domestic rites, the parents perform for her good the rites named Rakaholaka, Kumariyajna and the Satoddharma. As to the

(1) AV. II, 30, 2-5, etc.
(2) AV. VI, 138; VII, 90; I, 14.
(3) VII, 37.
(4) AV. II, 36; VI, 30; VI, 62, etc.
(5) These rites have not been mentioned by any other Sutrakara than Laugaksi.
interpretation of Rakaholaka, Devapala himself cites different opinions; however, the rite is celebrated in the morning for the happiness of the maiden in order that the marriage of the maiden may draw nigh. Brahmadarsana says Holaka is a famous rite in the Central Provinces as well as in Kashmir, wherein a fire is kindled near the gate of the house after the Ajyabhagantas, the main oblation is offered with the Mantra yaste Raka, etc. The Kusariyajna also is celebrated for the happiness of the maiden in the place where she dresses herself. After the Ajyabhagantas, the sacrifice is offered with the Mantra "Indra nim asu varisu", etc. The Satadharma is performed for a betrothed girl during the Sinantounayana ceremony of some pregnant wife. The symbolic meaning of the rite is, therefore, nothing but praying for similar fortune of the girl also.

(1) Kathës., p. 287, 1. 23 f.
(2) Kathës., p. 238, 1. 6.
In this rite the hair of the maiden is parted in a charming manner and anointed with cosmetics and adorned with sarvosed (a mixture of the different herbs) and saffron. Adityadarsa says herein the plaiting of the hair should be ceremonial performed with Mantras; during the Anaralobhana (the rite for preventing disturbances bringing on dangers to the embryo) which is to take place together with the simantonnay of the same pregnant wife, the hair of the maiden should be parted in a charming manner, but this parting should be hard seen. Thus every tender care is taken that the maiden may get a suitable husband and be happy in marriage while she herself prays to Agni and other gods for winning the heart of her lover or if she has none, for having a suitable husband.

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(1) KathGS., p.133, l. 20-21.

(2) Cf. AsvGS., I, 13, 1.
Just as the mother is the highest object of veneration and the wife is of love, the daughter is of affection and tenderness. (1) Parents perform Kamyanraddhas on the Dvitiya tithis for having a daughter. Desirous of having a daughter, the husband touches all other fingers of the wife except the thumb during the Panigrahana rite. (2) Hankering after having a daughter, the bridegroom shows the bride after she has reached her new home the Dhruva and other constellation. The parents deem it a favour of God if they can have their sons as well as daughters by their side during the performance of Sacrifices. (5) TheRV.(6) praises the father of many daughters. The daughter claims her support from parents not for nothing, but for her devotion for them. They care for her as much as they do for their son; or it may be said even more, as the father is found to worship the Kumari as a

(1) Manu, IV, 166 “Dahita krpanam param”; Ait.Bra. VII,13
(2) Gobhilaparisisista, Sraddhakalpa, p. 166, 1. ; ParCS., p. 538, 1. 21, Commentary of Gadadharva, 1.1.
(4) See Devapala on KathGS., XXV, 45, p. II4, 1.I-2.
(5) RV. VIII, 31, 8.
(6) RV. VI, 75, 5.
(7) RV. II, 17, 7.
emblem of Virginity, as an emblem of Purity, of Tenderness, and Devotion and what not. Just as the Matrikapuja is to take place at the beginning of all Vedic Rituals, the Kumaripuja is recommended to be performed at the end of them all. In the case of the former, different Vedic Schools have divided different Mothers; so it may be performed even when the Mother is dead. But the latter cannot be performed in the absence of a daughter as she is to be bodily present herein. The father wraps her up with (new) garments, entertains her with delicious dishes and circumambulates her. From her first year down to the time of puberty, she is worshipped as different deities; if she is one, as Sandhy if two, as Saraswati and so on. Thus as she grows, the fatl finds in her different Deities — all blessing him with different kinds of blessings characteristic of them. The daughter is the embodiment of various blessings for the fatl

Parents get her after much hankering and penance as th Self of Blessing, and it is only natural that they would rear her up with as much care as the son. The supposition of

(1) Trivediyakriyakandapaddhati, p. 160. "Adyotyadi anukadevatapujadikaranah peripurnaphalapraptikanah srikumaripujanakarmaham karisya iti samkalpya kumarim aninya devibuhhnya pujayat".
(2) Bhavakrama sampuja yavat puspam na vidyato.
(3) Brhadaranyakopanisad,
(4) Kanyakyovam palaniya siksaniya ca aliyatratah Mahanirvanatantara.
Schrader and others that the depositing of the cooking vessels during the final bath (Avabhrtha) after Soma sacrifice refers to the adherence of Vedic people to Female Infantici is not tenable. In the Soma sacrifice the cooking vessels are considered as females and the wooden vessels named Vayavyas as males. Now, the Taittiriya, Maitrayani, and Kathaka Samhitas make similar remarks that as the sacrificer and his retinue carry Vayavya vessels, depositing the Sthalipatr in the bathing place, the daughter is deposited after birth while the son is lifter up. The difficulty arises in connection with the right interpretation of Para'syanti.

(I) Schrader, Reallexicon der Ind. Altertumskunde, p. 52-53.
Weber, Ind. St., IX, 48; Zimmer, Alt. Leben, p. 319 ff.; cf. also Kaegi, Der Rgveda, VI, 49; Ludwig, RV. VI, I42; Pischel, Vedische Studien, 2. 48.
(2) VI, 5, IO, 3: Avabhrtam avayanti, para sthatir asyant udr vayavyani haranti, tasmad strīrjatam parasyanty ut pumāmsam haranti; see Weber's Ed., p. 222-223.
(3) IV. 6. 4 (85, 3): Yat sthatam rinchatna na darumayam tasmad puman dayadeh strī-adyady attha yath sthatim parasyanty na darumayam tasmad strīrjatam parasyanty na pumāmsam; the last sentence in 4, 7, 9 (p. 104, 20) also.
(4) XXVII, 9: same statement as before.
In his article in ZDMG, Bohtlingk says "As 'As' with prepositions is used not only to imply 'to throw', but also to mean 'to place; to lay', we may very well translate 'Parasyanti' by 'put aside', perhaps among others also by 'hand (the child) over immediately to the person waiting for the child'. As against "Para-as" meaning 'to expose', the same scholar publishes the fragment of a letter from Prof. Roth who regrets on his reading Delbruck's Die Ind. Verwandschaftsnamen, that the seed of this error was planted by him in the Dictionary under As with Para. Bohtlingk also says that Delbruck was pleased with, and had nothing to say, against his article. Jolly also accepts the view of Bohtlingk in his excellent work.

(1) For the original in German, ZDMG, vol. 44, p. 495, l.
"Recht und Sitte". The Vedic Index also accepts Bohtlingk's view. Schrader, however, does not find satisfaction in the explanation given by Bohtlingk, and thinks that in common with other Aryan people ancient Indians also practiced Fem. Infanticide. Bohtlingk is surely sentimental when he says: "It hurt me to attribute to the ancient Indians such a piece of barbarism", but gives us sound reason later on. "Then I thought that the matter in itself was very improbable, because without a girl the highest blessing of an Indian, viz. the begetting of a son, could not be achieved. As the lifting up of a boy after his birth is to be considered as an expression of joy, so is it easy to presume by Para'syanti a corresponding expression of disagreeable surprise". There is no doubt that the verbs "Para'syanti" and "ud haranti" express

(I) p. 78, l.18-21.
(2) vol. I, p.
contraries. Asvalayana uses the verb "ud hr" in sense of "to lift up" when he says "noddharet pratham patram", etc; "Yade va tu uddhrtam patram", etc; here, too, this verb in the passages in question means the same. The Text in the Taittiriya clearly says the boy is lifted up (ut pumasam haranti) and therefore as a contrary action the girl would be deposited, be kept on the ground and not thrown away; this is only in keeping with the comparison given - the Soma vessels are lifted up and as a contrary action the cooking vessels are allowed to stay on the ground and evidently are not thrown away. These sacrificial staff are held as pure and are the objects in the possession of the sacrificer to be thrown off.

Fortunately, the passage in M.S. has been quoted by Yas in his Nirukta. Durga in Rjvartha says expressly "atha yat athalim parasyanti havankarmans na taya jhuvati na parasyanti havanakarmano darumayenaiva jhuvati tasmat striya jatum parasyanti parasmai prayaeschanti na pumasam". So as the cooking vessel is deposited, in the offering of oblations no offering is made with it and the wooden vessel is not deposited, in the offering of oblations offerings are made with the wooden vessel only, - the daughter born is given away to others and not the son. Skandâsvamin also gives similar interpretation. Sayana also understands by "striya Parasyanti" "Varâkule parityajanti". The native commentator

(I) See p. 203, Trivandrum Edition, I.8 and I0.
(2) See p. 60, Sarp's edition; III, 4.
do all think that the daughter is given away and evidently, given away to her husband's family and this act is symbolically performed after the birth of the daughter by handing her over to a third person. In their opinion, Female Infanticide is out of question. This Parashara simply shows much anxiety of from her birth, the parents to do the best service to their daughter to make her happy in marriage and nothing more than that.

It will also be seen in this connection that at the time and in the place where these Texts were composed females exceed the males in number. The Maitrayani Samhita qualifies the Parshara of the daughter with the statement "Striya eka atiriyante". The Tait Samh says one man can very well have two wives but not one woman two husbands. He could the female sex supercede the male in number if Female Infanticide had been the custom?

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(I) MS. 4. 6. 4 (p. 84, 1. 4); 4, 7, 9 (p. 104).
(2) VI, 6, 6, 4: Yad ekasmin yupe (Max) dve rasare (Fem.) parivayati tasmod eko dve jaye vindate; yar naikam rasana dvayor yupayoh parivyati tasman naika dvau vindate. Cf. Ait. and Haus. Brahmanas
Schrader's remark that the Greeks also practised (1) Exposition is distinctly opposed to the theory of Cook, who fights out his case to show that the current idea as to (2) Exposition is "totally unfounded". Schrader again gives us an analogy in favour of his theory that the old were also exposed. Analogy is no valid proof. Moreover, the reference in AV. XVIII. 2.34 is to the dead men, and not to the old; as regards Praskanva on whom Parasadvana took pity, Rv.VIII, 51, 2, Valakhilya III, 2) it is only to be supposed that Praskanva was expelled, in his best years — most probably, for some crime or other and in his exile he grew old and decrepit. The exposure of the old is quite incompatible with the repeatedly mentioned wish of the Vedic people to live the full extent of life (i.e. 1000 years).

(1) Realexicon, Ch., p.153.
The Nirukta holds that the excellent Vedic Mantra "You are produced from each and every limb, you are born from the heart; verily, you are the Self named son, so may you live hundred years" is applicable equally to both the children and no distinction is to be made whatsoever. Durga in his Rjvarttha says as the same rite is observed for the daughter as well as the son and they both are born from each and every limb and the heart, no distinction is to be made; i.e. they are equal. Manu says the son is equal to one's self and the daughter is equal to the son and repeats the same view emphatically when he says the son's son and the daughter's son have no difference with respect to worldly matters as well as to sacred religious observances and no distinction is to be made between them as the daughter's son is equally fit to save the grand-father (and therefore, the grand-mother too in the other world like the son's son.

(I) II, 4; p.60, Sarup's edition. The Nirukta quotes this verse in connection with Female Inheritance. This Mantra is recited by every Vedic school during the Jatakarma and the Prosyaglatakarma.
(3) IX, I30; Yathaiva atma tatha putrah putrena duhita sama p.362, 1.18, Nirnayassagara Ed.
(5) Manu, IX, I39; p.364,1.10-II.
Thus we see that the daughter has in no way a less
honoured or responsible position than the son in Vedic Ritual.
The parents long to get her and perform all the Samskaras for her as for the son. She has the same rights as the son to wear family locks, to have the upanayana, to utter the Vedic Mantras together with the Pranava and to perform all the rite in relation to her parents. The son has, no doubt, precedence over her in several Rituals, particularly the Antyesti, but this is because she is to care more for her husband’s family than her parents and cannot be supposed to have as much privilege as the son. Moreover, she belongs to her Bhargotra after the Caturthi-karma for which privilege and honour she prays to Agni and performs various domestic rites, the Mother-Instinct being supreme in her. This principle is pronounced remarkably in the fact that the younger sister has precedence over her if the former is unmarried. In case of her death before marriage, she has the same rights as the son but if she is married, her own people do everything for her still the ceremonial shows her parental connection is much cared for. In Matrimonial affairs she is as free as the son and has the same rights as the son. Nowhere does the Vedic Ritual ignore her importance. On the contrary, the unmarried daughter - Purity, Affection, Devotion and Bliss embodied - seems to have a more important position than the son, so far as the welfare of the father in Ritual goes. Anyway, the hypothesis enunciated by Manu and other Authorities meaning “Putrena duhita sama” remains true and does glory to the
Creator who does not make any distinction between His sons and daughters.
CHAPTER III.

THE WIFE.
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(I) The twin usages of Polygamy and Polyandry have been known in India from time immemorial in varying degrees.

(B) Brahmanas have never advocated either of this - Monogamy being always the ideal. The dogmatic explanations of the TaitSams., AitBra and SatBra about a man having more than one wife and a woman having only one husband draw our attention to what persisted in some part of the country and not what the Brahmanas recommended. The unconditional union of heart and soul - serene, solemn and sublime - of the

[I] Cf. Vedic Index, vol. I, p. under Polygamy; also Barnett, Antiquities of India, p. 113. See also RV. X. 146. AV. III, 18 (a charm for having predominance over a rival co-wife); AitBra. VII. 13 (100) wives; SatBra. IV, I, 3, Iff, and JaiBra. III, 12 Iff; Sapatni in St. Pt. Dict.; ParCS. I, 4, 8-10 and corresponding passages in other Grhya and Dharma Sutras.

(2) The Vedic Index does not think Polyandry is Vedic. For our arguments see p. of this Thesis.

(3) VI, 6, 4, 3.

(4) III, 25; III, 47.

husband and wife, the application of love-charms by the wife for having the husband as her own and other mutual solicitations for constancy of love and the aspired "Cakravakam samvanananam" mentioned by the Grhya-sutras in connection with the marriage, Caturthikarma and the Garbhadhana cannot but lead to the conclusion that Monogamy is the ideal of the Society.

The first wife only is the Patni in the fullest sense of the term. She is the Dharmapatni while even the second wife (and naturally all other wives) is meant for sexual satisfaction only; a second wife is entitled to no unseen

(I) Pranais te pranan samadhamyo asthibhir asthini mamsair mamsani tvaca tvacami iti (Mantra used in the Caturthikarma), ParGS. III, 6.

(2) AV. II, 30, 2, 5; 36, 4; etc.

(3) e.g. BaudhGS. I, 4, 5, p. I2, 1.I9-20.

(4) e.g. HirGS. I, 246; p. 49, 1. II-I2.

(5) HirGS. I, 25; p. 50, 1. II. Also see AV. XIV, 2, 64.
(1) A man having several wives is required to observe his religious duties with the eldest wife only; preference is, however, sometimes given to the Savarna wife so much so that even though she may be the youngest, he will observe religious duties with her (in case the savarna, be she the eldest or the youngest, is not present or unable to attend, the claim would devolve upon one coming from the immediate lower class. A sudra wife is always to be excluded by a Brahmana). According to Manu it is the first wife who is to attend personally and help the husband in his daily religious rites; he cannot show preference to other wives in these matters for fear of being a Candal Brahma. The Karmakandapradipika also says only the first wife has the Adhikara. The contempt for other marriages than the first is expressed in the fact that during the second and following marriages, the polygammist is to marry a pitcher (Kumbha) or

(I) Daksasamhita, IV, I4, SarSam. p. 79, l. I9 (UnaSam. IV, I5, p. 443, I. 7-8).
(2) Vishnu XXVI, I-4, UnaSam. p. 66, I. 8 f.
(3) Manu IX, 65-66.
(4) y. 149b, I. 9 f.
some such thing. According to Vajnavalkya, too, the religious rites should be performed with the eldest wife of the same caste, not with others. Rites observed for the highest religious merit or salvation are to be observed with the eldest wife. Unprecedented consequence (as heaven, etc.) may be achieved only if the rite is performed along with the eldest wife. The wife first married is to be considered as the eldest, not the one who is the oldest of the lot; the SatBrahma says she is the consecrated consort.

Even though other wives are allowed to join in the Sacrifice, it is the first wife who performs all the important rites. In the Darsapurnamasesti she adorns the fire.

(I) Yajn. I, 88; p. 1.1. cf. SansSS. vol.II, p. 54,1.4
(2) SatSS. vol.I, p. 160, 1.2I. "Pararthani, etc."
(3) Op. cit. 1. 22, "Sakrtkrta, etc."
(4) SatSS. vol.III, p. 695, 1.3 "Jyesthavam vivahakrtaa na tu vayahkrtam."
(5) VI, 5, 3, I; p. 54I, 1. 6, Weber's Ed.
husks and pounds the rice. After the Patnisannahara (girding with the yoktrapasa) and Garhapatyopasthana the wives are required to sit to the North of the Garhapatya; the Mukhyapati occupies the seat exactly to the North, i.e. the best seat while other wives take their seats somewhere to the North of the Garhapatya, no doubt, but at a distance from the Wife. After the Patnisamya the chief wife is to eat the Ida. If simultaneously God-speed is to be wished now for the husband and the wife, it should be wanted for the Chief Wife only. Towards the close of the Sacrifice the Kusa grass is removed from the lap of the wife and the Yoktra with which she was girded is loosened; according to the Sankhayana school, only the first wife is to observe these rites. During the utterance of the Sampatniya it is the first wife who is to touch the husband as this act is meant for "Parartha: Supreme Bliss".

(I) Of course, there is provision here that she might be replaced by a Sudra in pounding. However, no strict regularity seems to be observed in husking or pounding. See SatSS. p.13; I.17 f; ApSS. I, 21,9. According to Ap. vol.I, p. a Sudra is to pound if the rice is to be pounded again; vol. I, p. "Aner punahpesane dasya niyao varnyate". If for some reason or other the wife could not be present, the Agnidhra or some other priest might do this for the wife; SatSS, p.132,1.23; ApSS.I, 20, I3, p.70.

(2) SatSS. p.161, 1.7. "Vathapradesam mukhyapatyapavesanam Samipa itarasam tam eua disam avalambya vyavadhanena, etc."

(3) BaudhSS. p.30, I.16.


(5) I,15,10; see Comm. on the same, vol.II, p.54. According to other Authorities, however, all the wives are to observe these rites as they do not think these are meant for Parartha; SatSS.,p.223, "Vedasanadi pratipatni ganyate".

(6) SatSS, p.223; 1.23-24 "Pararthahe eka, etc."
In the Agnyadhana and the Agnihotra only the first wife so long as she is living, is entitled to participate. The newly-married couple establish the sacred fires and observe the Agnihotra in the same fire till the end of the life of one of them. If the first wife is dead, the widower may marry and establish the fires again. But in no case, after the Agnyadhana, should the first wife be deprived of her right of participating in the Agnihotra, even if she be deficient in the performance of religions or in procreation. In course of her assistance in the kindling of the fires she has been for her life associated with and given to the service of these fires. The fires are inseparable from her; so long as she is in the house, they are there; when she goes with her husband to a foreign place, they move with her. So long as the husband lives without his wife and consequently, without the fires, be it even in the next village, it is a Pravasa; but when the wife and her constant companions, the Fires, go with him, even the most distant land will not be considered as such (Pravasa). If in any case the wife does not go with him, he must go without the fires and when he comes back he offers oblations to them but in order that they may be thoroughly pleased, he is to please the wife with his look.

(2) SatSS. vol. I, p.
(3) SatSS. vol. I, p.356, 1.2; op.cit. vol.II, p.541, 1.16.
co-wife
If a wife is left at home, the wife may leave the fires in charge of her, but that would mean that the co-wife would be simply a Pratimdi (Representative) of the wife and nothing more than that. But the prasastakalpa would be for the wife to take away the fires with her.

If the fire goes out, it is the first wife who is to rekindle it. She should on the preceding day take her food in the daytime, observe chastity and silence, wear silken garments and towards sunset enter the Garhapatya house from the South and seat herself to the right of her husband, both facing the East. At the beginning of the Sacrifice, when the Adhvaryu offers both the Aranis to the sacrificer, he places the upper Arani on his own lap and hands over the lower one to her which she similarly places on her own lap. During the night she

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(1) SatSS. vol.I, p.356, 1.11 ff; note particularly the remark of the Scholiast "Bahubharyasya ekaya saha bhave'pi ka dosah"; also Vol.II, p.544 "Bahubharyasya ekasya api samnidhan na dosah". The words "na dosah" in these texts cannot mean otherwise than this, that the (first) wife is the proper person to attend, but in her absence, some other wife might be allowed to do so (but never a Sudra wife, see our section on the position of the Sudra wife) and thus be a representative of her.
(2) SatBra. II, i, 4, I.
(3) SatSS. vol.II, p.523, 1.27.
keeps awake with her husband to keep up the fires. (1)

Before the Agnihotra actually begins, the wife cleanses the surrounding areas of the fires; from the beginning to the end of the Sacrifice she remains sitting to the South or the South-East of the Garhapatya fire. (2) There can be no substitute for the first wife in the Agnihotra; nevertheless, she must be present or be considered as virtually present in her Ayatana. (3) Whenever the husband offers Homa, he does so for both of them. (4) Towards the end of the Sacrifice

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(1) SatBra. II, I, 4, 7.
(5) SatSS. vol. II, p. 529, l. "Vratabhrdaham nar abhayer vratam carisyami, etc." The same spirit is remarkable seen in the Vajapeya, too; cf. "Patnil svargam rohavat, etc."
water-libations are offered to the Sarpadovajana, Bhuta and Mahat with either three srukfuls of water or in three portions from the same srukful; the sacrificer then takes another srukful of water or offers with the remaining portion of the water left. Of this water he pours half on Earth and the other half he pours into the hands of the wife. In case of her absence from the sacrifice because of her Menstruation or some other reason, the whole quantity of the 4th srukful or of the 4th portion of the same srukful is to be poured, according to Bharadvaja, twice poured, upon the seat of the wife or the Earth. In no case could this water be poured into the hands of any other wife. The object of this pouring is to pray for domestic bliss and triumph for and by the wife; no other wife than the first is ever entitled to be the Mistress of the house.

(I) SatSS. 2,10,5 "Traidham karoti"; SatSS. vol.1, p.354,1. ApSS. VI,12, 4-5; vol.1, p.343-44. The W.YV. Ritual, however does not refer to this rite; cf. p.304, Chow.Ed.,Sutras 341-4
(2) Scholiast on SatSS., op.cit.
(3) SatSS.,vol.1, p.364, 1.20 f. "Na ca yajamanapatnismarvam dvitiyadisruter asravanad ata eva na pratipatni vibhajya
ninayanam ... sarvagrahanam ca pratipatnyavruttinirasartham ..."; similarly, Scholiast on Sankhayana 2,10,5, "Ekavacanan vivaksitam, etc."
(4) Cf. the Mantra "Grhebhyya tv a grhan jinva", B.YV.; "Sam t arjami prajaya dhanena iti, RV."
At the end of the Sayamhoma the wife together with her
husband should observe silence, and fast till darkness has
set in.

As in the Vaisvadeva, so in the Varunapraghasas, it is
the first wife who should husk the barley, and deposit the
husk for the Ayabirtheta. She should make the Karambhatat
out of the barley-powder which she should herself make of
unfried barley. Some Schools, however, empower her to husk
the barley on the previous day, fry them a bit on the
Anayahapacana, pound them and make Karambhatatras out of
powder. As a rule, the Adhvarya and the Pratiprassthatita
make a ram and a ove respectively with their sex marks made
prominent. But according to the Vajasananaya Ritual the
wife should, after having made the Karambhatatras, make the
ram and the ove, two, of the barley similarly fried and powders.
These rites should be observed by the chief wife alone as
these are by no means Srisamskaras; moreover, in making the
ram and the ove, she is really a substitute of the priests,
which other wives cannot be supposed to be. They are
Perarthaka rites and as such, only the Chief Wife should
observe them.

(1) AsrSS. III, I2, 9; Bib. Ind., p. 50 and 25a; Ass., p. I43, I44.
(3) According to several Authorities the husband also
participated in this; e.g. SatSS., p. 463, 1.16-21.
(6) As quoted in ApSS. VIII, 6, 4 vol. II, p. 29 4/50; cf. BaudhSS.
vol. I, p. 133, I.12, also quoted by the Scholiast on Ap., op.
After the rite of the declaration of paramours, the wife invokes the Maruts when she is led by the Pratiprasthata. She is offered the Karambhapatras in a winnowing basket which she places on her head. Both the sacrificer and the wife now pass between the altars and seat themselves in front of the Daksina fire with their faces towards the West. The wife gives these dishes to the sacrificer which he in his turn places on his head. The husband utters the Anuvakya. Then both the husband and the wife offer Homas.

(1) TaitSamh., I, 8, 5, 6; VajSamh. III, 44, etc.; ManSS. I, 7, 4, 1 p. 55.

(2) According to Baudhayana these dishes should have been given round the fire; BaudhSS., p. 136, I. 19, "Abhiparyagnikrtani".

(3) The wife goes out by the South door, BaudhSS., p. 137, I.

(4) BaudhSS., op. cit., I. 6-7.

to the Maruts for having their sins expiated which they incurred either in village or the wild, in company or corporeal sense, etc.; the dedicatory formula being pronounced by both. According to Katyayana, the Mistress alone is entitled to observe this rite. The husband and the (chief) wife now offer thanks to priests and praise their bounteous nature in having kindly undertaken and performed the sacrifice with delightful voice. In the Avahhrtha it is the chief wife who should wash the back of the sacrificer and he should, in his turn, wash her back, etc. They offer their drenched garments to whomever they like. The chief wife joins the priests and the sacrificer in the Sun-worship, and in adding fresh fuel to the Ahavaniya fire.

(2) VajSamh., III,47; Kapsamh., I,7, p.35, 1.21-22; etc. SatSS., vol.II, p.465, 1.21 I. The Ahyavinya might perform this for them while they kept on touching him, 1.26-27 (Sat.
(4) Sattra., II,5,2,29; ManSS., I,7,4,16; ApSS., VIII, 6,25;
SatSS., p.465, 1.23.
(5) ApSS., VIII, 6, 16.
(7) Scholiast on ApSS., VIII,6,18, "Sarvan etat samanam pat
In the Sakamadha the chief wife cooks the sacrificial food on the Southern Fire and partakes later on with all others in eating it. In the Trimbakahena after the sacrificer and priests, etc., and the maidens have walked round the fires, she lays fuel on and worships the Carhapatya.

In the Pasuyaga the chief wife encoint the surface of the sacrificial post while the Yajamaana encoints only the top of it. She grasps all over the post in order to impart to it lustre without leaving aside any part of it.

The prime duty of the wife in this sacrifice is to wipe the organs of the animal so that its soul (literally, the live here) may rest in peace, and this is done by the chief wife. Before she proceeds, she, with a water-jar in her hands, worships the Sun. During her advance towards the Catvaka the Pratiprasthatitr prays for her offspring and increase of wealth. Then she propitiates and takes waters from the Catvaka. She also recites Mantras for propitiating the.


(5) Scholiast on Satyasadha, op. cit., Pararthanya ekona kriyaram iti mukhya eva abhisacnam apayyaganam karati; similarly, Scholiast on Apastamba (I. 3. 17), vol. I, p. 436, 1. 16.

(6) BaudhSS., vol. I, p. II8, 1. 7-8; ManSS., I, 6, d, I; SatSS., vol. p. 424, 1. 6 f. "Purapratadharam ekasya eva apayyaganasthita"
Sacrifice and then wipes each organ of the animal with appropriate Mantras. According to some, she pours the water on the organs and the Adhvaryu wipes them or the Adhvaryu pours water and she wipes them. After cleansing the victim, she purifies herself at the pit along with the utterance of a Mantra.

After the Patnisamyaja she offers to the Samitr the front leg and to the Adhvaryu some front piece. During the ida-bhaksana the sacrificer first gives the ida to her and hands it over to the Adhvaryu or some other priest. The sacrifice ending, while all others worship the Ahavanija, she adds fresh fuel to and worships the Garhapatya.

(1) TaitSamh., I, 3, 9; KatSamh., III, 6; KapSamh., II, I3, (p. 21-22); MaitSamh., I, 2, I6; VajSamh., VI, I4-I6; ApSS., VI, I3, I7, vol. I, p. 436, 1.12 f.; SatSS., vol. II, p. 424; Mans I, 6, 4, p. 68; BaudhSS., vol. I, p. II8, 1.12 f. It remains doubtful who, the sacrificer and the Adhvaryu or the sacrificer and the wife, should use VajSamh., VI, I5-I6. For the reason why the wife should wipe the organs, see SatBrah., III, 8, 2,


(3) SatSS., op. cit. p. 443, 1. II.


(5) SatSS., op. cit., p. 444, 1. II 12; cf. ApSS., VII, 27, vol. I, p. 464, according to which she is to have a wash, worship the Sun and the Ahavanija.
In the Agnistoma after the Hiranyakati Ahuti the sacrificer steps into the seven foot-prints of the cow. The wives sit round the seventh foot-print wherein a piece of gold is laid. After due offerings the Adhvaryu takes one-third portion of the dust from there and hands it over to the sacrificer with the blessings for the latter's wealth. The sacrificer gives it to the chief wife so that she may have wealth; while it is being given to her she prays that she may not be deprived of wealth. She preserves the dust in her own residence or in one of the three sheds, viz. Pragvamsala, Patnisala and Vahyasala.

(1) Scholiast on ApSS., X, 25, 4 "Pātnyanekatve api mahisy prayacchati nidhanarthatvat"; similarly, scholiast on Sats III, p.629, 1.II-12 "Nidhanarthatvad asansākārakarmatvadāca". BaudhŚŚ., p.170, 1. 5: According to the scholiast of KatŚŚ., Sutras I76-I77, p.449, Chow.Ed., the adhvaryu gives the dust and the Neste makes her recite the Mantra; SatBra III, 3, I, I2; TaitSamh., VI, I, 8, 5; etc. etc.

It seems only the first wife should hold on to the cart from behind; because this is no Patnisamskara. By this rite the chief wife, as the mistress of the household gear and as the approver of her husband's gift, honours the King Soma as very worthy guest when he is brought forward on a car. While she does so, the Adhvaryu offers the water-libations to the Atithi Soma. Or she may herself with her own hands make the offering or while the priest offers, she may present to the guest the Vaisnava Nava arpala with her own hands.

(2) Cf. TaitSamh., VI, 2, 1.
It is the chief wife who anoints the axles of the Soma-carts; the object is to have children with heroic deeds.

While the Adhvaryu walks out of the hall by the front door with Ghee taken a second time in four ladlings, the sacrificer's wife is led by the South. The Adhvaryu lays down a piece of gold in the right wheel of the southern cart and makes offerings; he pours the residue of Ghee into her folded palms. According to Baudhayana, she mixes half of the dust of the third foot-print with it. Then she anoints the right axle of the southern cart with her right hand.


(2) Cf. the Mantra "No vire Jayatam, etc."


(5) Scholiast on SatSS., op.cit, 1.21.
According to Apastamba, she may anoint this axle twice. Now, in order that she may anoint the axle of the northern car, she is made to walk round by the back of the Garhapatya fire to the wheel-tracks on the north side. This time, the assistant of the Adhvaryu observes the same rites as the Adhvaryu in the previous case, and pours the residue of Ghee after his offerings, into her folded palms. According to Baudhayana she mixes up the remaining dust with it. She anoints and prays for her desired ends. According to Katyayana she should anoint both the axles simultaneously with Ghee her both hands.

During the second pressing she approves of the gifts given by her husband to the priests and others. In the

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(I) Srutasutra XI, 6, 5, vol. II, p. 309; see also Sutra 8 "Sakrd va"; cf. Scholiast.

(2) VajSamh., V, 17 "Parag devasrutau, etc."

(3) Srutasutra, vol. I, p. 480, 1.6-II "...Panibhyam ......yugapat ......"

third pressing, after all the rites up to the filling of the
Pouvamara Urdhan have been performed, the chief wife (1)
chanting the Sema in the sala for Agnihara; then she enters into the
corner-cut by the western door and stays there. She and the
sacrifice then carry the purified Sema in the Purificatory
covered by the purifying, Uma (Pavitra). According to the
Scholion on Katyayana, she touched from behind by all
other wives, looks at it and addresses Aditya for children,
wealth and noiseless living.

As the personal attendant of her husband in religious
affairs, it is the chief wife who should wash the back of her
husband in the Avahitha. (2) When she comes back to the
Sada, she worships the Saraswatiya by laying on the Udumbari
pool which she cleanses beforehand in front of the cow-shed.

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(1) Scholion on SatSS., vol. IV, p. 919, 1.9-10 “Pathabhatvo
smitya pratha mithram putabhrtyayamayanan ca karoti, na tu
sarvah”. The mantra used in this connection: “Aasse devasa
vapas evasovam eva vitantam iti”.

(2) SatSS., Chv. Ed., p. 573, 1.4-5; Weber’s Ed., X, 4, 5,
p. 671; SatSS., op. cit.

(3) SatSS., op. cit.

(1) SS., X, 9, 4; Weber’s Ed., p. 510, 1.3, 1; Chv. Ed., p. 577.

Commentary.
Towards the end of the Udanyasti she burns the Kusa-grasses used therein in the Prayamsha.

According to certain Sakhas of the W.YV., she puts a load of wood on the Garhapatya fire without the utterance of any Mantra in the Pravargya Sacrifice.

In the Agnicayana the first wife makes the Ukha, the fire-pan to which she prays for offspring; increase of wealth, cattle, heroes and also for making the fellows of the sacrificer subject to him. She also makes from clay the Asadha, the Invincible brick, and marks it with three lines.

(1) SatSS., vol.IV, p.964, 1.22 ff.
(3) VajSamh., II,58; MaitSamh., 2,7,6; KathSamh.,I,6,5; ApSS., XVI,4,9; vol.III, p.5; SatSS., vol.5, p.14, 1.7 ff.
(4) SatSS., vol.V, p.15, 1.22-23; SatBra.,IV,5,3,1; 4; p.1.4-6, Weber's Ed.
In the Vajapeya, the garland of gold which forms the fee should be worn by the chief wife only, as this is a Paramarthaka rite. The fee would pave the way of the wife as well as the sacrificer to Heaven. After twelve Apte and Klpti offerings have been offered on the Ahavaniya fire for procuring for the sacrificer all that the twelve months of year and the six seasons can bestow, the Nastar or the Pratiprasathatr makes the chief wife wear garments of Darbha grass or Candataka or Drhara, while the sacrificer wears silken garment.

(3) SatSS., vol.V, p.144, 1.2: "Paridhatte" has been explained by the Commentators as "Paridhpayati". For the Mantra she utters: VajSah., I0, 3; TaitSah., I,7,9,1,
The Nestor then leads her to the post against which a ladder having seventeen stairs has been put. The sacrificer now gets ready to mount the post and intends her to accompany him. She replies in the affirmative. Thrice the sacrificer asks and thrice she replies. The sacrificer now wishes that she should mount for both of them to which she readily consents. She may herself mount the post if she likes. In this case she should pray similarly as the sacrificer for the success of life by sacrifice and such other things. Most probably she should stretch her arms, too, to show that she has mounted the top just as the sacrificer does and express herself the joy for approaching to the gods and for being capable of becoming immortal and the offspring of Prajapati. She should also look down to the ground and pray for offspring.

(1) VajSahh., (Kansa rec.) 10, 4, 5; TaitSamha., I, 7, 9, 1; SatBra., 5, 2, I, 10; TaitBra., I, 3, 7, 2; KatSS., XIV, 5, 6; ApSS., XVIII, 5, 9; SatSS., vol. V, p. 144, 1.9 f; BaudhSS., XI, II, vol. II, p. 80, 1.1 f; etc.; cf. Hill., Rithit., p. 142, 1.3 f.
(2) SatSS., op. cit., I, II "Evan tri".
(3) op. cit., I, IV "Urbav va".
(4) MantrBra., MaitSamha., TaitSamha., VajSamha., IX, 21 (cf. XXII, 32); KatSS., XIV, I; MaitSS., I, II, 5; SatBra., V, 2, I, 4; ApSS., XVIII, 5, 13.
and increase of wealth. If she does not accompany her husband, she is looked at by him from above after he has reached the top. If she accompanies him, he helps her descending from the post. It is the chief wife who she observe the above rites as it is she who is to propitiate sacrifice; it is she only who makes the sacrificer complete by addition of one-half of his own self; and as he is to achieve heavenly Bliss together with her only. She and her husband are one Soul divided into two bodies, only on this mortal land, but also in heaven — to partic in worldly affairs, in sacrificial utterers, in earthly bliss as well as in divine joy.

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(1) TaitSamh., I, 7, 9 (f) 
(2) SatSS., Vol.V, p.I45, 1.9 "Patnim iti bhasyakrt". 
(4) SatBra., V, 2, I, 8. 
In the Pindapitryajna the eldest wife stands on the black deer-skin with her face towards the South-East and husks the paddy in a wooden mortar. She must not sit. She removes the husk by means of a winnowing basket, but does not separate the husked from those which are not still done. She husks them only once.

Now, to come to the chief Queen. The Mahiini is the consecrated consort; all other wives are meant for sexual pleasure only. In the Politico-religious ceremonies, viz. the Asvamedha, Rajasuya, Purusamedha and Rad-yajna, she, really speaking, performs all the important rites while the "Bhagini" queens are allowed to participate therein to keep company of the chief Queen as it were; insignificant is the part that they play therein.

(I) SatSS., p.265, 1.5 f; ApSS., I,6,10-II; vol.I, p.26-27

(2) Amarakosa, p.124, 1.10 "Krtabhiseka Mahisi, bhoginya ny nṛpastrīyah".
At the beginning of the Horse-sacrifice which occurs on the 8th or 9th of the month Phalguna, the chief Queen and the King prepare themselves for ritual observance in the regular way as they do in other sacrifices. They cook for themselves food for breaking fast mixed with Ghee as well as milk and eat it (in the afternoon) and wash their mouths in a golden bowl. Then they keep silent and perform Agnihotra in due time.

According to Baudhayana (2) all the queens are allowed to wear silver ornaments for occasions; but the chief Queen wears several ornaments in addition which signifies her power over man in general. According to Katyayana all the wives should wear golden ornaments. But the distinctive position of the chief Que

(4) XX, I, 12, Weber, p.961.
is seen in the fact that the one hundred maidens that
accompany her must be either daughters or wives of the
King's; while the maidens of the vavata are to be daughters
wives of subordinate Chiefs, or of the Ugras ; those of
Parivrkti daughters or wives of Charioteers, and those of
Paragati daughters or wives of Revenue Collectors. In the
evening they all enter the hall of sacrificial fires by the
Southern door. After the Agnihotra the vavata avails
herself of the coveted fortune of getting the King on her lap
with his head towards the North; this simply signifies the
justification of her name "Vavata: the favourite" and nothing
important so far as the Pararthatva is concerned. The queen
together with the maidens most probably help the King in
keeping awake throughout the whole night. In other sacrifices
as well as in this it is the chief Queen who needs keep awake
along with the sacrificer and not all.

(2) According to BaudhSS., cf. p.228, I.14 f; cf. ApSS.,XX,
satam vavatyah".
On the return of the horses on the second Soma-pressing day they are all bathed. Now the first three queens are to anoint the sacrificial horse and entwine pearls or coins into its mane and tail. The order of anointing and entwining does not seem to be strictly observed. The chief Queen anoints the fore-part, the favourite Queen the middle and a discarded wife the hind-part. Again, the chief Queen takes recourse to the Gayatri Metre, the most important of all Metres; the second, the Traistubh; Parivrkti, the Jagat.

The staff that the chief Queen uses for anointing is Ghee mixed with the sap of the sacred Putu-dru tree; that the yavata uses is Ghee mixed with the ordinary thing bdellium; and that the Parivrkti uses is Ghee mixed with the sap of the Musta plant that grows anywhere and everywhere. The companions that they have are the same as before. The varied rank of these maidens at once brings out the respective

(1) Palagati, a Sudra by birth, cannot observe these rites, cf. SatBra., XIII, 2, 6, 7. According: Anointing and entwining: KathSamh., IV, 9; MaitSamh., XIII, 12, 18, 19; VajSamh., XIII, 5-8; TaitBra., III, 9, 4, 1-8; SatBra., XIII, 2, 6, 1-8; ApSS., XX, 15, 6 f KatSS., XX, 5, 10 f; BaudhSS., XV, 24, vol.II, p.
(2) Cf. Baudnayana and Apastamba.
(3) Gaulgulava, known in Bengal as Guggul.
position of the queens. Again, during the entwining of
pears the chief Queen adorns the parts in front of the place
where the yoke rests with golden pearls; the Vavata below 
and the buttocks with silver ones; the Parivṛkti below the 
buttocks with any and every pearl that may come from the sea.

After the wild animals are released, the horse is killed
most probably, by stifling in robes. Then the Unnetr or
Pratiprasthata or Adhvaryu load them up from their
ordinary place near the Barhapatya to the victim. They carry
in their hands jars of water. According to Satyasadha and
the chief Queen should be led by the Pratiprasthath; so, other
wives are to follow her. In order to make amends for the

(I) According to B.VV. Ritual, each of them uses 1000 pearls
1.3, 5 and 7; SatSS., vol. 5, p.237, l.I7 f. According to W.V
only a hundred; KatSS., Weber, p.971; according to the
Scholiast, one hundred and one.

(2) KatSS., XX, 6, I2; ApSS., XX, 17, I2.

(3) BaudhSS., XV, 29.


slaughtering of the victim and to invoke the Divine Helpers
to help the chief Queen in the most important rite that
follows, they walk round the victim nine times while
fanning him with the flutter of their garments; for the first
three times they tie in a knot the right locks of hair and le
loose the left ones and walk from right to left, smiting
their right thighs; then they follow the exactly reverse
course in all matters.

The chief Queen, now, shows an anxiety to approach the slain horse, who represents Prajapati
in order to have seed from him. Then the chief Queen lies
down by the side of the horse. She, along with the utterance
of Mantras, makes various attempts while the Adhvaryu cloaks
them together with garments. While she does the obscene act,
she feels reluctant and censures the horse. Three times
the chief Queen censures, three times the others persuade her
to do the act. All sorts of obscene acts and talks are the
concomitant factors of fertility spells; here, too, for
the sake of fertility, obscene colloquy between the priests,

(1) TaitSah., VII, 4-12, 1; TaitBrah., 3, 2, 6, 1; ApSS., XX,
17, 13; KatSS., XX, 6, 14, Weber, p. 973, 1, 1.
(3) KatSS., XX, 6, 16-17, p. 973, 1, 6-10; ApSS., XX, 16, 4, vol. II,
p. 165, 1. II f; Vaits., XXXVI, 30, p. 52.
(4) Cf. the Dialogue between the Brahmacari and the Hotarai
in the Mahavrata.
queens and maidsens, etc. begin. According to several school; only the maidsens reply. According to SatBra., the Brahman, the most important priest of all, addresses the Queen consort while the Udgatr addresses the Vavata and the Chamberlain the fourth wife. The different schools vary very much, but there is no doubt that all of these insertion and omissions are meant for the Fertility of the chief Queen. All other queens as well as their maidsens join herein only as help-mates in the Fertility Rite which is the Chief One in the Horse-sacrifice. At the end of the obscene colloquy

(I) KatSS., XX, 6, 20; ApSS., XX, 16, 6; AsvSS., X, 8, 13; Vaits., XXXVI, 32.

(2) XIII, 2, 9, I-8. It will be seen in this connection that from the very beginning the chief Queen is, from the Ritual point of view, dedicated to the Brahman. Most probable there is no other reason here than this that the chief Queen holds the highest position can be dedicated to Brahman, on who is the most important of all priests; ApSS., XX, 10, 2, vo III, p. 153.
the Queen Consort is raised up by her own maidens. Now, the first three queens mark out with metal needles the line for the dissection of the victim. Here, too, the chief Que has all the preferences. She marks the lines in the fore-part, down to the breast, while the Vavata does up to the navel and the Parivrkti the rest. She, again, makes the knife-paths (Asipthas) with golden needles, while the second wife with silver ones and the Parivrkti with iron or lead ones. The Scholiast on Satyasadha says in this connection that the Mahisi, the Vavata and the Parivrkti, holding as they do the supreme, intermediate and worst position respectively, should, accordingly, mark out the Asipthas in varying parts of varied importance - the Mahisi in the foremost part, i.e. the most important part, the Vavata in the madhyama part and the Parivrkti in the Adhama. She is the Uttama Patni and accordingly she has her own exclusive right and in the remaining, too, she leads everywhere.

(1) KatSS., XX, 6, 21, Weber, p. 973.
In the Rajasuya the Mahisi is the permanent Ratnin in much as Authorities differ as to the reckoning of the Vavat and Parivrkti as Ratnins, Jewels of the King. The SatBra reckons neither the Vavata nor Parivrkti as Ratnin. The King offers a pap for Nirrti in the house of the Parivrkti, not because she is a Ratnin, but because he likes to get rid of Nirrti, calamity, while he is consecrated. As the Parivrkti has no son, she is seized with Nirrti; in order to propitiate Nirrti, the King prepares a pap of black rice broken by nails with which to offer. According to Katysayana she is to betake herself to a Brahman’s house where the King has no power. The offering to Nirrti, the use of black rice broken by nails and taking shelter in a Brahman’s house at once direct to the degraded position of the Parivrkti; and it is only natural that a good many Authorities, led by SatBra.

(1) The Rajasuya practically ends with the Sunasiriya offering; on the fourth to the fifteenth day after the Sunasiriya, offerings called Ratninam Havimaa are offered in the house of the Jewels of the King, his vivos and high officers. For the order of Ratnins, cf. SatBra., V, 3, I; TaitBra., I, 7, 3; BaudhSS., XII, 5, 6; ApSS., XVIII, 10, 12 - II, 23; KatSS., XV, 3, I - 46; KathSamh., XV, 4, 5; MaitsSamh., II, 6, 5, 6; etc.

(2) For its eleven Ratnins, cf. op.cit., Sutras I-I2.

(3) XV, 3, 36, p. 974, Weber’s Ed.
do not recognise her as a jewel. Several Authorities of the Taitiriya School recognise the Vavata as a Ratnin and recommend the offering of a pap to Bhaga in her house, but this recommendation in her favour loses importance as no other Vedic school gives her the position of a Ratnin. According to all the Authorities a pap to Aditi or Aditya is to be offered in the house of the chief Queen. She offers a cow as the sacrificial fee of this rite.

It is the chief Queen who is to sit touching the King in the offering of scrapings of the consecrated waters which is offered at the house of a favourite son. While mounting the chariot for a symbolic conquest of the Quarters (Digvijay), the King touches the chief Queen and the horses with the tip of the bow so that by the quickening of the Maruts they might bring him victory and that he might be united with power. This bow he hands over to the chief Queen for safe preservation so that their (oldest?) son might be victorious by means of this (symbolic) Bolt (Vajra).

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(2) BaudhSS., XII, II, vol. II, p.102, 1.4; TaitSamh., I, 8,11.
In course of the Adoration to the King, the Brahman hands over the sword to the King, which he again lets pass amongst the Rajuns from hand to hand. They touch the sword to assure the King of their faithfulness. The chief Queen is the only wife who, in common consent of all the Authorities, is entitled to touch the Sword which is the symbol of Unity among the Jewels of the King as well as of Loyalty of them all to him. (I)

In the Human Sacrifice, too, the chief Queen lies do
to the side of the victim, as she does in the Asvamedha.
They are cloaked together under garments and the sacrificer
exhorts her to do the obscene act. A similar colloquy as in
the Asvamedha follows. When it is finished, the Hetr and
others (most probably, the Udgatr, Adhvaryu and Brahman)
raise her up. According to the Vaitana only the Brahmam is
do so. Now, the Hetr consacrates her with the prayers in
which he invokes the spirit of the parted sires (of the
sacrificer); the Udgatr consacrates her with the formulas
in which he prays that the manes may live in happiness and
sojourn during the sacrifice to the sacrificial place; and
the Adhvaryu with the prayer that she may live long and
secure. The Brahman makes her utter the Mantra in which
she prays for the long life of herself as well as for her
husband.

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(1) This sacrifice is prescribed in two texts only, viz. th
SanSS., XVI. 10 f., and VaitS., XXVII, 10 f. In the Purusamedha
dealt with by the Sat Bram., (XIII, 6) only symbolical human
victims are offered.
(2) SanSS., XVI, 13, 7; VaitS., XXXVIII, 3; cf. KaussS., 80, 15.
(4) Compare the following Sutra and the Scholiast thereon.
(7) Mantras X, 60, 8-10.
(8) Mantras: RV. X, 59, 5-7; cf. Scholiast on SanSS., XVI, 13,
15, vol. III, p. 375 and also, the Foot-note.
In the Rad-yajna which has been mentioned in the 
PancBra. alone and is intended to restore a deposed King to 
his kingdom, the chief Queen is one of the eight Viras who 
surround and sprinkle the celebrant.

Now, the chief wife in establishing and keeping up of 
the sacred domestic fire. If the newly-married couple desire 
to establish and keep up fire ever since their marriage time 
they carry the Marriage Fire to their new house, — or if they 
like to live under the same roof of the father, to that house 
and establish it there. They constantly keep it up by 
offering morning and evening oblations. According to certain 
Authorities, it is only she, and not the husband, who she 
offer these oblations, because she is the House and this Fi 
is Domestic. Either of them seems, however, to be equally 
entitled to offer it; it is only natural that in case of 
the absence or sickness of either, the other will offer. In 
presence of both, or at least, either of them is necessary.

(1) XIX, 7, 1-4.

(2) This fire could also be established at the time of the 
division of the property of the family, return of a student 
from his studentship, and on the death of the head of the 
family.


tatrapy anyatarras taveh, etc."

If she could not be bodily present, the Adhvaryu acts as her substitute with her permission, which, of course, follows automatically in case of her pregnancy, menstruation or madness.

If the fire goes out, she fasts; according to Vaikhana, she performs a Kraechna. She also fasts if the time of lighting up the fire elapses.

If the existence of the fire is interrupted for twelve days, it is to be re-established. The Vivahajyahuti, the Lajahuti, the Grhaprasaninayajyahuti, have to be repeated herein; however, the wife herself and not her brother offers the Lajahuti here. According to Vaikhana, however, the rite of establishing fire is to be observed again if the existence has been interrupted after a lapse of three days, and in this case the wife is required to undergo the Prajapatiya or Padakrechna penance while the husband fasts or day.

(1) Par66., op. cit. Samskararatnamala, op. cit., 1.9 1.
(2) According to a good many Authorities, only she should fast; According to some, the husband also may. Narayana in Samskarasayukha; Asv68., 1, 9, 1, etc. Husband: Ap68. V., 17; Hir68., 1, 22, 5.
(3) She does so also if it comes into contact with some other fire, too.
(4) Asv68., 1, 9, 3; cf. Narayana and Phyuakarika.
(5) Vaik68., VI, 15, p. 99, 1.7-10.
Either the chief wife or the husband offers the Bañi; (1)
but Gobhila makes a special rule that the wife should offer in the evening and the husband in the morning. Naturally the option ceases if the husband is absent. (2) According to Bharadvaja, it is only she who should offer the Vaisvadeva, three times along with the utterance of the yajus Text and once silently. (3)

The cooking and other preliminary things such as husking are always done by her. Before beginning the cooking, she washes herself. (4) Having finished the cooking she purifies herself by means of sipping water, etc., and in a sweet distinct voice reports to her husband that she has finished it. (5) The husband thanks her that it is well-done and prays that the food which is Virat may not fall short.

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(2) Gobhēs., I, 4, 17, p. 153; particularly Sutra 19, p. 154.
(3) Sanēs., II, 14.
(4) Bharēs., III, 12, p. 70, 1.4 f. "Stri Vaisvadevam nirvapate etc." The husband is to offer only if she appoints him to offer the Bañi. "Yuktovayam nirvapat".
(5) Bharēs., op. cit.; Commentator on Gobh., "She is supreme in matters concerning food" and so on (cf. Manu IX, II). Sūmkararatnamala, p. 936.
(6) Bharēs., op. cit., 1.5.
(7) Bharēs., op. cit.
Then she removes the cooking vessel to a secure place, and cleanses the upper part with water and the lower with cow-dung. She now takes four fuels in her hand, sprinkles and offers them along with the utterance of the prescribed formulas. She makes offerings in praise of everything that helps her cooking, all the quarters and innumerable god. During the Nr-yajna, either the husband pours water and she washes, or she pours water and he washes; they wash with mutual help simply the portion of the leg under the knee. She propitiates thus daily and Guests, the Gods, the Beings, Brahma, and the Manes.

According to Parasakara, the husband and wife may either take their meals together or the husband may take earlier, but in any case they must partake of the remnant of the food after all the above-mentioned offerings.

(1) Bhasas., op.cit., i.II ff.
(2) Baudh, I, 2,22-23, p. 5.
(3) Par6s.,11,9,14-15, p.362 of Rom.Ed.; Karke, p.263, 1.3
Paddhati, p.266, 1.2; Gaddhabara, p.267, 1.3 ff; Visvanatha, p.271, 1.2 ff. According to Visvanatha, the wife and the husband should take together if no guest happens to be present. For the procedure of offering the Niro Mahayajnas, see Padharthakrama as given in Par6s., p.267 f.
In the rites concerning the House, the chief wife enters first the newly-built house with a full jar on her head or lap; it seems that only the chief wife as the mistress of the house should carry the jar. That she should enter first is indicative of her Authority over the House; her decided authority of Household affairs is also found in the statement that the wife is the House, occurring in various places. Anyway, it is certain that while entering the new house she heads the host of wives after whom come the husband and all others. It is on her lap that the husband should lie down and it is she whom the husband looks at again and again along with the prayer that they may together, in the House, overcome...

(I) III, 12, 3.

(2) Na-grham grham ity ahur grhini grham ucyate, Commentary on dohhas., I, 3, 13, p. 95; DrahG., I, 5, 17; SanGS., II, 16, 3.
all hostile powers. On this ceremonial day all the disputations are shunned by her as well as by others.

In a rite named Grhasanti her apartments are swept clean by the husband with the leaves of Apamarga or palasa or udumbara or of some other tree or plant mentioned in the list. While sweeping, he prays to Rudra that none of them in the house might be harmed, that the mother, particularly, could not be harmed, and that no injury might be inflicted on the seed, progeny, cows or attad.

(1) Hir6S., I,29,2, p.57, 1.6-7.
(2) ép.cit.
(3) Baudh6S., I,18,2, p.230, 1.4-6.
(4) For the Mantras, RV., I,II4, 7-8.
After the animal has been killed in a domestic sacrifice, the chief wife bathes the apertures of the animal with water along with the utterance of the Mantras. With the water-jar in her hands she worships the Sun. The procedure exactly the same as in the Srauta rites. At the end of the sacrifice the wife adds a fuel to the fire.

In the Sulagava, too, after the animal has been killed, she washes the apertures in the above-mentioned manner. According to Bharadvaja and Hiranyakesin, she should sacrifice rice to the consort of Siva after the husband has offered to Siva. According to Paraskara, she also offers the Patni-samyaja offerings to Indra and Rudrani, Sarvani, Bhavani and Agni Grhapati.

On one rite named Baudyavihara mentioned only in the HirGŚ, and elaborated in the SamsŚ, the chief wife observes all the rites beginning from scattering the black-deer-skin down to husking as have been mentioned in connection with the Sthalipaka.

(I) Adityadāvyājana on KathŚ, 51, 10, p.225, 1.22; cf. Brahmbula on op.cit., 51, 13, p.228, 1.3 f.
(2) See Pasuyaga, p. of this Thesis.
(3) Brahmbula on KathŚ, 51, 13, p.230, 1.12.
(4) Adityadāvāsana on KathŚ, 52, 6, p.232, 1.19 f.
(5) Brahmbula II, 7, 10, p.31, 1.17.
(6) II, 9, p.40, 1.14.
(7) II, 8, 7, p.70, 1.19.
(8) III, 8, 10, p.342, Dom. Ed.
(9) II, 9, p.71.
(10) vol. II, p.914 f., p. of this Thesis.
The chief wife performs the Caitra Sacrifice on the Full Moon day in the month of Caitra. She together with the husband begins the Sravyna Sacrifice on the Full Moon day under Sravisthas. The sacrifice goes on daily until the Agrahayami Sacrifice when the beds are replaced on the ground with the advent of drier weather. The sacrifice is directed against any danger from snakes. Every day the sacrificer offers Bali offerings to serpents which she puts off silent. On the Full Moon day of Bhadra, she observes the Prausthapad Sacrifice. On the Full Moon day of the Asvina she offers the Asvaynega Sacrifice or the Pratataka ceremony, in which her principal duty lies in preparing a mess of boiled rice-grains. On the Full Moon day of the Marga Sirsa she

(1) SandS., IV, 19.
(2) GobhGS., III, 7, 3; AsvGS., II, I, 15; SandS., IV, I5; II, I4, 9; ApGS., XVIII, 5 7; HirGS., II, I6; ManGS., II, I6; BharGS., II, I; etc.
(3) The modern Manasa-puja of Bengal seems to be a prototype of this rite.
(5) Recorded by Paraskara alone, II, 15.
(6) AsvGS., II, 2, I; SandS., IV, I6; ParGS., II, I6; GobhGS., III, I-6; KhadGS., III, 3, I. This rite seems to be the older form of the Asvinikumar Vrata in which the mothers wait so expectantly for the sons away from them.
(7) Asvalayana prescribes the 14th day as an alternative.
observes the Agrahayani Sacrifice. She cleanses the house thoroughly, which is followed by a smoking. At this time the danger from snakes being over, the beds of all the members of the house are lowered down. At the end of the sacrifice, all the members of the household sit on straws and unwashed garments. According to Gobhila, she sits immediately next to the sacrificer with her children on her lap or by her side. According to Apastamba, she sits to his north. After this rite she descends together with her husband and children along with the utterance of the words, "Life, fame, glory, strength, enjoyment of food, offspring." Then she lies down together with all others on her right side with her head towards the East along with the prayer to the Earth for propitiating her. She as well as all others rise up, praying for the exuberance of life, for blessed life. For four months and even more she and all others sleep on ground.

(1) GobhGS.,III,9; AsvGS.,II,3; SanGS.,IV,17; ParGS.,III,2; ApGS.,XIX,3; BharGS.,II,2; ManGS.,II,7,1-5; HirGS.,II,17. This is, as the name denotes, the festival of the beginning of the New Year.
(2) III,9,17; cf. DrahGS.,III,3,22. See the Commentary on Gobh. for the arrangement of all others.
(3) XIX, 6.
(5) ParGS.,III,6,6 f., p.318; Bom.Ed., cf. the various Commentaries: Karka, p.320, 1.4 f.; Harihara, p.320, 1.32 f.
In the ancestral rites the most important rite that the chief wife is to perform is the cooking of the Sraddhapaka, food to be offered to the Manes with honour. As she is supreme in all matters concerning cooking and such other domestic affairs, it is she who is to do this. Gobhila, as quoted in the Sraddhakriyakamudi, says she should, at the end of the cooking, say "Finished", after which the actual ceremony begins. Vyasa, as quoted in the Sraddhakasika, says the wife should, after cooking, take a bath. It is she who is to serve food to the Manes. Krkala's Pitrs incurred sin because Sukala was deprived of her right to offer the Pindas and Dharma calls both him as well as the Pitrs Thieves.

The pitrs as well as the sacrificer, instead of acquiring religious merit incur sin if the (oldest) wife does not serve

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(1) Sraddhakriyakamudi, p.96; Sraddhamanjari, p.6, l.23-24 according to the Manjarikara she is to cook if her husband is unable to do so; ParGS., p.464, l.7.
(2) Sraddhakriyakamudi, op.cit., 1.
(3) op.cit., 1.
(4) ParGS., p. 442, l.4.
(5) Padmapurana, bhumikhandwa, p.222, l.1 ff, particularly Slokas 20 ff: "Ami pitamahas caura yala ca bhuktam taya vina", etc.
during the Sraddha the food by herself. At the end of the ceremony she partakes with her husband of the remnants of food.

On the 2nd Astaka day after the animal is killed, it is she who washes all the fourteen apertures of the cow's body. On the Anvastakya day she places a stone in the Kusa grass and pounds on that stone a fragrant substance called Sthagar. Sthagar grinds some collyrium and anoints therewith three Darbha blades. These are placed underneath the seats of three Brahmanas who are invited to the sacrifice.

In the Pitryajna she, accompanied by the sacrificer, pays reverence to the Pitrs. She also prays to Agni Garhapatya in releasing her from any sin she may have committed to atmosphere, earth, sky, mother or father.

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(2) Sradhatattva, H. Sastri's Ed., p.251.

(3) Drahs., III, 4, 6; Kha&., p.103, 1.7-9; Gobh&., III, 10; p.177 (2nd part). For the fourteen apertures, see Gobh&., p.177, 1.7.


(6) According to the Commentator this kind of collyrium is known as Sanyiranjan.

(7) TaitSamb., I, 3, 5 (k).
The true significance of the performance of rites lies in the eating of Ida. The eating of Ida leads to the end of the sacrifice, the sacrifice of life, the Fulness of human Life and ultimately to Prajapati, Lord of Sacrifices, Self of Sacrifices. The successful completion of domestic and social life of man, of the material and spiritual life, of his earthly and Divine Life, in a word, of his whole Life — his in this. The Christians observe this rite under the name of the Eucharistic Sacrifice. In this sacrifice they offer bread and wine to Christ and by means of the utterance of Holy Mantras these are transubstantiated into Flesh and Blood of Christ. The Christians form a Holy Communion with Christ by means of eating these Flesh and Blood of Christ. This Ida-bhaksana in Vedic Ritual is nothing but the observance of the Eucharistic Sacrifice and forming a Holy Communion with Prajapati, Lord of Sacrifices. In the Agnihotra the remnant of the milk offered is to be taken. In Soma the New and Full Moon Sacrifices, etc., the remnant of the Purodasa offering is to be eaten. In the Pasuyaga a portion of the meat offered is eaten. In the Soma Sacrifice, the remnant of the Soma

(I) Greven, Christian Eucharist, p. 60 f and 162 ff.
offered is to be drunk. In the Baliharana, the husband and wife take the remnant of the food remaining after the five Mahayajnas. In all the Sraddha offerings the remnant of the food offered is to be eaten. In this eating of the Navis-sesa, the Ida, only the chief wife is to participate, and this rite devolves on the wife and the sacrificer all that the Sacrifice may and consequently is a paramarthaka rite. In this rite all the priests and the sacrificer also participate and together with them, she forms a Holy Communion between Prajapati, the Supreme Soul, and the establishers of the sacrificer.

(1) BandhSs., VII, 13, p. 225; VIII, 4, p. 240; KatSS., Chow. Ed., p. 552 "Patni ca anyat, etc."

(2) Par6S., II, 9, 14, p. 262, Bom. Ed., of the various Commentaries.

(3) Sraddhatattva of Raghunandana, p. 231.
Though other wives than the first have no right to participate in those rites which are meant for Supreme Bliss they are allowed to participate in those acts which are considered as Samskaras, and those which are meant for earthly bliss (arad upakara). The Patni (chief wife) observes these rites as well. We have seen before the rites in which other wives than the first have no right; in the following rites, unless otherwise mentioned, the first wife has the first clue and precedence over other wives.

(I) In the Darsapurna-masasthi all the wives of the sacrifice are either girded by the Agnidhra or gird themselves. They sit either to the North of the Darapatya or to the South-West with bent or raised knees. With the prescribed formu

(I) As a rule, the wives take a bath and adorn themselves for their participation in sacrifices. According to Bharadvaja, quoted by the Commentary on Apastamba (II, 6, 12, p. 23) they should anoint themselves with cow-dung. Baudhayana also recommends both adornment and anointment, and Paitinai adds to the list the smelling of scented flowers. Comm. on Ap., p. 23, vol. I.


(4) The SatBra., strictly forbids the wives to sit to the West of the sacrifice, with their faces towards the East, for in that case Aditi, who always sits like that, might be displeased with them. By sitting somewhat to the South (cf. I, 3, I. 17) of the Darapatya fire they propitiate Aditi.

(5) VajSauh., I, 30; TaitSauh., III, 5, 6a (cf. ApSS., X, 9, 16 and BaudhSS., VI, 5).
the yoktrapasa or a triple cord of Munja is put round their (1)
waists, either outside or inside the garment. The SatBra. (3)
warns that a knot must not be made, while the TaitBra. is (4)
is insistent upon having it. According to Katyayana and the
Scholiast on him, the Agnidhra is to wind the cord round the
waist from left to right and having fixed the southern end
by twice twisting round the northern one, he draws the
southern end to the encircling cord upwards so that it may
hang down.

I, p.160, 1.3 f.

for the symbolic meaning of the act, see TaitBra. III,
2.2-3; they should be girded on the garment so that Varuna's
noose could not injure them.

(2) 1.3.1.16. For a knot is Varuna's attribute and Varuna
might cause some injury to the wife.

(3) III,2,3,4. Thus symbolically all the blessings are
secured for her. Apastamba and others belonging to the IV.
preserve the knot to be made on the north side of the nave
(4) II,7,1; Weber's Ed., p.221, 1.I f.
Then the wives worship Agni GrahapatI and Devanam patnir with the formula "Agni Brgapate upa ma hvayasya iti" and "Devanam patnir upa ma hvayasya iti" respectively. Now, the Agnidhra took the pot containing the clarified butter from the fire, put it on the ground before the sacrificer's wives and bade them look at it. They did so first silently and then again with the Mantra. "Pervador of Yisnu art thou, e according to W YV Ritual and with "Thou art the milk of great ones", etc., according to B YV Ritual. Then they again sit to the North or South-East along with the utterance of the Mantra "Indrau i va avidhana bhuyasam" etc. Having taken seats, they mutter "Suprajas i va yavam, etc.", Namaputrah Satruhanah, etc.". They sit there till the unloosening of the girdle.

(1) ApSS 2,5,6,7; SatSS, op cit, l 14 f. "Idam arad upakarakam karma api pratipatny avartate", Scholiast on Satyasadha, 1.20-21; cf. Scholiast on Ap 2,5,10 "Savanah sampraisalanto vidhini patnisamskaratvat pratipatny avartate".
(2) BaudhSS, p.18, 1.4.
(3) YajSambh 1.30; cf. Taitsamh 1.1.10.k "Thou art the milk of great ones", etc; ApSS 2.6.2, vol.2,p.98; BaudhSS, vol.1, p.18, 1.4 f. For the rite to be observed by all the wives, cf. Scholiast on Ap. "Patny anekatve ca avrut
Baudhayanena utkta yathkeikam ajyam iksayod iti".
(4) SatSS, p.14, 1.5.
(5) ApSS, 2.5.6.
At the end of the sacrifice the grass cords of the wives are to be untied. As a preliminary to this rite the Hotr gives to the wives Kusagrasses along with the Mantra "Veda'si: Thou art Veda", etc. If they are desirous of children, they touch the tips of the Kusagrass on their navels. The wives place the Kusagrasses on their laps with the Mantra "Thirayanam kulayinam", etc." Then they themselves or the Hotr throw them away. According to some schools mentioned in SatSS., it was done thrice.

Then the wives themselves until the grass-cords, optionally using the Yajus Text, or the RV. Text as the case may be.

(1) According to the Asv. school, the Mantra is to be uttered by the wife after the Kusa has been given to her; p.32, 1.25. For an alternative Mantra, see SatSS., vol.I, p.227, 1.26-27. See particularly in this connection the Scholiast on Satyasena, vol.I, p.226, 1.16 f "Tena pratipatam vedadenati iti ganyate, etc."

(2) According to Asv., p.32, 1.3-5.

(4) p.228, 1.10 f; also Apastamba III.10.3 (see Scholiast: Patniamakara: tene pratipatni prasyati).

(5) VajSandh.,II.21a; TaitSandh.,III.5.6 (to be used before 1.45 according to ApSS.,VIII.8.14; cf,XIII.20.13). The use of the Atmanapadi verb Vajyate shows that wives themselves are to do so, against all the schools is Asvalayana(1.II.3,p.33, 1.8; Scholiast) who assigns this ceremony to the Hotr. For the use of the Paraamaipada or the Atmanapad in this case, see SatSS., p.228, 4, 1.22 ff.

(6) "Pra tva munom Varunasya pased",etc. SanSS.,p.10,1.21-2 (1.15.9); AsvSS.,p.33, 1.6.
(1) The untied cords are placed on the hands of the wives and some Kusagrasses are placed on them. A pitcher full of water is placed in front of the wives. Now water is poured on the grasses and the cord after which they place the grasses within the thighs. They wash their mouths with the water from the pitcher and pray for cattle, children, etc. They worship Agni Garhapatya which is the final rite.

(I) SatSS., p.229, 1.4 f; ApSS., BaudhSS., p.31, 1.9 ff.
SanSS., vol.1, p.10, 1.22; AsvSS., p.33, 1.10 f, etc.
According to Asv., the cord is to be folded twice.

(2) SanSS., p.II, 1.1 ff; also see immediately after the above references. See Scholiast on SanSS.,I,15,14; vol.II, p.II "Aneka api kuryuh".

(3) e.g. SatSS., p.229, 1.21 "Mukhamarjanam patnisamskaratva pratipatny avartate". These rites are also accompanied with Mantras. Cf. Narayana on Asv; p.54, 1.8 f maha "Atra Patnidvitvalubhute sarvasan vacanam kartavyam", also Pratipatin yoktravimocanan avartate", etc.


(5) BaudhSS., p.32 "Ata enam Garhapatya", etc; SatSS., p.229, 1. 29 f; etc., etc.
In the Varunapragahasas the wives should be girded with grass-cords.

The Vaitana Sutra says the wife should have a wash after the interrogation by Pratiprasathata how many lovers she has, i.e., how many else excepting her husband did she hold intercourse. Though other Sutras do not refer to any wash, the purificatory nature of the rite is in itself manifest and therefore, all the wives should observe this. Moreover, the rite seems to have been originally intended for having a check over the wife and for keeping the blood pure; so all the wives should be subject to the interrogation. They are to confess any intercourse they have had, otherwise their kith and kin, near and dear ones, would die. By declaring the names of their paramours or at least by giving out the number of her paramours by means of raising up as many stalks of grass, they become themselves pure and cause their paramours to be seized by Varuna with his noose. If they have none, they straightly say so and the whole thing is then so clear.

(2) VIII, 20, 1.12.
SatSS., p. 465, 1.3-12.
After the husband and the chief wife have offered Homas with the Karambhipatra, all the wives untie their grass-cords. They all go now for the Avabhrtha (final bath). They have baths, but do not dive heads; they simply pour water on head. According to Katyayana and the Scholiast on him the spouses should repair to some quite part of flowing water and take a bath in the above manner. The chief wife and the Sacrificer should wash the backs of each other and most probably, the other two co-wives might help one another in washing their backs.

(1) ApSS., VIII, 6, 14.
(2) ApSS., VIII, 6, 15; Scholiast "Satilotusepam sasiraskau snalav ity arthah"; BaudhSS., "Anupamajjantau".
(3) V, 5, 30-33.
In the Sakamedha when all the preliminary things necessary for the sacrifices have been done, the wives are brought forward and made to sit near the sacrificer. According to certain schools, here, unlike in other sacrifices, there is no girding of wives or any other rite accompanying the Patnisamahana. According to Satyasadha, the wife should look at the ghee from her sata; all the wives should do so as ajyavoksana is a part of the Patnisamaskara. After the eating of the Ida, they should all anoint their eyes. During the Tryambakahoma, after the maiden has walked round the fire, the Yajamana pours into the hands of the wife the Masara; she in her turn pours this into the hands of the maiden along with the prayer that she (maiden) would achieve her object (Pati or Bhaga). The object of this rite is only Lankika and not Parartha, which is seen in the face that only a single school (Baudhayana) follows it. It is only reasonable that the Masara should be handed over to the maiden, hankering for husband or beauty, by her own mother and not by the chief wife. This offering of the Masara means most probably a joint conferring of blessings upon the daughter by the parents and no doubt, her mother should offer her the material carrying her own blessings.

(I) ManSS., I, 7, 5, II, p. 57.


(3) SatSS., vol. II, p. 475, 1. II.

(4) BaudhSS., p. 152, 1. 12; 153, 1. I.
In the Pasuyaga, too, the wives are to be guarded, says (1) Baudhayana. After the animal is killed, they are raised up (2) by Nestr. or Pratiprasathatra from their seats to the altar. (3) They all look at and worship the Sun with the prescribed Mantra. Then they are led one by one to the East along with (4) the prayer for offspring and increase of wealth. All of them touch the water of the Catvāla with the object of (5) purifying themselves.

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(2) According to the W.VV. Ritual.

(3) According to the YV. Ritual; ApSS., VIII, 18, 1; ManSS., I, 8, 4, 2.

(4) "Namaste Atana iti", BaudhSS., vol.I, p.II6, 1.8; ManSS., I, 8, 4, 1; Scholiast on ApSS., VII, 18, 2 "Anekas cet sarva yugapad upatistante"; Scholiast on SatSS., p.424, 1.1 f "Pratipatni samkaratvad avartate"; etc.

(5) Anarva prehi, etc; BaudhSS., III8, 1.9; through the passage between Catvāla and Utkara; Scholiast on SatSS., vol.II, p.424; Scholiast on ApSS., VII, 18, 3, vol.I, p.436, "Bahvis tu skaikan rayati prehi ity okavacanat".

In the Agnistoma the wives have their nails pared by a barber in such a way that they do not extend beyond the upper end of the finger tips; the paring should begin from the little finger of the left hand. They brush their teeth with bits of the udumbara twig, taking care that they may not bleed. They bathe in stagnant waters full of sankha and Avaka plants on mossy bathing ghats. According to the Vajasaneya school they put a piece of gold in a pit and bathe therein. During their bath they invoke the waters for purifying them; while coming out, they mutter to themselves about the purity caused by the waters. Then they sip water. Unlike the Vajamanas, they are forbidden to shave or have a hair-cut.

During the Diksa they all wear on their heads nets made of thin silken thread or of wool collected from living rams or, at least, a net made of Kusa grass; these should hang on both sides of their head. They are consecrated on their own seats with upper silken garments that are slightly washed new, white, with skirts and used by nobody else. The Pratiprasthata angints and decorates them without Mantras. The sacrificer is made to wear a girdle; they tie plough-

(2) Scholiast on SatSS., op. cit., 1.27.
During the girding they observe the same rites as in the Darsapurnama. Herein Apastambha prescribes that the Mantra "Asasana saumanasam, etc": Beseeching favour, etc, should be dropped and "Sam tvanahyami, etc.: I bind thee, etc should be used while Baudhayana recommends the use of both of them. The nuts are now closely fitted in so that there may not be any chance of their loosening or falling down. The Pratiprasthatri fastens pegs in the skirts of their clothes in order that they may scratch their skin, if required, with them. They should not take meat and honey, nor do any impure act.

(2) TaitSamh., I, I.10 (a-h).
(3) TaitSamh., III, 5, 6, I (c).
(4) Scholiast on SatSS., vol. III, p. 595, 1.9 f.
In the afternoon of the day of their consecration they all keep silent and break their vow when stars appear. They approach the Garhapatya fire from behind the altar silently. The milk for breaking their fast is boiled on the Southern fire while that of the sacrificer on the Garhapatya; they drink it in their own seats in the mid-day as well as midnight.

In the morning on the second upasas day when the sacrificer gives dust of the cow's foot-print to the chief wife, all the wives look at it and pray that they may not be deprived of wealth. Then either the Nestr or the Sacrificer himself makes the Somakrayani cow look at them, whereupon they pray for having children. They in their turn look at the sacrificer and pray for having heroes.


(3) ApSS.,X,17,3 ff, vol.II,p.253, 1.5 ff(particularly Sutra 6 and 13); BaudhSS., vol.I, p.I64, 1.4-6;


(5) According to the W.Śv. Ritual.

(6) According to the B.Śv. Ritual.


(8) TaitsSamh.,I,2,5,2; BaudhSS.,op.cit.,1.7; Scholiast on ApSS.,X, 23,7 "Sarvak patnyah, etc."
During the offering of the buck-goat to Agni and Boma on the last of the Upasada (session) days the Nestr leads them all towards the Salamkha; having approached there, they mutter a prayer for safe entrance to the Salas with their desires fulfilled. (1) They all sit near about there and pray to Agni to draw his attention to them. (2) Now, the sons and grandsons together with their wives, unmarried daughters, (3) nephews and other relatives are invited to participate in the Family Unit. The sacrificer touches Adhvaryu from behind, all the wives similarly touch the sacrificer; the sons touch their mothers and the grandsons touch their fathers; other relatives touch the grandsons and so on.

(1) Taitsamb., III, 5, 6, 13; ApSS., XI, 16, 10; ManSS., II, 2, 4, (Anugamin instead of Anukamin); etc.
(2) SatSS., vol. III, p. 736, 1, 10 ff.
(3) But not the married daughters, as their Gotra has been changed (along with the Caturthikarma); Scholiast on SatSS., vol. III, p. 739, 1, 6.
(4) Scholiast on SatSS., vol. III, p. 739, 1, 4 "Sarva api patnayo yajamanam eva arivarabhante savarman savarnas ca". Tho participate in this rite as Amatyas (for the meaning of the word, cf. 1.5-7), not as Pancha which they are not. "Patyu no yajnasamyoga iti Paniniyaktaa evahena" (1.2-4), etc. Cf. Srautaspadarthanirvayacana, p. 516; Hillebrandt, RitLit., p. 128, 1.5-10.
In the night preceding the Sutya-day all of them together with the sacrificer sit behind the altar or the Gargapatya; the Adhvaryu places the Vasatvarli water in front of them; after they have touched it, they are again circumambulated by the Adhvaryu. (1) This whole night they are all kept awake in the Prargrasacala by the priests who tell them holy interesting tales. (2)

In the course of the Prataranuvaka (morning prayer) all of them should accompany the Maitrevaruna, Nestr, Agnikara and the bearers of the Ekadhana cups when they walk northwards out of the sacrificial ground. (3) As the object is to delude the Gandharvas with wondrous incantations, they must not join in this rite so that the water, sap of the sacrifice, may be carried to a safe place, all the wives should join in this rite.

(3) SatBre., III, 9, 3, 16 f.
In the early morning on the Sutya-day all of them, each carrying one or two vessels, pass through the Tirtha, carry water for washing their feet (pamajena), returning by the same way as they go.\(^{(1)}\) According to Apastamba they should have their faces towards the West while filling the pitchers.\(^{(2)}\) They enter the Sades by the east door, pass in front of the Praeastiya, walk round Ahimiya and place the pamajeni pitchers to the West of Neatr's Ahimiya.\(^{(3)}\) Then they come back and enter into the Pragyamsasa.\(^{(4)}\)

In the afternoon they are all given milk for breaking the fast.\(^{(5)}\)

During the evening pressing all other wives touch the chief when the latter looks at the Patabhrt vessel.\(^{(6)}\)

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\(^{(2)}\) SS., XII, 5, 12, vol. II, p. 366.


\(^{(4)}\) op.cit., 1.21-22.

\(^{(5)}\) SatBra., III, 6, 3, 4.

\(^{(6)}\) See p. of this Thesis.
After the Patniyata cup has been offered, the Nestr lead up all the wives (1) through the Sadac, which they enter by the West door. They all take their seats to the North of the Chanters (2). Now, the Nestr makes them exchange looks with the Udgatr along with a prayer to Agni for children (3). Now, they should remove clothes from their right thighs; according

(1) Scholiast on SatSS., vol. IV, p. 932, 1.17-18 "Patnissmaka tvat pratipatni"; if any of them is in course of monthly period every rite in connection with the Pannejani drops.

(2) KatSS., X, 7, 3, Weber’s Ed., p. 317; CowlcEd., p. 583; Sutra

to Satyasadha(1) the thigh joints also should be denuded which view is opposed to Apastamba.(2) They should pour water along their thighs that it may run down towards the interior of the thighs, but it must not touch their navels.(3) According to the Kathaka School, as quoted on KatSS. (4) by the Commentator, they should bend their knees, wet the skirts of their garments with water from the vessels and pour thereby. Katyayana and his Scholiast, Latyayana (5) and the Kathaka say that they should exchange looks with the Udgar three times at the Hinkara. Three times they should uncover and pour Paunejani water on their right thighs so that after the third time there will be no water left. On order of the Udgar they should retire to their own place.(7)

(1) Srauta Sutras, vol. IV, p. 932, 1.5 ff.
(2) Scholiast on ApSS., XIII, 15, 11; also Scholiast on SatSS. op. cit.
(3) SatSS., op. cit., 1.9 ff; for ApSS., etc.: Sutras following those in references in note
(5) p. 181, 1.14 - p. 182, 1.8; so also Drabhayana as quoted therein. Scholiast on KatSS., op. cit., "Chandogarutram, etc." p. 318, 1.2-3, Weber's Ed.
(6) Scholiast on KatSS., op. cit., "Eva eva Kathake'pi".
(7) KatSS., X, 7.5.
According to the Sādhanas, the pegs that were fastened to their skirts during the Niksa are silently thrown to the Gāvanga when they all together with the sacrificer and the priests are about to go for Ayabhṛtha.\(^{(1)}\)

During the Ayabhṛtha they join all others in the Mīhā, which is sung three times.\(^{(2)}\) When the water comes to their sight, they pray to Varuna for overcoming the enmity and removing the sins they have committed.\(^{(3)}\) After this bath they wear the Pārkashanas, outer clothes tied round the Śoma bhum while coming back to the Sadas, which are sung together with the Pārakṣanas, by the same way they went, either they together with the sacrificer or the priests with Hotr at their head are led by unmarried.

\(^{(2)}\) SatSS., vol.IV, p.941, 1.10 f.
\(^{(3)}\) Scholiast on SatSS., op.cit., l.29; Taitsamh., Maitsamh., 1,5,39; etc.
\(^{(4)}\) ManSS., 1,4,45,1; also quoted on KatSS., X, 9,6; SatSS., vol. p.1092, 1.24.
During the Udaniyasti (1), the Patnisammahena and Yoktravinoka take place in the same way as in other sacrifices. In the Pravargya or Hot Milk Sacrifice, when the Mahavi pot is heated, they all cover their heads, according to the Satapatha, (2) for fear of being deprived of eyesight, because the Mahavira is the symbol of Aditya, (3) and according to the Manava Srautasutra, (4) for having children. The Prayavana is also screened (5) so that they cannot see from their seats the preparation of the Pravargya; according to Satyasadha, (6) the doors are shut; and according to Baudhayana (7) hanging load carriers (sikya) are hung from above to serve as screens. According to Katyayana, (8) even though they may be very near they should not look at the Pravargya; they should themselves cover their heads during the preparation. All the wives shall observe this Nisedhavidhi, as otherwise it would be prejudicial to their own good; and so, according to the Manava Srauta, is really a Patnisammakara. After the Mahavira has been

(3) For the connection of the Pravargya Sacrifice with the Sun-Worship, cf. SatBra., XIV, 1, 2, 15; 3, 16; 4, 16; 3, 1, 35 and Oldenberg, Religión des Veda, p. 447 ff.
(4) IV, 1, 33; p. 154.
(5) BaudhSS., vol. I, p. 265, 1, 20; SatSS. (n. 5) and Scholiast.
(6) SS., vol. IX, p. 359, 1.14 f.
revered, their heads are uncovered. They keep looking at the Mahavira and pray to Him for cattle and offspring and a safe, happy life to themselves as well as to their husband.\(^{(1)}\) According to the Manava Srauta,\(^{(2)}\) the sacrificer also looks it along with them.

During the setting out of the Pravargya, all the priests and the sacrificers meet upon the Vedi in the Sala and three offerings are made on the Ahavaniya. All the wives now accompany the Adhyaryu while the latter comes out of the Sala, they being in his front. According to the B.XV. Ritual\(^{(4)}\) they are to go back to their Sala while several sacrificial staff, viz., pegs, strings, etc., are being carried away by attendants. They are to come back to the Sadas when the Prastotr begins to sing the Saman. He sings it for three times, in the finale of which the wives\(^{(5)}\) also join. They

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\(^{(2)}\) IV, 2.37; p.158.


\(^{(4)}\) ApSS., XV, 43, 4.

\(^{(5)}\) SatSS., vol.IX, p.689, 1.


KatSS., 1, 8, 4-6, p.54-55; so also Dhyayana as quoted in Latyaayana; etc.
In the Pindapitryajna the husband gives all the wives portions from the middle cake for having children. They all pray to the ancestors for children adorned with lotus-garland.

Now the wives in general in the Domestic Ritual. The first sthalipaka is really a part of the marriage ceremony as such each wife is entitled to perform this rite. Each one should cook at other times, too, in so far as the Paka happen to be a part of any of the Strisamskaran. The wife takes her meal in the day time together with her husband and avoids no etc. By the night time she sleeps on the floor and refrains from any impure act. Next day she cleanses thrice the sacrificial place with a duster and thrice all around the fire with water.(2) The husband, after having the paddy washed, spreads the hide of a black deer, places mill-stones thereon and pours some paddy thereon. She husks the paddy thrice or gets the rice perfectly in order. She washes it thrice and cooks it. While cooking, she sprinkles Choo upon it by mear of the purifying Kusa grass.(3) The husband removes this 

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(2) AsyGK, 1, 2, 13-14, 1.265.

cooking vessel on a strewn grass. Then she sits to the left of her husband and to the west of the Garhapatya fire, and offers to Agni and Agni Svistakrit. After the offering the husband does all the cleansing work in this particular Paka, but during the Pumsavana, etc., she is required to do the cleansing of the sacrificial staff and place. (1)

(1) AsvGK., op.cit.,91.57 f, p.268.
Now, the wives in the Garbhadhana, (1) As this is a Stri-samskara, each wife observes this rite.

On the 4th day or later from the beginning of menstruation until the 16th day, this rite may be observed. Narayana Bhatta mentions that the Parva days, Maha, Muta, etc., etc., are to be avoided. If the intercourse takes place, it is believed, on even day after menstruation, a male child is born; otherwise a female.

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(1) RV. Schools: Sanas., 1, 19 (I.3. p. 55 and 130; p. 9, Benares Sanasangraham, p. 19. AsyOpandita, 125, p. 219. Sanmakarika, p. 23; Kumara's Karika, 1, 4; p. 269. Prayogaratna of Narayana Bhatta, p. 37). Asvalayana does not deal with the sacrifice, refers to some unaniad. Samaka in his Karika (p. 39 of the M.) refers to one Yajnopanisad. It seems from his statement that the ritual as is described in his Karika differs from that of the Yajnopanisad.

From the Vaikhana Gnya Sutra III, 10, it is clear the according to this school, the Garbhadhana is observed after two or three months (the Pamsavasa, according to this school, to be held in the 4th month) of the wife's pregnancy. But according to all other authorities who deal with the rite, the rite observed for having the wife's pregnancy. The Mantra uttered in this rite cannot mean otherwise. The Ritusangamana does not find place in any other Grhastra excepting the
Vaikhanasa. This rite has, however, been given importance in the Prayagas, Paddhatis and specially in the Compendia.

 Authorities differ whether the Garbhadhana should be observed on each case of the wife's pregnancy, or should it be observed once for all. Thus, Bhatta Narayana says "This sacrament purifying the womb named Garbhadhana is in way of purifying the object itself. So, as the object, the wife, is once purified, any pregnancy that occurs in it (her), is purified. So this rite should be observed once only. So also is the case with Pumsavana and Simantonnayana". But Karkopadhyaya holds the opposite view: These three sacraments are to be repeated in every pregnancy, otherwise no sanskara of the following pregnancies is to be considered as observed. Again, Vijnanesvaro says, "Garbhadhana should be observed in case of the wife's pregnancy, but not Pumsavana and Simantonnayana". Salapeni says, "Simantonnaya is not to be repeated, but Garbhadhana and Pumsavana are to be observed again and again". Tarkalankara in his Commentary on Gobhila thinks that Garbhadhana and Pumsavana need be repeated in each pregnancy, but not Simantakarana.

 The question remains to be solved, if the Garbhadhana is to be repeated for each case of the wife's pregnancy, and if the Pumsavana rite should also be observed in that Rta wh
the Garbhadhana is also going to be performed. The "Ritusangama" really serves the same purpose as the Garbhadhana does. Moreover, from the treatment by several authorities on the Garbhadhana, it seems that according to them the Garbhadhana is but a ceremonial observance of the "Ritusangama" for making certain the pregnancy of the wife; failing which, first the Narayana Bali, and still failing, the Naga Bali are to be observed. So there does not seem to be any necessity the separate observance of the rite Ritusangama in that monthly period of the wife when the Garbhadhana is held.
The wife, on the night chosen for the rite, takes a bath (1) and adorns herself with ornaments, clean clothes and wreaths. (2) The husband pounds the root of the Adhyanda or the Phalini plant or of the Asvagandha or the Darba grass, and drenches some portion of a piece of cloth with the juice out of it. Who the wife enters the bed, specially decorated for the ceremony, the husband presses out the juice into the right or both the nostrils of the wife with the verses Rigveda X.85.21-22. (3) According to Saunaka and Narayana Bhatta, the intercourse is to take place after the juice passes (through the throat) into the stomach. From the beginning of the intercourse down to the end at every stage, viz., touch of the organ, entrance into the orifice, penetration and the pouring of the seed, the husband is to utter Mantras. Some schools, however, consider the utterance of Mantras as useless. After the emission of the seed, (4) the husband smells the wife silently and adds to the pleasure of the wife. (5)

(1) A.G.Parisista; Kumarila's Karika; Prayogaratna of Narayana Bhatta, p.38(2).
(2) S.G.Sutra.
(3) S.G.Pangraha.
(4) A.G.Parisista, Saunaka and Kumarila's Prayogaratna.
(5) A.G.P.
(6) S.G.S; S.G.Sam.; Kumarila and Saunaka; Prayogaratna of Bhattanarayana.
(7) A.G.Parisista.
(8) According to Narayana Bhatta, the wife had to sit on her left knee.
(9) A.G.Parisista.
(10) S.G.Pangraha
(II) S.G.S; S.G.Pangraha.
Narayana Bhatta mentions that the husband should bathe the wife in the morning with the water from the pitchers adorned with five Pallavas. After the bath the wife adorns herself with auspicious dress and ornaments. After the offerings of the Prajapatyā homa and the Ajya oblations, the head of the wife touched. The Agni and Aditya are worshipped, in the latter of which the wife joins her husband. The intercourse is to take place after nightfall and only once.

Kalesi in his Paddhati mentions that the juice of Sukasimbhi pressed out by ladies with husband and children is to be sprinkled into the right nostril of the wife. The rite is to be observed only once. According to Vaikhanasa\(^1\), husband should, first of all, perform the Aghara; and then the wife, adorned with auspicious ornaments and clothes, sit down. After sacrificing oblations to Dhātṛ, Varuna and Agni Svistakṛt, the husband gives in the wife's hands some barley corns. Then she is made to partake of the three-fold food (mixture of the equal portion of milk, sour curds and melted butter). After the wife's asamana (sipping water), the husband strokes her body from the navel upwards for three times with the stalk of a Darbhaggrass with the prayer for having a male child.

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\(^1\) III, 10. Cf. note ( ) on p. of this Thesis for Vaikhanasa's view about Garbhadrana.
According to Baudhayana, (1) if the husband and the wife want a "Srostriya" son (2), they are to worship Arundhati, take unsalted food, lie on floor and observe chastity for three nights. They wear unwashed clothes, wear ornaments every morning and evening, hold bow and arrow and worship fire during this period. On the 4th day they are to offer an oblation of cooked rice. If they want to have an Ameena (3) they observe the vrata for 12 days; if a Reikalpa (4) son, for one month; if a Bhrama (5) son, for 4 months; if a Rai, (6) for six months; if a deva, for one year. During the menstrual period, she should not do any act which is forbidden for her.

(2) A Srautiya is one who has read one Sakha of the Veda; see Baudhgs., 1,7,3.
(3) One who has read only one "Anga"; Baudh., 1,7,4.
(4) One who has read one Kalpa; Baudh., 1,7,5.
(5) One who has read one Sutra and Pravacana; Baudh., 1,7,6.
(6) One who has read the 4 Vedas; Baudh., 1,7,7.
(7) One who has read more than the 4 Vedas.
(8) Baudh., 1,7,22 f.
On the 4th day the wife takes her bath. In the night the husband adorns her and utters the following Mantras, when she is in bed, "May Visnu make the womb ready, etc."; "As the earth is pregnant with Agni, etc."; "Award pregnancy, Sruival, etc."; "The Golden Arani, etc.". Then he embraces her with the Mantra, "I am he, you are she, I am the sky, you are the earth etc.". Then he enjoys her. On the 5th day, the Napitakarna is to be observed. The husband and the wife give the barber rice mixed with milk (rice pudding) and go towards the east of the north of the village. When they come across an Udumbara tree, they walk round it, sprinkle water on it and anoint it with scented things. Having covered it with flowers, they offer the Bali oblation. They feed Brahmanas and have blessings from them. Then they go down into knee-deep water (in some pond), put fish in an unwashed cloth with the skirts stretched towards the east and ask a Brahmacarin what he sees. He replies that he sees Sons and cattle. Then they offer these fish as Bali to herons. Now they throw off the flowers, etc., cast off the

(1) The barber comes, pares the nails, and gets some remunerat
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Having anointed each ox and worn red or unwashed clothes, they go home in a carriage or on foot, have a wash, sip water and begin to sleep without a word. Next morn they talk again during the Vaisvadeva.

The Baudhâ. Parisista (1) describes the rite quite differently. Here the husband, after the Brahamana-bhojena and Svasti-vacana, worships the fire and offers oblations. Ajya oblations are offered to Sviñakrt. Then the husband and th wife partake the rice which is offered to Savitr. Whatever they desire to obtain, they contemplate at that time.

According to Pasupati-paddhâ, the husband should, after his morning duties, make his wife sit to his right, and touch her heart with his hand stretched over her right shoulder and murmer; “Omn. May Pusan and Savitr make me fortunate; Rudra and Tvastr make me fit for a mighty sport. May Tvastr award me handsomeess and Vaisvanara lustre. Om. Award pregnancy Sinivali, etc.”. Then he begins the intercourse. If after the performance of the rite in the above-mentioned manner the wife does not become pregnant, the husband, during the next Rtu period of the wife, unearths the root of a white-flower Kantikari and keeps it in some secret place. On the day of the Rtu-asena the husband and the wife fast. After nightfall the wife, having worn unwashed clothes, sipped water, observe all other auspicious aecas, sits to the left of her husband.

(1) II, 2, p. 236-37.
with her face towards the East. He pounds the above-mentioned 
oroot with sprinkled water and sprinkles it into the right 
nostril of the wife. Having eaten to their fill, they have 
intercourse in the manner mentioned above. According to the 
Hiranyakesi School, the husband and the wife should, after 
their morning duties, sip water. While the husband performs 
the preliminary rites the wife adorns herself with clothes, 
ornaments and flower-wreaths, anoints and embalms herself, 
makes the mouth scented with the chewing of betel, etc. She 
should become leaner by means of Three Nights' observance or 
inadequate meals. Before going to bed, she should be addressed 
by an honest sincere Brahmana. The husband should approach 
her with the following Mantras: "May Vismu make your womb 
ready, etc."; "Avert pregnancy, Sinivali, etc."; "This golden 
Arani, etc."; "As the earth is pregnant with Agni, etc."; 
"Whose seed you accept in your womb, etc."; "May an embryo be 
found in your womb, etc."; "I perform the Prajapatya, etc."; 
"The immense lot of which seed, etc.". They should keep the 

(1) The Grhya Sutra does not deal with the subject. But both 
the Paddhatia, Sa, skarapaddhati of Bhasakara Sastr, p.40 ff, 
Samskarathamala of Bhatta Gopinath Diksita, p.649 ff, deal with 
the Ritual. 

(2) According to Gopinatha, she should wear unwashed clothes
light burning. The wife should lie on the left side of the bed.

The husband begins the intercourse with the Mantra "I unite our names, our hearts, our skins, with cords of desire so that we can never be separated". He kisses her with the Mantra: "The mutual fondness of the Cakravakas noted (to be caused by means of piteous cries) from the rivers, which unites the god and well as the Gandharvas - may that make us (also) mutually fond". While pouring seed he utters the Mantra: "Like Prajapati, the best sprinkler, I pour ... with heroic deeds". He should omit seed with the successive utterance of Bhuh, Bhuvah, Svah, at the beginning of the above Mantra. While uttering the Mantra he should address the wife, adding the particle "Da" after her name (e.g. if her name is "Priti", she should be addressed "Pritide". After the intercourse, the wife is not required to wash herself, though the husband should.

According to some authorities (mentioned in the Samskrararatnamala) if the husband and the wife desire to have a daughter, no Mantras should be uttered during the intercourse.

Excepting at the Atu period, no intercourse is permitted; on the wife's express intention, the husband should, however, have intercourse with her.

According to Bhaskara, if the wife menstruates for the first time in an inauspicious month, day, Tithi, etc. the Santi rite should be performed before observing the
Garbhadhana rite. Bhatta Gopinatha says that in this case the wife should not observe the auspicious acharas, as the chewing of betels, etc.; they should wait for the next month for the performance of the Garbhadhana. If the same case occurs even in the 3rd month, elaborate santi rite should be performed as the Garbhadhana should no longer be delayed. Gopinatha mentions some Authorities who allow the Garbhadhana to be performed even in the 1st or the 2nd month after the performance of the Santi rite beforehand.

If the wife does not become pregnant after the Garbhad rite has been duly performed, the rites known as Narayana Ba and Naga Bali should be performed. (1) The former is for averting the evil influence of the demons; the second is for being relieved of the sin incurred by killing a serpent or serpents in the previous birth. On the day chosen for the performance of the Naga Bali, both the husband and the wife, with the things necessary for the performance of the rite, i.e., for a holy place, wear clean garments, make a serpent of the powder of rice, sesamum, etc., place it on a winnowing bask and utter the propitiatory Mantras.

The Samskararatnamala also mentions the gift of a gold cow and the hearing of the Narivansa for removing the barrenness of the wife.

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(1) For the rite, see Samskarapaddhati, p. 42 f; Samskararatnamala, p. 696 f.
According to the ManGS. (1) and the VarGS., (2) the wife and the husband should disjoin the knot of the skirts (of the clothes) and lay themselves on the bed. Approaching each other they mutter the following Mantras: "With my mind I see you," etc. "Prajapati! offer me a son," etc. (4) and "I produce children in the earth", etc. (5) According to Astavankra, "MamSih" on ManG he touches her private part with the Mantra: "Karat, etc." (6) With "Janani, etc.", he begins; with "Bharn, etc.", he finish. In this wise they approach each other in each Rtu.

(1) MGS., Baroda Ed., p.76
(2) VarahaGS., p.21.
(3) AV., 183, 1-2.
(4) Taitsamh., 3.8.4.2.
(5) The ManGS. changes the order of the verse.
(6) Cf. BharGS.
Now, the Samavedic Schools. According to Gobhila, the husband touches the organ of the wife with his right hand with the Mantras, "May Visnu make your womb ready", etc., and "Award an embryo, Sinivali", etc. Tarkalankara, in his commentary says that as the Mantras have been separately mentioned, the husband should touch twice. Raghunandana, in his Samskaratattva, as opposed to Bhavadeva Bhatta, says that the husband should touch the organ after he has uttered the Mantras. Tarkalankara, however, discards the view. According to him, the utterance of the Mantras and the touch are simultaneous. Then the intercourse is to follow.

Khadira, however, says that the husband should touch the organ with the Mantra "May Visnu make your womb ready, etc. and have the intercourse with the Mantra, "Award pregnancy, Sinivali, etc.".

(1) Gobhila, Sutra, 2, 5, 8, 1, 4, 15; Bhavadeva's Paddhati, p. 106; Raghunandana's Samskaratattva, p. 307; Bireswara's Paddhati (p. 363) says nothing in addition to Gobhila. Jainiri is silent on the subject.
(2) Bib. Ind., p. 306.
(3) Paddhati, p. 309.
Bhavadeva in his Paddhati says that after nightfall an oblation is to be offered to Surya first of all, and then, the Mantras as mentioned above are to be uttered. The husband stands behind the wife who sits with her face towards the East. While uttering the Mantras, the husband should stretch his right hand from behind on the right shoulder of the wife and touch the organ of the wife with it. Then he touches the navel of the wife with a piece of gold and murmurs: "Oṃ. Be the mother of excellent long-living children; May you, O all-blessed one, be the nourisher of the embryo without difficulty. O one dedicated to vows! give birth to a long-living son, prolonger of the race." Then a woman with husband and sons living should give the wife Pancagarya sanctified with the above-mentioned Mantra. Then the husband should have the intercourse.

It does not seem necessary that the wives who have established srutu fires need observe the domestic New and Full Moon Sacrifices separately, (1) because they agree closely in deity and other details with those of the srutu, the only difference that as offerings ṣānas are substituted for cakes and the offerings to Indra or Mahendra entirely disappear. It is

also distinctly clear that much importance cannot be attached to these rites as they have not been mentioned at all by a good many Gṛhya Authorities, Bharadvaja, Langakṣi (Kathaka), Baudhāyana, Jaimini, Sankhyāyana, etc. ManGS. (1) and AsyGS, (2) simply mention them in names.

On each New and Full Moon night they perform these sacrifices together with their husband. They are required to bathe and eat the fast-day food in the afternoon. (3) They prepare a Sthānipakas from which the husband offers oblations to the various deities. Then they should, according to Paraskara, (4) offer the Bali outside the house to the Wife, Man, Age, and the black-toothed white one, the Lord of bad women and those who, dwelling in the village or the forest, allure their offerings. They then pray for Welfare and offspring. They sleep that night on the ground, according to the Commentator on Gobhila, (5) they may sleep on the self-strewn grass (avastara), too. They together with the sacrifices expected to, the Chief Wife must, pass that night with

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(1) d. II, 3, 3
(2) i, 10, 5
(3) Drahgs., II, 1, 4; Gobhgs., i, 5, 26, p. 219
(5) Gobhgs., 1, 6, 5, p. 223, 1. 5 f.
mutual entertainment with tales or with other discourses. They commit nothing impure at that night.

If the husband is on a journey, the chief wife acts as his substitute. (1)

With regard to the seasonal Sacrifices, the ManGS. as in failure of the chief wife and the sacrificer even a Sudra wife is entitled to offer the morning and evening oblations to Serpents in course of the daily observance of the Sravana Sacrifice up till the Agrehayamasti. So there is no doubt that all other wives are entitled to offer the same in failu

of the chief wife. As all the women of the household are allowed to participate in the rite of descending from the bedstead, (3) there is no doubt that all the wives join in it they should, with their children on their lap or by their side, sit in accordance with their seniority of the time of Marriage, one after another next to the chief wife.

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(1) CobhGS.,1,6,2, p.225.
(2) ManGS.,II,16,p.192; particularly, Astavakra on the same.
Cf. BharGS.,II,1, p.32.
(3) Harinara on ParGS.,III,2, p.321, 1.5 "Atra strinam api Mantrapatuh", etc.
Now, Wives in general in the Aushadhaikika rites. So far as the purificatory rites are concerned, the same rites are performed for each of them without any distinction whatsoever. If the pregnant wife dies, she should be, first of all, sprinkled with water mixed with cow's urine. When the dead body has been removed to the crematorium, the husband cuts open the child from the left side of her womb; if the child is still alive, he gives it the breast of its mother along with the prayer that the breast may be exhaustless, spring of pleasure, wealth-giver, etc. (1) and puts it in front of the dead mother. He then tries to reposition the opened womb to its normal position, at least, to make it look as though no operation has been made; anoints it with ghee mixed with sacrificial Ghee; and bathes her with water mixed with mud, ashes, Kusa and cow's urine. She is now wrapped up

(1) For the Mantra: Av., 7, 10, 4; VajSækh., 33, 5; MaitSækh., IV, 9 4, etc.
with new clothes and cremated. (1) Ksavayavamin in his Baudhaya
Baudhayanaapaddhati (2) says that when the husband sees the chi
still alive, he should offer a sacrifice there with the prayer
expressive of his pleasure to get the child alive, bathe it and
carry it home; then fourteen offerings are made and then she
 cremated in accordance with the usual rites. The Karmakandapra
pradipa (3) also quotes the opinion that herein the wife shoul
be laid with her head towards the South, the left side of her
belly measuring four fingers, from the navel should be operat
If the child be dead, it should be washed and buried. The
operated part should be sewn with a thread, and anointed with
Ghee. Then after due offerings and gifts, she should be
cremated.

(1) For these facts: Saunaka, as quoted in Madanaratna,
Karmakandapradipa, F. 410a, 1.4 f. Also cf. Ghyakarika (Renu
and Baudhaya, as quoted herein; Narayana Bhatta's Antyestik
riya, F.213a, 1.9 f.
(2) F. 161-62. According to him, if the child be living till
then, another sacrifice should be offered on the 8th day in
which cows, landed property, sesamum, gold, etc. should be
given in gift.
(3) Op.cit. 1.7 f.
If the wife dies after child-birth, or during her course she should be bathed with water mixed with Pancagavya, according to the Karmakandapradaipes, hundred times, covered with a net cloth and cremated in accordance with the usual rites. According to Vradhasatapatpa, no samakaraa and such other rites should be performed for a menstruating woman; she should be bathed and cremated after three nights (most probably, after the passing away of the Impurity caused by menstruation). Gadadhara in Kalesvara, thinks the cremation, either on the same day or after the passing away of the Asaca (Impurity), is optional i.e. it depends upon the intention of the chief mourner; preference, however, is given to cremation after the Asaca. If she dies in a foreign country and as a consequence, the above-mentioned rites are not performed, her bones are to be collected and purified with Pancagavya bathing and ceremonies burnt again.

(1) F. 409 b, 1.4; cf. Narayana Bhatta, op.cit., F.212 b, 1.
(2) Karmakandapradaipes,F.409a, 1.14; 409 b, 1.4. According the Bandhayananapaddhati (F.162) the water should be mixed with cow's urine.
(3) As quoted in Karmakandapradaipes,F.409, 1.4-5.
(4) p.123.
(5) The Madanaratra thinks cremation within the Period of Impurity should take place in emergency cases; KarmaKP., F.4 6.
(7) According to Devayajnik, as quoted in KarmaKP., F.409b, 1.
If the wife of a Samavedin dies be she the eldest one or any other, — she should be cremated with her face downwards. During the collection of her bones, the sprinkling and such other rites should be done with water from an earthen water-vessel. 

(2) According to the Asvalayana school a vessel should be marked as feminine with the sex marks made prominent. 

On the braddha days the wives should not have their hair dishevelled, should not cry, laugh or talk for nothing. 

As the eating of the Pinda is a Patnisamaskara, all the wives are entitled to partake of the cake or cakes; if there are six, they partake of the middle two. 

(4) Sraddhamanjari, p.1.
(5) Sraddhamanjari, p.39; Sraddhatattva, p.290
Sraddhasutrakandika, ParCS., Bom.Ed., p.484, 1.34; 485, 1.4. 
Manu, Mir.Ed., p.126, 81.262; according to Kulluka, however, only the eldest wife should eat it. Khags., III, 5, 30, p.11 (Astaka). MantraBrahmana, II, 3, 14.
Chagaleya, as quoted in the Sraddhananjari, the cake should be divided into as many portions as there are wives and each wife should be given a portion. According to the Prayogaparijata, if six cakes have been offered in the Sraddha and the sacrificer has two offered, each wife should be given one cake. If there are a good many wives, a selection should be made in accordance with qualities, age and period (most probably, of menstruation). Or, each of them may be given one cake at the end of each Sraddha. According to the Mayukha, the eating of the middle cake is only a Kanya rite, and not Nitya. A wife who does not menstruate any more, or is pregnant, or is menstruating (1) or sick, or is afflicted (with some mishap), or is barren, should not eat the Pinda. According to Apastamba, an ill-disposed or evil-hearted wife should also be avoided. (2) If the wives are not desirous of having children they may not eat the cake. (3)

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(1) Candrika, p.402, sankhalikhita quoted.
(3) Cf. the Sraddhakanda in Smrticandrika, p.402, where various Authorities have been quoted with reference to this. Also s GobhiG. Parisista, p.125 "Putrakama". Jaim68, II, 3, p.29, 1.9 (in all the Sraddhas).
As the first wife and the husband raise up the fires and are really the protectors of them, the husband is not entitled to give up the fires on the death of any other wife than that of the first. In case of the death of the latter an Ahitagni is to cremate her with fire kindled from a new fire-drill or produced from the either half of a jar heated on the Sronta fires. (1) The husband is to relinquish the fires as he offers these to her in her death. The second wife (and naturally the third wife and the following) must not be offer the sacred fires in death; the husband is not entitled to relinquish the Agnihotra out of fascination (Kama: lust?) for her in which case he would be considered as the relinquisher the Brahman. (2)

(2) Katyayana Chandogaparisista, Ch. XX, p.334.
Miserable indeed is the position of a Sudra wife from the religious point of view. From the beginning the Arya-Sudra marriage seems to be a matter of accident (1) and sometimes, most probably, of expediency, (2) on the part of the husband as such the Sudra wife seems to have deserved nothing more than a few privileges from the Arya husband; at least she has no claims in religious matters. (3)

(1) The custom of giving slaves as presents to princes (RV. VI, 19, 36) and priests (as sacrificial fee), ritualistic recognition of Arya Sudra Union (TaitSamh., VII, 4, 19, 2, etc.; VajSamh., XXIII, 30, 31), employment of Sudras as Anucaris and Parivestris (SathBh. XI, 2, 7, 4; Kaushpar 11, 1, slave-concubinage, (cf. AV., 22, 6; XII, 3, 13; 4, 9) etc. helped many Sudras to rise to the favour of Aryan Masters, so much so, that most probably – not infrequently they married them. Several Sutras make provision for one Sudra wife of one belonging to the higher castes (e.g. ParGS., 14, 4, 10). Cf. Vasistha, 1, 25, and for his own view, the following Sutras.

(2) It seems the King married the Palagati for political purposes.

(3) Manu III, 48; Visnu XXVI, 5. For the legal incapacity of her children: BaudhDhs., II, 2, 3, etc.
It is definitely stated by Manu (1) that she can never be the first wife of an Aryan. Even though married, she simply serves to lead the family of the husband to degradation and the progeny to the status of Sudras; a Brahmana is strictly forbidden either to cohabit with or have a child by her. (2) The sacrifices offered by her husband are not acceptable to gods. (3) If she enters her bed immediately after taking a funeral feast, his forefathers will suffer from lying in her impurities for a month. (4) The Palagati cannot participate in any rite in the politico-religious ceremonies as she is a

(1) III, 14.
(2) op. cit., 15-17; also 19. Viṣṇu XXVI, 6; Vasanās., I, 27.
(3) Vasanās., XIV, 11.
(4) Gaṇḍās., XV, 22.
Sudra by birth. (1) A Sudra wife of one belonging to one of higher castes is not entitled to churn the fire. (2) The only instance where a Sudra wife is allowed to act as a substitute in a rite is the Sreavana Sacrifice, where in failure of the chief wife and the sacrificer and all other wives she may offer the daily oblations to Snakes. But the rule is by no means universal as it is found only in the Manas. (3) and in no other Authority.

In spite of all these religious incapabilities, the Sudra woman considers herself most fortunate to have an Aryan husband; the TaitSah. (4) says in this case she does not care for wealth or prosperity.

It is sure that in religious matters, and therefore in secular matters, too, a certain number of women were compelled to lose many rights. There is no doubt, Polygamy to a certain extent helps the deterioration in the position of women. This way, however, counterbalanced by Polyandry which has been

(1) SatBra., XXIII, 2, 6, 7; V, 3, 1, 11.
(2) Karmapadipa, I, 8, p. 115.
(3) II, 16, p. 192; particularly, the Scholiast.
(4) VII, 4, 19.
known in ancient, as in a lesser form in modern, (1) India.

Aurel Mayr (2) gives us certain reasons, from the success!

point of view, to believe that Polyandry existed in ancient

India. There are other reasons, too, to believe in its exist-

e! ence. The ancient seers would never have mentioned a

common wife of the Maruts and of the Aswins if Polyandry were

unknown or discarded in the Society. (3) The Atharvavedic

verses saying that a woman even after having had ten form-

(Purva) husbands, can still marry more, cannot but refer to

Polyandry. The case of Draupadi in the Mahabharata is well-

known; and the great epic asserts this much, that having many

husbands is a desirable qualification for women. (5) In suppor

(1) Westamarck, Short History of Marriage, Chap. X; History of

Marriage, p. 252-55. 

(2) Das Indische Erbrecht, p. 73 ff; 110. 

(3) Rodasi and Surya. AV. i, 167, 1-5; the express reading of

the RV. with reference to Rodasi, is "Sadharani Patni," "Com-

Wife".

(4) v, 17, 8-9.

(5) i. 202. 8. Ipsitas ca gunah stringom ekanyo vahubhartra
of Draupadi's polyandrous marriage it cites the cases of Jatila, Gautami, Varahi, etc. Gautami married seven Rais; Harisa married ten Havirdhanas and her son Daksa is known as the son of ten fathers. Veli and Sugriva are born of two husbands living at the same time. The former in their turn married Tara in common. Apastamba says the daughter is given to the family of her husband though it is in his time forbidden. He, most probably, refers to the TaitSambh., which says that the daughter is given to the family. Brhaspati also mentions that the delivery of a marriageable damsel to a family is found in other countries (than his own). The Puranas also know about it.

(1) op.cit. 1,196,7266; cf. Visnupurana, 1,45.
(2) op.cit. 1,33,3150; Harivamso, V,66 f.
(3) Ramayana, VII,42.
(4) op.cit. IV (Kiskindhya: Taravakyam) Padmapurana, IV,112; 146-143.
(5) DhS., II, 10, 27, 3.
(6) VI, 1, 6, 5.
(7) DhS., XXVII, 20.

(8) Bramha, 15, 48; 54; Matiya, 44, 66-70; Brahmanda, III, 71, e

The Kusaña Jataka (Jat. No. 536) mentions that Princess Kanka had five husbands at a time, all of whom she selected in a svaryamvara assembly.
As the polygamous husband observes religious rites with his wife, the polyandrous wife observes them with the eldest husband. The same reasons we have seen in the case of a polygamous husband in connection with the first wife would apply here, too. Draupadi had once to gaze at the Hell because she was more fond of Arjuna than her eldest husband, Yudisthira. Polyandry as well as Polygamy rendered, as even now render in lesser degree, a certain number of women as well as men deprived of various religious rights. These twin uses seem to have counterbalanced the effects of each other on the Society, and consequently, on the position of women as well as men and, at least, no emphasis can be laid on Polygamy as leading to the deterioration in the position without any counteraction.
In Vedic ritual the position of a widow is no more miserable than that of a widower. Due to the absence of the Equal Half, the other half becomes useless — in religious matters as well as in worldly affairs — and what the surviving Half can best do is to pass away the remaining days of life in absolute Brahmacharya: if she or he cannot observe the ideal, they can do what they think best, the ways for either of them is no more blocked for one than for the other.

The extreme necessity of having children who keep the ancestors living in the other world compels the widower sometimes to marry again. The widow, too, can marry again if she likes to do so; but if she likes to keep up the memory of her husband and at the same time have children, she may have children by taking recourse to Niyoga. The Niyoga is evident Vedic. The RV. (1) knows it and Manu's statement (2) that the revealed texts differ as to whom the son begotten must belong to, the begetter or the possessor of the soil, shows that Niyoga must have been sanctioned by the Revealed Texts. The exactly similar statements in Vasiṣṭha, (3) Apestemb

(1) X, 40, 2; Nirukta 3, 15; Durgacarya on the same.
(3) XVII, 6-9, 63-64.
(5) II, 13, 6-7.
and Gautama (1) Dharma Sūtras confirm that during the Sūtra period this dispute of the Srutis is a universally recognised fact which again shows that the Niyoga must have been even then a very old custom. Yasodhara (2) also in his commentary on Vātsāyana mentions that the eldest sister-in-law is very often sexually enjoyed by her brothers-in-law; this also seems to refer to Niyoga. This Niyoga is, however, an Āpaddharma and after having two children, she cannot any more call in the person appointed for sexual purpose. It seems that as a rule the Devara is to be appointed for the purpose failing whom others may be appointed.

If she feels it is impossible for her to be satisfied with the Niyoga, she may marry again. It is very difficult to say whether the RV. X. 18. 8 refers to widow-marriage or not.

(1) XVIII, 9-14.
Hillebrandt's theory(1) that this verse does not apply to the Funeral Ceremony at all is untenable. According to him the verse could originally be used only for summoning the queen to remove herself from the side of the dead and for no other purpose at all. And it is no little wonder that Lanner Dolbruck (3) and Jolly (4) have noted his view. Hillebrandt frames his theory on the evidence of Sanskrit, according to which of the four Uthapini verses to be employed for raising the queen this verse in question is to be applied as the first one. But he ignores the fact that the verse appears throughout the Vedic Literature, AV., TaitAr., and Grhyasutras in connection with the Funeral ceremony. The Authority of these texts can by any means be denied. These Authorities unanimously say that the verse is to be applied during the Funeral ceremony. Moreover it carries no sense that in the Purusamedha, the wife, who is by the side of the dead man, should be addressed thus: "You have become the wife of him who grasps thy hand and is willing...

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(1) ZOMG., 49, 703; cf. Ritualliteratur, p. 153.
(2) Sanskrit Reader, Boston, 1888, p. 385.
(3) Die Ind. Verwandschaftsnamen, p. 175.
(4) Recht und Sitte, p. 71.
to marry thee". (1) The King has already married her and there is absolutely no reason why he should be willing to marry her again. Again, the remaining Utthapini verses mentioned by Sankhayana do not seem to have any specific connection with the Purusamedha. RV. x,21-22 are famous verses in which Gandharva Visvavasu has been spoken of. Throughout the Vedic Literature they appear in connection with the marriage Ritual RV. x. 53.6 has been brought in here, it seems, simply because of the words uttisthata. It seems almost certain that these four utthapinyas have been named so by Sankhayana because all of them have ut or uta connected with them. Hillebrandt finds confirmation of his hypothesis in the verse AV. XVIII. 3,1-4 which, he thinks, can only be taken in connection with the Purusamedha Sacrifice. But Sankhayana himself, on whose authority he has to base his arguments, takes only the second verse in connection with it. In explaining these verses he thinks Jivaloka in the first verse means Patiloka, Gopati Pa and so on. These forced arguments lead nowhere. There is no doubt that the verse is used in connection with the Funeral.

(1) Cf. Hillebrandt's translation "Der sich dir vermachte und dich begehrt (freite), hier deines Gatten Gattinnenschaft hast du erreicht (d.h. seine Gattin bist du geworden)."
ceremony; but the real difficulty lies in deciding about the true interpretation of the verse. Sayana himself gives different interpretations in different places. In interpreting the verse in the RV. (1) and AV. (2) Sayana interprets the 2nd line of the verse with reference to the first husband while he explains the same verse in the Taittirī. (3) in exactly the opposite sense, i.e. with reference to the second husband. Most probably Sayana could not help this inconsistency as he had to care for the Ritual of the particular Vedic Schools he was dealing with. Sayana does not give us the Grammar for his interpreting the words "Abhi sam tabhutha" as "abhinukhyena samyak prapnuni"; his Grammar is, however, quite right in accordance with Panini and the Siddhantakaumudiśkara. (5) The root "Dha" (6) a curadiganiya root, in the sense of Prepti is also known to the Grammarians. Modern Authorities have likewise differed in

(1) X. 18. 8.
(2) XVIII, 3, 1.
(3) VI, 1.
(4) III, 4, 6 "Chandaśi Luminātītah".
(5) Cf. Balamānoraṇa, Uttarardha, p. 724 "Dhatvarthanam, etc"
(6) Balamānoraṇa, Uttarardha, p. 500; Dhatupradipakā, p. 146.

The verb, when causative, becomes Atmanepadi; otherwise it is parasmalpadi.
opinion. Amongst those who think the verse refers to the new husband are Roth, (1) Max Muller, (2) Weber, (3) Gedner (4) and Monier Williams. (5) Whitney, (6) Galand, (7) Ludwig (8) and Macdonell, (9) interpret the verse in connection with the new husband. According to these latter Authorities, therefore, the verse sanctions widow-marriage. Some of the Brahmanic Texts

(1) ZDMG., VIII., Die Todtenbestattung indischen Altertum.
(2) ZDMG., Bd. 2, 1895, p. vi.
(3) Sitzungsabdr. der Berliner Akademie, 1896, p. 255.
(4) In A. Bertholet's Religions - geschicht und Lesebuch, Tubingen, 1903, p. 136.
(5) Brahmanism and Hinduism, p. 289.
(6) "The Vedic Doctrine of a Future Life" - Oriental and Linguistic Studies, New York, 1873, p. 53; again, in his Trans. the AV., HUS, vol. 3, p. 349. He thinks the widow is to be remarried immediately after the misfortune befalls her.
(7) Die Altind. Todtengebrauche, p. 44.
(8) Der RV., Bd. V, p. 525.
Authorities have, no doubt, employed the verse as the prescribed text for widow-burning; in which case it can by no means refer to the second husband, but a reasonable doubt gains ground to see that none of the ancient authorities employ it for the same purpose. According to the former, "Ud śrava" refers to the raising up of the wife on the Funeral pyre and the "Jivaloka" then, according to them, must mean some part in Heaven. But this idea seems to be a later development and is by no means universal. All the ancient authorities unanimously use it to take the wife out of the Funeral pyre wherein she lays by the side of her dead husband, which is in strict accordance with the meaning of the 1st line of the verse. Asvalayana, as commented upon by Haradatta and Narayana, says that the brother-in-law should be her second husband. According to Baudhayana, Apastamba and Hiranyakasim, a Patitha or Patithita should raise her up with her left hand; this Patithita or Patithiya seems to be the same as Asvalayana's Patithiya and, therefore, the brother-in-law is to raise her, and seems to be her second husband. As the word Didhiou, which means "Wooer", occurs in the verse, we are led to think that the verse was originally

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(1) Krama Diksi, Aurdhvadhirakaprayoga, MS. 1276a, Egg., IOL, F.96 b, "Ud śrava iti dyabhyam mantrabhyam ..... utthapayet", Bhatta Harihara (BhaGS.), Antyostipaddhati, MS. 674, Egg. p.4 IOL, F.11 b "ud śrava ..... devarah nisyo va ..... kare dhrtva utthapayet", etc.
uttered by a Patithiya, Patithita or Patistha only who raised it up from the funeral pyre and subsequently married her.

Vasistha, (1) Parasara (2) and Manu, however, recognize the widow-marriage, not necessarily with the brother-in-law, but with others also.

Widow-burning is not Vedic. Colebrooke (4) thought the RV. X. 18. 7 refers to widow-burning, but his view is untenable for two reasons. Firstly, because the reading that he follows has not been traced, (5) and secondly, because the verse, according to all the Authorities, (6) is applicable only in the Santikarmen, which is observed on the tenth day after the funeral ceremony and not in the funeral ceremony at all. The

(1) XVII, 20: "Mrte va".
(2)
(3)
(4) Miscellaneous Essays, modern, 1872, I, 114 ff.
(6) Asv6S., IV, 6, 8. Along with the utterance of this verse the chief mourner looks at then when they put on collyrium to their eyes. As to difference in the manner of salving the eyes, see Garga Narayana and Haradattacarya. Bough, Pitmardhasatra, I, 21 p. 409. AV., XII, 2, 3; KaunSS., 72, 11; Brhaddevata, VII, 12. For references to Bharadvaja, etc., see Caland's Die alt. Todteng branche, p. 113 f. and 123 f.
first line of RV. X.18.8 most probably refers to some relic of the widow-burning, (1) but nevertheless shows that widow-burning is at the time of the composition of the verse forbidden. Baudhāyana says the wife should lie down to the left side of the corpse. Aṣṭādhyāyī recommends that she should be placed near the head of the corpse on the north side. But it must be a matter of ritualistic observance pure and simple as irrespective of the verse RV. X.18.8 we see that in a subsequent Mantra (2) the wife of a Brāhmaṇa is asked to bring away a bit of gold, the wife of a Kṣatriya the bow, and the wife of a Vaiśya the jewel which is offered along with the corpse of a Brāhmaṇa, Kṣatriya or Vaiśya respectively. Whitney (3) seems to be right in his comment on AV. 18.3.3, that the verse refers to some rescue of a young wife from Self-immolation. The Rgviḍhāna (4) says the

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(1) Cf. Schrader, Prehistoric Antiquities, p. 390-91; Reallexicon, etc., p. 958.
(2) Suvārṇam hastād ādādāna, etc. Cf. Sāyana on the sense.
(4) III. 8. 4.
brother-in-law should dissuade the sister-in-law from ascending on the funeral pyre of the dead husband. The A-Recension of the Brhaddevata {1} that with the above-mentioned verse the wife ascends the funeral pyre and the younger brother dissuades her from burning herself to death. Then the Bhavishyottaraparva

Even at the later times widow-burning has been sanctioned as an alternative course to be followed by those who are afraid of widowhood. {2} Preference is always given to Brahmaśraya. Manu is absolutely silent about widow-burning and recommends Brahmaśraya as the highest duty of widows. {3} Vīmaṇa, mentioning of Brahmaśraya before Anvārahana, shows that he prefers the former to the latter. {4} The prohibition that the Brahmaṇa wives should not go in Sāhemarana shows that widow-burning is never considered as a commendable thing. Owing to oppression

(1) VII, 13-15. The B-Recension, however, adds the widow-burning is optional in the case of other castes than the Brahmaṇas while the burning of Brahmaṇa widows is absolutely forbidden.

(2) Vaidhavyabhayapīditā, cf. the Mantras she utters.

(3) Ch. V. 157 ff.

(4) Ch. XXV, Sūtra 14.

Pregnant widows and mothers of small children are not allowed to go in Sāhemarana.
of the invaders to the wives of the conquered Kings, the Rajputs observed Jharavrrata and burnt themselves to death. It seems for some reason or other the widow-burning was sometimes taken recourse to by the Ksatriyas. Their examples were followed sometimes by the people in general. The other reason seems to some widows, at the moment of their deepest grief, could not think they would be able to live without their husbands and took recourse to Self-immolation. Their examples, considered as noble, were sometimes followed. But the Authorities in general could not consider this temporary insanity of mind as wise and have not naturally recommended it. Brahmacarya is the highest Dharma for the widower as well as for the widow. Just as the widow is considered Vidhayā after her husband’s death, the widower is also considered Vidhayā after the death of his wife. Prajāpati(1) clearly brings out this fact when he says a widower does not really a Vidhayā if he has sons of excellent behaviour, versed in the Shruti, etc. Equally unfortunate is the lot of the widower as well as of the widow; it is the losing of the equal half of life that renders either of them equally unfit for religious observances unless otherwise prescribed. Prajāpati says a man having no son and wife is censured in all religious affairs.(2) A widower is not

(1)
(2) Aprafo mrtapatrīka sarvakarmacau garhitah, Sū. 77.
not entitled to be entertained in the Śrāddha ceremony just as the widow is not entitled to cook food for ancestors during the Śrāddha. (1)

In Vedic Ritual the rights of the widower and the widow are perfectly counterbalanced. The surviving half performs the funeral and śrāddha ceremonies for the departed half—provided they have no children. (2) If both of them die without having any children, only the annual Ekadāniṣṭa is performed for either of them. (3) Even though they may have children, either of the is to offer Tarpana (water-libations) to the departed one. (4)

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(2) Śrāddha Sutrakandika, Pārśaṇa, Bom.Ed., p.462, l.18.
Śrāddhadānakāṇḍa in Saptasandrika, p.9, "Maivam, etc." Śrāddhavāyī p.20; also p.24 "Aputra putravat patnī putrakāraṇam samācāret," see particularly, l.30 f. Śrāddhaviveka, F.32 b, "Urddhayas tu etc.;" Śrāddhakriyākāraṇāgāra, p.456, l.7 f; also p.459, l.13 f, "Bhārāyapindam patiḥ kuryad bhārtrī bhārōyā tattheiva ca, etc." also p.462, l.17 and p.464, l.8. Śrāddhamanjarī, p.119, "Patriśrāddha tu, etc." Karmaśandraprātipada, F.425 b "Ravabhan huvihānaya, etc." etc.
(3) Śrāddhamanjarī, p.25, "Sapindikaranad urddham, etc." Śrāddhakriyākāraṇāgāra, p.462, "Iti mārkandyaapute aputrapuṣpadā aputrastrīnaṁ, etc."
Either of them surviving, she or he performs the ancestral rite to appease the ancestors. The rights of the widow are by no means curtailed as she offers śrāddha to all the sides, her husband’s as well as her parents\(^1\) just as the widower does the Pitṛs, too, are six in number as usual in śrāddhas unless the śrāddha is an ekoddhista one. She also performs four Pravāna śrāddhas in the sacred places or on the Mahālaya, etc. and herein, too, she worships the Ancestors of all sides.\(^2\)

Just as in the case of the widower, all the Male ancestors are worshipped as accompanied with their wives; if any of the ancestors has one half still living surviving, she does not reckon the other half as Ancestor (Pitr), but worships the immediately preceding three as such (Pitr) along with their wives. The Prayoga that she follows is exactly the same as the widower does.\(^3\) She is not debarred even from perform the Vṛddhiśrāddha\(^4\) which is full of limitations and exceptions so far as the Adhikāris are concerned.

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(1) Śrāddhamanjari, p.115, "Svabhartprabhitrityabhyaḥ, etc."

(2) Śrāddhamanjari, op.cit., "Catvāri pārvanā, etc.2.

(3) Cf. the Prayoga as has been given in full in the Śrāddhamanjari, p.115 f.

(4) Śrāddhamanjari, op.cit., "Yadi vidhava, etc." Cf. Vājapayayājipaddhati as quoted therein.
During the lifetime of the husband the wife is not required to fast nor is she entitled to observe any rite in her own exclusive right, just as the husband also cannot do in his own right. But after the death of either of them, she or he, apart from observing the rites mentioned above, also observe the Triratvrrata, the vows for gifts and sacred bath, etc., and similarly, the Ekādasivrata, Dvādasivrata and Trayodasivrata, too. (1) All these rites are performed for the good acquisition of religious merit of them both, and neither she nor he is entitled, either in the lifetime or after the death of either, to perform any rite for individual good.

(1) Skandapurāṇa, Kāśikhanda, p. 2072 ff.
Just as the wife is enjoined to please the husband, the husband is also enjoined to please the wife. (1) Where the wife and the husband are heartedly pleased with each other, they acquire the three objects of life (Trivarga). They must remain satisfied with mutual partnership is sexual matters; they must not even think of others; for the violation of these rules they incur the same sin and undergo the same punishment without any distinction whatsoever. (2) For grave offences (3) they separate from each other or they may marry again. She may remarry; her first husband is impotent, outcast or dead or for other (similarly grave) reasons. (4) She or he is to remarry, however on the fullest knowledge that her or his marriage for the sake time cannot be considered as a Sanskāra. Even though they remarry another unmarried man or woman, still the marriage cannot be accredited as a Sanskāra as each Sanskāra is to be observed only once in life and her or his Vivēkhasanskāra has

(1) Manusmṛti, XVI, 60-61.
(2) Parasara, 4, 12-13; similarly, Devala, Brhaspati, etc.
(3) For those of the wife: Yājñavelkya, 3, 72-73.
(4) VasuDhS., XVII, 20; Manusmṛti, XVI, 175-176; Yājñavelkya, I, 67; Cf. al Vat., Kāmasūtra, p. 243 (Rom.Ed.), Śātra 31 (with Yāsodhara's Commentary); Bauḍhāyanaś, IV, 1, 16; II, 2, 3, 27; Vīśnū XV, 7; Narada XII, 45 ff.
been completed for ever in the first marriage. The AV, (1)
assures that the second husband may live with the wife wedded
for the second time in the same world (even after death)
provided they offer a Sacrifice Aja Pancaudananam; they may ever
go to the highest Heaven if they make certain other offerings.
They may, but the mention of these Atonements show that
Remarriage in itself is not desirable; but if they are
remarried, they may strive for the best by means of the
performance of the Prayaschittas.

From time immemorial (2) the wife has doubly blest her
husband, by procreation as well as by participation in Sacrifice.
In this connection her epitets "Jayā" and "Patni" (3) are, no
doubt to some extent significant. But this "Jayatva" and
"Patnitva" are by no means separable in a clear-cut way as her
Jayātva serves really for her Patnitva. She really performs
religious duty by means of procreation. She as well as her
husband have been born as owing debts to the gods, to the Isis
to the fathers and to men (4). In order to liberate themselves
from the debt to fathers, they are to marry and have children:

(1) xv, 5, 27 f.

(2) For the Indio-Iranian period; W. Geiger, Ostiranische Kultur
in Altertum, p. 244.

(3) Panini, IV, 1, 35; cf. SatBṛg., 1, 9, 2, 14. But Patañjali does
not observe this distinction.

(4) SatBṛg., 1, 7, 2, 1, also IX, 4, 1, 5; TaitBṛg., VI, 3, 10, 5; III, 7,
9, 8; AV. VI, 117, 3; Taitārāya, VII, 41, 5; TaitUpan., 1, 9; AitAraṇ.
1, 3, 5, 6; BrhUp., VI, 4; VasDA, VII, 11; BaudhDhS., II, 2, 3; etc.
the fathers in the other world depend for their continuance on
the offerings of their children. (1) The ardent desire for havin
children for religious purposes has given women an extremely bi
position. (2) So it is only natural that she almost always pray
for gods for children. (3) Owing to the urgent necessity of havin
children "Productive Unions" are always to be effected in Ritu
so much so even the vessels, spoons or other sacrificial implemen
implements are often imagined as Females and Males. Progeny is
one of the primary objects of performing Sacrifices. The wife
the bearer of this highest blessing on earth deserves respect
the husband as well as from the Society. The husband is bound
respect her as in Her, the Jaya, he is born again, and as She,
offered as great Brilliance to him by the gods and the seers, to
his Mother again. (4)

(1) It will be seen in this connection that in the Tarpanas as
Sraddhas Udaka and Pinda are offered to the parents of both th
mother as well as the father.

(2) RV. 1,9,20; III,1,25; X. 85,25, etc. AV. III,23,2; V,25
VI, 11,2, etc. TaitSan{
;VI,3,39,5; TaitBrā,1,5,5,6; AitBrā
VII,13; Aitāra{n},II,3,7,5,5,1,1-7; Chāndupan., V,9,8; Brhūpa{n}
VI,2,13, etc; etc.

(3) Compare the references mentioned as "Mantras", prayers, etc
in previous pages. Cook informs us in his Zeus, vol. II, p. 111
that even at the present day women slide down rock in front o
the church in order to propitiate Saint Marina for having
children; cf. Miss M. Hamilton's Greek Saints and their Festive
Edinburgh and London, 1910, p.58 f., as quoted by Cook.

(4) HitBrē., VII, 43.
To accept Cook's authority Greek women are excluded from the cult of Theos Megus, Zeus and Taclmepois, (1) from Mithraic rites, (2) and the rite of Drypola; (3) but there is not a single Vedic Ritual from which they are excluded. In the Pravargya
Sacrifice the wife wraps up her head. This does not mean exclusion at all; on the other hand, it is a part of her ritualistic observances in the Sacrifice, as, after this observance, she joins in other rites in the Sacrifice. (4)

(2) op.cit. p. 1053.
(3) op.cit., p. 186.
(4) see p. of this Thesis.
According to a few authorities (1) the wife should be debarred from the Saptindana if she has neither husband nor son. The Nārāṇḍana (2) thinks even though her husband may be living, unless she has any issue she is not entitled to have the Saptindana. Bhamādhi (3) thinks the mention of the son is significant of the husband and so there is no contradiction in statements of these authorities. But there is no doubt that these authorities are openly opposed to equally outstanding authorities. The Sāturmadhyapi (4) as interpreted by Kṛṣṇakāma is in support the Saptindana being held even though the wife may be a widow as well as commons. The Dharmaśāstra (5) too, as quoted by the same authority holds the same view.

Even though the authority of the first school be followed there is no reason to think that it would be prejudicial to the high position of the wife. Under similar circumstances the limitations are the same for the wife as for the husband. If the husband is a widower as well as commons, the Saptindana may performed for him by his brothers' sons; otherwise it is wholly omitted. In the same circumstances the Saptindana for the wife

(1) Pātānajali and Vyasa, as quoted by Bhamādhi in Caturvargaśintanā, p.1654, 1.2-3, and 5.11.
(2) Saptindanaṃ bhūtāṃ pātindāhāna na vidyate.
(3) op. cit., 1.7-8.
(5) op. cit., 1.6.
too, may be performed by the sons of her co-wives, otherwise
the omission is as inevitable as in the case of the husband.
Moreover, the object of the Sapindana is to relieve the Pret
from the Pretatya; the Pretatya of the wife in the above
circumstances will cease because of the performance of other
saddhan.

The woman is always pure. (1) Some gives them Purity,
Gandharva's sweet voice, Fire All Purity — as gifts for the
Enjoyment with her. The woman can by no means be contaminated
Whatever be the sin of a wife in the meantime, it is sure to
be drained out of her body in course of her menstruation and
she becomes absolutely pure. (3) Her temporary impurity is the
Cause of All Purity. (4) The Brähmana is pure only in the face
but the woman is pure in all her limbs. (5) Her mouth is never
impure. (6)

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(1) Madhyā vai yositaḥ adē; UṇaSanāt, p.;
Yājñavalkya, I, 71.
(2) Vaṣṭīṣa, XXVIII, 5-6; Baudhāṇa, II, 2, 4, 5.
(3) Vaṣṭīṣa, XXVIII, 2-3. In mind also: Manu V, 108; Viṣṇu,
XXII, 91. cf. Mahābhārata, XII, 165, 32.
(4) Vaṣṭīṣa, XXVIII, 4; III, 58; V, 4. Yājñavalkya, 1, 72;
Baudhāṇa, II, 2, 4, 4.
(5) Vaṣṭīṣa, XXVIII, 9. Saṃbrāh. V, 2, 1, 8 (her private parts to
be covered with kusa grass) refers to the temporary impurity
and suggests an extra precaution.
(6) Yājñā, I, 195; Baudhāṇa, I, 9, 2; Viṣṇu XXII, 49.
The stress laid by the Authorities on the Ritualistic Impurity of women during their monthly Course, Pregnancy and Childbirth is due to their physical incapacity or some other unavoidable cause or causes. The Injunctions are all very reasonable pieces of advice and cannot at all hint at their inferiority in position.

During her monthly period she is not in her normal state of health; (1) Authorities, therefore, make the positive rule which she should follow at that time (2) and declare that she must not be tempted to observe any rite as it is sure to make her undergo some painstaking observance at least. Even thou

(1) Anton Nemilov, Biological Tragedy of Women, Ch.VI, p.149 particularly, the section on "Menstruation and its significances point out that menstruation is a form of impurity which women should avoid. For the legendary Cause of Menstruation, TaitSamh., II, 5, 4; cf. BrhUp., 6, 4, 3; Vâj. DhS., V, 5-9. Fear for uncleanness of women in Rituals: SatBrâ., III, 1, 2, 19. Impediment to Vedic Studies, SanâS., II, 12, 10; VI, 1, 3; cf. ÂpDhS., 1, 3, 2, 13. For the various taboos on women at various menstrual stages and childbirth among various peoples: Frazer, Taboo, Part II, p. 145-156.

(2) BaudhâG., 1, 7, 22 ff. For exhaustive treatment; Sanskârapaddhati, p.649-504 (various Authorities have been quoted here).
she may not be bodily present therein, several rites, viz. the New and Full Moon Sacrifices, the Pindapitryajna, the dai oblations, etc., are allowed to be performed. These are allowed simply because they would otherwise cause some Pratyayaya (hindrance), necessitate some atonement or lapse the proper performance of the Kannya Sacrifice, the Pasuyaga, the Soma Sacrifices, etc., is barred in her absence. Once begun, the sacrifice continues, but in spite of her absence, she gets the benefit of its performance. Katyayana, however, mentions that if she becomes impure during the Soma Sacrifice she should continue wearing her Bika-garments, (1) stay in sand during emission, and should, finally, take her baths before the Altar during the Morning and Evening with water mixed with cow's urine (on the fourth or fifth day: (2) as this is a Srauta Sæ Sacrifíc, she may have her bath on either). If she is observant of the Impurity for childbirth, she should take her (purificatory) bath after a period of ten nights and participate in Sacrifice. Some think a pregnant woman should not be initiated to the Sæ sacrifice. According to the Dharmasûtrakâras, she may participate in the Agnihotra even within the period of Impurity for childbirth. According to Bandhayana, she may participate

(1) See p. of our Thesis for these garments.
(2) Sanskārapaddhati, p. 40, 1.20-21.
in the New and Full Moon Sacrifices, too.\(^1\)

If the wife is herself to perform the Srāddha for the deceased husband, and in the meantime she has her monthly course, she does it on the fifth day since her menstruation (i.e., after the period of Impurity passes).\(^2\) The wife has to cook the food to be served to the Manes. So, according to certain Authorities, if on the Srāddha day she is impure, the Srāddha should be performed with uncooked rice. If she has a co-wife, she might cook, but the Kalādārāsa says it is improper (as cooking in the Srāddhas is the absolute Right of the Chief Wife) and the Srāddha should be performed on the expiry of the period of her menstruation. It is, however, sanctioned that only the Annual Srāddha should be performed with cooked rice (which, it seems, should be cooked by the sacrificer himself) even in this case.

The above rules hold good if the wife is observing Garbhāsana (Impurity for Pregnancy). The Samskāramayukha quotes Vṛddhagārgya to show that the Vṛddhīsṛāddha may be performed during her monthly illness.\(^4\) The above rules hold good if the wife is observing Garbhāsana (Impurity for Pregnancy).\(^5\)

If the sacrifices are performed in her absence, the husband atones on the fourth night (after she has taken her purificatory bath). Before he invites her for Ṛtuṣṭamana, he says that half of the sacrificial merit could not be acquired then; he is therefore atoning along with the utterance of the prescribed Mantras and praying that the merit be now acquired after the observance of the atonement.\(^6\)

(2) Śrāddhasūtrakanda, pāras., p. 466, 1. 17; Śrāddhamanjarī, p. 97; p. 181.

(3) For the varying opinions on the subject: Śrāddhamanjarī, 181.

(4) p. 16.

(5) Cf. Śrāddhamanjarī, p. 97 "Even garbhinyam api". As the eating of the middle Pinda is meant for Pregnancy, it is only natural that during her pregnancy she is not given the same again.

(6) ŠP. and SatSS., and Scholiast thereon as mentioned ab
The wife has been depicted throughout the Brahmanic Literature in the loveliest colours. Sachi boasts not a little to say that her husband must conform to her will and her frame is the most precious thing to her husband. Her pride is quite justified as in prayers to gods the Seers again and again refer to her as the Ideal of Love, Sweet Relationship, etc. Vāmadeva invokes Indra with the tenderness which a husband has for his wife. Atri invokes and prays to the Anvins with the faith a wife has in her husband. Visvamitra prays to Pūṣan to accept his offerings, to his thought, and be to him what a husband is to his young wife. Vāmadeva prays to Indra to love his voice as the husband loves the voice of his well-beloved wife.

(1) RV X, 159, 2-3.
(2) RV IV, 20.3.
(3) RV V, 78.4.
(4) RV III, 62, 3.
(5) RV IV, 32, 16 (3rd Āstaka, 6th Adh., Sukta II).
Vasu addresses Soma Pavamana saying that Soma loves him just the same as a wife loves her husband. (1) When the husband goes out for fight, she orders that the generous Soma be prepared; when he has already gone, she prays to Indra for his protection. (2) The husband excites himself to all the mighty deeds with the sweet hope that she would proudly lean on his victorious arm after the victory. (3) With so much influence over her husband it is only natural that she, the most blessed gift from the gods Aryaman, Bhaga, Savitri and Purandhi, would be the Mistress of her household having full sway over the father-in-law and others. (4) Careful and active, benevolent, untiring in endeavours to satisfy the husband by any means.

(1) RV. IX, 62, 4.
(2) RV. IV, 34, 8.
(3) RV. X, 27, 12.
(4) RV. X, 35, 36.
(5) RV. X, 65, 46; AV. XIV, 2, 16.
(6) RV. I, 66, 79, 1.
(7) RV. V, 61; particularly, Rs. 9.
(8) RV. IV, III, 2; X, 71, 4. She has no grievance even against her guilty gambling husband. She suffers in silence, but has against him neither anger nor a hard word; her love for him and goodness towards his friends are constant. The guilty husband is sorely mortified — not so much for anything else, as for making her suffer. RV. X, 54.
whatever — the wife, best friend of her husband in all her majestic glory, reserves the right of having her own favourite Goddesses and God to be worshipped towards the end of the Sacrifice. He would not let the Sacrifice be finished unless her Agni Gṛhapati has been satisfied with the Homa in the Patni-sanyāja. Of all gods her nearest connection with the Agni is manifest. Agni enjoys her as her third God Husband. He is her Lover, her God and is the Aryaman between her and her husband, and makes them one-minded. He brings about sexual union and causes pregnancy. In Rituals she always sits by the side of her Fire. We have seen her in connection with Fire-worship before: beginning from her:

\[\text{(1)}\] She is so ever since she performs the Saptapadi (the rite of taking seven steps) during the Wedding Ceremony. Sāṅgś., I, 14, 5; seq.; Coghs., II, 2, II; Khāgs., I, 5, 26; Hiranāgs., I, 20, 9 seq.; ĀpGs., 4, 16, etc.; etc. Winternitz, Das alt. Homačitsrituel p. 51 f. BṛhUpa., I, 4, 5; AitBrā., VII, 13.

\[\text{(2)}\] RV. X, 85, 40-41; AV. XIV. 2, 3-4.

\[\text{(3)}\] RV. I, 66, 3.

\[\text{(4)}\] RV. V, 3, 2.

\[\text{(5)}\] SatBrā., III, 4, 3, 4-5; Sāṅgś., I, 17, 9.

\[\text{(6)}\] e.g., Scholiast on ĀpGS., VI, 6, 2; KātSS., Chow. Ed., p. 274, Sūtra 193.

\[\text{(7)}\] See pp. of this Thesis. For particular stress laid on fire-worship by the wife, see Sankha, IV, 16; Ūnasāṃh., p. 409 Kūtyāyana, XIX, 5; op. cit., p. 333.
marriage when she offers the oblations for the first time down to the end of her life she worships the Fire, but the worship is inseparable from the worshipped; her Fire accompanies her in her death; if her husband dies before him, she gives Him (Fire) with him. (2) Her fire saves her from having a co-wife. She herself feeds him with a log at the end of every Sacrifice. So it is only natural that she would not allow the Sacrifice to be finished without ceremoniously celebrating his worship. The priests, during the Patni-samyāja, leave their respective places, come by her side, and offer various oblations to Him. She thus firmly establishes her connection with her Agni.

She also sees that the wives of gods are worshipped before the Sacrifice finishes. The wives of the gods worshipped before are invoked herein to have equal share of oblations with their Husbands. The Sacrifice cannot end without the satisfaction of the Wives and their human counterpart. After the Patni-samyāja she once again partakes of the Ida; the Samyuvac is recited and Sumsrava-Homa is offered. She concludes the Sacrifice by having uttered the Greetings to the Priests and bidding good-bye to them.

(1) Gobhdas.,I,3,15; Khāgs.,I,5,17; Sānđas.,II,16,5; GautDhS., V,40; RV.,III,53,4; SatBra.,III,3,1,10 f.
(2) Karmakandapraddipa, Pr 396a, 1.8 ff.
Thus we see that in Vedic Ritual the wife holds an important position as the husband. As equal halves they perform the Sacrifices with equal results. If the husband has many wives, the Chief Wife is, really speaking, the Patnā in the strict sense of the term; she has many rights, in fact, all the important rights in Rituals in precedence over her co-wife. Other wives (excepting Sudrās) also join the sacrifices and perform certain rites; anyway, they are not nonentities in religious matters so far as their personal earthly benefit is concerned. But the Sudrā wife of an Aryan has no right in Rituals whatsoever; still, she considers herself very lucky and happy. Polyandry and Polygamy as existing side by side in the country in varying degrees have counteracted each other. Both of them are, however, abnormalities as Monogamy is always the Ideal of the Society. The Vedic Ritual imposes upon the widow as well as the widower equally formidable difficulties; the same are the problems for both; they are to decide which course would be the best for them. Even in the lifetime of both, they are allowed, in extreme cases, to remarry, however, on the full knowledge that such marriages cannot be recognised as Saṃskāras. The Vedic Ritual nowhere gives any such evidence as to lead to the assumption that the wife is to be considered inferior in position to the husband; Ritualistic Injunctions on her in connection with her Impurities are numerous reasonable pieces of advice and cannot suggest any the least inferiority in her position. The Ritual Literature is full of praise for the wife, for her virtues, and it is no
wonder that the concluding oblations are offered to satisfy her most revered and beloved God Agni and the Wives of the gods, and that she concludes the Sacrifice with final Greetings. Every Vedic Sacrifice begins with the worship of the mother (Mātrikā-pūja), culminates in the worship of the Wife (Patnī-samyāja) and successfully ends with the worship of the Daughter (Kumārī-pūja) just in the same way as the Sacrifice of Man's life (Jivana-yajna) begins with the worship of the Mother, culminates in the worship of the Wife (sakti-pūja; Patnī-pūja) and ends with the worship of the Kumārī. Jayatu Patnī.

CHAPTER XIV.

THE MOTHER.
Chapter IV.

THE MOTHER.

The Vedic Ritual shows that the Mother and the Father are one and the same in life as well as after death, but so far as the children are concerned, they are to respect their Mother a thousand times more than they do their father.

If the Mother really becomes One with her husband by means of the Marriage and Caturthihoma and Mantras, how can it be proper that her Sapindikarana should be performed with the mention of her father's Gotra and not her husband's?

Apastamba says the young of the Cuckoos, depending upon others for livelihood, return to their parents after perfect development; so do women after their death. At the end of a year the son should perform the Sapindana for the mother with the Matamaha as the Pitr just as he should perform for the father with the Pitamaha, says Usanas. The Bhavisyapurana says the offerings should be given to the mother with the mention of her father's Gotra, not her husband's; in birth as well as in danger women resort to their father's side.

(1) Commenting on GobhGS., p.385, 1.10-14.
(2) Hemadri, Parisesakhanda, p.1654.
(3) This verse occurs in the Brahmaydapurana and has also been quoted by Krsnamisra in the Sraddhakasika, ParGS., Bom.Ed., p.499, 1.14 and also by Salapani in the Sraddhavivekasamgraha, p.265, 1.12.
(4) Hemadri, op.cit.
The opinion of these Authorities is, however, clearly opposed to that of equally outstanding Authorities. According to Yama, the Sapindana of the mother should be performed with the mention of her husband's Gotra and name. Harita says the woman loses her father's Gotra in the seventh step during her marriage; (so) the offerings of cakes and water to her should be made with the mention of her Husband's Gotra. Brhaspati, as quoted by Hemadri in the Sraddhakalpa, says the woman should be offered the cakes and water in her husband Gotra.

The disputed nature of the question becomes still more manifest when the same Usanas is found quoted by both the schools of thought. He is found on the side of the latter school when he says "Ekatvam sa gata bharuh pinde gotre ca sutake. Tasmad adakapindau tu bhartrgotre tna nirvapet: She has been one with her husband in Pinda, Gotra, Sutaka; therefore the offering of cake and water should be made to her in the Gotra of her husband."

(1) The comparisons that the Purana gives in this connection are marvellous.

(2)

(3) p.1651; also Sulapani in the Sraddhaviveka, p.256.
(1) The Antyeslyarka says in connection with the Sapindanaprayoga "Matuh sapinkarana ...... amukagotrabhīh asmatpitamahiprapitamahi vṛddhaprapitamahībhīh ....... sapindikaranam kariṣye". Here, "Amukagotrabhīh: with all of the Gotra N.N." shows that the Mothers all belong to the same Gotra. Unless they all belong to the Bhartrgotra, it cannot be expected that all the three Mothers would have the same Gotra, because all of them are not likely to belong to the same Pitrgotra; as coming from different families, it is only likely that their Pitrgotra would vary. Therefore the Mothers have their Bhartrgotra after death.

(2) Narayana Bhatta in his Antyostikriyapaddhati says in regard to the Sapindikaranam of the mother (the sacrificer is to make the Sumkalpa like this). "I shall mix together the water of the vessel consecrated to the Preta of Ganga of the Bharadvajagotra with that of the Arghyapatras consecrated to Kṛṣṇadā, Venida and Narmadā (all) of the Bharadvajagotra, the mother, grand-mother and great-grand-mother of the husband.

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(1) F. 56, 1.9. F. 57, 1.1 f; also F. 58 b, 1.2 f.
(2) F. 197a, 1.4 f.
(3) "Da" is always to be added as a suffix to the names of females whenever they are used in Rituals; ManGS., p.83, 1.11-
of the Preta respectively, who represent Vasu, etc." Here, too, the Mother, who is a Preta now and all the three mothers-in-law are addressed as "of the Bharadvaja Gotra". Because of the reasons mentioned above, the Gotra used here cannot but be the Gotra of their husbands. So they cannot but belong to their husband's Gotra.

The Maiden walking round the Fire in the Sakamedha Ritual expresses her ardent desire to be severed from her father's family and Gotra and be permanent in the husband's Gotra.

(1) The mother of the husband represents Vasu; his grand-mother the Rudra; his great-grand-mother the Aditya. Their husbands, too, represent the same deities. This also shows that the husband and the wife are One Soul and cannot have different Gotras after death.

(2) See Mahidhara as quoted in Section II, p. of this Thosi
The Smrti says that by means of the Mantras uttered during the Caturthihoma the wife unites with her husband—skin with skin, flesh with flesh, heart with heart, senses with senses: therefore she belongs to his Gotra. Brhaspati lays particular stress on the Marriage Mantras in this connection. And in fact the Marriage and Caturthikarma Mantras are decisive in this matter. "Your heart is my heart and my heart is your heart"—these sanctifying and soul-stirring Mantras would be meaningless if the Sapindikarana of the mother is performed with the mention of the father's Gotra.

So the use of the Matamahagotra during the Matrsapindana is rather an accident than a rule.

Baudhayan and Yajnaparsava as quoted by Sulapani in his Sraddhayivekasamgraha recommend the use of the Matamahagotra if the Sapindikarana is performed by the son of a Putrika. He should invoke with the first cake (Pinda) his mother, with the second his mother's father, with the third his mother's father's father. A daughter made Putrika for the benefit of the father; she is given in marriage on the express condition that the children she will produce will perform as her own children all the religious rites.

(I) GobhGS., Bib.Ind., p.355, 1.10-II.
(2) Hemadri, Sraddhakalpa, p.165; Sulapani, op.cit.,p.265,1
(3) p. 265, 1.15-16.
Vyasa says, no doubt in this marriage, too, (i.e. of a Pātriṃśa) the wife becomes one with her husband after her marriage, but as soon as she produces a child, she ceases to be one with him.

According to Vṛddhasatatapā, the S. of the mother married in accordance with one of the base forms of marriage (asurādi) should be given offered in her father's Gotra. The Sraddhamayukha cites the Authority of the Mitaksara, etc. in support of this view. Hemadri in the Sraddhakalpa says that as in such a case the daughter is not offered to the bridegroom by the father out of his own accord after the relinquishment of all his claims, she cannot be forcibly taken out of her father's family and Gotra. Satatapā says, her Sapindana should be offered with her mother, grand-mother and

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(1) op.cit., Hemadri, p.1656.
(2) As quoted by Sraddhakasikakara, ParGS., Bom.Ed., p.505, I.I
(3) p. 86, I.
(4) p. 1656, I.
great-grand-mother (on the father's side). The (1) Madanaparījata too, upholds this view. Sumantu (2) and Hemadri think the Family Tradition should, however, be followed, and if it is in accordance with the Family Tradition, the mother's S. should be offered in the Matamahagotra. It will be seen in this connection that these Authorities mention this rather as a concession than as a recommendation, and as such, it is only a Gaudadharmā.

The mother by all means retains her husband's Gotra and remains one with her husband after death, but deserves preferential treatment from her children for the pain she undergoes during the pregnancy and in rearing them, and most probably, for the incomparable Love and Affection she has for her children which the father seems to develop in course of association with the children. The Love of the mother towards children is spontaneous and natural, and is not at all based on any earthly selfish end. The mother is the embodiment of all Blessings from Heaven, all Hope, Ambition, and Devotion on Earth; she is the Sum Total of all Religious Merit for the child, as it were.

(1) P. 275, l.15.
(2) Bhavisyapurana, p.
(3) Sraddhakalpa, p.1656, l.
From the beginning of her conception, the mother undergoes a series of Samskaras for various purposes, but always with one object in common — the welfare of the child. In the pre-birth Samskaras the father no doubt joins, but as these are Strisamskaras, his participation signifies nothing more than helping the mother in the proper performance and observance of these rites. His service is dispensable in as much as in his absence the brother-in-law or some body else may join in the performance in his stead; but someone must help her as she, a Garbhini, is ritualistically impure and cannot be supposed to offer the Homas, etc.

On the fourth month of her pregnancy, she has the right for securing the safety of the embryo performed. Her limbs are smeared with the Atya salve along with the utterance of prayers for having all sorts of maladies removed from every part of her body. According to Asvalayana as quoted in the

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(1) SamsRM., p.613, 1.10f.: For the Injunctions the mother has to follow during her pregnancy, see op.cit., p.613, 1.144
(2) According to the Vaijayapagrhyta as quoted in the Samskaramayukha, p.20, and the Samay., itself, this Anavalaobhana may be performed together with the Pumsavana or soon after it.
SamMay, she remains lying in the shadow of the Fire-shed and a kind of herb named Ajita is put into her nostrils. Saunaka mentions while she remains in the above-mentioned place, a girl (Kanya) should press some Durva-grass in the stones along with the sprinkling of water and get the juice out of it. The husband takes it, touches her, and murmurs the Prajavit and Jivaputra hymns. Having stood to the west of the wife, he now pours into her right nostril the Durva juice in such a way that it passes into her stomach. She then sips water and keeps on touching the husband while he offers the Homa. Then the husband touches her heart with his (right) palm and prays for long life and welfare. According to Saunaka, this rite should be repeated in each pregnancy. She takes particular care that the embryo may develop and not fall. If there is any miscarriage, the husband strokes her body from the navel upwards with wetted hand and prays for the long life of the mother as well as of the child.

(1) In the GS., he simply refers to some Upanisad. Saunaka mentions this rite has been mentioned in Vajnapanisad; F.23.
(2) MS. Buhler, 4785 (I.0.L.) ,F.24.
(5) Yat to susine hrdaye hitam, etc. This Mantra is also used during the Simantonnayana, cf. ParGS., I,II,9.
(6) SamsRM., p.819, 1.24ff.
(7) op.cit., p.820, 1.7ff; HirGS.,2,2,7, also quoted in op.cit.1
In the third or fourth month of her pregnancy or even later, she observes the Pusavana rite.

The earliest reference to the rite is found in AV. Here

(1) Gobh., 2,1,6; Khados., 2,2,17; ParGS., 2nd or 3rd month; VarGS., XVI, 5, p.45 of Vira's Ed.; Kumarila: 4th month during the first pregnancy, 3rd months in others; Jaina6., I, 5: 3rd month in the first pregnancy, 4th in others; BhaRgs., I, 22(p.22) 3rd month or beginning of the 4th; SansRM., vol.2, p.611, 3rd month; Vaijavapagrhyana, as quoted in the Sanskararamayuka, p.20: 2nd or 3rd; Jatukarnya, op.cit., 2nd or 3rd. Saunaka, F. 23, 2nd or 5th.

(2) Vaikgs., III, II.

(3) Kethgs., 32,2, p.134: Devapala, 8th month; Brahm., 7th or 8th; Aditya, 8th month. ApGS., XIV, 9; Baudh., I,10,11 (p.2 when the pregnancy has become visible. cf. various authorities quoted in Sanskararamayuka, p. 2 and SansRM., op.cit. For the expiation to be made if the proper time expired, see DraGS., II 22; cf. Rudraskanda on DraGS., II, 13.
in III, 25 (1) a charm has been prescribed wherein an arrow should be broken over the mother's head for procuring the child as desired. According to VI, II, a rite for Punsavana, fire is generated between sani and Asvattha and is variously applied to the pregnant woman. The AV. also prescribes a Ritual to be offered with an oblation in the lap of a woman desirous of offspring; in other places a different Ritual has been described.

(4) III, 23; VI, II, VII, 17;I9.
According to the Varaha school, she is wrapped up in an unwashed cloth, and the powder of the Nyagrodha shoot is poured into her right nostril. Then the husband touches her right abdomen with the prayer for the fulfilment of the object.

According to the Kathaka school, Sthalipaka oblations and Homa are offered thrice to Agni, Indra and Visnu for having the child as desired.

Vaikhana says she should sit, during the performance of the rite in the forenoon, to the west of the fire. The husband gives her some barley-coras mixed with mustard-seed or their substitute, beans and grain-coras. Her belly is touched after which she partakes of the threefold food, a mixture of equal quantities of milk, sour curds and melted butter.

Bharadvaja says a Maiden should pound a Nyagrodha shoot in the mill-stones; this pounded shoot should be poured into her right nostril when she, to the west of the fire, keeps her head up towards the east. She reciprocates her husband's wish for having the child.

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(1) The place she occupies and the position she takes have been variously mentioned. Place: AsvGS., I, 13, 5: in the shadow of round apartment; GobhGS., II, 6, 10: to the west of the fire; cf. APGS., 14, 11; DraGS., II, 25. Position: HirGS., II, 1, 2, 6: she keeps her head on the root of an adumbara tree; ApGS., 14, 11: she lies on her back.
According to Hiranyakasipu the husband should give her a barley-grain in her right hand and two mustard seeds, or two beans on both sides of the grain and pour a drop of curd on the which she eats. The following Ritual is the same as in Vaikhanas. The Baudhayana school prescribes quite a different Ritual. (1) The husband first offers oblations with cooked food and then Homa with Ghee with prayers for children. Then he anoints her face four times with the remnant of Ghee along with the utterance of the prescribed Mantras. (2) According to the School of Asvalayana as described by Kumarila (3) and Saumaka, (4) she should, after her bath and wearing two washed clothes, adorn herself with garlands, etc., and also observe the rite Kantukabandha. (5) The husband now begins to offer the Homa. After the Amuyaja, she sips water, sits with her face towards the east to the right side of the husband and keeps on touching him while he finishes the Homa. Then she washes her (right) hand, stretches it and accepts on it two beans (Musa) and one barley mixed with curd. The husband asks her thrice what she

(1) 1.19.12; p.29.
(2) TaitSahih.,III,2,3,4.
(3) Grhya. 1,5, p.289f.
(4) Ms. Buhler (l.o.l.), 4735, f.33.
(5) This rite has been described in this Manuscript, f.19r.
(6) For the significance, see p.251 of Grhya. 1.4-5.
is drinking, to which she replies thrice "Giving birth to the child (as desired)". She now drinks the curd together with grain-corns and the barley and sips water; she twice drinks the curd. She again carefully washes the mouth.

According to Gobhila and Khadira she should sit, after her bath and dressing, on the Darbha grass pointed northward with her face to the East. The husband stands behind her and touches her uncovered navel with his hand stretched over her navel's shoulder. (1) The husband now puts into her nostril the Nyagradha shoot which was purchased in due form and pounded beforehand by himself (2) or a young girl (3) or a student or a wife who is keeping a vow, or a Brahmapandhu.

According to Jainini (4) she mutters, after she has been offered the beans and barley together with a drop of sour m (Dadh), the prayer for having the child, female or male as desired on this occasion, and also for bringing forth together with her husband long-lived children (on later occasions).

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(1) Gobhila II, 2, 6; Khadga II, 2, 19; cf. Mantra Brahma.
(2) Cf. Sam., 1, 20, 3; Hirya II, 1, 2, 6.
(4) I, 5.
with two
Then she fastens/threads, one white and the other red, a
Nyagaradha shoot having fruits and bears it on her neck.

According to the majority of Authorities, she should per-
this rite in each pregnancy. (1)

In the 3rd or 4th month or later (2) the Simentonnasayana
the rite of parting the hair, is performed (3) for her.

(1) Compare the Commentators on ParGS., 1, 14; Samakaramayukha,
p. 20, etc.

(2) KathGS., p. 129, 3rd month; VarGS., XVI, 5, 5th, 6th or 7th;
AryGS., Hircs., Shargs., BaudchGS., and ApGS., 4th month; GobhGS., 4
or 5th; Drags., (II, 24), 4th or 6th; ParGS., 6th or 8th; SansGS.
7th; Vaikgs., 8th; JainGS., 4th, 6th or 8th; ManGS., 77, 1.4, 6
or 8th; Kumara (p. 271), 4th; Samakaraspadathati, p. 53, any
time beginning from the 4th month till the end of the pregnan-
Vajavapa, as quoted in SansRM., p. 320, 4th, 5th or 6th; Yajn.,
or 8th; Atri, 8th or 9th; Sankha, when the foetus quivers till
the birth of the child; Brhaspati, 4th, 6th or 8th (Solar mon
for other Sartti Authorities, see p. 321, SansRM.; Prayagratma,
68, 1.7, 4th, 6th or 8th; Karakandpurapada, F. 67a, 1.4, 6th or
8th. This rite, according to several Authorities, need not be
performed on each occasion of her pregnancy; Samakaraspadathati,
53,1.6-7. Parasakara and his Commentators think it should be,
For this difference in opinion, cf. Samakaramayukha, p. 21.

(3) Cf. Aditya's note on Lengaksai's Text "Karayate", KathGS.,
p. 129f.
In the morning she is bathed with water mixed with all the auspicious things (Mangalyain) and dressed excellently. According to Gobhila, she should, after her dressing, take with a Brahmana. When the rite begins, she, according to several schools, sits to the west of the fire with her face to the fire, according to others, behind the fire. According to SansS and JainaS., she should keep on touching the husband while he offers the Homa along with the utterance of the Mahavyahrtis.

According to the Kathaka and the Varaha, the husband shall loose all her hair and rub thereon his hands anointed with butter. Then she should part her hair with a porcupine quill having three white spots or a Semi-twig having leaves. According to Langakali, her hair should be dressed in two side-lock with a thread, partly blue and partly yellow. According to Brahmanahala, the one on the right side should be dressed in the Varaha prescribes also the use of a woollen string for purpose.

(1) VarGS., p. 45, l. 12; DrahoGS., II, 25: she should be clothed by the husband. According to Vaikhanasa, she should be adorned and perfumed, p. 44, l. 11.

(2) SansS.; VarGS.; ManGS.

(3) 1, 22, 3.

(4) 1, v.

(5) KathGS., p. 132, l. 19.
According to the Vaikhanasa school, the porcupine quill with three white spots together with several objects is placed on the parting line of the hair which is smoothed later on by the husband with the quill. Baudhayana says after her hair has been parted, some Barley-flowers should be fastened on by the husband with the quill. Bharadraja also gives a similar ritual as Vaikhanasa, adds that after the parting of her hair all the materials used for the ritual should be placed in front of the fire, so also three rice mixed with sesamum and a water-vessel. She is required to look at each of these and to answer, on the husband's question, what she sees, that she sees "Children and Cattle". One of these (three) rice should be used in feeding Brahmanas, one for Brahmanas and the other she should eat together with boys or daughters as desired. Just like Baudhayana, Apastamba also says that a few barley-shoots should be tied to her hair but adds that she should keep silence till the stars appear before she breaks it she should go along with her husband towards the East or North and murmur the Mahavyahritis.

(1) III, 12, p. 44.
(2) For these, see Text, op. cit., 1.19.
(3) p. 39, 1.7-8.
(4) 1, 21, p. 21.
(5) 14, 7-8.
According to Jaimini, (1) she should be made to sit on an excellent seat or on a mattress of Eraka grass and her hair should be parted from the beginning of the forehead to the top of the head. Her hair should be adorned with flowers. The husband asks, after having filled a vessel with water mixed with gold-dust, what she sees therein, and she answers she sees children, cattle, good luck for herself and long life for her husband.

Like Jaimini, Asimlayana also recommends (2) that her hair should be parted just from the front, but others think that the parting should begin from the middle. Some other material than the porcupine quill might also be used, (2) but this material, according to Sankhayana, (3) should be left in her

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(1) 1,7, p.6-7.
(2) Viratara wood, — Udumbare branch, or Sami branch; cf. VarGS., 1, 15, 4; SdbhGS., 2, 7, 6; DrahGS., II, 23; KathGS., and VarGS., mentioned above.
(3) 1, 22, 9.
According to Paraskara, (1) Sankhayana (2) and Gobhile, (3) the husband should tie an even number of Uдумbarka fruits in a string and fasten it to her neck with the prayer that she might be "fruitful". He does so before the parting so that it may not be pulled during the parting of the hair he uses to touch the string on her neck with the left hand while he does the parting with the right. (4)

(1) gA.s., i, 15, 6.
(2) gA.s., 1, 22, 10.
(3) gA.s., 2, 7, 4.
(4) केमणोऽत्रन्त्र संस्क. 1, 22, 8; हिरोस. 2, 1, 3.
According to certain Authorities she is required to eat after the birth-parting. Vaikhanaka\(^1\) says she should partake of the threefold food. Sankhayana\(^2\) recommends the partial orpour of the fried grain, which the husband should beforehand into a water-pot while she keeps on touching it.

Sankhayana\(^3\) seems to lay stress on the fact that she should be made so happy that she would feel like singing merrily; she may wear for the occasion many gold ornaments if she likes.

According to Gobhila,\(^4\) while she partakes of her food Brahmana women should sit by her side and utter various blessings on her.

In matters of doubt she is recommended to consult aged Brahmana women and act accordingly.\(^5\)

Sankhayana says if the rite remains unobserved and she gives birth to the child, she should have it performed with her little child on her lap. Satyavrata,\(^6\) as quoted in the Sanskaramayukha, recommends the same.

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(1) As above; GobhGS., II, 7, 9-11; mass of boiled rice mixed with Ghee, in which she finds offspring.
(2) 1, 22, 13-17.
(3) 1, 22, 16-17; cf. particularly Narayana on the same.
(4) GS., II, 7, 12.
(5) Cf. SngGS., 1, 14, 8.
(6) p. 21.
The ManUS.\(^{(1)}\) mentions a rite to be observed in the 8th month of her pregnancy in which she should be bathed with water mixed with fruits. After she is dressed with unwashed cloth and adorned with scented flowers, the fruits should be kept hanging on her neck in the form of a necklace.

\(^{(1)}\) 1,16, p.79; Astavakra, 1.6f, particularly, 1.9.
When the mother is about to be confined, ceremonies for easy delivery are performed. According to the Vaikhan school the lying-in room is to be fumigated before she enters. Senkhayana says it should be salved against demons. According to several B.V.V. schools, a water vessel is placed near her and one Turanti-plant near her head. After her entrance into the room, Vaikhanana says, three or four skilled women should be with her. According to the SatGS., ApGS., BharGS., and the ParGS., the husband should touch her on the head and sprinkle her. Hiranyakeshin says the husband should touch her belly and stroke her body from above downwards. According to the Kaushika Sutr four munja stalks are to be placed on her head with the point towards the East and four reed-stems with points towards the West. In case any evil omen is manifest, her right hair-lock should be washed. The husband should loosen her girdle after the water has been dissolved, says Vaikhanana. Langakes(5) says when

(1) Cf. Devapala and Adityadharma on KathGS., p.156, 3ff.
(2) GS.,III,14. According to the Padmapurana, as quoted in Samakarasayakha, the room should be well-built, auspicious, either East-facing or North-facing.
(3) GS.,1,20. The Padmapurana: while entering she should be protected on all sides.
(4) ApGS.,XIV,14; SatGS.,II,2,3; BharGS.,1,22,p.22, 1.14; VaikhGS.,III,14, p.43, 1.14f.
(5) 33.
(6) KathGS., p.156, 1.3f.
is about to give birth, the husband should touch her head with his wetted hand and then proceed downwards up to her heart along with the prayer for safe delivery. The Samaikaramayukha quotes the Padmapurana to show that for easy delivery some powder of the Eranita root mixed with ash should be rubbed on her back. If the child does not come out a Vissalya is squeezed out on her secret parts which are also fumigated, also the root of yellow jasmine should be placed near her feet and in her hands.

For the safe coming out of the after-birth (Jareya), the husband offers his prayers; in case of delay the husband is enjoined to sprinkle water on her head.

If the child dies during birth, certain special rites are observed for the good of her as well as her dead child.

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(1) p. 22.
(2) For the materials used, see Vaik. III, 14, p. 45, 1.11.
(3) AV., I, 11.4. This AV. hymn 1,11, seems to be the earliest ritual on successful child-birth.
(4) Argh., XIV, 15.
(5) Kaus., 34, 3ff.
As soon as the child is born, a fire is lit up; one of the reasons being, most probably, the smoking of the child. According to Cabhila, she should not be touched by her husband until ten nights pass.

(I) SanGS., I, 25, 4; Pars., I, 16, 23; VaikGS., 3, 15, 16; HirGS., 3, 3, 4; ApGS., 9, 3, 22; etc.

(2) II, 7, 23.
During the Jatakarma the father bathes the child in lukewarm water and places him on her lap along with prayers for the child's long life and immunity from diseases. Then he expresses to her his wish that demons may not do any harm to the son and that she may become wealthy and live in prosperity. According to Paraskara, Vaikhana, Manu and Lankasri, before the breasts are first given to the child for sucking, they are to be washed by the father. Before washing the mother is promised Ida, daughter of Mitra and Varuna and a strong woman giving birth to strong child; he prays also for more strong children. The right ansatis

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(1) Vaikš, III, 16; Hirčs., II, 3,10; Baudhš., II, I, 9, p.33
(2) Hirčs., II, 4, 8, 2; Bharš., I, 23, p.26, 1.4.
(3) GS., I, 16, 19.
(4) GS., III, 18.
(5) Manš., I, 17, 7, p.32, 1.4-5.
(6) Kathš., XXXIV, 5, p.138; for Devapala, see 1.23-24; Adityadarsana, p.139, 1.6f.
washed first and offered to the child along with the prayer for a long and joyous life for him. Similarly, the left one. The father then touches both the breasts with the wish that the child may not suffer or cry when they touch him or speak to him. She is commended to the protection of the Water by means of placing a water-jug near her head.

The ceremonial observance of her getting up from child-bed takes place on the 10th day after child-birth when the impurity due to child-birth ceases. According to Sankhayana, the parents should wash their heads, wear new clothes, and partake of the Sthalli-paka cooked on the Sutikagr by the father.

(1) ParGŚ., I,16,20-21; ApGŚ., XV, 5; HirGŚ., 2,4,3-5; VaiGŚ., 3,15.
(2) ApGŚ., XV, 6; ParGŚ., I,16,22; HirGŚ., II,3.
(3) ApGŚ., XV, 6; ParGŚ., I,17,4; SanGŚ., I,25,1; JaimGŚ., I,6; VaiGŚ., III,18; also 12th night.
(4) GantDhŚ., XIV, 16; Mam Ś., 62; VasDhŚ., IV, 21.
(5) I, 23.
On the 10th day or later, she participates with her husband in giving a name to her child.

According to the Dateds, the mother should, before commencement of the Homa, bathe the child, cover him with a clean garment and hand over the child with his head towards the North to the father who sits on her North on the Kusanga. She then walks behind him and sits by his left side. The father gives various offerings and repeats the secret (Grhya) as well as public (vyavaharika) name to the mother, and gives her the child back with his head towards the North.

According to Gahdhara on the Varga, the mother or both the parents should sit behind the fire with the child on her lap. They participate in giving a name. The Sutra says the mother (as well as the father) should not eat meat for one year.

According to Apastamba, Hiranyakosin, and Bhatadvaja, the mother and the father should pronounce the names together.

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(1) Manu: 10th or 12th; Yaj.: 11th; Bhasuinatpurana: 10th, 12th or 18th; Grhyaaparistata, as quoted in Sanskaravanayna, 10th night, 100th night or a year; Khados, II, 2, 31; the same OP. : same in Gobhila; Varga, III, 7, p. 7: 10th night; ManSs., 1, 16, p. 63: 10th night.

(2) Sud. Varaha: Pita mata ca.

(3) IT, 3, 62.

(4) Same in Gobhila: OP, II, 2, 3, 17.

(5) III, 7, p. 7, 1, 10f, Vira's Ed.

(6) op. cit., 7, 62. ManSs., I, 16, 7, p. 64, Bareda Ed.

(7) XV, 8.

(8) II, 4, 11.

(9) I., 26, p. 27, 1, 13-14 "Pita mata iti ... dvamnamani, e
If the mother sees that for some reason or other her breasts have become insufficient for the child, she observes various rites as have been prescribed in the SamsKRatnamala. She also observes the rite of placing the child on the crede (for the first time) on the 12th, 16th or 32nd day after its birth. The day of making the child wear the first garment is also a ceremonial occasion for her. On the 10th, 12th or 16th day after its birth, she has the rite of the piercing of the child's ears performed, the child remaining on her lap. When the child's two and a half months old, it is given for the first time the bottle. The mother also gets similar rites performed for the child for its good and long life...

According to the Brahman, the mother covers the child with a garment, and standing to the south, hands over the child to the father when the rite for its first going out is being performed on the 3rd day of the 3rd Bright Fortnight after its birth. With her face turned towards the west the

(1) p.869.
(2) SamsKR., p.870; l.24ff. Some authorities think the 13th day is better for the girl: p.871, l.6 and 8. Other women all join in the performance of the rite, l.10ff.
(3) op.cit., p.872, l.7ff.
(4) op.cit., p.872, l.26ff. SamsKarmanayukha, p.26. Cf. Ghyaparasilia, quoted in SamsKR., p.874, l.29ff. According to Vismudharmottara, as quoted in SamsKR., p.875, l.7-8; the child remains on the lap of the mother. The left ear of the daughter should be first pierced and then the left; op.cit., p.876, l.15.
(5) Samsārm., p. 876, l. II.
(6) Samsārm., p. 876.
(8) Samsārm., p. 876.
(8) II, 3, If; cf. Samsārm., p. 886, l. 16ff. Baudhāyāṇa, 4th month; Varahī: 10th day; Yama: 4th month; etc. For the Prayōga: Samsārm., p. 888, l. 6ff.
mother sits by the side of the father. The mother is praised and the child is given back to her.

She observes the rite of making the child first sit on the ground in its 5th month; another rite when the teeth of the child appears.

She gives her child the first solid food in the 5th month or later. She sits to the right of the father with the child on her lap. According to Sankhayana, she should take the remnant of the food after the child is fed. After the Annaprasana she lets the child go and touch whatever he likes; the thing he touches shows what his profession is to be.

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(1) SamsRM., p.890, 1.8f; p.891, 1. "Kumarya apy ovam".
(2) VarGS., p.8, 1.1.
(3) ManGS., I,20, p.37: 5th or 6th; VaiKGS.,III,22: 6th month; cf. the various authorities quoted in SamsRM., p.891f
(4) SamsRM., p.894, 1.15.
(5) op.cit., 1.25; Gadadhara on VarGS.,p.8, Vira’s Ed.,1.20
(6) I, 27, II.
(7) Samakaramayukha, p.25; SamsRM., p.395, 1.5-6; Gad. on VarGS., op.cit., 1.23-27.
When the child is one year old or more, the rite of tonsure (Caula) is performed. She bathes the child and puts on him or her an upper and under garment and having the child on her lap, sits down to the west of the fire. According to Gobhila, she should sit on the Darbha grass pointed northwards with her face towards the east. But Rudraskanda on

(1) Published: one year; SamGS.: one year; VaikGS., first or third; Drahus.: third year; BhargGS.: first year; JaimGS.: third year; Manu: first or third year; Yama: second or third year; Asvégar.: third year; Narada: third - eleventh year; SamRM.: third - eleventh; Samskaramukha: (p.29) and SamsRM.: (p.697) quote several authorities.

The AV. (VI.21,136,137) has spells to make hair grow.

(2) AsvGS., I,II,2; ParGS., 2,1,5.

(3) II, 9, 8.
Drahayana says she should not sit on a seat made of Kusa. She keeps on touching the father while he offers the Adya oblations.

According to Anvalayana—each time the father cuts the hair, he gives it together with Sain leaves to the mother; she puts it down on the bull-dung. According to Hiranyakesi and Varaha, she sits to the north of the fire, holding a lump of bull-dung in her hands, therewith she receives the cut-off hair. According to Kausika, the parents offer and receive the child three times between themselves.

According to the VarahaSS, she should not long for any sour thing nor take anything that excites; she should eat unsalted things silently.

(I) III, I, 17.
(2) ParGs., II, I, 6.
(3) GS., I, IV, II.
(4) GS., II, I, 6, 3-4.
(6) op.cit., p.12, 1.4-5.
If the mother is in her period of pregnancy the Cudakarana cannot be performed.

In connection with the upamayana there is no reference to the father, but the girl or the boy approaches the mother for alms during the Bhikastrana, roaming for alms. If she belongs to the Brahmana caste, she would be addressed as "Bhavati bhiksan dadatu" with "Bhavati" at the beginning; if to the Ksatriya caste, with the same at the middle; if to the third caste, with it at the end. As soon as the son has begun Brahmacarya, he comes, first of all, to the mother for blessings. This shows that the mother is the best well-wisher.

(1) Samarakaramayukha, p.30; Samsëm., p.900, 1.II. In case of the mother's pregnancy, there is a pratiprasava that the rite may be performed if the period of her pregnancy does not exceed five months; Samsëm., op.cit., 1.14-15.
of the daughter or son in life, particularly, in connection with the upanayana. This is just in keeping with the fact that the student, after his samavartana, is instructed by the Guru to respect his mother most. Apastamba says that after the return from the house of the Guru the student should give whatever he may obtain to his mother. On his reaching home the student should bow down, first, to his mother, and then to the father, as the mother is a thousand times more honourable than the father.

The mother, so far as the marriage is concerned, helps in every way possible the daughter as well as the son. Her choice in selecting a bridgroom is adhered to. To incur the displeasure of a mother-in-law is considered more unfortunate by the son-in-law, which shows that in the matrimonial affairs the mother exercises much influence. During the wedding of the daughter the mother stands in front of the fire with some fried rice on a winnowing basket. Her prayers to the Fire are essential for the good of the daughter.

(1) Taitaran., 7, II, 12.
(2) I, 2, 15.
(4) RV., I, II, II; AV., II, 36, etc.
(5) RV., V, 61, etc., with Brhaddevata V, 49ff.
(6) RV., I, 34, 5.
(7) DrahâS., I, 18.
Thus in all the Samskaras performed at various stages of the children's life, the mother seems to lead in importance. She keeps on touching the father while he offers the Homas, and that means that she is at the same time offering the Homas. So long as she is living, none of the above rites can be performed without her participation and prayers to gods for the good of the children. The principle laid in bowing down to the mother first on the student's return after Samavantana is also upheld by the honour shown to the mother in Aurddhachika rites.

So far as the Sraddhas are concerned, several special ceremonies are performed in honour of the mother. The

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(1) SamaRM., p.900, l.37; Samskaramayukha, p.50 "Caule ca vratabandho ca", etc.

(2) It will be seen in connection that there is not a single rite performed for the father which is not performed for the mother just the same.
Candanadhenu sraddha, the costliest and most ceremonial of all sraddhas, is performed for the mother only. The Anvastakas are also specially rites performed for her in which she receives Pindas along with her mothers-in-law (the grandmother and great-grandmother of the sacrificer). The offering of the Pinda in this Matrasraddha is considered so important that Kamalokara, as quoted in the Sraddhamanjari, says even a Garbhini pati should offer the Pinda in due time and even though the father of the sacrificer be living, it should be offered. The Manjarikara says in plain words that this rite is a very important one and should be performed even though several conditions may remain unfulfilled.

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(1) For the Prayoga of the Sraddha, see Aryanusthans, p.360.
(2) Sraddhamanjari, p.130, "Navanyam matusraddham", etc. It gives the Prayoga, too.
(3) Maitrayaniyaparisisata, as quoted in op.cit.
(4) op.cit., "Asya sraddhasya atitaravasyam avakasyatvat", e
According to Katyayana the mother should not be offered a separate Pinda except on the day of the death, as her satisfaction arises from the Pinda awarded to the father. This prohibition of separate offering to the mother applies to the followers of this particular school only, and even the it is meant for the emphasising the fact that the parents are one and the same; and not that the mother is excluded from the right of having Pindas. The statement that the satisfaction of mothers arises from the Pindas awarded to the fathers show that they also share in the Pindas just as the fathers do; and it shows that the Pindas are offered conjointly for the mothers also. Katyayana does not prohibit the performance for the mother, which means that she is a regular Pitr as the father is. So what Katyayana means is that in the Sraddhas the parents should be considered as one and the same Devata, and no separate Devatatva should be attributed to the father.

Again, this condition would apply only to the Parvama Sraddha as the same Katyayana remarks in another place, that no Vedic Ritual should be begun without worshipping the Manes and even then (Tatrapi) the mothers should be worshipped first.

In the Vrdhhisraddha, the rite performed for the prosperity of the child, the mother must be worshipped first of all and then the father; so also in other sacrifices.

(1) Chandogaparishista, p.329; v.22, UnaSamh.
(2) See the previous verse.
(3) Samhita, UnaSamh., p.313, S1.17.
(4) ParGS., Bom.Ed., p.509, 1.29; Samskaramayukha, p.6, see particularly Asvalayana quoted.
(5) See Jabali quoted by Gadadhara, op.cit.;ParGS.,p.I2,1.I
Even when the rite Abhyudayika is celebrated on three consecutive days, the mothers are to be worshipped on the first day. Anyway, the very fact that the mother is entitled to the Sapindikarama, be it with the father or the grand-mother, at once shows the mother is a full-fledged Pitri and she has all the rights no other Pitris have.

The highest dignity of the mother’s position is at once brought out by the fact that even her misconduct is not considered as a bar to the performance of the Aurdhhyadhyika rites for her—the sin being atonable by the son. The father who is cut off of the caste for his crime is an outcast, so the son, too, but never the mother. Whatever be her crime the mother is the Mother for the son, and all the rites are performed for her.

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(1) Braddhakasika, Pars&., p.518, 1.15f; cf. in this connection the fact that in the Nandiaraddhas, too, the mothers are worshipped first of all; Upadghata, p.62, 1.16.

(2) Yama as quoted in Pars&., p.499, 1.12-13; cf. Braddhakriyakamudi, p.426, 1.13-16; Bhavisyapurana, as quoted in the Caturvargasintanam, Seghubhita, as quoted in the Braddhakriyakamudi, p.426, 1.17-21.

(3) Vrdhashatatapa, SmrS&., p.334, 1.8, verse 41; Pars&., p.439, 1.9f.

(4) Haiva., II,9,10,7; Sand&., III, 13, 5.

(5) Vasdha., XIII,47; GautV&., XX,1; XXI,19; Aup&., I,10, 23, 9.
That the mother is the highest Guru is also corroborated by direct statements in the Mahabharata and the Smriti. Manu says straight that she is a thousand times more honourable than the father.

The very fact that the mother should be worshipped at the beginning of any and every Vedic Sacrifice at once gives her the highest position as Guru.

Thus it is seen in the pro-birth Samakaras, in the after-birth Samakaras, in the Aurhadaliika rites, and in every other Vedic rite, that the position of the Mother is unique; she is the highest Guru and the rites performed by her and for her lead to the same conclusion.

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(1) I. 196, 10; XII. 342, 10 and XIII, 105, 10.
(2) GautDha., II, 51; Yajnavalkya, I, 35.
(3) II, 145; cf. also 225-237; IV, 160; Vasistha, XIII, 48, quotes the same opinion.
(4) ParGS., Bom.Ed., p. 312, 1.15.
CONCLUSION.

Thus we have shown that in Rituals the Daughter holds no less important a position than the son; the Wife and the Husband hold an equally important position; and that the Mother holds a more honourable position than the Father. On the whole, it can certainly be said that in no way does the Woman hold a less important position than the Man in the Vedic Ritual.
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(2) Baudhayana Dharma Sutra.

(3) Gautama Dharma Sutra.

(4) Vasistha Dharma Sutra.
Sutras: cont.

(b) For Grhya, see

(1) Apastamba Grhya Sutra.
(2) Asvalayana Grhya Sutra.
(3) Badhayana Grhya Sutra.
(4) Bharadvaja Grhya Sutra.
(5) Drahayayana Grhya Sutra (same as Khadira Grhya Sutra).
(6) Gobhila Grhya Sutra.
(7) Hiranyaksha Grhya Sutra (same as Satyasadha Grhya Sutra).
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(13) Manava Grhya Sutra.
(14) Paraskara Grhya Sutra.
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(17) Vaijvapa Grhya Sutra (a few quotations only available).
(18) Vaikhanasa Grhya Sutra.
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(19) Varaha Grhya Sutra.

(20) Also, various Grhya Samgrahas and Parisistas.

(c) For Srauta, see

(1) Apastamba Srauta Sutra.

(2) Asvalayana Srauta Sutra.

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Vedadipa of Mahidhara: Commentary on the White Vajurveda.

See Vajasaney Sambhita.

Vedische Studien: see Fischel.


Visvanathas: see Pareskara Grhya Sutra.


Weber, A.:

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Westermarck, E.:


Translation of the Atharvaveda, M. O. S., Vols. 7-8.

Williams, Monier: see Monier-Williams.

Winternitz, M.:

2. Altindischen Hochzeitsrituell, Vienna, Kaiserliche Akademie der Wissenschaften, Bd. 4, 1892.


Yajnikadeva's Paddhati: Extracts only as are found in Weber's Edition of the White Yajurveda.

Yasadhara: see Kamasutra.

Abbreviations used in the Bibliography.

1. A.S.S. Anandasrama Sanskrit Series.
2. B.S.S. Bombay Sanskrit Series.
5. I.O.L. India Office Library.
7. MS. Manuscript.
10. T.S.S. Trivandrum Sanskrit Series.
ABBREVIATIONS.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tr>
<td>AitAran.</td>
<td>Aitareya Aranyaka.</td>
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<tr>
<td>AitBrah.</td>
<td>Aitareya Brahmana.</td>
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<tr>
<td>ApGS.</td>
<td>Apastamba Grhya Sutra.</td>
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<tr>
<td>ApSS.</td>
<td>Apastamba Srauta Sutra.</td>
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<td>AsvGK.</td>
<td>Asvalayana Grhya Karika.</td>
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<td>AsvGP.</td>
<td>Asvalayana Grhya Parisista.</td>
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<td>AsvGS.</td>
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<td>AsvSS.</td>
<td>Asvalayana Srauta Sutra.</td>
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<td>Atri.</td>
<td>Atri Samhita.</td>
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<td>AV.</td>
<td>Atharvaveda.</td>
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<td>B.YV.</td>
<td>Black Yajurveda.</td>
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<td>BaudhDhs.</td>
<td>Baudhayana Dharma Sutra.</td>
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<td>BaudhGS.</td>
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<td>BhardGS.</td>
<td>Bharadvaja Grhya Sutra.</td>
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<td>Bibliotheca Indica.</td>
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<td>Brh.</td>
<td>Brhaspati Sutri.</td>
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<td>BrhUpan.</td>
<td>Brhadaranyaka Upanisad.</td>
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<tr>
<td>Abbreviation</td>
<td>Translation</td>
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<td>Dhs.</td>
<td>Dharma Sutra.</td>
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<td>GautDhs.</td>
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<td>Gobhila Smrti.</td>
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<td>GS.</td>
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<td>HiranG.</td>
<td>Hiranyakosin Grhya Sutra.</td>
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<td>Ind.St.</td>
<td>Indische Studien.</td>
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<td>JaimGS.</td>
<td>Jaiminiya Grhya Sutra.</td>
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<td>KapSamh.</td>
<td>Kapisthala Samhita.</td>
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<td>Karma Kandapradipa.</td>
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<td>Kathaka Grhya Sutra.</td>
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<td>KathSamh.</td>
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<td>Kausika Sutra.</td>
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<td>KausUpan.</td>
<td>Kausitaki Upanisad.</td>
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Kash
Kanada (Guhya Sutra).

Katyay
Lautgâyana Gaupta Sutra.

Kṣitigarbha
Kṣitigarbha Sūtra.

Māṇḍūkya
Māṇḍūkya Gaupta Sutra.

Matsya
Māṇḍūkya Gaupta Sutra.

Nārada
Nārada Dharm Sutra.

Pancāchātra
Pancāchātra Brahmana.

Parsva
Parsākha Gaupta Sutra.

SN.
Ageta.

Saṃskṛt
Samskṛtyanyasūtra.

Sekhara
Samkhyaṇya Ayuyaka.

Sekhara
Samkhyaṇya Gāthya Sutra.

Sekhara
Samkhyaṇya Gaupta Sutra.

Sekhara
Samkhyaṇya Gaupta Sutra.

Satārāja
Satāpatha Brāhmaṇa.

Satārāja
Satāyāntha Gṛhya Sutra.

Satārāja
Satāyāntha Gṛhya Sutra.

S.E.B.
Sacred Books of the East.

Saranāgī
Saranāgī Samavedanu.

S.P. Dic.
St. Petersburg Dictionary.

SV.
Samaveda.
ZeitArya
ZeitDrxh
ZeitSxh
ZeitUxh
UnaSxh
Vais.
VajSxh.
Veda.
Ved.St.
VIma.
Vynac.
V.XV.
V.:
Z B.M.G.
Ztub.