THE SACRED BOOKS OF THE HINDUS

TRANSLATED BY VARIOUS SANSKRIT SCHOLARS.

EDITED BY Major B. D. Basu, I. M. S. (Retired).

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THE MIMAMSA SUTRAS OF JAIMITI. Complete Work.

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Cover printed by Manzur Ahmed at the Modern Printing Works, Allahabad.
The translation of Jaimini's Pūrva Mīmāṃsā is now published and placed before the learned readers. The translator knows how difficult it was to understand the Mīmāṃsā in interpreting the dead Vedic rituals of the ancient Aryans and is still not sure whether he has correctly explained them. It is for the public to judge it.

The Vedic rituals which were once the be-all and end-all of the Aryans have fallen into desuetude and the study of the Pūrva Mīmāṃsā is completely neglected.

In my old age, I took to the study of the Hindu philosophy and I found solace in it. In the course of my study, I found the Mīmāṃsā system of philosophy to be the most difficult of all. I took Dr. Ganga Nath Jha's translation published in the series of the Sacred Books of the Hindus; but the translation stops short at the end of chap. iii. Mr. Kunte who, I am informed by Major B.D. Basu, is the brother of Dr. Annā Moreśwar Kuṇṭe, the demonstrator of Anatomy, Grant Medical College, Bombay, was one of the distinguished graduates of the Bombay University and belonged to the school of Ranade and Bhandarkar. He was a school master and undertook to publish the translation and annotation of the Sūtra works of the six schools of the Hindu philosophy at the end of seventies of the last century, in his well known periodical publication called पद्द्धतिविचित्रितिका. This useful publication to the students of Hindu philosophy, came to an abrupt end by the premature death of Mr. Kunte in the early eighties. His translation of the Jaimini's Mīmāṃsā stops short at sutra 10 of pāda vi of chap vi. It appears that a limited number of the journal was published from Poona from time to time and was distributed amongst the subscribers. Here only one copy of it was available in the valuable library of Major B. D. Basu. I must here frankly confess that I could not have placed this translation of the Pūrva Mīmāṃsā but for the help I got from Mr. Kunte in under-
standing it. I can not discharge the debt due to him. I have got help from several other writers in this heavy and onerous undertaking and have mentioned their names in the introduction of this work.

I must thank Major B. D. Basu the learned editor of the series of the Sacred books of the Hindus for rendering me help by placing his valuable library at my disposal and making important suggestions in order to enhance the utility of the book to the readers and the subscribers of his valuable series. In a word his was the head and mine was the hand in bringing out this big volume before the public.

I must also thank Mr. Ram Nagina Pande of the Allahabad collectorate for arranging the word meanings of the sūtras from my manuscript from chapters vii to xii and the staff of the Pānini Office for going through the proofs of this publication.

In conclusion I must thank Pandit Raghunath Sahai Pathak, the Manager and the staff of the Union Press, who very kindly and courteously did their utmost to bring out the big work as early as possible.

I know what short comings and defects there can be in a big undertaking like this and, therefore, crave the indulgence of the learned readers to overlook them and inform the translator who will, if he lives to see the second edition of the work, correct them.

THE TRANSLATOR.

Allahabad.

3-3-25.
Dedication.

हेनाथ सर्वस्वर सर्वपूज्या,
सर्वतरात्मच्यरराजराजः
गृहाण संसारपते मद्रीय
पुष्पपापहारं चित्रलक्षदृशं ॥ १ ॥
शांडिल्यगोत्रेणदूयवराजाधिष्ठानेन,
हारीतवंशावज्ञजदिवाकरेण
नाम्ना प्रसिद्धेन च महानने,
देवप्रसादाय कुत्ताजलिते ॥ २ ॥
जामनीयस्य शास्त्रस्य टीकाः।वहृतः कुत्ताः पुरा ।
तासंसारांशस्थुत्त्वम् मयाभाषांतरं क्रमसू ॥ ३ ॥
क्षितिजसूनवचंद्रे विक्रमाल्ये च देवे
संकल्पभुवनपूज्ये तीर्थराजे प्रयागे ।
विज्ञानिनिमहपुराणं जामनीयं प्रसिद्धं,
तवकरकलेभिः प्रहुया देव रामी ॥ ४ ॥
श्रीमद्विनिधसपिताममासीते,
गंगा च माता सुर्लोकपूज्या ॥
तात्रभाषेन करोमिपलं,
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पितामहीये भवमाद ग्रामे,
स्वजनमन भूमिमलचंचकार ।
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तातस्य पुष्पेन कृतिमददीया,
पृतिंगता क्रेशयुता विशाला ।
तस्यात्मजाः हं वहुशास्त्रवेच्या,
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XXXII. Sutras 70–71 dealing with the subject that in the case of a peg, cutting &c. should not be performed.

XXXIII. Dealing with the subject that the ceremonies of sprinkling round of water &c. should be performed on a peg.

XXXIV. Dealing with the subject that in a Mahāpitrīyajya, pounding of the parched rice should be performed.

PĀDA 3.

I. Sutras 1 to 12 dealing with the subject that in animal sacrifice &c. the Samadhenvi &c. which are the Itikar-tavyata of the model sacrifices should be performed.

II. Sutras 13—17. dealing with the subject that in animal sacrifice in honour of Vāyu, the latter part of the mantra Hiranyagarbha &c. used in sprinkling ghee, is subordinate.

III. Sutras 18—22. Dealing with the subject that in Chatur-māṣayāga in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

IV. Sutras 23—29. Dealing with the subject that in the Agni соhtryāya both the offerings of the model and the modified sacrifices should be performed.

V. Sutras 30—33 dealing with the subject that in the re-establishment of fire, the fee of establishment of fire is omitted.

VI. Dealing with the subject that in the Āgrayāṇa, the Anvāhārya fee is suspended by cloth and calf.

VII. Dealing with the subject that in the Āgrayāṇa, the procedure of the Anvāhārya fee applies to cloth and calf.
VIII. Adhikarāṇa Dealing with the subject that in the grayana in the case of calf there is no cooking.

IX. " Dealing with the subject that in Āgrayana in the case of cloth, there is no cooking.

X. " Dealing with the subject that in Āgrayana in the case of cloth and calf there is no sprinkling of ghee.

XI. Sūtras 39-44 dealing with the subject that in a Jyotisṭoma, the fee of 1200 is of the cows only.

XII. Sūtras 45-49 dealing with the subject that by the text "Tasyadvāḍāśa satam dakṣiṇā" it means the number of cows.

XIII. Sūtras 50-52 Dealing with the subject that the fee should be given after division.

XIV. Sūtras 53-56 dealing with the subject that the division of the fee depends on the Samākhyā in a Jyotisṭoma.

XV. Sūtras 56-53 dealing with the subject that in the one-day sacrifice called 'bhū' by 'tasya dhenu' the fee of the whole sacrifice is suspended.

XVI. Sūtras 59-61. Dealing with the subject that in a Sādyaśūkra by the the three years old heifer, all the means of purchase are suspended.

XVII. That in the text "yasya somamapahreyu" &c. by ekam gam the number of cows is suspended.

XVIII. Sūtras 62-64. Dealing with the subject that in an āswamedha by "Prajāśā" portion of adwaryu is suspended.

XIX. Sūtras 65-67. Dealing with the subject that in the Upahavya sacrifice, the fee of the entire sacrifice is suspended by horse.

XX. Sūtras 68-72. Dealing with the subject that in the Ritapeya with the Somachama, the payment of the entire sacrifice is suspended.

XXI. Sūtras 74-75. Dealing with the subject that in the Vajapeya, there is a rule to distinguish the chariot allotted.

PĀDA 4.

I. Sūtras 1-2 dealing with the subject that in the Agni-chayana, Nārisṭahoma &c., there is a combination with Nakṣattreṣṭi &c.

II. Sūtras 1-2 dealing with the subject that in a vajapeya by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

III. Sūtras 3-5 Dealing with the subject that in the Brihaspatiśava with the Bāhraspātya cup &c., the cups of the model sacrifice belonging to Indra and Vayu are combined.

IV. Dealing with the subject that in a Vajapeya sacrifice with the animals dedicated to Prajāpati, the animals of the sacrifice are combined together.
V. Adhikaraṇa. Dealing with the subject that in the Sūgrahāṇī with the Amanahoma the Anuyāja offerings are combined.

VI. Sūtras 8—9 dealing with the subject that in the Mahāvṛata with Ritvidugpāgana, the Patnyupagination is combined.

VII. Sūtras 10—12. Dealing with the subject that in the Aṣṭaṃbhavyāḍjana the anointment of butter and the anointment of incense are combined together.

VIII. Sūtras 13—15. Dealing with the subject that in the Mahāvṛata the lower garment is combined with the upper garment.

IX. Sūtras 16—17 dealing with the subject that in the Mahāvṛata sacrifice, Rathantara song and &c. combined with the Sloka song &c.

X. Sūtras 18—19 dealing with the subject that under a rule by the Kautsa &c., one &c., are suspended.

XI. Dealing with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

XII. Sūtras 21—22 dealing with the subject that in the Pavanāna alone, the Āvāpa and Udvāpa of the songs of the sacrifices in which songs increase and decrease apply.

XIII. Sūtras 23—24 Dealing with the subject that in the sacrifices, &c., the words indicating command denote the deity.

XIV. Dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

XV. Sūtras 25—29 dealing with the invocation of fire in the establishment of fire, with its attributes.

XVI. Sūtras 30—31. Dealing with the subject that in the ghee offerings of the Agnādhana, Agni is to be addressed without the attributes.

XVII. Sūtras 32—33 Dealing with the subject that in the Gavānubandhana and Priśadaiya homa, there is an address with the injunctive words namely Ukha and banaspati only.

XVIII. Sūtras 34—35 Dealing with the subject that in a sacrificial bath Agnīvarūpa the dual deities should be addressed with the Śvīṣṭakrit word.

XIX. Sūtras 36—37. Dealing with the subject that in the Agnīṣomaiya animal sacrifices in every proceeding, the deity Agni is to be addressed without the epithet.

XX. Dealing with the subject that in the Anuyājas, the Śvīṣṭakrit sacrifice is a purificatory rite.

XXI. Sūtras 38—41 dealing with the subject that in the new and full moon sacrifices Yājya and Puronuvakya are subordinate acts.

XXII. Dealing with the subject that there is no aha in the Manotā verses.
XXIII. Adhikaraṇa Sūtras 43-46, Dealing with the subject that the Kaṇ-
varatāntara is to be sung in its own Yoni.

XXIV. Sūtras 47-48. Dealing with the subject that the Kaṇvara-
ntara is to be sung in its own Yoni and Uttaṇa.

XXV. Dealing with the subject that in the Agnīṣṭūt the Stuti
and Sastra are to be applied unmodified.

XXVI. Sūtras 50-59 dealing with the subject that in the Chatur-
māsāya ceremony, the word Ājya should be used un-
modified at the time of invocation.

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I. Sūtras 1-6. Dealing with the subject that on the trans-
ference of a portion, the first ones are transferred.

II. Sūtras 7-9. Dealing with the subject that in the sacri-
fices of one Trika, the song with the first Tricha is to
be sung.

III. Sūtras 10-11. Dealing with the subject that Dhu is to be
sung in one rik.

IV. Sūtras 12-13 dealing with the subject that in the Dvīrā-
tra sacrifice &c. the Vidyāyanta of Daśarattra applies.

V. Dealing with the transference of the Ādhananamantras
at random in the Agnīchayana with "Saptabhi rā-
dhunotī"

VI. Sūtras 15-25. Dealing with the subject that in a sacrifice
where songs preponderate, the songs are to be trans-
ferred from the modified sacrifice.

VII. Dealing with the subject that in the Vahīṭpavamāna,
another Rik is to be imported.

VIII. Sūtras 27-33 dealing with the subject that in Sāmadhenta,
the number is to be completed by importing the
remainder.

IX. Sūtras 34-41 dealing with the subject that the Saḍaśi
pertain to the model sacrifice.

X. Sūtras 42-43-45-48. Dealing with the subject that the
Saḍaśi is to be taken from the Āgrayaṇa.

XI. Dealing with the subject that the Saḍaśi is to be taken at
the time of Tītityā savana,

XII. Sūtras 49-52 dealing with the subject that the Saḍaśi
cup is with the praise songs.

XIII. Sūtras 53-54. Dealing with the subject that in a Dvīrātra
of Anigraḥ, the Saḍaśi is by way of Parisānkhyā.

XIV. Sūtras 55-57. Dealing with the subject that in the diffe-
rent Ahīna sacrifices, the Saḍaśi is to be taken.

XV. Dealing with the subject that in the modified sacrifice,
the cupsare to be taken from the Āgrayaṇa &c.

XVI. Sūtras 59-61 dealing with the subject that in a samsava,
Agriyavati and upavati verses are absent.
XVII. Adhikaraṇa Sūtras 63–64. Dealing with the subject that the Aindra-vāyava cups are not to be displaced but to be taken first of all.

XVIII. Sūtras 65–63 dealing with the subject that even when any desire is connected, the Aindravāyava cups are prohibited to be taken first.

XIX. Sūtras 67–69. Dealing with the subject that Ādvina &c. cups are to be transposed and taken first.

XX. Sūtras 70–72. Dealing with the displacement of Ādvina &c. cups and taking them before Aindravāyava.

XXI. Sūtras 73–74. Dealing with the subject that the remnants of a cup are to be transposed.

XXII. Sūtras 75–76. Dealing with the subject that the gift is not displaced.

XXIII. Sūtras 77–78. Dealing with the subject that in tryanika when Aindravāyava cups are said to be first, it is in the nature of Samanavidhi.

XXIV. Sūtras 79–82. Dealing with the subject that vyudha dwadāśā is the modification of Samudha.

XXV. Sūtras 83–87. Dealing with the subject that in the session of animal sacrifice the tryanikas are increased in their places.

XXVI. Dealing with the subject that in vyudha the metre is to be changed in the mantra.

PĀDA. 6

I. Sūtras 1–2 dealing with the subject that Rathantara &c. songs should be sung in a triha.

II. Dealing with the subject that by the word swardrika the time limit of seeing is meant.

III. Sūtras 4–5 dealing with the subject that the Brahma and Rathantara are divided in the priṣṭhya lasting for six days in Gavamayana.

IV. Sūtras 6–12 dealing with the subject that in Ekadaṣī the animals are to be divided in prayaṇya & udayaṇya.

V. Sūtras 13–14. Dealing with the subject that the text "the visvajit Sarvapristha" means that all are to be introduced in one part of a priṣṭha.

VI. Sūtras 15–21. Dealing with the subject that the songs vairuṇa and vairuṣa are to be introduced in the prṣṭha.

VII. Sūtras 22–23. Dealing with the subject that in the text Trivridagniṣṭoma, the modification of the number in the songs is meant.

VIII. Sūtras 24–26. Dealing with the subject that in the double songs, there is a combination of Brahma & Rathantara.
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IX. Adhikarana Sūtras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of ṛaṇaḥ.

X. " Sūtras 29-30 dealing with the subject that on repetition of ṛaṇaḥ the eating of honey and ghee is to be done once.

XI. " Dealing with the subject that in Gāvanayana eating of honey & ghee is to be repeated every month.

XII. " Sūtras 32-33 Dealing with the subject that in Dvādaśāh all the sacrificers are entitled to partake of honey.

XIII. " Sūtras 34-44 dealing with the subject that Manas, is the part of the 10th day (Dvādaśāh).

XIV. " Sūtras 45-50. Dealing with the subject that many are entitled to perform a Sattra.

XV. " Sūtras 51-58. Dealing with the subject that in a Sattra, all the sacrificers are entitled to be priests.

XVI. " Sūtras 59-60 Dealing with the distinction between Sattra and Ahina.

XVII. " Sūtras 61-67. Dealing with the subject that in a pūṇḍa-rika the fees paid ones.

XVIII. " Sūtras 62-71. Dealing with the subject that in pūṇḍa-rika sacrifice, Nayana ceremony is to be performed on all fees after division.

XIX. " Sūtras 72-75 Dealing with subject that by "Manoricha," as many verses are to be imported as are required.

XX. " Dealing with the subject that in a cloth the measuring and carrying (of the soma) are to be effected.

XXI. " Dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

XXII. " Sūtras 73-79 dealing with the subject that another cloth should be procured for carrying the soma creeper to the sacrificial ground.

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I. " Sūtras 1-2 dealing with the subject that in a Jyotiṣṭoma there is a different offering of each part.

II. " Sūtras 3-7 dealing with the performance of the sacrifice by the heart &c., the particular parts of the animal.

III. " Sūtras 10-11 dealing with the subject that in a Jyotiṣṭoma sacrifice, three parts other than those of the sacrifice are to be offered.

IV. " Sūtras 12-16 dealing with the subject that in Adyudhni there is the suspension of Ida food.

V. " Dealing with the subject that Vanistu is in lieu of food.

VI. " Sūtras 18-19. Dealing with the subject that Maitravaruṇa is also entitled to the remnants of the food.

VII. " Sūtras 20-21. Dealing with the subject that the Maitravaruṇa has only one portion.
VIII. Adhikaraṇa Sūtras 22—23. Dealing with the subject that the Prati-
praudhaśa gets no remnants.

IX. Sūtras 24—33 dealing with the subject that by Vājayāg-
gāv yajati the extraordinary principle of Grihamed-
dhya is laid down.

X. Dealing with the subject that in the Grihamedhya sacri-
ifice, the Śivākṛit &c. are to be performed.

XI. Sūtras 35—37 dealing with the subject that in a Grihame-
dhya there is no eating of remnants.

XII. Sūtras 38—39 dealing with the subject that in Prayanīyā 
and Atithyā, the end is in Sanyu and Ida.

XIII. Sūtras 40—42. Dealing with the rule of the first Saṃyū 
and Ida in Prayanīyā and Atithyā.

XIV. Sūtras 43—46 dealing with the subject that by the text 
"Saḍupasāda Upasādyate" &c. the extraordinary 
principle of the Upasāti is laid down.

XV. Sūtras 47—50. Dealing with the subject that with the 
text "Varupanāika Kapalena" &c. the extraordinary 
principle of the sacrificial bath is laid down.

XVI. Sūtras 51—57. Dealing with the subject that the rule in 
Vājayā &c. the yupa &c. are of Khadira wood &c. is 
restrictive.

XVII. Sūtras 58—60 dealing with the subject that in the desire-
accomplishing sacrifice, the substance and the die.y of 
the model sacrifice are suspended.

XVIII. Sūtras 61—63 dealing with the subject that in a Souma-
pouṣpa animal sacrifice the Khadira made sacrificial 
post is a restrictive rule.

XIX. Sūtras 64—71. Dealing with the subject that persons 
desirous of Brahmanic glory should perform the sacrifice 
with the rice only.

XX. Sūtras 72—73 dealing with the subject that by the text 
"Panḍehavātaiva Vāpā Kāryā" the Panḍehavatta applies 
to the portions also.

PĀDA 8.

I. Sūtras 1—4 dealing with the subject that the prohibition 
of the transferred Anārabhyavidhi is by way of Paryu-
dasa.

II. Dealing with the subject that in "not those to be done 
in animal sacrifice" the negative is by way of Arthavāda.

III. Dealing with the subject that the prohibition in the text 
"Natiratre Grihni Sodasīnam" is by way of option.

IV. Dealing with the subject that the prohibition in the text 
"Anahutir vajja tilaśaḥ" is by way of Arthavāda.

V. Dealing with the subject that in Traiyamabaka &c. the 
offering of ghee and the non-offering of ghee &c. are by 
way of Arthavāda.
VI. Adhikaranav Sutras 9—11 dealing with the subject that in-the-establish-
ment of fire, the calumny is by way of option.

VII. Sutras 12—15, dealing with the subject that the prohibi-
tion in the text "Dikshito Nadadāti" is by way of Paryudāsā.

VIII. Dealing with the subject that by Vartmahoma &c. the-
Ahavaniya is suspended.

IX. Sutras 17—19. Dealing with the subject that in Vaimradha
&c., the injunction relating to 17 Samdhenis is by way
of a subordinate sentence;

X. Sutras 20—22 dealing with the subject that with
the injunctive text "prithiyay swāhā" &c. the Swāhā
in those offerings in which no swāhā is laid down, is
prescribed.

XI. Sutras 23—28 Dealing with the subject that there is a
direction of fire and the cups in the modified sacrifice.

XII. Sutras 29—32 dealing with the subject that purodāsā
is to be divided into 4 parts along with Abhighāraha
and upastarana;

XIII. Sutras 33—34 dealing with the subject that there is a
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XIV. Sutras 35—46 dealing with the subject that the Agneya
and Aindragna of the Darsha-purna masa Yāga are by
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XV. Sutras 47—48 dealing with the subject that in the Upām-
śu sacrifice the material is the ghee of Dhruvā vessel.

XVI. Sutras 49—50 dealing with the subject that there is a rule
as to the deity in an Upāmsuyāga.

XVII. Sutras 51—61. Dealing with the subject that of an Upān-
suyāga, Viṣṇu &c., are the deities and the performance
is on the full moon day;

XVIII. Sutras 62—70 dealing with the subject that in one Purodāsā
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CHAPTER XI.

PĀDA 1.

I. Sutras 1—4 dealing with the subject that Agneya &c. col-
collectively on the principle of Tantra, secure heaven.

II. Sutras 5—10 dealing with the subject that all the subor-
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III. Sutras 11—19. Dealing with the subject that the desire-
accomplishing sacrifices like the new and full moon
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IV. Sutras 20—26 dealing with the subject that the desire-
accomplishing acts should be performed repeatedly for
the excessive reward.
V. Adhikaraṇa Sūtras 27—28 dealing with the subject that the parts are not to be repeated.

VI. Sūtras 29—37 dealing with the subject that the Pravāja &c., parts should be performed once.

VII. Sūtras 38—45, named kapālījala.

VIII. Sūtras 46—51. Dealing with the subject that the milking of the Uttarka cow is by way of Anuvāda.

IX. Sūtras 52—58 dealing with the subject that the Aghāra &c., which are the parts of the subordinate parts should be performed once for all.

X. Sūtras 67—70 dealing with the subject that the 'black-necked' is to be offered separately.

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I. Sūtras 1—2 dealing with the subject that of Āgneya &c., time, space &c. are not in the nature of a Tantra.

II. Sūtras 3—11 dealing with the subject that the subsidiaries are governed by the space &c. of the primaries.

III. Sūtras 12—13 dealing with the subject that in Rajasāya &c. the subsidiaries are to be repeated.

IV. Sūtras 19—23 dealing with the subject that the subsidiaries of Āgnavaisvā are to be performed separately.

V. Sūtras 24—25 dealing with the subject that the Vasāhoma is to be performed separately.

VI. Sūtras 26—28 dealing with the subject that Yupāhuti is to be performed once for all.

VII. Sūtras 29—32. Dealing with the sacrificial bath.

VIII. Sūtras 33—41. Dealing with the subject of the sacrificial ground in the Varuṇa Praghaṣa &c.

IX. Sūtras 42—47 dealing with the application of the principle of Tantra to the agent.

X. Sūtras 48—49 dealing with the subject that in the Aparāgni, the principle of Tantra does not apply.

XI. Sūtras 50—53 dealing with the subject of relinquishment of those animals round which fire has been taken.

XII. Sūtras 54—57. Dealing with the subject of Pañchaśara-dīya.

XIII. Sūtras 58—62, dealing with the Daśapeya.

XIV. Sūtras 63—65 dealing with the sacrificial bath in Varuṇa-praghaṣa.

XV. Sūtras 66—69 dealing with the Udayanīya.

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II. Dealing with the subject that the principle of Tantra applies to the establishment of fire.
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XI. Sūtras 31-45. Dealing with the subject of the maintenance of the vessels. 922

XII. Dealing with the subject that the principle of Tantra applies to place, agent and vessels. 927

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IV. Sūtras 10-13. Dealing with the subject that the desire accomplishing Pavamaneṣṭi is to be performed separately. 937

V. Sūtras 14-21. Dealing with the subject of Dikṣā &c, in a Dvādaśāha. 933

VI. Sūtras 22-25. Dealing with the subject that those subsidiaries whose time is not different from that of the primaries are to be performed separately. 942

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XI. Dealing with the subject that the mantra pertaining to the threshing stroke should be uttered once for all.

XII. Dealing with the subject that in the Nāṇavīṣṭi, the Mantra is to be recited at each time.

XIII. Sūtras 41-45, dealing with the subject that in Nirvāpa &c, there is the difference of the Mantras.

XIV. Sūtras 46-47. Dealing with the subject that the principle of Tantra applies to the Mantra uttered at the time of sprinkling water on the altar.

XV. Sūtras 43-49 dealing with the subject that the principle of Tantra applies to the pronunciation of the Mantra at the time of rubbing each part of the body.

XVI. Dealing with the subject that the principle of Tantra applies to the uttering of Mantras on the occasions of dream and crossing of streams &c.

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XIX. Sūtras 54-56 dealing with the subject that the mantras Havakṛita &c, are to be repeated severally.

CHAPTER XII.

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VII. Dealing with the offering in the Pṛajāhita fire.

VIII. Sūtras 15-16 dealing with the Nirvāpa in relation to the two soma carts.

IX. Dealing with the subject of another cart.

X. Dealing with the subject that the Dikṣā and Jāgarana should be performed separately.

XI. Dealing with the subject of Tantra and Āvāpa in the case of the separate Vihāra.

XII. Sūtras 21-24. Dealing with the vows belonging to the full and new moon sacrifices.
XIII. Adhikaraṇa Sūtras 25—27. Dealing with the subject of reception of gods.

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XVII. Sūtras 43—44 dealing with the subject of the Sannaharantra Harana Mantra.

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XXIV. Sūtras 21—23 dealing with the subject of the Paridhi.

XXV. Sūtras 24—26 dealing with the subject that when there are conflicting characteristics, those ones which are in larger number shall prevail.

XXVI. Sūtras 27—28 dealing with the subject that when there is an equal number of conflicting characteristics, the first will prevail.

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XI. Dealing with the subject of option in the case of more than one Mantra for any act. 1002

XII. Dealing with the combination of Mantras. 1002

XIII. Sūtras 26-29 dealing with the subject that there is option in the use of the Mantra “Uru prathasva.” 1003

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PĀDA 4.

I. Sūtras 1-2. Dealing with the combination of Japa. 1005

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VII. Sūtras 17-22. Dealing with the subject that in the Ukḥā fire, it is optional. 1012

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X. Sūtras 28-29 dealing with the subject that in a Sattra, Ahha and Ahma all are entitled to do an act which is to be done by one. 1017

XI. Sūtras 30-34. Dealing with the subject that in a Sattra, rites pertaining to a sacrificer are to be performed by all. 1018

XII. Sūtras 35-40. Dealing with the subject that the Brahmaṇas alone are entitled to officiate as Ritvika. 1020
Addenda Et. Corrigenda.

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<tr>
<td>31</td>
<td>2</td>
<td>Omit &quot;it.&quot;</td>
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<tr>
<td>47</td>
<td>2</td>
<td>Insert &quot;of&quot; between द्वितिकि: and proximity.</td>
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<tr>
<td>47</td>
<td>2</td>
<td>Delete, after द्वितिकि:</td>
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<tr>
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<td>2</td>
<td>For 'Proximity,' read 'proximity.'</td>
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<td>20</td>
<td>For 'वाक्य' read 'वाक्य',</td>
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<td>52</td>
<td>2</td>
<td>For जीतिक्षु read भीतिक्षु</td>
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<td>18</td>
<td>For द्वितिक्षिम्य read उद्दितिक्षिम्य</td>
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<td>53</td>
<td>32</td>
<td>For &quot;apply अतु&quot; read &quot;apply to अतु&quot;</td>
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<td>54</td>
<td>24</td>
<td>For &quot;split&quot; read &quot;split of.&quot;</td>
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<td>58</td>
<td>29</td>
<td>For sutras 8 read sūtra 8.</td>
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<tr>
<td>58</td>
<td>29</td>
<td>Read Adhikaraṇa IV after सादेह</td>
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<td>60</td>
<td>30</td>
<td>For repetition read repetition.</td>
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<td>63</td>
<td>22</td>
<td>For वर्णिक्षेत्र read वर्णिक्षेत्र</td>
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<td>79</td>
<td>8</td>
<td>Delete 'in.'</td>
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<td>5</td>
<td>For 'considered:' read 'presumed.'</td>
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<td>5</td>
<td>For 'presumed' read 'completed.'</td>
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<td>17</td>
<td>For 'put' read 'but.'</td>
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<td>15</td>
<td>For 'dicty' read 'deity.'</td>
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<td>108</td>
<td>18</td>
<td>For 'dieties' read 'deities.'</td>
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<td>120</td>
<td>11</td>
<td>For 'is to be' read 'is not to be.'</td>
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<td>123</td>
<td>15</td>
<td>For 'dicty' read 'deity.'</td>
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<tr>
<td>127</td>
<td>23</td>
<td>For 2.3 read 3.4.</td>
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<td>127</td>
<td>29</td>
<td>For 4. read 2.</td>
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<td>127</td>
<td>30</td>
<td>For (2) (3) read (3)(4).</td>
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<td>127</td>
<td>31</td>
<td>For (4) read (2).</td>
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<td>185</td>
<td>9</td>
<td>For 'produce' read 'produce.'</td>
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<td>183</td>
<td>35</td>
<td>For 'lief' read 'life.'</td>
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<td>191</td>
<td>4</td>
<td>For 'subject' read 'subject.'</td>
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<td>196</td>
<td>17</td>
<td>For 'Thos' read 'The.'</td>
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<td>202</td>
<td>4</td>
<td>For 'cups' read 'pans.'</td>
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<td>203</td>
<td>33</td>
<td>For 'are' read 'is.'</td>
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<tr>
<td>213</td>
<td>34</td>
<td>For 'securing' read 'throwing.'</td>
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<tr>
<td>226</td>
<td>7</td>
<td>For 'वभिषोन्यो' read 'वभिषोन्यो'</td>
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<td>267</td>
<td>32</td>
<td>After 'author' add and called &quot;successive performance of the sacrificial acts.&quot;</td>
</tr>
<tr>
<td>272</td>
<td>20</td>
<td>After 'butter and' add 'अनुग्राह of clarified butter and.'</td>
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</tbody>
</table>
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283  31  For ' first' read ' Its.'

294  25  For ' second' read ' second.'

295  11  For ' dieties' read ' deities.'

295  25  For ' dieties' read ' deities.'

297  23  For ' performance' read ' performance.'

298  15  For ' wheather' read ' whether.'

301  26  For ' primitive' read ' primitive.'

345  8  For ' Adhikaraṇa X ' read ' Adhikaraṇa V,'

347  13  After ' says' insert that.

356  For ' dieties' read ' deities.'

357  For ' dieties' read ' deities.'

361  For ' आरागर्ग ' read ' आरागर्ग . '

374  9  For ' उद्दारत ' read ' उद्दारत '  

374  9  For प्रतिवर्त ' read उद्दारत '  

374  10  For ' प्रस्तीत ' read ' प्रस्तीत '  

374  11  For ' first' read ' the first,'

374  30  For ' प्रतिवर्त ' read ' अनुप्रतीत simply,'

375  27  For ' गांगारि ' read ' गांगारि '  

383  10  For ' Sūtras 37-38 ' read ' Sūtras 6-9.'

390  24  For ' Adhikaraṇa III ' read ' Adhikaraṇa II,'

394  11  For ' Sūtras 14-20 ' read ' Sūtras 14-17.'

419  15  Insert वै तो सं 3.2 after ' जुदोिि '  

426  11  Insert ' with वंदललचि ' after ' वर्णवाह '  

426  30  For ' वेदस्तव ' read ' वेदस्तव '  

436  35  For ' परद व ' read ' परद व '  

437  For ' पर ' read ' पर '  

438  5  For ' transference' read ' transference.'

440  10  For ' or ' read ' to.'

446  9  For ' aer ' read ' are.'

453  11  After ' उम्बि य ांत ' insert ' उम्बि य ांति, उम्बि य ांति '  

457  11  For ' to ' read ' of.'

458  21  For ' not ' read ' not a.'

465  22  After ' Adhikarna XVI,' insert ' Sūtras 27-31.'

473  33  Read ' from' for ' for.'

483  15  Read ' अग्रविद्युत्तदसि ' for ' अग्रविद्युत्तदसि '  

493  29  Read ' a ladle is used ' for ' grass is offered,'

495  17  Read ' ladle ' for ' grass.'
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<tr>
<td>495</td>
<td>18</td>
<td>Read 'a ladle is used' for 'grass is offered.'</td>
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<td>495</td>
<td>25</td>
<td>Read 'procedure' for 'procedure.'</td>
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<td>495</td>
<td>29</td>
<td>Read 'दवि ' for 'grass &amp;c.'</td>
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<td>495</td>
<td>29</td>
<td>Read 'सबविषयः' for 'सबविषयः'</td>
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<td>495</td>
<td>30</td>
<td>Read 'the दवि ' for 'grass, the skin of.'</td>
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<td>495</td>
<td>30</td>
<td>Insert 'a after has.'</td>
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<td>495</td>
<td>30</td>
<td>Read 'hole' for 'holes.'</td>
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<td>495</td>
<td>30</td>
<td>Read 'downward' for 'which has.'</td>
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<td>495</td>
<td>34</td>
<td>Read 'दवि ' for 'grass.'</td>
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<td>496</td>
<td></td>
<td>Read 'दवि ' for 'grass.'</td>
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<td>502</td>
<td>29</td>
<td>Read 'dispose' for dispose.</td>
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<td>522</td>
<td>13</td>
<td>After 'offering' insert see I. 10.'</td>
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<td>524</td>
<td>12</td>
<td>Read 'a term' for 'the terms.'</td>
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<td>525</td>
<td>4</td>
<td>Read 'sacrificer' for 'sacrifice.'</td>
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<td>525</td>
<td>5</td>
<td>Read 'consigned to the fire' for 'brought from the jungle.'</td>
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<td>525</td>
<td>10</td>
<td>Read 'consigning' for 'carrying of.'</td>
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<td>525</td>
<td>10</td>
<td>Read 'to the fire' for 'from the jungle.'</td>
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<td>539</td>
<td>7</td>
<td>Read 'unequal' for 'anequal.'</td>
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<td>543</td>
<td>34</td>
<td>Read 'विद्यार्थिः' for 'विद्यार्थिः'</td>
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<td>12</td>
<td>Read 'श्रापस्वातः' for 'श्रापस्वातः'</td>
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<td>563</td>
<td>11</td>
<td>Read 'no जड ' for 'जड '</td>
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<td>573</td>
<td>18</td>
<td>Read 'according to' for 'according.'</td>
</tr>
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<td>553</td>
<td>10</td>
<td>Delete 'and.'</td>
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<td>553</td>
<td>10</td>
<td>After 'hornless' insert 'and.'</td>
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<td>4</td>
<td>Read 'hornless' for 'cow.'</td>
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<td>584</td>
<td>5</td>
<td>Read 'bos gaveus' for 'deer.'</td>
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<td>595</td>
<td>13</td>
<td>Read 'तद्वेबद्व ' for 'तद्वेबद्व '</td>
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<td>603</td>
<td>20</td>
<td>Read 'spoon' for 'grass.'</td>
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<td>603</td>
<td>26</td>
<td>Read 'अजुमङ्लिः' for 'अजुमङ्लिः'</td>
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<td>34</td>
<td>Read 'वंशिपदार्थारक ' for 'वंशिपदार्थारक '</td>
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<td>610</td>
<td>17</td>
<td>Read '' for ''</td>
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<td>24</td>
<td>Read 'वायववपुषयान ' for 'वायववपुषयान '</td>
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<td>614</td>
<td>21</td>
<td>Read 'चष ' for 'च '</td>
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<td>622</td>
<td>31</td>
<td>Read 'उदयः' for 'उदवः'</td>
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<td>629</td>
<td>12</td>
<td>Read 'suck' for 'stuck.'</td>
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<td>632</td>
<td>26</td>
<td>Read 'विद्वनथवेि ' for 'विद्वनथवेि '</td>
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<td>633</td>
<td>2</td>
<td>Read 'VIII' for 'VII.'</td>
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<td>633</td>
<td>2</td>
<td>Read '22-28' for '22.'</td>
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</tbody>
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640  17  Read उदयसानीव for उदयसानीव
640  last  Read ' of ' for ' from, '
642  2  Read कार्यविश्व for कार्यविश्व
644  20  Read ' touch ' for ' ouch, '
645  30  Read द्यपिक्षकायांग for द्यपिक्षकायांग
646  27  Read ' dealing ' for ' doaling, '
647  4  Insert प after अ
653  2  Read विप्लविन्द्रेश्वर for विप्लविन्द्रेश्वर
653  13  Read ' goat is ' for ' goats, '
653  22  Read ' word ' for ' words, '
657  4  Read ' are ' for ' is, '
658  13  Read ' objector ' for ' objectors, '
663  27  After purpose insert " as it is done without a भंज ाभार "
663  30  Delete ' it, '
686  15  For 60-64 read 62-64.
686  28  For चतुःचतुः read अचतुः
698  17  For ' sa ' read ' said, '
701  14  For रिच read रिचज
712  9  For ' acrifice ' read ' sacrifice, '
712  10  For ' pithet ' read ' epithet, '
724  12  For ' snog ' read ' song, '
730  14  Insert ' of ' before ' those, '
730  24  Read चाल्लाजे for चाल्लाजे
736  8  After ' accepted ' insert ' as model, '
738  16  For ' seperation ' read ' separation, '
745  14  After ' cups ' insert ' first, '
749  9,13  For ' remnants ' and ' sediments ' read placing.
762  20  Read ' five ' for ' six, '
762  last  Read विरलिष्ट for विरलिष्ट
763  10  Read चन्द्रिंश for चचन्द्रिंश
768  30  Read ' conformity ' for ' confirmity, '
775  29  Read 51—58 for 57—58.
789  28  Read 3—9 for 3—6.
799  12  Read अध्यवाद for अध्यवाद
800  4,19  Read " for "
800  31  Read ' claws ' for ' nails, '
802  13  Read X for XX.
808  6  Read ' after laying down ', for ' saying, '
Page 1

814  28 Read 'ghee' for 'milk.'
815  3 Read 'ghee' for 'milk.'
815  15 Read 'barley' for 'the wild rice.'
819  20 Read 'consists' for 'consist.'
819  22 Read 'is' for 'are.'
819  24 Read 'is' for 'are.'
819  25 Read 'it is' for 'they are.'
821  8 Insert 'the ghee offerings in a' before वेदवाण
835  18 Delete 'with'
840  23 Read वेदवाण for वेदवाण
843  14 Read 'lays it down' for 'lays down.'
847  15 Read वेदवाण for वेदवाण
851  2 Read वेदवाण for वेदवाण
866  19 Delete the second 'you.'
873  6 For ब्राह्म read ब्राह्म
877  28 For 'The' read 'They.'
879  21 For 'all' read 'the.'
879  21 After 'sides' insert 'of soma animal.'
879  21 After 'are' insert 'two.'
879  21 Delete 'soma and.'
882  17&18 Read 'principle' for 'principal.'
887  21 For 'The' read 'They.'
888  23 After 'him' insert 'whose enemy perform soma yaga.'
888  24 After 'morning' insert 'and.'
888  27 After 'Vishnu' insert 'in the afternoon.'
888  27 Delete 'let one......boiled.'
888  34 Before 'Let' insert ते च 2, 2, 9, 8.
894  32 Read 'Northern' for 'ohern.'
905  9 Read 59 for 89.
913  19 Read VI for IV.
934  26 Read भ 1 8 য় for ভ 1 8 য়.
948  6 Read 39—41 for 39—40.
984  33 Read 'in' for 'is.'
985  17 Insert 'Sutras 25—23' after 'Adhikarana X.'
995  23 Read 'if' for ff
1002  21 Read आर्यप्र for आर्यप्र.
Pūrva Mīmāṃsā.

CHAPTER I.

Adhikāraṇa I. Dealing with the enquiry of duty.

च्छथातो धर्मजिज्ञासा || 71 71 71

1. Now is the enquiry of duty (धर्म)

The author commences his enquiry into the nature of धर्म. अथ is used when any auspicious beginning is made.

Adhikāraṇa II. Definition of duty.

चोद्वाणः धर्मार्थौ धर्म: || 71 71 72

चोद्वाणः: The object which is distinguished or qualified by a Command. धर्म: duty.

2. The duty is an object distinguished by a command.

The author says that धर्म is an object itself and its binding character is by reason of the vedic injunction.

Adhikāraṇa III. Dealing with the examination of its authority

तस्य निमित्तपरिष्ठ्दि: || 71 71 73

निमित्तपरिष्ठ्दि: Examination of the cause.

3. The examination of its cause.

The author says that the examination of the cause of the duty is now made.

Sūtras are of six kinds:—

संज्ञा definition; परिमाण key to interpretation; विवेच statement of a general rule; नियम restrictive rule; अधिकार heading to which a number of rules belong; अविदेश general application of a rule.

Adhikāraṇa IV. Dealing with the subject that in matters of Dharma perception is not an infallible authority,
4. The perception is the knowledge which one has by the senses coming in contact with the soul. It is not the cause of duty by reason of acquiring knowledge of the thing existing.

The author here explains प्रज्ञा and says that it relates to an object that is in existence i.e. objects perceptible by senses. It has nothing to do with supersensuous things. In connection with this other प्रमाणas have been discussed by the commentators.

Adhikāraṇa V. Dealing with the subject that in matters relating to स्त्री; the Vedas are of paramount authority.

5. Certainly there is eternal connection between the word and its meaning; its knowledge is उपदेश: it is never erroneous in matters invisible; it is authoritative in the opinion of Bādarāyana by reason of its not depending on others.

The author says that the word and its meaning are eternally connected, this is one proposition; the knowledge thereof is called उपदेश in the language of सीमांत, it is the second proposition. In matters connected with invisible things it is never erroneous; this is the third proposition. In the opinion of Bādarāyana the word is authoritative; this is the 4th proposition; and lastly it does not depend upon any other proof and is sufficient in itself.

In this connection the Commentators have described all the six modes of proof. 1. perception (प्रज्ञा) 2. inference (अनुमान) 3.
analogy (उपमान) 4. testimony (शब्द) 5. presumption (अर्थावलिष्ठ)
6. absence (अभाव).

Adhikaraṇa VI. Sūtras 6-23 dealing with the eternity of sound.

कःम्यं तत्र दर्शनात् || 11 11 6 ||
कः अर्थे इन्द्रेणु; तत्र तथा; दर्शने न्यून्ही योजनी।
6. One set says that it is an action; by reason of seeing it there.

The objector says that word is not eternal as said in Sūtra 5; because it is an act and we see that it is produced by an effort.

अस्थायानात् || 11 11 7 ||
अस्थायानात् न्यून्ही योजनी।
7. By reason of no stability.

The second objector says that there is no stability of the word; as soon as it is pronounced, it vanishes.

केऽरातिशयन्द्रात् || 11 11 8 ||
केऽरातिशयन्द्रात् न्यून्ही योजनी।
8. By reason of the word ‘make’.

The third objector says that the word ‘make’ is used in relation to ‘word’. It is said, ‘make a sound’; This fact also shows that sound is made and so it can not be eternal.

सत्वांते च योगपदात् || 11 11 9 ||
सत्वांते इन्द्रेणु; योगपदात् न्यून्ही योजनी।
9. By reason of its being heard simultaneously by other beings.

The fourth objection to the eternity of the sound is that it is heard simultaneously by all beings who stand at a distance from the source of the sound. This fact also goes to establish the transitory nature of the sound, voice or word.

प्रकृतिविभक्त्योत्पत्ति || 11 11 10 ||
प्रकृति न्यून्ही योजनी; विभक्ति न्यून्ही योजनी; च न्यून्ही योजनी।
10. And on account of the original and modified forms.

There is the fifth argument against the eternity of sound. The
changes take place, for instance दिव आनव become दश्यानय. The द्र and आ change into या।

इविद्वत कत्तमृगनायस्य || 1 1 1 111

इविद्व increase; द्र and; कत्तमृगना with the multiplicity of the agents; अवस्य its.

11. Its increase by reason of many persons pronouncing it.

There is another sixth argument against the eternality of the sound; when many persons together pronounce a word, it increases in sound. What increases and decreases is not eternal.

सम् तु तत्र दर्शनय || 1 1 1 11211

सम equal; तु on the other hand; तत्र there; दर्शन reasoning.

12. On the other hand there is a reasoning of equal force.

The author proceeds to reply in seriatim all the six objections raised to the eternality of sound. The first objector said it was an act and an effort; that is to say it was pronounced. The author says you are quite right that it is a product of an effort i.e., pronunciation, but if the word did not exist before, it could not be pronounced. The very fact that it was pronounced shows that it existed before the pronunciation. It is by parity of reasoning that the contrary proposition is established.

सत: परमादर्शनं विप्रयानागमात || 1 1 1 1311

सत of the existent; पर after; अदर्शन disappearance; विप्रयानागमात by reason of the object not coming into contact.

13. Disappearance after once coming into existence is by reason of the object not coming into contact.

The reply to the second objection is that the sound is the quality of ether. The ether is eternal. The sound was brought into existence, because it existed there and disappeared because the object is not obtainable by the sense though existing.

प्रयोगस्य परम || 1 1 1 11411

प्रयोग of the application; पर after.

14. After the application.

The author replies the third objection which is about the verb 'make'. It is also applicable to an effort to bring into manifestation. When a word is pronounced it is audible, the audibility of the word is after the pronunciation. The word existed and the pronunciation only made it audible.
15. The simultaneousness is like the sun.

The author replies the fourth objection. You say that sound is heard simultaneously by several persons standing there; so you say that there is not one sound. There you are wrong. There is one sun and spectators all see it; by the number of spectators the sun will not increase in number. So there is one sound and it is eternal.

16. The change of letters is not a modification.

The author now replies the 5th objection. He says that the changes of letters are no modifications, the word still exists there the words ‘विष’ and ‘आन्तर’ both exist there.

17. The increase is with reference to the increase of the tone.

The author replies the 6th objection. He says that the increase is of the tone or the noise; it is not the increase of the word.

18. On the other hand, it is eternal by the reason of its manifestation being for the sake of others.

The author after refuting the arguments of the objector formulates his own view and says that the word is eternal, the reason is that it is for the sake of imparting information to others that it is pronounced and that the words come and go but the effect that they leave behind is permanent. The word ‘cow’ is pronounced, the word as pronounced has disappeared but the knowledge of the cow that it has left on the mind of the hearer is still there even though the sound is not heard.
19. By reason of the simultaneity, it produces the same effect everywhere.

The author further advances an argument and says that as soon as the word 'cow' is pronounced, all the hearers understand that it means a particular animal of a particular shape. There are three terms आकृतिः जातिः and योगस्य, the first is the form which you have before your mind's eye. You know the figure 'cow' and you go examining each animal and when you find a particular animal corresponding to the figure that you have before your mind's eye, you at once recognize the individual cow called जातिः. The word जातिः is genus. The difference between जातिः and आकृतिः is that the former is the essential quality which is inseparable from the object. When you go on examining the individuals the qualities in which they differ are rejected and the qualities in which they agree are accepted. This accepted generalised quality is called आकृतिः.

20. By reason of there being no number.

You pronounce the term 'cow' ten times, it will convey the idea of one cow only. The word cow though pronounced several times conveys the idea of one individual cow.


There are correlative terms, such as husband and wife; father and son &c. You can not think one without the other. Sound may be produced or vanish but the 'word' is absolute and not correlative; it exists independently and therefore eternal.

22. And by reason of no manifestation of the collection of words.

The author gives an additional reason for holding the word to be eternal, because the words in a collected form have no manifestation. The words collectively do not denote a class but only an individual word does so.
23. And by seeing the force of the text.

The author relies on the Vedic text in support of his view.

Adhikaraṇa V. Sūtras 24–26 dealing with the subject that the Vedic words have a meaning.

उत्पत्तिं वाक्यचनास्स्युर्धर्षस्यात्तचिनित्तवात || १ १ २४ ||

उत्पत्ति in the manifestation; वा not; अवचना: meaningless. स्य: are; अर्थस्य of the meaning; अन्तरिततवात by reason of its not being an efficient cause.

24. It has no meaning when manifested, because the meaning does not depend upon it.

The objector says that I accept your proposition that the word and its sense are connected eternally but a number of words put together is not so connected, because the sentence does not depend upon the words for its meaning; the meaning of the sentence is conventional.

तद्भूतानां क्रियार्थेन सामान्यायोद्धर्षस्य तच्चिनित्तवात || १ १ २५ ||

tadbhūtānā of the constituent parts; क्रियार्थेन with the action; सामान्य: pronunciation; अर्थस्य of the meaning; तच्चिनित्तवात by reason of their being the efficient cause.

25. The pronunciation of the constituent parts (words) is with the object of an action, the sense being dependant upon them.

The objector in the preceding sūtra said that the words conveyed the sense but the words put into a sentence had only a conventional sense but no meaning of their own. The author in reply says you are wrong there; the words are used for action and the sentence, being composed of the words which you admit to have a meaning, has necessarily a meaning.

लोके सत्त्वियमार्ग्योगसनिकर्ष: स्यात || १ १ २६ ||

लोके in the world; सत्त्वियमार्ग्य: by reason of the special relationship; सनिकर्ष: the contact of the sense of an object.

26. Just as in the world you get knowledge by having the object in contact with a sense, so you have the knowledge of a sentence by reason of the arrangement of the words with which it is made up.

The author says that in common life you have knowledge of the objects when they come in contact with the sense-organ so in the Veda, you get knowledge of a sentence by having the knowledge of the words of which it is composed.
Adhikāra V I I I . Sūtras 27–32 dealing with the divinity of the Vedas.

वेदांशेनकः सत्तिकर्षण पुरुषवाच्यः || १ । १ । २७ ||

वेदां the Vedas and one set, sat̐ t́ ikarṇa object of sense modern (Śabar) puṣṭa having derived the name from human being.

27. And the one party hold that the Vedas are modern being called after human names.

The author first discussed the sense of the word connected with it eternally and then the sense of the sentence depending upon the words of which it is composed. Now he proceeds to discuss the divinity and the infallibility of the Vedas. The objecter says that I accept that a word is eternally related to its sense and further admit that when put into a sentence it conveys a sense, but where is the authority of the Vedas? They are of human origin being called after human names such as, काठक कापालक &c.

अनित्यदर्शनाव || १ । १ । २८ ||

28. And by seeing transitory things (in them)

The objecter further develops his argument and says that the names of the human beings are mentioned in the Vedas and so they are the works after the birth and death of those human beings. So they are human products.

उक्तत: शब्दपूर्वत्वम् || १ । १ । २८ ||

उक्तः said. त on the other hand, शब्द पूर्वत्व the priority of the word.

29. On the other hand the priority of the word is already spoken of.

The author now proceeds to give replies to the objection of the objecter in Sériatim. What he says is that he has already established the eternity of the word; so every word whether human or divine is eternal. The objection is therefore groundless. This is called संप्रसारन सूत्र.

श्यास्याप्रवचनात् || १ । १ । ३० ||

श्यास्य name, प्रवचनात by reason of interpreting them.

30. The name is on account of their explaining them.

The author says that your argument that the Vedas are of human origin because they are called after human beings is untenable; they are called after human names, because those great sages were first to expound them and so the different branches of the Vedas were called after those sages in their honour.
31. But the Vedic words are used in a general sense only.

The author says that certain names of the persons are used in the Vedas, but they are common nouns and not proper nouns. The persons bore the name subsequently. So this argument of the objector does not detract from the eternity of the Vedas.

32. On the other hand the inducement is for the purpose of the action, because it is connected with the sacrifice.

The author says that there are texts such as, वनस्पतसमासल, वस्त्रि: समासल। These are absurd acts but they are mentioned as inducements. Their meaning is that when animals and vegetables perform the sacrifice, it is highly necessary that the man who is bestowed with reason should do it. It is for the purpose of extolling the यज्ञ। This is called कैमुकितकम्य।

**End of Pada I.**

**PADA II.**


आम्नायस्य क्रियार्थ्यवादान्यथक्यमत्तदेहानां

तस्मादानित्यमुच्यते || 1112111

आम्नायस्य of the Veda; क्रियार्थ्यवाद by reason of its being for an action; आन्यथ्य useless; अवदेहानां of those that are not actions; तस्मात therefore; अनित्य not eternal; उच्यते is said.

1. The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it cannot be said to be eternal.

The objector says that the main object of the Veda is sacrifice according to you; if there is any thing which does not relate to sacrifice, it is useless and that cannot be considered to be eternal. There are different modes of interpretation as (1) ellipsis (2) adaptation (3) theory of adjust
ment (4) the theory of restriction (5) the theory of subordination. See for examples in the आध्यात्मिकम्.

शास्त्रभविरोधाच् ॥ १२।२॥

शास्त्रभविरोधाच् by reason of being contradictory to religious rules and sensuous perception.

2. And by reason of being contrary to the religious rules and sensuous perception.

The objector continues that there are many things in the Vedas which are against the religious rules and sensuous perception.

तथाफलाभावाच् ॥ १२।३॥

तथाफल that fruit which is mentioned

3. By reason of the absence of that fruit.

The objector continues that there are certain texts which lay down fruits of certain acts. These results do not follow the acts. So they are useless and the Veda can not be eternal.

अन्यान्तरथक्यात् ॥ १२।४॥

अन्य other ; अन्तरथक्यात् by reason of uselessness.

4. And by reason of the uselessness of others.

The objector says that there are texts.

सर्वैःपूर्वार्थितिः।सर्वमेवार्थितिः॥१००॥

These texts show that every desire is fulfilled by those acts. When such is the case there is therefore no necessity for any other sacrifice. So the Vedas are useless.

अभागिन्त्रिभःवाच् ॥ १२।५॥

अभागिन that which is not divisible; that which can not form the subject of prohibition.

5. By prohibiting a thing which can not form the subject of prohibition.

The objector continues "वह्रान्वितो वद्यैं न ध्विघ्यांतरिक्षे न दिस्ययन्ति:"

(१०० १०० १०० १००) How can one establish fire in the sky and heaven? This kind of impossible things can not form part of a prohibition. So the Vedas are useless.

अनित्यसंयोगाच् ॥ १२।६॥
6. By reason of the connection with the transitory things.

The objector continues that transitory things are mentioned in the Vedas; so they cannot be eternal.

See I, 1, 28. As "वक: प्राचार्यिणिकामयः"

7. They by reason of one sentence with the injunction are with the object of the praise, parts of the injunction.

The author lays down his Siddhānta view. Well objector, you have tried your best in showing the uselessness of the Veda in your own way. The passages on which you rely are syntactically connected with विचित्विश्व and by reason of their being for the praise they are parts of the विषि i.e. they are अर्थवादः.

8. And equal is the object (of विषि and अर्थवादः).

साम्प्रदायिक is a new word; it means one that has a purpose; the विषि has a purpose which is expressed by the अर्थवादः. So one depends on the other; both are therefore equally valuable, one depending on the other. This is what the author means by the शृङ्खला.

9. And no proof is wanting; there is a contradiction in the sentence; but the meaning of the word is not the sentence. Therefore the utility of अर्थवादः is established.

The author replies the objection contained in शृङ्खला 2. The objector-
said that there were many incongruities in the Vedas which were against the canons and things perceived.

The author says that they are अर्थवाद and their utility is thus established, otherwise they will appear as incongruous. As said above one depends upon another.

गृष्णवादार् || 9 2 1 90 ||

10. On the other hand description of quality.

The author says that they are descriptive of qualities. The विप्र is the original sentence which lays down a rule for guidance. अर्थवाद is the subordinate sentence in support of a विप्र. It is either direct or indirect, the former is called अर्थवाद and the latter is called गृष्णवाद.

रूपाचार्यायत || 9 2 1 11 ||

रूपाचार्यायत by resemblance; प्रायात by its frequent observation.

11. (गृष्णवाद) is either by the nature or by its frequent observation.

The author explains what गृष्णवाद is. When mind is called a thief, it is compared with a thief; it is रूप. Tongue is called a liar, because it is frequently seen uttering lies; it is प्रायः.

दूरभूयस्वात || 9 2 1 12 ||

12. By reason of the distance.

The author meets the objection of the objector when he says that there are certain passages which are contrary to the observed facts; it may be on account of the distance.

अपराधात्तुरुच पुत्रदर्शनम || 9 2 1 13 ||

अपराधान by reason of the fault (of the woman); कुष; of the husband; and; पुत्रदर्शन birth of a son.

13. And by reason of the fault of the wife, a son is born to her husband.

The author explained the passage "नचैतन्त विन्यायम् भाषाचारस्य अवाहण्यावतः" He says that the parentage is never certain; one cannot be certain of his parentage by reason of the fault of a woman. She may go amiss and bring forth a child to her husband.
14. Untimely desire.

The author says that गुणावबाद is known by an untimely desire. It is a question of appeal. Does a गङ्गा ever kill a cow? knowing full well that a गङ्गा would not do it.

51. Praise of learning.

The author replies the objection raised in sutra 3. You say that there is no fruit; it is only a praise of knowledge. It is not necessary that what is mentioned as praise should happen.

16. Universality is an exaggeration.

The author gives a reply to the objection raised in sūtra 4. The objector said that all desires were accomplished by the गुणावबाद; there was then no necessity for performing a sacrifice. The reply is that it is only a figure of speech called hyperbole.

17. The fruit of the accomplishment of the act is a गुणावबाद just as in the world, so in the case of the Vedas the special fruit is proportionate (to the act done.)

The author continues his argument and says that the fruit of an act is in proportion to the act done. It is true in both the religious and worldly acts.

18. Of the last two objections the reply is said above. The author replies the objections contained in Sutras 5 and 6.
says that the reply is the same as said above.

Adhikarana II. Sūtras 19 25 dealing with निन्द which is like विविः

विविष्यां स्यादपूर्व्य्वादःद्वादमात्रं हन्त्यक्षम्। ११ २१ २६॥

विवि: Command; या on the other hand; अनूष्ठवाद by reason of its being an अपूर्व; वादमात्र only अव्यवाद; अन्यक्षम without any purpose.

19. On the other hand, it may be a विवि by reason of securing an unseen fruit and mere अव्यवाद is to no purpose.

The objector says that in the preceding adhikarana you have stated that certain texts of the Veda are अव्यवाद. Why should they be not considered विवि by reason of securing an invisible result, mere अव्यवाद is to no purpose.

लोकवदिति चेत्॥ १९ २१ २०॥

लोकवदि like the worldly affair; हितचेत if you say.

20. If you say that it will be like the worldly transaction.

The objector raises an objection to his own view; he says that if your reply is that it will be like the worldly affairs. As it is said of a cow that it gives much milk, gives birth to female offspring and no issue dies. This description is only to enhance the value of the cow. So also in the case of the Veda. This is the supposed reply to the objection of the objector raised in Sūtra 19.

न पूर्व्य्वाद॥ १९ २१ २१॥

न not; पूर्व्य्वाद by reason of knowing it before.

21. Not so; by reason of knowing it before.

The objector removes the doubt by saying that in the worldly affair the description is such that we know it and that induces us to strike the bargain, but in the Vedic affair such is not the case; we know nothing of the result.

उत्कृष्ट वाक्यशोषवचम्॥ १९ २१ २२॥

उत्कृष्ट described; जू on the other hand.

22. On the other hand the subordinate sentence is explained.

The author says in reply and sums up his view. He says that they are supplementary sentences in support of the विवि as stated in Sūtra 7 of this pada.
23 Somewhere the *vibhâg* is without any purpose, therefore it is considered a praise (eulogy); by reason of its general nature at other place it is so considered.

The author develops his argument and says that in some instances, it is impossible to explain the passages as *vibhâg*; there it is only eulogy and from such particular instance, you have general statement that such passages are generally *artha-vâd*.

24. When the content can be construed reasonably the transference should not be made; the injunction will be useless by reason of it.

The author further observes that if you construe the passages reasonably, you ought not to transfer the passage from *artha-vâd* to *vibhâg*, otherwise the force of the *vibhâg* will be useless. See for examples in the *Mâdhy*.

25. If you consider it to be a *vibhâg* then there will be splitting of a sentence.

The author finally gives his own opinion; what he says is that if you consider the *artha-vâd* to be a *vibhâg* then you will have to split a sentence into two and this is considered to be a fault by the Mîmâmsâ-writers. So you must keep both *vibhâg* and *artha-vâd* distinct; consider it only *artha-vâd*. See for examples in the *Mâdhy*.
On the other hand it is a statement containing reason by virtue of the independent signification and explanation.

The question is whether such texts are causative statements independent in themselves. The objector says they are statements containing a reason, because there is independent signification and explanation.

On the other hand, it is only a praise; because it presupposes an injunction and it is not commandatory in itself.

The author says that causative text is only an āśrśād; because a sentence which contains a reason presupposes another vīcī text; it in itself is not a vīcī.

If you say that the reason is useless and then the eulogy is improper.

The objector says that if you say that the causative text is a reason in support of another text, then it is useless. If it is useless, the eulogy is improper and absurd.

The causative sentence is with an object being subordinate to another vīcī text, just as it happens in ordinary life.

The author replies the objector that the causative sentence is not use-
less; it is useful in as much as it supports a विधि text by assigning a reason. It also happens in an ordinary life; as for example the mountain is fiery because it smokes.

यदि च हेतुस्वतिष्ठत निदेशात्सामान्यादिति चेद-न्ययवस्था विधीनां स्वातं || ११ २ ३ ० ॥

यदिः and if; हेतु: reason; अवस्थार्थ is restricted; निदेशात् by reason of the particular statement; सामान्यात् by reason of the general; इत्यः if you say; अन्यवस्था unsettled state; विधीनां of the injunctions; स्वात् is.

30. And if the reason is restricted by reason of the particular statement, it is all right; if you say that by reason of the general character of it, then the injunctive passage will be unsettled.

The author gives his final view. Take for example the text mentioned in connection with Sūtra 26. He sacrifices with शूर्य because with food is prepared. Now the sentence containing the reason is a praise of the शूर्य— and it applies to the particular case mentioned, but if you hold that whatever prepares a food can be substituted, then the विधि will be unsettled and loses its force. The first passage is विधि and the second passage is an अर्थावाद and is in support of the विधि. According to the author the sentence containing a reason is an अर्थावाद.

Adhikarana IV Sūtra 31–53 dealing with the practical application of the Vedic मंत्र and खिमूः।

तद्धर्षशास्त्रात् || १ २ ३ १ ॥

31. By reason of the scriptures for it.

The objector says that the scriptures are in order to interpret the Vedas; then the Vedas are useless and should be committed to memory without knowing their meaning. It is in continuation of Sūtra 30. The question that arises is whether the Vedic मंत्र convey any sense or not. The objector’s reply is that they do not as they stand in need of other passages to support and explain them.

वाक्यनियमात् || १ २ ३ २ ॥

32. By reason of arrangement of the sentence.

The objector continues in the same style and says that the मंत्र are use-
less and as their reading depends upon the arrangement of sentences and letters, their meaning is to no purpose. The arrangement of words and letters is the important thing in the Vedic मन्त्र.

33. By reason of laying down what is known.

The objector continues that the मन्त्र are of no purpose for they mention that which is already known.

34. By reason of the description of that which does not exist.

The objector says that the मन्त्र describe those things which do not exist. For example चक्षृचिः अहस्त्रद्वेषायाय पद्मा भेष्ये सतहस्तासामस्य। (कृष्ण मो १ चर्च ५)

अचेतने साध्वयन्तने || १ ॥ ॥ ३५ ॥

अचेतने in an inanimate object; अचेतनेत्वा ascribing of the object.

35. By ascribing of the object to the inanimate object.

The objector continues अवधिः अवस्थानम् (तै० स० १२१)। श्रणीतमावाली विद्वेदित्वा (तै० स० १२१॥)

"O! Protect us medicinal herbs! hear you stones being learned." So the Vedic mantras are to be learnt by rote.

36. By reason of the contrary statement on the same subject.

There is an additional reason, says the objector that, the Vedic मन्त्र are to be learnt by rote and their meaning is not to be explained as there are self contradictory passages. As अद्वित्येऽद्विद्वितित्वं र्वः (शु २ २५, २२) एक एक खो न द्वितीयत्वस्य (तै० स० १२३।) सहक्रियव सहब्रह्मचेत्त्व्रा अविमान्याः॥ (तै० स० १२३।)

स्वाध्यायवहन्तने || १ ॥ ॥ ३७ ॥

स्वाध्यायवहन्त्व the mantras that are taught; अवचनात् by reason of not teaching their meaning.

37. By reason of not teaching the meaning of the मन्त्र which are taught.

In the system of teaching, the Vedic मन्त्र are taught without their meaning. This fact also according to the objector shows that the Vedic मन्त्र are to be learnt without their meaning; they are therefore to no purpose.
38. By reason of not knowing their meaning.

The objector says that there are certain mantras the meaning of which cannot be known, जरारी, बुरारी &c. See निर्वक परिवर्तित chap I. 5. on the point.

39. The mantras are meaningless by reason of the mention of transitory things.

The objector concludes by saying that the Vedic texts are meaningless in as much as they contain transitory things. Such as क्रीड़ा प्रभुगद, नैचाराशि. See Rigveda. III. 53, 14. The Vedas are therefore to be learnt by heart without understanding their meaning. In this connection see the question of कौत्स and the reply of वास्क in the Nirukta chap. I from paras 15 to 20.

40. On the other hand the meaning of the sentence is essential.

The author now commences to reply all the objections raised in शृण्य 31 to 39. He says that the Vedic sentences have a meaning just as you have in the ordinary life. A sentence has a subject, predicate and object; by means of these, a sentence conveys a meaning. Such is also the case with the Vedic मन्त्र.

41. The repetition is with the object of describing the quality.

The author replies the objection raised in शृण्य 31. What he says is that the repetition is with the object of describing the गुण. The term गुण is defined in chap. II. 8. By repetition, the मन्त्र are purified; just as when...
water is sprinkled on a darbha grass with the मंत्र, a new quality is produced which is called "गुण.

परिसंस्कर्या ॥ ११ २ । ४२ ॥

42 The repetition may be by way of परिसंस्कर्या ।

This is author's reply. परिसंस्कर्या is an implied prohibition. One says "प्रचन्दः साध्याः"; it means that all other animal's flesh is prohibited; परिसंस्कर्या has three defects, अत्तेवया or स्वर्याः हानि; disregarding its own signification or disregarding what is distinctly heard that is what is distinctly stated in a text. परायथ कल्पना conception of another sense; धार्मिक meaning setting aside the sense that offers itself for our acceptance.

ह्मम युग्मेनरश्नानं सूतस्यः हत्यश्वामिभानी माध्यः ॥ (४० व्याध ५,१२) ॥

There in the passage रश्ना is used; in order to restrict it to the horse's reins, the latter sentence is used. It is called exclusive specification when there are different modes for doing a thing but one is preferred to another. It is called नियम; you can remove the husk by peeling it with your nails from the rice or you can pound it. The latter mode is preferred to the other. When what is not already known is stated, it is called विचि।

अर्थवादो वा ॥ ११ २ । ४३ ॥

43. Or it may be an अर्थवाद।

The repetition, the author says, may be by way of अर्थवाद (explanation)

As in नैस्त्र धर्मश्वोरं यस्य धर्मकः प्रथताः ॥ (४० सूत् १,१२) यज्ञामानसेव प्रज्ञा-पुष्पिः प्रथयति ॥ (४० सूत् ६,२७) ॥

अपिरुच्छं परम् ॥ ११ २ । ४४ ॥

अपिरुच्छ contrary; परम् the other.

44. The other is not contrary;

The author further goes on to say that by reason of reading the मंत्र with their meaning an invisible effect is produced. This is not contrary. It is in reply to sutra 32.

संपूज्ये कर्मगहर्तुनपालसम्भ संस्कारविवाहतः ॥ ९२ ॥

संपूज्ये in a sacrificial order; कर्मगहर्तु the censure of the sacrifice विपालसम्भ removal; संस्कारविवाहतः by virtue of the purification,
45. In a sacrificial command, by virtue of the purification, the reproach for a sacrifice is removed.

This is in reply to the objection contained in Sūtra 33. The example is प्रोक्षणीयात्सादृष्टिः (\(\text{प्रोक्षणी} \times 12\)) Put the प्रोक्षणी (a vessel full of water for sprinkling); दैव is a command given by one कृतिक to another. What the author means to say is that the Vedic commands are not the things already known as said in Sūtra 33, but they produce an invisible effect by purification and removal of any impurity of the materials required for the sacrifice.

अभिधानेनर्थवादः || 1 || 2 || 46 ||

अभिधाने in the figurative description.

46. The figurative description is by way of अर्थवादः.

This is in reply to the objection contained in sūtra 34, The description of the thing not in existence is by way of figurative speech. See for the explanation of चत्वारि गृहा &c, in the भाष्यः.

गुणाद्वतिषेधः स्यात् || 1 || 2 || 47 ||

गुणात् by describing; अभिधानेन no contradiction.

47. There is no contradiction if you consider it as description of a गुण (subordinate quality).

This is in reply to the objection embodied in sūtra 36. If you consider it only a description of quality, there is no contradiction. As for example स्वमेव माता च पिता चमेव.

विद्यावचनमसंयोगात् || 1 || 2 || 48 ||

विद्यावचन understanding the meaning of the Vedic संत्रस while reading; असंयोगात् by reason of their no connection with the sacrificial work.

Not laying down that the meaning of the Vedic संत्रस should be understood, is by reason of their connection with the Vedic sacrifice.

This is in reply to the objection raised in sūtra 37. The author says that there is no doubt that it is nowhere laid down that the meaning of the Vedic संत्रस should be learnt; the reason is that the learning the meaning and performing of the sacrifice have no connection with each other.
49. There is ignorance of that which is beyond the existent.

This is in reply to the objection raised in Sutra 38. Whatever we know is in existence but beyond that is ignorance. This is due to carelessness and indolence. The author means that every Vedic मंत्र has a meaning, it does not necessarily follow that the मंत्रs have not a meaning; our supreme ignorance is due to indolence.

50. And the mention of the transitory things is already said.

This is in reply to the objection embodied in Sutra 39. The author says that we have discussed the mention of the transitory things in the Vedas see for this I-1-31. The same objection is embodied in I. II. 6 and reply in I. II. 18

51. The naming by the mark is like the object of the मंत्र

The author after replying to all the objections of the objector as to the meaninglessness of the मंत्रs and having established that the Vedic मंत्रs have their meaning now deals with the naming of the मंत्रs by the marks. Some of the mantras are called आग्नेयa; the author says that they are with the object of the मंत्रs themselves. The mantras that are in honour of the god Agni are आग्नेयa & so on. This also supports the author's view.

52. Substitution.

The subject of उह is discussed in chapter IX. where in the Vedic mantras the singular number is used, but the same text is to be repeated at the time of sacrifice on such occasion when plural number is needed, the plural number will be substituted. It is called उह. The author says that the principle of उह also supports the view that the Vedic मंत्रs have a meaning.
53. And the injunctive sentences.

The author says that there are injunctive sentences in the Vedas which can not but convey sense; they can not be meaningless.

END OF PÂDA 2.

PÂDA III.

Adhikarana I Sûtras 1-2 dealing with the authority of स्वति:

धर्मेष्य शब्दमूलत्वादवशान्दनपेश्य स्यात्||113111

धर्मेष्य of the duty; शब्दमूलत्वाद by reason of its depending on the Veda;
शब्द मूलत्वाद non-Veda; अनपेश्य not acceptable; स्यात् is.

1. Because धर्मं depends upon the Veda and the non-Veda is therefore not acceptable.

The objector says that you say that the source of धर्मं is वेद; the result is that the non-Veda has no authority and is not acceptable.

अधिपि वा कर्तेसामान्यात्रप्रामाण्यमनुमानं स्यात्||1131211

अधिपि not so; कर्तेसामान्यात्र by reason of the common author; प्रामाण्य authority; अनुमान inference; स्यात् is.

2. Not so; by reason of the common author, the non-Veda may also be an authority.

The author gives his own view. Before we see what reply he gives we must determine in what sense he uses certain words. अनुमान is used for अशब्द. शब्द is Veda because that alone is the word of God and you are bound to bow down to its authority whether you agree with it or not. The word अशब्द is used for स्वति and it is a belief that every dictum laid down in the smriti is supported by the Vedic authority behind it; if there is none available the presumption is that such authority is lost. This is the meaning of the author by अनुमान or inference. The smritis therefore deriving their authority from the Veda are said by the author as being the work of common impersonal being. Such being the case they are authorities.

Adhikarana II. Dealing with the superior authority of the बुति।
When there is contradiction it is not to be accepted; when there is none then there is the presumption.

In the preceding adhikarana we have seen that our author says that the smritis are authorities because they have the support of the Veda behind them. If we do not find the express Vedic text to support the smriti we must presume that there was a Vedic text in its support which is lost. Further question that naturally arises is "What are we to do when the smriti text in contradiction with the express Vedic text?" The reply according to our author is that the smriti is to be rejected in such a case because the presumption as to its validity arises when there is no such contradiction.

Adhikarana III. Dealing with the subject that smriti text which is based on selfish motive is not an authority.

4. And by seeing the selfish motive.

The author gives another case in which smritis will not be authorities. When any rule is laid down out of selfish motive i.e.; when we see the reason for the text in a motive, it is not to be accepted. For example the अच्छुः takes cloth after the बैसज्ञ होम।

Adhikarana IV. Utrars 5-7. dealing with the superiority of the meaning of the terms.

5. If you say what is not contrary to the Vedas is acceptable.

The objector now introduces his objection thus that your view is that which is not contrary to the Vedas is acceptable.

6. No, because the system has a limit.

The objector says that can not be so because the शाख has a limit and therefore not infallible.

अधिका वा कारणामृपणे प्रयुक्त्यानि प्रतीयर्नु। ॥ ॥

अधिका not so; कारणामृपणे on not accepting the cause; प्रयुक्त्यानि words used; प्रतीयर्नु are known.
7. Not so; on not accepting the system, the meaning of the words used is known.

The author says that even if you do not accept the system you will know the sense of the words used to guide you in your actions in the life.

This adhikarana is otherwise interpreted by श्रव. He interprets पदय as action. The objector says what is the authority for such act as आचरण &c.? If you say that they are not in contradiction with the practice sanctioned by the Veda, the reply is that it is of limited scope. To this the author replies that because it is not based on any selfish motive such practices should be recognised.

Adhikaran V. Sutras 8–9 Dealing with the subject that the words used in the शाख्र are authoritative.

8. When there is no contradiction seen amongst them there is equal doubt on both sides.

There are certain words in the Vedas which are used in several meanings. Now the question is in what sense they should be used; the doubt on both sides is equally balanced.

9. On the other hand they should be used in the sense in which they are used in the Veda, because they derive their origin from it.

Adhikaran VI. Dealing with the subject that the words used in foreign language should be used in that sense.

10. On the other hand that which is not opposed to authority is recognised as a duty laid down.

The author says that there are certain words of foreign origin which
have their conventional sense attached to them. Should they be accepted? The general proposition is laid down "Everything that cannot be shown to be unreasonable should be presumed to be laid down and sanctioned by the Veda." The examples are given as ताम्रसः, विक्षेध, नीम &c., in the महाभाष्य.

Adhikarana VII. Sūtras 11-14 dealing with the subject that the कल्पसूत्र is not an authority independently.

**प्रयोगशास्त्रमिति चेत्र || 11 3 11**

11. If you say that the treatises on the sacrifice (कल्पसूत्र) are an authority.

The objector says that the कल्पसूत्रs are authorities because they are the works on sacrifice by the Riśis.

**नाडसाधियमात्र || 11 3 12**

न not; असाधियमात्र by reason of the absence of accents.

12. No, they are not authorities because there are no accents as we find in the Veda.

The author replies that the कल्पसूत्रs are no authorities as there are no खरस as we find in the Veda.

**अवाक्यश्रोषाण || 11 3 12**

13. And by not being supplementary to any text.

The author gives another reason for not holding the कल्पसूत्रs infallible because we do not find the relation of the subordinate and principal sentence in them as we do in the Vedic text. One is खरस and the other is मौर्य. One a विचि and the other an अयंत्रद.

**सर्वेष च प्रयोगशास्त्रमितिधानशास्त्रात || 11 3 14**

सर्वेष everywhere; प्रयोगशास्त्र by reason of the application लिनिधान शाखाय by reason of their compilation.

14. And by their applicability everywhere and their being mere compilations.

The author advances another reason for not holding the कल्पसूत्रs infallible. He says that they are applicable in the sacrifice as said everywhere in them, and further they are only compilations from other
works. Some commentators say that they cannot be held infallible by reason of containing contradictory statements.

Adhikarana VIII. Sūtras 15-23 dealing with the theory of general revelation.

अनुमान inference ; स्वतः by adjustment ; तत्ततं pertaining to the non-Veda ; प्रमाण authority ; स्यात् is.

15. Anything established by inference and adjustment is an authority.

The objector says that anything connected with the non-Vedas being established by the inference and adjustment is valid. The adhikarana deals with the validity of the local customs. According to the meaning is that the Smṛitis have sanctioned certain local rites which are valid for the locality, such as धर्मिका for the eastern country. In this view the translation of the sutra is “By reason of the establishment of the authority of the smṛiti the local custom (तत्ततं) is valid to that extent.”

अपि वा सर्वं धर्मः स्यात्रक्रयाययत्वादिविधानस्य II 15 II

अपि वा not so ; सर्वं धर्मः universal duty ; स्यात् is ; तत्ततः by reason of its being valid and proper ; विधानस्य of the duty that is laid down.

16. No, it is a universal duty because of the validity of the duty laid down.

The author says that it is the universal duty; it can not be said to be binding in that locality only.

दर्शनादिनियोगः स्यात् II 11 3 17 II

दर्शनात् by seeing ; नियोगः applicability ; स्यात् is.

17. By reason of seeing (them in the Vedas), their applicability is (justified).

The author gives a reason that if we find the practice sanctioned by the Veda, its applicability is justified by all means.

लिङ्गामावत् नियमस्य II 11 3 17 II

लिङ्गामावत् by reason of the absence of the marks; च and ; नियमस्य of the permanent or eternal.
18. And by reason of the absence of the marks of the eternal.

The author gives an additional reason why a duty is universal; it has a sign of eternality. If truth is a duty, it is so always and everywhere; so when a so-called duty has no marks of eternality it can not be accepted.

**स्नायुः हि देशसंयोगात्** नू ₁ ₁ ₃ ₁ ₈

आयुः designation; हि because; देशसंयोगात् by reason of the connection with the country.

19. Because the name by reason of the connection with country.

The author says that if a duty is called after a country it can not lose its universal and eternal character. You can call it by any name you like.

**न स्यादेशान्तरणिविति चेत्** ₁ ₁ ₃ ₁ ₂₀

न not; खात is; देशसंयोगत् in a foreign country; इति चेत् if you say.

20. If you say that such local practice may not be in the foreign country.

The objector says that the holi is observed in the eastern country! what is to happen when an eastern countryman migrates to another country?

**स्यायोगायुः हि माथुरवत्** ₁ ₁ ₃ ₁ ₂₁

योगायुः name by the compound; हि because; माथुरवत् like the man of Mathura.

21. The compound name is like the name of a Mathura man.

The author gives a reply that the name of the local custom is like that of a man who migrates from Mathura and establishes at Calcutta; he is called a native of Mathura. It is a misnomer.

**कर्मध्यभो वा प्रवचनावत्** ₁ ₁ ₃ ₁ ₂₂

कर्मध्यभो practice; वा or; प्रवचनावत् like the sloping ground.

22. No, the practice varies just as the sloping ground (in वैश्वदेव).

The objector says that there is a difference of practice “प्राचीन प्रवणे वैश्व देशन यजेत” One should perform वैश्वदेव sacrifice in the eastern slope of the sacrificial ground. So the practice varies according to the locality.

**तुल्यं तु कर्मध्यभेषणः** ₁ ₁ ₃ ₁ ₂₃
23. On the other hand it is equal or analogous to the qualities of the agent.

The author gives a reply that the practice does not vary by reason of colour of वजन or his other qualities; so an established practice can not be changed by the change of the locality.

This adhikarana has been commented on by all the commentators as favouring the validity of the local custom but Mr. Kuṇṭa interprets it just the contrary.

Adhikarana IX. Sūtras 24—29 dealing with the correct form of words.

24. There being no system as to the applicability and the origin of words, there is no rule as to words.

There are several words both correct and corrupt for one idea. The objector says that there is no guide for their applicability and the pronunciation; so any word may be used to express an idea.

25. On account of the effort in pronouncing a word, there is partaking of the mistake or mispronunciation.

The author gives a reply, he says that different persons make an effort in pronouncing a word; on account of some error, it is wrongly pronounced. This is the reason why there is a variety of words and languages.

26. It is improper to have several words for an idea.
The author gives a reason that it is confusing to have several words for the same idea.

The author says that there is Panini's grammar from which you can know correct forms and pronunciation of words.

The author says that corrupt words which have given rise to different languages have no power to convey any sense by reason of their false similarity with Sanskrit words. In the author's view all languages are the corrupt forms of words derived from Sanskrit. He considers Sanskrit to be the mother of languages.

The author says that the corrupt declension of the words being derived from the Sanskrit origin convey sense. Reading the sūtras 28 and 29 together, the corrupt words have no inherent power of their own to convey any sense but because they are derived from Sanskrit words, they convey sense.

Adhikarana X. Sūtras 30-35 dealing with the subject that the word conveys a form. The worldly and Vedic words are identical.
of the meaning; अविभागत् by reason of indivisibility.

30. By reason of the direction as to action there is the unity of sense, because there is no distinction.

The objector says that both the Vedic and common words direct action to be done by reason of conveying the same sense, because there is no distinction. What the objector means is that both sets of words convey the same sense, because the words can not be divided.

31. Because the word does not apply to a substance.

The objector says that there is no connection with the word and the substance. So there is unity of sense. You can pronounce cow hundred times in different languages, but it will convey one sense only.

32. By seeing another.

There is a controversy as to whether a word connotes (आकृति) form or denotes the individuals. When the term horse is used, the peculiar form arises before our mind’s eye and when we see a quadruped of the corresponding form in our mind, we stop there and recognize it as a horse; this is one view. The second view is that when we see an individual horse we make a form and generalize from seeing different horses, so our knowledge of the horse arises from seeing the individual horse. So the question is whether a word conveys a form or an individual. The objector in these 3 sutras establishes the theory that a word conveys an idea of an individual. Though there may be several words to convey the sense, still they all mean one thing because the words are indivisible and because repeating the words several times it does not convey different animals but only one individual; and when one is lost you can at once substitute the other in its place.

33. It is form by reason of its having an action for its object.

The author examines the other side of the question and it may be said that it is his own view. The word indicates a form, then only an action can be performed. If on the objectors’ theory the term ‘cow’ conveyed an idea of an individual cow then on the loss of one individual cow you can not have another in a sacrifice as that individual is lost.
34. If you say "no action is possible;" in the substitution of another object there is not a substance" if you say.

The author summarises the objection of the objector, you say that if a word indicated a form no action was possible; for example 'consecrate barley' there is no form in existence; secondly no second cow can be substituted for the lost cow and and if it is done it will not be the substance. You can not say one cow or two cows &c. with reference to a form.

35. By reason of the word conveying a form, the performance of the act is undivided.

The author sums up the whole controversy and says in reply that the word indicates a form and at the time of the action it applies to the individual. Now when a sentence, "Bring a cow" is uttered to a servant, he has at once before his mind's eye a form; the servant goes and when he gets hold of an individual cow and finds it to correspond with the form which he has before his mind's eye, he brings it. So the words originally indicate form (genus) but at the time of application they apply to individuals.

END OF PÅDA III.
'उद्धेन प्रजेत्। In the preceding páda, विचित्र, अर्थवाद, गुणवाद, and मंत्र are described. What is the meaning of the sentence "one should sacrifice with उद्धेन?" Whether the instrumental case is वैयविकरण or सामानाविकरण. If उद्धेन be considered independent of the sacrifice, it will be a material with which the sacrifice is to be performed; if it be considered identical with the sacrifice, then it means the sacrifice. The view of the objector is that every thing in the Veda points to the sacrifice, so it is a case of वैयविकरण and means a quality (गुण विधान).

अथि वा नामेव र्वावदुपत्तावपूवमविधायकः

त्वात् ॥ १। ४। २॥

अविच म not so; नाम पच्य name; स्वात is; यद त that; उस्ती in the origin; अविचारक्कल्वात् by reason of being not injunctive.

2. Not so, it is a name; it is a new thing in its origin not known before, by reason of its being not injunctive.

The author says that it is a proper noun, it does not denote any-thing that is known to us already, because it does not lay down any material. It is a case of सामानाविकरण. Let us play blind man's buff; it is a case of सामानाविकरण and is a name of a particular play; but let us play at bat and ball; it is a case of वैयविकरण; it means a play in which bats and balls are used. You may call it मत्वस्थीयहस्तक्षरय।

Adhikarana II. Dealing with the subject that चित्र etc. are the names of a sacrifice.

यस्मिन् गुणोपदेशः प्रधानतोऽभिसम्बन्धः ॥ १। ४। ३॥

यस्मिन् in which; गुणोपदेशः description of a quality; प्रधानत: with the principal; अभिसम्बच: connection.

3. Where there is the description of a quality it is connected with the principal.

"विचित्रात्येजङ्गशकामः।" (२० ॥ २) What is the meaning of चित्रा? Is it a गुण विचि or नामेव. The author says though it describes a quality, yet it is a name of a sacrifice.

Adhikarana III. Dealing with the subject that the terms अग्निहोत्रा .etc. are the names of a sacrifice.

तत्प्रथ्यावान्यशाखम् ॥ १। ४। ४॥

तत्प्रथ्य that name; च and, अग्निशाखम् in another code.
4. It is known by that name, but the description is in another book.

The author says that Agnihotra is well known but the name does not show what it is. It is described some where else. It is called तत्तत्त्वान्वयाय i.e., conventionalism

Adhikarana IV. Dealing with the subject that the terms श्रेणि &c. mean the names of the sacrificers.

तद्दचपदेशारं च ॥ १ ४ ॥

5. And the resemblance with that.

The श्रेणि is known by the resemblance with a hawk. Just as a hawk pounces upon a bird of prey, so the sacrificer falls upon one's enemy in the same way.

The author says that the name is given to an object by supposed similarity. It is called तद्दचपदेशाम्ल्याय. Take for example, a play at duck and drake; the play is called after the resemblance of a drake pursuing a duck who is running.

Adhikarana V. Sutras 6 to 8 dealing with the subject that the terms वाज्येय &c. are names.

नामवेये गुणश्रुते: स्यादिधानमिति चेत ॥ १ ४ ॥

नामवेये in a name; गुणश्रुते: of the quality; स्यात is; विधान laying down; इतिविचेत if you say.

6. If you say that in a name there is the mention of the quality.

The objector says that in the name itself there is the mention of the quality, it is therefore a quality and not a proper noun. Take for example "वाज्येयं बजेत" (१ ४ २). The वाज्येय means extract of the food grain; it means that he sacrifices with the extract of the food grain.

तुल्यत्वात्क्रिययोऽर्नं ॥ १ ४ ॥

तुल्यत्वात by reason of the similarity; क्रिययो: of the two acts; न not.

7. Not so by reason of the similarity of the acts.

The author says in reply that it can not be so; the reason is that procedure of the वाज्येय is that of श्रेणि which belongs to Saumic class and if pure extract of food grain is used, it would belong to तत्तत्व class of which the वाज्येय is not. The वाज्येय is therefore the name of a sacrifice.
8. By reason of dependance on another, in one word (two things are meant.)

The author gives a reason in support of his view. वाजपेय स्वरूपकामक बजेत. If you take वाजपेय to be a material then in one sentence you will have two sentences viz., one who is desirous of sovereignty should make a sacrifice; he should sacrifice with the extract of the food grain. This interpretation will make the object dependent on another. The sovereignty depends upon a sacrifice and the sacrifice depends upon the material i.e., the extract of the food grain. In order to avoid this it should be considered a proper noun.

Adhikaraṇa VI. Dealing with the subject that the terms आनेय &c. are not names.

नद्रुगुपास्तु विधायित्वाविभागाहिथानाथ्य न चेत्-न्येन शिष्या: || १ || ४ || ८ ||

नद्रुगुपa: the action and its qualities; तु on the other hand; विधायित्वa laid down; अविभागात्म by reason of indivisibility; विभागात्म for the purpose of laying down; नचेता if not, अनेय by another; शिष्या: to be directed.

9. On the other hand the action and its qualities are laid down because they can be separated for the purpose of laying down; otherwise the qualities will be known by another.

आनेय &c. are mentioned. The question is whether they are qualities or names. The author says that they are गुणविचि. They lay down the action and its qualities because they are inseparable; if you do not admit that they are inseparable, then you will have a recourse to others for the description of the quality. So the terms like आनेय &c. are common nouns expressive of a quality.

Adhikaraṇa VII. Dealing with the subject that the terms वाहन &c. denote genus.

वाहनाराज्ययोरसंस्कारे शाब्दलाभादृतत्तच्छब्दः || १ || ४ || १ || ० ||

वाहन: आस्थायो of the grass and the clarified butter; असंस्कारे though not consecrated; शाब्दलाभादृत by use; अतत्तच्छब्द: does not mean consecrated things.

10. The use of the terms of grass and ghee in consecrated things does not convey the meaning of consecrated things.

The author says that वाहन and आनेय are used in ordinary parlance; they
are not confined to sacrifice, they are therefore generic terms.

Adhikaraṇa VIII. Dealing with the subject that the terms प्रोक्षणी etc. are compound.

प्रोक्षणीप्रवर्षसंघोगात् || 11.8.11.11

प्रोक्षणीपु in प्रोक्षणी (sacrificial vessel), अर्थसंग्राहात because of the meaning of the component parts.

11. In the terms प्रोक्षणी &c. by reason of the meaning of the component parts.

The author says that the terms like प्रोक्षणी &c. are compound words.

Adhikaraṇa IX. Dealing with the subject that the terms like निममन्ध &c. are Compound,

तथानिमावन्ध्ये || 11.8.12.11

12. Similarly. निममन्ध्य.

The term निममन्ध्य is also a compound.

Adhikaraṇa X. Sūtra 13–16. Dealing with the subject that the terms वैष्णवदेव &c. are names,

वैष्णवदेवे विकल्प इति चेत || 11.8.13.11

13. If you say that there is option in the term वैष्णवदेव.

The objector says that in the term वैष्णवदेव you have a full option; you may consider it गुणविधि or कर्मनामवेष.

न वा प्रकरणात्तत्त्वशिवायानान्व न हि प्रकरण

द्रव्यस्य || 11.8.14.11

न वा not-so; प्रकरणात by direct statement; च and; न not; हि because; प्रकरण context; द्रव्यस्य of the thing.

14. Not so, by reason of the context and the direct statement because a context can not override a statement.

The author's view is that वैष्णवदेव is a name, the reason which he assigns is that context and direct statement both go to show that वैष्णवदेव is the name of a sacrifice.

मिथख्चार्थसम्बन्धः || 11.8.15.11

मिथ: breaking into component parts; अनर्थसंबंध: connection with meaninglessness.
15 If you break the component parts there will be meaninglessness.

The author gives an additional reason in support of his view. If you consider वैश्वदेव to be a compound word and derive the meaning from the component parts it will be meaningless. So you will have to consider it a proper noun, i.e. a name of an action.

16. The qualities being subservient to another.

The गुण means subsidiary, subordinate; but it is here translated by quality. The main object is the sacrifice while subsidiary actions are गुणस. In this view also वैश्वदेव is the name of the sacrifice which is the principal thing and does not depend upon any thing.

Adhikaraṇa XI. Sūtra 17—22 dealing with the subject that “eight” in वैश्वदेव is अर्थवदाः.

पूर्वव्यवस्थापिवधानार्थस्तत्तसामस्त्र सामामनाये॥ १५१॥

पूर्वव्यवस्था: Those that are known already; अविधानार्थाः: are not injunctive in object; तत्तसामस्त्र: that power; सामामनाये in the Veda.

17. What is known is not a विचि; its force is in the Vedas.

The अद्वाक्तता etc. are used in वैश्वदेव sacrifice, what is the force of numeral? whether it is a part of a विचि or is it an अर्थवदाः? The objector says that as the Vedic texts are विधिवाः, they are विचिः. The objector defines a विचि by negative. What is known is not a विचि. The text which lays down any invisible effect is a विचि and in the Veda the texts are injunctive; hence the objector concludes that the numerals used are parts of that विचि.

गुणस्य तु विधानार्थेऽतद्गुणः प्रयोगस्य मृत्यूर्वनाथ्रकाः

18. No, they are qualities for the विचि; its qualities are meaningless in the practical application, because it has no independent signification.

The author’s reply is that the numerals used are अर्थवदाः. They are
subordinate qualities and they have nothing to do with the practical application of the वक्त्र; because they have no independent significations. Take for example “Feed 12 cows.” This is a sentence; the number is only a quality; the details will be the context, feed 7 with grass and the rest with husk.

This is the difference between a वाक्त्र and a प्रकरण. The वाक्त्र predominates over the context. The subordinate sentence can not lay down any action, it only supports or qualifies the विचि.

**तुक्तेवा नोपपद्यते॥ १८।१६॥**

तुक्तेय: its subsidiary; न not; उपपद्यते possible.

19. Its subsidiary is not possible.

The objector says that it is not possible to have a subsidiary to a वक्त्र. It is आभास in a sacrifice introductory to another सूत्रa which follows it. The main original statement can not be divided by its context which only explains it.

**अविभागादिठायः स्तुत्यर्थीनोपपद्यर्था॥ १८।२०॥**

अविभागत by reason of the indivisibility; विभागायः in the object of a विचि; स्तुत्यर्थीन with the object of eulogy; उपपद्यर्था may be possible.

20. In the object of the विचि being indivisible, they are possible as praises.

The author says that the विचि and its quality are indivisible and so the latter may be by way of praise. The context can not be separated from the main statement and independently considered. The context therefore only enlarges the main statement, a procedure which determines the relation between them. You can not separate the अर्थबाद from the विचि.

The विचि lays down a rule and the अर्थवाद recommends it.

**कारणं स्थादिति चेत॥ १८।२१॥**

कारण cause, reason; स्थात is; इति चेत if you say.

21. If you say that there is a reason.

The objector says that there are different objects. In a वैश्रवण sacrifice if 12 pans are used, it is with the object of offspring; when 9 pans are used, it is with the object of obtaining power; if 10 pans are used, it is with the object of obtaining food. The कारणs therefore in a वैश्रवण sacrifice vary according to the desire of the sacrifice.
Archarya Adhikarana: 22. They are not a reason because of the meaninglessness; because the reasons pertain to the performers, therefore they are said to be only qualities.

The author says that so many motives as said in the commentary on sutra 21 as instigating the variations of kārāṇa are not the causes; if you say that they are, then there will arise a split of sentences and a fault of meaninglessness. The motive belongs to the performer who uses 12 pans for the offspring, but the result accrues to the son. It is therefore proper to consider it Aṛṭṭvād. This Adhikāraṇa is called Vaiśvānav Nitya i.e. the particular statements under a general statement only explain the details and are Aṛṭṭvād.

Adhikāraṇa XII. Dealing with the subject that prāśaṇa &c. of the term Yajnāṇa are praises.

23. Its accomplishment.

What is a praise or Aṛṭṭvād? That which enlarges a subject is Aṛṭṭvād, as for instance Yajnāṇa: prāśaṇa: (tāṇa yajnāṇa) Yajnāṇa or a ākāraṇa: (tāṇa yajnāṇa) As Rama is a tiger. It is a figure of speech.

Adhikāraṇa XII. Dealing with the subject that the prāśaṇa &c. of the term Aṛṭṭvād are praises.

24. Class.

It is also a figure of speech Aṛṭṭvād: (tāṇa yajnāṇa) as for example 'Cat is a domestic tiger' cat and tiger belong to the same genus. Fire is also produced from the mouth and the Brāhmaṇ is also produced from the mouth.
25. By reason of similarity.

The अर्थवद्व arises by reason of similarity, for example वचार्मानो गृहः; आदित्यो गृहः: It is a metaphor.

Adhikarana XV. Dealing with the subject that the terms अप्सर & c. are the praises of cow &c.


The praise fall under the head of अर्थवद्व. As for example, “Beasts excepting cows and horses are no beasts.”

अप्सरो वा अन्ये गो अर्थवद्वः: (तै° सं° ५[१६२६८]

Adhikarana XVI. Dealing with the subject that by means of large number, the सृष्टि (sacrificial brick) is described. It is called भूमा adhikarana.

27. A multitude.

That which expresses a large number is also an अर्थवद्व. Take for example the term ‘Seth’. All the banias whether poor or rich are called seth but if a man happens to be rich he is also called a seth. Take another example of Paṇḍit. All the Kashmiris whether literate or illiterate are called pandits, but a non-Kashmiri who is a learned scholar is also called a pandit. सृष्टि रूपद्वारात (तै° सं° ५[१४१४३) He disposess bricks called सृष्टि. It is not known which brick is called सृष्टि but as in the चयन sacrifice सृष्टि abound, so all bricks are called सृष्टि.

Adhikarana XVII. Dealing with the subject that the term प्रायायत्त is by way of praise.

28. By the permanent connection with the badge or symbol.

All the pilgrims are called flag-bearers. All the pilgrims do not carry flags only a few of them carry flags i. e. छत्र. Take for instance प्रायायत्त; the bricks on which प्रायायत्त verses are recited are called प्रायायत्त but other verses are also recited; if the strict sense of प्रायायत्त be insisted upon, then the other verses which are not प्रायायत्त will be useless by reason of those bricks on which प्रायायत्त verses are not recited, but which are called प्रायायत्त.

Adhikarana XVIII. Dealing with the subject that the doubtful sense can be determined by syntactical ellipsis.

Saniddheśu वाक्यशोषात् II १४१२६
29. In doubtful meanings by ellipsis.

The example will clear the sense of the sūtra. A man taking food says to his servant "Servant, I am thirsty, bring................." The servant at once understands that the master wants water. So in the Vedic sentences.

30. An ellipsis is to be determined by the power of the meaning because the adjustment of sense is the part of the Veda.

END OF PĀDA IV.
CHAPTER II.

PĀDA I.

Adhikaraṇa I. Sutras 1-4 Dealing with the subject that the अभ्यूच्छ is known from a verb.

भावार्थिः कर्मशब्दास्तेन्यः क्रिया प्रतिच्छेदेष्ट व्यां विधीयते प २ । १ । १ ॥

भावार्थिः: signifying existence; कर्मशब्दः: words denoting action; तेनः: from them; क्रिया: action; प्रतिच्छेदेष्ट: is known; एवः this; हि because; व्यां: object, fruit; विधीयते is laid down.

1. The words signifying existence are words denoting action; from them an action is known; this object is laid down.

In the first chapter the author has discussed the theory of words; he has described those words which denote some name or quality i.e. the noun and the adjective of grammar. Now he is going to treat of those words which are known in grammar as 'verbs.' This is very important from the Mīmāṃsā point of view. The substantives i.e. the noun and the adjective independently convey their meaning; as soon as the word is uttered, you know what it means.

In this sūtra the author says that words denoting existence are words indicating action; this definition of Mīmāṃsā does not differ from that which is given in grammar.

The verb is never independent in meaning, it means an action; it presupposes the agent and the object. It is from the verbs that what is laid down for you is a rule of guidance.

सर्वेषां भावोत्थर्थ इति चेत् प २ । १ । २ ॥

सर्वेषा of all; भावः action, existence; अर्थः meaning; इति चेत if you say.

2. If you say that the meaning of all words is existence.

The objector says that all words denote existence.

येषामुत्पत्तिः स्वे प्रयोगे हृदोपलभिश्वत्तानि नामानि

तस्मातास्तेव पराकांड्क्ष्ठा भूतवालक्ष्ये प्रयोगे प २ । १ । ३ ॥

वेषा of those; उत्पत्तिः in the origin; स्वे in their own; प्रयोगे application; use; हृदोपलभिश्वत्तानि: perception of form; नामानि they; नामानि names; तस्मातात theret
3. The words in whose origin while used, there is the perception of the form or substance are called nouns; therefore from them dependence on others is removed by reason of the existence in their use.

The author replies the objector and says that all words do not denote existence. Certain words when used, at once convey the things in the objective world; they are the names of the substances and qualities which you perceive. They are independent in their meaning. When you say ‘a cow,’ you at once see an object corresponding to your idea of a cow; the word does not depend upon any other for its meaning.

4. On the other hand the words which do not have a meaning in their use, they are verbs; therefore from them is known (action) by reason of the dependence of the use.

Those words which have no meaning in themselves and which depend for their meaning on others but which are very important by reason of denoting action are verbs.

Adhikaranī II. Dealing with the existence of āprav (extraordinary principle).

5. There is the exciting cause and then the commencement.

The author explains the principle of ābhāv. Śvagāmakāmayet. A person desirous of heaven should perform a sacrifice; in this sentence the fruit is heaven which is an incentive to perform a sacrifice. This fruit which is an invisible result is ābhāv. This instigates one to the performance of a sacrifice.
6. They are of two kinds principal and subordinate.

There is a division of acts into principal and subordinate,

Definition of the principal.

By which substance is desired to be acted upon; principal; of the substance; being subordinate.

7. By which no substance is desired to be acted upon, they are principal because the substance is there subordinate.

When the object is not to produce any visible effect upon any substance it is a principal act, because producing of the visible effect on the substance is subordinate. As for example in the performance of a sacrifice the main object is the attainment of heaven, which is invisible; while the different acts such as kindling of the fire and preparing of the puṣṭa &c. the result of which is visible on the different substances used in the sacrifice, are subsidiary acts.

Definition of the subordinate.

By which on the other hand; subordinate; there; is desired to be acted upon; known; of it; by reason of the substance being principal.

8. On the other hand by which any substance is desired to be acted upon, there subordinate act is known because of the substance being principal.

When the object is to prepare any visible effect upon a substance, such act is subordinate act.

Adhikaraṇa IV, Śūtras 9–12 Dealing with the subject that washing &c. are not principal acts,
धर्मनामेव तु कर्म स्यादनिर्भर्ते: प्रयाजवत् ||२११६ ||

धर्मनामेव in all qualities; तु on the other hand; कर्म principal act; स्यात is; अनिर्भर्ते: by reason of the effect being not produced or visible; प्रयाजवत् like प्रयाज.

9. On the other hand, in all actions there is the principal act by reason of no visible effect being produced like प्रयाज।

The objector says that all acts are principal such as the performance of Sandhya and ablation &c, because they produce no visible effect. The प्रयाज mantras are recited in a sacrifice and the reciting of these mantras are considered to be principal.

So the objector says that if your test is that act which produces no visible effect is principal, then all acts are principal.

तुल्यावित्तवादतः सध्यमेव स्यात् || २। १। १० ||

tulayavitvat by reason of the similarity of declension; चा on the other hand; इत्यार्थे: with others; सध्यमेव of the same class; स्यात् is.

10. On the other hand, by reason of the similarity of declension, they are of the same class with others.

The author's reply is that they are subordinate actions. The object is always in the accusative case as for example वैद्यनवहिति, अपि संमालितः, दुरोद्वाग पर्याप्तिकरोति. The material upon which any effect is to be produced is in the accusative case, as he removes the husk from the rice. Here the visible effect of removing the husk is produced; so these acts are all subordinate acts.

न तद्धेस्त्वाकवत्स्य च शेषभूतवातः || २। १। १२ ||

न not; तद्धेस्त्वात् by reason of its being for it; कवत् as the common life; तद्धेत्य of its; शेषभूतवात् by reason of its being subsidiary.
12. No; it being for the sacrifice just as in the common life; and its being subordinate.

The author says "you are wrong. तद्विन्न is a material offered to the fire; it is a means of the sacrifice. So it is subordinate. There are several acts performed during the course of a sacrifice. The sacrifice is the principal act which produces अर्पण and all acts such as pounding of rice cleaning it and other similar acts which all lead to the performance of the sacrifice are subordinate."

Adhikaraṇa V. Strās 13-29 dealing with the subject that the दीपस्वरूप etc. are principal.

सूत्रशच्यायोस्तु सस्करो याज्यावदेवतामिदाः
त्वातृ ॥ २ । १ । १३ ॥

सूत poetical songs; शब्दोऽ: of the prose work; े on the other hand; संस्कारः subordinate; याज्यावत like the याज्या mantras; देवतामिदाःत्वात् by reason of the praise of the gods.

13. On the other hand the poetical and prose praises are subordinate by reason of the praises of the gods.

The objector says that the praises that are sung in poetry and prose are only गुणाक्षेत as said in the preceding adhikaraṇa because of the praises of the gods.

अर्थैन्त लघुक्षेतिन्द्र देवतानामवोदनार्थस्य गुण-
भूतत्वातृ ॥ २ । १ । १४ ॥

अर्थैन by the sense; े on the other hand; अपक्षेत is transferred; देवतानामवोदनार्थस्य of the mention of the name of the diety; गुणभूतत्वात् by reason of its being subordinate.

14. On the other hand there will be transference by the sense because of the mention of the diety's name being subordinate.

The author says. "If your position be accepted then the principle of transference will be applied which will violate the syntactical sequence and proximity. याज्यावदेवतामिदाः तुम्: (तै० सौ० २१४१५१२) this occurs in ऐतरेय सहीत and directly mentions हेम. Then in the same सहीत in the अमिहिम सोम at प्रह-याग the passage that occurs is सङ्क्षर्दिक्रोजसा. (तै० सौ० २१४२०१२) In the latter passage we find the name of शहेंद्र; it is subordinate and will have to be carried where principal संत्र occurs. This offends against the principles.
sequence and of proximity it is therefore not desirable.

15. Or it is subordinate like a barren goat.

The objector says, "you do not accept the sentence containing praises to be subordinate sentences; there you are mistaken. The two passages quoted by you from the श्रुतिभाषा are not independent. The first passage containing the praise of इति is a general statement and the second passage mentioning महत्र is special; so they both should be read together like बशा. See the passage सातबाण एग जस देवज्ञानविज्ञान वायायमालमेव. (४० ३१४१२) So the special is to be read with the general. The first is general and the second is special.

16. No, by reason of the affinity of the श्रुति text.

The author says that there is a close affinity of the श्रुति texts with the gods. The श्रुति which describes इति is the पौर्ण्म प्रार्थना भव्यमन्त्र and that which describes महत्र is महत्र. So there is a close affinity between इति and पौर्ण्म प्रार्थना and महत्र and महत्र. The gods are different, so your position is untenable; both the texts are independent by the close affinity with the respective gods described therein.

17. And by reason of the difference of the name.

The author gives a reason in support of his view; he says that we find the praises in honour of the gods, they mention, as for instance पौर्ण्म and महत्र.

18. And the quality will be useless.

The author supports his view; he says that if इति and महत्र be the same, then the adjective महत्र is useless. This fact also goes to show that they
are two different deities.

19. Similarly of याज्ञा and पुरोहित verses. The author advances another reason and says that the याज्ञांत्रिक and पुरोहितमार्ग of इन्द्र are different from the याज्ञा and पुरोहित verses of महेन्द्र. So the gods are different.

20. In the case of a barren goat by the affinity of the sense.

The objector says that you have given the example of the term वशा; but it is synonymous with goat. So the analogy does not hold good.

21. On the other hand, which (where Indra is, there is transference,) by reason of its being for some purpose.

The objector says that wherever there is इन्द्र, it can be transferred there, so that it may be of meaning; this does not violate the principle of sequence and juxtaposition.

22. On the other hand, not in the Vedic matter.

The author says that the principle of उत्कर्ष and अपकर्ष does not apply to Vedic mantras.

23. Seen.

The objector says that the principle of अपकर्ष and उत्कर्ष applies to Vedic mantras, as for instance, अश्च दुर्ग in राजसूय; मृष्टिका दुर्ग in एकादशिनी and परिपुल in अश्वमेध।
अपि वा श्रवितसंयोगः प्रकरणेश्वरेश्वरशंसति
क्रियोत्पातं विद्यतातम् ॥ २१ ॥ २४॥

अपि न तस्माद् व्रतिसंयोगः प्रकरणे वश्वरेश्वरशंसति
क्रियोत्पातं विद्यतातम् ॥ २१ ॥ २५॥

अपि न तस्माद् व्रतिसंयोगः प्रकरणे वश्वरेश्वरशंसति
क्रियोत्पातं विद्यतातम् ॥ २१ ॥ २६॥

अपि न तस्माद् व्रतिसंयोगः प्रकरणे वश्वरेश्वरशंसति
क्रियोत्पातं विद्यतातम् ॥ २१ ॥ २७॥

24. Not so, by reason of the connection of the Vedic text in the same context; the terms "he praises and he extols" produce invisible result.

The term शतिः is used for श्रोत्र and शब्द for शब्द. The former is the poetical work and the latter is the prose work. The author says that both the poetical and prose work produce the invisible effect by repetition. Any thing that produces the invisible extraordinary result is principal. So the praises sung of gods in poetry and prose are both principal.

शब्दप्रथक्त्वात् ॥ २१ ॥ २५॥

25. And by reason of the difference of words.

The author gives an additional reason in support of his view. He says that these songs are to be repeated in a particular way. The Vedas themselves have given direction to their repetition; this shows that the repetition of these verses produce the extraordinary invisible result.

अन्तर्क्रं च तद्दचनम् ॥ २१ ॥ २६॥

अन्तर्क्रं meaningless, useless; च and; तद्दचन the Vedic texts.

26. And the Vedic texts will be useless.

The author gives the second reason in support of his view. He says that in the Vedic passages it is said, he praises Agni with आपनेय वर्णसम्बन्धे verses. If the आपनेय verses be not considered to be principal, then the Vedic text will be useless.

अन्तर्चार्यं: प्रतीयते ॥ २१ ॥ २७॥

अन्तर्चार्य: other; च and; अर्थ: sense; प्रतीयते is known.

27. And other sense is known.

The author advances the third reason in support of his view. It is said that श्रोत्र and शब्द are connected; they are therefore not identical.
The Vedas lay down that they should be repeated to propitiate the gods. Their repetition therefore produces the extraordinary principle; they are thus principal.

28. And they have names like an action.

The author advances the fourth reason in support of his view; he says that śabda have different names as यत्र and निष्केवल्य &c. Their names also show that they have forms and are principal.

29. And the accomplishment of an object.

The author gives the fifth reason in support of his view; what he says is that the repetition of the verses and prose passages produce a result. This fact also shows that they are principal.

The लोचन and शब्द are repeated at the time when the offerings are made to the fire; their repetition conduces to the invisible extraordinary result. Hence their importance.

Adhikaraṇa VI. Sūtras 30—31 dealing with the mantras that do not lay down any duty.

30. The Brahmāṇ and the Samhitā have the same object or sense by reason of the similarity of words.

The objector says that there is no difference between Brahmāṇ and Samhitā as the same words in the same sense occur in both of them.

31. Not so by the force of application the mantra conveys a meaning.
The author gives his own view that the mantras expound different matters for the enlightenment of the mind.

Adhikarana VII. Dealing with the definition of मंत्र।

३२. The name of a mantra applies to the instigation of that.

The author defines what mantra is; it lays down a motive for an action.

Adhikarana VIII. Dealing with the definition of ब्राह्मण।

३३. To the remainder the word ब्राह्मण applies.

This kind of definition is called शैष्टिक व्यक्तिक।

See for the illustration of the definition in the भाष्य. इत्यादि, विषयविनिर्देश, अन्यैया-
विनिर्देश, हेतु, निर्णयभर, निर्देश, प्रधान, संबंध, विधि, परिकृति, युक्तिक are the characteristics of ब्राह्मण।

Adhikarana IX. Dealing with the subject that the क्रम &c are not mantras.

आनामनात्स्वमन्त्रमार्गान्तातुपु हि विभाग: || २।१३४।।

आनामनात् in the non-Veda; अर्थान्तर्व non-mantra; ब्राह्मण in the Vedas; हि because; विभाग: division.

३४. The definition of mantra does not apply to that which is not in आद्वार and the above division is applicable to आद्वार।

The division of mantra and Brahman applies to the Vedas; it does not apply to the non-Vedas.

Adhikarana X. Definition of क्रम।

तेषामःस्मयान्त्रार्थवशेषन पदव्यवस्था || २।१३५।।

उसमें of them; क्रमऋ Rigveda; यत्र where; अर्थवशेषen by the meaning; पदव्यवस्था metrical arrangement.

३५. Of those are क्रमऋ where there is a metrical arrangement by sense.

The characteristic of the क्रमऋ is a mantra; secondly it is in metre and thirdly it has a meaning.

Adhikarana XI. Definition of सत्ता।
2. 11 136

गातिष्ठ स मास्या || 21 1136 ||

गीतिष्ठ in songs; समास्या the names of; साम

36. The term साम applies to songs.

The साम has an additional characteristic of its being sung. It is a mantra, has a metrical arrangement and has a sense.

Adhikarana XII. Definition of यजुः

शेषे यजुः शब्दा: || 21 1137 ||

37. In the rest the term यजुः.

That which is neither ब्रह्मूष्ण nor साम is यजुः.

Adhikarana XIII. Sutras 38–45 Dealing with the subject that निगद्दत्र यजुः.

निगद्दो वा चतुर्थ्य स्याद्मर्मविशेषात् || 211137

निगद्द: a kind of mantra pronounced loudly; वा on the other hand; चष्म विशेषात् by reason of special quality.

38. On the other hand, निगद्द is the fourth Veda by reason of the special quality.

The objector says that there is a text उच्चो एवत्र कियते, रब्वेतात्म, अपाश्चवायुष्णा, उपनिषदेन, according to it the निगद्द is the fourth kind.

व्यपदेशाग्नि || 211138||

39. And by reason of the nomenclature.

The objector advances a reason and says that it has a distinct name; this fact also proves that it is a fourth kind.

यज्ञौ व तदूपत्वात् || 21 1140 ||

यज्ञौ यजुः; वा on the other hand; तदूपत्वात् by reason of partaking of that form.

40. On the other hand they are यजुः by reason of having the same form.

The author’s reply is that निगद्द are यजुः because they resemble the form of यजुः.

वचनाद्मर्मविशेष: || 211141 ||
41. By reason of the special text there is a special quality.

The author replies the argument of the objector that as the निगद्व are pronounced aloud, they form the fourth Veda. He says that there is a special text mentioned in commentary on Sūtra 38, by which there is a special quality attached to the यजुः; those यजुम्ब्रस that are spoken aloud are निगद्व.

42. And by reason of the meaning.

The author supports his view by an additional reason. He says that the etymology of the word also shows that which is pronounced loudly is निगद्व: (नितारं गच्चेत् बेन स्: निगद्व:) So there are two divisions of यजुः: (1) the mantras that are pronounced aloud and (2) those that are pronounced silently and slowly. The former are called निगद्व.

43. The nomenclature is with the object of quality.

The author replies the argument of the objector embodied in Sūtra 39. He says that it is based on a special quality. For example, seat the Brāhmans in a feast on one side and the Sanyāsīs on the other. The Brāhmans who are not Sanyāsīs are to be seated on one side. Similar is the case of निगद्व. The यजुम्ब्रस that are loudly pronounced are called निगद्व.

44. If you say that all mantras are Nigadas.

The objector says that if that is your definition then all mantras that are pronounced aloud are निगद्व.

45. Not so; by reason of having the name of कृ.

The author gives a reply to the doubt raised by the objector to the effect that according to the definition all mantras pronounced aloud are निगद्व. The author says that is not so; it does not apply कृ though it is pronounced aloud; the yajus mantras that are pronounced aloud are निगद्व.
Adhikarana XIV. Dealing with the characteristic mark of the unity of a sentence.

अर्थंकत्वादिकं वाक्यं साकाद्वशं चेद्विभागे

स्यात् \( ॥ २ । १ । ४६ ॥ \)

अर्थंकत्वादि 

by reason of the unity of the meaning; एकवाक्यं one sentence; साकाद्वशं dependant; चेद्विभागे on division.

46 By reason of the unity of sense there is one sentence; on division it is dependent.

The author defines a sentence. If it gives one idea, it is simple sentence; but if there are several sentences mutually depending on each other for their meaning, they constitute a complex sentence. For example, simple sentence "Brave Rāma from a car killed wicked Rāvana with the aid of Hanumāna for the good of the people in a battle." Complex sentence, "When battle raged and when Hanumāna gave his aid, Rāma who possessed courage and who was mounted on a war chariot killed Rāvana whose conduct was wicked, that the good of the people might be accomplished."

Adhikarana XV. Dealing with the split of sentences.

समेपु वाक्यपरस्तः स्यात् \( ॥ २ । १ । ४७ ॥ \)

समेपु in equal; वाक्यपरस्तः split of sentences; स्यात् is.

47 In equal, there is a split of sentences.

The author says that when the sentences are independent and do not depend on each other for their meaning, they are compound or co-ordinate sentences. There is a split sentence. For example, "Rāma came and Kṛiṣṇa went.

Adhikarana XVI. Dealing with अनुपङ्गः

अनुपङ्गः वाक्यसमासिः सर्वेषु तुल्यमहिभावः \( ॥ २ । १ । ४८ ॥ \)

अनुपङ्गः ellipse; वाक्यसमासिः completion of a sentence; सर्वेषु in all; तुल्यमहिभावः by virtue of equal fitness.

48. अनुपङ्गः is a completion of a sentence by reason of the equal fitness in all.

The author explains what अनुपङ्गः is. In order to understand it, it should be borne in mind that there are three essential things of a sentence आकाशः, वेदयत्तः, सत्यमित्रः. The first is the desirability; if you utter the words 'cow,
horse etc. they require the aid of some other words to complete the sense as, "Bring a cow or send the horse." शेष यथा is fitness; if you say "sprinkle with fire" it is not suited; it ought to be sprinkle with water. संस्थिति is proximity. If you say "Bring" in the morning and 'water' in the evening; these two words have no meaning if uttered so differently. Now अनुपंश is the insertion of a word or a phrase in order to complete the sentence, so that every part of it may fit in and may not violate the rules enumerated above. It is an ellipsis to be filled in, in order to fit in there.

Adhikarana XVII. Dealing with the subject that there is no अनुपंश when words and sentences intervene.

व्यवायारथानुपंश्येत् II २ । १ । ४९ ॥
व्यवायारथम् by reason of intervention; न not; अनुपंश्येत there is अनुपंश.

49. There is no अनुपंश by reason of intervention.

The author gives an example where there is no case of अनुपंश. If there is व्यवायारथ अ. i.e. intervention by means of a word or phrase which breaks in the continuity, then it is not a case of अनुपंश.

Cases of अनुपंश:—याते अनेकशया रजाशया हरायशया ततवर्णिण्या गहनेऽहि अन्वचो अपा वच्छे तथ्येव चनो अपावर्धीश्चाहा II १ II (तै० सं० १२१२१२)
चिन्तापितास्यापुनातु वाक्यपितास्यापुनातु देवस्स्यापितास्यापुनात्विचिन्द्रापि पवित्रेण पवित्रेण वसै: सूर्यस्य रक्षितिभिः II २ II (तै० सं० १२१२१२)

In the 1st passage हे अने याते अनेकशया तदूः will have to be taken from the third sentence.

हे अने याते रजा शयात्त्वः हे अने याते हरायशयः.

For details P. 332 of तैनसीय संहिता of Nirnaya Sagara edition vol. I.

In the 2nd example, you will have to repeat the instrumental case in all three sentences.

चिन्तापितान्त्वादित्रैः पवित्रेण वसैः सूर्यस्य रक्षितिभि.पुनातु Repeat the same in all the three passages.

Illustration where the principle of अनुपंश does not apply.

संते प्राणो वायुनार्गच्छताः संयज्ञे सर्गानि संयज्ञपति राशियाः ||१॥ (तै० सं० १३२८१२)
ते प्राणो वायुना संगच्छताः ते अंगानि यज्ञे: संगच्छंताः यज्ञपति: आपि अन्व-च्छताः || २॥

Here in the three sentences, the verbs are in different numbers; in the first it is in singular, in the second it is in plural; in the third it is in
singular. It is not a case of अनुवर्त्तन but it is a case of वाक्यशीर्ष. See I, 4, 29.
This is the difference between अनुवर्त्तन and वाक्यशीर्ष.

END OF PĀDA I.

PĀDA II.

Adhikarana I. Dealing with the subject that the extraordinary principles of subordinate actions are different.

शब्दान्तरे कर्मेऽरत् क्रतानुवगद्यवत् ॥ २१ २१ ॥

शब्दान्तरे; On having a different verb; कर्मेऽरत्: difference of extraordinary principles; क्रतानुवगद्यवत् by reason of having different verbs.

1. On having a different verb, there will be a difference of extraordinary principle by reason of having different verbs.

It is said in connection with व्यतिदौम, संतैन यज्ञेत दाक्षिणात्यनिदोहिति, हिरण्यमाथे याय दुस्ति. The question is whether the यज्ञति, दुस्ति, दुहोति all produce one अूबं or three different अूबंs.

The reply our author gives, is that as there are three different verbs so there are three different actions, and they all produce three different extraordinary principles.

Adhikarana II. Dealing with the subject that the sacrificial fuel etc. produce an extraordinary principle.

एकस्येवं पुनः श्रुतिविशेषवादन्यथकं हि स्यात् ॥ २१ २१ ॥

एकस्य; of one; पूव �similarly; पुनः श्रुति; repetition; अविशेषतु; there being no distinction; अनयथकः meaningless; हि because.

2. Similarly the repetition of one verb produces the invisible effect; by reason of there being no distinction, there will be meaninglessness.

समिष्ठो यज्ञति, तत्र नात्र यज्ञतिहस्य यज्ञति स्वाधाकारं यज्ञति. (१० सौ २१६.११२६२३) The author deals with another aspect of the verb in the present adhikarana. In the former adhikarana it is stated that there will be different extraordinary principles caused by the uses of the different verbs. In the present adhikarana it is stated that when the same verb is repeated as in the above extracts, then there will be different extraordinary principles evolved. The author
gives an additional reason for it, if you say that the repetition is a common thing and makes no difference there will be meaninglessness which is always to be avoided by the mimamsakas.

Adhikarana III. Sūtras 3-7 dealing with the subject that आयार etc are part of आयन्य etc. principal.

3. On the other hand the context is in पूर्णामाली यान by reason of there being no word indicating the form.

The adhikarana is an exception to the principles enunciated in the preceding adhikaranaś. The sūtra will be clear from the different texts quoted in the आयार.

These different passages occur at different places in the तैत्तिरी संहिता. No passage describes the full moon sacrifice in details; if all the passages are taken together, then the description is complete What is then the relationship of these passages to each other? Are they independent or dependent on the other? We have fully discussed the nature of the complete and coordinate sentences in the preceding chapter. According to the author they are dependent on each other; they form a complete sentence when read together.

4. And by reason of seeing the special description, the application of the preceding sentences can not be coordinate.

The author gives a reason in support of his view. He says that there are particular descriptions contained in the latter passages; so the preceding passages can not be independent. What he says is that they can not be the examples of the coordinate sentence but of the complex sentence.
5. On the other hand it is a quality by reason of the connection with the text.

The objector says “you are wrong, it is only a description of the qualities or form as we see in the texts. It describes the sacrifice in details. So it is गुण and therefore गुणविचि”.

6. On the other hand it is an injunction by reason of the simultaneous description of the qualities; and being enjoined for it, it will be an injunction for each detail.

The author says that the passages quoted in the commentary on Sutra 3 are not गुणविचि; they constitute a चोदना or उत्तरविचि, because by simultaneous description many qualities can be described. If you do not consider them constituting उत्तरविचि but consider them गुणविचि, then there will be many विचि, which is absurd.

7. The naming is also like that.

The author gives an additional reason in support of his view. He says that the names such as आत्मन्य etc, point to the same conclusion, viz. it is not a गुण विचि but an उत्तरविचि.

Adhikaraṇa IV. Sūtras 8–12 dealing with the आत्मन्य nature of उपदेशयान।

8. And by seeing the force of the text.

The author now relies on the text of the Vedas.
9. Like full moon sacrifice is the उपांशुयाजः।

The objector says that उपांशुयाजः is also an अर्थावित like दूर्मसासी याग as said in the previous Adhikaranā; because there is no description of मंत्र, देवता and materials.

10. On the other hand it is an injunction by reason of its being described elsewhere.

The author gives a reason in support of his view; he says that the text about उपांशु याजः is independent and no scattered passages occur here and there; so it is a चोदन् and the उपांशु याजः is an independent sacrifice in itself.

11. By reason of describing the quality.

The author gives an additional reason in support of his view; he says that the name itself describes the nature of the sacrifice; so it is an अनुवादः.

12. And frequently by the text.

The author gives a final reason in support of his view and says that frequently in the Vedic text the उपांशु याजः is described as the principal act.

Adhikaranā V. Sūtras 13-16 describing the अर्थ नाट्य nature of आधार etc.

13. The आधार and अर्थावित are not independent (सत्त्वानांत्बुद्धिः) by reason of there being no description (of मंत्र, देवता & सामान्य)
there is no description of the nature, god and materials.

 Samarpanavānta ॥ २ ॥ १४ ॥

 14. By reason of having the name.

 The objector gives an additional reason in support of his view. He says that the names of the sacrifice are too well known and they do not describe any thing new. As there is nothing new it is only समुदायाभाव.

 Āsaṅkṛuttvaḥ ॥ २ ॥ २ ॥ १५ ॥

 15. And by reason of being not mentioned elsewhere

 The objector gives an additional reason in support of his view; he says that where अनिवर्त and आचार are mentioned, there no mantra, god and material are given. They are therefore subordinate and not principal.

 चोदना वा शब्दनस्त्रस्य प्रयोगभूतत्वात्तत्सस्तित्वेऽगुणाधिक्यनन्तरे पुनः श्रुतिः ॥ २ ॥ २ ॥ १६ ॥

 चोदना injunction; शब्दनस्त्रस्य of the meaning of the word; प्रयोगभूतत्वात by reason of its being applied; तत्सत्यनेन: in proximity with it; सा गुणार्थेन with the object of the description of the quality; पुनः श्रुति: repetition.

 16. On the other hand they are injunctions by reason of the application of the sense of the words; by reason of being in proximity with the object of the description of the quality there is repetition.

 The author gives his own view; he says that they are commands and therefore principal. He explains the difference between चोदन and गुर्जरविधि. The difference will be better illustrated by the following sentences अविवर्त ज्ञ्योति, द्वारा ज्ञ्योति. The first sentence lays down the apūrva and is therefore उत्तथितिविधि; and the second sentence describes the quality and is therefore a गुर्जरविधि. The verbal form in the first sentence by reason of its application to the sacrifice which is known for the first time, is by way of a चोदन (command;) the second sentence describes the quality i.e. the material and the verbal form is only a repetition (अनुवादः).

 Adikāraṇa VI. Sūtras 17-20. Dealing with the अपूर्व nature of the animal and Soma sacrifice.
17. The animal and Soma Sacrifices are principal by reason of the mention of the material. In the context, mention of the material is meaningless; but it is not with the object of describing the quality.

In the commentary on the last Sutra we showed that द्वेष्वस्वति is a गुणविचित्र. Now what is to be said about सोमेनयजेत?

The author says that it is अवृत्तविचित्र though the material is mentioned. The objection arises in the second part of the text; it is to the effect that it is meaningless during the course of the same context. The author’s reply is embodied in the third part of the sentence; it is to the effect that the mention of the material is not with the object of describing the quality. It is the name of the याग though Soma is used there. The same reasoning applies to the animal sacrifice.

चचोदकात्रच संस्काराः \[2\] \[2\] \[17\]

चचोदः: not injunctive; च and; संस्कार: purificatory acts.

18. And purificatory acts are not injunctive.

The author says that there are चचोदक and चचोदन texts; the one lays down the duty, the other is only non-obligatory. To the latter class belong all the संस्कारस्. What the author means to say is that the animal and Soma sacrifices are not purificatory acts and so they are not subordinate.
19. By reason of their (Samskāras) being different, there is the repetition of the sacrifice; because by reason of the material being separate, the principal act is meaningless; the difference is by reason of the materials being subordinate.

The Sūtra embodies the author's view; it is divided into three parts. There are several subordinate acts in a Soma sacrifice and as they are described, the repetition of the principal, viz. the Soma sacrifice is necessary. The second part consists of the statements that the Soma is the principal material and there are several subordinate materials used which subserve the principal material and if they are to be considered as essential as the principal material, then the principal material is unnecessary and insignificant; and the third part is that all the subordinate materials subserve the principal substance; and all the ways in which the principal substance is acted upon impart qualities i.e., the subordinate acts and the substances connected with the principal substance, are its qualities.

20. On the other hand the purificatory rite is not divided, being subservient because the material is subordinate.

The samskāras are not divided; if they are so mentioned, there is no option left; they all should be performed being subservient to the main act. By reason of the multiplicity of the materials used, the Samskāra will not be considered to be manifold.

Adhikarana VII. Dealing with the difference of the acts by means of enumeration.

21. Because there is separateness with the enumeration, there is a difference of action.
Seventeen animals are killed in honour of प्रजापति. Now the question is whether the seventeen animals are to be killed in the वाजपेयपान or whether there are seventeen separate sacrificial acts. The reply according to the author is that there are different sacrificial acts by reason of the number used.

अधिकारण VIII. Dealing with the difference of acts by means of difference of nouns.

संज्ञा चौत्तपत्तिसंयोगायाः ॥ २ ॥ ॥ ॥

22. And name by reason of the text which lays down the action.

In connection with अत्यत्साहित्यम् it is said अथ्यत्साहित्यम् विभवयति सर्वभूतात्मि रेतेन सहस्त्रदश्कणे स्वेते. What is the force of these texts? Whether there are three separate actions or only one. The author says that there are three different acts by reason of the names used as ज्योति, विशयाति and सर्वभूताति.

अधिकारण IX. Dealing with the difference of acts by means of the difference of gods.

गुणास्वपरम्परेयोगसंयोगेः वाक्योः समावात् ॥ ॥ ॥

गुणः: subordinate act; अवृत्त संयोगे: in connection with the mention of अवृत्त; वाक्योः: of the two sentences; समावात्: by reason of the equality.

23. And subordinate act in connection with the mention of the आपूर्वेः is independent act by reason of the two sentences being coordinate.

ततपरस्य द्वाध्यात्मि सार्वभूतेऽविश्वेदेऽविश्वेदेऽविश्वेदे वाचिमि। "In the hot milk when curd is thrown in, it becomes अभिमक्षा the dish of the विश्वेदेऽविश्वेदेऽविश्वेदे and whey is for the strong." The first sentence lays down an अवृत्त and is therefore independent the second sentence is also independent though subordinate; yet as it has been mentioned in connection with the original sentence it is coordinate.

अधिकारण X. Dealing with the unity of an action by means of not mentioning a particular material.

अगुणे तु कर्मसंबद्धे गुणस्त्रत्र प्रतीयेत् ॥ ॥ ॥

अगुणे when not describing the quality; तु on the other hand; कर्मसंबद्धे the word denoting an action; गुण: quality; तत्त्र there; प्रतीयेत is recognized.

24. On the other hand when the word denoting an act does not describe a quality, a quality is known.
Here we have two sentences. The first lays down the अरुः and so it is अरुःविचि and the second describes the material with which the sacrifice is to be performed; it is therefore गुणविचि. So these two sentences lay down a single act.

Adhikarana XI. Sutras 25–26. Dealing with the subject that the materials such as curd &c. are with fruit.

फलश्रृंतस्य कर्मः स्यात्कलस्य कर्मयोगितावात् ॥ २१॥

फलश्रुते: by reason of the text laying down a reward; कर्म: act; स्यात् is; फलस्य of a fruit; कर्मयोगितावात् by reason of its being fit with the act.

25. On the other hand by reason of the text laying down a fruit; it is an act because a fruit fits in with an act.

Take the sentence "दस्त्रेणिक्य कामस्य दुःखायत्". The objector says that in the sentence the fruit is mentioned and as the fruit accompanies an act so it is an independent act and it is not a single act as said in the preceding adhikaraṇa.

अनुत्त्यवातु वाक्ययोगितायो तस्य प्रत्ययेत ॥ २१॥

अनुत्तयमात् by reason of not being equal; वाक्ययोगिताय: of the two sentences; गुणे quality; प्रत्ययेत is recognized.

26. On the other hand by reason of the disparity of two sentences, there its quality is recognised.

The author replies to the objection raised in the preceding Sūtra. He says that the two sentences mentioned in the commentary on Sūtra 24, are not equal; in the second sentence a quality is described and it is therefore subordinate. The first sentence being complete in itself is a श्रृति; and the second sentence being dependent on its meaning on the first is गुणविचित्रवाच.

Adhikarana XII. Dealing with the subject that वार्तितीय psalm &c. are independent acts.

समेतो कर्मयुक्तः स्यात् ॥ २१॥

समेतो in equal sentences; कर्मयुक्त accompanied by the acts.

27. In the coordinate sentences, the fruit accompanies the act.

In the preceding adhikaraṇa we have seen that the two sentences are not independent; the one is principal and the second is dependent on the first. Here in the present adhikaraṇa the author says that when the act and its fruit are described separately in two sentences, they are coordinate
or in other words in coordinate sentences, the fruit and the act are described independently. For example:

विरुद्धलिप्तं दशरथमातस्य वायुवायसु एकरविश्वसिद्धेऽपि. इत्य ब्रह्मचर्य कामे यजेद ॥ १ ॥
एतस्यात् रघुत्तीव वार्षिकायमवेशिद्धेऽपि. इत्य पुषुकामे ब्रह्मेद ॥ २ ॥

Here in the two sentences we see the fruit and the act described separately. So the two sentences are coordinate.

Adhikāraṇa XIII. Sūtras 28–29 dealing with the subject that सौभर and निधन both accomplish one object.

सौभरे पुरुषाधृतेनिधनं कामसंयोऽः ॥ २१ ॥ र ॥

सौभरे in the सौभर psalm; पुरुषाधृतेन: by reason of the text laying down the of a man; निधने in a cadence; कामसंयोऽ: connection with the mention of the desire.

28. In the song called सौभर, there is a text laying down the effort of the human being, and in the cadence there is the mention of the desire.

The objector says that there is a psalm known as सौभर about which a text lays down the human effort by which it can be sung and then there is another which mentions the accomplishment of the desire by means of cadence called निधन. There are two texts and they are both independent, for example:

सौभरे वर्णं कामोऽर्थः निधनः कामकाम: वर्णकाम: द्विमेत्र तथेऽवः च काम: सौभरे । द्विवचनत वर्णकामाय निधनेन कुय्यतौ उवियसाय कामाय । उद्वितस्वर्ण कामाय ॥

In the musical songs which the priests sang in the sacrifice, there was a musical mode called सौभर. Every song ended with the chorus, singing and thrilling a particular word such as हृष्ट, ड़ा or डाँ. Such a cadence is called निधन.

सर्वस्य वोत्तकामयत्वात्स्मिन्कामश्रुतिः स्यातिध-नार्थः पुनः श्रुति: ॥ २१ ॥ २६ ॥

सर्वस्य of all; वा or; उद्वितस्वर्ण by reason of mentioning the desires; निधनेत्रम् in it; कामश्रुतिः text relating to desire; स्यातिध is, निधनायं with the object of cadence पुनः श्रुति the second text.

29. Or by reason of accomplishing all desires there is a text
mentioning the desires and the repetition is for the purpose of a cadence.

The author gives a reply to the objection of the objector that a text, which describes the fruit of सीमर is one in which it is said that वुध आccom-
plishes all desires and the second text is one which lays down how the
cadence is to be sung in order to accomplish those desires. So these two
texts are not independent. The second depends on the first. The first is a विचि text and second is नियम text.

END OF PĀDA-II.

PĀDA-III.

Adhikāram I. Sūtras 1-2 dealing with the subject that the prominence of the cup of Soma sacrifice
is a part of अण्वितोम.

गुणस्तु कतुसंयोगात्कर्मान्तरं प्रयोजयेतसंयोगस्या-
शेषभूत्वान् II २ १ ३ १ ७ ॥

गुण quality ; हू on the other hand ; कतुसंयोगात् in connection with the
mention of क्रू ; कर्मान्तर another sacrifice ; प्रयोजयेत indicates ; संयोगस्य of the
connection of the mention ; अशेषसूत्तवात् by reason of being not subordinate.

1. On the other hand the quality by reason of the mention of
the sacrifice points to another independent action because the
description is not dependent on any other.

The objector says that you assert that the subordinate sentence is not
independent. This is not so; the so called subordinate sentence which des-
cribes the quality in full, points to another independent action because the
description in itself is independent. For example, "If fifty rupees be sought,
sit down." In the sentence fifty rupees are principal, and it means if you
sit down you will get fifty rupees. So the objector says that it is difficult to
say which is principal in conditional sentences. In his opinion therefore
the conditional sentence is also principal. Here the difference between क्रू and यज्ञ may be explained. In the former Soma is used such as अशेषोम.
यज्ञ is the sacrifice in which the soma is not used, such as पाकवणि.

एकस्य तु लिङ्गमेदायप्रयोजनार्थमुच्येर्चक्लं गुण-वाक्यत्वात् ॥ २ ३ २॥

एकस्य of one; तत् on the other hand; लिङ्गमेदाय by reason of the difference of the signs; प्रयोजनार्थ for an object; उच्चेत is said; एकत्र unity; गुणवाक्यत्वात् by reason of the sentence describing quality.

2. On the other hand, of one by different syntactical signs, the purpose is described. There is unity by reason of the sentences describing the quality.

The author says that there is one principal sentence which lays the भूवं, and other sentences which describe the quality are only subordinate.

Adhikaraṇa II. Dealing with the subject that अवेष्टि is a separate कन्तु.

अवेष्टि in an अवेष्टि; यज्ञसंगात्तकन्तुप्रधानमुच्यते ॥ २ ३ ३॥

अवेष्टि in an अवेष्टि; यज्ञसंगात्तकन्तु by reason of the connection with the mention of यज्ञ; कन्तुप्रधान chief कन्तु; उच्चेत is said.

3. In अवेष्टि there is the connection with the mention of याज्ञा; it is said to be a principal कन्तु.

The author says that अवेष्टि is a principal sacrifice; he gives a reason because it is performed in connection with a राजस्थल यज्ञ which can be performed by a king alone. राजा राजस्थल खारायकामकायजेत; but अवेष्टि can be performed by all twice-born. यदि वायुण्यायजेत वायुस्त्वत्वमथे नित्यायाहुति हुल्लामभिविशेषेऽयजेत; यदि राजस्थल्याण्ये यदि वैभव्यो वैष्णवेऽयजेत. अवेष्टि is therefore a separate इटि from राजस्थल यज्ञ.

Adhikaraṇa III. Dealing with the subject that अध्याय is subordinate.

आध्यायेऽसःस्वेशऽश्वेत्वात् ॥ २ ३ ४॥

आध्यायेऽ in the establishment of fire; स्वेशऽश्वेत्वात् being subsidiary.

4. By reason of its being subsidiary to the entire act, in the establishment of fire.

The अध्याय ceremony is the consecration of fire. Two pieces of wood
are taken and rubbed against each other and Vedic mantras are chanted. This sacrificial operation of the production of fire is preliminary to performance of the sacrifice. It is a subordinate act leading to the main act of sacrifice.

Adhikaraṇa IV. Sūtras 5–11 dealing with the subject that the द्वाशायण &c. are subordinate.

अयनेषु चादनान्तरं संहोष्पवङ्घात ||२१३०४||

5. By reason of the conventional naming there is separate चादना in the sacrifices known as अयन.

द्वाशायणायस्य नवतत्त्वम्: साक्षर्चस्यायायिन यजेत पशुकाम: (३० सं ३३१४१३)। सहस्पर्शोऽस्य यजेतसङ्कायकम् ॥ The objector says that there are separate names of the sacrifices as द्वाशायण, साक्षर्चस्यायय, संकाय; so they are separate यज्ञ.

अगुणात्र कर्मचादना ||२१३६६||

अगुणात्र by reason of being not qualities; च and; कर्मचादना laying down of the binding act.

6. And they do not describe any quality of an act, so they are independent acts.

The objector gives an additional reasoning in support of his view; he says that as they do not describe any quality, they are therefore separate and independent acts.

समातं च फले वाक्यम् ||२१३८६||

7. And in the fruit the sentence is complete.

The objector develops his view and says that the sentence is complete in itself because the fruit of the action is given there.

विकारो वा प्रकरणात् ||२१३१७||

8. On the other hand they are modifications by reason of the context.
The author commences to reply the objections raised by the objector. He says that the अवयन sacrifices which are performed on the occasion of the solstices and the equinoxes are the modifications of the दोषपूर्णमास sacrifices.

लिङ्गदर्शनाच || २ १ ३ १६ ||

9. And by seeing the force of the text.

The author now relies on the Vedic texts to show that the अवयन sacrifices are not separate sacrifices but they are the modifications of दोषपूर्णमास sacrifices.

गुणात्संहोपबन्धः || २ १ ३ १० ||

10. By reason of the quality, they have the conventional name.

The objector in Sutra 5 based his arguments on the names of the sacrifice. The author says that the name of the sacrifice is by reason of the quality described; so the argument loses force.

समातिरिविशिष्या || २ १ ३ ११ ||

11. The end is common.

The author says that you rely on the completion of the sentence and say that it contains a fruit; but there is nothing special in it. It is only a common thing. According to the author the full moon and the new moon sacrifices are the qualified and principal, and the solstice sacrifices are only qualities and modified and therefore subordinate sacrifices.

Adhikarana V. Sutras 12-15 dealing with the subject that the mention of materials and gods, point to an independent sacrifice.

संस्कारिक्चाक्रकरणेकर्मचावदत्वात् || २ १ ३ १२ ||

संस्कार subordinate; च and; अप्रकरणे without a context; अकर्मचावदत्वात् by reason of there being no word to indicate action.

12. And it is a purificatory rite without a context, by reason of no word indicating action.
The objector says that the distinction between the principal sentence and the subordinate sentence is fully grasped by me. These sentences are गुप्तेविच, because they do not occur in any context and further there is no verb indicating an action; the verbs आलंभ and निबार are only terms conveying some quality.

13. Or if what is said is not acceptable, by reason of the sacrifice having its origin in the Veda.

The objector says that if you do not accept the first alternative, the second alternative namely that it is principal by reason of all acts having their origin in the Vedas, is inevitable. There are two alternatives; one that it is a quality; second that it is qualified; if the first be not acceptable the second is inevitable but in that case there will be a split of sentence. "He who desires glory ought to kill a white animal to be offered to the god vāyu." The verb "kill" involves the idea of bringing the white animal and then killing it. So there is a dilemma.

14. On the other hand they mean "sacrifices" by reason of the mention of the materials; reward and agents, they are connected with the principal act.

The author gives a final reply. He says that such words, as 'निबार' and 'आलंभ' mean 'a sacrifice' because they are connected with the principal act. In a principal act there are three essential things, viz. an agent, the fruit, and the materials. So in the sentences quoted in the commentary on Śūtra
12. all the three essentials are found. The verbs are, therefore, to be taken in the sense of a sacrifice and are to be connected with the subordinate acts.

15. And by seeing the force of the text.

The author relies on the Vedic text to strengthen his view. 

Adhikarana VI. Sutra 16. Dealing with the subject that touching of the calves etc. is a purificatory rite.

16. In a doubt, by seeing the constant use of it.

In the preceding adhikarana the term ‘अलं’ is used in the sense of a sacrifice, “what is its sense in the following sentence, वस्मात्तमेवाति। बक्षोऽन्नाति पशुः” (चतौ तन २:१६१८)? It occurs in the ceremony called गोदेहना milking of the cow. It can not therefore mean a sacrifice, because no cows will give milk. It is therefore a संस्कार विधि but not यागविधि.

17. And by reason of the proof of अर्थवाद.

The author gives an additional reason in support of his view; it is an अर्थवाद (because the animal are fond of their offspring.)

Adhikaraṇa V! I. Dealing with the subject that the boiled wild rice is for the establishment of fire.

18. On the other hand, connected with the significant word, it is with the object by reason of its being mentioned in the Veda.

The author says that when a Vedic text mentions the purpose of any sacrificial material, it should be taken with that object. As for example.
Adhikarana VIII. Dealing with the subject that the प्रयोजनकरण is a quality of स्वाभाविक-वत

पाजीवते तु पूर्वत्वादवच्चेदः ||२११६॥

पाजीवते in a पाजीवत; तु on the other hand; पूर्वत्वाद by reason of the preceding description; अवच्चेदः determination.

19. On the other hand, in the पाजीवत by reason of the preceding description, determination should be made.

After describing the त्वाभावाभावित, as for example, “त्वाभाव पाजीवतसाकामेऽ” there is a text “प्रयोजनकरणपाजीवत मुख्यजति” (० ५० १६१६१) The पाजीवत is completed by turning the burning grass round the sacrificial hearth, the author says that the प्रयोजनकरण is not a separate ceremony, it is a final ceremony of the त्वाभावाभावित. It is therefore a subsidiary act.

Adhikarana IX dealing with the subject that अज्ञात्व अति are the names of the sacrificial cups.

अद्वित्यत्वात्केवले कर्मशेषः स्यात् ||२२१२||

अद्वित्यत्वात by reason of there being no mention of the material; केवले in the name only; कर्मशेषः subsidiary; स्यात is.

20. There being no description of any material, it is subsidiary only in name.

एवहैं हतिं तति योसार्य गुहितम योगायम जुद्धतम || पारा च वत्सायमुः प्राण प्रति गौतेप्य गुहितम || (० ५० ३१३१४१)

Here in the text we see that वजित is used. But the material is not described and the words अद्वित्य and अज्ञात indicate that they are the names of the sacrificial cups. So the verb वजित does not mean an independent act and the names of the cups of the Soma sacrifice show that the text describes the अद्वित्य sacrifice.

Adhikarana X. शत्रुः २१-२३. Dealing with the subject that अष्टिच्यन is a संत्कार.

अग्निनिस्तु लिङ्गदर्श्नात्कर्तपुत्रक्रदवः प्रतीयत ||२३१२||

अग्नि fire; तु on the other hand; लिङ्गदर्शनात by seeing the force of the text; कर्तपुत्र Soma sacrifice; प्रतीयत is known.
21. On the other hand, the word अग्नि by reason of the force of the text indicates the soma sacrifice.

The objector says that अतिचयन is an independent Soma sacrifice because we find the term ‘agni’ used which indicates an independent act; there are texts from which it is inferred.

22. On the other hand, it is a material by reason of the command being for it.

The author's view is that ‘agni’ is used there in the sense of the material. He gives the reason that the command relates to material and it is with that object.

23. By reason of the connection with that, the sacrifice is known by that name, therefore it is a description of qualities.

The author says, “you allege that अतिचयन is known by that name; it is nothing. As the material अग्नि is used, the sacrifice is known by that name and it is only a गुणावधि and not a कर्मविद्या. The word ‘agni’ is an adjective there.

Adhikarana XI. Dealing with the subject that the monthly अग्नि &c. are separate sacrifices.

24. In the different contexts, there are different objects.

The author says that these are separate sacrifices because the contexts are different and the objects are different.
25. And the fruit when it is not in connection with the act.

The author says that where there is no description of the sacrifice, the fruit points to its being independent. As for example:—अनवे रिस्मते पुरोभा शामदाळकालिन विन्ययेत बलायत्वकामः (१० २७ २४ ४ ५)

Adhikarana XIII. Dealing with the subject that: अविभागित produces corn &c. as its reward.

26. On the other hand, in juxtaposition by reason of indivisibility with the object of the fruit, there is the repetition.

In the second sentence the fruit is given; according to the principle enunciated in the foregoing adhikarana, it is an independent act. The author says that though it occurs in connection with the अविभागित sacrifice, still as the act and the fruit are not divisible, the second sentence is only an अर्थावत. The first sentence is the principal sentence and the second sentence is subordinate.

Adhikarana XIV. Sutras 27-29 dealing with the subject that the repetition of आग्नेय is with the object of praise.

27. By reason of the आग्नेय सुक्कहतुत्वाद भायसेन प्रतीयित ||२१ १ २ ६ २||

आग्नेय सुक्कहतुत्वाद by reason of the आग्नेय व्रत; भायसेन by repetition; प्रतीयित is recognized.

The objector says that आग्नेय is to be performed on the new moon day and again on the full moon day. So the repetition of the act shows that they are independent acts.
अविभाज्य by reason of the indivisibility; कर्म: of the act; ह्रुताय: of repetition; विधायते is sanctioned.

28. On the other hand by reason of the indivisibility of the act, no repetition is sanctioned.

The author gives a reply and says that the अग्निहोत्र sacrifice is one and the same; by prescribing the performers of it on two occasions, there cannot be separate sacrifices of that name. The repetition is explanatory.

वापन्याथी वा पुनः श्रुतिः॥ २१ ३ ॥ २६ ॥

वापन्याथी: with another object; वा or; पुनःश्रुतिः: repetition.

29. Or the repetition is with another object.

The author further says that the repetition serves the purpose of अर्थवाद, but this does not make a separate act.

END OF PĀDA III.

PĀDA IV.


यावज्ञातिविकोअभ्यासः कर्मधर्मः प्रकरणात्॥ २१ ४ ॥

यावज्ञातिविकः life long; अभ्यासः repetition; कर्मधर्मः essential of an act; प्रकरणात by virtue of the context.

1. It is an essential quality of the act which is to be repeated for one’s life by reason of the context.

The objector says that there is a text, “यावज्ञाति विद्विषाणि” The agnihotra is to be repeated for one’s own life. It is not one act; there are many अवज्ञात, The context shows it. The word यावज्ञाति qualifies the agnihotra.

कर्तुर्वा श्रुतिसंयोगात्॥ २१ ४ ॥

2. Or of the agent by reason of the mention of the text.
The author gives his own view. He says that यावजीव qualifies the agent. It is the quality of the sacrificer. It is so by reason of the Vedic text. So the Agnihotra is one but a performer is to perform it for his own life.

लिङ्गद्वर्णानाव कर्ममभेष्ट हि प्रकरण नियमेतत
तत्त्वान्तर्कम्यन्यत्स्यात् ॥ २ । ४ । ३ ॥

लिङ्गद्वर्णानाव by seeing the force of the texts; च and ; कर्ममभेष्ट in the quality of the action; हि because; प्रकरण with the commencement; नियमेत is restricted; तत्त्व there; अन्य another; श्राव श्राव is.

3. By reason of the force of the text, if the term be restricted with the commencement of the action to the quality of the action, then other texts will be meaningless.

There is a text साबजीवदेशी पूर्णमासस्यकषेत्. If you restrict the term यावजीव as the quality of the act, then what will be the intention of the following text?

अव या पहुँचान्तिकालभिमयः विा दशूर्णमासात्माजिय स्त्रेमासवायं वा पूर्णमासी वा तियात्यति (तैः सौ २१२५१४१)

"Or, he who being a performer of new and full moon sacrifices allows the new or full moon days to pass away without performing the sacrifice fails from the heavenly region."

This text will be useless; so the author argues that this fact also shows that the term यावजीव qualifies the agent and the sacrifice is one which is to be continued for one's own life.

इयपवर्गी च दाश्यति कालशेतकर्ममभेष्टः स्यात् ॥२१४१४॥

इयपवर्गी completion; च and ; दाश्यति shows; कालः time; चेत if; कर्ममभेष्टः division of the act.

4. And shows the completion; if time, there is division of the action.

The author gives an additional reason in support of his view. He says that the texts show that the 'agni' has an end; if you interpret यावजीव to refer to time, then one sacrifice will be split up into two. दशूर्णमासात्माजिया सोमेतयजेत. After performing दशूर्णमासात्माजिय one should sacrifice with Soma juice. If यावजीव qualifies time, the soma sacrifice should commence after the death of the sacrificer which is simply absurd.
5. On the other hand by reason of its being not permanent, it can not be so.

The author gives an additional reason that if you hold अनिष्ठात् to be not permanent, then there will be meaninglessness in the Vedic passage.

6. And there will be a contradiction as in the preceding.

The author gives an additional reason in support of his view, he says that there will be self-contradiction as in the preceding sutra. The लोके तथा others are the modifications of दृश्यपर्यंत and so they will also become lifelong ceremonies which are not sanctioned by the Vedas.

7. On the other hand by reason of the restriction of the quality of the agent, laying down of time is a cause.

The author finally sums up his view and says that Agnihotra is the quality of the sacrificer and that it is not occasional but to be performed by him for his whole life. Time that is laid down in the Veda is the cause of the performance of the Agnihotra.

8. By seeing the name, form, peculiar qualities, repetition,
censure, incapacity, final sentence, penance and different objects (it appears) that there are different acts, in different recensions of the Veda.

The objector has taken the trouble of showing in nine ways that the Agnihotra is not one because there is a difference in the different recensions of the Veda by reason of

(1) The name e.g. काठक and काठापक; the sacrifice is also called after the name of the शाखा.

(2) Form; in one शाखा you find 11 pans for अधिनोमीय and in another you find 12.

(3) Peculiar qualities or duties; some शाखाः sanction food to be taken on the ground while reading songs for bringing down rain; while others do not.

(4) Repetition; the same thing is repeated in different शाखाः showing that the acts are different.

(5) Censure; some censure the homa before the sunrise and others censure the homa after the sunrise.

(6) Incapacity; there are some sacrifices in the different recensions which one can not perform during one's life; so the sacrifices are different.

(7) Final sentence:—some recensions lay down that here ends the sacrifice and others say the contrary.

(8) Penance; some recensions lay down that there is a penance for performing homa before sunrise and others prescribe penance for performing homa after sunrise.

(9) Different objects; if one has performed a Soma sacrifice, he chants a बुहस्तम while sacrificing; if he has not performed a Soma sacrifice, he chants a रथतरसाम.

एकं वा संयोऽस्पधोदनास्त्वाविशेषोषात् ॥२१४६॥

9. On the other hand, it is one on account of there being no distinction of the mention in the text, laying down of the procedure and the name.

The author says that there being the same material, gods and procedure and no difference is made, so the sacrifice is one; it can not be different
by reason of the causes assigned by the objector.

न नामना स्यादचोदनाभिधानन्तवात॥२१४।१०॥

नामा by the name; अचोदना non-command; भिधानन्तवात by reason of laying down nothing.

10. Not so, by the name there is no command by reason of its laying down nothing.

The author now tries to reply the objection in seriatim. The first is name in the category, he says it matters nothing; it lays down nothing; there is no command attached to it. So there can not be a difference of sacrifice by reason of the difference of name.

सर्वपां चेककम्य यथा॥२१४।११॥

सर्वपां of all; एककम्य unity of action.

11. And of all, there will be the unity of action.

In support of his view the author advance a reason; he says that if you hold अभिधान्त to be different by reason of the names of काठक and कापालक then all the sacrifices mentioned in काठक will be one. This is simply absurd. So the name means nothing.

कृतकं चाभिधानम्॥२१४।१२॥

कृतक artificial; भिधानम् name.

12. And the name is artificial.

The author gives another reason; he says that names of the school were called after the Rishis who taught the Vedas.

एकत्वेनापि परम्॥२१४।१३॥

13. In unity also there is diversity.

The author says that the act is one and it matters little if the name or form be different in different recensions.

वियायां धर्मशास्त्रम्॥२१४।१४॥
14. In knowledge, there are laid down the duties.

The author replies the objection raised in sutra 8 number 3. He says that the different duties are with a view to acquire knowledge. The practice of reading according to the different recensions does not make असिद्धोत several.

15. The repetition is like असिद्धमस्थं.

The objector repeats the same objection as in II, 3, 29.

16. On the other hand, there is no tautology because the Vedic text mentions nothing special.

The author says that it is not a repetition if the same act is described in the different recensions in different ways; it does not make the homa several.

17. By reason of the non-proximity of the object.

The author says that the different objects are described at different places; this is not a repetition nor does this make an act different. Śābara gives an example of a tree of which flowers, buds and leaves are described at different places but this does not make the tree several, nor is there a repetition of the description.

18. And nor is it restricted to one only.

The author says that the असिद्धोत that is described in one recension is not restricted to the follower of that recension.
And the assertion is like the completion.

The author says that the वाजसने० जी complete the अहिष्ट्रय, by performing a certain act while the नैवायताः complete it by performing another act. Such a description of the completion of the sacrifice shows that it is one and not different.

In the unity also there are censure, incapacity and completion of sentences.

The author says that the sacrifice is one and its unity is not destroyed by reason of censure, incapacity and completion of sentences mentioned as reasons 5, 6 and 7 in sutra 8. Even in censure there is praise; incapacity shows that it is beyond human power and the completion occurs when one sacrifice is finished and another is commenced.

The objector says that one text prescribes a homa before sunrise and another after sunrise. In both cases there is a penance. So the sacrifices are different. See the 8th reason in sutra 8. It is an introductory sutra.

The author says that a command is for the penance at the commencement. It is performed in order to remove any possible or probable mistake that might occur in the performance of the sacrifice. It does not show that the sacrifices are different.
23. Completion, because of the commencement, should be inferred as known.

The author replies the objection; he says that an act once begun, should be considered to be presumed. What has a beginning has also an end.

लिङ्गविशिष्टं सर्वशेषवात् हि तत्र कर्मचेतना
तस्मात् हाद्रशाहस्याहार्यवपदेशः स्यात् || २ १४ || २४ ||

लिङ्ग secondary statement; अवशिष्ट dependent; सर्वशेषवात being subsidiary to all; हि because; तत्र there; कर्मचेतना command as to the act; तस्मात् therefore; हाद्रशाह of a sacrifice lasting for 12 days; आहार procedure; वपदेश: incongruity; स्यात is.

24. A subordinate sentence is dependent by reason of its being subsidiary; because there is no injunction as to any act, therefore there is no incongruity of procedure in हाद्रशाह।

See the reason no. 9 in Sūtra 8. The author says that you have shown the incongruity put there is no विधि; it is a लिङ्ग i.e. an inferred statement. It is a procedure in the हाद्रशाह sacrifice for one who has performed a Soma sacrifice and for one who has not performed it.

25. And the material being not enjoined the injunctions will be in confusion, by reason of its being pointed out, it is restricted; therefore it is a permanent description.

The author says that there are several texts about the distance in a पश्वेकादिश्चिनि sacrifice in which 11 horses are tied to the sacrificial posts; they are all apparently contradictory, but in reality they are not. Some of them are principal texts and others are subordinate texts. In this way the texts are to be reconciled.
26. By reason of prohibiting the enjoined, the redundancy is optional.

There is a song which is sung on the occasion of the prohibition of the enjoined; it is a complex mixture of the enjoined and the prohibited. The author says that on account of this injunction and prohibition the song is increased some times by two syllables and sometime by three syllables.

Saraswate vinpratipeshavadyate sthant ॥ ॥ ॥
Saraswate in a Saraswati sacrifice; vinpratipeshat by reason of prohibition; when; iti (to finish the quotation); sthant is.

27. In a Saraswati offering by reason of the prohibition the term 'when' occurs.

In a Saraswati cup of the soma juice, those who offer and those who offer are mentioned. A offering can be made by a person who has performed the soma sacrifice but for a offering such a condition is not necessary. The objector says "how can a offering be made on the same occasion?" In reply the author says that though a person who is entitled to offer can not make a offering, yet a person who can make a offering can make a offering.

Upahyre spritiyasv ॥ ॥ ॥
Upahyre in the Upahya soma juice cup; spritiyasv no counter exception.

28. In the Upahya Soma juice, there is no counter exception.

The objector says how do you explain the contradictory statements in connection with the Upahya Soma juice cup? Here the term spritiyasv is to be explained. First a rule is laid down called by which when (2) it is prohibited, it is called by; thirdly when the prohibition is set aside, it is called spritiyasv.

Gyanartho va puna: shruti: ॥ ॥ ॥
29. On the other hand the repetition is for describing the quality.

There are texts, "यवत्स्वयोगानिधिष्ठित: स्वरतः सामाध: स्वावतोदक्षिणा". Second 
विक्रम जस्ते यज्ञः ध्यत्मसामाधः: श्रवेतौपत्तिनः यदिना. In the preceding sutra 
the objector showed that there were contradictory texts without the प्रति 
प्रसव. The author says that this description is with a view to describe 
the quality; it has nothing to do with the प्रति प्रसव. It is a second des- 
cription.

II 2. 18. 30 II

30. And the same conviction is also conveyed.

The author says that all the recensions of the वेदa point that the act is 
one. One is a principal sentence and the other is subordinate. See in 
the वाच्य for illustration.

The different texts convey the same idea, and the acts do not thereby 
become several.

II 2. 18. 31 II

31. Or also, by reason of the connection with the orderly 
description, in one there should be a difference of injunction.

The objector says that these sacrifices are described in an order in one 
recension and in the same way they are so described in another. This 
shows that they are different.

II 2. 18. 32 II

विरोधिना व्यवसंयोगानिधिष्ठितं नदत्संयोगानिधिष्ठिनां 
सर्वलक्ष्यात्म: स्यात् II 2. 18. 32 II

विरोधिना with the contradictory; न on the other hand; असंयोगानिधिष्ठितां 
by reason of no connection; एक क्रमम् in one action; तत्संयोगानिधिष्ठितां by reason of the 
connection with it; विधेय of the injunctions; सर्वकाममप्रत्यय; conviction of
all actions as one; स्वात् is.

32. On the other hand by reason of no connection with the contradiction in one action, because the injunctions are connected with it, there is a conviction that all acts are one.

The author summarises his reply and says that there is a harmony in the different recensions and there is no contradiction in the unity of the act, and all the commands are connected with it; the different acts are connected with each other, so the statements in different recensions point to the same.

END OF PĀDA IV.
CHAPTER III.

PÂDA I.

Adhikarana I. Enunciation.

1. Now is therefore an enquirey about accessory.

The author says that he is going to enquire into the nature of शेष.

Adhikarana II. Dealing with the definition of शेष together with the cause of the nature of शेष.

2. The accessory is by reason of its being for the sake of others.

According to the author the definition of शेष is that which serves the purpose of another.

Adhikarana III. Sutras 3–6 the object referred to by शेष.

3. The substance, quality and purificatory acts are शेष according to बादरि.

The author gives the view of बादरि. According to him शेष denotes substance, quality and purificatory act.

4. According to जिम्मिनि actions are also included under it by reason of their being for a fruit.

The author says that according to him actions are also included in शेष in as much as they produce a fruit. They are therefore also subsidiary.

5. And fruit is by reason of its being for the object of a person.

The author says that from another point of view, even fruit is also,
subsidiary because it is the object of the human effort. In comparison with a person, the fruit is subsidiary. It is a correlative term.

6. And a person by reason of his being for an act.

The author says that a person also becomes subsidiary in comparison with the acts. When the acts are principal the agent is subsidiary.

The substance, quality and purificatory acts are always subsidiary; but the agent, the actions and fruit are sometimes subsidiary and sometimes principal according to the change of the point of view.

Adhikarana IV. Sutras 7–10 dealing with the determining nature of the consecration of things according to their purpose.

7. Their relationship is with the purpose.

Mr Kunte says that ‘their’ is used for the agent, acts and fruits and that the nature of the principal and accessories are to be determined by the relationship with the purpose. The Indian commentators including Śabara say that the sutra is connected with the śūta system of sacrifice. There are several acts as pounding of the rice, drinking of water and preparing the flour &c, mentioned in the śuṭva. Are these acts to be performed in all the sacrifices or in a particular sacrifice? But Śrīpat thinks that according to the author, these acts are to be performed when necessary.

8. All duties are sanctioned by reason of there being nothing special about the mention and there being nothing special about the context.
view all acts are to be considered sanctioned by the Veda and there is no distinction.

9. By removal of the purpose, there is no act.

The author gives a reply that all acts are performed with some purpose; if there were no purpose there is no act possible. If there are acts there will be a division of them into principal and accessory. So the distinction is not arbitrary.

Fal
tu sah chetraya shabdaryo'ndhavaahidhrayoge-

Syaatu II 3 1 1 10 II

Fal fruit; tu on the other hand; sah with; chetra with an act; shabdarya: the sense of the word; abhavaat on the principle of abhava; vidhyato in case of not existing; katu is.

10. On the other hand the fruit accompanies the action; in case of such non-connection, the sense of the word on the principle of abhava.

The author says that every act is accompanied by a fruit; when it is not so accompanied, there will be a presumption of such a fruit on the principle of abhava. It is a presumption that arises from certain fact, as for example Devadatta who is fat does not eat during the day. The presumption from Devadatta's fatness arises that he takes meals at night. The presumption that arises from negation is called abhava. It is one of the means of proofs. The author says that acts are invariably followed by the results; if there be no such result you can presume it on the principle of negation as the sense of the word requires it.

Adhikarana V. Dealing with the subject that the wooden sword &c. are to be adjusted according to the mention in the text.

Dvanyachopantyastraagataadarthmamv choyon II 3 1 1 1

Dravya material; and; stavartyayogataad by reason of its connection with original text; adhyay for that object; dravya alone; choyan is laid down.

11. And the material by reason of its mention in the original text, is laid down for that very object.

See for the texts in the saagr. There are 10 sacrificial utensils. In the
texts where they are mentioned their use is also given. So the author says that instruments such as wooden sword &c. are for the use which is mentioned in the text which lays down originally. This is called उत्पन्निष्काषणाः.

Adikaraṇa VI. Dealing with the subject that the adjective red &c. are not mixed up.

एकत्वयुक्तकमक्स्य श्रुतिसंयोगात् || ३१ १६ १२ ||

एकत्वयुक्तकमक्स् specified by one; एकस् of one; श्रुतिसंयोगा by reason of the connection with the text.

12. The purpose of the substance and its quality being one, there is a restriction by reason of the act being one.

“एकत्वयुक्तकमक्स्य अभ्यव विनगाय वातिनि” (३० ३० १६) He purchases with a year old cow of red colour and yellow eye. Here we have a noun one year old and its adjectives are ‘red’ and of ‘yellow eye’. The verb is ‘purchases’. The action is one; the qualities belong to the noun; they do not qualify the action of purchasing. So the meaning of the sentence is that he purchases soma with a year old cow who happens to be &c. The adjectives in this view are not conditions precedent to purchasing. This is called असलियमायाः.

Adikaraṇa VII. Sūtras 13—16 dealing with the washing of all the sacrificial cups.

एकत्वयुक्तकमक्स्य श्रुतिसंयोगात् || ३१ १६ १२ ||

एकत्वयुक्तकमक्स्य specified by one; एकस् of one; श्रुतिसंयोगा by reason of the connection with the text.

13. A singular number stands for one, by reason of the mention in the Vedic text.

The objector says that the text ‘एकत्वयुक्तकमक्स्य सम्मारी’ shows that घर्त is used in singular number and that it therefore means one cup.

सर्वेऽथ लक्ष्णन्यामूलविषेष्य नि हि लक्ष्णम् || ३१ १६ १४ ||

सर्वेऽथ of all; वा on the other hand; लक्ष्णन्यामूलविषेष्य by being general; अविशेष not specified; नि हि because; लक्ष्णम् general description.

14. On the other hand, it applies to all by reason of the general description, because the general description is not specific.
The author says that the singular applies to the object in general, so it means all the things of that class or description. It does not apply to the individual only.

15. On the other hand, in a command for another object, it is known as it is in the text.

The author says that from the text you can know whether the singular number is used for an individual or for a class. Where in the Veda, one thing is meant it applies to an individual but where the singular is for a class, it applies to all of the same class. In a sacrifice, several cups are used; so the singular number means all the cups of the same class. This is called anvikṣayā.

16. On the other hand by purification, there will be an irregularity in the qualities.

The objector says that if washing or purification means washing of all which are fit to be washed, in that case under the general expression, of vessel the spoon or goblet will be also included because it comes under the general expression.

17. On the other hand there is a system in the meaning by
reason of the connection with the text, because it depends for its authority on the word.

The author's meaning will be clear if the terms भाष्यभावना and शास्त्रभावना are explained. In secular matters, actions are done for some visible object. You are told to do because certain result will follow. This is called भाष्यभावना, but in Vedic matters you do a certain act because it is so enjoined by the Vedas; certain invisible effects are said to follow. You do so, because the Veda has commanded you to do so. This is शास्त्रभावना. You cannot escape the duty imposed upon you. So every word is to be fully scrutinized. When cups are ordered to be washed, you can not say cup may mean all the vessels such as spoons &c. So on account of the connection of the object with the sacred text it is restricted to that object only.

Adhikarana IX dealing with the subject that seventeen cubits mean the property of the animal sacrifice.

आनर्थक्यात्तदंगेपु || 3 1 9 1 9=||
आनर्थक्यात् by reason of meaninglessness ; तदंगेपु in its parts.
18. It is in the parts by reason of meaninglessness.

सप्तदशार्थिवार्षिकेशु यूषो भवति ||
"In a वाजपेय sacrifice there is a sacrificial pillar 17 cubits in length." In the वाजपेय there is no sacrificial post so the text is meaningless. The author says in the present sutra that in order to avoid the defect of meaninglessness, the text applies to the subordinate parts of वाजपेय where the sacrificial post is erected. It is a metonymy.

Adhikarana X Sūtras 19 and 20. dealing with the subject that walking forward ceremoniously on the sacrificial ground is a part of the प्रयाजः.

कर्तुगणेनतुर्क्मसमवायादानक्यभेदः स्यातूः || 3 1 9 1 6=||
कर्तुगणे in the quality of an agent ; तु on the other hand; कर्मसमवायात् by reason of no connection with the act; धानक्यभेदः split of a sentence; स्यात् is.

19. On the other hand in a quality of an agent, by reason of the action being not connected, there is a split of a sentence.

The text will explain the objector's position अभिकारकृतुहोत्सविषिष्ट्ये "He offers oblation by going forward for victory" (०० ० २१६२१६) In the text there are two actions; they are not connected with the quality of the agent. One is अभिकाम and the other is ज्वरोति. One has to per-form अभिकाम going
forward on the sacrificial ground and to offer oblations. So the objector says by virtue of two actions there is a fault of the split of the sentence.

साकांत्वक्ष्याक्ष्युद्दसमातं हि पूर्वेण। 3.112.9.

साकांत्वक्ष्याक्ष्युद्दसमातं हि पूर्वेण। 3.112.9.

साकांत्वक्ष्याक्ष्युद्दसमातं हि पूर्वेण। 3.112.9.

साकांत्वक्ष्याक्ष्युद्दसमातं हि पूर्वेण। 3.112.9.

साकांत्वक्ष्याक्ष्युद्दसमातं हि पूर्वेण। 3.112.9.

so the objector says by virtue of two actions there is a fault of the split of the sentence.

20. On the other hand, it is dependent one sentence, because it is incomplete with the preceding.

The author says that it is a complex sentence, because the first verb अतिकथा does not complete the sense. In a complex sentence as we have seen the subordinate sentence depends on the principal sentence. So there is not splitting up of a sentence.

Adhikarana XI. Dealing with the subject that the wearing of the sacred thread is a part of the general topic.

सन्तिस्थिते तु व्यवायाद्वाक्ष्यामेवः स्यात्म ॥ 3.112.9.॥

सन्तिस्थिते तु व्यवायाद्वाक्ष्यामेवः स्यात्म ॥ 3.112.9.॥

सन्तिस्थिते तु व्यवायाद्वाक्ष्यामेवः स्यात्म ॥ 3.112.9.॥

सन्तिस्थिते तु व्यवायाद्वाक्ष्यामेवः स्यात्म ॥ 3.112.9.॥

In doubtful cases by reason of intervention, there is a split of sentence.

In the तैत्तिरीय वाक्याय in the 7th & 8th अजुवाक, the sacrificial fuel in connection with श्रूपार्नासी sacrifices is mentioned. In the ninth अजुवाक the निनिर्देशसंवेद्वस are mentioned. In the 10th, the sacrifices for securing the accomplishment of some desires are mentioned. The मन्त्रs for throwing the sacrificial fuel into the sacred fire are.

हर्ष कामस्वेताताती रुप्यायां । हर्ष कामस्वेताताती ॥ (तैत 2.13.11) “This for accomplishing the desired object; so many are to be pronounced next; this for accomplishing the desired object, so many”

In the 11th अजुवाक the sacred thread is described. Now the question is whether the sacred thread is to be worn during the sacrifice or after the मन्त्रs have been recited. According to the view expressed in the preceding adhikarana, the sacred thread is to be worn after the recitation of the मन्त्रs but the author says that as there is intervention, so the principle of juxtaposition enunciated in the preceding adhikarana does not apply and the sacred thread is to be worn throughout the श्रूपार्नासीवाक्याय. There is therefore a split of sentence by reason of the intervention. They are there fore independent sentences.

Adhikarana XII. Dealing with the subject that the vessels made of वार्षय and वेक्कनां त्यो are the qualities of all sacrifices.
22. And the qualities being subservient to others, there is no relationship _inter se_ because of the equality.

That which serves the object of another is a quality or subordinate. 

The sacrificial vessels serve the purpose of the new and full moon sacrifices. They are both therefore subordinate parts of the principal act. The vessels can be therefore used in all the sacrifices.

Adhikarana XIII. Dealing with the subject that sitting with enclosed fist is a part of the whole sacrifice.
24. Close juxtaposition does not lay down.

25. And by reason of the completion of the sentences.

The author gives an additional reason and says that each sentence is complete in itself and therefore independent.

Adhikarana XV. Sutras 26-27 dealing with the subject that division of the sacrificial cake into four is a part of the entire offering to the god.

26. On the other hand, the subsidiary connected with the quality is known to be common, because amongst themselves there is no connection.
On the other hand there is a rule by reason of the connection with the meaning and by reason of the force of the text being connected with the meaning, the text laying down the quality is by way of figure of speech.

The author says that the nature of the sentences is to be determined by the sense they convey. The Vedic text points out the marks by which they can not be classified as principal and subordinate. The sūtra is divided into 4 parts. The first is the reply in the negative; the second is that the rule for determination depends upon the sense. The third is that the inferential sense of the text is connected with the original sense; that which serves the purpose, is known by the force of the text and fourthly that where the text lays down the quality, its meaning is to be determined by the force of the text. It should be introduced into the general text or with that part with which it is connected. In accordance with this exposition of the sūtra, the quartering of the cake is to be made when Agni alone happens to be the god worshipped. The text can not therefore be construed so as to have the quartering made when he happens to be in the company of any other god.

END OF PĀDA I.

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PĀDA II.

Adhikarpa I. Sūtras 1—2 Dealing with the application of the verses recited on the occasion of cutting of grass in the principal sacrifice.

अथाभिषिक्तसामथ्यानमन्त्रेण शेषभावः स्यातत्समात्
दुत्ततिसम्बन्धोऽर्थेन नित्यसंयोगात् ॥ ३१ २१ ॥

अथाभिषिक्तसामथ्यानम् by the power of the meaning of words; मन्त्रेण in the mantras; शेषभाव subordination; स्यात् is; तत्समा therefore; द्वृत्ततिसम्बन्ध relationship with the original, everlasting; अथाभिषिक्त by reason of the constant connection.
1. There being an inherent power of meaning in the words the mantras are subsidiary; therefore there is the relationship arising from the origin with the meaning by virtue of the everlasting connection.

According to the Mimamsa view every word has a meaning; there is a relationship between them arising with the origin and it is an everlasting relationship. In this view, the meaning in the word of the mantras is principal and the words or words are subsidiary. The action depends upon the meaning. The words denote the primary sense as वहि देव सदनंद्रभि. "O! grass I cut thee for the seat of the gods." वहि has two meanings. The primary meaning is kusa and secondary meaning is grass; the words as a rule are used in the primary sense; you should not try to stretch them in the secondary sense, if the primary sense is possible.

संस्कारकवादचाहोत्तेन स्यात् II 3.1.2.12

संस्कारकवाद् by reason of being purificatory; चाहोत्तेन with that which is not ordained; स्यात् is.

2. By reason of their being purificatory they are with that which is not ordained

अचाहोत्तेन is in the instrumental; but some read it in the locative and ये is used as negative. The author says that as far as possible, the mantras should be interpreted in the primary sense but if that is not possible by the context, you transfer it forward where it may be of sense. As for instance, how are the materials to be purified? it is described in a place where it has no bearing; you can upon the principles of अस्कर्वं and उस्कर्वं transfer this description where it is pertinent. This adhikaraṇā is called वहिन्यः.

Adhikaraṇa II. Astras 3-4 dealing with the application of the mantras describing ईंड to the गाहपत्य fire.

वचनात्त्वथायथमेन्द्री स्यात् II 3.1.2.3

वचनात् by reason of the text; द्व on the other hand; अवयायम् does not serve its purpose; रूपति the verses in honour of Indra; स्यात् is.

3. On the other hand, by reason of the text, the verses in honour of Indra do not serve their purpose.

रूपतयागाहपत्य सुसङ्गते “He worships the god गाहपत्य fire with the verses which are in honour of Indra.” There are two gods. The गाहपत्य
fire is worshipped, but the verses in honour of Indra are repeated. This is an incongruity. Which is principal? Worshipping of अग्नि is principal, the इंद्र verses being in the instrumental case are subordinate.

गुणार्थप्रभिधानम् स्यातमवन्धस्याशाश्रेष्ठतः
त्वात् ॥ ३ ॥ २ ॥ ४ ॥

गुणात् from the quality; अभिवां or also; अभिधान name; स्यात् is; संबंधश्च of the relationship; आषांश्रेष्ठतः by reason of its being not dependent on the Ṣastra or the textual injunction.

4. On the other hand the name is by the quality, because the relationship does not depend on the textual injunction.

The relationship is not determined by the Vedic injunction and therefore the name is by reason of the quality it expresses. Here we see that terms गाह्वस्य and इंद्री are not coordinate. As seen in the preceding sutra गाह्वस्य is principal and इंद्री is subordinate. Here Indra should not be taken in the primary sense but in the secondary sense i.e. victorious. This Adhikarana is an exception to the last अधिकरण and is known as गाह्वस्याय.

Adhikarana III. Sutras 5-9 dealing with the application of the mantras containing invitation, in invitation.

तथाह्वानमपेति चेत् ॥ ३ ॥ २ ॥ ५ ॥

तथा similarly; आह्वान सपि also invitation; इति चेत् if it be said.

5. Similarly it is be said that the invitation mantras are also.

The objector says that गाह्वस्याय will also apply to the आह्वान mantras. Here is the example; हिन्दूरी (सा दा ३१.२५४) इति विनिर्वलन आह्वात्। He thrice beats the mortar, and he invites. In the preceding अधिकरण we have seen that गाह्वस्य is principal and इंद्री is subordinate; in accordance with the same principle अवतत्व is principal, because by thrice beating the mortar he invites. Beating of the mortar is principal and invitation is subordinate.

नकालविधिचेतादित्ववात् ॥ ३ ॥ २ ॥ ६ ॥

न no; कालविधि: injunction about time; चेतादित्ववात् by reason of its being laid down.
6. So it is an injunction about time as it is laid down.

The author says that it only indicates time. But the invitation is principal. The beating of the mortar is laid down elsewhere; the text as to invitation is original and new. Beating thrice of the mortar is only with an object to show the occasion when invitation is to be made.

7. By reason of the absence of the quality.

The author supports his view by another reason; he says that there is no quality described in it. In the text "come with the oblation; thus beating the mortar thrice he invites." The first part does not describe the quality; so there is no relationship of a quality and the qualified.

8. By reason of the force of the text.

The author relies on the text; वाचाः हविष्क्रारच सेवतम् (२० श्रे १०१९) The tongue is the lady of the sacrifice who prepares oblation. The sacrificing priest calls the lady of the sacrifice and so the force of the text also shows that of the sentence which invites the lady is principal.

9. There will be confusion of injunction if the direction be considered (as applicable to pounding).

The author says that if the text be considered as direction for pounding of the rice then the texts in connection with it will be in confusion. अवहलुकः इत्तद्वहिति (२० सौ १०१९) अपालमण्डितानाः इत्तवहितिः "The giant is killed, so saying she pounds." "The devils are killed, so saying she pounds."

Adhikaraṇa IV. Dealing with the application of the mantras refering to the carrying of the fire from one place to anothor, in so carrying.

10. Similarly in rising up and dismissal,
The same principle which has been laid down in the preceding adhikaraṇa applies to the other acts of rising up and dismissal.

In the first text, two acts are mentioned viz. rising up and carrying fire; the first act namely rising up is the principal. “Rising up, he says, kindler of fire, carry fire.”

In the second also, breaking silence is principal. “You practise the rite, so saying he begins to speak or breaks silence.”

Adhikaraṇa V. Sūtras 11-14 dealing with the subject that the Sūktavāka is a part of the ceremony of offering of the grass into the fire.

The same principle which has been laid down in the preceding adhikaraṇa applies to the other acts of rising up and dismissal.

In the first text, two acts are mentioned viz. rising up and carrying fire; the first act namely rising up is the principal. “Rising up, he says, kindler of fire, carry fire.”

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Adhikaraṇa V. Sūtras 11-14 dealing with the subject that the Sūktavāka is a part of the ceremony of offering of the grass into the fire.

The author says that Sūktavāka is used in the instrumental case; it is a means to an end and Prājñā is an offering. So the Sūktavāka is a part of the Prājñāprāraṇya and it can not therefore be a Kaśṣṭhitaḥ as explained in the preceding Adhikaraṇa.
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that; देवतार्थः with the object of the god; क्षत्रियागात् by reason of its being connected with it.

13. It (सूक्तवाक) is with the object of describing the god, because it is connected with the sacrifice.

The author says that at the time of the offering, the gods are described and at the time of the grass offering the सूक्तवाक is recited; it is therefore done with the object of describing the gods.

14. If you say that it is final disposal, then like द्वियक्षुद्र it serves two purposes.

स्त्वर as explained above is a handful of grass brought from a jungle; it is spread over the altar and under the sacrificial vessels. Nothing in the sacrifice is thrown away. After the sacrifice is over, this grass instead of being thrown away is offered to the fire and finally disposed of. This act is called प्रतिपर्वः. The author says that if you argue that the प्रस्तर प्रहरण is only प्रतिपर्वः, then in that view it serves two purposes; one is that the प्रस्तर प्रहरण rite is performed and the other is that the प्रस्तर is finally disposed of. This kind of serving double purposes by one act is called प्रतितिःप्रहरणभागः.

Adhikarana VI. Otras 15-18 dealing with the application of the सूक्तवाक according to the meaning.

कृस्तनोपदेशादुभयात्र सर्वचनम् || 3.2.15 ||
कृस्तनोपदेशात् the whole being directed; भयात्र at both places; सर्वचनम् recitation of the whole.

15. Because it is laid down that the whole should be read, at both places, the whole should be read.

The objector says that it is laid down that the सूक्तवाक should be read on दृश्य (new) and पूर्णमास्य (full moon.) It should be read in its entirety.

वधायणं वा शेषभूतसंस्कारात् || 3.2.16 ||
वधायणं according to the rite or meaning; वा on the other hand; शेषभूत संस्कारात् by reason of the purificatory acts of the शेष.
16. On the other hand they should be read according to the suitability of the rite, because they are purificatory of the subordinate acts.

The author says that in a sacrifice, the recitation of मृक्तवाक्य is a subordinate act. The मृक्तवाक्य should not be recited blindly; it should be recited as much as it serves the purpose according to the meaning.

वचनार्थित चेत् ॥ २ ॥ १७ ॥

वचनार्थित by reason of the command; इति चेत इति if you say.

17. If you say that it is so enjoined by a command.

The objector says that the reading of the whole मृक्तवाक्य is laid down by the Vedic text.

प्रकरणाविभागात्मेऽप्रत्यु कृत्सनशब्दः ॥ १३ ॥ २ ॥ १८ ॥

प्रकरणाविभागात by reason of the indivisibility of the context; उमेद्बोल्ते both, प्रति to; कृत्सन शब्दः the word ‘entire’.

18. By reason of the indivisibility of the context the word ‘entire’ applies to both.

The author says that the मृक्तवाक्य is not one text but consists of several texts. The texts of the मृक्तवाक्य can not be divided; the whole is called मृक्तवाक्य. Only those मंत्रs are recited which serve the purpose; for convenience’ sake they are called मृक्तवाक्य.

Adhikaraṇa VII. Dealing with the subject that the portion (कोड) containing the याया and अनुवाक of the desire-accomplishing sacrifice are the constituent parts of the entire desire accomplishing sacrifice.

लिङ्गक्रमसमास्यानात्काम्ययुक्तं समास्यानम् ॥ १३ ॥ २ ॥ १६ ॥

लिङ्ग significant power; क्रम order; समास्यानात by the meaning according to the division; काम्ययुक्तं connected with the desire-accomplishing acts; समास्यानं description in the Veda.

19. The description in the Veda in connection with the desire accomplishing sacrifice is known from the force of the text, the order and the classification and meaning of the division.

The author says that याया and अनुवाक मंत्रs that are recited at the time of the offerings are given in तैत्तरीय संहिता at one place and the काम्य sacri-
office is described at another. How are we to connect them with each other? This you can determine with the aid of दिन, कृत्रिम & समाख्या. See chapter III. पाद २ ते मृत्र १५.

Adhikāraṇa VII. Sastras २१.२३ dealing with the application of the mantras of the model sacrifice in connection with the praise of the place of अग्निन्द्र priest.

अधिकारे च मन्त्रविधिरतदास्येषु शिष्यत्वात॥ ३२ ॥

अधिकारे in the general heading; च and; मन्त्र विधिः: the applicability of mantras; अद्वर्जिन्येऽ, not in the classification and meaning; शिष्यत्वात by reason of its being laid down.

20. And in the general description is the application of the mantras, there being nothing laid down in the classification and naming.

आदिकाराभावादिर नामिकः । पौर्णितसः । वै: समाख्या: हितादिनवः (१० वै ३३ १६ ६३) The objector says that there are also अहे, रूढिर and वै: पध्याय mantras in the Vedas; the सरकार does not help us in determining मन्त्र; it is by the दिन and कृत्रिम that we know to which diety the मन्त्र belongs.

तदास्येऽवा प्रकरणोपविभागः ॥ ३१ ॥

तद वर्ष: samākhyā; वा on the other hand; प्रकरणोपविभागः by the context and philosophical explanation.

21. On the other hand, सर्व या depends upon context and philosophical explanation.

The author says that a rational explanation of the application of the मन्त्रस of the वैदिक संहिता and their context can be given, if सर्व या be recognised.

अनान्यकः चोपदेशः: स्यादसम्बन्धाफलवतः न
हुस्मानं फलवतः ॥ २ ॥

अनान्यक: meaningless; च and; च च च: direction; स्याद is; अन्तर्विहाय by reason of no connection; फलवतः with one that produces fruit; न not; हि because; उस्मान praises; फलवत producing fruit.

22. And the direction is meaningless by reason of there being no connection with one that produces fruit; because the praise is
not producing fruit.

The author says that every act bears some fruit and the mantra is connected with some act. वर्तिलयम produces a fruit; but "if a mantra about अग्नि be recited, अग्नि's place is to be touched" this produces no effect.

The inference is that it is not an independent act. Hence the praise of the अग्नि's place is to be regulated by ज्ञेयतिलयम.

सर्वेषां चोपदित्त्वात् ॥ २ ॥ २३ ॥

सर्वेषा of all; च and; उपदित्त्वात by reason of being laid down.

23. And by reason of all being enjoined.

The author says that no मंत्र in the Veda is useless; the use of every मंत्र is pointed out.

Adhikamāra IX. Sūtras 24-25 dealing with the application of the मंत्र referring to the soma being drank before the soma cups are taken by means of the significant power of words.

लिङ्गसमासायानाभ्यं भक्षार्थतां नुवाकर्शं ॥ ३ ॥ २५ ॥

लिङ्गसमासायानाभ्यं by the लिङ्ग and समाज्य; भक्षार्थता drinking of the soma being the object; अनुवाकर्श of the अनुवाक.

24. The drinking of the soma is the object of the अनुवाक and can be inferred by means of लिङ्ग and समाज्य.

The objector says that the अनुवाक which is quoted from the दैवचरण संहिता is for the purpose of drinking soma and it can be inferred by means of लिङ्ग and समाज्य. The language and classification show that the whole of it is to be used at the time of drinking the soma.

तत्स्य रूपोपदेशाभ्यामपकर्षोद्धर्त्तय चेदित्त्वात् ॥ ३ ॥ २ ॥ २५ ॥

तत्स्य its; रूपोपदेशाभ्यम by means of the form and direction; अपकर्ष: transference; अवयङ्ग of the sense; चेदित्त्वात ब्र by reason of being laid down.

25. There will be transference of sense by means of its form and direction, by reason of its being laid down.

The author says that you are wrong; the whole will not apply in the case of drinking. You have to take the meaning into consideration and see where it applies. In this connection the principle of transference will
apply and that will be governed by the form of the अवश्यक and the direction in connection with it.

Adhikarana X. Dealing with the subject that the mantras commencing with मंद्रामिर्द्धिः and ending with स्वर्णमयी are one.

गुणाभिधानानमन्द्रामिर्द्धिः स्वातयोरेकार्थः संयोगात् || 3 1 2 1 26 ||

गुणाभिधानान् by reason of describing the quality; मंद्रामिर्द्धिः the mantra commencing with मंद्र; एकमंत्रः one mantra; स्वात्तिः तदार्थात् of those two; एकार्थः संयोगात् by reason of their being connected with one object.

26. The मंत्राः commencing with मंद्र by reason of describing the quality, constitute one मंत्र, because they both are connected with one object.

संप्राभिमूर्तिः बेचुर्यांशानांचार्यापुरणा सेमस्थलबलः || वसुमहाः प्रातिशास्त्रमधुयुतः || चिदुङ्कुल इद्यीतस्माधुयत उपहुत्यः स्वर्णमयी || तैर संदर्भः ||

"Producing joy, knowing a sacrifice, drinking soma juice, may my tongue be satisfied. I drink that soma juice which I am invited to drink by others as being sweet at the morning libation with which the number of eleven Rudras, the number of eight vasus, the number of 12 Adityas, metre gayatri which comprehends the intellect are connected with the morning libation in which the soma juice offered to Indra is drunk."

The two मंत्राः that are quoted from the तेतस्रीयसंहिता in the भाष्य are one because they both serve one purpose and one of them describes the quality, that is one is principal and the other is subordinate. It is an example of a complex sentence and the अवश्यक mentioned in the preceding अधिकरण is the example of a compound sentence.

Adhikarana. XI. Sūtras 27-28 dealing with the application of the इद्यीतस्माः mantras in all drinking ceremonies by means of उद्देश्य (substitution.)

लिङ्गविशेषनित्रेष्ठात्समानविधाननेत्रवन्द्राणाममन्त्रः त्वम् || 3 1 2 1 27 ||

लिङ्गविशेषनित्रेष्ठात् by reason of the direction from the special force of the text; समानविधानाने in the case where equal things are enjoined; अनेत्राणाः of the non-Indra gods; अवश्यकम् no mantra.
27. By reason of the direction from the special force of the
text, in things equally enjoined, the deities other than इंद्र are
without श्रवण.

इंद्रपीतस्यनरासपीतस्य विनोपीतस्यमुनित उपणहस्तस्यपधि:तस्याशास्यमिति।तै। संो

"I drink that soma juice which I am invited to drink by others as
being sweet which is drunk by Indra, which is drunk in नराश्चनि cups, and
which is drunk by the manes."

The objector says that the श्रवण commencing with 'इंद्रपीतस्य' quoted in
the श्रवण on सूत्र 24 is to be recited in honour of इंद्र; but if any other diety
is to be invoked, then no mantra is to be recited. The objector says that
it appears from the force of the text that it is intended for इंद्र only.

यथादेवतं वा तत्प्रकृतितः धि दर्शयति।

यथादेवतं according to the deity; वा on the other hand; तत्प्रकृतिको the
general property of being that which has an original sacrifice for its mo-
del; धि because; दर्शयति shows.

28. On the other hand, according to the gods; because the
model sacrifice shows it.

The author gives a reply. There are two kinds of sacrifices प्रकृति
and विकृति. The दर्श्यमास्यायाः are the model sacrifices of all petty
sacrifices and अनिविविव is the model sacrifice of all big sacrifices. In
the दर्श्यमास्यायाः only इंद्र is invoked; there are श्रवण for him; when
a modified sacrifice is performed, the deity is अनिविव but there are
no mantras separately for him. They are only the श्रवण of इंद्र. By the
principle of उष्ण you have to substitute अनि in place of इंद्र and repeat
those श्रवण.

Adhikāraṇa XI. Sūtras 29-31. Dealing with उष्णकः of Indra at the time of drinking of
the अम्बुवित soma juice.

पुनरःयुतां तथा सर्वंमार्गमुपलक्षणं दिशेषश्वातः।

पुन: again; अम्बुयुतां in the अम्बुवित soma juice cups; सर्वं of all;
उपलक्षण mention; दिशेषश्वात् by reason of the residue of two.

29. Again in अम्बुवित soma juice cups there is उपलक्षण of all
by reason of the residue of two.
There are several cups full of soma juice, the first is offered to इन्द्र and then without washing the cup, the second is offered to मैत्रावर्धन. When the offering is made to इन्द्र the मंत्र “इन्द्रपीतस्य” &c. is read; when मैत्रावर्धन is invoked, then on the principle of उह, “मैत्रावर्धनपीतस्य” should be read. The second offering of the juice is called अन्युभोति. There is in this cup a residue of two, therefore the term दिशार is used. The author says that in such a case of अन्युभोति all the deities are to be mentioned on the principle of उपाध्याय. When a subject is discussed, it necessarily produces some knowledge of other subjects whether connected with it locally or mentally; such knowledge is called उपाध्याय.

अन्यायात्म पूर्वस्यांशनुपलक्षणम् || 3.213.7 ||

अन्यायात by reason of setting aside; वा on the other hand; पूर्वस्म of the foregoing; अनुपाध्याय non-mention.

30. On the other hand by setting aside there is non-mention of the foregoing deity.

The objector says that when the second offering is made to another deity, the first deity is set aside and so there should not be a mention of the deity thus set aside.

ग्रहणाध्यापनयोऽस्यात् || 3.1.213.11

ग्रहणो by taking; अपनयो setting aside; आस्ति is.

31. On the other hand, there is setting aside by reason of taking the soma juice (remnant of Indra’s drink.)

There are two views; at the time when अन्युभोति drink is taken, either all the gods be invoked or Indra be omitted. The author accepts the former view.

32. On the other hand, in पालीवत cup like the preceding.

The objector says that the principle enunciated by you in the preceding adhikarana also applies to the पालीवत cup; that Indra &c. gods should all be mentioned when the cup is drunk after the remnant, as in the case of अन्युभोति cup.
33. On the other hand, by taking there is setting aside.

The author says that the principle enunciated in the preceding does not apply in the present case. On drinking the cup, the former god is set aside, In the प्रांत: त्ववन, इन्द्रवायु, मैत्रेयवरुण and अशिवन द the dualgods have the cups. The residual soma from the cups is put in a vessel called अदिवथायती and then it is transferred to भानवाैथाली. The soma juice taken from it is called पाठ्रीवत and the cup in which it is drunk is पाठ्रीवत cup.

Adhikaraṇa XIV. Sūtras 34-35 dealing with the non-mention of the name of त्वव when the remnant of पाठ्रीवत is taken.

34. On the other hand त्वव should be mentioned by reason of the drink.

अनान्त पद्दयन्तमु भूवुद्धेन त्ववा तेम्मिव (तै ० सं ११४२७१) "O! पतिविष अग्नि, drink soma with god त्वव."

The objector says that the text cited above from the तैतिरीयसंहिता shows that god agni is invited and is invoked to drink soma along with त्वव. From the association of ideas (उपस्थित) the name of त्वव is to be invoked. This is the gist of the opponent’s argument.

35. On the other hand, by reason of the inequality, it is not so.

The author says that there is no equality. The god अग्नि is invited and he is asked to drink soma in company with त्वव. There is no equality; the chief god is अग्नि; hence the name of त्वव is not to be mentioned. The principle of उपस्थित does not apply.

Adhikaraṇa XV. Dealing with non-mention of 30, at the time of drinking पाठ्रीवत soma.

36. And 30, by reason of being subservient to others

The author says that 33 gods are mentioned in connection with the drinking of पाठ्रीवत सेव; but this description is subordinate. The god अग्नि is
principally mentioned; the principal is to be mentioned but not the subordinate. The principle of उपक्षण does not apply.

 न्यायस्थानं सर्वं यथाविषयं नानास्थायं किमवच यथवः। पापस्वित्व विश्लेषणं ब्राह्मणं वेदान्तमुक्तः प्रत्ययं ॥ (१०० स० ३६१६)

"O! Agni come unto us with them in thy chariot or in several chariots, because thy horses are powerful bring three and thirty gods with their wives for food and be intoxicated."

Adhikarana XVI. Dealing with the non-mention of अनुवप्तका र दिमि at the time of drinking soma.

वषपकारः कर्तव्यं ॥ ३ । २ । ३७॥

37. And pronouncing of वषपकार is like an agent.

"समार्थाने वीरीयतु वषपकोरिति" (प० १० २) When drinking soma and saying "O! agni, come he pronounces वषप," When a hōta drinks soma, he recites a mantra. When अध्वुत् drinks soma he recites a मन्त्र; but they are not gods so वषप is not a god. When an offering is thrown into fire the priest pronounces वषप. It is called वषपकार. It is not to be mentioned in association with the invocation of the deities and the principle of उपक्षण does not apply.

Adhikarana XVII. Dealing with the subject of drinking of soma without a मन्त्र when god Indra is not connected.

ढौः प्रतिषेधस्तु सर्वगामित्वात् ॥ ३ । २ । ३८॥

38. On the other hand, prohibition of ढौ by reason of its going into all.

The author lays down another principle that every oblation has its मन्त्र but there are some in which no मन्त्र is recited; where god Indra is not invoked, the drinking is done without reciting any मन्त्र.

Adhikarana XVIII. स्त्रास ३९-४० dealing with the drinking of soma without a mantra when dual gods इंद्र and Agni are associated.

इन्द्राणि तु लिद्रभावात्स्याय। ॥ ३ । २ । ३६॥

39. In the cup of Indragni dual gods, by the inferential power of the text, there is a मन्त्र.

The objector says that when the soma cup is offered to इंद्रग्नि, the मन्त्र "पीतक" (See the mantras at p. 105) should be recited because हूः is one of the dual gods and so his मन्त्र will be recited by the principle of लिद्र.
40. On the other hand, one cup will be divided by reason of another diety.

The author says that the cup is offered to the individual god इत्राग्नि. He is invoked but there is no मंत्र for him. So no मंत्र will be recited when soma is drunk from इत्राग्नि cup. Otherwise one cup is to be divided into two which is improper. In exegetics, the derivative term is independently considered and its etymological sense is to be set aside. इत्राग्नि is entirely a different diety from इत्र and अत्र.

Adhikaraṇa XIX. Sūtra 41–43 dealing with the application of ‘गायत्रिहस’ mantras in offerings in which several छद्द are used.

41. And छद्द is like a diety.

The objector says that when छद्द is invoked, there is one metre; but where the soma is drunk with many metres, there will be no mantra.

42. On the other hand, in all, by reason of the absence of one metre.

The author says that as there is an absence of one metre, the mantra is to be recited. In every mantra there is a heading; the metre is mentioned, there are sometimes several metres mentioned; so you can not argue from the analogy of the preceding अधिकरण that no मंत्र is to be recited when there are several छद्द mentioned in connection with it.

The summary of the 11th अधिकरण. (Sūtras 27 and 28.)

43. On the other hand, the view of प्रतिवाच is that there
is only one mantra for all, by reason of the different occasions of soma drinking; because they all come under the general subject of squeezing and preparing soma.

The view of पुत्रायण is that there is one mantra for all. We have seen in Adhikaraṇa XvII, that there is no mantra recited where god invoked is not हृद. पुत्रायण says that everywhere, you are to recite the mantra, “हृदरोज्जव” quoted in the गायन on sūtra 24.

END OF PĀDA II.

PĀDA III.

Adhikaraṇa I. Sūtras 1–8 dealing with the subject that loudness &c. are the qualities of the Veda.

शुरुव्यासतः रिधिनारः स्यात् ॥ ३ ॥ २ ॥ १ ॥

सुत्रे: by reason of the text; जाताधिकार: class; स्यात् is.

1. By reason of the direct text, there is a class of the Vedas.

उपेक्षा भाषा व्यासे सामवा उपशुरुऽयुक्तः ॥ The objector says that “the क्रक verses should be read aloud and the soma verses should also be read aloud and yajus verses should be read low.” He says that if the rik verses are in Yajur Veda, they should be read low because this text applies to the class.

वेदो वा प्रायदश्शेनात् ॥ ३ ॥ २ ॥ १ ॥

2. On the other hand, the Veda by reason of seeing it often.

The author says that this description applies to the Veda but not to the class; whether the verses in the यजुर्वेद be from the कृष्णेद or not they should be read low. The reason is that there are many such verses from the कृष्णेद in the यजुर्वेद.

लिङ्गाच् ॥ ३ ॥ २ ॥ १ ॥

3. And also by reason of the force of the text.

The author quotes the Vedic text in support of his view.
"In the forenoon, the shining god comes in the heavens with the Śrī verses; in the midday he stays with the Yaju verses; he is glosified with the Sāma verses at sunset; with three Vedas, the complete sun goes back."

The author gives another reason in support of his view; he says that these qualities belong to the Veda but not to the subject matter. There is no doubt that there is no difference between the Sama Veda and the Rigveda as to the quality but the verses sung from the क्रामेष्ठ after the sacrifice are called साम and constitute सामवेदः. This quality attaches to the Veda and has nothing to do with the matter.

The term "व्रजिविवास्या" also shows that there are 3 Vedas.

"And on confusion, it should be according to the text" if it be said.

The objector says that there is व्याकरण i.e. the verses from the क्रामेष्ठ are found in the यजुर्वेद and this anomaly can be reconciled by acting according to the text i.e. reading them aloud.

Not so, by reason of inclusion in all.
The author says that there is no anomaly if you take the quality of lowness and loudness to belong to the entire Veda. The loudness is the quality of the Rig and Sama Vedas and lowness is the quality of the Yajurveda. There is therefore no anomaly.

8. By reason of the connection with the Vedic text, it is not violated by the context.

The Vedic text quoted in the commentary on sutra 1 will prevail over the context. वाक्य predominates over the context where the स्त्रेष्ठ वर्ण verses occur.

Adhikarana II. Dealing with the subject that in the अम्न्याधान, the Sama verses should be read low.

9. In the conflict between the principal and the subordinate, by reason of the latter being subservient to the former, the principal has connection with the Veda.

The अम्न्याधान is the ceremony connected with the यजुर्वेद and Sama verses are sung there. As the ceremony is the principal and chanting of the hymns, is a part of it, so the principal will govern chanting of the hymns. The Sama hymns will be therefore sung lowly when अम्न्याधान ceremony is performed.

Adhikarana III. Dealing with the subject that अम्न्याधान is a Yajurvedic act.

10. An act described in two Vedas is governed by one in which it is described at length.
When a sacrifice is described in two Vedas, the question arises "which is the principal description?" The answer is "that is the principal description which goes into details and describes it fully; while the other which has not entered into details is only subordinate." The यजुर्वेदः is described in the Yajurveda and Sāma Veda, but in the former it is described more fully; so the sacrifice will be governed by the यजुर्वेदः.

Adhikarama IV. Dealing with the applicability of context.

असंयुक्तं प्रकरणादितिकर्तनम्यतार्थितवात् ॥३॥

असंयुक्तं unconnected; प्रकरणां from the context; इत्तत्ततार्थितवात् by reason of its being for an action.

11. When there is no applicability of भूति, लिंग and वाक्य, the context (प्रकरण) will apply, because it shows how an action is to be done.

In this वृत्त, the exegetical principles are discussed. There are भूति, लिंग and वाक्य. The श्रुति is the direct sense of a term; it has been called वाक्यः; the metaphorical sense of a word is called लिंगः; it is called नामस्याङ्कः. In a sentence, we have to see the force of the verb which is an important part and to determine how the principal action is modified. It is called वाक्यः. It is technically called अभावण्यायः. When these three principles do not apply, you will have to fall upon context. It is the dependence of one part of a passage upon another as the outcome of the mental process called expectancy. It is inferior in force to the above principles mentioned.

Adhikarama V. Dealing with the applicability of क्रम (sequence).

क्रमच देशासामान्यायात् ॥३॥

12. And क्रम (sequence) is by the place being common.

The author examines the 5th principle which he calls क्रम or स्थानः; it is called sequence. The thoughts occur in a certain order; the action is also performed in an order. This order is described in chap. V It is first divided into two:

15
13. And समास्थ्या also, being subservient.

समास्थ्या is the last principle and weakest of all. It depends upon the principal statement in a passage. The अचार्यas have made artificial division and classification in the Veda; this is called समास्थ्या. It is also divided into two.

14. In the common applicability of श्रुति, लिङ्ग, वाक्य, प्रकरण, स्थान and समास्थ्या, the weakness of the latter is by reason of the distance of the sense.
When there are more than one principle applicable to the interpretation of a text, the one which is prior in the above order will apply.

Adhikaraṇa VIII. Sūtras 15-16 dealing with the subject that the 12 'upasada' are the parts of 

अधीरीनो वा प्रकरणांहौः || ३ १ २ १ १५ ॥

15. On the other hand, अधीरीन is subordinate by reason of the context.

अधीरीन is a sacrifice which extends for a period more than one day. It lasts from the 2nd night to the 11th night, द्वादशसात्त्वर्षोपसादः स्युविद्रोहशीरोधयप्रस्तय प्रिजेन तिथि गुप्त सात्त्वर्षोपसादमहारीतरः कालस सतिरेष्याय (तैः सैः ६।२०१५) ॥

"There are to be 12 upasadas (oblations) of a Jyotistoma sacrifice; of an अधीरीन sacrifice there are to be three; it is to be done in an inverted order. Of a उपसद्योग there are to be three oblations and twelve of अधीरीन sacrifice for valour."

Here सात्त्वर्ष means ज्योतिषोग. The objector says that अधीरीन from the context appears to be a part of ज्योतिषोग.

असंयोगः तु मुरुव्यत्व तस्मादपकृष्यं || ३।३।१६ ॥

16. On the other hand, being not connected with the principal, therefore there is a backward transference.

The author says that there is nothing in the Vedic passage quoted that उपसद्योग is principal and अधीरीन is subordinate. The 12 upasadas are connected with the principal and are therefore to be transferred to their principal अधीरीन.

Adhikaṇa IX. Sūtras 17-19 dealing with the subject that in कुडाय and c the verses called प्रतिपद्य are to be transferred forward.

हितवहितव्युक्तं वा च चरितनात्सय || ३ १ २ १७ ॥

17. On the other hand, connected with two or more by reason of its being ordained.

There are प्रतिपद्य मंत्र which are chanted in the beginning; in some of them two gods are mentioned and in others more. Are they to be done by two sacrificers or more according to the number of the deities? The कुडायम् and द्विराब are the sacrifices in which several sacrificers join.
There are two Rik verses quoted in the भर्ती the bearing of which is there shown.

1. सुवस्वितः स्वप्नलीयोऽस्मोऽस्म मोहदस्यां । इत्यथान्त: प्रभुःतिवत्यः । (कृ त ५० ५१६१२)
2. एतेवतुमार्गार्थिकः परिष्ठामार्धिकः । विश्वास्यनि स्थितां । (कृ ५४१४)

1. O! Soma thou and Indra, you both are lords of heaven, protectors of cows and masters; extend our sacrifice.

2. These quick somas all auspicious with reference to wealth are pure, and have been strained by the priests through a piece of cloth.

The first is to be chanted when two यज्ञाणां perform the sacrifice and the second when more than two. So the verses are to be transferred to कुलायणः. This is the siddhānta view of the author.

पक्षेणार्थक्तस्याति चेत ॥ २ । ३ । ७ ॥

पक्षेण with the help, support; अर्थक्तस्य of the sacrificer; वित्वेव if it be said.

18. If it be said that with the help of the sacrificer.

The objector says that the मन्त्रस occur in ज्योतिष्ठम sacrifice and you transfer them from there to कुलायणः. It is not proper. A sacrificer who is single in the ज्योतिष्ठम can take help from others in a sacrifice; so the necessity of transferring the mantras from ज्योतिष्ठम to कुलायणः is avoided.

नक्तनेकक्ष्योगात ॥ २ । ३ । १६ ॥

न not; जस्ते: of the model sacrifice; एकसम्भवात by reason of the mention of one.

19. Not so; because one sacrificer is mentioned in connection with the model sacrifice.

The author says that ज्योतिष्ठम which is the model sacrifice has only one यज्ञाणां; he can not take any help. So those two mantras of the Rigveda which are chanted in the beginning called प्रतिपद are to be transferred to the कुलायणः where there are two sacrificers.

Adhikāraṇa X, ओत्रस १९-२३ dealing with the subject that the tail of a sacrificial animal is not to be transferred.

जाग्नी चेक्कदेशत्वात ॥ २ । ३ । २० ॥

2. And the tail of an animal by reason of a part,
The objector says that there is a text, साधन्याः पद्वतः संग्रामिति || "He offers the oblations called the पद्रीसंयाज with the tail of an animal." This occurs in connection with the context of द्रश्यमातस्त्याग, but the tail of the animal is of no use there. It should, therefore, in accordance with the principle laid down in the preceding adhikarana, be transferred to the animal sacrifice.

चादन्य वासूर्वैस्वातः || ३ १ ३ ॥ २१ ||

21. On the other hand, it is a command by reason of its being an extraordinary and invisible result.

The author says that the tail of the animal is connected with the पद्री संयाज. The पद्रीसंयाज is therefore principal and the tail of the animal is subordinate. The पद्रीसंयाज is useless without द्रश्यमातस्त्याग. So there can not be a transference of it to the animal sacrifice as stated by the objector.

एकेदेश इति चेतः || ३ १ ३ ॥ २२ ||

22. If you say that a part (stands for the whole).

The objector says that the tail stands for the animal; it means the animal should be killed. So it is a case of transference to the animal sacrifice where the text is of use.

न प्रकर्तृतेऽशास्त्रनिष्प्तेः || ३ १ ३ ॥ २३ ||

न not so; प्रकृते: from the model sacrifice; अशास्त्रनिष्प्ते: by reason of not getting the command.

23. Not so; by reason of not getting the command from the model sacrifice.

The author says that there is only a tail mentioned; we do not find that the whole animal is meant. There is nothing to warrant this in the model sacrifice. In the द्रश्यमातस्त्याग no animal is sacrificed; further you can have the tail of the animal and make an offering of it. It is therefore not necessary that you should sacrifice an entire animal.

Adhikāraṇa XI. Sutras 24-31 dealing with the subject that fastening is used in a model sacrifice.

सन्तदनं प्रकृतोऽत्म्रणवदन्तनथलोपास्यात् || ३ १ ३ ॥ २६ ||

सन्तदनं fastening; प्रकृती in a model sacrifice; क्रययक्षव like the purchase;
by reason of no loss of anything essential; र्याः रस.

24. In the model sacrifice, the fastening is like the purchase of soma (optional) because there is no omission of anything essential.

The objector says that in a ज्ञेतियोग्य sacrifice the purchase of soma is optional, so the fastening is also optional. Under the circumstances the text ("अत्तुणे . . . . . . . . . . , स्तूणे सेतुः चृत्र" (१० िं ६ ६ ८113). "In the soma sacrifice called दंस्क्मात्र a fastening is to be made for securing steadiness.") is not to be transferred to the sacrifice called दीवनेाँ

25. On the other hand, there is transference forward by virtue of a particular reference.

The reply to the objection is that there is no fastening in the ज्ञेतियोग्य sacrifice; so the text quoted is useless but as there is a special reference to दीवनेाँ sacrifice, the text is to be transferred forward in connection with दीवनेाँ sacrifice.

26. On the other hand, from the agent, there is a special reference because he being the cause of it.

The objector says that you are wrong to take the term दीवनेाँ to mean the sacrifice of that name; it means one who has performed soma sacrifice for a long time. It is व ति हितनगत. So there is no transference forward.

27. On the other hand, from the sacrifice by reason of the force of the अर्थवाद.

The reply to the objection is that चतुः describes the sacrifice; it can not be a quality of the sacrificer. So the sacrifice is meant by the अर्थवाद and therefore the दीवनेाँ can only be the name of a sacrifice and can
not be a quality of the sacrificer. If your interpretation be accepted, it will be an absurdity.

And soma sacrifices like an agent, by reason of the word 'धारणा' having no particular sense.

The objector says that there are seven सृष्टिः sacrifices called संस्थामां. अविनाश्य, अव्यवस्थानम्, उद्धव, गोष्ठी, राजपेय, अविनास्त्र, भावनयां. If the transference of the text is made to any of these संस्थाय, the word steadiness as used in the text will be meaningless just as you say in the case of the sacrificer.

On the other hand, in उद्धव &c., by reason of the presence of the object.

The reply is that in उद्धव &c. the seven संस्थाय enumerated above, there is सौम् present already. There is, therefore, no necessity of transference of the text there.

by reason of there being no distinction; स्वतः praise; स्वर्ग useless; इत्येव if it be said.

"By reason of there being nothing particular, the praise is useless"; if it be said.

The objector says that the praise of the Soma becomes useless. The text which contains the अथवाद is meaningless.

It is by reason of its being not permanent.

The author says that the text 'दिशायते निर्माति च सो भीमायते हेम' measures ten handfuls) thereby limiting the supply, is not permanent. The text quoted in the beginning (ि० २४) is therefore not to be transferred but to remain in ज्ञेयतिशील.

There are two stone slabs in a ज्ञेयतिशील sacrifice to serve as the receptacle upon which the सौम is to be pounded. The joining of these two
stone slabs is called सङ्ग्रहयुक्त.

Adhikarana XII. Sutras 32-33 dealing with the subject that the prohibition of प्रवर्य applies to the first performance.

सङ्ग्रहयुक्त क्रत्वो प्रकरणात्स्यात् ॥ ३ ॥ ॥

सङ्ग्रहयुक्त connected with the numerals; क्रत्वो: of the sacrifice; प्रकरणात्स्यात् by reason of the context; स्यात् is.

32. The connection of the numerals is with the sacrifice by reason of the context.

नामनवस्ये प्रवर्यायात् कः ते तत्तथस्या प्रवर्यायात् । पुष्पवाच प्रथमेवतः सङ्ग्रहात्स्यात् ।
एतेन निर्देश अर्थावैधेयेऽत् ॥ “In the first sacrifice the प्रवर्य ceremony is to be performed, in the second and third sacrifices, it is to be performed. O यज्ञस्थल sacrifice is the first of all the sacrifices. He does not perform the यज्ञस्थल sacrifice but some other.” The प्रवर्य ceremony is as follows:—Soma twigs brought in and received as guests and a bow is made to heaven and earth. Then commences the प्रवर्य ceremony. The cows are brought out with their calves. An ewe is brought with her young one; they are milked. Altars of mud are built; a vessel called महावान is prepared, its form being prescribed; the milk ready is poured into it. It is heated. Then its oblations are offered into the शाहस्त्र fire of the first Vedi as distinguished from the उत्तरवेदी. The objector says that this प्रवर्य ceremony ought not to be performed at all in a यज्ञस्थल; because the ‘first’ qualifies the sacrifice in the above text.

नैमितिकं वा कर्त्तेःसंयोगाः खःिन्द्रस्य तन्मितित्वात् ॥ ३ ॥ ॥

नैमितिक occasional; कर्त्तेःसंयोगाः by reason of the connection with the agent; खःिन्द्रस्य of the inferential sense; तन्मितित्वात् by reason of its being for it.

33. On the other hand, it is occasional by reason of the connection with the agent, because the inferential sense is for it.

The author says that the numeral is connected with the agent and the whole text points to it. The meaning therefore is that the प्रवर्य is not to be performed when the यज्ञस्थल is performed for the first time.
Adhikarana XIII. Dealing with the application of the flour offering to पुष्पाः in a modified sacrifice.

पौष्पाः पेन्नाः विकल्पोऽवतीयेताचोदनाद्यकृतोऽ ॥ ३ । ३ । ३४ ॥

34. The offering of flour to पुष्पा is known in a modified sacrifice, because there is no such direction in the model sacrifice.

तस्मात् पुष्पाः प्रविष्टामागां अस्तित्वादितः ॥ (१० सं २५ १६ ० ९) The god पुष्पा is without teeth, so flour offering is made to him. Though the offering to पुष्पा is mentioned in दुर्गुणोऽस्यवागम, yet as it is not offered to पुष्पा there, its application in the modified sacrifice i.e. चातुर्मात्य necessarily follows.

There are two kinds of sacrifices called model and the modified sacrifices. Of all the इद्य, the दुर्गुणोऽस्यवागम are the model and of the soma sacrifices, the अग्निघोष is the model.

Adhikarana XIV. Sutras 35-38 dealing with the subject that the flour offering to पुष्पा is connected with the boiled rice.

तत्स्वर्थेऽमविरोषात् ॥ ३ । ३ । ३४ ॥

35. That is in all purposes, by reason of there being nothing particular.

The objector says that the flour offering to पुष्पा is in all oblations as for instance, in animal sacrifices, in rice offerings and पुरोहित or cake offerings; so there is nothing special about it.

चरोवास्थोऽवत् पुरोहितथविप्रतिपद्धात्यपशोऽनमानात् ॥ ३ । ३ । ३६ ॥

36. On the other hand, it is ordained in चर offering and in पुरोहित offering; it is indispensable and by reason of no use, it is not to be used in animal sacrifice.

The author says that the flour can be mixed with the boiled rice and it is there proper; and पुरोहित is made from the flour so it is indispensable there. But flour can never be mixed with flesh; they are both incongruous.
37. "In चर also" if it be said.

The objector says that just as flour can not be mixed with flesh, similarly it can not be mixed with rice.

38. Not so, by reason of its being a synonym for boiled-rice.

The objector says that the term चर is synonymous with boiled rice. The flour of rice can be boiled. It can therefore be mixed with flour.

Akhikaraṇa XV. Sūtras 39 to 46 dealing with the subject that the flour offering to पूष्ण is made, when there is only one god.

39. In one by reason of the connection of one.

Now the question is whether the boiled flour offering is to be made to पूष्ण alone or it is to be made even when he happens to be joint with other deity. The reply of the author is that it is to be made when he is alone as the following shows:—

"पूष्णयोगभ्रमणम् स्थानादक्षिणी" (२०७ व २१८-१९) "Boiled rice is the offering for the dual gods—Indra-sun (dual gods)."

40. And by reason of incongruity.

The author gives an additional reason in support of his argument. The portion to be offered to पूष्ण is flour, and to the other deity it will not be flour. So this mixture is incongruous.

41. Not so, it applies to dual gods because the gods are the cause.

The objector says that even in the case of the dual gods, the flour offering can be made.
42. And there is also the figurative sense of the text.

The objector gives a reason; \textit{सौमालोण चहं निर्ण्येन्नेमिष्ट; पशुकाम:} II "One who is desirous of cattle should make an offering of half paste to Soma puṣa twin gods."

\textit{वचनात्सर्वपेशं ते प्रति शास्त्रवादाध्योभावाहि-}
\textit{चरावपेशं भवति} II 3 3 43

\textit{वचनात्} by reason of the text; \textit{सर्वपेशं} the whole flour; \textit{ते प्रति} to him; \textit{शास्त्रवादाध्योभावाहि-} by reason of its being under a rule; \textit{चरावपेशं भवति} is.

43. To the god \textit{पुषा} the entire offering is of flour by reason of a text, for there is a rule of the Śāstra; there being no purpose served in the dual offerings, there is no flour.

The author's reply is that when there is an offering to a single deity, the entire offering consists of flour; but when the offering is double, the flour offering can not be made: it is useless.

\textit{एकमिन्वाश्चर्येद्याधिन्द्रस्त्राग्निवद्भयोंने स्यादचो-}
\textit{दित्तवात्} II 3 3 44

44. On the other hand in one by reason of its being the quality of the sacrifice like \textit{इंद्रान्नी}; to dual deities there is no such offering because it is not so ordained

The author now clears the whole thing; he says that when \textit{पुषा} alone is the god, the offering consists of flour because it is the quality of the sacrifice; but when the offering is to be made to dual gods it does not consist of flour because it is nowhere so ordained. The author gives an example of the dual gods \textit{इंद्रान्नी}.

\textit{हेतुमध्यमदस्तत्तत्वम्} II 3 3 45

45. The toothlessness is only reason.

See the text quoted in the commentary on \textit{sutra} 34. The author says that toothlessness is an \textit{अर्थवाद} and gives a reason why the offering of \textit{पुषा} consists of flour only.
वचनं परम ॥ ३ । ३ । ४६ ॥

46. Further there is a text.

See the text quoted in the commentary on सूत्र ४२. It is not a quality of the god but the quality of the action. निवर्तित is therefore connected with the verb. If it be not so interpreted and if it be considered to be a quality of the god then there will be a split of a sentence which should be avoided under all circumstances by a सीमान्तक.

END OF PADA III.

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PADA IV.

Adhikaraṇa I. Sūtras 1—9 dealing with the subject that निविर्ति is अर्थवाद।

निवीतामिति मनुष्यधर्मः शाब्दस्य तत्रप्रथानन्तवात्

॥ ३ । ४ । १ ॥

1. ‘Nivita’ is the duty of man; because of its being principal of the word (veda).

There is a text; निवर्तित मनुष्याणां प्राचीनार्थीर्त पितृशास्त्राप्रवृत्ती देवानां सूत्रवत्ते देव लक्षणेव तत्रहि॥ (२० स० २९॥१॥१॥) „Nivita is of men; prāchīnāvrita is of the manes; upavita of the gods. He who puts on upavita, accepts the symbol of gods.”

The objector says that this text is मनुष्यधर्मः i.e., lays down the duty of a man because the Veda is mainly concerned with it. Man is principal and निवर्ति subordinate.

अपदेशो वार्ष्णस्य विध्यमाननन्तवात्

॥ ३ । ४ । २ ॥

अपदेश: common practice; वा on the other hand; अर्थस्यविध्यमानन्तवाः by reason of the presence of the purpose.

2. On the other hand it is a common practice by reason of the object being present.

The objection to the objector is that the wearing of the sacred thread is a common practice and what is a common practice is customary. So a text about it cannot be a निवित or original statement but it is only a restatement or reproduction.
विधिस्वपर्वव्यवस्थपात || 3 । 4 । 3 ||

3. It is a command (विधि) by reason its being (अभूष) new.

The objector again comes forward and says that the text is a विधि because it lays down a new thing for guidance. It is not an explanatory statement as you say.

स प्रयात्कमद्वमः स्यात || 3 । 4 । 4 ||

4. It is a quality of the action by reason of the context.

There is another objector who says that the text is only a quality of action. In a context where it occurs it shows that it is to be worn in a particular way at the time of the performance of a sacrifice. It is there subordinate and the action is principal.

वाक्योपेश्ववात || 3 । 4 । 5 ||

5. By reason of the completion of a sentence.

The second objector gives his reason and says that the text is in अभूषव्यवस्थ and is connected with the new and full moon sacrifices and what pertains to अभूष is subordinate. So by the principal of भूषण, it is a quality of an action.

तत्त्वरणे यत्तेल्वङ्गतमविद्वित्वतिष्ठात || 3 । 4 । 6 ||

तद्द इ.e. अभूष विधि, यद्व बecause; तत्संयुक्तम the connection of the अभूष विधि with context; अविद्वित्वतिष्ठात by reason of there being no prohibition.

6. On accepting the context, there is अभूष विधि because its connection with the context is not inconsistent or prohibited.

The 1st objector comes forward in reply and says that there is nothing wrong. If you accept the principle of context, even then there is nothing inconsistent in accepting the text to be an अभूषविधि.

तत्त्वधाने वा तुल्यवतःसंस्कृतव्यानाः दितरस्य तदर्थ-व्यात || 3 । 4 । 7 ||

तत्त्वधाने on that being principal; वा on the other hand; तुल्यवतः संस्कृतव्यानान्त by reason of the equal description; इतरस्य of the other; तदर्थवृत्तात by reason of its being for it.
7. On the other hand, if the मन्त्रम्वर्ण is principal by reason of equal description of all three, the other is for it.

In the text quoted in the beginning of this अविद्येश that निवीत is for men etc., different modes of wearing the sacred thread are given. When you have to perform the आविष्कार ceremony, you have to put the sacred thread in the निवीत way that is to say, to place it on the right shoulder; and if you have to perform the विद्वेष then you have to put it on in a प्राचीनवीत fashion like a garland; when you have to make an offering to the gods you have to wear it on the left shoulder. The objector says that if you accept that it is निवीत fashion which is man’s duty, then other modes are equally good. You can not say that the sacred thread should be in a निवीत fashion always. The particular mode of wearing is prescribed for a particular occasion.

अर्थवादो वा प्रकरणात || ३।४।१५ ||

8. It is अर्थवाद by reason of the context.

The author after discussing the पूर्ववेश view of so many different objectors, lays down his own view. He says that it is अर्थवाद by reason of the context.

विधिच चेकवाक्यत्वात || ३।४।७ ||

9. By reason of being in harmony with the विधि.

The author gives a reason in support of his view and says that it is supplementary to the विधि. The विधि is उपचार्यते देवलक्ष्मीये तद्भवते व. He makes it indeed a sign of gods, when the sacred thread in the उपवीत fashion, is worn. This is important and principal and the other two modes of wearing the sacred thread are subordinate and are therefore occasional.

Adhikaraṇa II. Dealing with the अर्थवाद nature of the division of direction.

दिविभागस्य तद्भस्मौन्यांस्यार्थेऽहुत्वात ||३।४।१७ ||

10. And the division of the direction is like it by reason of the relationship being for a purpose.

The author says that as we have discussed the pros and cons in the preceding adhikarana about the sacred thread, similarly the arguments mutatis mutandis apply in the case of the division of direction.
The text is as follows:

"He prepares the ancient place; the gods and men divided the directions, the gods took the east, the manes the south, the man the west and the Rudras the north."

Similarly प्राचीनवर्ष करोति is a विधि and the rest is अर्थवादः

Adhikarana III. Dealing with the अर्थवादः nature of "पहिपिदित औषधि"

11. And similarly are पहिपिदित-पूर्ण-घृतविदग्ध verses.

The author says that there are 4 texts which are also governed by the same principle laid down in the preceding अविष्करणः.

1. पहिपिदित नहेवाना यद्यपि तन्मुद्धारायायत समूलं तरिफ़लां इ || १ || (तैं सं १६१७)।

यथाविद्यः समैक्रूः तो योश्चतः सरीरोप्यम् श्रद्धः सस्वेषः । २ || (तैं ५५ २१६१७)।

यथायौ तन्मुद्धारा उपयोगी देवानां शर्यः विप्रकां । ३ || (तैं सं १६१७)।

वृत्त देवानां महत् विप्रकां निधकं मन्त्रयां || ४ || (तैं सं ६१६१७)।

1. That which is divided at joints is of the gods, that which is of the end is of men, that which is of the root is of manes.

2. The burnt up पुदाशक cake is of निधकं; the unbaked cake is of श्रद्धः and the baked one is of dual gods.

3. That which is complete is of men; the upper half is of gods, the lower half is of manes.

4. Clarified butter is of gods, curd is of manes and whey is of men.

These are all अर्थवादः and are in harmony with the विधि given below:

1. यथा प्रतिमुनानि । 2. उपरि विप्रकां । 3. नवानीतेनयंक्रे । (तैं सं ६१६१७)। 4. तस्मात्विप्रियतात्शतक्रूः । (तैं सं २१६१७)।

(1) He cuts at joints. (2) He takes it above the aperture. (3) He anoints it with butter. (4) It is to be baked by one who does not burn it.

Adhikarana IV. Sūtras 12 and 13 dealing with the subject that prohibition against tilling is a quality of a sacrifice. (कनुपथः)।
12. Connected with a sacrifice, it is not a duty; being con-

nected with moral rectitude it is a permanent rule of practice.

The objector bases the argument on the text नासुतवच्छेत्. (१० सं. २ वाचारि) "Do not tell lies" The question is, whether the text lays down the duty of a man or it is a duty to be performed in connection with the performance of a sacrifice. The passage occurs in दश्रूण्यमास context. The rule as not to tell lies is a conduct of life, which one has to lead. The view of the objector is that it is पुरस्य and is to be practised for ever in one's life. The योग्य अथ prevails over the context.

विविधिवर्य संयोगगन्तरतः II ३ ६ १ ३ II

13. On the other hand it is विविध by reason of the connection with another.

We have seen the view of the objector that not to tell lies is a moral precept and belongs to man's conduct in life. When this precept is applied to दश्रूण्यमास or उपनयन, it is a perpetual अनुवाद but not अविविध. The author says in reply that not telling lies is to be looked upon from a different point of view in connection with दश्रूण्यमासवाण. In that view it is a विविध.

Adhikaraṇa V. Sūtras १४-१६ dealing with the subject that yawning is connected with the context.

अहोऽवतपुरुषस्तद्यातः II ३ ६ १ ४ II

14. Like अहोऽव it is a duty of man, being subordinate to it.

The objector says that there is a text तत्साधिनर्व्य मानोऽव या नमी दक्षकु इति प्राणायाणविवात्मात्मवाणे II (१० सं. २ वाचारि) "Therefore he may yawning violently recite (Mantras). He holds in his soul, the two airs प्राण्य and अपान that is mental abilities and knowledge."

This text about yawning relates to the moral conduct of man and should not belong to any particular context. He gives an illustration of अहोऽव. There are 3 kinds of soma libations प्रकाश, अहोऽव and सत्र. प्रकाश lasts for a day only, अहोऽव lasts for 12 nights while सत्र lasts for months and years. In अहोऽव there are 12 upāsads which are described somewhere else; so
they are transferred from their context to the अहिन्न. The text about yawning should be therefore transferred from its context and applied to general moral conduct of man.

15. On the other hand by reason of the particular context being connected with it, it is a purificatory rite like a material.

The author gives a reply to the objector's objection. What he says is that the text about yawning occurs in a particular context and therefore belongs to that rite; it may also belong to a particular action in life. For example you take barley; it is used in a sacrifice and also in common life. So the text relates to the practice in the sacrifice.

16. There is a transference by reason of the special mention.

You talk of the transference of 12 वर्षयोग to अहिन्न but there is a special text about it तिच एव संस्कारप्रकटे द्वादशा हि न निरूपम्। तैं सेतु ५, १, ३। "There are 3 upsads of सात्खं and 12 of अहिन्न".

Adhikarana VI. Dealing with the subject that threats &c. pertain to man's duty.

17. And in the passage श्रुत्यो च सर्बपरित्वादलात् by reason of the application to all.

See the text quoted from तैतत्त्रिक संहिताय in the भाष्य with some variations (१० सेतु २।१६।११।११।) See at P. 2047 of the Anandasastra edition. It means, the gods said to श्रुत्योः "तेषु वनोऽयोबङ्कशायायावगुणं तद्वर्तिते यात्यत्वं योगिन्ति सहस्रं यो यात्यत्वं योगिन्ति करवति यात्वं: प्रस्तथं पाश्च्छं संगुणात् तावतं सवस्त्तानां पीतस्वरूपं न प्रजानी-वाहिदिति। तस्मात् योवायायायावर्गेन हयाद्र न ऋतिः कुर्यात्। "They said, he who assaults a Brāhmaṇ, should be punished with hundred panis, he who beats him should be punished with thousand panis; he who sheds his blood, shall not be permitted to enter the region of the Pitris for so many years as there are particles of dust saturated with his blood. A Brāhmaṇ therefore should not be assaulted, beaten or besmeared with blood." This occurs in दर्ष्ण.
By reason of the context it will appear that the rule prohibiting the assault on a Brāhmaṇ applies to the दशौन्यामास्यायाम. The author says that it is not so. Its applicability is for all times; the rule is ethical but not merely liturgical. So it is transferred from the context and to be applied to the ethical code.

Adhikarana VII. Sūtras 18-19. Dealing with the subject that the prohibition against talking with a dirty woman is ethical.

Prāgparīchāyamalavṛddhas: ॥ ३ ॥ ४ ॥ १८ ॥

18. By reason of the exclusion of a dirty woman from before.

वल्वद्रास्याम संवर्तेत् । शास्त्र वशमधातु ॥ (४ ॥ ३ ॥ २ ॥ १ ॥ ६ ॥)

"One should not speak to a woman in menses; nor should food be taken from her."

The text occurs in connection with दशौन्याम context. It is also ethical not merely liturgical; because she has already been excluded from the sacrifice by reason of her menses; she ought not therefore to be talked to. This is to be transferred from its particular context to the general ethical code.

Adhikarana V. Sūtras 20-24. Dealing with the subject that wearing of gold is a general principle of daily common life.

Prākaraṇo tū tadbhāstavā viprēṣāt ॥ ३ ॥ ४ ॥ २ ॥

19. And by reason of the prohibition of the food.

The author in support of his view gives a reason; because taking of food from her is forbidden. This is a general principle of daily life and is not confined to religious acts only.

Adhikarana VIII. Sūtras 20-24. Dealing with the subject that wearing of gold is a general principle of daily common life.

Aṣṭādvētya ॥ ३ ॥ ४ ॥ २ ॥

20. On the other hand, not in any context; it is an ethical principle because of this speciality.

द्वर्धास्य आत्मव: । तस्मात्सवर्णं हरिज्ञानाय चुवर्णं एव मवति (४ ॥ ३ ॥ २ ॥ १ ॥ ६ ॥)।। सुवल्लसा अविकाम रप्पदेश विश्वाति ॥ "His enemy becomes pale; gold should be worn; he becomes comely; one should be properly clad because that enhances beauty."

Wearing of gold ornaments does not belong to any sacrifice. It is therefore an ethical rule and belongs to the daily common life of man.
It is a rule of etiquette.

21. On the other hand by reason of its being not a material, it is subsidiary.

The objector says that wherever there is an original statement there is the mention of a deity and the material; but here in the present case, we find that there is no mention of the material. So it is a subordinate statement and ought to be connected with the context where it occurs. The rule is therefore liturgical rather than ethical.

22. By reason of the connection with the Veda.

The objector gives a reason that the Vedas are divided into kāndas; there is abhivyaktikānd. Any thing that belongs to it, is श्रेष्ठ and liturgical. So the text should remain where it is appropriate.

23. And by reason of the connection with the material.

The objector gives an additional reason that the text quoted has a reference to the material and is to be 'sacrificially acted upon. It is therefore श्रेष्ठ and is liturgical.

24. On the other hand, its connection with the material is as the connection with the fruit; therefore it is an ethical act. It is the view of the यथाप्रावर्त्तितशाश्वाश्च.

The author replies the objection of the objector. He says that the action is connected with the material and is also connected with the fruit. It depends upon the effort of a man; it is therefore his duty. It is supported by the view of the यथाप्रावर्त्तितशाश्वाश्च. By wearing gold ornament, one
appears splendid and the enemies are afraid of him. So this rule is not restricted to liturgy only but belongs to the common life of man. It is therefore not restricted to any particular context.

Adhikarana IX. Sutras 25-27 dealing with the subject that "victory" fo. are the parts of the vedic rite.

25. Not in any context, it is subsidiary and by reason of no speciality it belongs to all actions.

The text is quoted from तैत्रिय सहिता in the आग्ने. शैक्षक के इत्यादि त्रिविक्रम ज्ञायता ज्ञाता ज्ञाता (कै सं एकादश) with modification. “He makes oblations called victories in connection with that action by means of which he seeks to prosper. He offers oblations of the sovereign. He offers the oblations of expansion.” Does it belong to any sacrificial act? or is it a common conduct of life? The objector says that celebrations about victory are secular acts. These texts occur in no context and therefore belong to no particular rite; being general in nature they are acts connected with general conduct of common life.

26. On the other hand, the oblations are restricted by reason of the connection with आहवनीय.

The author says that the texts quoted refer to the homas; and they are connected with the आहवनीय fire. So they are vedic rites. यदाहवनीचे ज्ञाति तेनसर्वांगीतः मृत: II (कै सं एकादश) "when he makes an offering to आहवनीय, he obtains his object".

27. And it is शेष by reason of समाध्या.

The author gives a reason that the preceptors have made a division of the vedas from which it appears that it is शेष of some vedic rite.

Adhikarana X. Sutras 28-29 dealing with the subject that an दृष्टि is to be performed when a gift of a horse is taken in a sacrifice.
28. On the other hand there is an expiatory rite in the secular acts by reason of the fault; therefore in the vedic act there is no fault, by reason of being sanctioned.

The objector says that when any fault is made in secular acts there is a penance prescribed; but when an act is done under the sanction of the Veda, then there is no fault. The acceptance of a horse during a sacrifice is allowed and so there is no fault committed and no penance is required.

The author says that in the Vedic text, it is said that one who accepts a horse is afflicted with dropsy; but no disease is seen in a person who takes such a gift. What the text means is that he is affected by some unknown trouble; hence in order to avoid it, an ōḍi is performed. This description is subordinate i.e. अर्थवादः.

Adhikarana XI. Sutras 30–31 dealing with the subject that a donor performs वार्षेष्ट्रः.

30. And not laid down, by reason of the difference of act.

The objector says that it does not appear who is to perform a वार्षेष्ट्रः. Is it to be performed by the donee of the horse or by the donor?
The objector's view is that it is to be performed by the donee.

31. That, by reason of the force of the text, is in the sacrificer.

The author says that a वारणेषि is to be performed by the sacrificer. So it appears from the force of the text. See the texts quoted in the सार.

प्राणपेशियनाय: पश्चमनायसः सांस्कृतमालार्कासः प्रस्सर्पश्रीरायत सः एतं वारणेषि च नुपुस्सपादमपश्चात निर्गतस्तत ततो वैस यम पश्चादसुधर्यत। (२३२१२१)

Then follows the text quoted in the commentary on सूत्र 28.

"Prajāpati brought a horse for वहन. He decreased his divine power. He was troubled with a disease. He saw पुरोदासा cake to be baked on four pans and to be offered to वहन. He offered it; then he was disentangled from the meshes of वहन."

Adhikaraṇa XII. Sūtra 32-33 dealing with the subject that boiled rice should be offered to Soma and Indra in case there is mishap in the course of drinking soma, in a Vedic rite.

32. And a mishap in drinking, like it.

There is a text under which it is said that a boiled rice offering should be made to Soma-Indra if there is vomiting when soma is drunk. The question is whether this offering should be made while Soma is drunk during the sacrifice or during the ordinary course of life. The objector says that this offering is to be made when soma is drunk in the ordinary course of life.

33. On the other hand, by reason of the fault in a Vedic rite; but by reason of the object there is no fault in the ordinary life.

The author's reply is that in a Vedic sacrifice if soma is vomited by over drinking it is a great sin and so a penance should be performed to obviate it; but while drinking soma ordinarily, you take excess; it is.
good that you should vomit it so that it may do no harm. So no sin is committed by vomiting the soma overdrunk in ordinary life.

Adhikarasas XII. Sutras 34-36. Dealing with the subject that the boiled rice offering to soma and Indra is to be made when there is a mishap in connection with the drink of the sacrificer.

34. That (offering) everywhere as there is nothing special.

The objector says that it is admitted that boiled rice offering is to be made to soma and Indra in a religious rite but it should be made in each case where vomiting takes place whether it is by the priest or the sacrificer.

35. On the other hand, the lord of the sacrifice that being for his sake.

The author says no; that the offering is to be made by the sacrificer, as the sacrifice is performed for his sake.

36. And there is the force of the text.

The author in support of his view relies on the texts. There is a text in which it is said, that he who vomits spoils his sacrifice; this means the sacrifice.

Adhikarasas XIV. Sutras 37-41 dealing with the subject that two portions of cakes baked on eight earthen pans and to be offered to Agni are fit for offering.

37. The whole offering should be made as it is for it.

The objector says "धारणेणयोगक्षणप्रदानारम्भायते भौमसायत्वात् चापसुतोपवित्रि". (सो 20 राशि) "A पुरुषाः cake baked on eight pans and to be offered to Agni on new and full moon days becomes firm." Here the cakes that are baked on 8 earthen pans are to be offered to Agni and no division is to be made.
38. On the other hand there will be a residue by reason of being cut up.

The author says "दिःक्षिणतः भौसः दृष्टः। "He cuts up twice from the oblations. He sacrifices two offerings." These texts show that the cake is to be divided into two and there will be a residue left.

उपायो वा तदार्थवात् ॥ ३१ ॥ ४ ॥

39. On the other hand it is a device, by reason of its being for that object.

The objector says that it is a mere device to offer the whole पुरोहात cake.

कृत्वातु कर्मणि: सक्षुस्याद्वत्यस्यगुणभूतवात् ॥ ३१ ॥ ४ ॥

कृत्वातु by reason of its being done; त् on the other hand; कर्मणि: of the act; सक्षुः once; स्याः is. दस्यस्य of the substance; गुणभूतवात् by reason of its being subordinate.

40. On the other hand, by reason of the act being done, it is once because the material is subordinate.

The author says that when the पुरोहात cake is divided and offered, the sacrifice is finished and it is done only once because the material is subordinate and it is the sacrifice which is principal. The residue will be kept for use.

शेषदशुनां ॥ ३१ ॥ ४ ॥

41. And by seeing the residue.

शेषादृश्यः द्वादशवचः। शेषादर्शनम् वजनि। "He cuts up देवा (sacrificial) food, from the residue. He sacrifices from the residue to विवेषज्जु fire."

The author relies on the vedic text that a residue is kept for use.

Adhikāraṇa XV. 43-45 Dealing with the subject that विवेषज्जु offering is to be made from the residue of all.

ब्रह्मयोजकवादेक्स्मालक्षियंक्षेषस्य गुणभूतवात् ॥ ३१ ॥ ४ ॥
not being the means; एकसमात् from one; किषेरत् should be done; शेषस्य of the residue; गुणभूतवात् by reason of its being subordinate.

42. By reason of being not the means, an offering should be made from one because the residue is subordinate.

The objector says that there are several offerings; parts of these offerings are reserved as sacrificial food called हुमा and some are reserved as the food of महा priest called प्रविश्नमाज्रय and offering to विष्णु fire. The objector says that the विष्णु offering should be made from one of these residues; because these remnants are of no use.

43. And by reason of a purificatory rite being performed.

The objector strengthens his position and says that in दशौण्यसावयाम these three पुरोहित the objector mentions in the commentary on सूच 42 are prepared. प्रयाज and अनुयाज मन्त्रs are recited on them only once. So it is proper to take the offering from the residue of one main offering.

44. On the other hand from all by reason of there being no special cause because the purificatory ceremony is for that object.

The author says that this विष्णु offering should be taken from all पुरोहित cakes; there is no special reason why this offering should be taken from one cake; all are sacrificially acted upon.

45. And by seeing the force of the text.

The author relies on the Vedic text. देवा वैविष्णुक्तमवष वह हर्मद्वाह इ सामवीत् वर्धृणि भाग्य मेंसित्वतः। विष्णुचितिस्वदृश। सामवीथवर्धार्दे तु महासकृत सहर्द्विजात्।

"The gods said to विष्णु "bring us an offering;" he said "give me a boon; let there be my portion." They said "Ask a boon." He said "Let there be an offering for me once once from the latter half."

The repetition of the word सकृत (once) shows that the residue is to be offered from all cakes.
Adhikāraṇa XVI.  Sutras 46-47 dealing with the subject that the first offering should be made from the residue of the first cake.

एकसमाविषयकाम्यविशेषाणि \ || 3 1 4 46 \#

46. If it be taken from one, it should be according to the desire of the sacrificer by reason of there being nothing special.

The objector asks, in what order should the offering be made? There are three cakes; the first offering should be made at random from any cake, because there is nothing special in the text.

मुख्याद्वे पौर्वे कालवानि \ || 3 1 4 47 \#

47. On the other hand from the principal, by reason of its priority.

The author says that the first offering should be made from the principal cake, being the first in order.

Adhikāraṇa XVII.  Sutras 48-51 dealing with the subject that the portions of पुरोदार्थ are for the purpose of food.

भक्षाध्रवणपीपादानशब्दः परिक्रमिये \ || 3 1 4 48 \#

48. There being no word for eating, the word 'gift' is in the sense of purchase.

देव भक्षणः । देवहोतुः । देवमध्यवोः । देवमग्निः ॥ (तैः ग्वः 3.13.12) ।

"This is of the भक्षण; this is of the होता; and this is of the अग्नीप्रभुता।"

These texts show that there are different portions for the different priests as दान. There is no word to indicate that these portions are for the food of the priests. The donation is for securing the services of the priests and so it means purchase. This is the view of the objector.

तत्संस्तवात् \ || 3 1 4 49 \#

49. And by reason of praising it.

एवाद्वे शस्त्रपूण्मात्सर्वोदार्क्षिणा || "This is the donation of new and full moon sacrifices." The objector gives a reason in support of his view. He says that in the Veda the gift is described as the wages for securing the services of the priests.

भक्षायो वा द्रव्ये समत्वात् \ || 3 1 4 50 \#
50. On the other hand, it is for the purpose of food; both being equal in the substance.

The author says that as soon as the पुरोहित cakes are offered to the god they become his property. They are no longer the property of the sacrificer. The priests and the sacrificer have equal rights to them. The residue of the पुरोहित cakes is finally disposed of by the priests eating it; this constitutes the प्रतिपादिकमः.

न्यादेशाध्यानसंस्तुतिः || 3 1 4 1 5 7 II

न्यादेशात् by reason of division; संस्तुतिः praise of gift.

51. There is a praise of gift by reason of division.

The author says that the residue is divided by the sacrificer and the priests. This gift to the priest is praised; from it, it does not necessarily follow that the services of the priest are purchased. It is his honorarium as the Romans would call it.

END OF PĀDA IV.

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PĀDA IV.—APPENDIX.

There are four Adhikaraṇas which do not find their place in the authorised books after the Adhikaraṇa I Sūtra 9 of pada IV.

Adhikaraṇa I. Sūtras 9-A & 9-B dealing with a subject that the उपवीत is a part of the दर्श्याउद्देश्यम्.

उपवीतं लिङ्गदर्शनाद्वारविधम् स्यात् || 3 1 4 1 6 (भ) II

9-A. उपवीत, by seeing the force of the text, belongs to all ceremonies.

The doubt is whether उपवीत belongs to the दर्श्याउद्देश्यम् only or to all sacrifices. The objector says that it belongs to all sacrifices because the force of the vedic texts leads one to that conclusion.

न वा प्रकरणात्तत्त्वं दर्शनम् || 3 1 4 1 6 (ः) II

न not; वा on the other hand, प्रकरणात् by reason of the context; तस्मां its; दर्शनम् reference.
9-B. Not so, by reason of the context; (the लिङ्ग is) its reference only.

The author says that it is not so; the उपवीत occurs in the वर्तमान context and the लिङ्ग is only with reference to it.

Adhikarana II. Dealing with the subject that उपवीत is विचि.

विचित्रो स्यादपूर्वव्यात् || 3 1 4 1 6 (उ) ||

9-C. On the other hand, it is vidhi because it is a new thing.

In the text quoted in the commentary on sutra 1, there is a passage; उपवीते देवत्सनमेव तत्कुटे। The question is whether it is a विचि or अर्थवाद। The author says that it is a विचि and lays down a new thing. See the commentary on sutra 9.

Adhikarana III. Sutras 9-D & 9-E dealing with the subject that उपवीत and the उदगमप्रव are अनुवादिन्

उदक्ष्यं चापूर्वव्यात् || 3 1 4 1 6 (ऋ) ||

9-D. And the quality of being north, by reason of its being a new thing.

There is a passage वेदुरोद्व चोद्वशात्व दक्षिणावधातिनिग्रहीतात्।

"These grass leaves lying in front to the north, should be spread with their front part to the south."

The question is whether पुरोविचि is विचि or अर्थवाद। The objector's view is that it is विचि by reason of the new thing as said in the preceding अधिकरण।

सतो वा लिङ्क्रदशनम् || 3 1 4 1 6 (लु) ||

9-E. On the other hand, it is already existent by seeing the force of the text.

The author says that it is already known from the long established practice and smriti texts that the grass should be spread with their top ends towards the north, so it can not be a विचि; it is therefore an अर्थवाद।

Adhikarana VI. Dealing with the subject that holding of the sacrificial fuel is विचि.

विचित्रस्तु धारणेपवूर्वव्यात् || 3 1 4 1 6 (ए) ||
9-F. On the other hand it is a विधिः holding by reason of its being new.

There is a passage in connection with सहस्विद्यायः "अध्यात्म विशिष्ठार्यश्रवणद्र - 
बेदवरिष्ठेद्विश्वयं भाषयति." "Holding the sacrificial fuel from underneath, 
he certainly holds it in the sacrifice to the gods." The question is whether 
समवेत्यायत्र is विधिः or अनुवादः. The author says that it is a विधिः because it 
is a new thing.

END OF THE PÂDA IV.—APPENDIX.

—: O: —

PÂDA V.

Adhikarana I. Sutras I-12 Dealing with the non-performance of such acts as विधिः with the clarified butter stored up In a vessel called पुषा.

आङ्ग्याच सर्वसंयोगात् || 3 1 4 1 7 ||

1. And from the clarified butter by reason of its being connected with the whole sacrifice.

In the Pâda IV adhikarana XV, it has been laid down that इड़ा, प्रासिंह and 
सिंहासन are to be made from the residue of all पुणस्तिं cakes. Upon 
the same principle, says the objector, the remaining rites such as इड़ा, प्रासिंह 
and सिंहासन are to the performed from धुष्य which is connected with the 
whole दक्ष्यांमासया. The ghee is kept in three kinds of vessel; 1st leather 
bags; 2nd common vessel and 3rd sacrificial vessel. The latter is called धुष्य. (ghee stored in the vessel called पुषा) It is sacrificially acted upon 
and taken out in a vessel called जगण्यत्; this is with a view to pouring into 
हड़ (spoon) and offering to भगिन.

कारणाच ि || 3 1 4 1 2 ||

2. And because of the reason.

The objector supports his argument by citing authorities quoted in 
the commentary on पुष 45 of पद 4 of chap. III at p. 137.

एकस्मिन्तसमववचयांवर्द्धात् || 3 1 4 1 3 ||

3. In one, by reason of the word समवच (oblation).
The objector strengthens his position by assigning another reason. 
"He makes an offering to the fire; he makes an offering from one butter oblation; he makes an offering mixed with another oblation."

He says that the text clearly shows that the offering should be made with clarified butter stored in one vessel. The word Ṛṣāya is derived from the same root as Ṛṣāya.

4. And from seeing in clarified butter, it is 

abisya abhisya ṛṣṇaḥ pravaticchayāyati. visṛṣṭikṛteṣvabāpyaḥ n ṛṣūṇaḥ pravaticchayāyati “After taking an offering, he besmears the ṛṣṭā; after making an offering to the fire, he does not besmear the ṛṣṭā.” From these texts, it is clearly proved that the oblation of the Ṛṣṭā is to be made from ṛṣṭāya. So the objector strengthens his position by saying that we see in the Vedic texts the connection of the ṛṣṭāya with Ṛṣṭā offering. The latter is therefore an abhisya.

5. On the other hand by reason, of there being no residue; it cannot be so; there is no residue by reason of taking the whole in use.

The author says that ṛṣṭāya is used in the whole sacrifice. There is no residue left; and as there is no residue left so there can be no offering of the Ṛṣṭā from the ṛṣṭāya.

6. By reason of its being common, there is not in a ṛṣṭāya.

The author gives an additional reason and says that the clarified butter kept in the ṛṣṭāya is for the whole sacrifice; it is common and so no pratiṣṭhā can be performed from it. "सतवसै वा प्रतवसै गुहहते। यदु भवायमाभव।। च तत्र गोपालाभव।। "It is taken for the whole sacrifice; that ghee which is in the ṛṣṭāya vessel."

abhisya by reason of being taken; च and; जुह्व in the juhu; तस्य its, च and;
7. And by reason of its being taken in a ṣṛṅ or by reason of its being connected with the homa.

The author says that even there is no residue in the ṣṛṅ; because the ghee in ṣṛṅ is also connected with होम, there cannot therefore be any residue of ghee there.

8. If you say 'like a spoon'.

The objector says that just as soma juice is left in a spoon; so the ghee is left as residue in a ṣṛṅ.

9. Not so; by reason of this being contrary to the command and by reason of preparing the oblation.

The author says in reply that there is no analogy. In the case of soma, it is both offered to Agni and drunk; while in the case of ghee, it is only offered to Agni. So there is no similarity.

10. The word 'all' applies, by reason of sanctioning the remaining rite if there be residue; सति on the existence; सर्ववचन the word 'all'.

11. And further by reason of a particular species.

The author says in reply to the objector's statement in sutra 3. He says that the objector referred to the word समवर but that is only by way of a species. The text describes the particular species of ghee.
The last reason (is not valid) because it is not empty.

The objector has referred to certain texts in sūtra 4. And infers that the remaining rite is connected with भुवनया. The author says that this reason is not good; when विषेषत् offering is made, the vessel called भुवनया is not empty of its ghee. So the remaining rite cannot be performed from the residue as stated by the objector.

Adhikarana II. Dealing with the subject that in साक्र प्रस्थायष sacrifice, the remaining rites are not to be performed.

13. In a साक्रप्रस्थायष sacrifice विषेषत् and इत्यादि are in the same way.

The author says that in the साक्र प्रस्थायष यज्ञ the same principle embodied in sūtra 5 of the last अधिकरण applies i.e. the remaining rites विषेषत् and इत्यादि are not performed; साक्र प्रस्थायष is a कार्येष्ठि and is the modified form of इष्टेष्कृतमास.

Adhikarana III. Sūtras 14-15 dealing with the subject that in श्रुतास्मानमस्प, the remaining rites are not performed.

14. And in a श्रुतास्मान sacrifice, in the cups.

The श्रुतास्मान sacrifice is an animal sacrifice; there are cups called आर्जित सारस्तत and एत्येक्ष; some of them are full of milk and some of them are full of wine. As there is no residue left, so the remaining rites cannot be performed in what is called प्रहःचार.

15. And the text regarding the residue is like that.

The author says that as to the text about residue, it is to be interpreted and adjusted in the way as in यज्ञ 7. उपकृष्टिदेव मलयुद्ध, श्रुतास्मान परिक्षीण्या हुस्तेष्कृतानि पातार (स० २० १२०१५२) श्रुतास्माना श्रुतास्माना समवत्यति (स० २० १२०१५) “He keeps a residue, he does not offer the whole. A Brähmana should be hired to drink the residue. He washes soma in a vessel having hundred holes.”
Adhikaraṇa IV. Sūtras 16-17 dealing with the performance of 

16. By reason of the difference of the main acts, in the unity of the materials, each act should be done.

In a sarvāraṇa there are many main oblations; the objector says that each main oblation should have remaining rites separately i.e. the rites such as Āśvāṅkūṭa, Īḍraṁkṣaṇa and Prāśitāṁkṣaṇa are to be performed separately for each main oblation, though puṣṭoṣa is common.

Adhikarana V. Dealing with the subject of drinking of the two residues of the soma juice left in the cup known Āṇḍrāvya.

18. On the other hand, in a cup called Āṇḍrāvya by reason of a text, there will be drinking with each subordinate act.

"द्विः दृश्यायवक्त्र च केवलं " "द्विः तत्वस्य केतरोद्वी " "He twice partakes of the Āṇḍrāvya cup; he twice pronounces vypakār of this". In a Ṛṣitaśākṣam sacrifice, the Soma juice is extracted; it is put in cups and then it is offered to the fire. This is called mahāpravāra. In it Soma juice is extracted once and two cups are filled up and offered to Īḍra and vāḍo. So there is residue left in two cups. The Soma juice should be therefore drunk twice in the Āṇḍrāvya cup.

Adhikarana VI. Sūtras 19-21 dealing with the subject that in a soma sacrifice, the residue should be drunk.
19. In a Soma sacrifice by reason of no text, there is no drinking.

The objector says that there are several Soma cups in a Soma sacrifice; they are offered to fire. There is residue left; but there is no Vedic text as to drinking of it.

20. On the other hand, there is, by seeing the other text.

The author says there is drinking, as the texts show भक्षयति सर्वंतः परिहारमात्रिनां (४० सं ६/१४१५) भक्षितायपितांप्रभमानदकािश्वया न सेषःस्थः साद्यति। “He drinks..........turning the aswin cup round his head; drinking the Soma juice they dilute it with water in spoons and arrange them in the frame of a cart to the south.”

21. On the other hand, there are texts by reason of laying down something new; therefore it should be according to the direction.

The author says that there are direct texts which show that the residue of some juice should be drunk. भक्षयति ............सर्वंतः परिहारमात्रिनां सर्वंतः भोजर्यः मञ्जरिति (४० सं ६/१४१५) “He drinks..........turning the Aswin cup round his head, therefore he hears from all sides.”

Adhikarana VII. Dealing with the subject that the residue is to be drunk by the priests called चमसी.

22. By reason of the समाध्या in the case of spoons and of the mention of the connection being for it.

The priests called शंक्र, ब्राह्म, मैत्रावरुण, वह्माणिस्तिर्थि and अन्नीष्ठव are called चमसी because they are entitled to drink Soma juice from the cup called चमस। This is based upon the authoritative statement made by the आचार्य’s called समाध्या and from the etymology of the word. So the conclusion is that these
priests are entitled to drink Soma juice in a Soma sacrifice.

Adhikarana VIII. Sutras 23-26 dealing with Udragantu priests' right to drink with.

उद्रगात्तचमसमस्ते: श्रुतिसंयोगताः ॥ ३ ॥ ५ ॥ २३॥

23. One should drink from the Udragatu cup by reason of the Vedic text.

"प्रेतंहरुद्दर्शसरवसारः प्रवक्षण: प्रोद्यागते" "Let the spoon cup of the hota go forward, that of brahma and that of Udragatu". There is an Udragatu cup; in the text quoted above, the Udragatu priests are mentioned in plural. The question is whether a priest should drink the Soma juice or all the Udragatu priests should do so. The objector says that one priest should only drink as there is only one cup of the Udragatu priests mentioned in the above text.

सर्वेन वा सर्वसंयोगताः ॥ ३ ॥ ५ ॥ २४॥

24. On the other hand, all, by reason of the mention of all.

The second objector says that as Udragatu is used in plural so all the Udragatu priests should drink the Soma juice from the cup.

स्तोविकारणाः वा तत्रसंयोगाहुशुशुते: ॥ ३ ॥ ३ ॥ २५॥

25. On the other hand, by reason of its connection, all the singers should drink it, because the plural number is used in the Vedic text.

The third objector comes forward and says that as the plural number is used, all the singers are meant with the exception of सुभाषणि e. Udragatu, प्रस्तोता, प्रतिहारी.

सर्वेन तु वेदसंयोगात्तैत्तरादेकदेशेः स्यात ॥ ३ ॥ ३ ॥ २६॥

26. On the other hand, all by reason of the connection with the text and by reason that a part represents the whole.

The author says in reply to all the objectors that you ought not to take the term Udragatu to mean Udragatu in its limited sense; it includes all the four priests viz: प्रस्तोता, प्रतिहारी, Udragatu and सुभाषणि. There is no doubt that only Udragatu sings but under the class of Udragatu priest all the above-said priests come. So they are all entitled to drink the Soma juice.
Adhika-ana IX. 27-30 dealing with the subject that भ्रात्रुत् is also entitled to drink सोम juice.

27. The भ्रात्रुत् is not entitled to a drink by reason of non-mention in the Vedas.

The objector says that भ्रात्रुत् who comes under the head of होन् priest is not entitled to drink Soma, because there is no rule laid down for his drinking, in the Vedas.

28. On the other hand, in the हरियोजन cup, by reason of the mention of all.

The author says that in the हरियोजन cup, the भ्रात्रुत् priest is entitled to drink Soma, because in the text all priests are mentioned, so the भ्रात्रुत् is necessarily included. यथा चसम सन्यासमलंज्ञकमिनेन भक्षयति || अर्यतय हरियोजन जनस सर्वेषप्रविष्टः || "When from a spoon and from other spoons the spoon-bearers drink (the Soma), then from the हरियोजन all drink it".

29. On the other hand, the चमसी priests, by reason of the close proximity.

The objector says that in the above text the word सर्वेष refers to the चमसी priests but not to all priests as you say. अस्मि is not a चमसी, so he is not entitled to Soma drink.

30. On the other hand, of all, by reason of the command; the mention of चमसी in the text is with that object.

The author says that the text quoted in the commentary on सूच 28 consists of two sentences, the first part is in praise of हरियोजन cup and the 2nd lays down अविष्विषि In this view, it is one complex sentence. The term 'सर्वेष' therefore refers to all priests.

Adhika-ana X. Dealing with the subject that pronouncing of बष्टकर is a necessary condition of drinking.
31. And one should drink by pronouncing वप्तकार.

"वप्त कतुः प्रथममशः" "He who pronounces वप्त has the first drink." The author says that one should drink after pronouncing वप्तकार and relies on the Vedic text quoted above.

Adhikaraṇa XI. Dealing with the subject that 'homa' and extracting of Soma juice are the necessary conditions of drinking.

32. And by Homa and extraction of Soma juice.

Having extracted juice with stones from the soma placed in a श्रवर्ग cart and having offered it to आह्वनीय fire, they going forward drink it in an assembly." The text is quoted in support of the view embodied in the sutra; those who extract the Soma juice and offer it to the fire are entitled to drink it.

Adhikaraṇa XII. Sūtras 33-35 dealing with the subject that those who pronounce वप्तकार are entitled to drink Soma from चमस cup.

33. And by the direct command of the चमस cups and the general in the residue.

The objector relies on the text "प्रतिवासोपदेशाय प्रथममशाखिया प्रवेशः प्रवाहादित्यम" See the commentary on the सुत्र 23 at p. 147. So according to the objector, these priests mentioned in the text are entitled to drink Soma juice from the चमस cups and as the priests pronouncing the वप्तकार are not mentioned, they can drink only from the residue because the general class of priests is to drink from the residue.

34. On the other hand, there is no direct statement about the चमस cups because there is no reason, but there is a direct state-
ment about one who pronounces वप्र्द्यार.

One who pronounces वप्र्द्यार is the same as होता; so in the above text there is a direct statement about a hotā drinking from the chamasa cups. मेंभोक्तुर्चमसः:

चमसे चान्यदशोनात् II 314. 35 II

35. And in a chamasa cup by reason of another Vedic text.

There is another Vedic text upon which the author relies in support of his view चमालोचमसालाभ्यं प्रवचिति। तत्समपरक्वहरिति। "He hands over the cham cups to cham priest; he passes them on to the priest pronouncing वप्र्द्यार.”

दिक्षरण: XIII. Sūtras 36-39 dealing with the subject that a 'hotā' priest is first entitled to drink.

एकपात्रे कमादध्वयः पूवों भक्षयेत् II 315. 36 II

36. In one cup in an order, the भक्षयेत priest drinks first.

The objector says that because there is one cup and there is also an order of precedence, so the भक्षयेत comes first and he therefore drinks first from the cup and then others follow him.

होतावा मन्त्रवणात् II 315. 37 II

37. On the other hand, होता by reason of his mention in the text.

होतास्तिव पूवं हत्रिचमासात् (कृ0 से 101912)। होतेन त: प्रवाह: पालिः (कृ0 से 151412)। "Even before the होता, they obtain the offering first.” "Drink for us first like as होता.” The author says that these texts clearly show that a होता is to drink first.

वचनाच इ II 315. 38 II

38. And by reason of the direct text.

The author strengthens his position by quoting the direct text. वप्र्द्यारः: प्रवाह मन्त्रः।। See the commentary on पृथ्व 31 at p. 149.

कारणानुपूर्व्याच्छ I II 315. 39 II

39. And by reason of the sequences of causes.
The author says that the order in which the sacrifice proceeds also strengthens the view expressed by him. The वप्रकार is pronounced first by the होता and then the homa is performed by अध्यय। So the होता drinks first and next follows the अध्यय।

Adhikarana XIV. Dealing with the subject that drinking is preceded by permission.

40. By the direct text, there is drinking after obtaining permission.

“सोमासमेमनानुप्रहृतनेवेयः” “Soma should not therefore be drunk by one who is not invited to it.” So the author says that one should not drink it without getting an invitation first.

Adhikarana XV. Dealing with the subject that the permission is to be given by the Vedic words.

41. Then “you who are invited, invite;” from this, permission is given by reason of the force of the text.

There is the Vedic text “उपहृत उपह्रवस्” By this mantra permission is given. The force of the text shows it. This मंत्र is recited when permission is given.

Adhikarana XVI. Dealing with the subject that the reply to the invitation should be made by the Vedic मंत्र.

42. There, by the object is the reply.

The text is उपहृत उपह्रवस्त्वेत्यनानुप्रहृताप्येत्ती मंत्र “permission should be given ‘you who are invited, invite.’” The author says that the text itself shows that there is a reply. The order in the text should be reversed. It is thus उपहृत ‘called’, and the reply is उपहृत ‘called’. The arthai.e. the object shows that it indicates the acceptance of the invitation.

Adhikarana XVII. Dealing with the permission to those who drink from one cup.

43. That applies to those who drink from the same cup by
reason of their collecting (for the object).

The invitation to drink and the acceptance of the same are in the case of persons who can drink from the cup and who have congregated there with that object.

Adhikaraṇa XVI. Sūtras 44.46 Dealing with the subject that sacrificer himself is entitled to the sacrificial food.

याज्यापनःनिपनितो भक्षः प्रवरत्त || ३१५.४५ ||

याज्यापनं यह याज्य वर्णं न; न न; अपनेत: देश देशमें; भक्षः ग्लो; प्रवरत्तः ग्लो देश देशमें.

44. When याज्या is not recited, there is no deprivation of food like the appointment-

Both होता and यज्ञमान perform the sacrifice, the होता recites the याज्या; but when it so happens that a यज्ञमान himself recites the याज्या in a वेम्निां, the Hota does not recite the याज्या verses. The objector says that होता gets the food in spite of not reading the याज्या just as there is no obstacle in the way of his appointment as होता.

यष्टुर्वी कारणागमात || ३१५.४५ ||

45. On the other hand, of the यज्ञमान by virtue of the reason.

याज्याया अथवमद्कर्तित | म्न्यिांय देशमें. "After याज्या he pronounces बच्च; he himself performs a sacrifice." When याज्या is recited, the बच्च कर is pronounced and after बच्च कर has been pronounced the sacrificial food is taken. So the person who reads याज्या is entitled to the sacrificial food. This is called कारणागात i.e. the existence of reason.

प्रव्यद्वा: प्रवरस्यानाधेय: || ३१५.४६ ||

प्रव्यद्वा by reason of the commencement; प्रवरस्य of the appointment; invitation; अपनाधेय: anulment.

46. There can not be anulment of the appointment by reason of the commencement of the act.

The author says that the illustration given by the objector does not apply, because when an appointment is already made it can not be annulled; but the reading of the याज्या carries with it the emolument in the form of the sacrificial food.
Adhikaraṇa XIX. Sūtras 47-51 dealing with the subject that the ghee in a fruit cup is intended for the sacrifice.

Falchamasa neematisiko māṣāvikaraḥ: śrutisamynthagat

II 214. 47.


47. The fruit cup is a conditional substitute for food, by reason of its mention in the Vedic text.

Saṃyati raja-śya bhavastāḥ yaśaḥyo. Saṃyati saṃśamardhavyatyaḥ vyāpyatyaḥ śyaḥyaḥ: saṃśya dasya udapūrya nāma prathibhāsnōm. "If a kṣatrya or a vaśya be assisted in performing a sacrifice and if he wished for Soma drink, then young sprouts of udambara tree should be pounded and their juice mixed with curd should be given to him for a drink; no Soma is to be given". The question is whether this mixture intended as substitute for Soma is for the vajman, or for offering as well. The view of the objector is that it is a substitute for soma as laid down in the above quotation.

48. On the other hand it is a substitute for oblation because the sacrificial purification is for that object.

The author says that this mixture is a substitute for oblation because all preparations in a sacrifice are made with that object.

49. By reason of the homa.

Bṛhadāraṇyakasūtraṁ vṛttanti अभित्य दचेन्तर्येव तेर्ज्ञे त्रितीय विद्युद्धिति "When he makes an offering from other चमस्ते, he by striking it with any young shoot of दचेन्तर्येव grass makes an offering." This text also shows that this mixture is a substitute for oblation.

50. And by reason of contemporaneousness with the cups.

"Bṛhadāraṇyakasūtraṁ vṛttanti अभित्य दचेन्तर्येव चमस्ते उपयोगति" "When he raises other
The author strengthens his position by quoting the text. When they lift up other cups, then they lift this cup (कल्पसम). This shows that all cups are to be lifted up for oblation simultaneously.

51. And by seeing the force of the text.

The author gives the third reason and says that "तमस्मैमक्ष्य प्रवचेयसोम" "Give him this drink but no soma." When this substitute is prepared; the soma is not drunk. From this, it follows that this substitute is intended for oblation.

Adhikaraṇa XX. Śatras 52-53 dealing with the subject that the भ्राह्मणस alone follow the 'obamaṇa' of the ksattriya in a procession.

अनुप्रसर्पिण्य सामान्यबाण || ३ । ५ । ५ २ ||
अनुप्रसर्पिण्य in a procession; सामान्यबाण by reason of its being common.

52. In the procession by reason of its being common.

शास्त्रग्रन्थां: सामान्य अभयविंि दशसौष्ठैक चासामस्यांसर्पंति "Hundered Brāhmaṇas drink Soma; ten-ten follow each cup."

There is a दशपेय sacrifice in a राजवीर. It is a substitute for लोकयान There 100 Brahmas drink soma; there are 10 cups: each ten carry one in a procession to the sacrificial seat. In this procession, says the objector, both the भ्राह्मण and क्षत्रिय carry ten cups according to the principle called सहिष्याय. See chap I. pada IV. Sutra 27. This is the force of सामाज्य; every one is a भ्राह्मण there; just as every Zamindar is called Thākur sahib irrespective of his caste though the term Thākur is exclusively used by a ksattriya.

53. On the other hand the Brāhmaṇas by reason of the word 'equal'.

The author's view is that the procession consists of Brāhmaṇas alone, because then only there will be homogeneity.
PADA VI.

Adhikarisya 1. Sutras 1-8 dealing with the subject that the text enjoining of wood &c. for construction of चु वा &c. is connected with the model sacrifice.

तत् सर्वार्थमप्रकरणात् || 3 1 6 1 7 11

तत् तद् सर्वोष्ट् तद् सर्वार्थमप्रकरणात् by belonging to no context.

1. That belongs to all cases by reason of the text not belonging to any context.

The text in this connection is as follows. “यद्र चादिरः चु वोदवटि छद् समस्या रखेत् ब्रह्म तर्सा अक्षाहुत योमवटि” (१० ते ११) "He whose ladle is made of khadir wood, offers the oblation with the juice of the Veda; his offerings become full of juice."

The objector says that the text about the sacrificial ladle does not belong to any context; it is therefore applicable to all sacrifices whether model or modified.

प्रकृती वासिरास्तक्तवात् || 3 1 6 1 2 11

2. On the other hand, it applies to the model sacrifice by reason of no repetition.

The author says that this text should be applied to the model sacrifice; if you do not accept it and if you insist upon its application to both model and modified sacrifices, then there will be a repetition; as it is laid down that the modified sacrifice should be performed like a model sacrifice. As there should not be a repetition, it is therefore proper that the text should be applied to the model sacrifice only.

तद्र्वर्षे तु वचनप्राप्ते || 3 1 6 1 3 11

तद्र्वर्षे excepting that; तु on the other hand; वचनप्राप्ते on getting or obtaining.

3. On the other hand excluding it, the direct text is applicable.

The objector says that the Vedic texts are of two kinds direct प्रवक्ष and inferential आनुसारिक. When there is a conflict between the two, the former prevails. So the text quoted is direct and applies to both the model and modified sacrifices.
4. If it be said that by reason of seeing (Vedic text).

The objector further says that there are two kinds of texts, one general and the other particular. In some cases, general text is quite sufficient and the particular text is unnecessary. In other cases general text is not quite sufficient and particular text is absolutely necessary. Take the illustration of प्रयास; in some modified sacrifices they are made and in other they are not made.

5. Not, by reason of a चोदना being for the same end.

The objector says that the general and the particular texts both supplement each other. As for example general statement applies to all sacrifices and a particular statement adapts it to a particular sacrifice. So the particular statement supplements the general statement.

6. If it be said that there is 'a priori' ground.

The word श्लेष्म in the above sutra is used in the meaning of राजन of Gotama's व्याव. It is a kind of अथस्तम where you infer the cause by seeing the effect. As for instance seeing the flood in a river you infer the previous fall of rain on the upper land.

The objector says that when there are abridgment and enlargement described in the Vedas you make an inference that they describe a model sacrifice; there are abridgment and enlargement described in the अनुरापयविच (general statement); so it is applicable to प्रकटि sacrifice.

7. Not by reason of parity of reasoning.

तुल्य is used in the sense of सामात्यसौदह of Gotama's व्याव. The objector replies the objection raised to his view. He says that such abridgment and enlargement are described in both the general and the particular statements. So this is not an invariable guide.
On the other hand, by reason of the chodana serving all purposes; धर्मशास्त्र मुख्यविषयप्रतिपादकातःकृत्यतः by reason of the general text being applicable to both; प्रथ्युप: applicable to the model sacrifice.

8. On the other hand, a particular statement serving all purposes and the general text being applicable to both, it is applicable to the model sacrifice.

The author gives his own view finally after the discussion of the views of the objector. There are three kinds of Vedic texts. 1. अनार्यविषयि general statement, these are texts which belong to no context; (2) प्रकृतिवाच्य text laying down the model sacrifice; (3) चोदकवाच्य, texts showing the relationship between the model and the modified sacrifices. So the author says that अनार्यविषयि should be connected with the model sacrifice and by virtue of the चोदकवाच्य, it is connected with modified sacrifice; the general statement is therefore connected with the model sacrifice.

Adhikarana II. Dealing with the subject that Samadheni वंदना which are 17 in number should be used in a modified sacrifice.

Samadheni mantras are recited while offering sacrificial fuel in a sacred fire.

9. On the other hand, by reason of the particular context, there will be contradictions in the modified sacrifice.

(प्रकृति प्रकरण पदित) पंढश सामधेनीरन्वाह! (१५ रूः २२६ २२) "He says after, 15 सामधेनी verses."

(अनार्यविषयि:) सामदेशसामधेनी रुद्राद्वाद! (१५ रूः २२६ २२) "He ought to say after, 17 सामधेनी verses."

Now there are two texts; the first is already in connection with the model sacrifice and the other is a general statement; if the latter were also connected with the model sacrifice, there will be a conflict. So in such a case of conflict the अनार्यविषयि is applicable to the modified sacrifice.

Adhikarana III. Dealing with the subject that the texts about the milking utensils are connected with the model sacrifice.
10. On the other hand, the occasional should be used in प्रकृति and the exclusion of the other by reason of particular mention.

चापलेन त्रय: प्रणयेद्वारा गोट्यायनन पशुकामस्य प्राप्येति । वै हो धूपोमण्डति । प्रकृति
वर्णस महरसि ॥ (स० २ १३०१) "Carry water with the spoon; one desirous of cattle should carry water with the गोट्यायन vessel; one who is desirous of splendour of knowledge, should have a धूप of bel wood."

"By means of a cup, water is carried." The text is read in connection with the full and new moon sacrifices. गोट्यायन &c. i.e. with the vessel of milking cows the water is carried by one who is desirous of cattle. This text cannot be applied to the model sacrifice in accordance with the rule laid down in the preceding adhikaraṇa as two texts will be contradictory, one laying down a cup and the other a milking vessel. So according to the objector the latter text applies to the modified sacrifice. The author says no, because there is a निमित्त or reason for doing so i.e. one who desires cattle, should carry water in a milking vessel. In that case the text should be connected with the प्रकृति राय.

Adhikaraṇa IV. Sūtras 11-13 dealing with the subject that अम्ल्याधान is not a part of पवमानेषिः.

11. By virtue of the context, the establishment of fire is for पवमानेषिः.

पवमानेषिः is performed for renewing the power of the sacred fire already established. The objector therefore says that अम्ल्याधान is a part of a पवमानेषिः.

न वा तासां तद्धर्थ्यत्रात् ॥ ३ । ६ । १२ ॥

12. Not so, because they are for it.

The author says that the पवमानेषिः are for the establishment of fire and so the अम्ल्याधान cannot be subordinate to the पवमानेषिः.
13. And by seeing the force of the text.

The author relies on the Vedic texts. "Just as a man, horse or a cow becomes old, so the established fire becomes old in a year; subsequently it is praised by means of पवमन, it is again made new and youthful." The force of the text shows that the अन्नायांतान is not a part of the पवमानेति.

Adhikarana V. Sūtras 14-15. Dealing with the subject that अन्नायांतान subserves the purpose of all the sacrifices.

तत्त्रप्रकृत्यथेऽयथानेदनाराम्भवादः।।३।६।१५॥

14. That is for the model sacrifice just as other general statements.

The objector says, you have laid down in the sūtra 2 that अनाराम्भविच श्रुति is to be connected with the model sacrifice; upon this principle I say that the अन्नायांतान should be connected with the model sacrifice.

सवर्त्थो वाग्न्यायानस्य स्वकालत्वात्।।३।६।१५॥

15. On the other hand, it is connected with all sacrifices by reason of अन्नायांतान having its own time.

The author says that when once fire is established, it is taken for all ceremonies. So अन्नायांतान is connected with all sacrifices.

Adhikarana VI. Sūtras 16-17 dealing with the subject that पवमानेति are to be performed in the unconsecrated fire.

तासामाणिनि: प्रकृतितः प्रयाजवल्स्यात्।।३।६।१६॥

नासां of their; अविन्द्र fire; प्रकृतितः from the model sacrifice; प्रयाजवल्स्य like प्रयाज; स्वातः is.

16. Their fire from the model sacrifice like the प्रयाज.

The objector says that as प्रयाज मंगस are transferred from the model sacrifice to the modified sacrifice, so the fire prepared for the model sacrifice is taken to the पवमानेति.

न वा तासां तदर्थत्वात्।।३।६।१७॥

17. Not so, their being for that.
The author says that there is no similarity. The प्रयात offerings are related to the model and modified sacrifices as parts. The अतिदेश text directs the अतिदेश namely “perform modified sacrifice like the model sacrifice.” While on the other hand पवसानेशि are related to the model sacrifice as cause and effect. For the establishment of fire the पवसानेशि are performed. The पवसानेशि prepares the sacred fire for the model sacrifice and is therefore related to it as cause and effect, while प्रयात offerings are made both in the model and modified sacrifices; they are therefore related as parts to the whole.

Adhikaraṇa VII. Sūtras 18-27. Dealing with the subject तत्व at the subsidiary operation are to be performed on the Agni Saniya animal.

18. Equal is the animal ceremony in all sacrifices by reason of there being nothing special about the context.

The पशुविधि or पशुमेध consists of (1) वपकरण preparatory ceremony (2) वास्तवनम्न bringing it to the sacrificial ground (3) अस्लयवर्ग: tying it to a peg (4) दूरोदिवोजन putting it to sacrificial post (5) संज्ञु s suffocating it to death and (6) विशिष्ट dissecting it.

There are three kinds of animals; (1) अभिनवस्य: (2) सवनीय and (3) सवनीय.

The objector says that in a ज्येतिष्ठेम sacrifice there is only one context containing a description of a sacrificial animal; the पशुविधि therefore applies to all animals equally. Then there is a सवनीयपशु context where the animal ceremony is described; by reason of this context, the पशुविधि may apply to a सवनीय animal only.

स्थानाच पूर्वस्य || १६ || ९६ ||

19. By reason of location, it would apply to the first.

The other objector says that on account of the order in which the animals are described, the पशुविधि applies to the अभिनवस्य animal. The day preceding the extraction of the soma juice is called भूजपत्तव. On this day the sacrificial animal called अभिनवस्य is prepared and killed. On the next day the soma juice is extracted and सवनीय animal is killed; this day is called सुवत्. According to this भूजपत्तव view, in the order in which the animals are killed, the अभिनवस्य comes first; so the animal ceremony should be performed on him but it may be mentioned here that
the context is stronger than the order according to the Mimāmsā rules of interpretation.

20. According to one, the \textit{prākṛti} of the succeeding day is described first with a view to describe the quality.

The author's view is that the \textit{prākṛti} is to be performed on the 
\textit{āśvavedinīyā} animal, though in the context the 
\textit{sāmānīyā} animal is described with a view to describe the quality of a sacrificial animal; it is not a \textit{viṣṇu}. Further this description is to be met with in some of the recensions of the \textit{Veda}; not in all.

21. "By this means, it is laying down of time of the transferred" if you say.

\textit{वर्यः \textit{sabānā}} They make an offering of the tallow in the morning. The objector says that you base your argument on this text and say that the 
\textit{āśvavedinīyā} animal is killed on the \textit{āśvavedinīya} and the animal ceremony is to be performed on the 
\textit{āśvavedinīyā} animal; but on the other hand, it is a rule laying down time, on which day the 
\textit{sāmānīyā} animal is to be killed.

22. Not so, by reason of the partial (context).

The author says that can not be; the tallow is only a part of an animal; by reason of it there can not be a transference forward nor can there be any fixing of time. The \textit{āśvatāra} is a big sacrifice; its principal materials are animal and soma. The whole animal is sacrificed and by reason of a part of an animal, there can not be a transference forward of a text as to the time of sacrifice by means of a partial description. So the context being set aside we have to depend upon sequence only.

23. If you say by the sense.

\textit{वयंनापिशय कौशलर्यायप्रत्येकात्मका} By closing the fist and covering
the tallow, he must sit till the वपाहोम. The objector says that the tallow is the tallow of the animal killed on the preceding day i.e. चौपवस्त्वयां; it is very cumbersome to remain sitting with the fist closed and keeping the tallow covered till the next morning; the reasonable inference, therefore, is that it is सवनीय animal that is meant and the text quoted in the commentary on sutra 21 is with a view to lay down time of the sacrifice of the सवनीय animal.

24. Not so, by reason of the two Vedic texts of equal force.

The author says that there are two texts of equal force; the second text quoted by you can be very easily interpreted. You have pointed out the difficulty of यज्ञमान sitting silently with closed fist and tallow covered in it. It is indeed cumbersome, but the difficulty can be removed; he can cover the tallow with grass made into the form of a fist. He should not be confined to one place; but he may attend other business as well.

25. On the other hand by reason of the sequence; because the former purificatory ceremonies are for it.

The author finally sums up his view; he says that there are two principles involved; one of context and the other of place. Here in the present case the principle of context is not applicable; the पश्चिमित्व is prescribed in connection with the animal sacrifice but not in the context of श्येतिनिन. The animal ceremony is only a purificatory ceremony and is described as अभूव in connection with animal sacrifice. In this view, the context being set aside the location remains intact and by virtue of it, the सवनीय comes first.

26. And by seeing the force of the text.

The author in support of his view relies on the Vedic texts चौपवस्त्वयां: सवनीयक्षरिति। पुरोदाष्टेमाण्य दिनेल्वने॥ “They make an offering of tallow in the morning libation and of पुरोदाषा cakes in the midday libation.”
27. There is: no injunction with a view to describe the quality.

The author says that the texts which have been discussed in the अभिकरण are not of the चेदना class as they are mere descriptive of the details.

Adhikarana VIII. Sutras 28-29: dealing with the subject that fetching of a branch &c. belong to both the milking times.

दोह्यो: कालेद्रादासंयुक्तं भृतं स्यात् \|316|2=\|2

दोह्यो: of morning and evening milkings; कालेद्रात् by reason of difference of time; अस्युक्तं unconnected; मेष heated milk; स्यात् is.

28. By reason of the difference of time in the milking, the heated milk is unconnected.

The objector says that in द्रायुप्तमः लयाण, milking of cows is done in the morning and evening; and in connection with this a branch of a tree is brought for driving off calves; cows are praised and are sent to the forest for grazing. According to the principle of sequence these sacrificial operations apply only to the evening milking. You also know that स्यात् is prepared from heated milk. So there will be no connection with the heated milk in the morning.

प्रकरणाविभागाधातसंयुक्तस्य कालशाख्म \|316|28\|

29. On the other hand by reason of the indivisibility of the context, the time of the two milkings connected with each other is pointed out.

The author says that the description of the milking of the cows is given at one place and so the context is the same; the description therefore applies to both the milking times. So the time of the milking of the cows is connected with each other. If you do not milk the cows on the previous evening, there will be no curd in the morning.

Adhikarana IX. Dealing with the subject that washing of the soma cups and placing them on the altar should be performed thrice when soma juice is offered to the sacred fire.

तदहस्ववनालंते ग्रहाम्नानम \|316|20\|

वद्य like it; सर्वनालं at different times of soma offerings; ग्रहाम्नान direction about the cups.
30. Similarly is the description of the cups at different times of soma offering.

The *savana* consists of bringing in soma creeper, pounding it, sprinkling water on it, extracting its juice, putting it in a sacrificial cup and offering it to Agni. There are three such *sūrṇas* in an *āngtik* sacrifice. In the context where these savanas are mentioned, the cups are also mentioned. The author says that the same principle which was laid down in the preceding *ādiśravaṇa* applies to the cups. They are connected and they are to be washed at every time the *savana* is performed.

Adhikaraṇa X. Dealing with the subject that the *śāstra* mode of grass consisting of three twists belong to all animal sacrifices.

रशना च लिङ्गदर्शनानि || २१ ६ ३४ ||

31. And the bridle by seeing the force of the text.

In a *āngtik* sacrifice, a string or bridle is described; विन्दुःवति दर्शति अवति प्रविष्टां दर्शियाँ “It is made three-fold, it is of *darbha* grass; and it is made of pounded grass.” By the context the description applies to अभिलेखिनी animal; but by the Vedic sentence it applies to all sacrificial posts. अभिलेखिनी अभिन्नरूप परिवर्तित नेयं पहुँचानकरोति. “Taking the abhin cup, and tying the three-fold string round the sacrificial post, he prepares the sacrificial animal.” According to the *मैमन्तः* rule of interpretation, a sentence (वनवन) predominates over a context (प्रकरण). So the author says that the rope with three twists applies to all animal sacrifices.

Adhikaraṇa XI. Sūtras 32-34 dealing with the subject that washing and placing on the altar &c. are to be performed on अंगु & अंगव्य cups.

भ्रारचित्रेष्वमस्युक्तामात्रशेषीः सान्तिधानात् ||१३१६२३ ||

32. What is laid down at a distance is not connected by reason of its proximity with others.

The अंगव्य verses are repeated at the time of वास्तव sacrifice and are given in a chapter; the cups called अंगु & अंगव्य are described there. They are distantly connected with *āngtik* sacrifice.

The objector says that washing and placing of the cups relate only
to those cups described in the context but not to those cups which are in a
\textit{व्याविधियों} sacrifice by reason of the distant connection.

33 On the other hand, they are connected by reason of their being for it; because their use is for the residual sacrificial act.

The author says that the cups known \textit{अंशु} and \textit{अदाम्य} subserve the purpose of the \textit{व्याविधियों} sacrifice though the \textit{अंशु} and \textit{अदाम्य} are not described in connection with the cups; yet by force of the \textit{वाक्य} what happens in the case of the other cups will apply to the cups called \textit{अंशु} and \textit{अदाम्य} connected with the \textit{व्याविधियों} sacrifice.

34 The interpretation of the text is to be adjusted by reason of special enunciation.

The author says that a context gives a general description and a sentence gives a particular description; but this is not true in the case of the cups called \textit{अंशु} and \textit{अदाम्य}. The general description is given in the sentence quoted in the text on Sutra 30 in the \textit{आद्य} while particular description is given in the context. दशापदित्वेण प्रद्मसाहि "He cleans the cups with the filtering cloth."

Adhikaraṇa XII. Dealing with the subject that the bricks called \textit{विजित्रण} &c. are the parts of the Agnichayana.

35 Though not in a context, similarly they are parts of the अग्निचयन.

Just as we have seen in the case of \textit{अंशु} and \textit{अदाम्य} cups that they are described in a context, and in a sentence, the cups connected with the \textit{व्याविधियों} sacrifice are described; so in the same way \textit{विजित्रण} and \textit{विजित्रण} bricks are described in a context and the other bricks are described in the Agnichayana ceremony. So the ceremonies that are to be performed upon \textit{विजित्रण} and \textit{विजित्रण} are to be performed upon the bricks in the \textit{अग्निचयन} sacrifice.
Adhikarana XIII. Dealing with the subject that such sacrificial operations as fixing the quantity of Soma twigs, taking them down ceremoniously, buying them ceremoniously and pounding them into juice belong to all Soma sacrifices.

36. The casual by reason of being not equal, there is unequal description.

There are two kinds of texts namely निबिंदन and नैतिषिक. The former are permanent and general and नैतिषिक are occasional and particular. In a सेव प्रव ए certain ceremonies are performed; but when फलचमत is used these ceremonies are dispensed with. The Soma juice is drunk only by a Bràhman but when a ksatriya or a vaisya drinks, he drinks फलचमत, as the following text shows:

यथिष्ठ द्वितनि क्रयं तत्र नासंचयक्षर्ये न लोक। यथिष्ठ द्वितनि मुद्येहः सत्रात। "If a ksatriya or a vaisya be assisted in performing a sacrifice and if he wished for a soma drink, then young shoots of udambara tree should be pounded and their juice mixed with curd should be given to him for a drink; no soma is to be given."

Adhikarana XIV. Sutras 37-39 dealing with the subject that the sacrificial operations to be performed upon the principal substance, should be performed upon its substitute.

37. And similarly the substitute.

नीवार is a substitute for मीहि. The objector says that similar principle of असमानविवध which applied in the preceding अविष्करण will apply in the case of a substitute i.e. the sacrificial operations should not be performed upon the substitute.

38. Like it, by reason of there being one object.

The author says that नीवार is like मीहि; so there will be समानविवध i.e. the similar sacrificial operations will be performed on the substitute as would be done on the principal, their object being the same; the substitute serves the purpose of the principal while in the case of फलचमत, it was different; it was a drink intended for particular castes; it is therefore casual (नैतिषिक).
39. By reason of there being no distinctive quality mentioned.

The author gives another reason in support of his view. He says that the principal is directly described and the Mimamsa rule of लिंग applies to it. The substitute is not directly described but it can be only inferred by the second principle known as लिंग. There is no relationship of model and modified sacrifices between them while such is the relationship in the case of a फ़हचमस. The same relationship which exists between a model sacrifice and a modified sacrifice exists between Soma and फ़हचमस; but between a principal and its substitute, there is no such connection as described above.

Adhikarana XV. Dealing with the subject that the sacrificial operations to be performed upon the principal are to be performed upon the substitute mentioned directly in the Veda.

नियमार्थों गुणश्रुतिः || २ || ६ || ८० ||

40. Description of qualities is with a view to restriction.

In the preceding Adhikarana we have seen that the sacrificial operations are to be performed on the substitute which is not directly mentioned but inferred from the लिंग; but where the substitute is directly mentioned, the same operations are a fortiori to be performed. The term गुणश्रुति means a description which directly restates qualities and नियम is that which prescribes originally what substance is to be taken and what act is to be performed exclusively and thus narrowing the application of a general original statement. When a substance is directly and distinctly mentioned then it is a case of नियम, because the choice is restricted to it only.

Adhikarana XVI. Sutras 41 to 47 dealing with the subject that the sacrifices such as दीपशायी को are the parts of अद्यतन.

संस्थार्थान् समानविधानाः प्रकरणाविशेषात् || ३ || ६ || ४७ ||

41. On the other hand, सृष्टिः are समानविधान by reason of their occuring in no context.

What are सृष्टिः? The ज्योतिषीय is the model sacrifice. The modified sacrifices are अद्यतन, अत्यन्तिभेद, वदक्षण, चेतनश्री, अन्तरत्र, अतोपाया: and व्याजय: They are also called सृष्टिः. The objector says whatever oblations and other sacrificial ceremonies are performed in a ज्योतिषीय, the model sacrifice, the same should be performed on the समस्थान; the reason is that
they are not described in any context stating that they belong to the model sacrifice only.

न्यपदेशाश्च तुल्यवत् ॥ 3 । 6 । 42 ॥

42. And the designation is alike.

The objector assigns a reason for it. He says that both the model and modified sacrifices are equally described and no distinction is made in the Veda.

विकारास्तु कामसंयोगे नित्यस्य समवात् ॥ 3 । 6 । 43 ॥

43. On the other hand, the modifications in connection with the desire, are of the permanent (sacrifice) by reason of the equality.

The author says that the model or the permanent sacrifice is an end in itself, while the modified sacrifice is a means to some other end, because they fulfill certain desires. The minor oblations are prescribed for a खेतित्स्थम but by virtue of the चारकत्वय they are applicable to the modified sacrifice also.

अष्टि वा दिरुञ्ठवत्प्रकृतेभिविष्णुन्वीति ॥ 3 । 6 । 44 ॥

44. Or also by virtue of want of repetition they will belong to the model sacrifice.

The author gives a reason that both खेतित्स्थम and अस्तित्नदेस्य are the same with the exception that one is the model sacrifice and the other is the modified sacrifice. All the minor इट्स are to be performed in both. So the author concludes that in order to avoid repetition these minor sacrifices are mentioned in connection with खेतित्स्थम only.

बचनातु समुचयः ॥ 3 । 6 । 45 ॥

45. On the other hand by reason of the Vedic text, all sacrifices collectively.

वष्टि अस्तित्सोऽजुहोति । यदि उक्तथ: परिधिमनन्ति । यदि अविरत: परदेश यज्ञाधिपति हस्तिज्ञो विदिपेशत् । ब्राह्मणज्ञामविदित्वाते साधनेत् । यथार्थम दुःखी उक्तये । परं वृष्ण्य तुनीयं वो इति । इति “If he performs अग्निस्ोमा, if he anoints the three sacrificial sticks with ghee in an उक्तथय, if in an अविरताया muttering the yajus silently obtains the हस्तिज्ञो cart, he shall sacrifice a
goat sacred to Agni in the *Agnistoma*, the second sacred to Indra and Agni in the *uktha*, the third sacred to Śūrd in the *pūjāri* sacrifice."

The view is that in the *Agnisūtra* one of the modifications of *śvetasūtra* the first, second and third sacrificial animals are described in order. As all the sacrifices are collectively described, they are therefore equally important. The author in reply says that the terms ‘second’ and ‘third’ make particular original statements. This is the purpose they serve. By means of a particular original statement, it is shown that they are modified sacrifices.

46. And by reason of prohibiting the preceding texts.

When *uktha* is performed, the butter is annointed and no sacrifice is performed. The author says that the previous text is prohibited; this fact also shows that *uktha* is a modification of *śvetasūtra*.

47. There is the designation of one by reason of special quality.

They are all one but on account of the qualities they are different in name. The model sacrifice is one but the modified sacrifices which are named differently are on account of their different desire-accomplishing qualities.

END OF PÂDA VI.

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PÂDA VII.

Adhikarana I. *Sūtras* I to 5 dealing with the subject that *grass &c. are the parts both of* *dṛṣṭāntasāsthras* and their constituent parts.
1. By reason of the special context, the un-connected belongs to the principal.

The objector says that the full description of दर्शनमास is given in a context; this description belongs to the principal and is not connected with their constituent parts.

2. On the other hand, of all because of their subsidiary nature, they are not described.

The author says that principal operations are though no doubt described in a context and -the subsidiary operations are described in a sentence. The operations are made applicable to the constituent parts also.

3. If it be said by means of the proximate relationship.

Those that serve the purpose of the principal directly are आराद्यकारक अंग and those that serve the purpose of the अंग and thus subserve the principal indirectly are सत्याविकारक अंग. Take for example, smaller rivers supply the water to the Ganges, it in its turn falls into the ocean. The ocean is principal. The smaller rivers are the remote constituent parts of the ocean and the Ganges is the direct constituent part. The commentators have given the example of दृष्टि grass. It is taken from the jungle in a religious way and a ceremony is performed. The oblivation is the principal part and the वहिं serves its purpose; there are other subsidiary operations which are performed on the वहिं and are therefore remotely connected with the main oblivation. The objector asks whether it is a case of immediate relationship as explained above.

4. Not so; because that statement is for that purpose.

The author says that it is not so; the दृष्टि grass is prepared in दर्शनमास because the sentence occurs in connection with their context. No where its preparation is mentioned in connection with the पिंडपिद्यतान.
5. And by seeing the force of the text.

The author relies on the text and shows how his position is established by force of the texts. सै दृश्वा मेवार्योऽनुवर्तयतादि प्रथमाक्षरमानीक्रयेषु भवति।

"He first saturates the ghee with ghee, because then the first two parts of the ghee he sacrifices."

Adhikarana II. Dealing with the subject that the purificatory ceremonies which a master undergoes are for the principal.

6. On the other hand by reason of the mention of the fruit, (all ceremonies) connected with the master are for the principal.

The author says that in the मीमांसा an action is very important; it depends upon volition. The volition is divided into two. The mental effort and the fruit. The latter is invisible and the former is visible. The visible effort and the invisible fruit and the subsidiary operations for securing it constitute an act called sacrifice. The sacrificer enjoys the fruit and certain purificatory ceremonies are performed upon him. The hair on the head and his beard are shaved. He has to live on milk only and practise austerities. All these purificatory operations are subservient to the principal.

Adhikarana III. Dealing with the subject that the altar in a soma sacrifice is a constituent part of both the principal and its constituent parts.

7. By reason of the connection with the volition.

The objector says that the purificatory ceremonies that you have mentioned in connection with the master should be done everywhere, because volition is connected every where in a ज्ञातिष्ठतें sacrifice. The altars &c. are therefore for the sacrifice.

Adhikarana IV. Sūtras 8-10 Dealing with the subject that touching is a constituent part of both the principal and its constituent parts.

8. Similarly by the name.
The objector says that in connection with the full and new moon sacrifices, there is अभिमर्मण (touching) ceremony mentioned. It is for the principal. The full moon and new moon sacrifices are principal because the full moon and new moon sacrifices expressly mentioned in the Vedas.

तथ्युके तु फलश्रुतिस्तमातस्वर्वंचिकिष्ठा स्यात्

9. On the other hand, in connection with that there is a text about the fruit; therefore there is volition of all.

The author replies to the objection raised in the sūtras. The altar not only subserves the purpose of the principal but it serves the purpose of all its parts. The reason is that the principal sacrifice being accomplished, the reward is obtained and the success of the principal depends upon the performance of all its constituent parts.

गुणासम्मिलात्स्वर्थंमालमिलात्मच्

10. By naming the parts, the whole is named.

The author replies to the objection raised in Sūtra 8. What he says is that you have argued on the strength of naming and from it you say that अभिमर्मण is for the principal; but when the parts are named and described, the whole is also named and described. So the अभिमर्मण serves the purpose of the principal as well as the purpose of its constituent parts.

Adhikāraṇa V. Sūtras 11—12 dealing with the subject that initiation and donation are for the principal.

दीशादीशिणं तु वचनात्मथानस्य

11. On the other hand initiation and donation under a text belong to the principal.

तिथिओषिः: तस्मयदशशत दृशिया: दीशासामस्य: दृश्य: सामस्य: "There are three initiations, their donation is twelve hundred; the initiation of Soma, the donation of साम." The दीशा and दृश्या belong to the main sacrifice.

निर्धारितर्दशानान्न

12. And by seeing the cessation,
They endure for the whole sacrifice. The author relies on this argument in support of his view expressed in श्रृणु 11. The appointment of a priest lasts for the whole sacrifice and the payment of fees is also for the whole of it.

Adhikarana VI. Sutras 13-14 dealing with the subject that the interior altar is not a part of the sacrificial post.

13. Similarly the altar is not a part of the sacrificial post.

The objector says that just as दीक्षा and दक्षिण are the parts of the soma sacrifice as stated in the preceding अधिकरण, so is an interior altar a part of the sacrificial post.

14. On the other hand, it is only a part of the locality by reason of its being in harmony with what is incapable of being enjoined.

The author says that it is only a part of space; to mark off certain space, it is described in the Veda; but it is nowhere said that it is a part of the दृष्ट.

Adhikarana VII. Sutras 15-17 dealing with the subject that a cart is not a part of the सामपेनी.

15. "Then they recite the सामपेनी verses"; two carts under the word are the parts of the सामपेनी.

उपर्युत सुन्दरति सामपेनी सरद्नवाहु: || "Or as on the carts on which soma is extracted, so they recite the मंद्र called the सामपेनी"! 'on the carts' means 'near the cart'. So the description of the carts and the mantras called सामपेनी are connected with each other as parts with a whole. This is the view of the objector.

16. On the other hand a part of the space; the object of the soma sacrifice is visible or evident.
"He places süm in the southern ṛḷi cart; those same verses which are connected with the cart near which soma juice is extracted are to be recited for kindling the fire."

The author says that Ṛḷi refers to a certain space where soma juice is extracted; if you do not accept this interpretation then there will be a defect of vātavṛddha. It is therefore a part of space where southern cart stands and same verses are recited.

17. And the naming is accordingly.

The author says that the etymology of the word ṛḷi (a cart) also shows that is is a portion of the space. Ṛḷi means a place where offering is placed. So the description in the Veda relates to the place but not to the cart.

Addhikārana VIII. Sūtras 18-20 dealing with the subject that the parts of the principal can be performed through another.

18. The fruit enjoined accrues to the sacrificer, by reason of his quality; therefore he must perform it personally.

The objector says that the fruit of the sacrifice accrues to the performer; it is so laid down in the Vedas. As it is so, he must perform the sacrifice himself.

19. On the other hand in donation by reason of the principal; and the subsidiary acts subserve the principal, they may therefore be performed by himself or by another.

The second objector says that the sacrificer should pay the fee which is the most important and the principal in the sacrifice and all other acts...
which subserve the principal may be performed either by the sacrificer himself or by some other on his behalf.

20. Or another may perform by reason of the Veda laying down the hiring (of the priests) and by reason of the prohibition of the performance by one's self.

The author gives his own view and says that the Veda provides for the employment of the priests. The priests are to perform the subsidiary acts and the principal act which is the main oblation, is to be done by the sacrificer. It is a नियमविधि.

Adhikaraṇa IX. Sūtras 21-24 dealing with the subject that the number of the hired priests is fixed.

21. There by reason of the object, there is a limit of the workers; there is no rule or limit by reason of there being nothing special.

The objector says that according to the nature of the sacrifice the number of the officiating priests may be increased or decreased, because there is nothing special about it in the Vedas.

22. Or also by reason of the different vedic texts, there are different officiating priests named for each.

The vedic texts directly mention the names of the officiating priests and their functions. So the number can be determined. तारुपुरोवाचविवस्मिति प्रतिस्थापतामिथिं जड्डोति। नेत्रा पदं मस्तुदायति। उन्नेता चमसाधुशयति। प्रसोता प्रसौति। उद्गाता उद्गायति। प्रतिहतां प्रतिहरति। सुव्रह्यं। सुव्रह्यामाह। होता। प्रतितुवाक मतुव्यं। नैत्रो वर्णः। प्रद्यतिचतुष्कह। अच्छावकेय प्रजति। प्रवस्तु। प्रवस्तेऽश्रवीयामवाह॥ "The अध्वुत priest divides them before; the प्रतिस्थापता sacrifices from the शूण्य vessel; the नेत्रा brings forward the wife of the sacrificer. The उन्नेता uplifts the चमस cups; the प्रसोता utters praises; the उद्गाता sings; the प्रतिहतां removes sacrificial articles from one place to another;
the सुव्रत्यम recites सुव्रत्यम versa; the होता recites प्रातसाहसक hymns; the नैत्राधिष्ठन gives order and recites after (another); the अञ्चलाक makes an offering; the भ्रुत्यु recites भ्रुत्यु उपमन mantras.”

एकश्य कर्मभेदा दिति चतु || 3.17.23.11

23. If it be said “of one by reason of the difference of duties.”

The objector says that one priest can perform all the duties and can be so called by different names on different occasions.

नोत्पत्ति हि || 3.17.24.11

24. Not so, because at the time of appointment.

The author says that the different priests are appointed by their different names at the commencement of the sacrifice. So their number can be determined.

Adhikaraṇa X. Dealing with the subject that चमसाधव्युḥ's are separate.

चमसाधव्युंरेवविच तेवर्य्पदेशात् || 3.17.25.11

25. And चमसाधव्युḥ's by reason of their being mentioned separately.

The author says that the चमसाधव्युḥ's are separate as they have separate names.

Adhikaraṇa XI. Dealing with the subject that चमसाधव्युḥ's are many.

उत्पत्तिः तु बहुशुरुः: || 3.17.26.11

26. On the other hand at the time of appointment by reason of the Vedic text mentioning many.

The vedic text which enjoins the appointment of the चमसाधव्युः, uses the number in plural which shows that there are many चमसाधव्युः.

Adhikaraṇa XII. Dealing with the subject that the चमसाधव्युः are ten in number.

दशाः लिङ्धदर्यानात् || 3.17.27.11

27. Ten, by seeing the force of the text.

The author says that there are 10 चमसाधव्युः. दश चमसाधव्युः दशदश एके
There are 10 priests; each ten go to the single cup; for this reason, the Shraiper is so-called.

And Shraita is (different) by reason of having a separate word.

The objector says that Shraita (a priest who kills a sacrificial animal) is different from the Kalvik and Chamasabhya's; because we have a separate word for him.

29. On the other hand by reason of the context and there being no original text.

The author says that the Shraita is not a separate priest; an ordinary priest can do the business of killing a sacrificial animal; further there is no Vedic text for the appointment of a separate Shraita priest.

And Shraita is not separate priest.

And the assistant singers, by reason of the force of the text.

The author says that the assistant singer is not separate; any Kalvik can take up the duty as the text shows. An Shraiya Upagayet "An Shraiya shall not assist in singing."

And Shraita is not separate priest.

31. On the other hand, a seller is a different person because his function is not prescribed.

The author says that a seller of soma is a separate priest; the reason is that his function is nowhere described in the Veda.
Adhikaraṇa XVI. Sūtras 32-35 dealing with the subject that a "कृतिवक्त" is not to perform all sacrificial works.

32. By doing the sacrificial works all are चूड़िवक्त, because there is nothing special.

The objector says that any one who officiates as a priest is a कृतिवक्त. "स्वेत्व स्वै वरस्वा यज्ञस्ततः तदरा कृतिवक्त: " There are seventeen कृतिवक्त in a Soma sacrifice. It is a case of अनुस्वर्गद्र. A general description is given, which determines that so many things are to be done by such a class of priests; but when it is again laid down that any one of those things is to be performed by a particular priest out of the class, it is a case of अनुस्वर्गद्र:

33. Not so, by reason of exclusive specification.

The author says that it a case of परिलिङ्ग. The difference between अनुस्वर्गद्र and परिलिङ्ग can be explained thus. He who fights is a soldier. There are 700 soldiers in this battalion. The first is a general statement. This general statement is narrowed down by the second sentence. It is a case of अनुस्वर्गद्र. In परिलिङ्ग there are three defects. (1) स्वायत्त (2) परार्थक्यस्य (3) प्रास्वयत्र:\n
Take for example अनुसार अम्लष्या: The animals with five claws should not be eaten; it is स्वायत्त. Animal diet with the exception of अनुसार may be taken; there is परार्थक्यस्य. One's natural desire to take flesh is controlled; this is प्रास्वयत्र. Let us see how this परिलिङ्ग applies in the present case. Every one has a natural desire to become a कृतिवक्त; this desire is controlled; any one who performs a sacrifice is a कृतिवक्त; this sense is set aside but one who performs the functions mentioned in the Veda is a कृतिवक्त: this sense is accepted. It is therefore a case of परिलिङ्ग but not of अनुस्वर्गद्र.

34. If it be said "by either way."

The objector says that you may apply either of the principles; the Vedic text can be interpreted by either of them in the manner I have suggested.
35. No, all are not entitled.

The author says that you can not make a general statement since all are not entitled to perform a sacrifice and become कर्मिक. It is therefore not a case of अवयुवाद. When 12 is mentioned, it can include 8. As द्राक्षकपाल may include अध्यक्षपाल. This is अवयुवाद. But in the present case 17 priests are directly mentioned and finally settled.

Adhikaraṇa XVII. Sūtras 36-37 dealing with the subject that प्रह्या &c. who are mentioned in the text laying down initiation and donation are 17 in number.

नियमस्तु द्राक्षिणाधि: श्रुतिसंशोषणात ||3||3||6||

36. On the other hand, there is a (नियम) restrictive rule by reason of the connection of the Vedic text with the donation.

The author says that by reason of the restrictive rule, the number of the कर्मिक is limited to 17 only. There is a text which mentions what donations are to be made to the different priests.

उक्तवा च यज्ञानन्त्यं तेषां दीक्षाविधिरानात ||3||3||7||

37. And having described the position of the sacrificer by reason of the description of their initiation.

अन्ध्युल्य हृद्धार्थः दीक्षयिवा प्रह्यान्त दीक्षितः। तत्तुद्धागातारः। ततो होतारः। ततस्तते प्रति प्रस्थाता दीक्षयिवा अत्यद्विनै दीक्षितः। ब्रह्मणाद्विषलिनि ब्रह्मणः। प्रतिततारूणु उद्धागातुः। मैथज्ञालय इत्यौऽ। तत्तस्सेव्यु दीक्षयिवा कुलिथिनै दीक्षितः। अत्यद्विनि ब्रह्मणः। प्रतिततारूणु उद्धागातुः। अच्छवाण्य होतुः। तत्तस्सेव्यु दीक्षयिवा प्रतिततारूणु दीक्षितः। पोतां ब्रह्मणः। सुभ्रेणु उद्धागातुः। अच्छवाणू होतुः। तत्तस्सेव्यु दीक्षयिवा प्रतिततारूणु दीक्षितः। ब्रह्मचारि वाचार्य निष्णः। "Adwaryu after initiating the master of the house initiates ब्रह्मण then उद्धागात्य, then होता, then प्रतिततारूणु initiating him, initiates the second group, ब्रह्मणाद्विषलिनि from ब्रह्मण group, प्रतिततारूणु from उद्धागात्य group, मैथज्ञालय from Hota group; then नेष्टा initiating him initiates the third group, आग्नेय from ब्रह्मण group, प्रतिततारूणु from उद्धागात्य group, अच्छवाणू from होता group; then उद्धागात्य initiating him, initiates the 4th group, पोतां from ब्रह्मण group, सुभ्रेणु from उद्धागात्य group, अच्छवाणु from होता group; then another ब्रह्मण initiates him, either a religious student or one sent by the preceptor."
**Description.**

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<td>अच्छावक</td>
<td>अद्द्रीघ</td>
<td>प्रतिहतर्व</td>
</tr>
<tr>
<td>उन्नेता</td>
<td>भ्रष्टस्तुत</td>
<td>पोता</td>
<td>सुभ्राहय</td>
</tr>
</tbody>
</table>

Adhikaraṇa XVIII. Dealing with the subject that the क्रियक्ष with the master are 17 in number.

38. The master completes the 17th number by reason of the function being common.

We have seen in the preceding अधिकरण that there are only 16 क्रियक्ष. The author says that the sacrificer completes 17th number, because they all act with the common object. सदश्च can not be the 17th number.

Adhikaraṇa XIX. Sūtras 29-40 dealing with the subject that the sacrificial functions of the अध्वर्यु &c. are restricted.

ते सर्वाभिः प्रयज्ञक्वादङ्गायिच स्वकालंखाताः

39. By reason of their appointment, they perform all duties just as sacrificial fires by reason of their fixed time.

The objector says that though the क्रियक्ष are appointed for separate functions yet they can perform all duties; he gives an illustration in support of his view; the fire is consecrated at its proper time, but it can be used for all sacrifices.
40. By reason of its relationship, the arrangement of the duties has been made by reason of the significant power of the relationship.

The words and their etymology show that the functions of the different priests are separate. As for instance अध्वर्य, हीराच और डुर्बर्य। This is the reply of our author to the पूर्वपक्ष view of the objector.

Adhikaraṇa XX Sūtras 41–42 dealing with the subject that functions known from the etymology of the words are sometimes set aside.

41. Its nature is known from the direct statement and authoritative adjustment.

Sometimes there is a direct command by which a function is to be performed by a certain priest; the command overrides the etymology of the word; and sometimes the etymology is the guide. As for example तस्योऽतिभाषणं प्रेषणतिवातुहारं पौर्णिमानं इत्यस्मिनं (तैरं सं 31.121.15) "मैत्रावर्य प्रीति therefore gives commands and recites after, the verses of the Rig-veda called पौर्णिम and नवदृढ्य (which are generally recited by पौर्ण and नवदृढ priests respectively.)"

42. And similarly by seeing the force of the text.

The author in support, relies on the text. वतन्त्रोऽि: प्रातर्नुपक्षलुमुः वत उपश्रवणात् उद्योगाद्याद्रागमय प्रस्वर्य हरों प्रतिहारो अध्वर्य इति। ध्रुवाध्रवयोऽि: स्वयं स्वास्तिपरि। तैरं सं 31.121.13) "Where he ought to hear the हीराच reciting the morning अध्वर्य, the उद्योग of the उद्योगाता, the प्रायव with the वृद्ध verse of the उद्योग singers and द्वारा pratiha of अध्वर्य's. He who knows the truth of the अध्वर्य, becomes wealthy."

Adhikaraṇa XXI. Sūtras 43–45 dealing with the subject that the duties of the मैत्रावर्य priest are the after-recitation and order that are described.
43. The command and after-repetition are the functions of the 

Māṇḍavaḥ, by reason of the direct Vedic text.

The objector says that there is a Vedic text 

तत्वात् मेत्रात्मरुषः मेत्रात्मवतानुचारिणः

(See the translation in the commentary on चूड़ 12). Under this text the 

duties of the मेत्रात्मवर्ग is to give sacrificial command and to do the after-

recitation.

पुरोजनुवाच पाठिष्ठिकारी या प्रैष्टसखित्रानात् ॥ ३।७।४४ ॥

44. On the other hand he has a right to पुरोजनुवाच, by reason 

of the proximity with the sacrificial command.

The author says that the पुरोजनुवाच and श्रेष्ठ are described in juxta-

position and the duty of the मेत्रात्मवर्ग is to repeat the पुरोजनुवाच.

प्रातरनुवाचे च होतादर्शानात् ॥ ३। ७। ४५ ॥

45. And in (the repetition of) प्रातरनुवाच, by seeing (the text 

authorising) the होता छ.

The author in support of his view says that the होता is mentioned in 

some texts repeating the प्रातरनुवाच: "वत्रहोतः प्रातरनुवाच सनुवाच उपन्यासात तदा-

कुदय प्रत्येकेषाः "Where he ought to hear होता reciting the morning अनुवाच

then अनुवाच should take it up." This shows that मेत्रात्मवर्ग is not entitled 

to all after-recitations.

Adhikarana XXII. Sūtras 46-49, dealing with the subject that in a चमसहेम an officiating 

priest is entitled to act.

चमसांस्चमसाधवर्येव: सामास्यानात् ॥ ३।७।४६ ॥

46. The चमसाधवर्ये's ought to make an oblation from the 

cups by reason of the authoritative adjustment.

The objector says that when an oblation is to be made from the चमस 

cups चमसाधवर्यः should be engaged, because the etymology of the 

word shows it.

चाधवर्यः तत्थायथल्लात् ॥ ३। ७। ४७ ॥

47. On the other hand चाधवर्यू by reason of the principle.

The author says that you are not right; the चाधवर्यू who makes an obla-

tion from the चमस cup is a चमसाधवर्ये; the चाधवर्यू is therefore principal and 

चमसाधवर्यः is subordinate. The principal predominates over the subordinate.
48. And in a चमस cup, by seeing other (priest).

The author gives an additional reason in support of his view; he says that other priests also offer oblations from the चमस cups.

चमसां चमसां विवेकं येवमहाभवेश: स्वत: द्वारार्थाय भवति। स्वरुपम्य श्रयव्यः स्वरुपम्य स्वरुपम्य स्वरुपम्य ||

“He hands over the chamasa cups to the chamasa; he passes on to the reciter of वरद- one who knows the truth of अध्वु; verily becomes wealthy. The चु क्ष belongs to अध्वु; it is dedicated to वायु; the chamasa cup belongs to him.”

49. In weakness, they are to be recognised.

The चमस cups belong to the sacrificer and the अध्वु’s use them; if the अध्वु’s are incapable of using them, then चमसां कुछ are to be engaged.

Adhikaraṇa XXIII. Sūtras 50-51. Dealing with the subject that शेष & वातपेय are to be performed by many.

वेदापदोपरापात्मिकाविवेदान्याये यथोपदेशं स्यु: ||३।५४।०||

50. By reason of the direct statement in the Veda like the preceding; if it be otherwise in the Veda, it should be according to the direction.

The objector says that if there is any thing described in the Veda under a certain chapter, you may be guided by समावया. As for instance under the chapter of आद्यपार, the शेषनायाग and in the chapter of अध्वर्ण the वातपेय are described. By the principle of समावया, the वातपेय is to be performed by the अध्वु and शेषनायाग is to be performed by the उद्याता. When on the other hand, in the Veda no other description is given, then it should be performed according to the direction; the principle of समावया is not applicable.

तद्गुणांद्र स्वर्थम्: स्याद्विद्विकारसामायत्सह- गैरन्यकः शेषे || ३। ७। ५४। ७||

51. Or by accepting it, there is one’s duty; by virtue of the चङ्क text, it should be along with the constituent parts; in the
rest indeterminate.

There are 4 parts of the sūtra, in the first part the author gives a flat denial; in the second part, it is said that if there is a direct statement it lays down a rule and it should be complied with, as prescribed: in the third part he says that by virtue of the चाद रक text, the duty should be performed with all its constituent parts. When, 4thly there are no such direct texts or चादरक texts, then you may be guided by समाख्या. This recapitulates the whole discussion of the chapter.

शबर says that by accepting the details of the model sacrifice, it becomes connected with the चादरकवाद and by virtue of it, you have to perform all the details. As the अयातिपोष is the model sacrifice, it should be followed and many कर्तिकः should perform the वाजपैये and 2षेनयाग. This sūtra is very obscure.

END OF THE PĀDA VII.

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PĀDA VIII.

Adhikāraṇa I. Sūtras 1-2 dealing with the subject that hiring is the duty of the master.

स्वामिकर्मपरिक्रयः कर्मण्यस्तद्धेत्त्वात् ॥३॥

1. The duty of the master is hiring, because the sacrifice is for his sake.

The author says that it is the sacrificer who engages the कर्तिकः, because the sacrifice in which the priests are engaged is to secure his object.

वचनादितिरेषां स्यात् ॥ ३ ॥

2. By a direct text of others also.

The power of appointment originally vests in the sacrificer but sometimes the अध्वर ता can also appoint a कर्तिकः; it is only when there is a direct Vedic text.

Adhikāraṇa II. Sūtras 3-8 Dealing with the subject that the purificatory acts such as shaving of the head &c. belong to the sacrificer.
3. On the other hand the purificatory ceremonies are in human power; they are to be performed according to the Veda like the sacrificial act.

The objector says that as the priest performs the sacrifice according to the Veda, so the purificatory ceremonies should also be performed on him; these ceremonies produce certain power in him. It is he who goes through the elaborate ceremony and it is he who should be shaved & c.

"He cleans his teeth, shaves his hair and beard, pares off his nails and takes his bath."

4. On the other hand, of the sacrificer; because he is principal like the sacrifice.

The author says that the purificatory ceremonies are to be performed on the sacrificer, because he is principal and the fruit of the sacrifice accrues to him.

5. And by reason of the designation.

The author says that we also find in the text quoted in the commentary on sutra 3, that the आत्मनेपद form of the verb is used. The reason is that the fruit accrues to the sacrificer. The परस्मैपद indicates the act is to be done for another.

6. It is prescribed in the case of being subordinate.

In a sacrifice persons and materials are used and upon both of them purificatory ceremonies are performed. When the purificatory ceremonies are performed upon a person they are principal but when they are performed upon the materials they are subordinate. The author says in the
that the application of समाया is in the case of the subordinate but not in the case of the principal.

चोदना प्रति भावाच || 31 = 17 ||

7. And by reason of the connection with चोदना or the extraordinary principle.

The author gives an additional reason. There are several preparatory acts performed in a sacrifice upon the materials and the persons. The अूूव is the extraordinary principle which is obtained. The materials in a sacrifice serve the purpose in two ways; one set subserves the purpose directly; they are आराद्यपकारक and others serve the purpose indirectly; they are संस्थिपाल्यपीकारक. As for instance in a dinner the food that is taken is आराद्यपकारक and the table and chairs are संस्थिपाल्यपीकारक. So in the same way the preparatory ceremonies are performed on the persons. The यजमान is directly connected with the अूूव and the कृतिक, who are employed, are indirectly connected. So according to the Mīmāṃsā rules, the तस्सार्क are to be performed upon the principal person and material in the first instance and then upon the subordinate person and materials afterwards. The author therefore says that according to this principle also, यजमान who is directly connected with the अूूव should have the purificatory ceremony performed upon himself first.

8. By reason of the inequality, the directions are not of similar nature.

The functions of the sacrificer and the कृतिक are different; a कृतिक cannot perform the functions of a यजमान. So there is an inequality in their position; the functions of a यजमान are principal and those of a कृतिक are subordinate. So the यजमान is principal in relation to the अूूव. There are different duties laid down for them.

Adhikarana III. Sūtras 9-11 dealing with the subject that the sacrificer is entitled to perform austerities.

तप्तच फलसिद्धिविवस्योक्ति || 31 = 18 ||

9. And the austerities, by reason of obtaining the fruit as in ordinary life.

"He does not eat for two days; he does not
eat for three days." The question is who is to observe these fasts. The author says that as the यज्ञान obtains the fruit of the sacrifice, he is to
practise austerities just as in common life we see that persons who derive
the benifit, do the act.

वाक्यशोषितः तदन्तः \| 31 \| = \| 190 \| 10

And filling up of the ellipsis is like that.

The completion of a sentence in the text which supports the view and is
also like it; वाक्यशोषितः therefore completes a sentence or its sense. A prin-
ciple is laid down and the argument which supports it, is वाक्यशोषितः.

यदापैत्रपृष्ठ स किंचन्तार्थवितः यदा इत्यादि कुष्णचुक्षुपार्थवितः अथमेध्यतमः। यदा अस्वादं
तस्मातेताधि। मेवर्ष्य यहयायसच्चिदः। यथा कुत्साहं तस्मातेताधि। "When in
a person there is nothing inside, when the blackness of his sight is
destroyed, he is most fit for a sacrifice; when fasting, he is fit for a sacri-
fice. A sacrifice is holy; a sacrifice is relinquishment; in order to make
one fit for relinquishment, it is done by austerities." It also shows that
a यज्ञान is to practise austerities.

वचनादितिरेषां स्यातः \| 31 \| = \| 191 \| 11

By a direct text, of others also.

The author says that कृतिकः also practise austerities if there is a
direct text of the Veda. सर्वं कृतिकःचापवर्तितः। "All the कृतिकः fast."

Adhikarana IV. dealing with the subject that आकृतिकः is to be set aside: wearing of the
red turbans &c. are the duties of the priests.

गुणत्वाच वेदेन न व्यवस्था स्यातः \| 131 \| = \| 192 \| 12

And by reason of its being subordinate, there is no adjust-
ment by means of the Veda.

लोहितोष्णीया लोहितवर्णस्य कृतिकः प्रचरितः। दिर्यमालिनः कृतिकः प्रचरितः। "कृतिकः wearing red turbans and red clothes perform a sacrifice; the
कृतिकः putting on gold neck-ornaments perform a sacrifice." In
the Veda, the प्रायण and गुण are described. The गमाख्या applies to the
description of the principal and it is of no use in the description of गीम.
It is by the authoritative Vedic text that a गुण is described. There in the
text quoted, the कृतिकः is principal and red turbans are subordinate. So
you can not take the help of गमाख्या; but you can only by the direct
authority determine the nature of the गीम.
Sabara says that in a श्वेतवाण it is laid down that श्रीहितीयेयप्रवरति and in a वाजयेय it is laid down that श्रीहितमालिनिः प्रवरति. The question arises whether the red turban is to be worn exclusively by the उद्गात्र and gold necklace by the अवडुः only because the श्वेत sacrifice is in the सामालेवं and वाजयेय is in the यज्ञे. The author says that because it is a subordinate act, you cannot determine it by means of a सामालेवं of a particular Veda. The direct text is that all priests should wear the red turban and gold necklace.

Adhikarana V. Sūtras 13–14 dealing with the subject that the desire for rain pertains to the sacrificer.

तथा कामोदर्थसांयोगात् || 3 || 13 ||

13. And similarly desire, by reason of the connection with the object,

कश्च कामयेत वर्षेव मर्यादः || नीर्णे: सदौमित्यायान् अयोगितस्य द्वैरम्यकाये वन्ये || "If one wishes that rain may fall, he shall measure the place for a low shed; one who is desirous of heaven should sacrifice with अयोगितायम्."

The desire of a sacrificer is fulfilled; it is he who is connected with the desire. If the desire is to have a rain-fall, it is the यज्ञमान who should perform the sacrifice.

व्यपदेशादितीर्षां स्यात् || 3 || 14 ||

14. By designation of others also.

The author says that others can also have their desires fulfilled, if there is a direct Vedic text. उद्गाताः आत्मनेव वा यज्ञमानाय वा यज्ञायस कामयेते तात्मागृहिती || अन उद्गाता for himself or for his client sings with the wished for object."

Adhikarana VI. Sūtras 15–16 dealing with the subject that the mantras commencing with अयुर्वरो are connected with the sacrificer.

मन्त्रार्थायसकम्वकरणासतदत् || 3 || 14 ||

15. And the mantras which do not describe the sacrificial acts are likewise.

There are two sorts of mantras; one class lays down the sacrificial act and the other consists of chanting मंत्रं and are called अकम्बकरण in the śūtra. The author says about these मंत्रं, that they are connected with the sacrificer like the act stated in the preceding अकम्बकरण. "आयुर्वरो अनेकव युमेश्विरोगो वत्सिविरोगोसिविक्षेत्रिहै || (१० स० ११५) \"O! Agni, giver of life
give me life. O! fire giver of light, give me light.” These संत्रs are given in the वृद्धिक्षाकोर्ण and so by the principle of समाज्या these verses would belong to the officiating priests; but as they describe the fruit which is connected with the sacrificer, they belong to the sacrificer.

**विनयोगे च दर्शनात्॥ ३ ॥ = ॥ १६ ॥**

16. And by seeing on separation.

The author gives a reason that when the यजमान is travelling, he praises fire (अग्निप्रस्ताप्त). These उपस्थान मंत्रs are in the chapter on कतिक but they belong to the sacrificer. The result is that the अकर्मकरण mantras belong to the यजमान.

Adhikarana VII. Dealing with the subject that a mantra twice repeated in the Veda is to be used by both.

**हर्याज्ञातेपूर्वो हर्याज्ञानस्यार्थव्यवहारः॥३॥=॥१७॥**

17. When a mantra is repeated twice, it is to be used by both because there is a purpose in the repetition.

There are some मंत्रs which are read in the यजमानकोर्ण and repeated in the अच्यवकोर्ण. The author says that such मंत्रs are to be used by both the sacrificer and the priest.

Adhikarana VII. Dealing with the subject that it is only the literate who is entitled to pronounce the mantras.

**हन्ते च वाचनं न हर्यविद्या०र्विनिहितोऽस्यः॥३॥=॥१८॥**

18. And in a literate, there is the repetition of the mantras; because an illiterate is nowhere permitted.

The author says that if the sacrificer is a literate person, he can then pronounce the vedic mantras during the performance of the sacrifice but an illiterate person is nowhere permitted.

A priest should make the यजमान repeat कृति मंत्र and उज्ञती मंत्र. See White यजुःवर्ड 9. 21. आयुर्यंकर्तवसतां &c. These are called कृति मंत्रs and the mantras commencing from 9. 31. of White यजुःवर्ड are called उज्ञती मंत्रs.

Adhikarana IX. Sutras 19 20 dealing with the subject that 12 sets of utensils are connected with the functions of an अर्थवृक्ष.

**याज्ञाने समाम्यानात्तकमार्यसि याज्ञानं स्युः॥३॥=॥१६॥**
19. By reason of being described in the यज्ञांकाङ्कः, the sacrificial acts pertain to the sacrificer.

The Veda is divided into कांडः; in some of them the duties of the sacrificer are described; it is called यज्ञांकाङ्कः and there is another कांड in which the duties of the अध्वर्यः are detailed; it is called आध्वर्यांकाङ्कः. There are certain functions connected with the sacrificial utensils which are mentioned in the यज्ञांकाङ्कः. The objector says that these duties are to be performed by the यज्ञांक as they occur in यज्ञांक section of the Veda by the principle called समाध्य.

अध्वयुर्वा तद्यथा हि न्यायपूर्वम् समाध्यानम् ||३१=१२०||

20. On the other hand, ज्ञयुः; it is for him and the समाध्य is based on reason.

The author says that you are wrong, the ज्ञयुः should perform all these duties because he has been engaged and appointed on fee for that purpose; the principle of समाध्य is based on reason and it is applicable when there is no other proof available. Here we have a direct text that the ज्ञयुः is hired by the sacrificer.

Adhikārāṇि X. Dealing with the subject that a होता is to perform the duties of an ज्ञयुः.

विध्रतिप्रेषे करणः समाध्यविशेषादितरमन्यस्तेषां
यतो विशेषः स्यान || ३१ ||

21. On conflict, the performance is by reason of special connection; the other by another out of them: because there is a distinction.

The sutra is divided into three parts. The first part says that it is laid down that a Hotā is to perform the duty of an ज्ञयुः; how can a होता perform two functions? In the first part it is therefore said that a Hotā is to perform the duties of an ज्ञयुः. The second part says that out of so many करिकम् any करिकम् may perform the duty of the होता, when the latter acts for the ज्ञयुः. The third part says that this distinction should be maintained because a होता can not perform two duties. In a योगालंबनम्, two functions are performed; the animal's cord is tied round a श्रृः by the ज्ञयुः and the होता repeats the mantra. In connection with the कुदापानिनम् there is a Vedic text योहोतासः श्रवः: The Hotā is, Adhvaryu. The Hotā
therefore ties the cord round the यूप. In this view as expressed in the यूप, another अदिविकः repeats the mantra instead of the Hotा.

Adhikaraṇa XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

Therefore ties the cord round the यूप. In this view as expressed in the यूप, another अदिविकः repeats the mantra instead of the Hotा.

Adhikaraṇa XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

22. And in commands by reason of another's right.

In this view as expressed in the यूप, another अदिविकः repeats the mantra instead of the Hotा.

Adhikaraṇa XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

22. And in commands by reason of another's right.

In this view as expressed in the यूप, another अदिविकः repeats the mantra instead of the Hotा.

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Adhikaraṇa XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.
Adhikaraṇa X. Sūtras 25-27 dealing with the subject that in the करणामेत् the re-
ward for the master is hoped for.

अद्वितिकः करणेष्वर्त्थवात् || ॥ ॥

25. In करणामेत्'s, there is the reward of the अद्वितिकः; because it is for his purpose.

There are two kinds of मंत्र (1) करणामेत् and (2) अकरणामेत्. The former 
regulates the sacrificial operation; the latter is chanting in course of a 
sacrificial operation. There is a text which says that a अद्वितिकः should say 
समाधि वचों विभावः (१० सं १११२११) "O! fire, let there be my splendour 
in the offerings." Here the अद्वितिकः wishes splendour for himself. The 
objector says that the fruit of the करणामेत् accrues to the priest because it is he who performs the sacrifice.

स्वामिनो वा तद्यथवात् || ॥ ॥

26. On the other hand, of the master by reason of its being 
for him.

The author says that it is the master for whom the sacrifice is perfor-
med; so he gets the fruit. Though the अद्वितिकः repeats the mantra, yet the 
splendour referred to in the मंत्र is the splendour of the sacrificer. Though 
the victory is of the general, yet every individual forming the army 
considers it his own victory.

लिङ्गदर्शनाथ || ॥ ॥

27. And by seeing the force of the text.

The author supports his view by the Vedic text. याब्धक्याम भृत्तित्र भाषित- 
साधारस्ते यजमानस्य एवसा. "Whatever desire a अद्वितिकः hopes for, it is of his 
client." It is technically called वचेल्याय.

Adhikaraṇa XIV. Sūtras 28-29 dealing with the subject that in the करणामेत्, the fruit of 
the actions accrues to the priest.

कर्मार्थां फलं तेषां स्वामिनं प्रत्ययर्थवचात् || ॥ ॥

28. On the other hand, their reward is the success of the 
sacrificial act by reason of its being for the purpose of the 
master.

The reward of the sacrifice accrues to the यजमान but where the
object is to achieve the act itself, it is the reward of the priest. The reward of the principal act is to accrue to the sacrificer. The reward of the subordinate acts accrues to the priests. अनाविष्णु मारामप्रकृतियो विजिहाथयो मा मा संतासा॥ (५० सौ ११३ २१) "O! Agni and Viṣṇu, I have not crossed you; be separated for my passage; do not trouble me."

न्यपदेशाच् ॥ ३१ ॥ २८ ॥

29. And by the designation also.

The परस्विक्ष also gets a fruit, if there is special mention of it. किमजस्तस्तत्र तन्निसत्या॥ (५० सौ ११३ २१) "What good is there? Let it be for us both."

Adhikāraṇa XV. Dealing with the subject that the preparatory rites on the materials serve the purpose of the constituent parts and the principal:

30. The purificatory ceremony on the materials by reason of there being no speciality in the context, belongs to all sacrificial acts.

The author says that in the context no distinction is made in describing the sacrificial acts. The purificatory ceremonies that are performed on the materials serve two purposes; one that of a constituent part consisting in a sacrificial substance and the other that of the whole sacrifice. When the purpose of the constituent part is served, the purpose of the whole sacrifice is served.

Adhikāraṇa XVI. Dealing with the subject that the extraordinary principle of the model sacrifice does not belong to the modified sacrifice based upon the same.

निदेशायतु विकृतावपूववृत्यार्यानिधिकारः ॥३१ ॥ २८ ॥

31. On the other hand, by the direct Vedic statement the extraordinary principle does not apply to the modified sacrifice.

There are three model sacrifices; द्वारणामासयाम, निस्कृत पूज्यवध and ज्योतिष्ठाम. The modifications are 1. द्वारणामासयाम, (२) पूज्यवध (३) सरस्याम. The पूज्यवध includes many of the operations of द्वारणामासयाम and ज्योतिष्ठाम includes many of the operations of the first two mentioned above. These operations as said are included in the model sacrifices but not in their modifications; if they are included, there will be two extraordinary principles which is absurd. So the author says that the extraordinary principle does not apply to
the modified sacrifice. Hence no subordinate operation or preparatory operations connected with the दर्शपूर्णमास्फल can be extended to the modified sacrifice or पशुवंच or जेन्द्रियोम.

Adhikarana XVII. Dealing with the subject that विश्रृ ति and पवित्राः should be made of परिमोजनीय दर्शिं grass.

विरोधे च श्रुतिविशेषाद्रव्यक्तः शोषे || 31 || 32 ||

32. On the conflict, by reason of the special text and the indirect in the remainder.

The दर्शिं grass is brought from the jungle; it is sacrificially operated upon. The grass that is not sacrificially operated upon is called परिमोजनीय दर्शिं grass. In the Veda, it is said that the altar should be covered with the purified grass but nothing is said about the making of the पवित्राः and विश्रृ ति. It is silent as to which kind of grass, they should be made of. This is the conflict; the author says that where there is a conflict the direct text prevails i.e., the altar should be covered with the purified दर्शिं grass but in the case where it is silent, the other common grass should be used i.e., the पवित्राः and विश्रृ ति should be made from the परिमोजनीय grass.

"सार्वाद्यमिच्छायामेव प्रादेशिकामालिनी पवित्रेऽवतीति अर्यान माये विश्रृःति।”

"Two front stems of grass, equal and uncovered to the extent of a span are called पवित्राः; if they are one cubit in extent they are called विश्रृ ति।”

Adhikarana XVIII. Dealing with placing of the पुरोदास chair of the model sacrifice.

च्यपनयस्तेतेक्रदेशश्च विद्यमानसंयोगात् || 31-32 ||

33. On the other hand, the transference is of a portion by reason of the connection with the one existing.

"पुरोदास शकल मैद वायवच्यावच्य निद्ध्वा” “पापालाबिनिपादिः” “पयसो मैनारिवच्यानां”

"He places a piece of पुरोदास in the vessel belonging to Indra and Vāyu; parched rice in the vessel belonging to Āśvinas; and prepared milk in the vessel belonging to मैनारिव देहीते।”

We hear these texts in connection with the जेन्द्रियोम sacrifice. Now the question is whether the slice of a पुरोदास cake that is to be placed in the दर्शिं vessel should be taken from the cake prepared for the model sacrifice or another cake should be prepared as laid down in the preceding अधिकरण. The author says that the principle laid down in the
preceding अविकारण, does not apply. There will be a transference, because there is already a cake existing. Why should another cake be prepared?

Adhikaraṇa XIX. Sūtras 31-35. Dealing with the subject that low pronunciation of the mantras in the desire-accomplishing sacrifice belongs to the principal.

84. In a modified sacrifice, the subordinate acts fulfill all objects as in a model sacrifice.

"यन्त्रासंयोजऽकाम्या इष्य: तः उपायु कर्तं:।"

"All the desire-accomplishing sacrifices are यन्त्रासंयोजऽ; they should be performed inaudibly."

The objector says that the विकृति is to be performed like the प्रकृति. Just as the preparation of the altar and the clarified butter are for both the constituent parts and the principal in the model sacrifice, so they are also in the modified sacrifice. The शेष is all accomplishing i. e. both for the constituent parts and the principal. The purificatory ceremony is both for the principal and its parts. Low reading of the Vedic mantras belongs both to the principal and its constituent parts.

35. On the other hand, it is for the principal because the constituent parts are not directly mentioned.

The author says no; you are mistaken. The कामेष्ठिः have certain objects in view. The principal and subordinate acts are performed. The principal act leads to the end in view, while the subordinate acts subserve the principal. The Vedas describe the principal act and so low reading in the course of the कामेष्ठि pertains to the principal.

Adhikaraṇa XX. Sūtras 36-38. Dealing with the subject that the constituent part of श्रेयन is to be performed with butter.

36. On impossibility, by the reason of the special juxtaposition; its constituent parts.

The श्रेयस्याग is a sacrifice which is performed to destroy an enemy. In this, altars are erected in the form of hawks. By the force of the prin-
picle called 'order' the butter comes in place of soma in the श्रेणियाण; but it is impossible to perform it with ghee alone and soma juice is absolutely necessary. The author says in such a case the constituent parts should be performed with ghee.

मञ्जानेश्वर तथ्यति चेत् ॥ ३ । ए ॥

37. If it be said "similary in चन्याधान".

The objector says that a पवमानेदित्र is performed for Agnyadhana and अन्याधान is for श्रेणियाण. The conclusion is that the पवमानेदित्र is for the sake of श्रेणियाण. It is therefore a constituent part of the श्रेणियाण. The result from your proposition is that butter should be used in a पवमानेदित्र.

नाइकरणत् वादद्वायत्तिनिनित्वात् ॥ ३।४।

38. Not so, by reason of the context being not similar; because the constituent parts are for the principal.

The author says that the श्रेणियाण and अन्याधान do not occur in the same context and they can not stand in relationship to each other as a part to the whole. The parts constitute the whole, but the अन्याधान is not a part of the श्रेणियाण.

Adhikarana XXI. Sutras 39-41 dealing with the subject that all the constituent parts of the श्रेणियाण should be performed with butter.

तत्काले वा लिङ्ददर्शिनात् ॥ ३ । ए ॥

39. On the other hand, at the time by seeing the force of the text.

The objector says that at the time of extraction of soma juice, some offerings are made to the fire. These offering should be of butter.

सर्वेऽथि वादविशेषात् ॥ ३ । ए ॥

40. On the other hand, of all, by reason of there being nothing special.

The butter should be used in all the constituent parts of the श्रेणियाण and the texts quoted below mentions nothing special about it.

"सहिपशुला लभमे। अम्बीयामीमःस्यमेऽन्निनिशेषीयम् पुरोऽवाचा। अनुवाचाय। शनाने मैत्रादहकीपशु॥"
He offers with animals; in the place of अनुवंशिय animal a cake pertaining to अग्नि and Soma should be used; in the place of अनुवंशिय sacrificial animal a cake pertaining to भैरवर्ण dieties should be used."

41. The inference from the text is based on reason.
The author says that you rely on the inference from the text. It is based on reason. No inference can be made from the text quoted by you in your favour.

Adhikaraṇa XXII. Sūtras 42-44 dealing with the subject that the सवनीयपुरोदाश is made of flesh:

मांसं तु सवनीयानां चोदनाविशेषात् ॥ ३१॥

42. On the other hand, the सवनीय cakes are of flesh by reason of a special text.

संखिते संखितेहि युहपतितृं गयं याति। सतत्रायानं, मृगानु हंगितेष्यां तरसा पुरोदाशं सवनीयाभवति ॥

"In each departure of the day, a master of the house goes a-hunting; with the flesh of those deers which he kills there, the cakes are made"
The sacrifice of the Śākyas lasts for 36 years; in connection with this it, is stated that the सवनीय cakes are of flesh. Now the question is whether all the cakes are of flesh or only the सवनीय cakes are made of flesh. The author's reply is that only सवनीय cakes should be made of flesh as it is specially mentioned in the text.

भक्तिरसभिधावन्याययेति वेत् ॥ ३२॥

43. "Metonymy is improper when there is no juxtaposition", if you say.
The objector says that a पुरोदाश cake is made of rice flour; if you substitute flesh for rice, it is a case of metonymy. The metonymy is applicable when things are described in order; such is not the case here and the principle of metonymy is therefore not applicable.

स्यात्सक्तिलिङ्गहेयराजवत् ॥ ३३॥

44. It may be by reason of the signs of the model sacrifice like चेराज.
“The song called वैराज belongs to उक्त; there are twenty one songs in a पोडशी sacrifice known as वैराज”.

There in the Vedic text वैराज is used but instead of वैराजसाम, वैराजशाम is sung. So by the principle of metonymy वैराजसाम stands for वैराजशाम. In the same way in the शाक्यानामयण, flesh cakes are prepared in the place of rice cakes.

END OF PĀDA VIII.

END OF CHAPTER III.
CHAPTER IV.

PADA I

Preliminary Introduction.

In the third chapter शृंग, लिघ्व, वाचन, प्रकरण, स्थान, समाख्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थ: and कल्याण:; Subsidiary action is कल्याण:; and the principal one is पुरुषार्थ:; फलविधि: is पुरुषार्थ: and अर्थवादः: is कल्याण:.

Adhikaraṇa I laying down the proposition for enquiry.

अथ अतोऽत; कल्याणपुरुषार्थ्योपर्यज्ञासाः || ॥ १ ॥ ॥

अथ अत: therefore; कल्याण पुरुषार्थयेऽः of the कल्याण: and पुरुषार्थः; शिशुया-शा enquiry.

1. Now therefore is the enquiry about कल्याण and पुरुषार्थ.

This sūtra lays down a ग्रन्थिः a kind of promise on the part of the author as to what he is going to deal in the chapter.

Adhikaraṇa II. dealing with the definition of कल्याण: and पुरुषार्थः.

यस्मिन्न्तः पुरुषस्य तत्त्व लिप्सार्थ्यलक्षणासिद्धिः

भक्तवादः || ॥ १ ॥ ॥

यस्मिन in which; प्रीति: love, desire; पुरुषस्य: of a man; तत्त्व: of that; श्रीपत desire; अर्थवादः indicated by or dependent upon certain object; अविनय-तत्त्वात on account of its being inseparable.

2. ( पुरुषार्थः: is that ) in which there is a love of a man and that love is indicated by (a certain) object (which is) inseparably connected ( with it. )

The author defines पुरुषार्थः: It is a natural prompting of a man to obtain certain object without any scriptural command to that effect. The action so prompted is called पुरुषार्थः; and the opposite is called कल्याणः.

Adhikaraṇa III. Sūtras 3-6 मन्त्रपति तत: is Puruṣārtha.
In the preceding Ahikaraṇa पुरुषार्थः is defined as the action of a person which is naturally prompted by his desires; in the present Adhikaraṇa, the author says that there are certain actions which are not so prompted nor is there any material substance purified but they are done under the command of the scripture and they are said to be पुरुषार्थः. The illustration is given "नाथो'ऽमादिवि इति. He should not see the rising sun; nor the setting sun because that delivers him from the sin; this is his vow." The question is whether this sentence is पुरुषार्थः. The negative action enjoined is not prompted by a natural love for it nor is any material substance produced; because it is laid down that by refraining from seeing the rising and setting sun, a man becomes free from sin, it should therefore be done. Because the benefit is to accrue to the performer, it is therefore पुरुषार्थः.

4. Again there being no distinction of the passages of the scripture, the fruits shall accrue as described in the text (of the Veda).

The siddhānta is laid down in Sūtra 3, the objector comes forward with another passage of Taittirīya Samhitā अविभोष्यति तद्वन्यात् वज्जति, तैः.
"He makes an offering into Samidha; he makes an offering in Tanunapat. He shall not tell a lie."

"If that be your view," says the objector, "upon your reasoning the passage from the Tafttiriya Samhita is also a pūrṇaśāstra; because the scripture makes no distinction and the rewards accrue according to the text laid down in the Veda." The reply is embodied in the next sūtra.

5. Not so; on not accepting the cause, there is the object of a person; the object being not connected ( with the cause ).

The reply of the author to the objector is that it is not so; when the six modes of interpretation mentioned in Chapter III, as śrutis, līlā, vākyas, prakārana, śāstra, and sāmakhyā do not apply, the text should be considered pūrṇaśāstra. As the text quoted from the Tafttiriya Samhita can be interpreted by any of the modes, it is pūrṇaśāstra and serves the purpose of the sacrifice.

6. And similarly in the conduct of worldly affairs.

The author concludes the Adhikarana and strengthens his view by giving the example of the worldly action. We see that the principal action is the main object which a person aims at and there are other minor actions which lead to the principal action and are therefore considered subordinate.

7. Again materials should, without any distinction, be offered ( in the fire to avoid ) meaninglessness.

The pūrvapaksa view embodied in this sūtra is based on the proceeding Adhikarana; there is a passage of the Tafttiriya Samhita:
"The wooden spade, cups, sacrificial dishes, a winnowing fan, black deer skin, cudgel, mortar, pestle, slab and muller are the ten sacrificial weapons." According to the principle, laid down in the preceding Adhikarana, the passage should be considered to be pūrṇa; and accordingly these weapons should be offered to Agni.

8. On the contrary the materials are connected with their own object. On account of their different uses, they are (to be used) according to the text (of the Veda).

This is the reply to the objection in the preceding sūtra. In the Taittiriya Samhitā, different uses of the ten weapons are given, as for instance the spade for digging the ground and other weapons also for other purposes.

“He digs the altar with a wooden sword. He bakes on the earthen pans; he winnows with a basket; he spreads black deer's skin under the mortar; he places the stone slab on a cudgel. He pounds with consecrated pestle and mortar; he grinds with consecrated slab and muller.

These are all subsidiary to the main purpose. The passage is therefore kārtha; and the object of the weapons is served by uses for which they are meant under the Vedic text. They are therefore not meant to be offered in the fire.

9. The offering of the sacrificial cakes is also enjoined in the principal act.
The author fortifies his view by stating that purodāśa cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered. आदित्योक्ति महाभिन्दुहि वज पत्रयथ “They burn the performer of Agni-hotra with the fire and sacrificial vessels.”

लिङ्गदश्यनाचाच् ॥ ४ । १ । १० ॥
लिङ्गदश्यनात् from seeing indication; च and.
10. ( There are ) indications also ( to that effect ).

The author finally relies on the Vedic text from which he comes to the same conclusion by the method of interpretation called लिङ्ग. चतुर्दश पौराणिक-मार्गथा मात्रुत्तबहुतथे। ब्रम्हद्वादशमायनायां ॥ Fourteen oblations are made on the full moon day and thirteen on the new moon day.


तत्रैकक्तमयज्ञाशिऱ्यस्य गुप्तसूत्तत्वात् ॥ ४ । १ । ११ ॥
तत्र there; एकत्वम् unity; अवज्जात्वम् not a part of a sacrifice; अर्थस्य of an object; गुप्तसूत्तत्वात् being subordinate.

11. There unity is not a part of a sacrifice because of its being subordinate to the main object.

The sūtra embodies the pūrvapakṣa view. The objector says that upon the principle laid down in the preceding Adhikaraṇa, the number of an animal is an anuvāda.

येश्चते यथा पशुकामत्यं पशुमा लभते। तैं सं् ६ । १ । २ । ५। ६। चतुर्दशाय युनक्ति। वसात्य कारणज्जलानालभते। गौ ग्यात् १३। ५। ९। २३।

“Then the initiated one sacrifices an animal to Agni and soma. He yokes two bullocks.” “He offers partridges to spring.” The passage gives the number but nowhere it is stated how many animals are to be taken; the animals are only subsidiary and do not form the main part of the sacrifice.

एकश्रुतित्वाचाच ॥ ४ । १ । १२ ॥
एकश्रुतित्वात् the indication of one; च and.
12. And on account of one being used in the Veda.

The objector supports his argument by the method of interpretation called श्रुति and says that number used in the passages are meaningless.
13. If you say that it also appears from the usage.

This is an objection to the pūrvapakṣa view. If you say that it is used in common parlance also; for example one says to bring one animal, one is brought; if more than one is ordered, then the same number of animals is brought; a reply to this objection is embodied in the next sūtra.

14. Not so, that (number) is meaningless, being authoritative like the ‘east.’

The reply of the pūrvapakṣa is that the number is not the integral part of the passage, but it is suggestive just as east suggests ‘west.’

The suggested meaning of a word is not therefore integral part of it.

15. It (number) is known along with the word; on the pronunciation of it, the number is known. Its knowledge (is obtained) just like other (things).

The siddhanta view is embodied in the present sūtra. The author refutes the objection raised in the pūrvapakṣa by laying down the proposition that the number of a word is known as soon as the word is uttered by its form and is therefore connected with the main action,

11. And the same (is from the) indicative power of the Vedic text.

The author supports his view from the texts of the Veda which he says also signifies the number used therein.
“Three animals, as white as moon to be offered to Śiva and three proud animals to Rudra and three animals as blue as sky to be offered to Rain-god.”

Adhikaraṇa VI. In continuation of the preceding Adhikaraṇa relating to the gender of a word conveying sense.

17. In the same way, gender (is known).

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

Adhikaraṇa VII Sutras 18–20 Relating to the अभूव्य living in the constituent parts.

18. In the constituent parts generally the purpose of the main act (sacrifice) is served.

In order to obtain heaven, a sacrifice is performed. By performance of a sacrifice the performer becomes fit for heaven and invisible result is produced which the Mīmāṃsikas call अहूव्य. And the act, which achieves it, is called भावना. The principal act, which is भावना is made up of many minor acts which constitute the भावना. It is the भावना that achieves the invisible fruit called अहूव्य. In the present Sūtra, the author says that he अहूव्य also resides in the constituent acts which go to make up the final and principal act:

19. The Vedic command does not pertain to the parts on account of their being separate; nor can they be regulated by another (command).
The objector says that the Vedic command relates to the principal action and as the constituent acts are separate they cannot be regulated by another Vedic command. The Apurva cannot therefore reside in the constituent parts.

स्याद्वा द्वित्यचिकीर्षायां भावोर्थः च गुणभूतताःश्रया-धिगुणोमावः || ६ १ २० ||

स्याद्वा not so; द्वित्यचिकीर्षायाम् in the purification of the sacrificial materials; भाव invisible effect; अर्थः in the object; च and; गुणभूतता dependence; अर्थः by reason of its being a principal; गुणोमाव being subsidiary.

20. Not so; in the purification of the sacrificial materials, there in an invisible effect (अपूर्व); in the object (of purification) there is dependence by reason of its being subsidiary to the principal act.

The reply of the author i.e. the Siddhānta view is embodied in the sūtra. As all the minor acts depend upon or lead to the principal act which produces the invisible effect called Apūrva, the minor acts also share the apūrva so produced though each of them separately produces a visible effect.

Adhikarana VIII Dealing with the proposition for enquiry

स्याधे समवेःस्यतेः द्वित्यकर्मणाम् || ६ १ २१ ||

अर्थः in the fulfilment of the object; समवेःस्यत: by virtue of the parity and disparity; द्वित्यकर्मणाम of the sacrificial materials and acts.

21. There is a parity or disparity of sacrificial material or act in the fulfilment of the object.

Having so far dealt with the principal and subsidiary acts, the author proceeds to examine the principle of parity and disparity. When in the performance of an act different effects are produced, one of which is directly connected with the principal object and the other is not, it is a case of disparity. While, on the other hand, the different effects so produced are directly connected with the main object, it is a case of parity.

Adhikarana IX. Sūtras 22 to 24 Dealing with the preparation of आभिक्रा by bringing curd and putting it into hot milk.
22. It is a case of parity when different effects are produced by means of one act.

The Sūtra contains the pūrva pakṣa view. The objector says that one act produces different results which are all equally connected. It is a case of parity.

23. By reason of the production of whey by contact, the Amikṣā (curd) is principal.

The Amikṣā-dish is prepared by putting curd into hot milk. The milk thickens and two substances are formed; one is solid called curd or Amikṣā and the other liquid, sour in taste, called whey. According to the objector, both being the results of one act are equally connected with the principal act, viz., the preparation of Amikṣā. In the present Sūtra the Siddhānta view of the author is embodied. He says no; the curd is the chief thing in the Amikṣā-dish and the whey is incidentally produced which is not a necessary ingredient of the Amikṣā-dish.

24. By reason of the praise of the chief object.

It may be stated in this connection that the curd is Śrayojaka and that whey which is incidentally produced is called Ādhyayojaka. The author strengthens his view by a statement that the curd which is the principal thing has been praised in the Vedic passage on which it is based.

"The curd and hot milk are a pair: and when they are mixed, something like a solid mass and something like a watery substance are visible which constitute a foetus."

Adhikarana X. Dealing with the subsidiary nature of walking of a cow when brought.
25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Jyotiṣṭoma sacrifice, *Soma* is purchased by means of a cow, red in colour and of one year in age and is made to walk seven steps.

Here there are two acts which are performed in order to transact the business of purchase; (1) bringing of the cow and (2) making it walk some steps. The chief act is the transaction of purchase; the walking is only incidental and is therefore *अप्रयोजक* subsidiary.

Adhikārāṇa XI. Treating the subsidiary nature of throwing off of the husk with the earthen-pans.

26. The action of naming *पुरोहितशक्तोत्कर्मस्य* is based on the main object; on account of the connection with the future *पुरोहितशक्तोत्कर्मस्य* that object is described.

In the Vedic text it is stated that sacrificial cakes are baked on the earthen pans and that husks are thrown by them. The earthen pan for baking the sacrificial cake is called *पुरोहितशक्तोत्कर्मस्य*. It is so called on account of its main object, that is the baking of the sacrificial cake which is to come into existence in future. The throwing off of the husk by the earthen pans is only incidental (*अप्रयोजक*).

Adhikārāṇa XII. Dealing with the incidental nature of dung and blood of an animal.

27. When an animal is not killed, the blood and dung do not constitute the (essential) act.
In the sacrifice of an animal according to the text of the Tatttiriya Samhitā, three things are performed; the animal is to be killed, the heart and tongue are to be offered to the gods, and the blood and dung are to be cast away. The first two acts are essential and the third is incidental; so the principle of disparity is involved. When an animal is killed and no blood and dung are obtained, in that emergency no other second animal is killed. So the author in the present sutra gives the Siddhānta view that the fact that in such emergency, the second animal is not killed, shows the incidental nature of the act of throwing off of the blood and dung of the animal killed for sacrificial purpose.

Adhikaraṇa XIII. Sūtras 23 to 32. Dealing with the incidental nature of the offering in connection with the sacrificial cake.

एकदेशाद्वयश्रोतपत्तिविद्यमानसंबंधगात् || २८||
एकदेशाद्वय: a portion of the whole; द्वय and; श्रोतपत्ती in the origin; विद्यमान संबंधगात by reason of presence of the relationship.

28. (विषेषकर्त्ता offering) is a portion (of the sacrificial cake) being in existence with the whole in the beginning.

A purodāsa cake is prepared in the course of a sacrifice; this cake is offered in fire and a portion of it is cut off and offered in the svīstakrit fire. Now the question is whether this विषेषकर्त्ता offering is अपर्यायवृजः or not. The author's view is embodied in the sūtra; he says that the part is included in the whole. The विषेषकर्त्ता portion of the cake which was set apart, was one whole with the purodāsa cake in the origin. So it is not a case of parity but of disparity and the विषेषकर्त्ता offering is incidental.

निर्देशात्स्यान्यद्यादिति चेत् || २९||
निर्देशात by reason of special description; तस्य of it; अन्यत्र another (purodāsa); अन्यत्र from the object; इति चेत् if so.

29. If it be said that on account of the special description of it; another (purodāsa cake should be prepared) from the object.

The pūrvapakṣa view is embodied in the present sūtra. The objector says that as soon as the purodāsa cake is offered in the fire, there is no part left and so another purodāsa cake should be prepared and the svīstakrit offering be made from it. So it is a case of parity and these two acts are independent and necessary.
30. No; on account of the remnant being near.

To the objection embodied in sutra 29, the reply of the author is that a portion of the purodāsa has been cut off and reserved for swiṣṭakrit offering; so by reason of this reserved portion there is no necessity of preparing another purodāsa cake and it is therefore not a case of parjya.

31. By reason of the performance of the act.

The praises are sung in the Vedas. It is said that the gods said to swiṣṭakrit to carry the offering and swiṣṭakrit asked the gods to give him a portion of it. We see in the world that a master partakes of the dish and gives the remnant to his servant. The author in this sutra strengthens his view by the reason of swiṣṭakrit’s performing the business of a carrier and getting the remnant as the reward for his services.

32. By reason of the suggestive sense of the Vedas.

The author finally fortifies his view by the text of the Vedas. He cuts off this offering from the remainder; he sacrifices in this offering from the remainder.”

Adhikaraṇa XIV Sūtras 33 to 39. Dealing with the non-use of the vessels for holding the clarified butter and the remnant thereof in sprinkling the clarified butter.

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyaja offering.

Abhivaharanā is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the vājyā sacrifice, several animals are killed, some are offered in the morning and some in the noon. The ghee is sprinkled on the parts offered and the remnant is kept in the vessel for sprinkling in the noon. The question is whether there should be a
separate vessel as in अनुयाज offering because the same vessel should not be used twice. The पुर्वपाक्षा view embodied in the sutra is that a separate vessel should be used for keeping the remnant of the ghee.

न वा पाचात्वादपाचात्वं त्वेकदेशल्वान् ॥ ४ । १ । ३४ ॥

न वा not so; अपावत्वाप्रवर्त्व by reason of there being no vessel; अपावत्त्व absence of vessel; तु and एकदेशल्वान being a portion.

34. Not so; by reason of the absence of a vessel and the absence of the vessel is by reason of its being a portion (of the whole ghee).

The siddhānta view is embodied in the present sutra. The author says that in the noon there is no sprinkling of the ghee as the vessel is emptied in the morning and as there is no remnant left, so no vessel is required.

हेतुत्वात् सहप्रयोगस्य ॥ ४ । १ । ३५ ॥

हेतुत्वात by reason of; च and; सहप्रयोगस्य of using both at the same time.

35. And there is a reason for using both at the same time.

The author strengthens his view by assigning a reason. When an animal is killed in the morning, अभिधारणा is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

अभावदर्शनान्तः ॥ ४ । १ । ३६ ॥

अभाव दर्शनात् by seeing its absence; च and.

36. And by seeing its absence.

Because in the Veda, it is said that omentum should be dry, so no sprinkling is performed.

सति सच्चवचनम् ॥ ४ । १ । ३७ ॥

सति, there being sprinkling of ghee; सच्चवचनम् the term savyā.

37. When there is abhīgharaṇa, the term सच्चवचनम् is used.

The objector says that the term सच्चवचनम् is used when अभिधारणा is performed, that it means ‘wet’ but not ‘dry.’

न तत्स्थिति चेत् ॥ ४ । १ । ३८ ॥

न Not; तत्स्थिति of it; इतिचेत if you say so.

38. If you say that it does not pertain to it (the omentum.)
The objector goes on replying a hypothetical question raised by him. He contends that if you say that it does not refer to the omentum, then the omentum which has become wet once by व्रजसाम cannot become dry. Once wet, it is always wet though no अभिवरण्य is performed at noon. So the term स्वय means wet but not dry.

स्यातसय मुख्यत्वात् ॥ १ ॥ ३५ ॥

स्यात् may be; तस्र of it; मुख्यत्वात् on account of its being principal.

39. May be so, on account of its being principal.

The author meets the objection and says that the omentum was dry before the performance of अभिवरण्य and after roasting it, it again becomes dry; so the term स्वय means dry but not wet as you assert.

Adikarana XV 80 ras 40–41. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

समानयनं तु मुख्यं स्यालिम्यहदर्शनात् ॥ १ ॥ ४० ॥

समानयनं samanayana ceremony; तु on the other hand; मुख्य principal; स्यात् is; लिम्यहदर्शनात् by reason of the significant power of the Vedic text.

40. On the other hand, Samanayana is principal by virtue of the significant power of the Vedic text.

There are five prayaja offerings made; the first is समिति; the 2nd is वर्तुचत; the third is इड, the fourth is विहि: and the fifth is स्वाहाकार. The ghee is kept in a large vessel from which it is taken in a big wooden spoon called उपस्त्र and from it the ghee is taken in a smaller spoon called उद्र which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called उद्र and then the ghee is again taken from the big wooden spoon called उपस्त्र and the fourth offering is made from it. Carrying of ghee from the उद्र to the उद्र for the 4th offering is called समानयन. The objector says that according to your view embodied in the former adhikarana, the samanayana is अप्रयोजक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अतिहायेवेदवर्णः प्रतिसमानपरि जूहमैयेप्रूत्रं। जूहप्रसिद्धोऽयामाणि सहिति निहिष्यान्यरुपयाणां। विश्वच भवति॥

"After having made offering called इड he takes ghee in जूह from उपस्त्र for the offering called विहि: The ghee is taken four times (up to this) and no अभुयाज offerings are made."
41. In the Vedic text or authority the power of the reason is absent.

The author has in mind the Vedic text where चन्द्रेण हिताति आयाति shows that the ghee is twice taken from the उपष्ट्र into the ज्वल्लुक्ति for प्रयाज offerings. The first lasts for three offerings and the 2nd one for the 4th and 5th offerings; this fact also supports the view of the author that समाजन्य is principal.

Adhikaraṇa XVI Sūtras 42 to 45. The ghee taken in उपष्ट्र and ज्वल्लुक्ति is respectively for प्रयाज and अनुयाज both and that taken in the sacrificial spoon is not for both.

43. There what is taken is undivided.

The objector says that the ghee taken, being undivided should be offered as occasion arises for अनुयाज and प्रयाज offerings.

44. There the ghee taken in ज्वल्लुक्ति is for the prohibition (that it is not to be used) for अनुयाज offerings.

The ghee taken in उपष्ट्र is to be used for both अनुयाज and प्रयाज while taken in ज्वल्लुक्ति is to be offered for प्रयाज only. This is the siddhānta view of the author.

44. If you say that the ghee taken in उपष्ट्र is similarly (prohibited.)

Just as the ghee taken in ज्वल्लुक्ति is interpreted to be impliedly prohibited for Anuyaja offering, so is the ghee taken in उपष्ट्र impliedly prohibited for prayaj offering. This is the reply on behalf of the objector.
45. By reason of the prohibition relating to अनुयाज, there is permanent restatement.

There is a direct text of the तैत्तरीय ब्राह्मण in which it is said that the ghee taken in उपस्तुति is to be used for both अनुयाज and प्रयाज offerings and the text referred to by शतपथ ब्राह्मण says that the ghee taken in उपस्तुति is to be used in अनुयाज offering. यद्याद्रुस्त्ति प्रयाजात् याजेभस्तद्युक्ताति ||

"That which he takes in उपस्तुति he takes for प्रयाज and अनुयाज." "He takes it verily for अनुयाज." The first text states that it is to be used for both, and the second restricts it. It is a case of permanent restatement see III. 4. 12 at P. 128. This is the reply which our author advances to the objector.

Adhikarana XVII Sūtras 46 to 48. Dealing with the act of taking ghee twice four times in the उपस्तुति.

46. On account of the direct text of number eight for it (clarified butter.)

The objector says that in the Vedic text it is said that ghee should be taken eight times in the wooden spoon (उपस्तुति) and this is an original statement and is प्रयोगाक्ष. अनुयाजरूपः तैससो 3. 2. 5. 4. "Eight times in उपस्तुति."

47. Because of its serving the purpose of the ghee in a उक्ति.

The objector supports his objection by saying that an उपस्तुति is a larger spoon and contains more ghee than in a उक्ति. So the ghee from the उपस्तुति can be taken in the उक्ति several times.
The reply of the author is embodied in the present sutra. We have observed, in commenting on the sutra No. 40 that the समानयन is the 4th offering in a prayaj and an anuyaj. So necessarily the ghee required in उपस्तुतिः which serves the purpose of both should be twice four times. This, the author says, is quite in keeping with the text and reason.
PÄDA II.

Adhikaraṇa I. Utrās 1-6 dealing with the incidental nature of the act of cutting off of the swaru etc.

स्वकर्मशव्दद्वात्: स्वकर्मशव्दद्वात् ॥ २ ॥

स्वह: swaru; अनेकनियपति: not from the one and the same tree; स्वकर्म शव्दद्वात् by reason of the direction about its preparation.

1. Svaru is to be made from a different tree because there is a direction of its preparation.

According to the rules of sacrifice, a tree is to be selected for preparing a पूर्ण (sacrificial post). The tree is to be felled from a certain height, from it चेपाङ्ख a wooden ring to mount on the top of the पूर्ण is prepared. From the bottom of the tree felled, a cubit in length is chiselled into 8 or 4 faces. One of the chips is called स्वह and the other three are reserved for props to the अर्थि when fire is churned out.

Now the question is whether the tree so felled is for the purpose of preparing a पूर्ण and the preparation of स्वह is incidental or whether the preparation of the स्वह is principal and a different tree should be felled for it. The पूर्ण पक्ष of the objector is embodied in the present sūtra and according to him, स्वह should be prepared from a different tree and therefore the preparation of the स्वह is principal.

जात्यन्तराच्च श्वहे ॥ ३ ॥

जात्यन्तराच्च from another tree; व व श्वहे he doubts.

2. Because a स्वह is prepared from another tree, he doubts.

The objector supports his view from the quotation of a Vedic text.

अर्थः स्वहं कुष्ठिकः ॥ यद्यप्रस्तुतैः स्वहं कुष्ठिकः वेदस्या शब्दवाक्सः ॥ गुप्तस्य स्वहं करति ॥ “A स्वह should not be made from another; if a स्वह is made from another tree, others will ascend into his region; a स्वह is therefore made from a पूर्ण.” He says that a स्वह is to be prepared from another tree; this fact shows that the preparation of a स्वह is independent (a case of parity).

तदेकदेशी वा स्वर्णस्य तत्त्वमिति ॥ ४ ॥

तदेकदेशी: being a portion of it; वा or (has the force of negation); स्वर्णस्य of the quality of being a स्वह; तत्त्वमिति by reason of its being for its sake.
3. On the other hand, the very nature of the स्तव्यः is a portion (of the गृप) and its very purpose is for it (गृप.)

In the present sūtra, the author’s siddhānta view is embodied. He says that the tree is felled for preparing गृप and the chips that are cut are incidentally prepared: So the preparation of the स्तव्य is not independent but it is a case of disparity.

4. And also by reason of the Vedic text to the effect that it is a portion.

The author supports his view that in the Vedic text the स्तव्य is described as a chip from a गृप: it appears that it is not an independent description. व: प्रथम: श्रवण: परायणतः स्वहः कार्यः: II. “The first piece that falls off should be made into a स्तव्य.”

5. Because it is seen with each गृप.

The author gives additional reason in support of his view. He says that in परेषाकारणम् यद् there are 11 animals and so there are eleven गृप, so for each गृप there is a separate स्तव्य: If it had been an independent action, one स्तव्य would have been quite sufficient.

6. The word ‘makes’ (is used) in the sense of taking.

There is a Vedic text. गृपकारतः करोति। ‘He makes a स्तव्य out of the गृप.’ When the गृप is made from the tree felled, the first chip that is chiselled out is taken for the स्तव्य. So the construction of the स्तव्य is not independent. The word ‘makes’ used there, is in the sense of taking the first chip, thus separated.

Adhikarana II dealing with bifurking of a branch.

7. शाखायां तत्प्रथानस्त्वात्: स्तव्यः in the branch; तत्प्रथानस्त्वात् on account of its being principal.
7. In (the sense of a) branch on account of its being principal.

There is a Vedic text to the effect, “Bring the east.” The question is whether it means the eastern direction or branch. The author says that bringing of the east is impossible; so prachi means branch. यद्याच्छीमाहैर्यत । 
पृथ्वीवेयामा । यद्याच्छीमाहैर्यत । सांस्कृतिकायस्तिक । इत्यादि विवेचनायमिति ॥
(१० शा ३१२०) "If he brings ‘east,’ he conquers the region of the gods; if he brings the ‘north,’ he conquers the region of men: he therefore brings both ‘east’ and ‘north’ for the conquest of both the regions."

Adhikaraṇa III. Dealing with the purpose of felling a tree for securing a branch.

शाखायांतत्प्रधानत्वादुपवेषणविभागः; स्यादृप्रयंतवत्

शाखायां in the branch; तत्प्रधानत्वात् by reason of its being principal; 
उपवेषण with the उपवेष (lower portion); विभाग: division; स्यात् is; वैषम्य the case of disparity; तत् that.

8. On account of its being principal in the branch, there is a separation with the lower portion; it is a case of disparity.

A tree is felled in order to secure a branch; it is then divided into two parts; the upper portion called शाखा or branch is used for driving off the calves; the lower portion which is called उपवेष is used for arranging the earthen pans. So the author says in the present शृष्ट, that the tree is felled for the main purpose of securing the branch and the उपवेष is incidentally prepared. It is therefore a case of disparity.

प्रत्यपायायनं

प्रत्यपायायनं by reason of the absence of the Vedic text; च and.

9. And by reason of the absence of the Vedic text.

The author supports his view from another fact where उपवेष is not prepared. When शाखा is prepared उपवेष is necessarily prepared. When शाखा is not prepared उपवेष is not prepared though it is required. As for instance on pūrṇamāsī sacrifice no calves are to be driven off, so no शाखा is prepared but उपवेष is required for arranging the pans, but it is done by other means.

Adhikaraṇa IV. Sūtras 10-18 dealing with the प्रतिपायिता nature of securing of the branch.
10. On the other hand the term 'throwing' means sacrifice by reason of its being used in common and by reason of the materials being subsidiary to the object.

There is the Vedic text सहस्त्राद्यम् प्रजर्महर्ति. "With the branch he throws off the bundle of grass." The objector says that it is the sacrifice of the शाखा so it is अर्थ कर्म. The sacrificial acts are of two kinds अर्थ कर्म that is the action which is principal and the fruit of which is invisible while the प्रतिपत्ति कर्म is the final disposal of sacrificial material which is no longer required and which is used up. The effect of this act is visible. When the शाखा has been used up, it is finally disposed of along with grass and consumed in fire. The question is whether it is अर्थकर्म or प्रतिपत्ति कर्म. The objector says it is an अर्थकर्म.

प्रतिपत्तिर्वा शब्दस्य तत्प्रधानत्वात् || ४ || २ || ११ ||

प्रतिपत्ति: final disposal of the thing no longer required; वा or; शब्दस्य of the word; तत्प्रधानत्वात् by reason of its being principal.

11. It is the final disposal (प्रतिपत्तिकर्म) by reason of the word being principal in this connection.

The author gives the reply to the objection raised by the प्रवर्तक embodied in the preceding सूत्र He says that the word शाखा is principal, it is used in the instrumental case while प्रस्तर is used in the objective case; but in sense the शाखा is also in the objective case and the offering of the शाखा is the main object; but as the offering is not made to any god, so it is only प्रतिपत्तिकर्म.

अर्थपित्रि चेत् || ४ || २ || १२ ||

अर्थ in sense; अपिबेचत if you say so.

12. If you say that the sense (also indicates that it is अर्थकर्म).

The objector says that on account of the sense it is also अर्थ कर्म because throwing off of the शाखा is the main object, just as in the case of the text relating to एक कपाल to be offered to सूर्य. माण्डलसाधकाल सूर्यसेवकारणतः (भाण् सं २०:१२१२). "Cakes baked on seven pans to सूर्य गods and a cake baked on one pan to sun-god."

न तस्यानुमिकारादयस्य चृतत्वात् || ४ || २ || १३ ||
and it's not; on account of there being no analogy; of the object; and; on account of accomplishment.

13. There being no analogy with it (एक कपाल) and its (शाखा); having fulfilled the object.

The author gives a final reply. He says that there is no analogy between the case of एककपाल and शाखाद्विधि and secondly the शाखा is finally disposed of when it has served its purpose. So it is the प्रतिपत्तिकृमि:

Adhikaraṇa V śūtras 14-15 dealing with the प्रतिपत्ति nātakṛत of निनयन.

उत्तपत्त्वाक्षरान्वत्रणेश्वायविभागम्: स्वातः

उत्तपत्ति in the mandatory command; अर्थयोगात् having no use or connection; प्रकृतितात् of the sacrificial water brought; शाखद्विधि like the sacrificial ghee; विनायव division; शाखां is.

14. There being no connection with the mandatory command as to the water, there must be division as in the case of the ghee.

Pure water is brought for a sacrifice; it is called प्रकृतितात्. It is mixed up with the flour of the पुरोडाशं cake and also thrown in the interior of the altar. The former act is called संयवान and the latter is called निनयन. The पुरोडाशिक्ष view embodied in the śūtra is that when the water is brought, it is brought for the case of the whole sacrifice without any special object. It is then used for both the purposes just as the ghee is used in the sacrifice as the occasion requires. So it is an अर्थयोक्ता:

संयवनार्थाणां वा प्रतिपत्तिरितिसां तत्प्रथानत्वातः

संयवनार्थाणां of the sūnyavana which is the principal act; च on the other-hand; प्रतिपत्ति: final disposal; इतरांś of others. e. of निनयन water; तत्प्रथानत्वात् of its being principal.

15. On the other hand the other water (namely निनयन) is the प्रतिपत्ति of the संयवन which is the principal act on account of its being principal.

The author gives his siddhānta view that निनयन is प्रतिपत्तिकृमि, संयवन being principal. When no water is brought in a पुरोडाशा (milk dish) by reason of the absence of पुरोडाशं cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपत्तिकृमि.
Adhikaraṇa Vi. Sūtras 16 to 18. Dealing with the अर्थकर्म nature of the act of handing over the staff.

प्रासनवन्मैत्रावर्हणस्य दृष्टार्थत्वात् 

प्रासनबत्तु like throwing off (of the horn of a black antelope); मैत्रावर्हणस्य of a मैत्रावर्हण priest; दृष्टार्थत्वात् by reason of its having accomplished its purpose.

16. Handing over of the staff to the मैत्रावर्हण priest (is a प्रतिपत्तिकर्म) by reason of its having accomplished its object just like throwing off (of the horn of the black antelope).

There is a ceremony called कृत्यविषयमार्ग. The horn of a black antelope is used for scratching the body. It is अर्थकर्म and after this, it is thrown into a pit called चात्वार. This act is प्रतिपत्तिकर्म. So in the same way, a sacrificer holds a staff in his hand and subsequently in the course of the sacrifice, it is passed to the मैत्रावर्हण priest. The objector says that after having accomplished its object the staff is passed over to the मैत्रावर्हण priest, so this act is प्रतिपत्तिकर्म like throwing off of the horn mentioned above.

अर्थकर्म या कर्त्तं संयोगसम्बन्धात्। ॥ १७॥

अर्थकर्म arthakarma; या on the other hand; कर्त्तं संयोगात् by reason of its connection with the sacrificer; सम्बन्ध like a garland.

17. It is an arthakarma by reason of its connection with the sacrificer like the garland.

The अर्थकर्म is always principal and subordinate to some other act; while the प्रतिपत्तिकर्म is always principal because it is not connected with any other act. In the present case the मैत्रावर्हण priest is the principal and holding of the staff is his act and is, therefore अर्थकर्म just the wearing of a garland is subordinate act of the person wearing it. The author therefore gives his own siddhānta view that a holding of the staff by the मैत्रावर्हण priest is the अर्थकर्मः.

कर्मयुक्ते च दर्शनात्। ॥ १८॥

कर्मयुक्ते in connection with another act; च and; दर्शनात् by seeing.

18. Because it is seen in subsequent acts.
The priest after taking the staff performs subsequent acts with the aid of the staff; so holding of the staff can not be which disposes of the thing finally. This is an additional reason in support of the author's view.

Adhikarana VII dealing with the nature of throwing off of horn.

19. It is for that object with which it is connected in the origin for reason of direct authority; its use subsequently by reason of its being subsidiary is pratipatti.

This śūtra further explains and. When some material is taken, it is connected with some sacrificial act; it is subordinate to the act and this is shown by the direct statement. It is called, . When the act is performed and further use of the material is finally taken it is its.

Adhikarana VII śūtras 20—22 treating nature of bath.

20. Because they have all been used up in the soma sacrifice. In the soma sacrifice when the whole thing is over, the priest and the sacrificer with his wife perform the bath. The priest on such occasion takes away all the sacrificial materials smeared with soma juice and throws them into water. This final act of disposing of the sacrificial materials is . This is what the author lays down as his siddhānta view.

21. On the other hand, it is an on account of its connection with the original name.
The objector says that it is not अर्थार्थिकम but an अर्थार्थिकम because the अर्थार्थिकम is principal and the sacrificial materials being in the instrumental case are subordinate; अर्थार्थिकम in the objective case and the अर्थार्थिकम bath is performed by means of these materials.

22. On the other hand it is प्रतिपत्तिः by reason of the propriety of its sense; the word अर्थार्थिकम signifies a place.

The author gives a reply. The word अर्थार्थिकम does not mean a sacrifice but means a place of bathing where after the performance of sacrifice, the priest and the sacrificer with his wife go to bathe and throw the used up materials of the sacrifice into the water. So going to the अर्थार्थिकम is only a प्रतिपत्तिः being a final act for disposal of the sacrificial materials.

23. The agent, place and time being essentially connected with the performance of a (sacrifice) are not mandatory.

When a Vedic sacrifice is performed, there are three things essential viz. the performer, the place and the time. "So the Vedic text about them says the purvapaksa, "can not be विवेचन but only an अर्थार्थिकम because it reproduces what is already known."

24. On the other hand the Vedic text is restrictive.

The Siddhânta view is embodied in the present sutra. There is no doubt that time, place and agent are essential for the performance of
an act but the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

Adhikarana X. Dealing with the restrictive nature of the description of the qualities of materials.

तथा द्रव्येऽपु गुणमुद्धितस्थ्यपातिसंयोगाद् ॥ ४। २। २५ ॥

tatha Similarly; द्रव्येऽपु in the materials; गुणमुद्धि description of the qualities; श्यपातिसंयोगाद् by reason of the connection with the original text.

25. Similarly the description of the qualities of the materials (is restrictive) by reason of its connection with the original text.

When an organic act is performed there are three constituents called साधन the fruit which the act achieves, the साधन materials used in performing it and इतिकल्प्यता the subordinate acts. When an organic act is directed to be performed, it is called गुणमुद्धि: and the qualities of the materials described there, are नियम विधि: because general description of materials is vague but the particular statement of the qualities of a sacrificial material being restrictive in the nature is नियमविधि.

Adhikarana XI. Dealing with the restrictive nature of the description of the purification of the materials such as pounding etc.

संस्कारे च तत्प्रधानत्वात् ॥ ४। २। २६ ॥

संस्कारे purification (of materials); चान्द; तत्प्रधानत्वात् by reason of its being principal.

26. And in the purification of the materials by reason of its being principal.

A Vedic text which gives the direction how the materials are to be purified are नियमविधि: because these acts aim principally at the purification of materials and produce visible effect.

Adhikarana XII. Dealing with the form of sacrifice.

यजपति चोदनाद्रव्यदेवताक्रियं समुदायें क्रतार्थवात् ॥ ४। २। २५ ॥

यजपति चोदना the command as to sacrifice; द्रव्यदेवताक्रियं materials, gods and acts; समुदायें collectively; क्रतार्थवात् by reason of its having accomplished its object.
27. Command as to the sacrifice, the materials, gods and act, all collectively (constitute a sacrifice) by reason of their having accomplished their object.

In the present sūtra, the author has defined याग and says that all these constituents make up a याग.

Adhikarana XIII. Dealing with the form of a homa.

"तदुक्तः आव्रणार्जुहोतिसेर्येनाधिपि: स्यात् || 32-33||

तदुक्तः that being defined; आव्रणार्जु by the direct text; जुड्द्रति: homa or offering; आसेचनाधिपि: a gift in addition; स्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present sūtra defines होम and says that it includes gift in addition to all the constituents of the याग.

Difference between याग and होम is given in these two sūtras. Where any offering is made by invoking a god, it is याग. Where in addition to this, there is आसेचन gift of a material or throwing of liquid substance into the fire, it is called होम.

"हायक्यन in his भैल सूत says ज्वति जुड्द्रति: का विशेषः || 32-29||

तित्रेद्वद्वा वपट्कारप्रशान्ता याया पुरे।नुवाचायांचोत्त यज्ञमय: || 32-28||

उपविष्ट होमा स्वाहाकार प्रदानः जुड़तय: || 32-28||


What is the difference between a याग and होम? While standing with the word वपट्कार and reciting याया and नुवाचायांचोत्त mantras, homa (offering) is called ज्वति (याग). While sitting with the स्वाहा offering, a homa is called जुड्द्रति (होम).

In some copies, gift is defined as follows.

"दश्ति लक्षणपूर्वक: परस्परेन संबंधः ||

Gift is the transfer of one’s own ownership in favour of another. In such a case दश्ति is used.

Adhikarana XIV Sūtras 29-30. Dealing with the case of the बुद्धि grass-in-the atitthya sacrifice etc.

"विधेयः: कर्मांनवर्गितवादर्थान्तरे विचित्रीप्रेष: स्यात् ||32-28||

विधेयः of a command; कर्मांनवर्गितवात by its lasting till the completion of an act; अथाते for another object; विचित्रीप्रेषः another command; स्यात् shall be
29. The force of Vedic command lasts till the completion of an act; and for another act another command is required.

The objector says that a material used in a sacrifice can not be used for another sacrifice; so another material of the same kind will be required for it. Accordingly when वस्त्र has been used for Atithya sacrifice, another grass will be required for उपस्वर and अष्णयोगी.

अपि वोतप्तिसंयोगाद्विध्यसम्बन्ध्योविशिष्टानां प्रयोग-गैक्लत्वहेतु: स्यात् ॥ २ ॥ ३० ॥

अथवा not so; उव्यस्ति संग्राहात by reason of the original command; अर्थसंबंध connection with the object; अर्थविषयाः of that which are not specially described; प्रयोगगैक्लत्वहेतु: cause of the act being one; स्यात् is.

30. Not so; by reason of the original command (an act is enjoined); and the connection of the acts not specially described with the object is the reason of their constituting one whole act.

The siddhānta view is embodied in the present sūtra. The grass which is brought for the Atithya sacrifice is described by the original विनियम and as उपस्वर and अष्णयोगी are not specially described, it proves that the whole is one; the same grass may therefore be used and no separate grass is required.

END OF PĀDA. ॥

PĀDA III.

Adhikarana I śūtras 1–3. Dealing with यक्त्विषय nature of materials, their purification and acts.

द्रवस्यस्यकरणमस्य परार्थत्वातफलशुशिष्टंतर्यादाद: स्यात् ॥ ४ ॥ ३ ॥ ९ ॥

द्रवस्यस्यकरणमस्य in materials, their purification and acts; परार्थत्वात by reason of their being subservient to others; फलशुशिष्टि: the text regarding a reward; अर्थवाद: commendatory; स्यात् is.
1. The text regarding the reward as to the materials, their purification and acts by reason of their being subservient to others is recommendatory.

As we have seen, there are three constituents of भावना or act; the साध्य that is the object or you may say the result or reward; the साधन or the materials and हितकरसंबंधता i.e. the subordinate acts which subserve the purpose. In this पाद, the author deals with the फल or the reward of the act. In the present सूत्र, the author has laid down the general proposition that text laying down the reward of the materials is अर्थवाद.

उत्पत्तेश्नात्तप्रधानत्वाद् II ४ || ३ || २ ||

चतुर्थोऽर्थवादः of the original (text); च and; अत्तप्रधानत्वाद on account of its being not principal.

2. In the original (Vedic text) on account of its being not principal.

In the original Vedic text (i.e. यत्र पर्यायस्य ज्ञा नवविति न पारं श्लेक्षणं अविद्यति
१० सं १२६४ एर “He whose ज्ञा is made of leaves, does not hear bad news.”) the reward mentioned is of subordinate nature. There is no relationship of invariable concommitance between not hearing bad tidings and the use of पला. So it can only be subordinate and an अर्थवाद. This is an additional reason advanced by the author in support of his view.

फलन्तु तत्प्रधानायाम् II ४ || ३ || ३ ||

फल reward; त् on the other hand; तत्प्रधानायाम् when it is principal in it.

3. On the other hand, the (mention of) reward (is original) when it is principal in it.

When the description in the original text is principal, the mention of the reward is अपूर्वविद्विधि. This is the distinction which our author has made as regards the फलश्रुति being अपूर्वविद्विधि; or अर्थवाद.

Adhikarana II. Dealing with the unessential nature of the वाहिन्द्रिय (a psalm seen by बुद्धिगिरि) etc. when they are used in performing occasional acts.

नैमित्तिके विकार्त्त्वात्तुप्रधानमन्यतस्यान् II १ || ३ || ४ ||

नैमित्तिके in performance of occasional acts; विकार्त्त्वात्त on account of its being विकृति or modified sacrifice; कृपणान् the principal sacrifice; अन्य different; धात् is.
4. On account of the procedure adopted in the performance of the occasional acts, being that of the modified sacrifice, the principal sacrifice is different.

The author says in this अविभारण that the procedure adopted in performing the नैसिदिक acts is that of विभ्रमि, and what is called विभ्रमि is non-essential and the प्रकृति or the model sacrifice is different and therefore essential or principal. This is the proposition which has been laid down by the author in the the present अविभारण.

Adhikarana III. Sutras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

एकस्य तूभयत्वे संयोगप्रकृत्वत्तमू || 8 1 3 1 5 11

एकस्य of one; तू on the other hand; तूभयत्वे in double capacities; संयोग प्रकृत्वत्तमू split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for निधि and नैसिदिक acts), (there is a) split of a sentence.

What the author lays down as his Siddhānta view is that the relationship of substance and the texts which describe it are to be considered separate and distinct.

शेष इति चेत 11 8 1 3 1 6 11

शेष subsidiary; इति चेत if you say.

6. If you say (that the separate sentence be treated as) subsidiary.

The objector says that of the two texts, one may be considered principal and the other may be considered subsidiary to it in order to harmonise them.

नार्थप्रकृत्वत्तमू || 8 1 3 1 7 11

न no; अर्थप्रकृत्वत्तमू by reason of the sense being different.

7. No, by reason of the sense being different.

The author gives a reply to the objector’s objection raised in the last sutra. द्वारा जहौति, द्वर्षेदिसिद्धानस्य जहौति. “He sacrifices with curd.” “Let him sacrifice with curd, if desirous of the power of senses.” There
are two sentences; they cannot be harmonised because they convey two different senses.

Adhikarana IV Sutras 3 to 9. Dealing with the nature of the

8. On the other hand, the purification of the materials for the purpose of an action is a कङ्खाय.

8. On the other hand, the purification of the materials for the purpose of an action is a कङ्खाय.

The author has laid down the siddhānta view in the sutra. The purification of the materials being with the object of performing an act is only for the purpose of the sacrifice and is therefore subsidiary.

9. By reason (of the acts) being different, this rule has been laid down.

The author gives an additional reason in support of his view; that minor acts which subserve the purpose of the principal act, being various and many are therefore subsidiary in their nature. This rule has been fixed about कङ्खाय in order to distinguish it from पुलवय.

Adhikarana V. Dealing with the fruitfulness of विशवस्ति etc.

10. When there is no mention of a reward in the commandatory text, it lays down only an act, because what is not ordained is not recognised.
The objector says that where no fruit is mentioned, it may be safely presumed that it prescribes an act merely.

The authority of the Vedic text; the texts are recognised to be for some object by reason of their having rewards. Those that do not contain any reward and have no connection with any (sentence) in the proximity (their connection should be sought in a remote passage) because it is a portion of the Vedic text.

This sūtra is in reply to the objection raised in sūtra 10. The author's own view is that the Vedas are themselves authorities and have a binding force. Every text should be presumed to contain reward because they can not be without an object; if it were so i.e. without an object you will have to seek the connection in some remoter passage containing a fruit because it is a part of the whole Vedic text.

The sense of the Vedic sentence is like the sense of the subordinate act.

Here in the present sūtra the author supports his view by an analogy; just as the principal is described in one text and its quality is described in another, but both these are connected by the principle of ekavākyatva, so in the same way when at one place an act is described but at another place the reward is mentioned, both are to be connected together under the above mentioned principle of ekavākyatva.
Adhikaraṇa VI: Sūtras 13-14 dealing with the subject that विश्वजित् produces one fruit only.

तत्सर्वार्थमनादेशत् || ॥ ५ ॥ ३ ॥ १३ ॥

ततः that; सर्वायं fulfilling all objects; अविचिन्तन on account of no specification.

That (विश्वजित् produces) all fruits, because no specific reward is mentioned.

The objector says that when no specific fruit is mentioned, it may then be presumed that विश्वजित् produces all sorts of rewards.

एकं च चौदनाक्षत्वान् || ॥ ५ ॥ ३ ॥ १४ ॥

एकं one; च or; चौदनाक्षत्वान्त् by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्वजित् is only one act and there is only one (विचित्र) command; so it can produce one fruit only.

Adhikaraṇa VII: Sūtras 15-16. Dealing with the subject that विश्वजित् &c., secure heaven as their reward.

स स्वतः: स्यातसर्वार्थमन्यत्यविचिन्तनत्वान्त् || ॥ १५ ॥ १६ ||

स that; स्वतः heaven; स्यात is; सर्वायं to all; प्रति to; अविचिन्तन by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sutra embodies the siddhānta view of the author; he says that the fruit of विश्वजित् is heaven as it is the sumnum bonum of all men.

प्रत्ययाच्छ || ॥ ५ ॥ ३ ॥ १६ ॥

प्रत्ययां by reason of experience; च and.

16. And by reason of (our) experience.

The author supports his view by an additional reason. He says that human experience also shows that the heaven is the ultimate object of all mankind.

The sūtras 10 to 16 constitute विश्वजित्-प्रयास.

Adhikaraṇa VIII: Sūtras 17 to 19. Dealing with the अर्थवादृ nature of the reward of राजस्म.

कतौ फलार्थवादमहावत्कार्ण्याजिनिः || ॥ ६ ॥ ३ ॥ १७ ॥
कौन्ते in a sacrifice; कलाकार्यां द्वारा the अर्थवाृद्ध as regards the fruit; अत्रवाद like that of subsidiary act: कार्यार्थिनिः (it is the opinion of) Kārṣṇājīnī.

17. It is the opinion of कार्यार्थिनिः that the अर्थवाृद्ध description of a fruit in a sacrifice is like that of the description of a subordinate act.

A sacrifice consists of प्रथम and गौण acts; the principal is described by the विन्द्व and the subordinate acts by अर्थवाृद्ध. So according to कार्यार्थिनिः the description of reward of a sacrifice is only an अर्थवाृद्ध.

फलमात्रियो निदेशशादगुत्ती ह्यानुमानान्य स्वाद (१३१६)

फल fruit, reward; अत्रेयः (it is the opinion of) अत्रेयः निदेशशादः by reason of the command or direction; अप्नेः when there is no text; हि certainly; अनुमानā inference; स्वाद is.

18. It is the opinion of अत्रेयः that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of अत्रेयः is opposed to कार्यार्थिनिः He says that the fruit mentioned in the विन्द्व should be considered to be principal and that mentioned as अर्थवाृद्ध is redundant; the fruit not mentioned in the विन्द्व but mentioned as अर्थवाृद्ध should be considered to be a part of विन्द्व under the principle of वार्तव्यशेषता. Where no fruit is mentioned, it should be inferred.

अत्रेयः स्तुतिः परार्थत्वाद ॥ १ ॥ ३ ॥ ९६ ॥

अत्रेयः in subordinate acts; स्तुतिः praise; परार्थत्वाद by reason of being subordinate to others.

19. The praise in subordinate acts (is) by reason of being subordinate to others (for the principal).

Where two acts are related as principal and subordinate, the praise of the subordinate act under the principle of वार्तव्यशेष is for the principal. This adhikaraṇa is called रागी रागवायः.

Adhikaraṇa IX śātras 20–21. Dealing with the accomplishment of respective human desires as described, of the काम्य sacrifices.

काम्ये कर्मणि नित्यः स्वगरी यथा यज्ञाद्भू कर्त्तव्यः

॥ ८ ॥ ३ ॥ २० ॥
20. In a desire accomplishing sacrifice, (there) is its reward in the shape of heaven; just as a subordinate act (besides fulfilling its result) is for the sake of a sacrifice.

This sūtra lays down the पूर्वस्त्र view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces. the purpose mentioned in the text; गोरूक्षेत्रेन पुष्प कामशक्र प्रस्याेर 'One who desires cattle, should carry consecrated water in the milking vessel.' So in the same manner when a काम act is performed, it fulfils its own purpose and secures heaven in addition.

वीते च कायशे नियमात् || ४ । ३ । २१ ||
वीते being satisfied; च and; कायशे on the cause; नियमात् by virtue of the restrictive rule.

21. On the cause (which actuated the act) being over; by reason of the restrictive rule (the act is continued till completion).

The objector supports his view by stating a fact that the sacrifice is continued till completion even though the object to secure heaven is accomplished.

कामी वा तत्संयोगेन चोद्यते || ४ । ३ । २२ ||
काम: motive, gratification of a desire; वा on the other hand; तत्संयोगेन in connection with that; चोद्यते has been enjoined.

22. On the other hand, the motive has been ordained in that connection.

The author gives his own view and says that the text lays down the object of the काम acts and the inference that heaven is secured in addition to it, is unreasonable.

अर्थे गुणत्तथात् || ४ । ३ । २३ ||
अर्थे in a subordinate act; गुणत्तथात् by virtue of its being subordinate.

23. In a subordinate act by reason of its being subordinate.

The author continues his reply and says that the case of a subordinate act is entirely different because it serves its own purpose beside being subservient to the main act. It is a case of disparity as explained before.
बीते च नियमस्तद्वर्यम् ॥ ८ । ३ । २४ ॥

On being accomplished; च and; नियम: restrictive rule; तदर्थं with that object.

25. On the desire being accomplished, the rule (that it should be continued till completion) is for that object.

The author continues to reply the objection raised in the पूर्वपक्ष that the sacrifice is continued till completion even though the desire is accomplished under the rule that a work when once commenced should be completed.

Adhikarana X. Sūtras 25–26 Dealing with the subject that द्राकृत्वान्तः sacrifices fulfil all desires.

सर्वकाम्यमद्व्यकामीः क्रकरणात् ॥ ८ । ३ । २५ ॥

सर्वकाम्य accomplishing all desires; भाकामी: desires connected with the subordinate acts; प्रकरणात् by reason of a context.

25. All desires are fulfilled by fulfilment of the desires connected with subordinate acts (as is shown) by the context.

The sūtra embodies the objection of the पूर्वपक्ष. In connection with द्र्व and पूर्वपक्ष sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word ‘all’ used in the Veda, एकस्मी चाक्रान्या इत्य: कामय आदियते सर्वेऽयो वर्ष्यमानसारी। एकस्मी वायस्यक्तव: कामयादि: आदियते सर्वेऽयोऽयैंतिप्रयोऽ:। आहार्युरोम् परुकाम्यवेदिकूष्यायान्त:। बनन्युरोम् प्रश्ल्रुतकायाय || यदि कामयेत वयंत्ववत्सय:। नीचे शस्त्रे भित्तुयारः ||

“Other sacrifices are performed for the accomplishment of one object but the new and full moon sacrifices are performed for the accomplishment of all desires. Other sacrifices are performed for the accomplishment of one desire but the अयैंतिप्रयो is performed for the accomplishment of all. One who is desirous of cattle should construct an altar that can easily be swept, but one who is desirous of honour, should construct it in such a way that any rubbish may be removed from it by digging. If one is desirous of rains, let him make a sitting place low.”

फलोपदेशे। वा प्रधानशब्दसंचेषागात् ॥ ८ । ३ । २६ ॥

फलोपदेशया: description of the reward; वा on the other hand; प्रधान शब्द संचेषागात् by connection of the principal statement.

26. On the other hand; (it is) a description of the reward by
reason of the connection with the principal statement.

The author gives his own view in the सूत्र. He says that as the principal statement is connected with the दृष्टमास and अपवित्रोम, the fulfilment of desires is in connection with the principal and is therefore अवृत्वचिन्तितः.

Adhikaraṇa XI. Sūtras 27-28. Dealing with the subject that दृष्ट and पूर्णमास are to be performed separately and have their respective rewards.

तत्र सर्वायुद्विषयात् न ॥ ३ ॥

tātra there; सर्व all; अविषयात by reason of no distinction.

27. There all (desires are accomplished) as no distinction is made.

This and the following sūtra have been interpreted differently. In one view it is argued that as no distinctive word is used, so it is fair to presume that all desires are produced at once. In another view, it means all desires are fulfilled in the next world. It is an objection on behalf of the पूर्णपक्ष.

यागसिद्धवार्धस्यथायतपत्यसंयोगित्वात् ॥ ३ ॥

याग सिद्धि: fulfilment of desires in succession; वा on the other hand; अवर्य of the object or desire; उपविषय production; असंयोगित्वात by reason of the non-connection.

28. On the other hand, the desires are fulfilled in succession by reason of their not rising simultaneously.

The siddhanta view is embodied in the present sūtra. The author is supposed to reply in one view that as desires do not rise simultaneously so they can not be fulfilled simultaneously; and in the other view he says that the desires are fulfilled in this and the next world. This adhikaraṇa is called यागसिद्धवार्धणम् and adhikaraṇas X and XI constitute दृष्टमास-मासमायाय. The XI adhikaraṇa according to the other view is called कामायनसैद्धिकयुतंयुदितं फलविताधिकरणम् i.e. adhikaraṇa dealing with the subject that काम sacrifices fulfil the desires in this and the other world. In this view this adikaraṇa is numbered XII.

Adhikaraṇa XI:१. Sūtras 29-31, Dealing with the subject that सौत्ररसिणि &c., are the part of चयन (architectural sacrifices) &c.
29. Because the sense of the text is properly conveyed when it is connected with the permanent relationship.

The author expresses his view that the connection of the principal and its subsidiary conveys the full signification of the command; सौधामिष्य is a constituent of agnichayana अर्थित बिन्धा सौधामिष्य यजेत. "Having established fire, let him perform सौधामिष्य.

कालश्रुतौ काल इति चेत् ॥ १ ॥ ३ ॥ ३० ॥
कालश्रुतौ in the text enjoining time; काल: time; इति चेत् if you say.

36. If you say that it indicates time under a text enjoining time.

The author raises a doubt that if you say that the text shows time; viz., first the performance of अर्थितचयन and then सौधामिष्य; so according to the objector's view, it is a sequence of time.

नासमवायात्रणेन ॥ ४ ॥ ३ ॥ ३१ ॥
न not; असमवायात् by reason of no relationship; प्रयोजनेन with the reward; स्त्रावी will be.

31. Not so, because there will be no connection with the reward.

The author replies that it cannot be considered to be sequence of time, as the two sacrifices are not independent; they are principal and subordinate; and as there is no connection with the reward; so one is subordinate and depends on the principal.

Adhikāraṇa X & IV. Sūtras 32 to 35. Dealing with the subject that वैद्युच्य etc. are subordinate to the full moon sacrifice &c.

उभयार्थिमिति चेत् ॥ ४ ॥ ३ ॥ ३२ ॥
उभयार्थि double object; इति चेत् if it be said.

32. If it be said that it is for both.

The अविश्वारण opens with the पूर्वप्रथा view. The text is संस्थाप्य पौर्णमासी वैद्युच्यमुनिन्विति. "Having made the offering of full-moon sacrifice, he performs वैद्युच्य sacrifice." The वैद्युच्य sacrifice is mentioned in connection with पौर्णमा तीयम; so it is a constituent part of the full moon sacrifice and be-
cause it is mentioned after the performance of शूर्णसारस्याय, it therefore also indicates the sequence of time. In the opinion of the objector it is both sequence of time and constituent part of दर्शार्णसारस्याय.

न श्याम्भृत्वात् ॥ ३ ॥ ३३ ॥

न not so; श्याम्भृत्वात् by reason of one sentence.

33. It is not so, by reason of its being one sentence.

It can not be so; otherwise there will a be split of sentence. It is only one sentence; according to the principle of interpretation as laid down by the Mimamsakas वेद्य only be a constituent part of शूर्णसारस्याय.

प्रकरणादिति चेत् ॥ ३४ ॥

प्रकरणात् by reason of the context; इतिचेत् if you say.

34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्णपक्ष. If it be said that the passage occurs in connection with the दर्शार्णसारस्याय sacrifices and therefore it partakes of the double nature as stated by the पूर्णपक्ष, the author's reply to it is embodied in the following शूर्णसारस्याय.

नल्पतिसवेयागात् ॥ ३ ॥ ३५ ॥

न no; उपरि सवेयागात् by virtue of the original sentence.

35. No; by reason of the original sentence.

The शूर्णसारस्याय embodies the siddhānta view of the author. He says that in the original sentence वैद्य is described as the part of शूर्णसारस्याय and the force of the sentence predominates over the context according to the rules of interpretation laid down by the मिमांसाक authors. So the वैद्य can not be both.

अद्विकरारा XV. Dealing with the subject that अनुप्राय &c., are to be performed after the recitation of agni māruta hymns.

अनुप्रवेशी तू कालः स्यात्म्यायनेन सम्बन्धात् ॥ ॥ ॥

अनुप्रवेशी when there is no original statement; तू on the other hand; कालः sequence of time; स्यातः is; यायनेन with the object; संबन्धात् by virtue of the connection.

36. On the other hand when there is no original sentence, it is then sequence of time by virtue of its connection with the object.
From the above discussion, we clearly see that in order to determine whether an act is कालविचि or अंगविचि, it depends upon the Vedic text. If it is खुति; it is अगः; and if it is लिङ्ग, it is काल. Now the text is: आगमकारवानां समुदायावरति “They perform अनुवाद after आप्रवाह यमन.” Agni-मारुता is a part of soma-sacrifice and Aniyāja sacrifice is a part of an animal sacrifice. So there is no connection whatever of one being the part of the other. Under the circumstance, it is a case of कालविचि sequence of time.

Addhikarana XVI. Dealing with the subject that soma-sacrifices are to be performed after दृश्वूर्णमालयागाः.

उत्पत्तिकालविचि काल: स्वद्वाक्यस्य तत्रप्रधानत्वात्

उत्पत्तिकालविचि when there is a doubt whether it is अंगविचि or कालविचि; काल time; स्वद्वाक्य is; वाक्य of the sentence; तत्रप्रधानत्वात् by virtue of its being principal.

37. When there is a doubt whether it is a relationship of a part to the whole or a sequence of time, it is a sequence of time by virtue of its being principal in the sentence.

There is a text दृश्वूर्णमालयागाः समाप्तस्य “After performing new and full moon sacrifices, he performs soma sacrifice.” Now the question is whether there is a relationship of a part to the whole or whether it is a sequence of time. The author says that the original sentence which describes both दृश्वूर्णमालयाग and साम्याग does not mention any लाभ, साधन or इतिकालविचि; nor does it show that दृश्वूर्णमाल यमन sacrifices are subsidiary to साम्याग. The only alternative is that it indicates sequence of time.

Addhikarana XVII. Sutras 38-39 Dealing with the subject that the fruit of वैर्यावार

sacrifice is to be derived by the son.

फलसंयोगसङ्क्षर्वचौढ़िति न स्यादशेषभूतत्वादा। शिष्यस्य।

फलसंयोगः securing of fruit; न on the other hand; अतंतिते not being commanded; न no; स्वद्वाक्य is; अशेषभूतत्वाद् by reason of there being no relationship of a part to its whole.

38. On the other hand, when there is no commandatory text, there is no reward (to the sacrificer) by virtue of there being no relationship of a part to its whole.
This is the Vedic text; it means that on the birth of a son, one should perform the sacrifice with 12 earthen pans (for baking cakes). The question is whether the fruit accrues to the performer or not. According to the author, as there is no mention of the fruit in the original command, the fruit does not accrue to the performer but to his son. The son is under another Vedic text, like one’s self. भास्वायुष्म: “A son is one’s own self.”

अंगानी of the constituent parts; द्व on the other hand; उपचारसंयोग: mention of the son’s birth; निमित्ताय: with a purpose.

39. On the other hand, the mention of the son’s birth is for the purpose of subsidiary actions.

The word उपचार has been differently interpreted. We have followed शर्म who has taken it in the sense of the birth of a son. In this view it means that the sacrifice is to be performed on this occasion. It is not performed immediately but ten days after the birth.

Adhikaraṇa XVIII. Sūtras 40-41 dealing with the subject that subsidiary actions such as सद्ग्रामिष्य जै. should be performed at their proper time.

प्रधाननामिसंयोगाद्वारां मुख्यकालल्वम् ॥ ३१ ३१ ४० ॥

प्रधान with the principal; अनिंगत्यमण by reason of the connection; अगानां of the subsidiary actions; मुख्यकालल्वम the time of the principal, is the time.

4. By reason of the connection with the principal, the time of the principal is the time of the subsidiary actions.

The objector says that सद्ग्रामिष्य is subsidiary to अनिंगत्यमण; so the time of performance of सद्ग्रामिष्य is the same as that of अनिंगत्यमण.

अपव्रते तु चोदना तत्सामान्याल्यात्स्वभापि स्थात ॥ ३१ ३१ ४१ ॥

अपव्रते on the completion; द्व on the other hand; चोदना commandatory text; तत्सामान्याल्यात् by reason of its general nature; स्थात at the proper time; स्थात is.

41. On the other hand, on the completion (of a sacrifice, another sacrifice should be commenced, is) the commandatory text; by virtue of its general nature (the subsidiary sacrifices) shall be (performed) at their proper time.
The author gives his own view in this sūtra. The command is that on
the completion of one sacrifice another should be performed. अनिष्कवन
is the principal and सहासिनि is its subsidiary sacrifice; वाजपेय is the
principal sacrifice and चौड़ासिनि is its part. The rule is that on the
completion of one sacrifice, the other is commenced. So all the parts of
a sacrifice should be performed at their proper time.

END OF PĀDA. III

PĀDA IV.

Adhikarīṇि 1. Sūtrās 1-2. Dealing with the subject that gambling &c. are part of Rājasūya
sacrifice &c.

प्रकरणशङ्कः सामान्यायां च दनानामन्दन्तवसः ॥ ४ । ४ । १ ॥

प्रकरणशङ्कः सामान्यायां च by virtue of context in general; चौड़ायां commanda-
tory text; अनिष्कवन does not constitute the relation of principal and subordi-
nate.

1. By virtue of the word ‘context’ in general, the commenda-
tory text does not constitute subordinate acts.

In a Rājasūya sacrifice, many minor acts are performed as for example
minor sacrifices, animal sacrifice, soma sacrifice, gambling and narration
of the story of शुनि: शेप and द्विदौम. The objector says that they all occur
under the subject of राजसूय and by that reason the minor acts do not
become subsidiary.

आपि वासुमनिज्या: स्युस्तो विषिष्ठत्वात् ॥ ४ । ४ ॥

आपि not so; अं a subsidiary act; अनिष्कवन: without an oblation; शु: are;
तत: from that; विषिष्ठत्वात् by reason of the difference.

2. Not so; the subordinate acts are without oblation; there
fore there is a distinction.

The author in the present सूत्र gives his opinion that gambling &c.
in the राजसूय sacrifice are performed without oblation and do not produce
any fruit; so they are not अर्थकर्म and are therefore subordinate
acts.
Adhikarana II. Sutras 3—4 dealing with the subject that the gambling is the part of the whole राजसूय sacrifice.

मध्यस्थं यस्य तत्त्वर्ये || ४ । ४ । ३ ||

मध्यस्थं the middle of a particular context; यस्य of which; तत्त्वर्ये in that context.

3. It belongs to that subject under which it is described.

There is अभियोगकरण act in the राजसूय sacrifice; there gambling is described. The objector says that gambling is therefore subordinate to the अभियोगकरण कर्म.

सर्वसां वा समत्वाद्विद्विदनातः स्यान्त हि तस्य प्रकरणे

deśārthamuchyate मध्ये || ४ । ४ । ४ ||

सर्वासैं of all; वा on the other hand; समत्वात by reason of equality; विद्विदनात from the commandatory text; स्यान्त is; नहि not; तस्य its; प्रकरण context; देशार्थ for pointing out, for direction; मध्ये is stated; मध्ये in the middle.

4. By virtue of the original text they are all equally important, it is not its context; it is mentioned in the middle for the purpose of direction.

The author gives his own view in the present sutra. The gambling &c., are described in a serial order under the subject of अभियोगकरण act (of soma-sacrifice); that is not its context; it is described in that order. According to the rules of interpretation as laid down by the मीमांसा, the प्रकरण is stronger than the कर्म. So the context is of राजसूय यज्ञ and all other details are equally important.

Adhikarana III. Sutras 5 and 6 dealing with the subject that the सीम्य &c., are to be performed at the time of उपस्त,

प्रकरणाविभागो च विप्रतिपिठं हुमयम् || ४ । ४ । ५ ||

प्रकरणाविभागो in the indivisibility of the context; च and; विप्रतिपिठिं forbidden, split of the sentence; हि because; समय both.

5. On account of the indivisibility of the context, the direct command relating to two is forbidden (by reason of the syntactical division).

The offering of somya cup is made to Soma, त्विष्ठ्रा, विष्णु and its
is made at the time of उपसत्तु. The question is whether it is a कालविचि or अंगविचि. The objector says that by holding it to be a कालविचि there will be a fault of syntactical division. It is, therefore, according to the objector a subsidiary act of उपसत्तु.

अष्ठि वा कालमात्र स्याददुर्शचन्द्रक्षेपस्य || ४। ४। ६ ||

अष्ठि not so; कालमात्र विचि by reason of absence; विचि of the special (mention).

6. Not so; it (lays down) time only, by reason of the absence of any special mention.

The author gives his own view in the सुत्र. As there is no special mention and as it is mentioned in connection with उपसत्तु, it is according to the rule (laid down in chapter IV, 3 pāda, 36 सुत्र) a कालविचि:

Adhikarana IV. Dealing with the subject that the आमनहीम is subsidiary to संयोगी:

फलवदः के परत्वादितस्य प्रधानम् स्यादस्य || ४। ४। ७ ||

फलवद which produces fruit or reward; वा on the other hand; उक्तदुर्शचन्द्र by the said reason; इतस्य of another; प्रधानं principal; स्याद is.

7. (The acts) which produce fruit are principal, by reason as given of another.

The acts are of two kinds; those that produce fruits and others that produce no fruit; आमन homa belongs to the latter class and is therefore subordinate to संयोगी sacrifice in which विशेषेद्वस are invoked and which is principal. Here in the sūtra इतव is used in contradistinction with प्रधान.

Adhikarana V. सूत्र ९—११. Dealing with the subject that the दीप्तिग्रह is permanent and essential.

दीप्तिग्रहो नैसिदिक: श्रुतिसंयोगात् || ४। ४। ८ ||

दीप्तिग्रह: the cup of curd; नैसिदिक: occasional; श्रुति संयोगात by reason of the description in the Vedic text.

8. The (offering of a) cup of curd is occasional by reason of its relation with the Vedic text.

According to the Vedic text, the दीप्तिग्रह ceremony is performed whenever there is an error or omission in the performance of a sacrifice.
to appease the gods. The objector says that the performance of the द्विमहः ceremony is therefore occasional.

The objector takes up another position and says that as the word 'excellent' is used in this connection the द्विमहः ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the द्विमहः ceremony is both essential and incidental.

The objector strengthens his view by stating that the द्विमहः is the form of all the gods and the form of the gods is permanent. The द्विमहः ceremony is therefore both permanent and occasional.

The author gives his own view finally after discussing the subject.
from the objector's point of view. He says that both the अवधूत and
वज्रायन have no connection with the impediment and because the impedi-
ment is of momentary nature it is therefore incidental. The दवीर्ग्रह is
performed to appease the gods in order to obviate the impediment that
may happen. The performance of दवीर्ग्रह is therefore essential.

Adhikaraṇa VI. Sūtras 12—13. Dealing with the subject that वैधानिक is occasional.

वैधानिक नित्य: स्थायित्वः समानसृष्टित्वात् ॥ १२ ॥

वैधानिक: Vaiśvānara offering; नित्य: permanent; सत्यः is; नित्यः: with per-
manent (things); समानसृष्टित्वात् by reason of numbering along or among.

12. Vaiśvānara is permanent by reason of its being numbered
along with permanent things.

The पूर्वपक्ष view is that as the वैधानिक offerings are mentioned amongst
permanent things, so they are permanent.

पक्षे वैत्तिकसंग्रामगात् ॥ १३ ॥

पक्षे otherwise, on an occasion; वा on the other hand; उपश्र संग्रामगात्
by reason of the original statement.

13. On the other hand, it is occasional by reason of the
original authority.

The author's view is embodied in the present sūtra. The original text
which is quoted in this connection shows that ukhya fire is carried about
one's neck for a year. Ukhya is an iron grate and fire in it is
carried by tying it to the neck of the person for a year.
He then, becomes qualified to perform the अविचारण sacrifice; if it is not done and the sacrifice is performed, the sacrificer is de-
stroyed just as the foetus is destroyed. In order to obviate the
evil which is to befall by reason of this omission, a purodāsa cake is
offered to वैधानिक fire and the danger of destruction is averted. But when
ukhya fire has been carried, there is then no necessity of वैधानिक offering.
So the वैधानिक offering is occasional; it is performed when the emergency
arises. यथा समवत्तायुक्तमुन्नत्वाविनं निचुतते यथा साधितवेत्वापयते तथावेत
तत्तत्तीर्थाविनं वैधानिकं द्वादशशास्त्रान पुरस्तात् निमित्तेऽः सरस्तेवा अधिबिश्ववान्तो
यथा संवस्ततपुस्तु॥ काल अग्नि निमित्तेऽः वेत्ते सम्बन्धमापत्रां कालायानं
उज्जितिषुतात्नातित्तिषुभुवाय वा अनेन्ध्रियानुगयं वेत्ते वैधानिकः निमित्तेः तत्वधनेत्रेः ॥ (१६१४.१६१५) "He who without holding fire in उक्ष्य, establishes.
the sacred fire, is destroyed like the undeveloped foetus; (in case, he is incapable to carry उष्ण for a year) he should offer cakes baked on 12 pans to बैरवाणर, because a year is बैरवाणर fire; like the foetus which becomes mature in a year and is born on arrival of its time, similarly having held उष्ण for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अम्प which is बैरवाणर; he obtains his dear body certainly.”

Adhikarana VII. Sutras 14-18. Dealing with the occasional nature of पद्धिति:

पद्धिति: पूर्ववर्त्तात् || ४ ४ १४ ||

पद्धिति, satchiti sacrifice; पूर्ववर्त्तात् by reason of its being like the former.

14. The Satchiti sacrifice is like the former.

The sūtra embodies the पूर्वपक्ष view of the objector. He says that पद्धिति is also permanent as he argued in the previous cases.

ताभिभास तुल्यसंख्यानात् || ४ ४ १५ ||

ताभिस: with them; च and; तुल्य संख्यानात् by reason of its reckoning among.

15. And by reason of its being reckoned among them.

The objector supports his view by advancing an additional reason that the sixth chiti is described amongst the 5 chitis. The five chittis are permanent and the 6th chitti is also therefore permanent. “A chiti is a place made of varions kinds of bricks in the form of a bird on a ground of two spans levelled by a plough. Such 5 chitis are first made and the sixth one is lastly constructed; in them fire is established.”

अर्थवादोपपत्तेश्व || ४ ४ १६ ||

अर्थवादोपपत्तेश्व: by reason of the explanation of the recommendatory text; च and.

16. And by reason of the satisfactory explanation of the recommendatory statement in this connection.

The objector further supports his view by saying that the अर्थवाद text in this connection can be explained by holding the पद्धिति to be permanent.

एकचित्तिवर्ग स्थादपत्तेहि चोद्रते निर्मित्तेन || ४४१९||
17. On the other hand, there is only one chiti on the completion (of the अग्निव्रत sacrifice) because it is ordained with a purpose.

In the sutra, the author expresses his own view. The five chitis constitute the अग्निव्रत sacrifice; if there is an error or omission, then the 6th chiti is performed. If 5 chitis are satisfactorily performed, then there is no necessity for the performance of the 6th chiti.

18. Though opposed, they are reckoned along with them.

The author replies to the objection raised in sutra 15. Though the 6th chiti is occasional yet it is mentioned along with permanent things; as gods, men, and manes of opposite classes are mentioned together in the text "The gods, the Risis and Gandharvas were on one side; the Asuras, the demons and evil spirits on the other."

19. The offering to the manes by reason of its (appointed) time is principal.

In the sutra, the author expresses his view that विभिन्नियोग is an independent sacrifice being performed on a particular day. 

20. And by reason of its being counted along with equal (things).
The author gives an additional reason and says that the पिङ्गलित्वन्तं being mentioned along with principal acts, is also principal.

prasātiṣ्ठेऽच दर्शनात्। ॥ ४। ४। २९॥

prasātiṣ्ठेऽ in the case of prohibition; च and; दर्शनात् by reason of its being seen.

21. And by reason of its being seen on a prohibited day.

The author gives an additional reason in support of his view; he says that the पिङ्गलित्वन्तं is performed on a prohibited day, so it is an independent act.

Adhikarāṇa IX. Sūtras 22—24. Dealing with the subject that the rope is a part of गौप.

पश्चादिरश्न ज्यात्मादगमे विधानात्। ॥ ४। ४। २२॥

पश्चादि part of the animal; रश्ना the rope; रश्ना is; तदागमे in that context; विधानात् by being described.

22. The rope is a part of an animal being described in that context.

The objector says that the rope is the part of the animal because it is mentioned in that connection.

यूपावं वा तत्संस्त्यकारात्। ॥ ४। ४। २३॥

यूपावं part of the गौप; वा in the alternative, on the other hand; तत्संस्त्यकारात् by reason of purifying it.

23. On the other hand, it is a part of the sacrificial post by reason of its purifying it.

In the present sūtra, the author gives his own view. He says that the rope is a part of the sacrificial post because it is tied round the sacrificial post to make it firm.

अर्थावादः तद्धर्यावत्। ॥ ४। ४। २४॥

अर्थावाद: recommendation; च and; तद्धर्यावत् full of meaning.

24. It has a meaning (if we take it for an) arthavāda (descriptive).
The text of the Rigveda where the rope is described in connection with the ṣrṣ, will convey a meaning if we consider it as a descriptive statement. The author gives this as an additional reason in support of his view.

“Here comes the strong, well clothed, and tied round (with ropes); it (ṣrṣ) certainly is the best of all products of wood; the wise poets with meditation, desirous of divine position, erect it.”

Adhikaraṇa-X. Sūtras 25—28. Dealing with the subject that ṣrṣ is a part of the animal.

25. And ṣrṣ (is a part of ṣrṣ) by reason of its being a part.

The objector says that ṣrṣ is a part of ṣrṣ because it is prepared from it.

26. And (it is) a ransom and therefore it is a part of (the sacrificial post.)

There is a story in the Veda that the ladle was broken and the riṣis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the ṣrṣ was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

“The riṣis who brought the ṣrṣ saw in the days of yore; when the ladle was broken, they believed that it foreboded the destruction of the sacrifice. They saw grass as ransom to purchase the ladle; the swaru made from the ṣrṣ is to avert the destruction of the sacrifice.”

Pūrva Mīmāṃsā.
reason of its being an object in itself.

27. On the other hand, खर is a part of animal because it is an अर्थकर्म.

The author gives his own view in this sūtra. The खर is used in anointing the animal; as it subserves this purpose, so it is an अर्थकर्म and is therefore subsidiary to the animal.

भक्त्या निष्क्रयवादः स्यात् ॥ ५ ॥

अक्षर by metonymy or transferred sense; निष्क्रयवादः description about ransom; स्यात् is.

28. The description about ransom is by the transferred sense.

भक्त्या is the subordinate significant power of a word. When the principal sense of a word is rejected and the quality which it expresses is recognised, it is a case of a transferred sense or metonymy. When the materials of a sacrifice are finally disposed of, instead of the sacrificial post, the खर which has been prepared from the खुप is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रयवादः.

The author gives a reply to the objector's objection contained in sūtra 26 by saying that the निष्क्रयवादः is only by way of metonymy. One खर is used in anointing eleven animals with butter. This procedure in a sacrifice is called पशुकारायनी; so खर is connected with the sacrificial animal.

Adhikarana XI. Sūtras 29 to 38. Dealing with the subject that आधार &c., are subsidiary.

दशर्पूर्णमासथपस्तिक्यः प्रधानान्यविशेषपात ॥३४१॥

दशर्पूर्ण मास्थाय: of the new and full moons; ह्रष्य: oblations; प्रधानानि principal; अविशेषपर्य by reason of no speciality (about it.)

29. All the oblations (made) during new and full moons are principal by reason of no special mention (made about them).

There are several Yāgas that are performed on the new and full moon days; they are equally mentioned and there is nothing special about them. The objector in this sūtra says that all यागस are equally important and principal.

अपि वाज्ञानि कानि चिद्रेशर्कृत्वेण संस्तुतिः सामान्योद्धामिसंस्तवः ॥ ५ ॥
on the contrary also, not so; अंगानि parts; कानिचिद् some; वेशृ in which; अन्तः by being part; संस्तुतिः praise; लाभाम्य: common; हि because; अभिसम्स्ततः: praise.

31. Not so; some are parts which are praised as parts; because the praise is general.

The author gives his own view in the शृत्र; that there are certain याग which are praised as parts; and so they are parts but can not be principal.

तथा चान्यायथदर्शनम् ॥ ४ । ४ । ३१ ॥

तथा also; च and; अन्यायथदर्शन seeing another case.

31. And again seeing another case.

The author supports his view; in some sacrifices प्रायाः and others are not performed; had they been principal, such would not have been the case.

अवशिष्टन्तु कारणं प्रधानेषु गुणस्य विद्यमानत्वात् ॥ ४ । ४ । ३२ ॥

अविशिष्ट not distinctive; तु on the contrary; कारण the reason; प्रधानेषु among the principal; गुणस्य of the subordinate; विद्यमानत्वात् by virtue of its inclusion.

32. The reason (given) is not distinctive by virtue of the subordinate being included in the principal.

The objector says that the reason given in सूत्र 30 that the praise is general is not distinctive; there are texts in which the principal is also praised and the subordinate is included in it.

शिरोवा पतनं यज्ञस्य यदानेयः I हद्रय उपांशुयागः I पादाचायनोमीयः ॥

"Agneya offering is the head of the sacrifice; उपांशु offering is its heart; the offerings to Agniṣoma are its feet."

नानुकेतुन्यायथदर्शनं परार्थत्वात् ॥ ४ । ४ । ३३ ॥

न not; अनुके being not mentioned; अन्यायथदर्शनं seeing another case; परार्थत्वात् by reason of its being subservient to another.
33. When it is not mentioned (in the Védas) it can not be another case by reason of being subservient to another.

The objector supports his view by saying that it is not mentioned in the text that it is subservient to another, so it appears to be another case.

The qualities are ordained to be connected with the names (of the substances) and are not met with in the constituent parts.
This sūtra shows the difference between गुणकमा and अंगकमा. The author says that by qualities we know names. The name of the substance is by the quality it possesses and in the constituent part there is no quality independently. A गुणकमा describes the quality when principal is known while अंगकमा by means of इतिकरणशयन is connected with the principal; the गुणकमा produces fruit independently and the अंगकमा does not.

तुल्या च कारणस्वतिरन्यैः स्नातिः समवन्धः।।।।।।।।।।

तुल्या equal; च and; कारणस्वति the text describing the origin or main act; जस्य with others; अंगागितम् the connection of parts with the whole or main act.

36. The text describing the main act is similar; the connection of the parts with the main act is with other (acts.)

The objector says that all acts mentioned are equally described and are therefore principal and their अंगावि connection should be sought somewhere else.

उत्पत्ताबभिसमवन्धतस्तस्मादावपेदेशः स्यात् ॥ ॥ ॥ ॥ ॥ ॥ ॥

उत्पत्ती in the origin; अभिसमवेन connection; तस्मात therefore; अंगाविपेदेश: description of the constituent part; स्यात is.

37. There is a connection in the origin; therefore there is a description of the constituent part.

Just as in the origin, first head is formed, then the middle part, then feet are formed; so in the same way आर्येय, उपाध्याय and अश्रुपाविय are performed in order. See at P. 250 the commentary on सूत्र 32. This statement in the Vedas is by way of description of अंगकमा. The author has given the reply to the objection raised in सूत्र 36.

तथा चान्यायायदशेषम् ॥ ॥ ॥ ॥ ॥ ॥

तथा again; च and; अन्यायादशेषन seeing another.

38. Again, there is seen another case.

The author gives an additional reason in support of his view. That on the full moon day 14 offerings are made and on the new moon day 13 offerings are made. This number can be properly adjusted on the hypothesis that आर्येय &c., are principal and आधार &c., are constituent parts.
"Fourteen offerings are made on the full moonday and thirteen on the new moonday."

Adhikaraṇa XI 40 - 41. Dealing with the subject that in a jyotistomā sacrifice the two kinds are the constituent parts.

In a jyotistomā sacrifice all are equal because the cause is not distinctive.

The objector says that in a jyotistomā sacrifice all the minor yāgas such as the two kinds are, producing fruits are all equally important.

On the other hand by reason of the connection of the qualities with the original statement there is a text describing the reward; the soma is therefore principal.

The author gives his own view in the present sutra. In the original statement the reward of a principal act is mentioned and the subordinate acts constitute the principal act and produce the general fruit. The soma sacrifice is therefore the principal act and the two kinds and others are subordinate acts.

"He who is desirous of heaven, should perform jyotistomā. How many are its flames which are its songs? Threefold, fifteen times, seventeen times and twenty times; these are, verily, its flames, which serve as songs."
tathā chaṅyaṅeydṛṣṭeṇaṃ || 41 41 41 ||
tathā similarly; cha and; chaṅyaṅeydṛṣṭeṇ seeing another case.

41. And similarly there is another case seen.
The author in support of his view quotes the authorities.

śirī ca ektu yuṣṭasya yuddhīśaṇāya || chaṅvivaṁśatि maṁ hirfan yuddhīśāṇāya
dasy at || prāyaṇīyायां द्रव्यां chaṅvivaṁśatि maṁe ||

"धूष्णीया is the head of the sacrifice; 24 rattis of gold should be given in धूष्णीया sacrifice; in प्रायणीया twice twenty four should be given."

END OF PÂDA IV.

END OF CHAPTER IV.
CHAPTER V.

PĀDA I.

Introduction.

In this chapter, the author deals with kram (order or sequence). It is divided by him into six classes. (1) śrutī kram (2) arthā kram (3) patha kram (4) śravaṇ kram (5) śivya kram (6) prabhuka kram. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

Śrutilakṣaṇamānūpāryān tatpramāṇatvāt ॥ ५ ॥ १ ॥ ॥ ॥

Śrutilakṣaṇa the definition of śrutī; ānubhūtya following one after the other; tatpramāṇatvāt by reason of its authority.

1. The definition of śrutī is the order of following in succession by virtue of its authority.

The author explains what śrutikram is. It is an order of following in succession, under a direct authority and expressed by such words as adhikaraṇa or by oblative case or by śivya.

Adhikarana II. Dealing with the subject that order is sometimes governed by purpose.

Arthāch ॥ ५ ॥ १ ॥ ॥ ॥

Arthā by purpose; ch and.

2. And by purpose.

The author explains the arthākram. It is an order determined by the purpose which a text serves. As for example: āsaṁhiṣṭā āviśāya, yavāgū pāchita. He performs Agnihotra; he cooks gruel. There āsaṁhiṣṭā is first but a sacrifice can not be performed without yavāgū (gruel). So the cooking of yavāgū will be performed first. It is called logical order arthākram.

Adhikarana III. Dealing with the subject that order sometimes is not determined by any rule.

Aniyamānasāndhyān ॥ ५ ॥ १ ॥ ॥ ॥

8
अनियम: not governed by any rule; अन्यथा at another place.

3. Sometimes it is not governed by any rule.

The author says that sometimes the order is varied by reason of the difference of the recension of the Veda.

Adhikarana IV. Sūtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

क्रमेण वा नियम्येत कर्त्वेकत्वे तदगुणात्वाद ॥ ११ ॥

क्रमेण by the order; वा on the other hand; नियम्येत regulated; कर्त्वेकत्वे being in one sacrifice; तदगुणात्वाद by reason of its being subordinate to it.

4. On the other hand by reason of being subordinate in one sacrifice, (the order of performance) is governed by the order (of reading).

The author propounds his siddhānta view in the sūtra. What he says is that in a main sacrifice, there are many subordinate acts; these subordinate acts are performed in the order in which the text is read. This is called पाठकम. The difference between श्रुतिकम and पाठकम is that in a श्रुतिकम there is only one sentence which lays down the order which is called direct, while in the latter there are several sentences which govern the order according to the order of their reading.

अशाब्दः इति चेत्स्यादाक्याशद्वद्वात् ॥ ५ । १ ॥

अशाब्दः not direct expression; इतिचेत् if it be said; श्यात् is; शाब्दशद्वात् by reason of the sentences.

5. If it be said that it is not a direct expression (of the order) by reason of the sentences.

The objector says that there are different sentences but none of them says directly in what order the acts are to be performed.

अशष्टृतेऽवास्तुमानं श्यालक्तवेकत्वेऽपरंत्वात्स्वेन

ल्विधे नम्मर्ग्यस्तस्तस्मात्स्वशद्वद्वमुच्येत् ॥ ५ । १ ॥

अशष्टृतेऽ for the sake of the sense; वा on the other hand; अनुमान inference; श्यात् is; कर्त्वेकत्वे in being a one sacrifice; परः रत्नात् by virtue of dependence on another; स्थेत with its own; तु certainly; अर्थ object, sense; सम्बंध: connection; तथादु: therefore; शवब्दः direct expression; उच्चेदि is said.
6. On the other hand there is an inference for the sake of the sense in the unity of a sacrifice; by reason of its dependence on another, there is a relationship with its own object; it can therefore be said to be a direct expression.

The author gives a reply to the objector's objection raised in sutra 5. He says that there is one sacrifice which is one organic whole and there is only one agent. There are several subordinate acts which must be performed in order. There are texts corresponding to the acts; though there is no direct command regulating the order but an inference can be reasonably made that the order of performance of the act, is the order in which the text is read. This amounts to direct expression.

7. And similarly another case is seen.

The author in order to support his view relies on the Vedic authorities.

He arranges bricks in a reverse order in the sacrifice about the seasons. He recites a song in a reverse order. He takes the tenth cup dedicated to him and offers it in the third order.

Adhikarana V. Sutras 8 to 12. Dealing with the subject that the order depends on the first start.

8. By the first start (is determined the order) of the subordinate acts which are to be performed simultaneously by virtue of the first commencement.

In the sutra, the author explains what is called pratikramat. When one commences to do one particular act out of a series of acts without any particular reason, it is called pratikramat. For example there are 17 horses to be purified, one has to start from a particular place and this determines the order. This is called pratikramat or practical order. The first start depends upon chance or the choice of the person who starts.
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सर्वभिभिन्न चेत् ॥ ५ । १ । ६ ॥

सर्व अजः; हृतिभेत इत्यक्षेत तु तु तु कहाँ।

9. If you say that all (should be done simultaneously).

The objector says that all the purificatory ceremonies should be performed upon one animal and then they should be performed on another and so on.

नाध्येत्यसायतः ॥ ५ । १ । १० ॥

न ना; अध्येत्यसायतः भनि तु तु कहाँ।

10. Not so, by reason of its being not done.

The author gives a reply. There will be no continuity of the performance. When one act is performed upon all the animals, then another purificatory act should be performed on the animals in the same order as you started at first.

कल्याणोतप्यविद्विन्न चेत् ॥ ५ । १ । ११ ॥

कल्याणोत्तरत्वतः भिभिन्न इत्यक्षेत तु तु कहाँ।

11. If you say that like another sacrifice; हृतिभेत इत्यक्षेत तु तु कहाँ।

The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in सौर्याणि. In it, all the sacrificial operations are performed on an animal at a time before killing it.

नामप्यवायतः ॥ ५ । १ । १२ ॥

न ना; अन्नाप्यवायतः भनि तु तु कहाँ।

12. Not so; there being no relationship of a part with the whole.

The author says that in the अतिरात्रियांगः by way of penance सौर्याणि is performed. There is no relationship of a part with the whole between to two यागः. They are independent; so the analogy does not hold good.

Adhikarpa VI. Dealing with the subject that the order sometimes depends upon the position.

स्थानाच्चोत्पत्तिसंसंयोगात् ॥ ५ । १ । १३ ॥

स्थानात् भनि तु तु कहाँ; च आदी; सतिरसंयोगात् भनि तु तु कहाँ।

स्थानात् by position; च and; सतिরसंयोगात् by connection with the original text.
13. By position and the original text.

In a ज्ञेयतिहृत sacrifice three animals called (अर्थिवरोधीय) अग्निशोभीय स्ववीय and अन्वुद्धय are killed. Then there is another modified यात्रा called साधक. According to the principle laid down in the दृष्ट्र, killing of the animals in साधक यात्रा is governed by the procedure in the model sacrifice i.e. the ज्ञेयतिहृत of which it is a modified form. This is called स्थानकम.

Adhikarana VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

मुख्यक्रमेण वाङ्गानां तदर्थस्वां तदर्थस्वात् || ५ || १ || १४ ||

मुख्य क्रमेण with the order of the principal; वा or; अग्रानां of the subordinate acts; तदर्थस्वात् by reason of their being subservient to it.

14. The order of the subordinate acts (is governed) by the order of their principal, by reason of their being subservient to it.

The author explains what is called मुख्य क्रम. He says that the order of the subordinate act depends upon the order of the principal.

Adhikarana VIII. Dealing with the subject that among subordinate acts, of मुख्यक्रम and पाठक्रम the latter prevails.

प्रकृतति तु स्वश्रुत्वामाध्याक्रमः प्रतीयते || १५ || १६ ||

प्रकृति in an archtype, model sacrifice; तु again; स्वश्रुत्वात् by reason of the direct authority; यथाक्रमः according to the order; प्रतीयते should be known, should be followed.

15. In a model sacrifice by reason of the direct authority, the order as laid down should be followed.

When there is a conflict between the पाठक्रम and मुख्यक्रम, the former prevails.

Adhikarana IX dealing with the subject that the order laid down in the mantra is to be preferred to that laid down in the Brahmana.

मन्त्रतत्स्ति विरीये स्यात्मङ्गस्माधिक्रमः स्माहृतात्माति-देशः सः || ५ || १ || १६ ||

मन्त्रत from the mantra; तु again; विरीये on conflict; प्रयोगाथात्माति by reason of the strength of the accomplishment; तस्मात् because; देशः seat of its origin; सः it.

16. Again, on conflict, (the order is governed) by the mantra
by virtue of the power of accomplishment (of an act); because the Brahma is the seat of the origin.

In this sutra the author shows the difference between the मंत्र and माल्यपण. The mantra determines the form of the sacrifice and is therefore substantive law and the माल्यपण deals with the procedure and is therefore adjective law. The former is अर्थं and the latter is विद्यं. The author says that where there is a conflict between a मंत्रपण and माल्यपण, the former prevails.

Adhikarana X. Sûtras 17-18 dealing with the subject that the चोदक text is preferable to विधायक text.

तद्वचनादिक्तली यथा प्रधानं स्यात् ॥ ५ । १ । १७ ॥

तद्वचनात् by reason of the word of the Veda; विकृत्तिः in a modified sacrifice, in an ectype; यथा just like; प्रधानं principal; स्यात् is.

17. By reason of the Vedic authority in a modified sacrifice, (the procedure is governed by that of) the principal.

The objector says that the procedure in the (विकृत्ति) modified sacrifice is governed by the order of the principal.

विकृत्तति वा प्रकृत्यनवयादप्रामृत्ति ॥१५॥१६॥

विकृत्तति in a conflict; वा on the other hand; प्रकृत्यनवयाद by virtue of its being connected with the model sacrifice; यथाप्रामृत्ति just like that of the model sacrifice.

18. On the other hand when there is a conflict, (the order) is that of the model sacrifice, it being a part of the model sacrifice.

The author says that when there is conflict as to whether the order is that of the subsidiary or of the principal act, it is governed by the order laid down in the model sacrifice because the modified sacrifice is connected with it. चोदक text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the विधायक text makes it obligatory to perform the modified sacrifice. The former lays down the form and the latter makes it a duty. So the chodaka text is to be preferred to the विधायक text as to order in a विकृत्ति sacrifice.

Adhikarana XI. Sûtras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.

विकृत्ति: प्रकृतिधर्मन्नैत्तत्तकाला स्यादर्था शिष्टम् ॥ ५ । १ । १६॥
The modified sacrifice follows the order of the model sacrifice; the time thereof is the same as laid down.

The objector says that according to the rule laid down in the preceding adhikarana, the time of the विकृति is the same as that of the प्रकृति. As for example the full and new moon sacrifices are completed in two days; the साक्षमवायु which is a modified sacrifice will also, according to the principle of the former adhikarana, take two days.

Not so; (the sacrifice) along with the order and time is performed immediately; there command prevails over the inference and the order of the model sacrifice is omitted.

The author in the stūra gives a reply to the objection raised in sūtra 19. He says that there is a direct authority in the text that साक्षम is to be performed in a day; so the time of the full and new moon sacrifices is to be omitted, because here the direct command prevails over the inference as to time.

If you say that the time should be transferred forward.

The objector says that the time should be extended; the minor sacrifice of the साक्षम may be performed in the morning and finished on the following day and so on.
22. Not so, because of its connection.

In this sūtra the author gives a reply to the objection raised in sūtra 21. He says that there are 3 याग्यs performed on the first day अन्नो-कब्जेदि; सांतपोषेदि; गुड़ेदि, and four याग्यs on the second day कोणोवेदि: महात्वः, महात्तत्वः and प्रतिक। If the first three याग्यs are not performed at their respective times on the first day, there will be a confusion. You must complete one याग्य in the morning, the other in the noon and the third in the evening. You must not leave them incomplete and commence them again on the other day. This Adhikaraṇa is called साक्षेपवीयन्यायः.

Adhikaraṇa XI sūtras 23-24 dealing with the forward transference of the acts preceded by Anuṣṭra and the backward transference of the acts that are followed by प्रयाजः.

### प्राक्तनां मुख्यकालवद्यङ्गोक्कमुत्कर्षेत्यतस्यात् ॥ १५२१ ॥
अवस्थानी of the subsidiary acts; मुख्यकालवद्यङ्गाः by virtue of the time of the principal; यथोऽस as laid down; उत्कर्षेः in the transference forward; स्यात् is.

23. On the forward transference, the time of the subsidiary acts is that of the principal as laid down.

The objector says that when an organic act is performed, the principal act with its subsidiary acts will be performed at their proper time. When transference is made, this can be done under the direction of the text and the time will be that laid down there.

### तदा च वाचविविष्ठवन्यात्यतस्य निविदमपकर्षेत्यतस्यात् ॥ १५२२ ॥
तदाच्छि the first part of it; वा on the other hand; अवस्थानविविष्ठाः by reason of the connection; तदंत्त the last part of it; अपकर्षेः in a transference backward; स्यात् is.

24. On the other hand, the first part is taken by reason of its connection (in the case of forward transference) and the last part is taken in the case of the transference backward.

In the उत्कर्षेः i.e. transference forward, all the acts that follow the अनुष्ठ्राज are transferred, that is technically called तदाच्छि because that is in the beginning. In the अपकर्षेः i.e. transference backward, on the other hand, all the acts that precede the प्रयाज are transferred; it is technically called तदंत्त. In this sūtra the author has given a reply to the objection raised in sūtra 23. This अधिकरण is called तदाच्छितत्तत्त्वयायः.

Adhikaraṇa XII. Sūtras 25-26 dealing with the subject that प्रवृत्तिक्रम determines the precedence of sprinkling of water etc., over the सौमिकः.
The order of those acts whose time is known by conventional order;

25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the soma pavam is described. (1) Pauravanaka; (2) pracharniham; (3) Svarnayu Purusha; (4) Varhappavamanakota. It is so laid down in the Veda. Then the consecration and ornamentation of the Svarnayu Purusha is laid down in the text called Parvita. The reasonable order will be (1) Pauravanaka (2) consecration of Purusha (3) Pracharniham (4) Varhappavamanakota and (5) ornamentation of Purusha cake. This order is conventional and is effected by the principles laid down in the precede.

Adhikaraṇa XIV dealing with the subject that in a modified sacrifice only acts connected with the ghee are transferred backwards.

On the other hand, by reason of no connection the act alone, pertaining to a modified sacrifice; that alone,  is transferred backward.

27. On the other hand, by reason of no connection with the modified sacrifice, that alone is transferred backward.

The author in this sutra lays down what is called Ghee which is just the opposite of the sacrifice. In the case of the sacrificial post does not apply. So the ghee is only transferred but not the acts connected with it such as Adhikaraṇa etc. The reason is obvious, because ghee is not connected with those acts.
Adhikarana XV dealing with the subject that the दक्षिणामिश्रित is not transferred forward.

प्रासंगिकः च नोत्कर्षदसंयोगात् ॥ २८ ॥

प्रासंगिकः accidental; च and; न not; उक्तकर्षः should not be transferred forward; अवचेतां by there being no connection.

28. And anything accidental should not be transferred forward, because there is no connection.

When a person aims to do a certain act and another act is accomplished, the latter is प्रासंगिक or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुयाज offering विष्टेष्य and फलोकरण homas are performed. विष्टेष्य is the remnant of the rice flour that is left sticking to the slab and mortar; फलोकरण means the particles of rice left behind. But as these acts are accidental they are not transferred when अनुयाज is transferred forward.

Adhikarana XVI dealing with the subject that on a new moon day all acts up to spreading of ashes on the sacrificed cake should not be transferred backward.

तथापूर्वेयम् ॥ २९ ॥

तथा similarly; अवृवर्ण model sacrifice.

29. Similarly model sacrifice.

It is ordained that on the new and full moon days, first the पुरोदाश cakes baked on pans be covered with ashes and then an altar be constructed. As the sacrifices performed on the new and full moon days are model sacrifices, so according to the principle laid down in the सूत्र, no backward transference takes place in the case of new moon sacrifice and only the construction of the altar will take place.

Adhikarana XVII. Sūtras 30—34. Dealing with the subject that the सांतपनीया of अविनिहोत्र can not be transferred forward.

सांतपनीया तूलकर्षदिश्मिहोत्र सत्वनवदुगुणयात् ॥ ३० ॥

सांतपनीया; तु on the other hand; उक्तकर्षः should be transferred forward; अविनिहोत्र; सत्वनवः like a soma libation; वृद्धियात् by reason of a difference.

30. On the transference forward of the सांतपनीया the अविनिहोत्र is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीया and सत्वन are understood. The soma juice extracted for सत्वन is offered in the morning and
that extracted at noon is offered at noon. If the morning libation is delayed, the noon libation is necessarily delayed; the सातपनिया is always performed at noon and the अशिक्रेत्र is performed in the evening. If the सातपनिया is not finished till evening, then अशिक्रेत्र will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the सातपनिया is transferred forward, the अशिक्रेत्र will necessarily be transferred forward just as it happens in the case of soma libations.

अस्मित्वायाकु || ५ । १ । ३९ ||

अस्मित्वायाकु by reason of no failure of order; च and.

31. And in order to avoid the break of order.

The objector supports his view by a further reason. By transference of the अशिक्रेत्र forward, there will be continuity of the order.

असबन्धायातु नोक्षेपत्त || ५ । १ । ३२ ||

असबन्धायातु by reason of no connection; तृ on the other hand; न not; नोक्षेपत्त should not be transferred forward.

32. On the other hand, there being no connection there should not be a forward transference.

The author gives his own siddhānta view in this śūtra. The अशिक्रेत्र is not connected with सातपनिया so the अशिक्रेत्र will be performed at its proper time i.e., in the evening. There will be, therefore, no case of forward transference.

प्राप्तवाच्च निमित्तस्य || ५ । १ । ३३ ||

प्राप्तवाच्च by accrual; च and; निमित्तस्य of a reason.

33. And by accrual of a reason.

The author supports his view by a reason that under the Vedic text the time of the अशिक्रेत्र which is evening can not be changed.

यद्युद्दितं सूर्यं प्रातःदुहुतं। उद्दितं सूर्यं प्रातःदुहीत। सायुढःहीत। (तै ॥ ए ॥ २१॥) अशिक्रेत्र

“One should perform अशिक्रेत्र before sun-rise; he performs अशिक्रेत्र before sun-rise in the morning; he performs अशिक्रेत्र in the evening.”

समवन्यात्सवनोत्करमः || ५ । १ । ३४ ||

समवन्यात्सवनोत्करमः by reason of a connection; सवनोत्करमः forward transference of the soma libation.
34. By reason of the connection there is a forward transfer-
ence of the soma libation.

The author replies to the objection raised in sūtra 30 where सांतपनीयता is
compared with लवण. His reply is that the soma libations are connected
with each other, so there will be a forward transference. There is
therefore no comparison with the case of सांतपनीयता which is not connected
with the असंतपनीयता.

Aśnikaraṇa XVI: I treating the forward transference of योष्ट्वी in relation to उक्खया.

योष्ट्वी चौवध्यसन्योगात् ॥ ५ ॥ १ ॥ २५ ॥

योष्ट्वी च and; उक्खयसन्योगात् by reason of its connection with उक्खया.

35. And योष्ट्वी (is to be transferred forward) by reason of its
connection with उक्खया.

There are 8 cups of some juice called उक्खया in a jyotiśoma sacrifice;
after the completion of उक्खया, the योष्ट्वी cup is offered. If for some
reason the उक्खया offerings are completed till evening, the योष्ट्वी can not
be taken up in the middle of the performance so it will be transferred
forward and योष्ट्वी offering will be made on the completion of the उक्खया
offerings. The reason is obvious; because they are so closely connected.

END OF PĀDA I.

PĀDA II.

Before we commence this पाद it will be much better if the terms
वदार्थानुसारमय and कांडानुसारमय are explained. If several sacrificial acts are to
be performed on several objects, what will be the order? If all sacrificial
acts are performed on one object out of several objects, then all sacrificial
acts are performed on the second object and so on till all the acts are per-
formed on the next; this procedure is called कांडानुसारमय. If on the other
hand one sacrificial act is performed on all objects and then the second
act is performed on all objects till the last sacrificial act is performed on
them; this procedure is called पदार्थानुसारमय. In the former, the sacri-
ficial acts are to be performed successively on an object at a time;
in the latter the sacrificial objects are to be acted upon successive-
ly at a time. This is the difference which ought to be kept in view in the course of the study of this पाद.

Adhikarana I. Sūtras I—2. Dealing with the subject that the victims of the वाजपे य should have their sacrificial acts performed at a time.

सचिवपते प्रथानानामेकैकरकय गुणानां सर्वकर्म स्वातः

1. On a collection of the principals, the subordinate acts should, one by one, be performed till all are over.

The objector says that when several animals are to be sacrificially acted upon, all the acts should be performed on each of them till the sacrificial operations on all of them are over. This is what is called कोद्राजुमय.

सर्वं वैकाजातियं कुतानपूर्व्यत्त्वात्

2. On the other hand, one kind of sacrificial act be performed on all, in order to maintain the order.

The author says that one kind of sacrificial act should be performed on all objects at a time so that the order may not be broken up. This is called वदापान्तुमय.

कारणादभ्यावृत्ति: ॥ ५ ॥ २ ॥ ३ ॥

कारणात् by a reason; भ्यावृत्ति: the repetition,

3. There is a reason for the repetition.

The author says in reply to the objector that in अश्वप्रतिमेधि there is a reason for acting upon the principle of कोद्राजुमय. There are several पुरो-डास्तेष; if you proceed upon the principle of पदार्पण्युत्मय the first पुरोदाश cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This śūtra has been independently treated by some commentator as a separate अविकरण. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikarana III. Sūtras 4—5. Dealing with the subject that कोद्राजुमय is to be adopted in taking handful of materials and sacrificial pans.
4. And in the case of taking handful of sacrificial material; sacrificial pans, oblations, collyrium, anointing, getting shaved; sprinkling of water for purification, (the procedure is) one by one.

The objector says that in these cases, the principle of पदार्थानुसारमय applies.

5. On the other hand they are all (one) by reason of being one act, they being subsidiary to it.

The author refutes the view of the objector and says that they are parts of one whole; so the principle of कांडानुसारमय should be adopted.

Adhikarana IV. Dealing with the subject that the principle of कांडानुसारमय applies to an oblation till the end of the offering.

6. Again in a relationship by reason of its commencement, it is its part because it is subservient to another.

When there is a relationship of a principal and subordinate, the act must be completed till the whole with its part is over; this relationship can not be set aside. When an oblation is taken first, all the sacrificial operations should be performed upon it and then it should be offered to a god. This is done under the principle of कांडानुसारमय. In the method of पदार्थानुसारमय the object is the principal and in the कांडानुसारमय, the act is principal.
Adhikaraṇa V. Sūtras 7-9. Dealing with the subject that the principle of कांडानुसामय applies from the time of anointment till tying round of a string to a sacrificial post.

वचनातु परिभाषाणात्ममज्जनादिः स्यात्म \| ५ \| २ \| ७१\\
वचनात् by reason of the authority; तु again; परिभाषावांत् to the end of tying round of a string; अजनाति anointment &c., स्यात् is.

7. Again, under a direct authority, the anointment &c., to the end of tying round of a string continue.

The author gives his own siddhānta view. The anointment &c., include anointing; erecting, measuring, and tying a string round a यज. The question is whether these acts should be performed on one यज and then on the second यज and so on. The reply is, according to the author, in the affirmative i.e., the method should be the कांडानुसामय.

कारणात्वः(न)कसर्गः स्याध्यथा पात्रवृद्धि:\| ५ \| २ \| ८१\\
कारणात् by a reason; वा or; अवलम् relinquishment; स्यात् is; यथा just; पात्रवृद्धि addition of a vessel.

8. Or there is relinquishment (of the past) by a special reason just as the addition of a vessel.

In an अनुवाज, प्रयाज consisting of clarified butter and curd is offered and in a प्रयाज only clarified butter is offered. When an अनुवाज offering is made, another vessel for प्रयाज is taken. The objector says that just as there is a change of vessel in these offerings, so there will be a relinquishment of one यज after performing one sacrificial act. He means to say that the principle of पदार्थांतः नम्यमय applies. When one यज is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थांतः नम्यमय. When one act is performed on the first यज, it is left off; then the second यज is sacrificially acted upon.

न वा शब्दक्रमत्वान्यायामात्रमित्रद्यांत्यात्मात्रविवृद्धि:\| ५ \| २ \| ८.६१\\
न वा not so; शब्दक्रमत्वां by reason of the direct authority; स्यायमात्र matter of inference only; इतरत् other; अयात् by a reason पात्र विवृद्धि addition of a vessel.
9. Not so; by virtue of a direct authority; the other is a matter of inference only; there is a reason of an addition of a vessel.

The author in this sūtra gives a reply to the objection raised in sūtra 8. He says that the principle of कौशलतुलसमय is directly laid down, while the principle of पद्यार्थतुलसमय is an inferential matter. So the former method should be adopted. अज्ञाति यज्ञानो यूर्म नावसृजेतु आपरिव्याप्तति। “A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it”

Adhikaraṇa VI. Sūtras 10—12. Dealing with the subject that the principle of पद्यार्थतुलसमय applies to the offerings, viz. देवता &c.,

पशुगणि तस्यत्स्ययापवर्ज्जेत्पवैकत्वात् ॥ ५ । २ । १० ॥

पशुगणि in an assemblage of animals; तस्य its; तथा its; अपवर्ज्जेत्र should be completed; पवैकत्वात् by reason of the one class of animals.

10. On an assemblage of victims, each victim should have the complete performance, they being of the same class.

The objector’s position in this sūtra will be better understood, if animal sacrifices are explained. निहत् पशुविधिः is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अवदान. There are three offerings, the first is to the main gods; it is called देवत; the second is an offering to the ख्वीरक्तिः fire which is called लोकविश्र हत; and the third is eaten up by the priest. It is called पृष्ट. This is the general rule. The वाजपेय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method called कौशलतुलसमय should be adopted as laid down in the preceding adhikaraṇa.

देवतेवर्णकक्रम्यां ॥ ५ । २ । ११ ॥

देवते: by means of देवत; वा or, on the other hand; एककर्मांत् by reason of one act.

11. On the other hand by the देवत, because it is one act.

The author gives his own view in the sūtra. He says that in the वाजपेय sacrifice, प्रजापति is the chief diety. So the flesh of all the animals should be first offered; then after this, portions of flesh should be given to ख्वीरक्तिः fire and then the remaining portions of all animals should be eaten
up by the priest. This can be done only under the principal of पद्धार्थार्थसमय and thus the entirety of the act can be maintained.

मन्त्रस्य चार्यवस्त्रात् ॥ ५ । २ । १२ ॥
मंत्राः of a mantra ; य and ; अर्थवस्त्रात् by reason of its serving the purpose.

12. And by reason of the mantra having its purpose fulfilled.

The author gives an additional reason in support of his view. When the heart of an animal is cut, मनोता psalm is recited by the मैत्रावर्धन priest. If you act upon the principle of कांडार्नुसमय, the manota संत्र will be repeated each time on taking out the heart from each animal. But this is not the practice. So the practice also supports the principle of पद्धार्थार्थसमय.

Adhikaraṇa VI. Sūtras 13-15. Dealing with the tantra nature of the pestle and mortar in a sacrifice called नानाधीरेष्ट.

नानाधीरेष्टेकुल्लखर्ते विभवात् ॥ ५ । २ । १३ ॥
नानाधीरेष्टे in different seeds; एक one; उस्त्रकलर्त mortar; विभवात् by reason of its power or capacity.

13. In the case of many seeds one mortar (is sufficient) by reason of its capacity.

In the headnote the word त्रित्र is given. It is defined in chap. XI. If by one performance, several benefits accrue, it is called त्रित्र. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called त्रित्र. This is what the author says in the सूत्र.

विविधाद्वृष्टि नियमादार्नपूर्वकः स्थिराक्ष्य तद्धर्षत्वात् ॥ ५ । २ । १४ ॥
विविधः mainfold; वा or; नियमादार्नपूर्वकः of the order of reading (पादकम्); तद्धर्षत्वात् by reason of its being subservient to it.

14. On the other hand there must be many, because the order based on पाद is for that purpose.

According to the पादकम there must be spreading of the deer-skin under the mortar, placing of the pestle, consecration of the substance and finally pounding it. So there must be as many mortars as there are substances. This is the position of the objector.

एकं वा तण्डुलभावादुत्तेर्वदश्यत्वात् ॥ ५ । २ । १५ ॥
15. On the other hand, it is one, by reason of all being rice till their preparation, because pulverisation is for it.

All the different acts such as spreading of the deer skin &c., are for the preparation of rice; they constitute one act and one mortar is therefore sufficient. This is the principle of ।

Adhikarana VII. Dealing with the difference of vessels in ।

16. Again in a modified sacrifice, there must be a difference of vessels for ।

The ।

In the Vedas, the model sacrifice comes first; then the modified sacrifice; the qualified is known: it is the model sacrifice. Thus what is known, is made the means of describing what is unknown. The qualities are des-
cribled to convey the full sense of that which is not fully known. This is the relationship between the known and the unknown or between the अवृत्त and the अनुवाद. The qualities of a model sacrifice are known by the चौद्रण text. Certain उपहोम (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice' नारिष्ट्रिहोम is performed in the model sacrifice. So in a modified sacrifice both नारिष्ट्रिहोम and उपहोम are performed. What is their order? According to the rule laid down in the present तृत्र, first नारिष्ट्रिहोम should be performed and then उपहोम. So the प्रकृति is अतर्क्षित and विद्याय is वहिमिः. Those parts without which a whole can exist and which are yet essential are characterised as शेष. This is the distinction between (शेष) inseparable accident and (अवृत्त) an essential quality.

18. (In a modified sacrifice) there is an immediate sequence of the principal; (such is the opinion of) अत्रेय by reason of its equal authority with the principal: As the acts of the model sacrifice are not mentioned, there will be an intervention (break).

The objector says, on the authority of अत्रेय that there is an equally binding text by which in a modified sacrifice, first the principal sacrifice, then the उपहोम and lastly the नारिष्ट्रिहोम are to be performed.

19. On the other hand, according to वादारायण in the end, by reason of their being meant in the text as प्रथान...

The author gives the view of his own master वादारायण in order to refute the argument of the objector based on the view of अत्रेय. He says that the नारिष्ट्रिहोम are reckoned according to the Vedas among the principal; so, in a modified sacrifice, first the principal oblations and then the नारिष्ट्रिहोम and subsequently उपहोम should be performed.
20. And similarly there is another case seen.

The author in support of his view quotes the authority अध्यात्म 

"The ceremony pertaining to आशुव्य comes first; स्नेव follows next; that which pertains to अग्नि, is this act."

Adhikarana X. Dealing with the precedence of gambling over the अभिवेदन ceremony:

कृतदेशातू पूवेनां स देश: स्यात्रैन प्रत्यक्षसंयोगान्याय- 
मात्रमित्रम् ॥ ५ ॥ २ ॥ २९ ॥

कृतदेशात having laid down the order; तु on the other hand; पूवेनां of the first; धृत that; देश order; स्यात is; तेन with that; प्रत्यक्षसंयोगान्याय by reason of the direct mention; न्यायमात्र inferential; इतरत the other.

21. On the other hand what order has been laid down of the first, that order shall be followed; because that is directly connected and the other is only inferential.

In a राजदेश sacrifice it is laid down that gambling should be done first and then the bath called अभिवेदन. This order should be strictly followed under the direct authority and sequence laid down by अशु, and ब्राह्मण is only a matter of inference. अखेतोथ्यति | श्रीन: शेषामात्रायायति | 

मांहंद्रय स्तोत्र प्रत्यभिविचयते। "He plays with dice; repeats the story of 
शुन: शेष; he sprinkles water as the महोध hymn is sung."

Adhikarana XI. Dealing with the subject that साविष्ठ्यम &c., take precedence over वीणायाया.

प्रकृताच पूरस्ताद्वत ॥ ५ ॥ २ ॥ २२ ॥

प्रकृताच from the acts of the model sacrifice; तथ and; पूरस्ताद्वत prior; यत तthat.

22. Those acts that are mentioned prior to the acts of the model sacrifice shall be performed in that order.

It is laid down in वैयायसंहित that before दीक्षीय is performed, 

साविष्ठ्यम, व्यासंभरण are performed, altars of bricks are erected and parts of an animal are sacrificed. What is their order in a modified sacrifice?
In the model sacrifice दीक्षणीय is performed. According to the principle laid down, the दीक्षणीय will come first but in the view as laid down in the present sutra the सावित्रहोम &c., as laid down in the तैररीयसहिता will come first. यथविष्णुनानिन विनिते। सावित्राणिजुहोति। "Knowing this he establishes fire; he performs सावित्रहोम."

Adhikaraṇa XII. Dealing with the subject that the purificatory ceremonies connected with the sacrificer shall take precedence over tying of the gold piece round his neck.

सन्निपातश्रेण्योपकरणेत स्यात् || २ ||
सन्निपात: a large number of acts; तु; if; यथेष्ट as said; अतः in the end; ख्यातिः.

23. When there are several acts to be performed, they shall be performed in the end as described.

When there is no पाठकम to guide us, the principle laid down in sutra 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणीय; 2nd क्रमं वचन tying of gold round the neck and उवाकेमारणi tying of a sling with fire round the neck. First, acts connected with the model sacrifice should be performed and then those connected with the modified sacrifice will come next.

END OF PÂDA II.

PÂDA III.

Adhikaraṇa I. Sutras 1-2. Dealing with the subject that the eleven number of प्रयाज &c. accomplishes all.

विश्रुद्धि: कर्मभेदात् पृष्ठायत्त्वातः स्वतत्स्यापदिशयत्

विश्रुद्धि: increase; कर्मभेदात् by reason of the difference of act; पृष्ठायत्त्वात् like पृष्ठाय (clarified curd); तस्य of that; उपदिशयत let it be laid down.

1. The increase is by virtue of the difference of acts just like पृष्ठाय; let it be then laid down (separately) for each.
The sutra embodies the बृहस्पति view. The objector says that there is a preparation of curd and clarified butter each time for अनुष्ठान offering; so when प्रयाज offering is made, it should be made eleven times.

अपि वा सर्वसूच्चत्वादिकरः प्रतीयितं ॥ ५ । ३ ॥

अथवा or also, not so; सर्वसूच्चत्वान्तियो द्वितियो द्वितीयत्वान्तियो द्वितीयत्वान् by reason of all numbers; विकारः modification; प्रतीयितं is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The द्वितीयत्वान्तियो is not prepared each time. The number 11 is made up thus. There are five offerings in a प्रयाज and repeated twice, the number comes to 10 and the last offering which completes the whole sacrifice makes the eleventh. The द्वितीयत्वान्तियो once made is sufficient for eleven times.

Adhikaraṇa II. Dealing with the स्थायित्व repetition of the 1st & 3rd उपसद offerings.

स्थायित्वातु विद्ययेर्नित्तातनुपूर्णयंतवात् ॥ ५ । ३ ॥

स्थायित्व from their own place; तु again; विद्ययेर्नित्तातनुपूर्णयंतवात् by reason of the established order.

3. Again (they) should increase from their own place by reason of the order that is already established.

There are two terms which should be explained. स्थायित्व and दुःस्कितित्व. Three उपसद offerings are to be made in an अनिबध्य; 1st on the 1st day and so on. They are to be repeated twice. How are they to be repeated? Should the offerings be made from the 1st to the 3rd day and then again in the same order on the succeeding days? This kind of repetition is called दुःस्कितित्व. Then should the first offering be repeated consecutively on the first, and second days and the middle on the third and fourth days and so on? This method of repetition is स्थायित्व because the repetition takes place at its own place. The author lays down in this sutra that the स्थायित्व method of repetition applies to the उपसद offerings.

Adhikaraṇa III. 4—6. Dealing with the subject of introduction at the end of the additional (incoming) verses amongst सामप्रधान verses.
verses of that name; समिश्रवती verses of that name; द and; अंतरेष between; धार्या: verses of that name; स्तु: are; धार्याद्विभेडः: of heaven and earth; अंतराले in the middle; समर्पित by description.

4. The dhayya verses should be between समिश्रमानवती and समिश्रवती verses because they are described between heaven and earth.

The समिश्रमानवती verses are taken from अवेद and are recited at the time of kindling the fire. समिश्रवती verses are recited after the fire has been kindled. According to the पूर्वपक्ष view, the धार्या verses come between these two classes of verses as they are so described in the Veda.

इयर्वैसमिश्रमानवतीपरसी समिश्रवतीयद्वितितरतुधार्या: ||

“This is truly समिश्रमानवती and it is समिश्रवती; the धार्या verses come between them.”

तथ्चछद्दो वा ॥ ५ ॥ ३ ॥ ५ ॥

tथ्चछद्द: that designation; वा or.

5. Or that designation.

There are two kinds of धार्या. The धार्या described by पाणिनि in III-1-129 are general and those that are described in the Vedas are to be read in the middle. The particular धार्या are to be read in the middle. The general धार्या are to be recited in the end.

उच्चणकुकुमोरन्ते दर्शनात ॥ ५ ॥ ३ ॥ ६ ॥

उच्चणकुकुमो: of the metres of those names; अंते in the end; दर्शनात by seeing.

6. By seeing at the end of उच्चणकु and कुकुम

The author gives an additional reason in support of his view that the धार्या verses come after उच्चणकु and कुकुम metres.

Achikaraṇa IV. Sūtras 7-12. Dealing with the subject that in a वहिष्ठयमान the additional verses should be recited after पर्यास.

स्लोमविच्छृट्रै वहिष्ठयमाने पुरस्तात्तपर्यासादागान्तवः
स्युस्त्रया हिण्डुष्ट्र द्रादशाहे ॥ ५ ॥ ३ ॥ ७ ॥

स्लोमविच्छृट्रै in the case of enlargement of श्लोम; वहिष्ठयमाने in a वहिष्ठयमान;
7. In a śāntapūrṇa when śloka is enlarged, additional verses should be recited before paryāsa, because it is so seen in ṛśrādhāh.

In a big sacrifice like yajñatapātṛ the priests sing in the morning, noon and evening. The songs thus sung are respectively called bhūṣṭapūrṇa, sāṣṭrapūrṇa and aṁeṣapūrṇa. The bhūṣṭapūrṇa consists of three parts viz., 1st kṣetrapāya; 2nd anuṛṣṭ and 3rd paryāsa. In a modified sacrifice, certain Rik verses are introduced. The original three verses arranged in a particular way number 15 in the process of repetition. Such a song is called śloka. So according to the objector in a modified sacrifice additional verses should be introduced before paryāsa and he gives an analogy of the 12th day ceremony.

पर्यास इति चातन्ताक्ष्या ॥ ५ १ ३ ८ ॥

पर्यास: the paryāsa; इति this; च and; अंताय्या the last name.

8. The word paryāsa is the name of the last one.

In the description given above, the paryāsa is the last part of bhūṣṭapūrṇa. So the objector gives this as an additional reason.

अन्ते वा तद्वर्षमू ॥ ५ १ ३ ५ ॥

अन्ते in the end; वा or; तद्वर्षमू as it is described.

9. Or it is in the end as it is described.

The author gives his siddhānta view in the sūtra and says that the additional rik verses should be recited after the paryāsa and is based on the view of vādavāyā in V-2-19 at p. 273.

वचनालतु द्रारदशाहे ॥ ५ १ ३ १० ॥

वचनालत by reason of an authority; द्रारदशाहे in the case of the 12th day ceremony.

11. The case of the 12th day ceremony is based on authority.

The author refutes this view of the pūrṇa-pāśri that the case of the 12th day ceremony stands on a different footing; there is a direct authority that
the additional verses should be recited before पर्यास.

"लोक तिथियानुहुँ गैरितिशीर्ष न आहे। दूषाधिकारणां त्राय। उत्तमः पर्यासः। लोक तिथियानुहुँ गैरितिशीर्ष न आहे। दूषाधिकारणां त्राय। उत्तमः पर्यासः। "

10. The best is पर्यास.

11. And it is not a modification of that.

12. In its modification also by reason of the direct statement.

The author further says that in the modification, the additional verses are to be sung in the end under a direct authority. This also confirms his own view.

13. On the other hand, (additional verses) should be introduced at the end of the next two.

14. Under the authority (of a text, they should be introduced) in the middle of गायत्री, ब्रह्मी and अनुपुष्प metres.
The author gives his own view that under the direct Vedic authority, the additional verses should be introduced in the middle of the sacrificial ritual. He believes that under direct Vedic authority, the additional verses should be introduced in the middle of the ritual.

"There are three bellies of the sacrifice, the sacrificial vessels and bricks; in it they take and out of it they omit."  

Adhikarana VI, Sūtras 15–16: Dealing with the subject that the cups and bricks are subsidiary to sacrifice and fire.

15. The cups and bricks which are described in proximity to the sacrificial vessels are subordinate to the sacrifice and bricks.

The sacrificial vessels is an act of extracting Soma juice and bricks is a layer of bricks. The proximity view embodied in the sacrifice is that cups are subordinate to the sacrificial vessels and bricks are subordinate to an altar where they are also required.

16. Or they are subordinate to the sacrifice and fire by reason of a direct authority. No command as to order.

The author gives the siddhānta view in the present context; what he says is that cups are subsidiary to the sacrifice: if they be considered subsidiary to the sacrificial vessels, then there will be a separate set of cups for each bell. In the same way the bricks are subsidiary to the fire. This is so under a direct Vedic text.

Adhikarana VII. Sūtras 17–19: dealing with the subject that the bricks should be laid in the middle layer.

17. (The bricks should be used) in the end in order to avoid the break of sequence.
The objector says that under the well known dictum of वादरायण, (V. 2. 19) the bricks called चित्रित्रेण and ब्रजिनां should be laid in the altar at the end, so that no other may intervene.

लिङ्गदर्शनाच्छ || ५ । ३ । १८ ||
लिङ्गदर्शनात् by seeing the force of the text; च and.

18. And because there is a force of the text.

The objector gives authorities in support of his view. आवपनवः वशमाचिति: अभ्या इत्यक उपद्धाति. || "The last layer is the place; he places other bricks."

मध्यमायां तु वचनाद्वाह्यणवत्यः || ५ । ३ । १४ ||
मध्यमायां in the middle; तु on the other hand; वचनात् by reason of the authority; वाह्यणवत्यः the bricks of the name वाह्यणवती.

19. On the other hand in the middle वाह्यणवती bricks should be laid under the authority.

The चित्रित्रेण and ब्रजिनां bricks are characterised in the present दृष्ट as वाह्यणवती. It contains the siddhânta view of the author and lays down that these bricks called वाह्यणवती should be laid down in the middle layer of the altar.

Adhikarana VIII dealing with the subject that चित्रित्रेण & च should be laid before लोकपूज्या

प्रागलिकमणायाः सम्पूर्णार्थायात् || ५ । ३ । १४ ॥
प्रागः before; लोकपूज्याः the brick known as लोकपूज्या; तस्या: its; सम्पूर्णार्थायात् by reason of its completing, the layer.

20. Before लोकपूज्या by reason of its completing (the layer).

The author says that the bricks called चित्रित्रेण and ब्रजिनां should be laid before लोकपूज्या. चित्रित्रेण and ब्रजिनां form the middle layer of the altar and लोकपूज्या forms the last layer.

Adhikarana IX. Sûtras 21-25 dealing with the performance of अग्रिहोवर in a sacrificially purified fire.

संस्थृते कर्म संस्काराणां तद्ध्यत्त्वात् || ५ । ३ । २१ ||
संस्थृते in a purified; कर्म act; संस्काराणां of the purificatory ceremonies; तद्ध्यत्त्वात् being for that object.
21. In a purified (fire) an act (should be performed); because the purificatory ceremonies are with that object.

The fires that are sacrificially acted upon are गाह्यपत्य, दशिणांशि and आह्वनीय. When the fires are sacrificially acted upon, the अविहेत्र is performed. This is the पूर्वेष्य view.

अनन्तरं वर्तं तद्भूतवातः ॥ ५ ॥ ३ ॥ २२ ॥

अनन्तरं afterward; वर्तं vow, penance; तद्भूतवातः by reason of its being ready;

32. Afterwards penance, that being ready.

The objector further proceeds and says that when fire is ready, the sacrificer then takes a vow. Then the fire should be purified.

पूर्वं च लिङ्गदर्शनात् ॥ ५ ॥ ३ ॥ २३ ॥

पूर्वं first; च and; लिङ्गदर्शनात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts,

The objector gives the texts in support of his view. आहिताध्यानिन्किन्न- द्वारोद्घातः | अनिन्द्वसूद्व अधिहोवेणानुर्वनिष्ठति ॥ "One who has established fire should not place wet fuel on the fire; they hasten with अनिन्द्वसू, when fire is established."

अर्थवादः वार्षिकम् विद्यमानत्वात् ॥ ५ ॥ ३ ॥ २४ ॥

अर्थवाद recommendsatory text; वा on the other hand; वार्षिकम् of a purpose; विद्यमानत्वात् being present.

24. It is a recommendatory text because the purpose is present.

The author gives his own view in the present sūtra in reply to the objector's view as laid down in sūtras 21 to 23. He says that the texts are only recommendatory. They command a silent oblation. यह धारायुज्ञयातः | अवथापूर्वमाख्चतीज्ञयातः | यज्ञुद्धातथ अत्न्त: पराम्बेतः | तुष्मीविवेत्वस्यः ॥ "If one performs homa with yaju mantras let him do so irregularly. If he does not perform homa, the fire will be overcome; let him silently perform homa."

न्यायविपरित्वधारणः ॥ ५ ॥ ३ ॥ २५ ॥

न्यायविपरित्वधारण by reason of the violation of the rule; च and.
25. And by reason of the violation of the rule.

In III.6-12, at p. 158 it is laid down that पवाराजति purifies the fire. Accordingly fire must be prepared and पवाराजति must be performed; and if it be not performed, the rule will be violated. The order will be as follows; the fire must be established, next penance and then पवाराजति. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.

Adhikarana X. Sūtras 26–28. Dealing with the performance of penances of वर्णा etc. by a person who performs अहिष्चित, at the end of the sacrifice.

संस्कृते लघुग्रिहित्नु कं प्राप्यानन्निमित्तस्य || ५ । ३ । २६ ||

संस्कृते on an altar being built; तु on the other hand; अहिष्चित one who performs अहिष्चित sacrifice; युक्त proper; प्राप्यान by virtue of obtaining; निमित्तत्त्व of a cause, an occasion.

26. On the other hand, when altar is ready a person is अहिष्चित: it is proper for him (to perform penances) because occasion has arisen.

An अहिष्चित has to observe a vow; he shall not run in the rains; he shall not go to his wife nor shall he take any bird’s flesh. The पृवंशी says that as soon as an altar is built, a person becomes an अहिष्चित and he should observe the vows mentioned above. अहिष्चितविवेच्यो धार्मिकं || (तैः संसारिकः) निन्दियमुपेयत्। तस्मादिनिन्दिता पश्चिमम् अहिष्चितम् || “An अहिष्चित should not run in the rains; he shall not cohabit with a woman; an अहिष्चित therefore should not partake of bird’s flesh.”

कत्स्वते वा प्रयोगवचनाभावात् || ५ । ३ । २७ ||

कत्स्वते at the end of the sacrifice; वा or; प्रयोगवचनाभावात there being no text as to procedure.

27. Or at the end of the sacrifice, there being no text of procedure,

The author gives his own siddhānta view in reply to the objection. The vows are directly connected with the person; they are therefore वर्णा; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

स्मग्नं: कर्मललितिनिर्देश्यात् || ५ । ३ । २८ ||
Of fire it has been directed to be in the accusative case.

The author gives an additional reason in support of his view. He says that the etymology of the word अविनिवष्ट shows that one who performs अविनिवष्ट is अविनिवष्ट. The word अविनिवष्ट is in the accusative case.

Adhikaraṇa XI sūtras. 29–31 Dealing with the accomplishment of initiation by a small sacrifice.

**परेणावर्धनाद्वैतीक्षितः स्वात्सर्वदीर्दीर्दवाभिमिस्वन्ध्वतः**

परेणावर्धनान् by reason of declaration by others; द्वैते: initiated; स्वात्स is; सदैव: with all; स्वात्सर्वदीर्दिवर्धताः being connected with the initiation.

29. One is initiated when he is so declared by others; because all are connected with the initiation.

The objector says that a person becomes initiated as soon as he holds a staff, ties round a girdle and covers himself with deer skin. On so doing he is declared initiated by all others, because these things mentioned are indispensable for an initiated.

“हेतु द्वैतेषां द्वैताय अग्नि अविनिवष्टाश्च अविनिवष्ट मेवलया तत्त्वायां द्वैताय अविनिवष्टाः। (तद् सन् ६१३) हृद्याजितेन द्वैतेषां अविनिवष्टाः। (तद् सन् ६१३)हेतु द्वैताय अविनिवष्टाः। इति। इति।”

30. On the other hand, when sacrifices are performed (then one becomes initiated); they are (performed) with that object because there is no connection with any thing particular.

The author gives his own view and says that it is the sacrifice that makes one initiated; it is not holding of the staff or anything particular that makes one initiated but the initiated holds the staff &c.

**समाव्यायं च तद्वतः**

समाव्यायं name, etymology, च and; तद्वतः like it.

31. The name is also like it.
The author gives an additional reason in support of his view. One who performs दीक्षयीया sacrifice is a दीशित. So holding of the staff &c. do not precede but follow the sacrifice; when a man becomes a दीशित, then he holds the staff &c.


अभ्यत्रकूटनामानुपूर्यम् || ५ ३ ३२ ||
अभ्यत्र like constituent parts; कूटना of sacrifices; आनुपूर्य following the order.

32. The order (of काम्येदि) is like that of the constituent parts of the sacrifices.

The objector’s position is that the constituent parts of a sacrifice follow a certain order which is called पाठक्रम; so also the order of the पाठ is to be observed in the performance of the काम्येदि.

न बासम्यन्यायात || ५ ३ ३३ ||
न not; वा or; असंबंधात by reason of the want of relationship or connection.

33. Not so; by reason of want of connection.

The author gives his own view and says that there can not be any order in a काम्येदि which is a desire-accomplishing act because in a sacrifice, the constituent parts which constitute the whole sacrifice are connected; but a desire may arise at any time and a sacrifice may be performed at any time to accomplish it: so in a काम्येदि there can not be any order like the constituent parts of a big sacrifice.

काम्यल्याच्छ || ५ ३ ३४ ||
काम्यल्याच्छ by reason of their accomplishing the desire; च and.

34. And by reason of their accomplishing the desires.

The author gives an additional reason in support of his view. The human desires follow no order; so the sacrifice performed to accomplish them can not follow any order.

आनर्थ्यक्यात्तुति चेत || ५ ३ ३५ ||
आनर्थ्यक्यात बy reason of fruitlessness, न not; हेतुवचत if you say.
35. If you say not, because (the purpose of the order) will be fruitless.

The objector again raises an objection that in the Vedic text an order is given; how can this inconsistency be reconciled?

स्याद्विद्वार्थत्वादः परेषु सम्यक्षरात् || ५ १ ३ १ ३६ ||

व्यायाम त्याग स्थापित त्योर्न्तहत्वात् for the purpose of education; यथा just as; परेषु among others; सम्यक्षरात् by reason of general accentuation.

36. It may be with the object of education, just as in the opinion of others general accentuation has an object.

The author gives a reply to the doubt raised in sūtra 35. He says that the reading of the पठकम in the Vedas will conduce to the education of the reader and if read properly with proper accent, it will also teach accentuation.

Adhikarana VIII. Sūtras 37-38. Dealing with the precedence of अमित्रोम over the sacrifices.

य एतेनेत्यमित्रोमः प्रकरणात् || ५ १ ३ १ ३७ ||

य एतेन who by this; इति this; अमित्रोम: the sacrifice of that name; प्रकरणात by force of the context.

37. The words "who by this" (indicate) अमित्रोम, by reason of the context.

When the words "who by this" are used, they show that the अमित्रोम is referred to by the force of the context. एव प्रस्तुत यथानायानां यस्य यात्रियोऽस्यः ||

यमन्त्रनिधारणं अयान्येनयेतं गर्त्यतमेव तद्दायते प्रवामीयते || "This verily is the first of the sacrifices, this यात्रियोऽस्य; if one performs any other sacrifice without performing it, it falls into a pit or he dies."

लिङ्गाच्छ इति || ५ १ ३ १ ३८ ||

लिङ्गाच्छ by force of the authority; व and.

38. And by force of the textual authority.

The author in support of his view embodied in sūtra 37 relies on the text. तत्प्राचारितान्त स्तोत्रियः || ( ऐर ३१३१३२१ ) "Ist one hundred and ninety स्तोत्रियाः."

Adhikarana XIV. Sūtras 39-42. Dealing with the precedence of अमित्रोम over the modifications of यात्रियोऽस्य.
39. When words "now by others" are used, they mean seven big sacrifice by reason of proximity.

The objector says that the words "now by others" refer to seven big sacrifices but not to all the modifications of ज्ञातिस्मृतम्. The seven big sacrifices and others also are the modifications of ज्ञातिस्मृतम्. According to the objector, the words "now by others" occurring in, the context of the seven big sacrifices refer to the seven big sacrifices.

40. Or the आपस्ति and विहार are seen in the modified sacrifices but not in the model sacrifice.

The आपस्ति and विहार require explanation. When from one fire several fires can be produced, it is called सन्तूल्यनौपकर्ष्यते. From one ज्ञातिस्मृतम् all other sacrifices derive their origin; it is called चतुर्विहार. These sacrifices, deriving their origin from the ज्ञातिस्मृतम् have all one essential quality which is called आपस्ति or आपस्ति. So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपस्ति and विहार but not in sacrifices of equal rank.

41. Or it is praise because there is absence of transference.

The objector again says in reply to the view expressed by the author that all the sacrifices have sprung up from ज्ञातिस्मृतम्. He says that it is only to praise the ज्ञातिस्मृतम्. The essential qualities of the sacrifice (आपस्ति) and the transference thereof (विहार) do not apply to all other sacrifices.
by chance or haphazard or at random; प्रशंसा praise; स्वात् is.

42. Or by the force of the injunction, because there can be no praise at random.

The author gives a reply to the objector. He says that there must be an act which has been enjoined by विधि and there can be no praise without there being an act which has been so enjoined. The essential characteristics of a model sacrifice are transferred to its modifications. There is no विधि text as to the आपत्ति and विहार but you can know by the चादृक text i. e. by analogy or inference.

Adhikarana XV. Sūtras 43—44 Dealing with the precedence of अप्रियम बोधम over all sacrifices in which one or more स्तोमाय are chanted.

एकस्तोमेय वा कतुद्योगागाद II १ ३ १ ४३ II
एकस्तोमेय in those sacrifices in which one स्तोम is chanted; वा or; कतुद्योगागाद by reason of their connection with the sacrifice (अप्रियम बोधम).

43. Or in those sacrifices in which स्तोम is chanted by reason of their connection with the sacrifice.

There are two kinds of sacrifices एकस्तोम and अनेकस्तोम. The objector says that as एकस्तोम is connected with the अप्रियम बोधम; so the अप्रियम बोधम must be performed and then the एकस्तोम.

सर्वप्रायं वा चादनाविशेष्यशल्यशृंखला स्तोमायाम् II १ ३ ६४ II
सर्वप्रायं of all; वा or; चादनाविशेष्यशल्य by reason of there being no special command; प्रशंसा praise; स्वात् is.

44. Or of all; because there being no special command, it is a praise of the stomas.

The author now gives his own view. He says that the Vedic text in which अप्रायम वेद occurs is of general application. It therefore applies to both एकस्तोम and अनेकस्तोम sacrifices. There is no word restricting the general applicability to any particular sacrifice. So the अप्रियम बोधम must precede all these sacrifices.

END OF PADA III.
PĀDA IV.

Adhikāraṇa I. Dealing with the predominance of ṣrutipāda and āryapāda over pāthaka:

क्रमकोद्भाविषयाओऽर्थशब्दाम्ब्यां "श्रुतिविशेषार्थपरर्त्वाचाच"

क्रम: the order; श्रुति: which; अर्थशब्दाम्ब्यां from अर्थ कम and श्रुति कम; श्रुति विशेषाना by reason of the special text; अर्थपरर्त्वा by virtue of the predominance of the object; श्रुति: and:

1. The pāthaka is (set aside) by the अर्थम् and श्रुतिकम् by reason of the special text and the desired object.

The author gives his view in this sūtra as to which should prevail when there is a conflict among श्रुतिकम्, अर्थम् and पाठकम्. When there is a conflict between श्रुतिकम् and पाठकम् the former will prevail; and when there is a conflict between the अर्थम् and पाठकम् the former will prevail.

Adhikāraṇa I. 2 - 4. Dealing with the subject that the अवद्रान्त etc., are to be performed first to the fire according to the सुव्यक्तम्.

अवद्रानासिंहारणाःसादनेर्वानुपूर्णं प्रबृत्तया स्यात्

अवद्रानासिंहारणाःसादनेर्वानुपूर्णं in the acts of cutting a slice from the पुरोदाशं cake, sprinkling it with clarified butter and placing it; अवद्रान्त' the sequence; प्रबृत्तया by the प्रबृत्ति कम्, स्यात् shall be.

2. In the acts of cutting a slice from the पुरोदाशं cake and anointing it with the clarified ghee and placing it, the order shall be according to the inclination.

The objector says that in the acts enumerated above in the case of पुरोदाशं cake, the order is to be determined by प्रबृत्ति.

यथाप्रदानं वा तदर्थ्यत्वाच न 5 ५ ३ ३ ॥

यथाप्रदानं according to the order of the offer; वा on the other hand; तदर्थ्यत्वाच by reason of its being subservient to that object.
3. On the other hand, (the order will depend) on the order of the thing offered because it is with that object.

The author gives his own view in reply to the objection of the objector. In the दुर्गुणालिंगाद्वारम्, curd is prepared which is called सन्ताय and पुरुषान्तिर cake is also prepared for an offering to fire. The question is, which should be performed? We have the पूर्वपृथ विषय view which says that according to प्रकृतिक्रम, the सन्ताय should be offered first. The author says here that it should be guided by the offering i.e., the offering of पुरुषान्तिर cake to the fire. So the order will be determined by the मुख्यक्रम because the offering is the principal act.

4. And by the force of the text.

The author as usual relies on the Vedic text from which he makes an inference in support of his view सन्ताय भ्रुवामेव अवरोद्धिकारितिः, ततो तस्मात प्रयाञ्ज्ञायामानि यथाश्च मवितः. “He will first sprinkle ghee on the भ्रुवा and he will thus be ready to offer the oblations of ghee.”

Adhikarana III. Sūtras 5—9. Dealing with the subject that there is no rule as to the order of the performance of हिँि and सोम.

वचनादिनिष्ठपूर्वत्तम् II 5 1 4 1 5 1

वचनात् by reason of the text; हिँि पूर्वस्तथः the priority of the हिँि.

5. According to the text the हिँि (new and full moon sacrifice) has priority.

There are two practices one is called आर्यत्व and the other य्यवधान. Under the practice called आर्यत्व, first fire is prepared and then सोमयागम् is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called हिँि are performed and lastly the सोमयागम् is performed; under this practice the हिँि intervenes between the preparation of fire and सोमयागम्. The present sutra embodies the पूर्वपृथ विषय view which adopts the second practice called य्यवधान.

सोमालेखकमपालमयायस्यस्यांतुवृत्त्रतिक्रमवचनादितदन्ते—

नानार्थकं हि स्वयं II 5 1 4 1 6 1

सोम: soma sacrifice; पुरुषा of one party; अन्यायेष्य establishment or pre-
paration of fire; अनत्यांक्त्रितमक्षणानात् by reason of the non-observance of the season and constellation; तदर्थे that being the end; न not; अनन्दक्त meaning less; स्वात is,

6. According to one party, soma sacrifice comes after the preparation of fire, because there is a text for non-observance of season and constellation; with that object the Vedic text does not become meaningless.

The author says that according to one party the अनांत्य practice is preferable; that is somayāga should be performed just after the preparation of fire. Under the practice, the performer has not to wait for a particular season and constellation as laid in the Vedic text. य:स्वायमयाः प्राणोऽहोऽहाः स्वायमयाः. “One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars.”

तदर्थवचनाभ्य नाविशेषाचन्तदर्थेत्वं || ५ । ४ । ७ ||
तदर्थवचनाः the text being for that; च and; न not; अविशेषात् by reason of its being for particular; तदर्थेत्व for that object,

7. And that (अन्यांधान) being for that (soma याग) under a text and if not for particular (सोमयाग) the object of that will not be served.

The author gives an additional reason in support of his view. He says that there is a Vedic authority which says that अनांत्याण is for the object of the सोमयाग; if that is not accepted the object as laid down in the text will be fruitless. य:स्वायमयाः प्राणोऽहोऽहाः स्वायमयाः. “He who performs सोमयाग, shall establish holy fire.”

अयद्र्यमाणस्य च पवमानहिन्नकालनिदिशादात्
नन्तर्यांश्वद्वश्च स्वात || ५ । ४ । ८ ||
अयद्र्यमाणस्य of a person who does not perform सोमयाग, च and; पवमानहिन्नकालनिदिशादात् by reason of the direction as to time; अनांत्याण्त् by reason of the doctrine or practice of immediateness; विशेषको doubtlessness; स्वात is,

8. By reason of the direction as to time for performance of पवमान offerings for a person not performing सोम याग; the doubt as to the validity of the practice of अनांत्य (immediateness) is removed,
The author gives second additional reason in support of his view. It is laid down in the Vedas that a person who does not perform सामयाग्नि shall have to make offerings for a year. This fact also goes to show that the साम sacrifice should be performed after the preparation of fire. योगैन्य 
वायवस्याद्वितीयं | सप्तर विवेकतात् हवायति निबंधनः || "He who establishes fire without offering oblations of soma, shall have to make offerings for a year."

इष्ट्रिक्षयस्मानस्तद्धर्मं न सामपूर्वत्त्वम् ॥१७॥

इष्ठ: full and new moon sacrifices; गर्भस्यानस्तद्धर्मं of a person who does not perform (सामयाग्नि); तद्दर्मे for that object; सामपूर्वत्त्वम् the precedence of सामयाग्नि.

9. For a man who does not perform सामयाग्नि, the इष्ठ (should be performed after अन्यायान) ; but if it (अन्यायान) is for that object (performance of सामयाग्नि) then सामयाग्नि, must be performed first.

The author gives the summary that if the object of the sacrificer is not to perform सामयाग्नि then इष्ठ should be performed after अन्यायान i.e. the practice of अन्यायान should be adopted; if the object of the अन्यायान is for the performance of the सामयाग्नि then सामयाग्नि must be performed after अन्यायान: i.e., the practice called अन्तर्घ य should be adopted.

Adhikarana IV. Sūtras 10-14. Dealing with the subject that there is no rule for a Brāhmaṇa as to whether he should perform इष्ठ first or साम.

उत्कर्षाद्राह्मणस्य साम: स्यात् ॥ ५ । ८ । १० ॥

उत्कर्षाद्राह्मणस्य साम: स्यात् by reason of transference forward; गर्भस्य of a Brahman; साम: somayāga; स्यात् is.

10. By transference forward (of इष्ठ) of a Brāhmaṇa, soma (sacrifice should be performed first).

The adhikarana opens with the पूर्वस्य view and says that in the case of a Brahman the principle of अन्तर्घ य as explained in the preceding Adhikarana applies.

पौर्णमासी वा सृतिसंयोगात् ॥ ५ । ८ । ११ ॥

पौर्णमासी full moon sacrifice; वा on the other hand; सृतिसंयोगात् by reason of the direct Vedic text.

11. Not so; the full moon sacrifice, as there is a direct Vedic authority.

The author gives his own view in reply to the objection of the objector. He says that a Brāhmaṇa can adopt either of the two practices mentioned in the preceding adhikarana. If he adopts the अन्तर्घ य , he can do so on
the 477st day. First अन्यायां; then सैमयिणि and lastly the इच्छा. यद्यादि: पूर्णि मात्रहि: || “This, then is the full moon offering.”

सर्वस्य वैककम्यांत || ५ ४ १२ ||

सर्वस्य of all; वा not so; एककम्यांत by reason of one act.

12. On the other hand, all constitute one act.

The objector says that if the principle of अन्यायां applies to the full moon sacrifice, it also applies to the new moon sacrifice as well because all of them constitute one act. So there must be a transference forward in all cases.

स्याद्वा विधिस्तद्धर्थन || ५ ४ १३ ||

स्यात् may be; वा on the other hand; विधि: command; तदर्थन with that object.

13. On the other hand, it is a command for the object.

The second objector says that by reason of the mandatory text it appears that there is another independent full moon sacrifice which is subsidiary to अन्यायांम.

प्रकरणालु काल: स्यात || ५ ४ १४ ||

प्रकरणात् by context; तृ on the other hand; काल: time; स्यात् is.

14. On the other hand, time is (known) by context.

The author gives his own view; he says that there is no separate sacrifice. It is one. A ब्राह्मण ना must perform अन्यायां and then सैमयिणि and lastly the full moon इच्छा. The description of the same in the Veda, is to indicate the time.

Adhikarana V. Sūtra 15—18. Dealing with the subject that there is no particular time for सैमयिणि as said in the sentence, ‘one should not wait for any season.’

स्वकाले स्याद्विप्रतिपेधान || ५ ४ १५ ||

स्वकाले at its own time; स्यात् is; अविप्रतिपेधान by reason of no prohibition.

15. At its own time, because there is no prohibition.

In sūtra 6, at p. 291 it is said that under the अन्यायां practice neither season nor constellation of the stars is to be observed. The objector says that this prohibition relates to the अन्यायां only but does not refer to सैमयिणि; so it must be performed at its proper time.
अन्यय: prohibition, setting aside; वा on the other hand; अधानस्य of the establishment of fire; सर्वकालत्वम् by reason of its being for all time.

16. On the other hand, the prohibition (relates to सोमयाग) because the establishment of fire can be done at all time.

The author gives his own view in this भ्रम and says that the prohibition relates to the सोमयाग but not to अन्याधान, as the latter can be done at all time. So there is no fixed time for सोमयाग.

पौर्णमास्युः्र्वः सोमादात्राधिमणकय वचनात् ||१५४।१७||

पौर्णमासी full moon sacrifice; कथ उपर्यात्; सोमात् from the सोम sacrifice; व्रतप्रशान्त of a व्रतात्; वचनात् by reason of the text.

17. (Performance of) the full moon sacrifice for a ब्राह्मणa is after the somayaga by reason of the Vedic text.

The author says that it is enjoined that a ब्राह्मणa should perform the full moon sacrifice after the सोमयाग. यदेवाद्वऽ पौर्णमासासंथविस्ततज्ञ: य निर्वेदेन: ||

"This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

एकं वा शवदसामाथ्योत्प्राकृम कृत्सनविधानम् ||१५४।१८||

एक one offering; शवदसामाथ्य by the force of the text; प्राकृत before; कृत्सन विधानात् by reason of prescribing all.

18. By force of the text, one offering (should be made) before (सोमयाग) by virtue of all being prescribed.

We have seen that a ब्राह्मणa can adopt both practices called अन्यत्वम् and व्यवधान. When he adopts the second method, he will have to establish fire first, then offerings of the full moon sacrifice with the exception of one, then सोमयाग and lastly the one offering of the full moon sacrifice. The purport of the भ्रम is, that only one offering can be transferred forward because all are performed between अन्याधान and सोमयाग.

Adhikaraṇa VI. Stitras 19—21. Dealing with the non-transference forward of आउँ offering from सोम.

पुरोदात्स्वात्मनिद्रे तद्रुक्तेदेवतामावात् ||१५४।१६||

पुरोदाश: purodāsa cake; तु on the other hand; अनिद्रे on no direction; तथा being connected; देवतामावात by reason of being a diety.
19. On the other hand, when there is no direction the
(offering shall be of) पुरोहित; on the connection with that, by
reason of being a deity.

The sūtra is very obscure. In the preceding अविधिकारण it is shown
when a ब्राह्मणa adopts the श्रवणa practice, he will have to perform the
अन्नमांगल, then all offerings of the full moon sacrifice with the exception of
one, then the तीन sacrifice and then the one offering which had been omit-
ted. Now the question is whether this last offering is that of पुरोहितa of
clarified ghee. The author in this दृश्य says that it should be of पुरोहितa cake;
the reason is that the पुरोहितa cake is connected with two deities अर्जुन और सोम and the sacrificer by reason of performing this becomes अविधिमान.

आज्ञाप्रकोपितवेदः ॥ ५ ॥ २७ ॥
आज्ञा clarified butter; अर्जुन also; इतिवेद if you say.

20. If you say that it may be an offering of clarified butter.

The objector says in reply to the author's view that this offering should
be of clarified butter. It has also two deities and it can be transferred
forward.

न मिष्टदेवकवल्लथान्त्रायथतः ॥ ५ ॥ २१ ॥
न not so; मिष्टदेवकवल्लथान्त्रायथतः by reason of mixed deities; पूजाकार like the deities हिन्दु and अशिव.

21. No; by reason of the mixed deity just as in the case
of the offerings to gods हिन्दू and अशिव.

The author's reply to the objection of the objector is that the offering
of the ghee is to be made to the mixed deities. It is made to अर्जुन, सोम, प्रजा पति and विष्णु but the पुरोहितa is offered to अशिव and सोम only. The conclusion arrived at, is that the last offering consists of पुरोहितa.

अधिकारणम् ॥१॥ बृत्तादि सूत्रास २२-२४. देिलि इस्ते प्रसीदिस्तीस्तयोः
ब्रह्मकालवतसद्रलकालोत्सरा विक्रृतिसस्तयoः:
प्रथ्यक्षतिशिल्लश्वातः ॥ ५ ॥ २२ ॥
ब्रह्मकालवतसद्रलकालोत्सरा by reason of the time of the
model sacrifice; सत्यकालोत्सरा must be performed immediately; ब्रह्मकालवतसद्रलकालोत्सरा by reason of the direct com-
mand of the Veda.

22. The time of the modified sacrifice is that of the model sacrifice; the modified sacrifice should be performed immediately. Both of them being enjoined by the direct Vedic authority.

The sūtra embodies the सिद्धांत view of the author. It says that the modified sacrifice is governed by the model sacrifice in time as well; but the modified sacrifice should be performed promptly and immediately. So that is the direction as to both the model and modified sacrifices in the Vedas.

23. On the other hand, two days’ time is proper.

On the other hand, two days’ time is proper.

The objector says that the model sacrifice takes two days; so the modified sacrifice will also take two days.

24. There is only one time by reason of the direct authority.

The author gives a reply to the objection raised in sūtra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day. अथएष्य पूजनसोमेव आग्रस्वेन वायशयन: सपौण्डस्या ममांसयायं वा येत || “He who is desirous of performing हि, animal sacrifice, soma sacrifice or अग्रस्व सरिव, shall do so on full moon or new moon days.”

25. The modified sacrifices अग्रस्व and अश्निधियवी should be performed after soma yāga like the model sacrifice.
Sūkha is a mixture. A cow is milked, the milk is kept; and on the next day a cow is milked, and both milks are mixed together with the clarified butter. This mixture is called Sūkha. Abhinnāgāna is a Purāṇa cake offered to Abhin and Soma after the performance of Śāmanvay on the full moon day. The Sūkha offering is made on the new moon day after the performance of the Śāmanvay. These are modifications added in the case of one who has already performed the Soma sacrifice. So the author says that the Sūkha and Purāṇa offerings should be made after the performance of the Śāmanvay.

Adhikarana. IX. Dealing with the performance of the modifications of Soma after the new and full moon sacrifices.

Tathā Sāmanvikalāda dṛṣṭapūrṇaṃ saṃsabhāyaṃ || 16 ||

Tathā similarly; Sāmanvikalā: the modifications of Soma; dṛṣṭa pūrṇaṃ saṃsabhāya from the new and full moon sacrifices.

26. Similarly the modifications of soma are performed after the new and full moon sacrifices.

We have already seen that under the practice called Ṣaṃtvay the fire is first established, then Soma is performed and in the end Śānti is performed. If one follows Vyāhāra practice, the Śānti intervenes between the śāmyaḥ and Soma. In the case of a Brāhmaṇa one offering is omitted which is made after the performance of the Soma sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice? The modifications of Soma shall be performed after the performance of the new and full moon sacrifices which occur in the end under the Ṣaṃtvay practice.

END OF PĀDA IV.

END OF CHAPTR V.
CHAPTER VI.

PĀDA I.

Adhikaraṇa I. Sūtras 1-3. Dealing with the subject that the sacrifice and other ceremonies secure heaven as the reward.

द्व्याणां कर्मसंयोगे गुणवेनाभिसम्बन्धः ॥ ६ ॥ १ ॥ २ ॥

dayāṇa of the materials; कर्म संयोगे in connection with acts; गुणवेन by reason of being subordinate; अभिसम्बन्ध: relationship.

1. The relation of the materials in connection with an act is subordinate.

The present chapter discusses the right of a person to perform a sacrifice स्वर्गकामे यथेत “One who is desirous of heaven shall perform a sacrifice.” In performing a sacrifice, there are three necessary things. The agent, the motive power and the materials are insensible for the performance of a sacrifice. The sacrificer is the agent, the materials are pestle, mortar &c. What is the desire for स्वर्गम्? Whether it is principal or subordinate? In an illustration दृश्य पुरूषः the man is principal and दृश्य is subordinate, so in स्वर्गकाम: पुरूष: the man is principal and the desire for स्वर्ग is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the पूर्वपथ view स्वर्ग is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the स्वर्ग being such is also subordinate.

असाध्यं तु तात्त्वाश्चि ॥ ६ ॥ १ ॥ २ ॥

असाध्यं not means; तु on the other hand; तात्त्वाश्चि by reason of its being for that object.

2. On the other hand, it is not a means by reason of its being for that object.

The author gives his own view in reply to the objection. The heaven cannot be the means because it is the subject of a sacrifice. There can be no action without an object. So the object of a sacrifice is heaven.
pratyartho cha samvidhanagatkarnti haimisvaanaustastmantya-

marpadeशः स्यात् ॥ ६ । १ । ३ ॥

pratitowards; arth-object; सिand; abhinayam by reason of the connection; कर्म: with an action; हि because; abhitandv: relationship; समान therefore; कर्मवर्गेश: direction for action; स्यात मay be.

3. By reason of the connection with the object, there is relationship with the act; so there is a direction for the act.

The author gives an additional reason in support of his view. He says that a man is actuated by certain desires, there can be no action without a desire. There is a strong desire in the human mind for heaven, and with that object he performs a sacrifice. The direction for its performance is, therefore, given in the Vedas.

Adhikaraṇa II. Sutras 4–5. Dealing with the subject that a man has a right to perform sacrifices.

फलार्थाद्वात्-कर्मण: शास्त्रं सर्वाधिकारं स्यात् ॥ ६ । १ ॥

फलार्थान्वात् by reason of the reward being the object; कर्मण: of an action; शास्त्र anything enjoined; सर्वाधिकार right of all; स्यात मis.

4. Because the reward of an action is desired, all are entitled to perform it.

The objector says that as the reward of an action is the desired object of human beings, so no one can be excluded from it; every human being is entitled to it. Heaven is the summum bonum; all persons desirous of it, are entitled to perform a sacrifice to obtain it.

कर्तव्याग्रस्यातिसंयोगाद्विदिधि: कार्तन्य्यन गम्यते ॥ ६ । १ ॥

कर्तव: of a doer or an agent; वा on the other hand; शृङ्खल: by reason of the connection of the text, विधि command; कार्तन्यण with the whole; गम्यते applies.

5. On the other hand, the command by reason of its connection with the Veda, applies to a doer who can complete the whole.

The पूर्वार्थ in the preceding सूँत extends the performance of a sacrifice to all, including human beings and animals. The author lays down his own view that every one, who can reasonably perform the whole act is entitled to perform it. Animals and human beings who are otherwise
incompetent are not entitled to perform a sacrifice, because they do not possess the capacity.

Adhikarana III. Sutras 6-16. Dealing with the right of man and woman to perform sacrifices.

6. The view of Ādiśāman is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of Ādiśāman's view says that a man is alone entitled to perform a sacrifice as there is a masculine gender mentioned in the Veda.

7. By reason of the mention of it (masculine gender) there is a text which lays down sin on (the sex) being not known.

The objector gives an additional reason that there is a sin in committing foeticide. The masculine gender is used; as the sex of the foetus is not known, it contemplates the male foetus. This analogy according to the objector supports his view that a male person is alone entitled to perform a sacrifice.

8. On the other hand, the view of Bādarāyaṇa is that it refers to a class without any distinction; therefore a woman is also included: the object of the class is without distinction.

The author gives his own view and supports it with the view of Bādarāyaṇa. When the word man is used, it is used as genus; it includes the individuals without any specification of male and female. So the word 'man' includes 'woman' also.
Jaimini Sūtra VI. 1. 11.

चौदित्वाद्रयांसृवुति II ६ १ ९ ८ ॥

चौदित्वाद्रयांसृवुति by reason of its being a command; चयांसृवुति according to the Vedic text.

9. Being enjoined it should be performed, according to the direction of the Veda.

The author gives a reply to the objection raised in sūtra 7. He says that where it lays down that an animal should be killed, it refers to the material; and the gender is specific there but where it is said that an आत्रेयी should not be killed it does not refer to a pregnant woman but it is in praise of the आत्रेय जाति. आत्रेयांहल्त्वा पूणांदनवति॥"Any one who kills an आत्रेयी is guilty of foeticide." आत्रेयी is a pregnant woman or a woman of Atri family. Where it is said that a person desirous of अष्ट ा should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

द्रव्यवत्तातु पुंसां स्याद्रव्यसंयुक्तं क्रमविक्रयाभ्याम-द्रव्यं स्तव्राणां द्रव्ये: समानायोगित्वात् II ६ १ १ १० ॥

द्रव्यवत्तातु by reason of possessing wealth; तु on the other hand; पुंसां of males; स्याद्रव्य is; द्रव्य संयुक्तं connected with wealth; क्रमविक्रयाभ्याम by sale and purchase; अनुपस्तः possession of no wealth; अष्टाद्वां of females; द्रव्ये: with property; समानायोगित्वात् being on the same level.

10. On the other hand, on account of the male possessing wealth (is competent to perform the sacrifice) dependent on wealth; by reason of sale and purchase of females, they are devoid of wealth, they being on the same level as property.

The objector gives a view of the primitive people by whom the females were regarded as chattel. He says that for the performance of a sacrifice, a performer should possess wealth; it is man only that can have wealth; because a woman is purchased and sold in the ceremony called marriage, she is therefore not entitled to wealth and is like chattel. The objector's conclusion is that a female is therefore not entitled to perform a sacrifice.

तथा चान्यार्थदर्शनम् II ६ १ १ ११ ॥

तथा similarly; च and; अन्यायदर्शन seeing other text.

11. Similarly there is another text.
The objector in support of his view relies on the Vedic text. यापत्या कीतालति अमृतेव्यथिति | “she though purchased by her husband, lives with other.s”

12. Being for his object, the act is all for him.

The objector proceeds further and says that a woman is entirely dependent upon her husband; her wealth, if there be any is for his object; her act will necessarily be for him. So she is not competent to perform any sacrifice.

13. On the other hand there being no distinction of the desire for the reward.

The author gives a reply to the objector. The desire to obtain heaven is as strong in a man as it is in a woman. As there is no distinction in this respect, so there can be no distinction in the capacity to perform a sacrifice.

14. And being always connected with wealth.

The author replies to the view of the objector that a female is incapable of holding wealth as said in sūtra 10. He says that a woman is equally partner with him.

15. The sale is only a religious form.

We have seen in sūtra 10 that the objector assigns a reason for a female not holding wealth i.e. she is purchased by the husband and sold by the father. To this objection the author says that it is not so; it is only a religious form, because no price of a bride is fixed upon her quality just like commodity in a market.
16. (The Veda) shows that they have capacity to possess wealth.

The objector said that the females had no capacity to possess wealth. In reply the author says that in the Vedic text it is laid down that an offering of the buttock of an animal is made to the wives of the gods; this shows that even females can possess their separate property.

Adhikaraṇa IV. Sūtra. 17—21. Dealing with the equal right of husband and wife in a sacrifice.

17. On the other hand, the husband and wife possessed of wealth are entitled to perform the one and the same sacrificial act.

The author lays down the siddhānta view that both husband and wife are equally entitled to perform a sacrifice and in support of this view, there is a direct text:  

\[ यथैः अर्थं काये/नातिविधित्वम् | सह/परं शर्मतिविधित्वम् \]  

“She should not be discarded in religious affairs, business, and desired objects; all religious acts should be performed together: children should be brought forth together.”

18. And there is also an inference from the text.

In support of his view, the author derives a conclusion from the text of the Vedas.  

\[ नेषपल्लवा सुपत्तिकर्णश्चित सुपत्तिकर्णश्चित्वम् | महत्त्वः सुपत्तिकर्णश्चित सुपत्तिकर्णश्चित्वम् \]  

“He ties a girdle round the sacrificer, and a cord round his wife to become a pair.”
by reason of purchase; तु on the other hand; 

19. By reason of purchase, (she is not independent); by way of figurative speech (her) ownership is described.

The objector replies that as a woman is purchased, she cannot be independent; the description of ownership is by way of metonymy.

**By reason of**

20. On the other hand, by reason of having a desire for a reward, there is a connection with the ownership.

The author gives a reply to the objection raised in the preceding sutra. He says that she also possesses a desire to secure heaven; she is, therefore, independent to perform a sacrifice just like a man having a desire to secure heaven.

**Obtaining of**

21. The text shows that (she) obtains a fruit.

The author supports his view by quoting authority. The Vedic text shows that she is entitled to get reward; this fact also shows that she is entitled to perform a sacrifice. 

"A wife with her husband reaps the fruit of good actions; they both bear the yoke of a sacrifice: being of one mind they overcome their enemies. They attain the undecaying light in heaven."

22. An अध्यायाधान is to be performed by two persons, just like sacrifices which are performed by two persons.
The दुर्योगिनलोकम sacrifice is performed by two men; one is यत्मान and the other is पुरुषोहित. On this analogy the objector says that अन्वयाध्यान should also be performed by two men.

The sacrifice is performed by TWO men; one is यत्मान and the other is पुरुषोहित. On this analogy the objector says that अन्वयाध्यान should also be performed by two men.

23. On the other hand, by reason of enjoining a quality, the dual shall be made up by the wife.

The author replies to the objection raised in सूत्र 22: There is a Vedic text श्रीमेत्तातायायनाथाय विद्याधिकारिणाः "dressed in silk two should establish fire." The author says that the husband and wife shall perform the अन्वयाध्यान. The dual number can be explained by joining the wife with the यत्मान. The clause 'धौतेवसानी' is an adjectival clause qualifying the husband and wife.

Adhikarana VI. Dealing with equal right of wife in आशी and यत्मान.

तस्या यावद्वक्तमाशीर्ष्ण स्वार्थमतत्यत्वतात् ॥ ॥

तस्य: hers; यावद्वक्त: all that is laid down; आशी: paring of the nail; स्वार्थमतत्यत्वतात् by their being not equal.

24. For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the sūtra that a woman is equally entitled to have her nails pared and head shaved and to observe celibacy. She being not equal to a man in performing the Vedic rites, she can only perform those rites which have been specially mentioned. आशी is the shaving of the head and face and paring of the nails. Some commentators, have taken this word to mean benedictory verses of the Vedas.

Adhikarana VII. Sūtras 25–38. Dealing with the subject that शूद्र has no right to perform a sacrifice.

चातुर्वर्गमिहिषेपात ॥ ॥

चातुर्वर्गम all the four castes; अन्वयाध्यान by reason of no distinction.

25. All the four castes, there being no distinction.

In this adhikarana, the question is whether a शूद्र is entitled to perform a sacrifice; it opens with the पूर्वपथ view that all the four castes are entitled to perform it, because in the Vedas no distinction is made.
26. On the other hand, under a command, the three castes are entitled to the establishment of fire; he has no connection with the sacrifice. This is the Brâhmaṇa text. It is the opinion of Ātriya.

The author gives his own nîdiṣṭha view supported by the view of Ātriya. There is a text of śaiva view, under which only first three castes are entitled to establish fire and the Shudra caste is not mentioned. From this, the inference is that a Shudra is not entitled to Ānุvâdhaṇ. He can not therefore perform a sacrifice. Vâsantsa Brâhmaṇolâśvâdârathyârti: Shriya Raâjâny Ādârârâtrit Sârvaśâstra Adârâtrit II “A Brâhmaṇa should establish fire in spring, in summer a Kshatriya should establish fire: a Vaisya should establish fire in autumn.”

27. “For special reason” says Badari “all are, therefore, equally entitled.”

The objector in support of his view relies on the view of Badari. The Vedic text mentions special reason for the higher castes for the establishment of fire; he is, therefore, of opinion that a Shudra can perform Ānūvâdhaṇ at any time he likes. The word nîmiś in the sutra means ‘time or reason’; we have translated it as meaning “special object or reason.”

28. Or by seeing other text also; according to the Vedic text it is laid down.
The author gives a reply to the objector that there are other texts in which only the three higher castes are mentioned in connection with the performance of certain Vedic ceremonies. A Śūdra does not find place there. So the conclusion is that a Śūdra is not entitled to perform a sacrifice. Brāhmaṇa, a Śūdra, a Kṣatriya, and a Vaiśya are mentioned in connection with the performance of certain Vedic ceremonies. A Śūdra does not find place there. So the conclusion is that a Śūdra is not entitled to perform a sacrifice.

29. On the other hand, by reason of the direction, there is the other side.

There is a general statement in the Vedas that a person desirous of heaven should perform a sacrifice. All persons without any exception are desirous of heaven. In this view, says the objector, the other side, namely, that a Śūdra is entitled to perform a sacrifice, is established.

30. If it be said that by reason of the disability, he is not entitled.

The objector develops his argument and says that if you say that as certain disabilities are attached to a Śūdra, so he is not entitled to perform a sacrifice.

31. Not so, by reason of possessing a desire.
form a sacrifice to achieve that object.

संस्कारे च तत्प्रथानत्वात् ॥ ६ ॥ १ ॥ ३२ ॥

संस्कारे in a purificatory or preparatory operation, च and, तत्प्रथानत्वात् by reason of that being principal.

32. And in purificatory operation, by reason of that being principal.

The objector supports his view further by saying that in all ceremonies, the object of the performer is principal. The purificatory ceremonies are only subordinate; they may be left out but the desire to obtain heaven is the principal thing and if a person is possessed of that desire, he is competent to perform the sacrifice.

अधि वा वेदनिदेशाद्यपूर्वाणां प्रतीयेत ॥ ६ ॥ १ ॥ ३३ ॥

अधि वा not so, or also; वेदनिदेशात् by the direction of the Veda; अपिशुद्राणाः of non-śādras; प्रतीयेत are recognised, included.

33. Not so, by the direction of the Vedas, only non-śādras are meant.

The author gives a reply to the objection of the objector raised in the preceding sūtras. He says that the Vedic text by which the right is conferred, refers only to the first three castes.

गुणार्थिन्त्वाचेत् चेत ॥ ६ ॥ १ ॥ ३४ ॥

गुणार्थिन्त्वाः by reason of the quality of seeker after knowledge; न not; शतिचेत् if it be said.

34. If it be said, not by reason of his desire to acquire knowledge.

The author on behalf of the objector raises a doubt that if you say that a शूद्र also possesses a desire to be qualified for a sacrifice by education, the reply is given in the following शत्रु.

संस्कारस्य तद्धर्ष्टत्वाद्विज्ञायां पुरुषश्रुति: ॥ ६ ॥ १ ॥ ३५ ॥

संस्कारस्य of a purificatory ceremony; तद्धर्ष्टत्वाः by reason of it being for that; विज्ञायां of learning; पुरुषश्रुति: text of the Veda about a man.

35. The purificatory ceremony is with that object; there is a Vedic text about a man in connection with learning.
The उपनयन सर्वार is performed for the purpose of the vedic study. A शूद्र is not entitled to have the उपनयन ceremony performed and no preceptor can teach him without initiation ceremony. There is a vedic text which lays down that only the three first castes are entitled to it. बस्ते ब्राह्मण-मुपनयीत्र। ग्रीष्मे राजन्यं। वर्षसु वैश्यं। “A Brāhmaṇa should be initiated in spring, a ksatuṛiṣya should be initiated in summer; and a vaiśya in the rainy season.”

विद्यानिर्देशार्थः चेत ॥ ६ । १ ॥ ३६ ॥

विद्यानिर्देशः by reason of the direction for learning; न not; हितवेत if it be said.

36. If it be said not, because there is a direction for learning.

The author raises a further objection on behalf of the objector that a शूद्र is equally entitled to the study of the Veda; to this the reply is as follows:

अवेद्यत्वादभावः कम्पणि स्यात ॥ ६ । १ ॥ ३७ ॥

अवेद्यत्वः being not entitled to be taught; भावः incapacity; कम्पणि in a Vedic act; स्यात is.

37. By reason of his being not entitled to be taught, he is incapable to perform a sacrifice.

The author says that no teacher will teach a शूद्र. no school recognises his claim to be taught the Vedas; so he is not entitled to perform a sacrifice. शूद्रे जानायेतत्ययम्। “Nothing is to be learnt by a शूद्र.”

तथा च नायार्थद्वैशाश्नम् ॥ ६ । १ ॥ ३८ ॥

तथा च similarly; अवमायद्वैशाश्न seeing another text.

38. Similarly there is another text seen.

The author in support of his view refers to the authorities of the Veda. पुच्छ या पैतु श्चाशानांयति शूद्र समां न अवमायम्॥ “A शूद्र is a walking cemetry; one should not, therefore, read near a शूद्र.”

Adbhikarana VIII. Sūtras 39-40. Dealing with the right of a poor man to perform a sacrifice.
of the three castes; possessed of wealth; of an act; by reason of the fulfilment depending on wealth.

39. Of the three first castes, only a person possessed of wealth (is entitled to perform a sacrifice); because accomplishment of an act depends on wealth.

The objector says that the fulfilment of a sacrifice depends upon wealth; a person who is not possessed of it, is therefore not entitled to perform it.

39. Of the three first castes, only a person possessed of wealth (is entitled to perform a sacrifice); because accomplishment of an act depends on wealth.

The objector says that the fulfilment of a sacrifice depends upon wealth; a person who is not possessed of it, is therefore not entitled to perform it.

40. On the other hand, it is not so, by reason of its being not permanent. Wealth can be obtained from a motive.

The author gives a reply to the objection embodied in sutra 39. He says that poverty or wealth are not permanent; one can acquire wealth for the performance of a sacrifice by exertion. So every one of the three castes can perform a sacrifice and poverty is no disqualification.

41. And persons deprived of limbs or senses are also of the same quality (or nature).

The author says that even persons deprived of senses and limbs are capable of performing a sacrifice, if they are otherwise fit.

42. A person born (deprived of senses or limbs is not entitled to perform a sacrifice) by reason of the permanent connection.

A person who is born blind, deaf or mute is incapable to perform a
sacrifice. Here in the original text the word उत्पत्ति is used; it is explained by शवर “in the original text.” According to शवर the explanation of the सूत्र is that all the operations mentioned in the text are permanently connected with the sacrifice; if one operation is not performed by a person suffering from an incurable disease, the whole sacrifice is useless. So a person suffering from an incurable disease is incapable of performing a sacrifice. The conclusion from these two interpretations is the same.

Adhikaraṇa XI. Dealing with the subject that one who has not got three (क्रिया) pravaras, can not perform full and new moon sacrifices.

अष्टादशायस्य हानं स्वात: ६ १ २ ३ ॥

अष्टादशायस्य of a person not possessing three pravaras; हानं incapacity; disability; स्वात: is.

43. A person who has not three प्रवर्ग has a disability (to perform a sacrifice).

The founder of a family is called क्रिया. There are several gotras in one family. They are called प्रवर्ग There are 1, 2, 3, and 5 प्रवर्ग. There are not four groups (प्रवर्ग). The author says that only persons who have प्रवर्ग are entitled to perform a sacrifice. By saying three प्रवर्ग, the persons of one प्रवर्ग and of two pravaras are included under the principle of अभासवायुवः and the prohibition which relates to a person of four प्रवर्ग and two प्रवर्ग is a सिद्धानवायुवः.

Adhikaraṇa XII. Sūtras 44-50. Dealing with the right of a यथकार besides the four castes, to अवधान.

वचनाद्रथकारस्वाधाने स्वयस्वर्षेषोपस्वतः ॥६१॥

वचनाद्र by a text; रथकारस्य of a mixed caste; आधाने in the establishment of fire; अथ his; स्वर्षेषोपस्वतः being excluded from the four castes.

44. By a text, a रथकार’s right to अवधान (is recognised), he being excluded from the four castes.

A रथकार is the offspring of a माहिष्य father from a करणी mother. A माहिष्य is the offspring of a ksatriya from a vaisya woman; a करणी is an issue of a vaisya from a Sudra woman. The author says that under the vedic text वर्षकार आद्भीत; a रथकार is therefore entitled to keep fire for a sacrifice during the rainy season.
45. On the other hand, it is proper (to regard him belonging to the three higher castes) by reason of his profession, because a śūtr is prohibited.

The objector says that as the right of performing अन्यायाधान is conferred on a रथकार, he therefore belongs to the first three higher castes. He cannot be a śūtr, as the latter is not entitled to perform a sacrifice as said in Adhikarana VII.

46. On the other hand, he can not be of higher caste, having accepted a profession prohibited (by the Vedas).

The author gives a reply to the objector, that by reason of the right conferred on the रथकार he can not be classed amongst the three higher castes; because his profession of chariot-making is prohibited to the twice-born.

47. And there will be meaninglessness by reason of the connection (with time).

It is enjoined in the Vedas, that a श्रामण shall establish fire in spring; a श्राविण in summer and a वैश्रव्य in autumn. A रथकार as we have said above in the commentary on sutra 44 is entitled to perform अन्यायाधान in rains. He is given an independent right. If he be included amongst any of the higher castes, the Vedic texts will be meaningless which is always to be avoided by a Mimāmsaka. This is an argument in favour of the author's view.
48. If you say that it is with the object (of mentioning) a quality:

The author raises an objection on behalf of the objector that if your contention is that the profession of chariot-making qualifies the three castes; i.e. if a member of the three higher castes takes to building chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows:

उत्कमलपितितत्त्वम् ॥ ५ । १ । ५५ ॥

सत्स दिय; विनियमावर्त्य अष्टतात्त्व अनुभव. अम्भि तात्त्व के साधन के अनुसार मात्र। प्रति प्रति चैत। कोस्ता न्याति। इत्यादि।

49. It is said already that an accident does not apply.

The author's reasoning is that a member of the higher castes by reason of the accident of taking to the profession of chariot-building gets the rainy season as the time for the performance of अन्निग्रहण. This तिमस्त्र or accident is against the direct text. See सूत्र 26 at P. 306. The स्रुति text is preferable to हिंदु. So this construction is not proper.

सौधन्वनास्तु हीनत्वान्वनास्तु वर्णायत्मत्त्वतिमेवर्त ॥ ५१ ॥

सौधन्व: the chariot-builders; तु on the other hand; हीनत्वात् by reason of inferiority; संतर्थात् from the Vedic text; प्रति प्रति चैत ought to be considered.

50. On the other hand the chariot-builders, by virtue of their inferiority and the Vedic text, ought to be considered (to be out side the pale of the three higher castes).

The author has summed up the whole thing and comes to the conclusion that a chariot-builder is not a twice-born.

This adhikaraṇa is called रथकारणयाय: यथात्त्वत: 

Adhikaraṇa XIII Sūtras 51—52. Dealing with the right to perform रौद्रयाग by नियात् who does not belong to the three higher castes.

स्त्रापतिनिपादः स्त्राच्छव्यवमथायत् ॥ ५ । १ । ५९ ॥

स्त्रापति sthapati; नियात a low caste; श्वाय is; श्वायानमथायत् by force of the word.

51. श्वायत is नियात by force of the word.

This relates to रौद्रयाग; by this नियातस्थायत should be made to perform
the sacrifice. "Let him offer boiled rice consecrated to Rudra in the
dwelling house, where Rudra pacifies the family; let him cause a निपायस्यपति
to perform a sacrifice with it." The question is what is the meaning
of निपायस्यपति, a compound occurring in the Vedic text? whether it is कम्यारारय
or तरसुःृष्ठ. The author's view is that it is काम्यारारय and the compound
means that स्यपति a chief who is a निपायः (wild tribe,)

लिङ्गदश्वनाच्च \ ६ । १ \ ५२ \ ॥
लिङ्गदश्वनाच्च by seeing the force of the text; च and.

52. And by seeing force of the Vedic text.

In support of his view the author relies on the Vedic text from which
he makes the same inference. कुर्य दक्षिण नै २ तो १ \ २ \ ४ \ १ "Gift of cows of
broken horns." The cows without horns constitute the wealth of this non-
Aryan tribe according to शावः.

END OF PÂDA I.

PÂDA II.

Adhikarana I. Sûtras \ १ \ २. Dealing with the subject that in a सद्र each sacrificer is
entitled to a fruit.

पुरुषपार्थकसिद्दित्वात्स्यतस्याचिकारः स्यात् \ १६ \ २ \ १० \ ॥
पुरुषपार्थकसिद्दित्वात by reason of one result of the पुरुषपार्थ; तस्य तस्य of each
one; अधिकार: right; स्यात् is.

1. By reason of one end of the purpose of life (पुरुषपार्थ), each
one is entitled (to the fruit of an act).

A सद्र is a sacrificial session and is performed by a large member of
persons; each of them is called a सद्री। The number of the सद्रीs is not less
than 17 and not more than 24. The author gives his own view, that the
object of a man, being the accomplishment of the fruit of his action,
each and every one who takes part in the रत्र is entitled to the fruit of
the सद्र.
The author supports his view in two ways. The original text confers the right to fruit on all सदी. He further says that it is possible just like perception of a being by a large number of people; they all see similarly and one result is produced on each and every one of them. The author concludes from these two data that the invisible result is achieved by each and every individual in यात्रा. The original texts are of two kinds: (1) प्रत्येक वाक्यपरिसमाती: ending of the sentence in each and every individual of which the whole is made up; as for example, 'the city is burnt' it means that each and every house in the city is burnt. (2) सबूतये वाक्यपरिमाति: ending of the sentence in the whole group; as for example, 'he gave thousand rupees to the school'; here school means the body as a whole. In the present case the original text is construed upon the first principle mentioned above.

Adhikarana II. Sutras 3 12. Dealing with the rule as regards one performer in the new and full moon sacrifices.

प्रयोगे पुरुषात्यथाकामी प्रयोगे स्वातः ॥ ६ ॥ २ ॥
प्रयोगे in a sacrifice; पुरुषात्यथाकामी a person desirous of a fruit; प्रयोगे in a sacrifice; स्वातः is.

3. By reason of a text laying down a rule as to person in a sacrifice any number desirous of a fruit is (entitled to join) the sacrifice.

The adhikarana opens with the objector's point of view. The same principle which our author applied in the preceding अधिकरण to सदी, the objector applies to द्रश्यानि नवयात्यथा यागम्. His position is that the पुरुष is principal and the number is subordinant; though the agent of the performer is mentioned in a singular number, yet it means as many as are desirous to obtain the fruit of the sacrifice.
4. If you say that the object of the text is for each separately.

The objector raises an objection on behalf of the sacrificer. Where the sacrifice is principal, the object of the text; if you say.

5. On the reward being for him, he is not subordinate; as there is no direct text by reason of other proofs, the agent is principal.

The objector meets the objection raised in the preceding sutra; his reasoning is that the sacrificer can not be considered subordinate. The fruit is principal and the sacrificer being directly connected with it he is principal. When the sacrificer is principal, the number loses its importance.

6. Not so; by reason of the relationship in connection with the desire, the performance is directed; because the injunctive text for each and distinct individual is just like the text (which lays down) a horn.
The author now proceeds with his सिद्धांत view and criticises the position of the पूर्वपक्ष. He says that in relation to the act, the agent is principal; but the fruit is directly connected with the act: the act is therefore principal and the agent who is inferred indirectly from the act is subordinate. In the text, the act is mentioned and the fruit is mentioned (स्मरणाप्राप्यते). The agent is inferred; what is inferred is not principal but subordinate. The sacrificer is, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horn; there are two direct texts about it; but such is not a case here. We have only one text.

अन्यिष्यस्याद्विद्विलिते चेत। ६ । २ । ६॥
भाषा of another; स्वात् is; इतिवेद् if it be said.

7. If it be said that fruit may accrue to another.

The author raises an objection on behalf of the objector to his सिद्धांत view and says that if you argue that by virtue of making the performer subordinate, the result will be that one may perform a sacrifice and another may reap its fruit. The reply is as follows:

अन्याय्याधनाभिष्रमितन्नामः। ६ । २ । ८॥
अन्यायेऽ in a case where the fruit is to accrue to another; न not; अभि संबंध connection.

8. There is no connection in the case where the fruit is to accrue to another.

The author says that आत्मनेवद form is used when the result of the verb is to accrue to the agent; so in the text, the आत्मनेवद form is used and if the benefit of the verb was to accrue to another, the आत्मनेवद would not have been used.

फलकामो निमित्तमिति चेत। ६ । २ । ६॥
फलकाम: the desire of the fruit; निमित्त essential condition; इतिवेद् if you say.

9. If you say that desire to obtain fruit is an essential condition.

The सिद्धांती raises an objection on behalf of the objector and says that a desire to secure fruit is the chief cause which prompts one to action; it is quite possible that one may get fruit and another may perform the act,
The reply is given in the next सूक्तः.

न नित्यत्वात् इ ६ । २ । १० ॥

न not; नित्यत्वात् by reason of the permanency.

10. Not, by reason of the permanency.

The author says that the performance of दशूर्णमास्य याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the दशूर्णमास्य याग is permanent. It is permanently enjoined and must be performed. The fruit is directly connected with the act; the fruit is principal and the act is subordinate and the agent is, therefore, not principal. So the number is important when the agent is subordinate.

कर्म तत्त्विति चेत ॥ ६ । २ । ११ ॥

कर्म act; तत्त्विति चेत if you say.

21. If you say that there are acts similarly.

The author again raises an objection on behalf of the objector. If you say that there are sacrifices which are performed by two or more persons; a reply is as follows:

न समवायात् ॥६ । २ । १२ ॥

न not; समवायात् by reason of connection.

12. No, by reason of the connection.

Those sacrifices in which two or more sacrificers act are अद्वित्ति sacrifices. They have, therefore, no bearing on दशूर्णमास्य याग.

Adhikaraṇa III. Sūtras 13—15. Dealing with the rule that a काम्य कर्म once commenced should be finished.

प्रक्रमात् नियम्येतारम्भस्य क्रियानिमित्तत्वात् ॥१५ । २ । १३ ॥

प्रक्रमात् by reason of the beginning; तु on the other hand; नियम्येत it is ruled; अरंभस्य of a commencement; क्रियानिमित्तत्वात् by reason of the cause of an action.

13. On the other hand, by reason of the commencement, it is ruled (that an act commenced should be completed) because the commencement is for the sake of an act.

The author says that the very word ‘act’ means the accomplishment of it i.e., the beginning; the continuance and the completion of it. An act,
when commenced should be completed, otherwise no purpose can be accomplished.

14. On the other hand, by reason of a desire for a fruit, there is no rule just as in the case of an act not commenced.

The objector raises an objection to the view of the author; he says why should an act be completed? The principal thing is to obtain a fruit; if the fruit is obtained, the sacrifice should not be completed. When an act is not commenced, it is not necessary to commence it; so when an act is commenced, it is not necessary to complete it.

15. On the other hand there is a rule for its sake and it is the cause of the agent.

The author gives a reply to the objection of the objector and says that the rule is with a view to complete an act once commenced and that is the cause of the agent's activity to act. If an act once commenced is not completed, the agent is looked down upon by good people of the society. So an act once commenced should be brought to an end.

Adhikaraṇa IV. Sūtra 16–18. Dealing with the subject that there is no rule that the worldly act once commenced should be completed:

16. In the world, the acts are like those enjoined in the Veda; from them there is a knowledge of the excellent man.

The objector says just as there is a Vedic code regulating the sacrifice; so there is a worldly science which regulates mundane affairs. Just as the Vedic actions once commenced should be completed, so the worldly action should be completed; by doing so, the performer is known as
an excellent man. If you commence building a house and leave it incomplete, the society will hold you in contempt.

अपराधेयश्य पद तैः शास्त्रम् इ २ १ १७ इ
अपराधे on a fault; अष्टि also, व एव; तै: by them; शास्त्र regulated.

17. And on fault also, by them regulated.

The objector supports his view by another argument; he says even a carpenter is punished for his default by those worldly codes. There are expiatory ceremonies prescribed, when any wrong is committed by a carpenter.

अशास्त्राय पदसम्प्राप्तः शास्त्रं स्यात्र प्रकटत्कं तथादर्थेन गम्यताप्राप्ते शास्त्रमर्थवत् इ २ १ १६ इ
अशांख without a code, हृ on the other hand; दस्यापापि: obtaining of the fruit; शास्त्र code; स्यात्र is, न not; प्रकटपक cause; तस्माद therefore; अन्य by inference (अन्य परिस्थि); गम्यत is concluded or arrived at; अन्याय in (the case of a thing) not known; शास्त्र code; अन्यवक useful, pertinent.

18. On the other hand the fruit is obtained even without a code; a code is not the cause; therefore it follows from an inference that a code is helpful in cases where the subject is not known.

The author sums up the whole thing as the last conclusion. He says there is no work on carpentry; a carpenter without the guide of any code, does his work; so it follows that a शास्त्र is helpful where the subject is not known. The result of the whole discussion is that it does not necessarily follow that a worldly act once commenced should necessarily be completed. It depends upon the choice of the agent.

Adhikarana V. सूत्रस १९—२०. Dealing with befalling of misfortune on doing forbidden acts.

प्रतिपधेष्यकर्मेंत्वात्स्तः स्यात्मितिपिठानां विभक्तत्वा-
दक्षरणाम् इ २ १ १५ इ
प्रतिपधेष्य in forbidden (acts); अक्षरत्वात by virtue of no action; किया action; स्यात्र is; प्रतिपधानां of forbidden acts; विभक्तत्वा by reason of being different; अक्षरणां of non-action.

19. In the forbidden acts, by reason of non-action, an act
is performed, there being a difference between an act forbidden and non-act.

A nice distinction is made in the शुद्ध between an act which is actually performed and the one that is mentally performed. The objector says that when an act is forbidden, it should not be done at all; but it can be done by thinking on it; for there is a difference between an actual commission of it which does not manifest itself in the form of an act. न कथागमक्ष्यत: "No flesh of an animal struck with a poisoned arrow should be eaten." The question is whether the negative participle न qualifies eating or the act. No eating of कथा should be done. If you say that it is the absence of eating which is meant, then even the thinking of it is forbidden; this is the position of the objector. It is called पञ्चुद्वास by a मीमांसक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रतिपदः.

शास्त्राणां त्वर्यावेन पुरुषार्थी विधीयते तयाय समवाविित्तातादर्थ्यं विध्यतिक्रमः ॥ २० ॥

शास्त्राणां of rules, of injunctions; तु on the other hand; अर्थोवेन with the quality of an object; पुरुषार्थ: purpose of the agent; विधीयते is laid down; तथः of both; असमवापित्तात् by reason of not being connected; तदार्थ्यः with that object; विध्यतिक्रम violation of the command.

20. On the other hand, the injunction being for a purpose the duty of man is laid down; by reason of their being not in harmony, for that object, there is a violation of the rule.

The author lays down his own view. He says in order to fulfil the command of the Veda, the act in pursance of it should be performed. There is the purpose of the rule to be fulfilled; and the purpose of the man is also to be fulfilled. If there is no harmony between these two different objects and if you recognise only one object, there is a violation of the rule. There is a nice distinction between a याग and a ब्रह्म. The former is the actual performance and is done by the hands; while the latter is a mental act or a determination not to do a particular act; as for example: 'one ought not see a rising sun'. When a man has made a determination, he can refrain from seeing the rising seen; but in the other case viz., कथित or flesh in which a poisonous arrow is struck should not be eaten, one has to act. It is not a mere determination. This adhikarana is called कथित जन्यायः.
Adhikarana VI. Sūtras 21—22. Dealing with the subject that respect to a preceptor is to be paid, after the performance of the upanayan.

तस्मिन शिष्यमाणानि जननेन प्रवर्तेन ॥ ६ ॥ तस्मिन् in him; त on the other hand; शिष्यमाणानि duties that are laid down or taught; जननेन by birth; प्रवर्तेन arise.

21. On the other hand, the duties that are laid down (for a disciple) arise in him from birth.

We have discussed याग and धार in the preceding Adhikarana. Now the question as to आचार arises; when should a particular kind of conduct be observed by a religious student? The objector says that it arises from birth; according to him good manners should be observed as soon as one is born.

अथ वा वेदाद्वैरायैन प्रवर्तेन ॥ ६ ॥ अथ वा not so, or also; वेदाद्वैरायैन by reason of the equality with the Vedas; प्रवर्तेन with the initiation ceremony; प्रवर्तेन commence, arise.

22. Not so; by reason of the equality with the Vedas, the observance of duties arise from the time of upanayan (initiation ceremony).

The author gives his own view and says that the observance of the social duties, arises as soon as one is initiated. After the upanayan ceremony the आचारs are to be observed.

Adhikarana VII. Sūtras 23—26. Dealing with the timely performance of अभिश्रव्य which is to be done for one's own life.

अभ्यासोकर्मेनेष्ट्वात्तत्पुरुषार्थों विधीयते ॥ ६ ॥ अभ्यास: repetition; कर्मेनेष्ट्वात् being not a शेष of any act; पुरुषार्थ: purpose of a person; विधीयते is laid down.

23. Because being not subsidiary to any act and as it is the purpose of a person, the repetition is laid down.

The objector says that the अभ्यास is not subsidiary to any sacrifice, but it is itself principal, and it is an object of a person; so it should be performed ‘incessantly'.

तस्मिनसंभवन्याहौ ॥ ६ ॥ २॥ ॥
24. In him it is impossible by reason of necessity.

The objector explains what he means by 'incessantly'; अभिन्नतः can not be performed at every time, it can be performed after other necessary acts such as eating, sleeping &c.

25. Not so; time has been laid down.

The author gives his own view and says that time has been enjoined for the performance of the अभिन्नतः in the text and so it can not be performed at any time. प्रदेश्यां अभिन्नतः होतवः ध्यायां प्रतः। पौर्णमास्यां पौर्ण प्राय: तवानाम्। अमावस्यायमावस्येवेंयजेत्। "अभिन्नतः should be performed in the evening, in the morning; on the full moonday with full moon sacrifice and on the new moon day, one should perform new moon sacrifice". If performed at a time which is not enjoined, the act is equivalent to non-performance.

26. By seeing the Vedic texts laying down time, time has been fixed.

The author gives a reason in support of his view. He says that Vedic acts have their fixed times under the Vedic texts; so no Vedic act can be performed at any time one likes. The अभिन्नतः has the stated time and is to be performed at its proper time. This Adhikaraṇa is called अभिन्नतः.

Adhikaraṇa VI. Sūtra 27. Dealing with the repetition of अभिन्नतः &c., at their proper time.

27. On account of the original text about them, repetition should commence (they should be repeated.)
The author lays down that the अतिमहाव्रत and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the अतिमहाव्रत is to be performed in the morning and evening everyday. This is what is meant by आगम.

तथा हि लिङ्गदर्शनम् ॥ ६ ॥ २ ॥ २८ ॥

तथाहि similarly; लिङ्गदर्शन the force of the text.

28. Similarly there is the force of the text.

The author relies on the Vedic text in support of his view.

अववायप सुगर्गाल्लोकानां वेदार्थपूर्णामासी सत्यमावस्यां वा पौण्यासां वा तिपुष्प्यति ॥ १० सं २ ॥

"Those who, having undertaken a vow to perform दानपूर्णमावयाम, allows new moon and full moon days pass by, without the performance of the same, falls from the heavenly region.

Adhikaraṇa. IX. Dealing with the repetition of the home, when any vessel is broken or anything spilled in the new moon sacrifice &c.

तथान्तः कुतुपुष्पकानि ॥ ६ ॥ २ ॥ २५ ॥

तथा similarly; अति कुतुपुष्पकानि those that are used in a sacrifice.

29. Similarly, when those (vessels) that are used in a sacrifice (are broken or their contents spilled, the repetition should be made.)

The author says that the expiatory libations should be made whenever in the course of a sacrifice any vessel is broken or its contents spilled. It is to be repeated as often, as this happens "सन्निवेश्यं तिपुष्प्यति:। "He sacrifices, when a vessel is broken; he sacrifices, when contents are spilled.”

Adhikaraṇa X. Dealing with the repetition of respect due to a spiritual preceptor, as often as occasion requires.

आचाराद्रवृत्तास्य तथा स्वात्तपुष्पार्थ्यत्वाद् ॥ ६ ॥ २३ ॥

आचाराद्र by virtue of social customs or etiquette; ग्रुहामाणेपु in the cases recognised; तथा the same; स्वात is; दानपूर्णार्थ by reason of its being a दानपूर्णार्थ.

30. In the cases of social etiquette recognised, the same is the rule because they are the duties of a man.

Under the social etiquette, a preceptor is to be respected; the pupil should rise when he comes; such etiquette should be observed as often.
as the preceptor arrives. It is the duty of a person to respect his elders.

Adhikarana XI. Dealing with the subject that it is essential for a Brāhmaṇa, Kṣatriya and Vaiśya to pay off the three debts.

\[
\text{स्राध्यवृत्त्व तु सौमिविद्याप्रजमृणावाक्येन संयोगात्}
\]

\[
\text{स्राध्यवृत्त्व तु सौमिविद्याप्रजमृणावाक्येन संयोगात्}
\]

31. On the other hand, of a Brāhmaṇa soma sacrifice, acquisition of knowledge and production of progeny (are essential duties) on account of their relationship with the text which enjoins the debt.

The author says that in the Vedas, it is laid down that a Brāhmaṇa is born with three debts which he has to pay off; (1) the debt due to the gods; (2) the debt due to the ṛṣis and (3) the debts due to the pītus. The first is paid off by performing a सौम्यवाण, the second by the ब्रह्मचर्य i.e. by living at the house of the preceptor and acquiring knowledge there, and the third पितृक्रषṇ by entering into a family life and propagating the race.

"A Brāhmaṇa from his very birth is under three debts; by celibacy to ṛṣis by sacrifice to the gods, by offspring to the pītus; he who has a male child, performs a sacrifice and lives a life of celibacy, discharges the debts."

END OF PĀDA II.

PDĀ III.

Adhikarana I. Sūtras 1 to 7. Dealing with the subject that in a permanent sacrifice, the subsidiary acts may be performed as far as possible.

सर्वभाषी प्रयोगः स्वात्त्वाभ्यामूलते पदेशात् ॥ ७१ ॥

सर्वभाषी on having the whole power; प्रयोगः engagement; स्वात्त्व should be; तथा similary; भूतेपदेशात् by the direction of the Veda as to the performance of all the constituent parts.
1. If one has a capacity, he should perform the whole as there is a direction in the Veda to that effect.

The sacrificial acts are नित्य and काल्प्य. The question is whether the नित्यकर्म should be performed with all its subsidiary minor acts. The position of the पुर्वपक्ष is that it should be performed with all its subsidiary acts, because it is so laid down in the Vedas.

अपि वापन्येकदेशस्यात्मशाने हार्थ्यनिवृत्तिगुणांमात्रमितर्थत तद्भर्त्वात॥ ६ १ ३ २॥

अपि वा not so, or else पक्रेष्य on one portion; स्वात् is; प्रधान on the principal; हिर because; अय्यनिर्देश: accomplishment of the object; गुणमार्ग subordinate only; इतरत् others; तद्भर्त्वात् being for the object of that

2. Not so; performance of some parts is sufficient; because in the performance of the principal, the object is accomplished; others are only subordinate being subservient for it.

The author gives his own view. All the parts in a नित्य कर्म should be performed; which are essential and which subserve the principal. The author says that on the performance of the principal, depends the accomplishment of one's object.

तद्कर्मणि च दौष्टस्मात्यततो विशेष: स्यात्मशानेनां-भिसमवन्यात॥ ६ १ ३ ३॥

तत् that; अकर्मणि on non-performance; च and; दौष्ट sin; तस्मात् therefore; तत: from the subordinate; विशेष: special; स्वात् is; प्रधानेन with the principal; अभिसमवन्यात् by reason of its connection or being essential.

3. And on non-performance of it, there is a sin; therefore it is distinguishable from the subsidiary acts, because of the connection with the principal.

The author supports his view by giving a reason in this sutra. He says that in a नित्यकर्म the performance of the principal part is indispensable; if you omit it, you incur a sin; but such is not the case when any unnecessary act is omitted. This is the distinguishing feature and this makes the performance of the principal incumbent.

कर्मोपादेन तु जैमिनि: प्रयोगवचनेकत्वात्सर्वपापमुपदेशः स्यादिति॥ ६ १ ३ ४॥
4. "On the other hand, the view of \text{Jaimini} is that there is no difference of the act by reason of the oneness of the text laying down the rule of performance under which all are directed." If you say.

The author raises an objection on behalf of the objector to his own view that \text{Jaimini} says that all the constituent parts and principal, go to constitute one act under the Vedic text; so they are directed to be performed.

5. On account of the main part being distinct, on the performance of one act only, the fruit may result as in another sacrifice.

The author gives a reply to the objection in the preceding sutra. He says that there is a difference between the main and auxiliary parts. In the performance of the main part, depends the fruit of the sacrifice; so it should be performed. The subsidiary parts are therefore not essential. He cites the example of modified and model sacrifices.
नायिन्तु विधानम् ॥ ६ । ३ । ७ ॥

नायिन्तु विधानम् by prescribing the expiatory ceremony; च और.

7. And by reason of the expiatory ceremony being prescribed.

The author gives further reason in support of his view. He says that there is an expiatory ceremony laid down in case of an omission or violation of a rule.

Adhikarana II. 8-10. Dealing with the fruitlessness of a काम्य sacrifice on the omission of any part.

काम्येषु चैवमर्यित्वात् ॥ ६ । ३ । ८ ॥

काम्येषु in a काम्य sacrifice; च और; एव the same; अर्थितवात् by reason of being the act of a person possessed of a desire.

8. And in the desire-accomplishing sacrifice the same (principle applies) by reason of the desire.

In the present adhikarana, the performance of a काम्य sacrifice is discussed; it opens with the view of the objector. He says that as in the case of a नित्य कर्म some minor acts not essential to the performance are omitted, so in the case of the काम्य sacrifice, minor acts may be omitted.

असंयोगातु नैवं स्याद्रिधेये: शब्दप्रमाणात्वात् ॥ ६ । ३ । ८ ॥

असंयोगात want of connection; दु on the other hand; नैव not so; स्याद्रि is; विचे: of the command; शब्दप्रमाणात्वात् by reason of the sanction of the Vedas.

9. On the other hand there being no connection, the same principle does not apply; the command being based on the text of the Veda.

The author gives his own view. There in the काम्य sacrifices, the principal act alone has no connection with the fruit. A काम्य sacrifice is performed for the accomplishment of a desire and it can not be achieved by simply performing the principal act. It should be performed, with all its details; that is what the sutra means by saying that there is no connection. He further says that it is based on the Vedic text which lays down that a काम्य sacrifice should be performed with all its details.
“He who is desirous of children shall offer cakes baked on eleven pans and consecrated to the twin dieties इद्द and अपि: One who is desirous of Brahmanic splendour, shall therefore offer this boiled rice consecrated to sun. One who is desirous of a village, shall perform साम्रण्येन pertaining to the gods विशवेदेवाः.”

And there is no calamity in not performing it.

The author gives an additional reason in support of his view. He says that the performance of a नियत्वकम is essential and the non-performance of it entails a sin; while a कार्यकम is not essential, it is performed when there is a special reason for it. It is an occasional act and if it is not performed with all its details, no fruit will accrue; and the performance of the कार्य is not incumbent; it is, as said, is for certain object. So the non-performance does not produce any calamity or sin.

Adhikarana III. Sutras 11—12. Dealing with the subject that the act is the same though the materials are different.

By reason of the actions being dependent, there is a change on the change of materials:

The sutra lays down the view of the पूर्वपक्ष. The action is the quality of the matter and inheres in it; so by the change of the matter, the action which is its quality necessarily changes.

अपि वास्तवर्तःक्रमपश्चक्षाविभागाच्च गोल्वर्देषकः कर्म्यं स्यात्माम्येः च सच्चवत् || ६ || ६ || १२ ||

अपि वा not so, or also; अश्यतिरि-क्रम by reason of the absence of diminution or augmentation; रूपश्चाविभागात् by reason of the non-divisibility of the words expressive of forms; च and; गोल्ववत्त like the quality of being a cow; एककर्म्य unity of an act; स्यात् is; नामेय name; च and; सच्चवत् like an animal.
12. Not so; by reason of the absence of diminution or augmentation and the indivisibility of the word expressing the form, there is a unity of action like the quality of being a cow and the name is like an animal.

The author gives a reply to the objection raised in śūtra 11. He says that just as species come under one genus, so the action performed by different materials is one. There are hundred cows, they may differ; but the quality of being a cow is one; there may be several species but the genus under which they may be grouped, is one. So throwing of stone, wood or brick is one act, though there may be different materials employed in the performance of the act of throwing.

Adhikarana IV. Sūtras 13—17: Dealing with completion of the नित्य कर्म and the नित्यिन्निष्पत्तान्तकर्म when commenced by means of a substitute when the original material is not available.

श्रुतिप्रमाणत्वाच्छिन्न-वाच्यावेदनागमोजन्यस्याशिष्यत्वात् ॥ ६ ॥ १ ॥ १३ ॥

श्रुतिप्रमाणत्वात् by reason of the Veda being authority; शिष्यावेदे in the absence of the material ordained; न not, अभाग: substitute; अन्यय: of another; अशिष्यत्वात् by reason of its being not ordained.

13. On account of the Veda being an authority, in the absence of the material sanctioned, no other material (shall be used as) substitute by reason of its being not sanctioned.

The adhikarana opens with the पूर्वस्थ view which lays down that no substitute should be used in a नित्य and नैसिद्धान्तिनिष्पत्ताकार्य, when the original material is lost, has become unfit for use or is not available.

कथित्विधानानाच् ॥ ६ ॥ ३ ॥ १४ ॥

कथित some where; विधानात् by laying down a command; च and,

14. And some where by laying down a command.

The objector supports his view by stating that in the Veda somewhere it is stated that such and such material should be used for such and such material in a certain case; this shows that in all cases, substitutes can not be used.


15. On the other hand, there is a substitute on account of the object of the command being general.

The author gives his own view; what he says is that the general character of the text that a substitute should be used in case the original is not available, is not effected by a particular text. The object of the command is the performance of a याग and if an original material is not available, it must be performed by means of a substituted material.

16. Some where a command is with an object for restriction.

The author supports his view by saying that special commands are, in some cases, made with an object for restriction.

17. That (statement) is permanent and because that is a desire.

The author further says that the specific statement laying down a substitute for the original material in certain cases is a permanent command and that the substitute is also a desired thing for the completion of the sacrifice.

18. There is no substitute for diety, fire, mantra and act by reason of the connection with other object.
have another in his place. So the same holds good in the case of others.

19. And in case of a diety, by reason of its being for that object.

The author gives a reason in support of his view. What he says is: that a sacrifice is held in honour of a particular diety; no other diety can be substituted, otherwise the object of the whole sacrifice will be frustrated.

Adhikarana VI. Dealing with the subject that a forbidden material can not be a substitute.

20. And a forbidden material generally, because there is a Vedic text about it.

The author says that a material which is forbidden can not be substituted.

Adhikarana VII. Dealing with the subject that there can not be a substitute for a master.

21. Similarly of a master by reason of the connection with the act.

The author says that there can not be a substitute for the master of the sacrifice. The master performs the sacrifice at his cost with certain object in view viz., to obtain a fruit and that depends upon the sacrifice. No one can reap the fruit of the action of another; on this principle there can be no substitute for the master of the sacrifice.
Adhikaraṇa VIII. Dealing with the appointment of a substitute in the absence of any master in the satra.

बहूनां तु प्रवृत्ते स्याममयेद्रैगुणयात् ||६.३२||

वहूनां of many; तु on the other hand; प्रवृत्ते on engagement; अन्य another; स्याममयेद्रैगुणयात् may be brought in, appointed; तु by reason of the failure.

22. On the other hand when many are engaged, another may be brought in to avoid failure.

In a satra, 17 sacrificers are engaged and if one of them is dead or has fled away, then another person may be appointed, so that the required number of the sacrificers in the satra may not fail. This Adhikaraṇa is called स्याममयेद्रैगुणयात्.

Adhikaraṇa IX. Sūtras 23—25. Dealing with the subject that in a Satra, the position of the locum tenens is not that of a master.

स स्यामी स्यात्संगोगात् || ६ । ३ । २३ ||

स he; स्यामी master; स्यादि is; तस्यात्संगोगात् by reason of the connection with that.

23. He is a master by reason of the connection with it.

The objector says that the position of the locum tenens appointed in a satra in place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the satra which is essential.

कर्मकरो वा भृतत्वात् || ६ । ३ । २४ ||

कर्मकर: a servant; वा on the other hand; भृतत्वात् by reason of his being maintained.

24. On the other hand, he is a servant by reason of his being maintained.

The author gives, his own siddhānta view in the present sūtra. He says that he is only a servant; he is only to make up the number 17. The master in whose place, he is appointed, gets the fruit of the sacrifice. The number 17 in a satra does not produce the fruit, though it is absolutely necessary; it is subordinate.

tस्मिः फलदश्रेणात् || ६ । ३ । २५ ||

तस्मिः in him; च and; फलदश्रेणात् seeing the fruit.

25. And in him, seeing the fruit.
The author supports his view by another argument. He says that when one of the sacrificers is dead, the fruit of the sacrifice accrues to the original sacrificer but not to the substitute. 

“The fruit of the sacrificed is not the fruit of the substitute.”

Adhikaraṇa X. Dealing with the subject that a locum tenens is to all intents and purposes a sacrificer.

26. He becomes like him, by reason of his connection with the act.

The author says that as far as the fruit of the sacrifice is concerned, the position of the locum tenens is as good as that of a servant, because he gets no fruit of the sacrifice; but to all intents and purposes his position is that of the original sacrificer. A sacrificer who is also a servant helps the master but the locum tenens though not a master, has all the powers of the master for the time being.

Adhikaraṇa XI. Dealing with the subject that in absence of Vedic material, another material resembling it may be substituted.

27. Any thing of the same class, because there is a want of it.

The author says that when any material is lost or not available, any material of the same genus may be used. This is the force of the word "sāmanth" in the sutra.

Adhikaraṇa XII. Sūtras 28-30. Dealing with the non-use of another optional material in the absence of the material once used.

28. By reason of the direction of the Veda, when commenced with the optional material, (the material resembling it should be used).

When the Veda has enjoined any optional material, and when one of them is used and the optional material used is lost, which material should...
be used? Whether any other material out of the optional material used, or any other material resembling the material which was used but afterwards lost? The author says that once the option is exercised, you can not exercise it second time; you will have to use the material of the same class with which you started your sacrificial act. There is a text "He ties an animal to a " in place of a sacrificial post; he ties it to a sacrificial post made of wood; he ties an animal to a post made of wood." In tying a sacrificial animal, you can make a choice of any of the materials lost or made useless, you will have the wood of the same class with which you commenced. This is the view of the author.

अशाब्दमिति चेत || 6 || 3 || 29 ||
अशाब्दं not sanctioned; इतिचेत if you say.

29. If you say that it is not sanctioned.

The author raises an objection on behalf of the objector. Three optional materials are sanctioned as said in the commentary on sutra 28. If one is lost, why should not the choice be made from any other materials thus sanctioned? because it is directly sanctioned by the Veda; the use of other material of the same class is not sanctioned.

नासनइत्याव || 6 || 3 || 30 ||
न not; अनंतवात् by reason of its being not a part.

30. No, by reason of its being not a part.

The author gives a reply to the doubt raised by him in the preceding sutra. He says that the optional material though sanctioned by the Veda is not a part (अंग), so it can not be used. The material which resembles the one which is destroyed or lost is to be used. By the use of one of the materials for the wood, it becomes a constituent part of the sacrifice; so the material of the same class may be used with which you started the sacrifice.

Adhikaraṇa X.11. Dealing with the use of पूतिक in place of soma plant.

वचनान्यासनयाध्ययमभवे तत्सामान्येन प्रतिनिधिषितभावावा-
दितरस्य || 6 || 3 || 31 ||
31. By reason of the command of the code, it is unreasonable (not to use the substitute) in the absence (of the original). By reason of the absence of the other, it is a substitute by coming under the same class.

In the Veda, it is laid down that if soma is not available, पूर्तीक may be used. The author says that it is unreasonable not to use पूर्तीक in the absence of सेम; when it is expressly sanctioned by the Veda as its proper substitute. यदिवेद्विद्विदेव पूर्तीकानविद्विदात्।। “If one does not obtain soma creeper, he may extract the juice of पूर्तीक plant.”

Adhikarana XIV. Dealing with the subject that when substituted material is lost, another material used, must be like the original.

न प्रतिनिधियो समत्वात्।। ६। ३। ३२।।
न नै; प्रतिनिधियो in the substitute; समत्वात् by reason of the equality.

32. No (substitute) in (place of) a substitute by reason of the equality.

When an original material is lost or otherwise made useless, a substitute is used. The substitute is also lost. The question is whether the material which will be used in place of the substitute will be like the substitute or like the original. The reply is that it will be like the original.

Adhikarana XV. सृत्रा ३३—३४. Dealing with the subject that when the substitute sanctioned by the Veda is lost, the material that resembles the original should be used.

स्याच्चुतिनिद्धित्वं नियतत्तवात्।। ६। ३। ३३।।
स्याच्च should be; उतिनिद्धित्वं in the symptoms as given in the Veda; नियतत्तवात् by reason of the restriction.

33. A substitute like the substitute should be used according to the signs mentioned in that Veda; because that is the restrictive rule.

The पूर्तीक is a substitute for सेम. When the substitute is lost, the question is whether the substituted material should be like पूर्तीक or सेम? The पुर्वपक्ष in this सृत्र says that it should resemble the पूर्तीक, because the Veda has sanctioned the use of the पूर्तीक in the place of सेम.

न तदन्तिप्सा हि।। ६। ३। ३४।।
34. Because there is no desire for it.

The author gives a reply that there is desire for soma; in the absence of the सेम plant, पतुक is used; the desired object is सेम. So the substituted material must resemble soma.

Adhikaraṇa XVI. Dealing with the subject that principal material should be used when it is lost but subsequently found.

35. On securing the principal, the principal should be used because a substitute is used in its absence.

When the original is lost and a search is made to obtain it, or when it is not available but subsequently it is obtained, the original should be used because the substitute can be used only in case when the original is not present.

Adhikaraṇa XVII. Sūtras 36–37. Dealing with the subject that when once a sacrifice is commenced with a substituted material and subsequently the sanctioned material has been obtained, the sacrifice must be completed with the substituted material.

36. Even if a sacrifice is commenced.

A sacrifice is commenced with a substituted material but subsequently the original material is found out. In such a case, the objector says, the original material should be used under the principle that has been laid down in the preceding अधिकरण.

37. No, by reason of its being useless.

The author gives a reply to the objection. The use of the original material at a subsequent stage will be useless. The sacrifice once commenced with a substituted material should be completed with it; no change should be made.
Adhikaraṇa XVIII. Dealing with the principal object, even if the substitute is fit for use.

द्वयसंस्कारविरोधे द्वयं तद्दर्थं त्वात् ॥ ६ । ३ । ३८ ॥

द्वयसंस्कारविरोधे on the conflict between the material and purificatory rite; द्वयं the material; तद्दर्थं त्वात् that being for it.

38. On conflict between a substance and the purificatory rite, the substance is preferable because the purificatory rite is for the sake of the material.

The original material is such that no purificatory ceremony can be performed upon it, and the material which can be substituted is such that a purificatory ceremony can be performed upon it. The question is which should be used? The reply is that the original material is preferable. The purificatory ceremony is for the material but not the material for the purificatory ceremony.

Adhikaraṇa XIX. Dealing with the use of the substitute when the original is unfit for use.

अर्थंद्वयविरोधेैःध्यामावे तदुद्धपतेत्रध्यायानामध्येष्ठ-त्वात् ॥ ६ । ३ । ३५ ॥

अर्थंद्वयविरोधे on the conflict between an object and substance; अर्थ object; ध्यामावे in the absence of the substance; तदुद्धपतेत्र the use of the substitute; ध्यायानाम of the substance; अर्थेष्ठत्वात् by reason of its being subordinate to the object.

39. When there is a conflict between the object and the material, the object is to prevail; because in the absence of the material, the substitute is used: the material being subordinate to the object.

When the original material is unfit for the object for which it is to be used and the substitute can fulfill the object, the question is which is to be preferred? As for example, the कबिर युप which is the original material is weak and the animal to be tied is restive; while, the कदः युप which can be substituted, is strong enough for the animal: the author says that in such a case the substitute is to be preferred.

Adhikaraṇa XX. Dealing with the subject that the principal material is to be used when it is sufficient for the performance of the principal act, though not sufficient to perform its parts.
40. The command of the text also (applies in the case) when the original material is sufficient to accomplish a part.

When the original material is sufficient to perform the principal only, while the material which is to be substituted is sufficient for the performance of the principal act with all its subsidiary acts, the question arises, which is to be preferred? The objector says that the Vedic command comes into operation and the substitute should be used.

41. Not so; if by performance of a part, the object is fulfilled by its being sufficient for it; the objects being indivisible, the other are only subordinate, being subservient to it.

There are two parts in a sacrifice; one is principal and the other subordinate. The subordinate subserves the principal. If a material is sufficient to fulfill the principal object, the object of the subordinate is necessarily fulfilled. The author says that there is no harm in the use of the original material when it is sufficient to accomplish, the object of the principal only, though not sufficient enough to accomplish the object of the minor acts. When the main object is accomplished, all the objects are fulfilled because they are all connected with the main object.

END OF PÂDA III.
From the remainder; on the destruction of double oblation; that being for that.

1. On the destruction of the double oblation, (the offering should be made) from the remainder because it is with that object.

From the पुरोदाश cake, two portions are cut off; one from its first part and the other from the middle part. These two constitute a double offering to fire. When this double offering is destroyed during the continuance of the sacrifice, the question is whether a new cake may be prepared, or the oblation may be made from the remainder of the old cake that is left behind. According to the objector, it should be made from the remainder because that is reserved with that object.

2. On the other hand, by reason of the direct authority, another should be introduced.

The author gives the siddhânta view and says that there being no first and the middle part left; the oblation can not be taken from the so-called remainder; so another new oblation will have to be prepared.

3. Not so, the offering should be of the remainder for a special cause.

The खिल्लक offering is called the final oblation made to finish the sacrifice. The oblation is only a अग्रिष्ठिक कर्म, because the remaining things which are not necessary are consumed in the fire. So the author says that if the offering prepared for खिल्लक is destroyed, there need not be another new offering, because the object of it is to destroy the remain-
der. The offering shall be made from the remainder left after the destruction.


निर्देशाचेतयमश्रायत: प्रधानवत् ॥ ६ । ४ ॥ ॥

निर्देशात् by reason of the direction; श्रायत: eating of the remnant; अन्याय: by others; प्रधानवत् like the principal.

4. By reason of the direction, the remnant should be eaten by others as in the case of the principal.

The question relates to eating of the remnants of the offerings; the objector says that they are to be eaten by other than the ātriya as there is an express text. यज्ञमान पञ्चमाइं सध्वर्यति ॥ आग्नेयेःशयक्यातः ॥ (१२.५.२) “The fifth sacrificer including the four priests eat the sacrificial food. There is a cake baked on eight pans consecrated to Agni.”

सब्यं समावयात्स्यात् ॥ ६ । ४ ॥ ॥

सब्यं: by all; वा on the other hand; समावयात् being connected; स्यात् should be.

5. On the other hand, they should be eaten by all being connected with it.

The author gives a reply to the objection raised in the preceding sūtra; he says that the remnants should be eaten by all the ātriyas because they are connected with the sacrifice; and others who are not connected can not partake of them.

निर्देशस्य गुणावर्त्तवः ॥ ६ । ४ ॥ ॥

निर्देशस्य of a direction; गुणावर्त्तव with a view to benefit.

6. The direction is with a view to be of benefit.

The author supports his view by adding further arguments. यज्ञमान पञ्चमाइंसध्वर्यति. The four priests and the fifth sacrificer eat the ātriya. The principle of exclusion does not apply. It is an original statement with a view to benefit the sacrificer. This is to show that the priests also eat the remnants.

प्रधाने श्रुतिलक्षणम् ॥ ६ । ४ ॥ ॥

प्रधाने in the principal; श्रुतिलक्षण the signs of the direct text.
7. In the case of the principal oblation, there is the direct text.

In the case of the double oblations there is the text which is परिसंवय, but in the present case there is no परिसंवय and the mention of यज्ञाण in the text quoted in the commentary on सूत्रास 4 and 6 at p. 341 is with a view to lay down अूर्व. There are three defects in a परिसंवय, viz., loss of its own sense (स्वार्थ्य) and acceptance of a different sense (अस्वार्थ परिवहन:) and barring of that which is obtained (प्रास वाण). The author’s argument is that the text quoted is not a परिसंवय, because the अपुर्व is laid down in connection with it.

अर्थवदितिचेत्त || 6 1 4 1 8 ||
अर्थवत् with a purpose; इतिचेत् if it be said.

8. If it be said that it is for a purpose.

The objector says that eating of the remnants is with a certain purpose. In a horse-sacrifice, there will be heaps of flesh and if the priests alone are to partake of it, they will die of surfeit; it is therefore reasonable that others should partake of it.

न चैदनाविरोधात् || 6 1 4 1 6 ||
न not so; चैदनाविरोधात् being contrary to the command.

9. Not so; being contrary to the original command.

The author gives a reply and says that it is against original command; the case of a horse-sacrifice does not hold good here.

Adhikarāṇa IV. Sūtras 10–16. Dealing with the performance of a penance when a sacrificial vessel is wholly or partially broken.

अर्थसमवायात्मकाच्यसितमेकदेशथोपि || 6 1 4 1 10 ||
अर्थसमवायात by reason of the connection with the object; प्रायश्चित a penance; एकदेश on a partial (breaking); अवि also.

10. By reason of the connection with the object, there is a penance on a partial breaking also.

There is a text भिनेनुद्रोति. "When a vessel is broken, a sacrifice is performed." What is the meaning of the text. Whether a sacrifice in the form of a penance should be performed on the complete breaking of a vessel or on partial breaking of it. The author says that in both cases a penance should be performed, because the vessel is directly connected with the object of the sacrifice.
11. On the other hand none on the total destruction, by reason of the total failure, because that is with the object.

The objector says that no penance should be performed when the vessel is completely destroyed; because it becomes useless and no penance is necessary; but when the vessel is partially broken, it may be used and with that object a penance should be performed.

12. Not so; because when an occasion arises, (the penance is performed); it does not partake of its nature by reason of the permanent connection, because it is not a quality by being not permanent.

This sūtra is obscure. The author says that a penance should be performed always on the breakage of the vessel; the occasion is the breakage and so the penance is permanently connected with breaking. The penance is not for operating upon the partial breaking of it, because it does not partake of the nature of the शास्त्र. It is not a quality because it is not permanent; its performance is occasional, arising only when the vessel is broken. This is the substance of the sūtra.

13. By reason of the subordinate action, being subservient to other, there can be a connection by reason of the Vedic text.
The author advances another argument in support of his view. What he says is that the subordinate actions subserve the object of the principal action; the vessels and the penance are both subordinate to the principal. The connection of the subordinates inter se can be determined only by a Vedic text. There is none whatever to show the connection of the vessel with the penance. The breakage of the vessel is the occasion on which a penance is performed. So performance of the penance does not sacrificially operate on the broken vessel.

The author gives a reply that the penance can not operate upon the broken vessel; it can not make it entire. The performance of the sacrifice is only a ṣaṇ to the principal. Here the words शेषेषीव्रीव्र and अंगांगीभाव may be explained. A man is made up of many parts; they all constitute the whole man. This kind of connection of the parts with the whole is called अंगांगीभाव. The man has the surrounding circumstances and other accidental things which make him what he is. The connection of the circumstances and other things with the man is called शेषेषीव्रीव्र:

न शेषभूतत्वात् || ६ । ४ । १५ ||

न not; शेषभूतत्वात् by reason of its being subordinate.

15. Not, by reason of its being subordinate.

The objector says that the penance is performed to avoid the calamity that would otherwise arise on the breakage of the sacrificial vessel. The objector says that similar the penance is performed to remove the evil effects arising from the breakage. It therefore operates upon the vessel.

ह अ∞न्यकङ्क्र सवर्णाशी स्यात् || ६ । ४ । १६ ||

ह useless; अ∞न्यकङ्क्र and; सवर्णाशी on the total destruction; ऊगां is.
16. It is useless on the total destruction.

The author says that the performance of the penance is not by way of श्रवण. It will in that view become useless on the total destruction of the vessel. The fact that the penance is performed on the total and partial breakage of the vessel, shows that it is not a purificatory act but only an expiatory act.

Adhikaraṇa X. Sūtras 17 to 26. Dealing with the performance of a penance when the whole of the purodāsa cake is burnt.

शामे तु सर्वदाहे स्यादेकदेशस्यास्वर्जनीयत्रवात् ||१६.१७॥

शामे on the destruction; तु on the other hand; सर्वदाहे on the total burning; स्यात् is; एकदेशस्य of the partial burning; अवर्जनीयत्रवात् by reason of its being inevitable.

17. On the other hand, on the total burning (of the purodāsa cake, a penance is to be performed), because partial burning (of the same) can not be avoided.

The author says that the principle laid down in the preceding अधिकरण does not apply in the case of burning of the purodāsa cake, while being baked on the sacrificial pans (कागत). In the course of baking the cakes, they are liable to be scorched; you can not avoid it; but when the cake is totally burnt or destroyed, you must perform a sacrifice.

दर्शनादेकदेशे स्यात् ||१७।१८॥

दर्शनात् by seeing; ता or; एकदेशे on a part; स्यात् is.

18. On the other hand, there is a text that there is a penance on the partial burning of the purodāsa cake.

The objector says that there is a text that there should be a penance when the purodāsa cake is partially burnt; when it is totally burnt, it becomes useless and no penance is necessary. यहातदृश: सत्यिष्टम्, अयैतिथेव हविविविपितम् || "When that offering stands still, the same offering shall be made"

अन्येन वैतःत्त्वास्त्रादिक वैतकष्ठास्त्राद्वितैकार्यप्राप्ति: ||१८।१९॥

अन्येन by means of another; ता or, on the other hand; एवत् this; शास्त्रात् from the text; हि because; कारणप्राप्ति: occasion arising.

19. On the other hand, by another (a sacrifice) should be performed; this (is a rule) from the text; because of an occasion rising.
The author gives a reply to the objection raised in śūtra 18. He says that the partial burning of the puṣṭiḍāsa cake is unavoidable and so a penance need not be performed. It is only when the total cake is burnt or destroyed and another material is offered in its place, that an occasion arises for a penance. This is what the Vedic text lays down.

The author gives a reply to the objection raised in śūtra 18. He says that the partial burning of the puṣṭiḍāsa cake is unavoidable and so a penance need not be performed. It is only when the total cake is burnt or destroyed and another material is offered in its place, that an occasion arises for a penance. This is what the Vedic text lays down.

20. If it be said, not so, because of the term 'that offering'.

The objector says that such is not the case i.e., the penance is not to be performed on the total extinction of the puṣṭiḍāsa cake but the words dāna mean a partial burning of the puṣṭiḍāsa cake. Because when a cake is partially burnt, you are to continue the sacrifice and on the total extinction another material is necessary. So the necessity of the penance arises on the partial burning of the cake.

21. In order to avoid unreasonableness, the term ṛṣa means the whole sacrifice by force of metonymy.

The author gives a reply to the objector and sums up his conclusion thus; dāna: while that ṛṣa continues; the word ṛṣa means the whole sacrifice. When a puṣṭiḍāsa cake is partially burnt there is no necessity of a penance because the sacrifice progresses and the continuity thereof is not broken up; but when the cake is totally burnt up, the sacrifice comes to a stand still and another sacrifice is recommenced; and an offering of the clarified butter is made. This adhikaraṇa is called adhikaraṇa VI.

Adhikaraṇa VI. Śūtras 22—23. Dealing with the subject that when one offering is spoilt five dishes full of boiled rice should be offered.
22. If it be said that (one should act) according to the Veda.

\textit{सम्भुवयः सर्विचित्रः प्रकरणमथुर्यः निबृन्दनः} \textit{(मो. 2. 24. 11)} \textit{“One whose two offerings are spoilt, should make an offering of five dishes full of boiled rice to the god इन्द्र.” Now the question is whether an offering of the boiled rice as mentioned above, should be made when both the offerings are spoilt, or when one of them is spoilt. In the full and new moon sacrifices, cows are milked on the previous evening; this milk is stored up in a vessel and then on the morning of the full moon or the new moon day, the cows are milked and both the milks are mixed together. Two offerings are prepared, from this milk; one is made in the morning and the other is in the evening. The question relates to this offering of the new and full moon sacrifices. The objector says one should act according to the direction laid down in the Vedas; the word ‘both’ is used in the text. It means that the offering of the five dishes full of boiled rice should be made when both these two offerings of the milk are spoilt.}

\textit{न तत्त्वाक्षरणवादुपावती हि कारणम्} \textit{6. 8. 23.}

\textit{n not so; तत्त्वाक्षरणवाद by reason of the general description of it; उपावत: spoiling; हि because; कारण occasion.}

23. Not so, by reason of the general description of it; the spoiling is the occasion.

The author gives a reply to the objection of the objector. Spoiling of the milk is the occasion of the offering of the five dishes of the boiled rice; it is generally described; the term उम्म्य is an adjective; it does not make it special. If you do so, you split the sentence which should be avoided by a मीलाङ्कः. The sentence, therefore, means that you should make an offering of five dishes of boiled rice whenever there is a case of spoiling of the milk on one occasion or on both occasions.

\textit{Adhikaraṇa VII. Sûtras 24–25. Dealing with the subject of eating by a person who is competent to perform a homa and extract लिंमित्र juice.}

\textit{होमाभिषवभमः च तद्वर्} \textit{6. 8. 24.}

\textit{होमाभिषवभमः eating by one who can perform होम or extract some juice; च and; तद्वर like it.}

24. And similarly in the case of a person who can perform होम or extract some juice.

In a soma sacrifice soma is to be extracted and oblation is to be made. The objector says that according to the principle laid down in
the preceding adhikarana, a person who extracts the soma juice is competent to partake of the sacrificial food and another person who offers an oblation is equally entitled to it. He who performs both the acts is necessarily entitled to partake of it.

उभाभ्यां वा न हि तथोर्थमेधास्तम् ॥ ६ । ४ । २६ ॥
उभाभ्यां by two together; वा on the other hand; न not; हि because; तथा amongst them; च चेता mention of the relationship.

25. On the other hand, both of them constitute the occasion; because their relation is not laid down.

The author says that extracting the soma juice and making the offering, both collectively entitle a person performing them, to partake of the sacrificial food. To partake of the sacrificial food is the principal and to extract the soma juice and make an offering are subordinate acts. They have no connection inter se. So partaking of the sacrificial food does not arise on the performance of one separate act. This distinguishes the present adhikarana from the preceding one.

Adhikarana VIII. Sūtras 26–27. Dealing with the subject that the extinction of two fires is the occasion of the re-establishment of the sacred fire.

पुनराधिकारणमादनात् ॥ ६ । ४ । २६ ॥
punanādhikāraṇa re-establishment; ओदनत् like the offering of the boiled rice.

26. (The same principle applies in the case of) the re-establishment of fire as in the case of the offering of the boiled rice.

The principal enunciated in the present adhikarana is that the penance of offering the five dishes of boiled rice to हृद is to be made even when one offering of the milk is spoilt. The objector says that when either the गाहिःस्व or आहवनीय fire is extinguished, the re-establishment of the sacred fire is to be made.

द्रश्योत्तपशेवानमयोः स्यान् ॥ ६ । ४ । २० ॥
dr̥ṣṭyottapasi: by reason of the production of the substance; वा on the other hand; समय: of both; स्यान् is.

27. On account of the production of the materials of the two, the two together cause the occasion.

The author gives his own siddhānta view; the two fires are produced collectively; when both of them are extinguished, then only असम्याश्रय
should be re-performed. So no occasion arises for puṇarāśātan on the individual occurrence but on the collective occurrence of the extinction.

Adhikarana IX. Sūtras 28–29. Dealing with the independent nature of the act of offering the five dishes full of boiled rice.

पञ्चशारावस्तु द्रव्यशुद्धते: प्रतिनिधि: स्यात् ॥ ६ । ८ ॥

पञ्चशाराव: the five dishes; तद on the other hand; द्रव्यशुद्धते: by virtue of the text laying down the substance; प्रतिनिधि: substitute; स्यात् is.

28. On the other hand, (the offering of the) five dishes (full of rice) is a substitute, because of the direct text about the material.

See the Vedic quotation from the तैपाथिबालक्षण quoted in the commentary on sūtra 22 at p. 347. The question is whether this offering of five dishes full of boiled rice to हृद्द is an independent act or a substitute for the milk offering. The objector says that it is by nature of substitute; because another material comes in the place of the spoiled milk.

चादना वा द्रव्यदेवताविशिष्टवाच्ये हि ॥ ६ । ८ ॥

चादना command; वा on the other hand; द्रव्यदेवताविशिष्टवाच्ये text about the material and the deity; अवाच्ये not proper to be mentioned; हि because.

29. On the other hand, it is a command; because a text about materials and deity can be laid down (in the same act).

The author lays down his siddhānta view that it is an independent action, because in one action there can not be two deities. (हृद्द and महेंद्र) The offering of the five dishes full of boiled rice is to be made to हृद्द alone, the material is entirely different. So it is an independent act.

Adhikarana X. Sūtras 30–31. Dealing with the subject that the offering of the five dishes is an occasional and subordinate act of the new moon sacrifice.

स प्रत्यामनेत्स्यानात् ॥ ६ । ८ । ३० ॥

स: it; प्रत्यामनेत् comes in the place; स्यानात् by virtue of the collocation.

30. It comes in the place, by reason of its collocation.

Now the question is whether this offering of the five dishes full of boiled rice to Indra is a substitute for the spoiled new moon sacrifice or its part? The objector says that when the milk in the new moon sacrifice is spoiled, the offering of the rice is a substitute; it is not a part of the new
moon sacrifice which has become a nullity; for nothing can be a part of a nullity.

अन्वितिविवरणतिविनिमित्तसंयोगात् ॥ ६ । ४ । ३१ ॥

अन्वितिविवरणतिविनिमित्तसंयोगात्: statement about a constituent part; वा on the other hand; निमित्तसंयोगात्: by reason of its connection with the occasion.

The author gives his own siddhānta view. He says that it is a part of the new moon sacrifice, because the boiled rice is offered under certain circumstances. The new moon sacrifice is progressing; during the continuance, the offering of the five dishes full of boiled rice is made to पुष्य; this independent offering intervenes; so it is only a part of the new moon sacrifice

Adhikaraṇa XI. Sūtras 32 33. Dealing with the subject that when the determination to hold a सङ्ग्राम is given up, it is necessary to perform विष्णुजित्व sacrifice.

विष्णुजित्वमन्युविष्णुजित्वमावः कर्मणि स्यात् ॥ ६ । ४ । ३२ ॥

विष्णुजित् the sacrifice of that name; तु on the other hand; अष्ट्रविश्वास on not commencing; भाव: fruit; कर्मणि in the sacrifice; स्यात् is.

32. On the other hand when (the सङ्ग्राम) is not commenced, a विष्णुजित् sacrifice should be performed, for the fruit is in the act,

When a person has made a determination to perform a सङ्ग्राम and gives it up, he will have to pay the penalty by performing the विष्णुजित् sacrifice. He will not be relieved of the duty to perform the सङ्ग्राम.

निष्क्रयवादात्त्र्यच ॥ ६ । ४ । ३३ ॥

निष्क्रयवादात् by reason of the text about ransom; च and.

33. And by reason of the text about ransom,

The author gives an additional reason in support of his siddhānta view laid down in sūtra 32. He says that by making a determination, one becomes indebted to the gods; by the performance of the विष्णुजित् sacrifice he discharges the debt so incurred and becomes free.

सर्वाङ्गो वा पदेश्वरायायाय: सर्वा: गुरूः: आत्मानामागुरूते यः साधय आगुरूते विष्णुजिता अतिरिक्तं सर्वाश्चेन सर्वेदेशदक्षिण्यात्। सर्वाय: पदेश्वरायाय: सर्वा:

सर्वायाय: गुरूः: यदात्मानं निष्क्रीणितै। ॥ "He who vows to perform a सङ्ग्राम, binds himself to all the gods and to all the गुरृस; if he performs a विष्णुजित् अतिरिक्त sacrifice with सर्वाय: psalm by giving all his wealth, he releases himself from all the gods and गुरृ (hymns)."
Adhikarapa XII. Sutras 34-40. Dealing with the subject that when the words .Bushtasa, &c., occur in a text, they fix the time for breaking the fast.

बल्ससंयोगे प्रतचेदना स्वात् ॥ ६ । ४ । ३४ ॥

बल्ससंयोगे in the use of the word ‘calf,’ प्रतचेदना command about breaking of the fast; स्वात् is.

34. When the term ‘calf’ is used, it directs the breaking of the fast.

There is a Vedic text बल्ससंयोगे वैपौरणमासे बल्स अर्थात् बल्सेनामाबखायां ॥ "On the full moon day, a fast is observed with the दर्माण grass and on new moon day with calf.". The question is what is, the meaning of the word ‘calf’ in the above text? the objector says that it means the flesh of a calf.

35. On the other hand, it is time by reason of the connection with the restatement of what is previously stated.

The author says that the term ‘calf’ denotes the time when the calves are driven away during the sacrifice. The fast has been already described; as the Vedic text itself shows, it is here only restated for the purpose of fixing the time for breaking the fast.

अर्थार्थार्थिरमाणांच ॥ ६ । ४ । ३६ ॥

अर्थार्थार्थि by reason of the non-determination of the sense; च and.

36. And by reason of the sense being not determined.

The author supports his view by another argument; if the metonymy is not applied, the meaning of the ‘calf’ can not be determined. It will be nonsense.

37. The term ‘calf’ by reason of its occurring in the Vedic text, is its part.
The objector says that the term ‘calf’ should be literally interpreted as it occurs in the Vedic text, and it, therefore, becomes a part of the fast.

Kālāstu śyādchādāṇāt || 6 1 4 38 ||
Kāl : time; tū on the other hand; śyād is; abodana by reason of no previous injunction.

38. On the other hand, it means time, being not previously enjoined.

The author says in reply that the text given in the commentary on śr 33 at p. 350 is not a vīdhi about calf; it is already known; it is only an abodād about it. It is a vīdhi about time. If it be said that it is a vīdhi for calf and time both, then there will be a split of a sentence (vākyanēd) which should always be avoided.

Ānārthakṛṣṇa karmasātyogāg || 6 1 36 ||
Ānārthā: meaninglessness; c and; karmasātyogā in connection with an act.

39. And it will be meaningless in connecting it with the act.

The author gives a reason in support of his view that if you take ‘calf’ to mean eating of it and vēhīp to mean eating of grass, it will make nonsense. So the proper interpretation is that it means the time when the calves are driven off, while the cows are milked during the progress of the sacrifice.

Āvachanāchch śaṅkaraḍas || 6 1 40 ||
Āvachana by reason of not having the meaning; c and; śaṅkaraḍas of the word.

40. By reason of not having the meaning of the term.

The author finally lays down that the term ‘calf’ can never mean flesh.

Adhikarāṇa XIII. Sūtras 41-42. Dealing with the subject that the terms vēhīp &c., which indicate time, apply to both who has performed sāmya and has not performed it.

Kālāshreṣṭhaṣṭyaṭpaksē tālindusaṃyogāga || 6 1 41 ||
Kāl : time; vēh if; sāmyaṭpaks in the case of one who has performed soma yāga; tālindusaṃyogāga by reason of its connection with its description.

41. If it indicates time, it applies to one who has performed sāmya by reason of its connection with its description.
The new moon sacrifice is performed by one who has performed the soma sacrifice and one who has not performed it. A person who performs a soma sacrifice, has necessarily to make a oblation. The cows are milked on the night of 14th of the dark half of the month and is stored up. In the morning, the cows are again milked, the milk is mixed up with the previously kept milk. The mixture is called oblation. When the cows are milked, the calves are driven off; this is the time which is called the time of driving off the calves just like the . Now from this explanation, the objector's position is very clear. He says that if the term 'calf' means time of driving off the calves, then it applies only in the case of one who has performed a soma yāga but not of one who has not performed it, as there is no necessity of driving off the calves in the latter case.

**Kālārthāvidābhāgyaḥ: Pratīyāt ॥ ६ ॥ ८ ॥ ८२ ॥

Kālārthāvidābhāgyaḥ by reason of the meaning of time; इति on the other hand; उवैये of both; pratīyāt should be known.

42. On the other hand the time of both should be known, by reason of its being used to mean time.

The author gives a reply to the objection embodied in sūtra 41. He says that the term 'calf' being used for the time of driving off the calf, applies to both, viz. one who has performed the soma yāga and one who has not performed it. It indicates the time for meals in both cases; but this explanation is to show how it came to mean the time for meals.

43. In the bunch of grass, there is the branch like the case of mixture.

**Prastāre śākhāyayāpattvam ॥ ६ ॥ ८ ॥ ८३ ॥

Prastāre in the handful of grass; śākhā branch; apattvam like the mixture.

The objector says, "With the branch he throws the handful of grass in the fire." The grass is spread on the altar and the branch of a tree is kept with the purpose of driving off the cattle. When the sacrifice is finished, the grass and the branch are both thrown away in the fire to be consumed there. The objector says that the grass is the principal and
शाखा is subordinate; because नृत्य (instrumental case) is used: and in order to support his view he gives an example of soma mixture. Soma is mixed up with milk and offered to नृत्य. There soma juice is principal and milk is subordinate.

सम्बन्धितिविभेर्भिर्विन्द्रामानत्वात् ॥ ६ । ४ । ४४ ॥

सम्बन्धिति: a text about time; वा on the other hand; उभये: of both; विभस्म नस्लवाद by their presence.

44. On the other hand, it is a rule for time, both being present.

The author gives his own view. He says that the rule about the branch and the grass is already laid down; so the text does not relate to the description of the grass and the branch. It therefore lays down the time, when they are to be finally disposed of in the fire.

अतत्संस्कारार्थत्वाच् ॥ ६ । ४ । ४५ ॥

अतत्संस्कारार्थवाद by reason of no purificatory ceremony performed on them; वा and.

45. And by reason of no purificatory ceremony performed on them.

The author further supports his view by another reason. No purificatory ceremony is performed on the प्रस्तर by the शाखा i.e. it does not sacrificially operate upon the grass; so there can not be any relationship of principal and subordinate.

तस्माच् विप्रम्योऽस्यात् ॥ ६ । ४ । ४६ ॥

तस्मात therefore; वा and; विप्रम्योऽस्यात on separation; स्यात is.

46. And because there is separtion also.

The author gives another reason in support of his view. He says that it is not necessary that the branch and grass should accompany each other. Grass alone may be finally thrown in the fire. So there may be a separation at the final disposal. If they both happen to be there, they may be finally thrown in the fire as the प्रतिविषिकेः.

उपवेष्ठ्य वष्णु स्यात् ॥ ६ । ४ । ४७ ॥

उपवेष्ठ्य: wooden poker; वा and; पक्षेः in the alternative case; स्यात is.

47. And the wooden poker is used in the alternative case.
The author says that in the case of the सङ्ग्राम offering there is necessarily a branch of a tree. When there is a branch, there is also उपवेष. When a branch is brought, it is cut off at the bottom. It is struck slantingly with a hatchet and a notch is made in it. This piece of wood is called उपवेष. But when no सङ्ग्राम offering is made, there is no branch of a tree; what the author here means is that when a सङ्ग्राम offering is made, the उपवेष along with the grass and the branch is finally disposed of in the fire. So these words indicate the time of final disposal.

END OF PĀDA IV.

PĀDA V.

Adhikaraṇa I. Śāstras I—9. Dealing with the transference of the नैमिनिक dieties in an अर्घुदेहित connected with the new moon.

अर्घुदेहि कालापराघादिज्याचोदना स्यादाथा पञ्छसं-
रावेन ॥ ६ । ५ । १ ॥

अर्घुदेहि on the rise (of the moon); कालापराघाध by reason of missing the time; ज्याचोदना the direction as to a sacrifice; स्यादाथा is; यथा just as; पञ्छसंरावेन in the case of the five dishes.

1. On rising of the moon, by reason of missing the time, there is a direction about a sacrifice as in the case of five dishes.

The दर्शायाग is performed on the night of अमावस्या; a sacrificer commences his sacrifice and subsequently during the progress of the sacrifice the moon rises and then he finds that he wrongly considered it an अमावस्या night while it was the 14th of the dark half of the month. In such a case, he will have to perform an अर्घुदेहित as a penance. The question is whether the अर्घुदेहित is an independent act like the offering of the five dishes mentioned in Adhikaraṇa IX of Chap VI pāda IV śūtra 23. The objector says it is, because there is an independent command about the performance of the अर्घुदेहित and he relies on the reasoning contained in Chap VI pāda IV adhikaraṇa IX. विवापत्र प्रज्ञापयुगिर्दिः वर्धयस्यान्तर्यात्मयस्य हवजिनकस्ते पुरस्ताभ्याज्ञातम्। अर्घुदेहित भेघार्तुज्जगन विभजद्द वैस्मयम्। स्यादाथार्घुदेहिता पञ्छसंरावेन।
"Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them, baked on eight pans to Agni the giver; he shall offer the grossest of them, boiled in curd to Indra the giver; he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

अपनयो वा विद्यान्त्वाद् ॥ ६ । ५ । २ ॥
अपनयः transference; वा on the other hand; विद्यान्त्वाद् by reason of the existence.

2. On the other hand, it is only a transference of the dieties by reason of the existence.

The author gives a reply to the objection of the objector. He says that the offerings are already known but their connection with the dieties is not known; it is therefore a case of transference of the dieties. It is not an independent sacrifice.

तद्रूपत्वाच्च शब्दुनामः ॥ ६ । ५ । ३ ॥
तद् by reason of their leading to the same conclusion (form);
शब्दुनामः of words.

3. And by reason of the same conclusion from the Vedic words.

The author in support of his view relies on the Vedic text already quoted and says that words of it also lead to the same conclusion.

आत्मवन्यायास्य दर्शनात् ॥ ६ । ५ । ४ ॥
आत्मवन्यायास्य of the division of the curd or milk; दर्शनात् by seeing.

4. By seeing of the repetition (division) of the milk.

The author gives another illustration in support of his view. In the new moon sacrifice, as said already the cows are milked in the evening; this milk is stored up in a vessel and divided into two parts to be converted into curd and to be used for the अम्बुद्वेदि if necessary, and the other half for coagulating the milk to be obtained from the cows in the morning. The first half portion of the milk set apart for अम्बुद्वेदि is called आत्मचन; this
doubling of the milk or dividing of it, is called अपूर्वचनाम्यायाः. What the
author means to say is that all the materials are there; there is only a
change of deities, no new material being provided.

अपूर्वचनाम्यायाः स्वातः ॥ ६ ॥ ॥

अपूर्वचनाम् by reason of its being अपूर्वः; स्वातः command; स्वातः is.

5. By reason of its producing an invisible effect, it may be
an (independent) injunction.

यः पद्यःस्मादः स्वातःसत्यस्मादिः वित्ताय राजस्वायां
“One who desires cattle should, after performing a sacrifice on the new moon day, drive off the calves.”

The author says that in the पद्यकामेष्ठि there is an invisible effect produced by performing it; so the text is a विपः. There the material and deities are different but such is not the case in अपूर्वचनाम्यायः.

पद्योद्योगात्पञ्चशालंसर्वाद्भूषु हितततः ॥ ६ ॥ ॥

पद्योद्योगः by reason of the defect in the milk; पञ्चशालेः in the case of the
five dishes; अभूषु without any defect; हितततः because; हितततः the other.

6. In the case of the five dishes, by reason of the defect in
the milk; because the other has no defect.

The objector in सूत्र 1 gave the illustration of the offering of the five
dishes. The author says that the analogy does not hold good because in
the case of the offering of the five dishes, the oblation is spoilt; so there is
the necessity of another independent offering: but in the present case,
the material is there and a mistake is committed in finding out the correct
date. So there is only a change of deities in the अपूर्वचनाम्यायः and no change
in the material is made.

साक्कायेपि तथेति चेतुः ॥ ६ ॥ ॥

साक्कायः in the साक्काय oblation; अपि also; तथा the same; इति चेतुः if it be said.

7. If it be said that in साक्काय oblation, the same is (true).

We have explained what साक्काय is. The cows are milked in the
evening in the new and full moon sacrifices. The milk is stored up and
kept at night. The cows are again milked in the morning of the follow-
ing day. The evening milk that has been reserved, is mixed with the
morning milk. This mixture is called साक्काय. The objector says that the
milk or the curd which is reserved in the evening is defective by reason
of its being stale. It is mixed with the morning milk which also, therefore, becomes impure and unfit for oblation.

न तत्स्याद्वाद्विधिशिष्यं हि कारणम् ॥ ६ । ५ । ८ ॥

not; तत्स्य its; अधिरूढ़वत् by reason of its being not impure; अविशिष्ट not special; हि because; कारण cause, reason.

8. No. By reason of its being not impure, because there is no special reason.

The author says that the सजाय milk or curd is not spoiled; it is all right but अथुद्वेषिः is performed whether it is spoiled or not, for quite a different reason i.e., for not performing the new moon sacrifice on the correct date.

लक्षणार्थो श्रुति: ॥ ६ । ५ । ६ ॥

लक्षणार्थो the metonymy; श्रुति: the text about heated (milk).

9. The word श्रत (heated) is by way of metonymy.

We have seen that the evening milk is heated, converted into curd and reserved for the morning milk. Now the text शतेवह i.e., rice boiled in the hot milk for the अथुद्वेषिः, becomes meaningless, for no hot milk is available, the whole of it being converted into curd. The author says the term श्रत should be interpreted by metonymy; it, therefore, means what is heated i.e., water.

Adhikarana II. Sutras 10–11. Dealing with the subject that in the उपांशुयाज also there is a change of deities.

उपांशुयाजेवचनाद्यामप्रकृति ॥ ६ । ५ । १० ॥

उपांशुयाज in an उपांशुयाज; अवचनार्थ by reason of the absence of any text; यामप्रकृति just as in a model sacrifice.

10. There being no text, in उपांशुयाज (the deity shall be) that of the model sacrifice.

उपांशुयाज is performed on the full moon night and its deity is Viṣṇu and as the mantras are recited lowly the ceremony is called उपांशुयाज. In the course of the अथुद्वेषिः in the new moon sacrifice, it is also performed. The objector says that as there is no text, the deity of the model sacrifice i.e., विष्णु shall be deity of the उपांशुयाज performed in connection with अथुद्वेषिः.
अपनयो वा प्रवृत्त्या यथेतरेयाम् II ६ ५ ११ II

अपनयः transference, change; वा on the other hand; प्रवृत्त्या by performance.

11. On the other hand, there will be a change (of deities) as in the case of others, by performance.

The author gives a reply. The उपाशुयागः which is performed in connection with the अयुद्येषिः is by way of penance. The oblations in the latter are divided into three parts; similarly the oblation in the former is divided into three parts also. The उपाशुयागः connected with the अयुद्येषिः should, therefore, consist of rice, and this is divided into three parts. The deity of उपाशुयागः viz. विष्णु is changed and three parts will be offered to special deities. So in place of Visnu, three deities come in; in other words, there is a change of deities.

Adhikarana III. Sūtras 12—15. Dealing with the performance of the अयुद्येषिः even when the material is not consecrated.

निर्घ्नः स्यात्तसत्संयोगात् II ६ ५ १२ II

निर्घ्नः on consecration being effected (on the material); स्यात् is; तस्तस्योगात् by reason of its connection with it (Vedic text).

12. On consecration, there will be (a moon-rise-sacrifice), by reason of the Vedic authority.

The objector says that when the purificatory ceremonies are performed on the different materials to be used in the new moon-sacrifice and the moon happens to rise, then the अयुद्येषिः should necessarily be performed, as there is Vedic a text to that effect. See the text quoted in the commentary on the सूत्र १ at p. 355. If the materials are not so sacrificially operated upon, then अयुद्येषिः should not be performed.

प्रशुत्ते वा प्रापणात्मिनित्तस्य II ६ ५ १३ II

प्रशुत्ते on commencement; वा on the other hand; प्रापणात् by reason of accruing; तिमिनित्तस्य of a cause.

13. On the other hand, on commencement, by reason of the cause arising.
The author gives a reply to the objector, the cause of the अनुरुद्धेष्टि is the rising of the moon on the supposed night of अमावस्या. When such an occasion arises, the अनुरुद्धेष्टि must be performed whether the materials are consecrated or not.

स्वाभावात्मिकता II ६ ५ १४ II
स्वाभावात्मृत only as an indication; हन्नता the other.

14. The rest is only by way of indication.

बन्धित्वमिश्रत् (२५ सो २१४१) quoted at p. 355. The word मिश्र is used in the text which means 'consecrated.' It is used only to indicate the materials to be used in the performance of the अनुरुद्धेष्टि. This is how he meets the arguments of the objector.

तथा चायायाय्यंदुर्गोनम् II ६ ५ १५ II
tatha similarly; च and; अन्यायार्थगृहीण seeing the other texts.

15. And similarly seeing the other texts.

The author relies on the Vedic text in support of his view. सत्यवद्धीतकं हविर्युदियत् प्रश्नमात्वत्स्यायासत्वर्ययं। यत्वौंवंद्र दुर्गंद्ध्य हविरार्त्तचानं तत्कालित। प्रतिमूर्तितिवस्त्रा। तत्वयौंग कालः दिवशाय पाकाद्वितिः। तत्वपकालार्घ्यावेदं दुर्गंद्ध्य मेवत्त्वाय वत्तचायं वानादामशसेतु। युहीते वा हविर्युदियतेऽत्तर थातिरिृत्यां। पालायतुर्वृजिन सहस्तत्त्वालीहतान। "If the moon arises, when he has not yet consecrated the offering, the procedure is fully known; the milk of the previous evening converted into curd is divided into an offering; the calves are untied; and subsequently they are driven off; he drives them off in the after-noon with a branch of a पञ्न tree. The whole procedure to be adopted in the new moon day offering is well known, even if he does not intend the performance. If the offering is consecrated and the moon arises, he must, then, act otherwise and prepare the rice husked once."

Adhikarana IV Sūtras 16—17. Dealing with the subject that the offerings should be consecrated to the deities of the modified sacrifice when the material is not consecrated and the moon rises.

अनुरुद्धेष्टि प्राक्तित्वं निर्विपद्वित्यासांसति
स्तायं दुर्गोनमस्त्वः। पननानात। II ६ ५ १६ II
16. "When the materials are not consecrated and the moon rises, the offering should be made to the deities of the model sacrifice". This is the view of आश्मारथ्य, by reason of the change of deities on the preparation of the rice.

The opinion of आश्मारथ्य is given by the author in the sutra. The अनुयुद्वेष्ठ is a modified sacrifice. The materials are consecrated for the oblation. So long as the materials are not consecrated the offerings are to be made to the deities of the model sacrifice; because the preparation of the rice and division of it into three parts is the cause of the change of the deities.

17. On the other hand, the view of आश्मारथ्य is that to the deities who come afterwards (the offering should be made) by reason of his own action being the cause of the change of deities.

The author adopts the view of आश्मारथ्य which is that the offering of the rice should be made to the deities of the modified sacrifice. Because the sacrificer committed an error in knowing the correct date, so there will be a change of deities.

Adhikaraṇa V. Sūtras 18 -20. Dealing with the consecration of the remainder silently when a portion is consecrated and the moon rises.

18. When the handfuls (of offerings) are half consecrated there is no change of deities, because that being subordinate to it,
When an oblation is to be consecrated, the materials are taken and four handfuls are to be prepared. Two handfuls are consecrated and the moon rises on the supposed night of the अमावस्या. The question is, to whom should the remaining two be consecrated, either to the deities of the प्रकृति or बिकृति? The objector's reply is that they should be consecrated to the gods of the प्रकृति (the model sacrifice), so that there may be no change of deities being dependant on the consecration.

अप्राकृतेण हि संयोगस्तत्स्यानीयत्वाद् ॥ ६ । ५ । १५ ॥

अप्राकृतेण with the deities of the modified sacrifice; हि because; संयोग: connection; तत्रस्यानीयत्वाद् by reason of coming in their place.

19. Because there is a connection with the deities of the modified sacrifice by reason of their coming in their place.

The second objector says that the अमावस्या is the modified sacrifice being performed on the अमावस्या night; it is, therefore, proper to have the deities of the modified sacrifice. So the deities of the modified sacrifice come in the place of the deities of the model sacrifice by virtue of their coming in the place of the deities of the new moon sacrifice.

अमावस्या तरस्यस्य स्यात् ॥ ६ । ५ । २० ॥

अमावस्या by reason of the absence; च and; हरस्य of the other; स्यात् is.

20. And by reason of the absence of the others.

We have understood the sacrificial procedure. The निवास प is called the consecration of the materials. Formally in the names of the deities, a sacrificer sets aside the materials. He has thus consecrated only two handfuls out of the four handfuls of the materials when the moon is seen arising on the अमावस्या night. Two handfuls are already consecrated to the deities of the new moon sacrifice and the remaining two are yet to be consecrated. These two can not be divided into 3 parts and cannot therefore be consecrated to the deities of the model sacrifice. The author further says that they can neither be consecrated to the deities of the modified sacrifice as it is not yet begun. Under these circumstances, the remainder should be consecrated without mentioning the name of any deity; this is technically called तृणपी (silently.)

Adhikarapa VI. Sutras 21 to 24. Dealing with the subject that a penance should be performed on the rise of the moon by a person who has performed the सप्ताह and who has not performed it.
21. A person who has not performed a सन्त्राय shall not perform (the अम्युद्वेष्ट) by reason of the connection of the text with the सन्त्राय.

We have already explained what सन्त्राय is. See the commentary on सूत्र 7 (at p. 350.) The objector says that there is a Vedic text दधश्चर्यः अर्तेचः (१० सं २५ २६१) "Rice boiled in curd; rice boiled in hot milk." See at p. 356. It shows that a person who has performed सन्त्राय shall alone perform अम्युद्वेष्ट.

22. On the other hand, both (should perform the अम्युद्वेष्ट) by reason of the text mentioning annuals (औषध).

औषध is a plant in general which bears fruit or cereals and dies out; it produces the fruit or cereals in a year once. It is distinguished from वनस्यति which are both plants and trees. The author gives his reply to the objector and says that both the persons who have performed the सन्त्राय and who have not performed it, shall perform अम्युद्वेष्ट. The reason is that the rice is mentioned in the text and it refers to both.

23. ‘By reason of the failure, no’ if it be said.

The objector says that both shall not perform, because it a non-सन्त्रायी who having no milk or curd, can not perform the अम्युद्वेष्ट. If he has cows, he becomes a सन्त्रायी. By reason of this want, a non-सन्त्रायी shall not perform the अम्युद्वेष्ट.

24. न not; अतर्सस्वकार्त्त्वात् by reason of the purificatory ceremony not performed on it.
24. Not so, by reason of the purificatory ceremony not performed upon it.

The author says that there is no necessity of boiling the rice in the curd or milk. You must necessarily divide the rice into three portions; boiling of it in the curd or milk is by way of 

अर्थमानुष्यके यथा।

You can dispense with it. So both should perform the अनुगुणकीदि.

Adhikarana VII, Sutras 25. 27. Dealing with the performance of विश्रवजित् by one who has only undertaken to perform a स्त्र.

25. One should perform विश्रवजित् on his not completing the स्त्र after the purchase of स्त्रोत्तथापनम् by reason of the text which mentions the division of the स्त्रांग.

The text referred to is as follows वृद्धसमाधानं भवसमासंयं विश्रवजिता अन्तितेऽसंयोगेन सर्वविद्याय प्रसंगी अन्तितेऽसंयोगेन व्यासो ि “If those who are initiated to perform a स्त्र, relinquish it after the division of स्त्र, shall perform विश्रवजित् with अंतित्र in which all the स्त्रांगs and सर्वपुष्पः psalm are sung, by giving away all their wealth.” The objector says that persons who are initiated to perform a स्त्र and relinquish it after the purchase of the स्त्रांग, should perform विश्रवजित् as a penance for leaving the स्त्र incomplete because in the Vedic text quoted above, the division of स्त्रांग is mentioned which can not take place without previously purchasing it.

प्रवृत्ते वा प्राप्तशालित्यस्य ॥ ६ । ५ । २६ ॥

प्रवृत्ते on undertaking; वा on the other hand; प्राप्तशालित्य by reason of obtaining; निमित्तस्य of cause.

26. On the other hand, on undertaking (to perform a स्त्र) by reason of the cause arising.

The author says in reply that cause for performance of विश्रवजित् arises as soon as the determination to perform a स्त्र is broken.

आदेशायत्तरः श्रुतिः ॥ ६ । ५ । २७ ॥

आदेशायत्त for the general sense; श्रुति: the rest of the text.
27. The rest of the text is for the general purpose.

The author further goes on and says that the division of the लोक mentioned in the text is in a general way. In other words it means the division of the materials amongst themselves after the relinquishment to perform the रथ.

Adhikaraṇa VIII. Sūtras 28–29. Dealing with the limit of 12 days for the initiation ceremony.

द्वीक्षपरिमाणे यथाकामयविशेषपत् ॥ ६ । ५ । २८ ॥

द्वीक्षपरिमाणे in numbering the days for initiation ceremony; यथाकामी as one desires; विशेषपत् by reason of there being no special text.

28. In numbering the days for the initiation ceremony, one should be guided according to his desire, as there is no special text.

The objector says that there is no limit of days for the initiation ceremony as there is no special text. One may act according to his own desire; he may continue it for a day, 3 days or 12 days. Some commentators, consider this sūtra to contain the siddhānta view of the author and make the sūtra 29 an independent adhikaraṇa. In this view, the option is given of the days for performance of a द्वीक्षा.

द्वादशाहस्तु लिङ्गात्स्यात् ॥ ६ । ५ । २९ ॥

द्वादशाह: twelve days; लिङ्गात् by the force of the text; उपत् is.

29. On the other hand, the initiation ceremony should last for 12 days by force of the Vedic text.

The author gives his own view and says that there is a Vedic text द्वादशारातीर्द्धाक्षििते. सत्वतिविद्योजिि "An initiated should beg for 12 nights, the means of a sacrifice"; from this text, it appears, that the initiation ceremony is to last for 12 days.

Adhikaraṇa IX. Sūtras 30–37. Dealing with the performance of the initiation ceremony in ग्रामायन before the full moon of the Māgha (माघ).

पीरणमास्यामनियोदविशेषपत् ॥ ६ । ५ । ३० ॥

पीरणामास्यात on the full moon day; अनियम: no rule; विशेषपत् by reason of there being nothing special.
30. No rule as to the full moon day because there is no special text.

They should initiate him four days before a full moon day. This is the text from the Taittirīyā śāstra. A āśīya shall be performed 4 days before a purūṇamāṣṭā. The objector says that as the word purūṇamāṣṭā is used in a general sense, any purūṇamāṣṭā may do.

31. On the other hand, it may be the full moon day of the Chaitra by reason of the immediate sequence (of the text).

In a gātāsmayan sacrifice, the initiation ceremony is performed. It consists of shaving of the head and the purificatory rites. It is performed four days before the full moon night. The first objector has already expressed his view; according to him any purūṇamāṣṭā will do. The second objector in the present sūtra says that there is another Vedic text immediately preceding which mentions the chaitra purūṇamāṣṭā specially; so both the texts should be read together.

32. On the other hand, the full moon day of māhā because the Vedic text refers to the 8th day of māhā.

The author gives his own view. He says that the term used is ekāhāka which means the 8th day in the month of māhā. The initiation ceremony commences 4 days before the full moon and lasts for 12 days and is over on the 7th day of the dark half (kṛṣṇapakṣa) of māhā. On the 7th day, soma plant is purchased.
33. If it be said that एकाद्यका may mean the अष्टमी of another month.

The objector says that the term एकाद्यका may be used in a general sense and may mean any अष्टमी.

न भक्तिवदेशा हि लोके ६ ५ ३४ ||

न not; भक्तिवदेशा by reason of the figure of speech; एप्पा this; हि because; लोके in the common parlance.

34. No, by reason of the secondary sense, because it is so known in common parlance.

The author says that एकाद्यका in the secondary sense means any अष्टमी but the word is used in the common parlance in the sense of eighth day of माघ.

35. And on the failure of the initiation ceremony, by reason of the release (provided)-

The author gives an additional reason in support of his view. He says that if the initiation ceremony is not performed four days previous to the माघी वृष्णिमासी a penance is provided. So this additional fact also shows that एकाद्यका is the eighth day of माघ. संवत्सरायदीप्तिप्रमाण एकाद्यकायम् दीपितेषु वैसंवत्सरस्यपल्ली यदेक्ताका चतुर्दशुपुस्तानु पीर्मास्यदीप्तीयेषु तेषा मेकाकायां क्रयं संपन्ते तेनेकाणां भवुभुवु कुव्वति || (१० सं १७३८२४) They, who wish to be initiated for a year should be initiated on the 8th day; it is certainly the wife of the year, namely the eighth day; four days before the full moon day, they should be initiated; on the eighth day the purchase of soma is made. The eighth day should not be made fruitless.

36. And on the completion, the springing up (of the plants and herbs).
The author gives an additional reason in support of his view. He says that the Vedic text says that the श्रीरथि and वस्तति spring up after the completion of the sacrifice. तातुचित्तृत्रोपध्येवावनस्पतंते।तु च चित्तृति॥
(१० सं १४ १३) "On their rising, the cereals and plants follow (in springing up)." This fact also shows that the word ‘एकाष्ट्र’ means माती अध्यमी after which spring comes.

अस्यां च सर्वलिङ्गानि || ६ १ ५ ३७ ॥
अध्ययनानि in it; च and; सर्वविन्यानि inferential power of all the texts.

37. And the force of all the texts points to it.

The author in support of his view relies on the Vedic texts. आरां वा पाते संवत्सर स्थानिकश्रीति एकाष्ट्रायाधीर्ष्टि।
व्यस्ति वा पाते संवत्सरस्थानिकश्रीति एकाष्ट्रायाधीर्ष्टि॥
(१० सं १४ १३) "Those who are initiated on the एकाष्ट्र day, do so by the trouble arising during the year; those who are initiated on the एकाष्ट्र day do so in anticipation of the change of the year." In the text आरां means trouble arising from the cold of माति and व्यस्ति is the change of year in the spring following माति. They all point to the fact that the माती पूर्णमासी suits the initiation ceremony; because the other पूर्णमासिक are defective for one reason or other. On account of cold, no bathing ceremony can be performed or in summer by scarcity of water, the other पूर्णमासी is unsuited. So the माती पूर्णमासी is the most suitable of all.

Adhikaraṇa X. Sūtras 38 39. Dealing with the subject that on the transference forwards of the initiation ceremony, all sacrificial acts connected with it are transferred forward.

दीर्घकालस्य शिष्टवादानितिक्रमे नियतानामनुत्तकरः:
प्राप्तकालस्य ॥ ६ १ ५ ३८ ॥

दीर्घकालस्य of the time of the initiation ceremony; शिष्टवात् being laid down; अधिकरणे in allowing it to pass; नवतानां of the necessary acts (connected with it) अनुरूप: non-transference forward; प्राप्तकालस्य by reason of the arrival of their time.

38. Because the time of the initiation ceremony is laid down; on the time being allowed to pass away, the necessary acts connected with it are not transferred forward because their time has arrived.
The objector says that when the time of the initiation ceremony has been allowed to pass by and is therefore commenced late, the daily acts such as gifts, homa and cooking should be stopped during the continuance of the ceremony. They can not be transferred forward because their time has come but during the interval when the initiation ceremony is stopped, the daily duties should be performed. "One performs an Agnihotra as long as he lives." 

The author says that during the interval the initiation ceremony lasts whether it is stopped or not, the daily duties will be stopped and will be performed after the añihotra bath. Engagement in the ajñattham is the general cause for stopping the daily duties. "An initiated, therefore, does not give, cook or perform a homa."

Adeikarana. XI. Sūtras 40-41. Dealing with the non-performance of the pratihṛom when the ajñattham is transferred forward.

There does not exist pratihṛom as in the case of the former. Pratihṛom is performed after the completion of the ajñattham, when it is prolonged by stopping it in the middle. The author says that there is no necessity for performing it, as there is no necessity of performing the daily duties and no impiety attaches to the sacrificer by prolonging the ajñattham and omitting the daily duties.
What he means to say is that when once time has been allowed to lapse, it can never come back; so there is no necessity for performing the penance.

Adhikaraṇa XII. Dealing with the non-performance of प्रतिहोम on the transference forward of उदवसानीय sacrifice.

प्रतिपेधाच्चेताध्वंसवस्थथादेशेः।६।५।४२॥

प्रतिपेधाच्च by reason of the prohibition; च and: वदू upwards; अवस्थात् after bathing; दुःशः till the sacrifice.

42. And by reason of the prohibition after the bath till (उदवसानीय) sacrifice.

The उदवसानीय sacrifice is performed after the अवस्थू. The author says that the prohibition about the performance of the daily duties extends to the time when उदवसानीय is performed after अवस्थू.

Adhikaraṇa XIII. Dealing with the subject that if प्रतिहोम is performed, the अमिहोम &c., should be commenced in the evening.

प्रतिहोमश्रोत्सायमप्रिहोत्राप्रश्नितीनि हूयेर्न।१६।५५।४३॥

प्रतिहोम: pratiḥoma; चेत् if; सार्थ in the evening; अमिहोमप्रश्नितीनि agnihotra &c.; हूयेर्न should be performed.

43. If प्रतिहोम is performed, the अमिहोम &c., should be performed in the evening.

फुळवासिंतानाय is taking for granted the position of the opponent. If प्रतिहोम is to be performed, in that case the अमिहोम &c. shall be performed in the evening. The author says that after the completion of the big ceremonies during which the daily duties were stopped their recommencement and the preparation will take the whole day and so the अमिहोम &c. will be performed in the evening.

Adhikaraṇa XIV. Dealing with the performance of अमिहोम &c., in the morning in the योड़शी sacrifice.

प्रातास्तु योड़शीनि।६।५।४४॥

प्रात: morning; हृ on the other hand; योड़शीनि in the sacrifice of that name.

44. On the other hand morning, in the case of योड़शी sacrifice. The author says that in the case of the योड़शी the rule laid down in adhikaraṇa XIII does not apply. In this case the contrary is the rule.
The reason is that the बसिङ्ग is finished at night and so the अभिश्रेय &c., are performed in the morning because the time of the evening has been allowed to pass.

Adhikaraṇa XV. Sūtras 45—47. Dealing with the subject that when a homa is performed on the breaking of a vessel &c., it is a part of the full and new moon sacrifice.

46. In the context it is a penance, in all cases the default being common.

47. And they are not the modifications of it.
Adhikaraṇa XVI. Dealing with the meaning of ध्वापत्रः.

ध्वापत्रः of the thing defiled; ध्वापत्रः in the water; ध्वापत्रः on throwing; ध्वापत्रः that; अधिकारः not eatable; अधिकारः of the Aryas; अधिकारः that; अधिकारः should be known.

48. On throwing the defiled things in the water that which is not eatable by the Aryas should be known.

The sutra defines what ध्वापत्रः is. Anything which an Arya can not eat; any eatable in which a dead insect or hair is found, is called ध्वापत्रः or defiled article.

Adhikaraṇa XVII. Dealing with the performance of a penance even when all leave off simultaneously.

विभागःग्रन्ते: प्रायश्चित्तं यौगिकः न विद्यः II 15 46 II

विभागःग्रन्ते: by reason of the text laying down separation; प्रायश्चित्तं a penance; यौगिकः on simultaneously (leaving off); न not; विद्यः is.

49. On account of the text laying down separation, there is a penance; but there is none if they are left off simultaneously.

There is a sacrificical procedure. In the शृण्टिण्य sacrifice, शृण्टिण्य is sung after walking out of the sacrificial ground. The priests प्रेष्टोता, बहुगाता and प्रतिप्रहारः walk out. The प्रेष्टोता goes out first and then बहुगाता holding his प्रेष्टोता's clothes tucked behind him, follows him and lastly प्रतिप्रहारः holding the clothes tucked behind him, follows him बहुगाता. If by chance one lets go the clothes of another thus held by him, there is a penance. The objector says that there is no penance when two simultaneously let go the clothes of the others; it is only in the case of one letting go the clothes of another.

स्याद्वा प्रायनिर्मितत्वात्तकालमात्रमेकमु II 15 50 II

स्याद्वा may be, वा on the other hand; प्रायनिर्मितत्वात् by reason of the cause arising; कालमात्र time only; एकः the same.

50. On the other hand, it must be done by reason of the accrual of the cause; the time is only one.

The author’s reply is that the cause of the performance of the penance is leaving off the clothes, whether they be left off simultaneously or separately.
Dealing with the subject that either no gift may be given or the whole may be given if the clothes are simultaneously let go.

Dealing with the subject that either no gift may be given or the whole may be given if the clothes are simultaneously let go.

By reason of the conflict, there is option.

If an underscript is separated, the sacrifice having been established, without a fee should be started afresh and there that fee which was intended for the first, should be given; if a underscript is detached, the whole should be given." The text is very clear that when underscript lets go the tucked up clothes, another sacrifice may be performed without payment of any fee and the same may be paid to them. If a underscript lets go the tucked up clothes, the whole wealth may be given. Now the question is, what should be done when both let go the tucked up clothes. The reply according to the author is that there is an option under these circumstances.

Dealing with the subject that when the clothes are let go by the priests one after the other, the penance is to be performed by the priest who lets go the cloth at last.

Dealing with the subject that when the clothes are let go by the priests one after the other, the penance is to be performed by the priest who lets go the cloth at last.
When the clothes are let go one after the other the rule becomes weak in the first, like the model sacrifice.

The author lays down a rule about the performance of the penance. Who is to perform the penances when clothes are relinquished one after the other e.g. first the \textit{उद्गाता} lets go the tucked up clothes of the \textit{प्रतिहर्षों} then \textit{स्तोत्र} lets them go? The author's reply is that the last one will perform the penance because the rule becomes weak in first case. The author gives an illustration; when both the \textit{प्रकृति} and \textit{विकृति} sacrifices are to be performed, the last will exclude the first and only the \textit{विकृति} sacrifice will be performed.

Adhikarana XX. Dealing with the subject that when an \textit{उद्गाता}'s tucked up clothes are also let go, the whole wealth should be given away as a gift.

55. When the \textit{उद्गाता} lets go his tucked up clothes being last, the whole wealth shall be given in another sacrifice as in the case of the other.

The procedure is described in the commentary on sūtra 49, see at p. 372; it appears from the said description that the \textit{उद्गाता} is the last whose tucked up clothes are held by \textit{प्रस्तोत्र}. If his clothes are let go, the penance will be performed by undertaking another sacrifice and the whole wealth shall have to be given as the fee. The author further says that the fee shall be given as it is mentioned in the case of \textit{प्रतिहर्षों}. The ordinary fee is 1200 cows but the whole wealth will exceed this number of 1200 cows.

Adhikarana XXI. Dealing with the subject that the order of the different sacrificial acts shall not be changed when the tucked up clothes are let go in a soma sacrifice which lasts for more than a day.
56. In a soma sacrifice extending for more than a day, that act in which the hold of the tucked up clothes is let go, should be changed by reason of the act being separate.

In a soma sacrifice there are somaashrayas. The soma plant is brought; the juice is prepared and extracted and then it is offered to the gods in cups. The soma sacrifice in which there are somaashrayas varying from two to twelve is abhiman which is here called abhargya, because the sacrifice lasts for as many days as there are somaashrayas. Now the author says that when the hold of the tucked up clothes is let go in a particular sveda, that sveda alone is to be repeated as a penance but not the whole series of sveda, because they are not connected with each other.

END OF PĀDA V.

PĀDA VI.

Adhikarana I. Sūtras 1—11. Dealing with the subject that persons who belong to the same kalpa are equally entitled in a śatra.

सङ्खिपते वैभुग्यात् प्रकृतिवचूत्यकल्पपि यज्ञशः ||६१३१||

सङ्खिपते in an assembly; वैभुग्यात to avoid failure; प्रकृतिवचूत्य like the model sacrifice; तुष्यकल्पपि: those who belong to the same kalpa; यज्ञशः should sacrifice.

1. In an assembly all who belong to the same kalpa should perform a sacrifice to avoid failure, just as in a model sacrifice.

The term सङ्खिपते means a gathering. Here it is used for a śatra. The opinion of gāyatrī is that persons of the same gṛha can perform a śatra but the opinion of śrīnāk is that people of different gṛhas but belonging to the same sacrificial system can perform a śatra. We have already seen that in a śatra there can not be less than 17 sacrificers. सप्तडशशार: सत्राधा सीरम ||

“Seventeen should, at least, sit in a śatra.” So under these circumstances, can persons belonging to different kalpas or sacrificial systems perform a
What is a kalpa? There are two systems called नारायण्यस and तत्तुनपातः. There are the verses of the Rigveda repeated at the time of the प्रयाज offerings. Those who repeat नारायण्य verses belong to the नारायण्य कल्प and those who repeat तत्तुनपातः verses belong to the तत्तुनपातःकल्प. The reply of the author is that persons belonging to the same kalpa can join in a सत्र. He has given an illustration of a model sacrifice to avoid fruitlessness. All the details of a model sacrifice should be performed, so that the sacrifice may not be fruitless; so here in a सत्र all the persons of the same कल्प should be joined together to avoid fruitlessness.

वचनात्राशिरोवतस्याद || ६ || ६ || २ ||

वचनात्र by reason of the authority; वा on the other hand; अशिरोवत like a mixture; स्वात may be.

2. On the other hand by reason of an authority, it may be like the soma mixture.

The objector says that the Vedic text which limits the number of the sacrificers in a सत्र, is of general application; it does not say that the sacrificers should belong to the same कल्प or sacrificial system. He gives an illustration which is not clear; according to one reading it is शिरोवत ; in that case it means like a head. It refers to अनिवयम where human head is used as a brick and the heads of other animals were also arranged around it. The custom is that the head of a dead body should not be touched but the Vedic text overrules it; in the same manner all persons whether they belong to the same kalpa or not are entitled to participate in a सत्र.

The other reading is अशिरोवत, in that case it means like the mixture of soma juice with milk or curd. To prepare it in a अनिवय sacrifice, another cow is brought in, under a special Vedic text. So the Vedic text overrules the sacrificial custom. पुरुषपशुपर्युपधाति (तैः सं ५।२।१२) अन्तिपेयवृत्ताततोभवति || “He places a human head.” “In अन्तिपेय, one has to live on ghee only.”

न वाणनारम्यवाद्वाद्वाद || ६ || ६ || ३ ||

न वा not so; अन्तर्गतस्याद्वात by reason of the general statement.

3. Not so, by reason of the general statement.

The author gives a reply to the objector. It is a general statement; if the general statement is definite, it is with a purpose; but if the statement is vague, it should be harmonized by other means, to be for a pur-
The Vedic text is general but the principle of अनारस्वाधीन applies. If the heterogenous element is to be introduced in a सत्र, the whole sacrifice will be fruitless; but if there is homogenous element, the purpose of a सत्र will be fully served. The Vedic text which limits the number of the sacrificers to seventeen is general and should be so harmonized as not to conflict with the sacrificial custom. It therefore follows that the sacrificers should be of the same कल्प. अनारस्वाधीन is explained by वालस्वत्य. thus: any text read without any particular thing being in view; those mantras, the application of which is not mentioned in any particular act, as their application by virtue of the principle of अनारस्वाधीन is in a व्यक्तिक. In other words, the text is general but the application of it is for a particular act.

4. On the other hand, it may be by virtue of the object of the sacrifice like the twig of an ओदुंबर tree.

The objector says that a twig of a fig tree is taken in a sacrifice by the measurement of a यज्ञमान; that alone serves the purpose. It is not measured by other sacrificers with their hand. So in the same way, the गोभ or kalpa being subordinate by reason of its serving the object of the sacrifice, is the गोभ or kalpa of the यज्ञमान and the गोभ or kalpa of other sacrificers is not to be taken into consideration.

5. Not so; by reason of that being principal.

The author says that the sacrificial system is principal. Though it subserves the purpose of a sacrifice, yet by joining sacrificers of heterogenous कल्प, the whole sacrifice becomes fruitless. So the homogeniety of the कल्प is very essential.

of the twig belonging to ओदुंबर tree; परार्थस्वत यज्ञमान by its being subordinate, कपालवत्य like an earthen pan.
6. By reason of the twig of the आदुस्वर tree being subordinate like an earthen pan.

The author gives a reply to the objector's illustration of the branch of a fig tree. The branch is fixed in the sacrificial ground and it is only one. It is of the height of the त्रिकाम्ब. There are several sacrificers in a सत्र but only one serves the purpose and there are not so many branches as there are sacrificers. The reason is that the branch of a fig tree is a दत्तथ्य, but not a पुख्य. The author gives an example of sacrificial pan. It is used for throwing off the husk of the rice and is therefore subordinate.

अन्येनापि चेत् || ६ । ६ । ५ ॥
अन्येन by another; अष्ट्र also; इतिचेत if it be said.

7. If it be said that by any other also.

The objector says that there are 17 sacrificers; measurement of the twig by one will do. Why should it be according to the height of the त्रिकाम्ब?

नेक्तवातस्य चारिधिकाराच्छवद्दश्य चाविविक्तवातः
|| ६ । ६ । ८ ॥
न not; एकत्वात् by reason of being one; तस्म his; च and; अनिधिकारत्वम् by reason of thier having no right or title; शब्दयत् of a word; च and; अविविक्तवात् by reason of its being indivisible.

8. Not so, by reason of his त्रिकाम्ब being one and their (the sacrificers) having no right and the word being indivisible.

The author refutes the objection embodied in सूत्रa 7 in three ways; first the त्रिकाम्ब is one and his height is the standard height; secondly the other sacrificers have no right or title and therefore their height will not be taken into measuring the twig and thirdly the word त्रिकाम्ब is very specific and by no stretch can it be extended to mean the other sacrificers participating in a सत्र.

सविवातात् निमित्तविषयत: स्थाद्वहद्धनत्तवद्विभिमक्त-विग्रितवात्सिद्धनिर्विर्ये || ६ । ६ । ८ ॥
सविवातात् by reason of mixing together (persons of different sacrificial systems); तृ on the other hand; निमित्तविषयत: removal of the cause (dis-
tinction); ज्ञाति is; वृहद्वर्धनयत् just as in वृहद्वर्धनयत् song; विभक्तिशिष्टवात् by reason of the text laying down the separation (of different persons); विशिष्टनिर्वर्तैः in a sacrifice to be performed by विसिद्ध.

9. On the other hand by reason of the fusion, the cause of distinction should be removed just as in a वृहद्वर्धनयत् song, by reason of the text laying down the fusion of different persons, in a sacrifice to be performed by विसिद्ध priests.

There are two kinds of कल्पस (sacrificial systems). Those who are विसिद्ध repeat the नारायणसंवधान verses from the Rigveda and those who are काश्यपस &c. repeat the तद्वन्नात्र वर्तमान verses. राजन्य वारसिद्धानां नारायणसंवधान वितीयः प्रयाजः तद्वन्नात्र उपदेशाम्।। “Of the kings and the वारसिद्ध priests, नारायण and second प्रयाज offerings; of others तद्वन्नात्र।” In a उपदेशात्र in वृहद्वर्धनयत् साम verses beginning with शुक are sung and in स्फुट वर्तमान verses beginning with इत्वायव are sung; and in the modified sacrifice where both the songs are fused together, it depends upon the wish of the singer to sing either of them. The objector says that just as in वृहद्वर्धनयत् वर्तमान where both the tunes are fused together, any one of it may do; so where persons of different कल्पस are fused together in a सांस्कृत, the distinction (i.e. cause) may be removed by taking away the नारायण or तद्वन्नात्र songs.

अथ वा कृत्सनसंयोगादविवचारः प्रतीयेत ख्यातिवेत्रः नामिसंबन्धवात्।। ६ । ६ । १०।।

अथ वा not so; कृत्सनसंयोगात् by reason of the connection with the whole; अविवचारः not removing; प्रतीयेत is known; ख्यातिवेत्र with the ownership; अनिसंबन्धम् by reason of the relationship.

10. Not so, by reason of the connection of the entirety, the non-removal of the distinction is inferred because it is connected with ownership.

The author in reply says to the position of the objector embodied in sūtra 9. You say that the distinction can be removed by taking off either तद्वन्नात्र verses or नारायण verses in a सांस्कृत. No, the suggested remedy is not proper. The entire sacrifice is one homogenous whole and is connected with the owner of it by reason of its fruit. Though there is one sacrifice and its object is one, by reason of the equality of sacrificial system, yet the integrity of the sacrifice will not be considered to be broken by a large number of sacrificers. They all subserve the purpose of the sacri-
face. So there will be no removal of the verses, but the sacrificers of the same kāraṇa will participate in a same.

साम्ने: कर्मचरुचि कदेशन संयोगे गुणततेनाभिसंबन्धस्त स्मात्र विचारः स्वातः ॥ ६ ॥ ॥ ११ ॥

साम्ने: of the two songs; कर्मचरुचि with the increase of the sacrifice; केरादेशन with one part; संयोगे on connection; गुणततेन with the quality of the subordinate; अभिसंवच: connection; स्वातः therefore; स्वातः there; विचारः annulment; स्वातः is.

11. On the connection with a portion of the two songs with the increase of the sacrifice, it is connected as subordinate, therefore there may be an annulment.

The objector gave the illustration of वृद्धधर्मार्थ song. While commenting on sūtra 9, we explained that in a वृद्धधर्मार्थ song when बुद्धधर्मार्थ song is sung, the verses beginning with शुक्र are chanted and when वृद्धधर्मार्थ song is sung, verses beginning with इत्यावधि are chanted. The वृद्धधर्मार्थ song is a mixture of both and is therefore an increase of the sacrificial act and the बुद्धधर्मार्थ songs and वृद्धधर्मार्थ songs are both subordinate and are connected with वृद्धधर्मार्थ as its parts. The author's reply to the objector's illustration is that it does not hold good because there two kinds of songs are connected with the main स्तम्भ as subordinate; so either of them may be left off and it depends upon the choice of the singer to sing any song he likes.

Adhikaraṇa II. Sūtras 12—15. Dealing with the subject that in a कुलाप्रयक्त the king and his priest even of different sacrificial system are entitled to join.

वचनात् द्विसंयोगस्तस्मादिक्ष्य पाणिवतः ॥१६०।१७२ ॥

वचनात् by reason of the text; तु on the other hand; द्विसंयोग the connection with two; स्तम्भ therefore; एकव of one; पाणिवतः like a hand.

12. On the other hand by reason of the connection with two, (they are) of one like the hand.

We have seen how the author has discussed in the preceding adhikaraṇa the subject that the sacrificers in a स्तम्भ should be of the same कलष. The objector says that there is a text एवेन राजपुरोहित्तं साधुप्र श्रावण कामी वही वातास्त्र् "By this the king and his priest desirous of salvation should perform a sacrifice". In view of the principle laid down in the 1st Adhikaraṇa, there must
be two priests of a king of the same 

The compound in the राजपुरो 

हितैः in this view, is कर्मवर्त्य. He gives an illustration that अजलिन उत्तरिति. “He offers oblations with the hollow of the hand.” Though one has two hands, still the left hand is left out of consideration in all reli-

igious acts.

अर्थाभावान्तु नैवं स्पातः || ६ । ६ । १३ ||

अर्थाभावान् by reason of the absence of the object or purpose; तु on the 

other hand; न not; एव such; स्पातः is.

13. On the other hand, by reason of the absence of the purpose, this can not be.

The author gives a reply to the objection of the objector. There can 

not be two priests of a king; it is nowhere heard. A king has only one 

family priest.

अर्थानात्च विभक्तत्वान्त तच्चुतेन संबंधः || १६ । १४ ||

अर्थान् of the purpose; च and; विभक्तत्वान् by reason of the difference; न not; 

tच्चुतेन with the fruit thereof; संबंधः connection.

14. And by reason of the difference of the purpose, it is not 

connected with its fruit (which is laid down.)

The author in support of his view gives another argument. The king’s 

greatness consists in his splendour. Such an object can not be achieved 

if there are two priests. According to our author, the compound राजपुरो. 

हितैः is दिशय.

पाणी: प्रत्येक्षमावादसंबन्धः प्रतीयेत || ६ । ६ । १५ ||

पाणी: of the hand; प्रत्येक्षमावान् by reason of the composite parts; असमंधः 

want of connection; प्रतीयेत is known.

15. By reason of the component parts of the hand, there 

appears to be no connection.

The author finally replies to the illustration of the hand given by the 

objector, just as an अजलिन is formed by joining both hands, so no purpose 

is served by joining the king’s two priests; it can only be achieved if the 

king and priest join together.

Adhikarapa III. Sutras 16—23. Dealing with the subject that only Brāhmaṇas are 

entitled to perform a सृव.
16. All castes are entitled to perform sacrificial sessions, there being no special (restriction).

The objector says that all castes are entitled to perform a sacrifice, there being no restriction in the above texts, conferring a right on a particular caste and debarring the other castes from exercising it. The text is of general applicability and no one is excluded under it.

17. And by seeing the force of the text.

The objector relies on the text in support of his view. "Of a Brahmana here is a Brahmana song to be sung; of a Kshatriya, a Paishartha; of a Vaisya, a Rajavali hymn."

18. On the other hand only Brahmans are entitled; the other two being not entitled to be Brahmanas.

The author gives his own view and says that only Brahmans are entitled to perform a sacrifice, as the other two are not entitled to be Brahmanas.

19. If you say that under the Vedic authority.

The objector says that just as a Brahmana can be initiated as a Brahmana, so the other two castes can also be initiated as Brahmanas under the Vedic authority. "Those who are sacrificers are the priests."
न स्वामित्वं हि विधीयते || 6 || 6 || 20 ||

न not; स्वामित्व ownership; हि because; विधीयते is laid down.

20. No, because it lays down ownership.

The author says that the Vedic text lays down only the mastership but not the right to be a कृतिवक्. In the text quoted in the commentary on सूत्रा 19 the यज्ञमान is subject and कृतिवक् is predicate but in this view, the कृतिवक् is subordinate to the यज्ञमान and is for the purpose of the यज्ञमान’s purification; the text will, therefore, mean those who are कृतिवक् are यज्ञमान.

गाह्यते वा स्वातामबिप्रतिपेधात् || 6 || 6 || 21 ||

गाह्यते in all ceremonies connected with the (युद्धपति) master of the house; व: on the other hand; स्वाताम् may be; अविप्रतिपेधात् by reason of there being no prohibition.

21. On the other hand, they (क्षत्रिय and वैश्य) may be entitled in the ceremonies connected with the युद्धपति, because there is prohibition.

The objector says that in the domestic ceremonies, the two other castes may act as कृतिवक् for there is no prohibition to that effect. In this connection, see सूत्रा 137 of कात्यायन ऋत्सुत्र chap. I and the commentary of कर्म on it.

न वा कल्पविरोधात् || 6 || 6 || 22 ||

न not so; कल्पविरोधात् by reason of the difference of sacrificial system.

22. Not so, by reason of the difference of the sacrificial system.

The author says no; even in गाह्यत the two other castes can not act as कृतिवक् because the spoon of one contains soma juice and that of the other contains fruit juice (कन्द बचन). See at P.P. 158, 166. The song to be sung by a ब्राह्मण is वाहिनिगर and that to be sung by a Kṣatriya is पार्त्तर्मम and that to be sung by a Vaiśya is राजिवचार्य. See at p. 382. On account of this difference of sacrificial procedure the two other castes are not entitled to act as कृतिवक् in गाह्यत.

स्वामित्वादितरेपामहीने लिङ्ददर्श्नम् || 6 || 6 || 23 ||

स्वामित्वाद by reason of the mastership; इति others, महीने in a sacrifice
extending over a period for more than a day; 

23. There is inference from the text in the sacrificial sessions extending over a period of 12 days by reason of the two other castes being the masters.

The author gives a reply to the objector's view embodied in sutra 17. The objector's argument was that as there are different songs prescribed for different castes, the inference was that all twice-born were entitled to perform a \textit{सूत्र} (see commentary on sutra 22). The author says that the inferential force of the text goes to show the ownership (गृहपति) of the other castes in an \textit{अहीन} sacrifice but not the right to act as \textit{विशिष्ट}.

\textbf{Adhikarana IV. Sutras 24-26.} Dealing with subject that \textit{विशिष्ट} and of those who are of the same \textit{क़ल्प} are entitled to perform a \textit{सूत्र}.

\begin{center}
\textit{वासिष्ठानां वा प्रज्ञात्वनियमात्} \& 6.1.24
\end{center}

- \textit{वासिष्ठानां} of the Vasiṣṭhas; \textit{वा} on the other hand; \textit{प्रज्ञात्वनियमात्} by reason of the restriction as to the appointment of \textit{ब्रह्मा}.

24. On the other hand, the Vasiṣṭhas by reason of their appointment as \textit{ब्रह्मा}.

As to the Vasiṣṭhas, see commentary on sutra 9 of the present \textit{पदा} p. 379. In the previous Adhikarana, it is shown that a Brāhmaṇa alone is entitled to perform a \textit{सूत्र}. The question is whether all the Brāhmaṇas are entitled to it or Brāhmaṇas of a certain \textit{गृह} alone. The reply to this question according to one party is that only \textit{वासिष्ठ} are entitled as they alone can be appointed \textit{ब्रह्मा} in a sacrifice under a text \textit{वासिष्ठो ब्रह्मा भवति}. \textit{वासिष्ठ} becomes a \textit{ब्रह्मा}.

\begin{center}
\textit{सर्वेऽः वा प्रतिप्रसवात्} \& 6.1.25
\end{center}

- \textit{सर्वेऽः} of all; \textit{वा} on the other hand; \textit{प्रतिप्रसवात्} by reason of the possibility of recurrence of the prohibited.

25. On the other hand all, by reason of the probability of the recurrence of the prohibited.

There is another class of objectors, whose view is that all Brāhmaṇas without any exception are entitled to perform a \textit{सूत्र}, because they all have power to do it under the text "य एवं कस्चिन्त्र स्तेनाद्वयंस्वार्थ य एवं ब्रह्मा भवेत; \textit{र्यो} one who can read the portion of \textit{स्त्राम}, is entitled to \textit{ब्रह्मा}.”
विश्वामित्रस्य हौर्तनियमादभुगुणकविविष्ठानामनिधि-
कारः ॥ ६ । ६ । २६ ॥

विश्वामित्रस्य of a विश्वामित्र, हौर्तनियमाद by reason of his appointment as होता; भुगुणकविविष्ठानामनिधि: no title.

26. By reason of a विश्वामित्र being appointed a होता, भुगुणकविविष्ठानामनिधि: not entitled.

Our author's view is that a वाह्य of विश्वामित्र's family can alone be appointed a होता; so the family of भुगुणकविविष्ठानामनिधि: is excluded and is not entitled to perform a स्त्र.

Addhikārapa. V. सूत्र 27–32. Dealing with the subject that a person who has performed अथ्यायान is alone entitled to perform a स्त्र.

विहारस्य प्रभुत्वादृत्नश्रीनामापि स्याद् ॥ ६ । ६ । २६ ॥

विहारस्य of the fire temple; प्रभुत्वादृत्नश्रीनामापि of those who have not performed अथ्यायान; अथि also; स्याद् is.

27. By reason of the common property of the temple, even a person who has not performed अथ्यायान is entitled.

Before a sacrifice is commenced अथ्यायान ceremony is performed. The fire is produced by rubbing two pieces of wood; it is invoked and मंत्र are chanted. This fire is preserved in a hearth as it is sacrificially operated upon. The objector says that a person who has not preserved the fire in the way mentioned above can take it from the hearth of one who has done it, because it is for the benefit or use of all. The word विहार is used in a special sense; according to one it means आह्नवीय fire. In the dictionary it is used in the general sense of temple. According to शाबरा "विहारस्यप्रभुत्वादृत्नश्रीनामापि" means the competency of the fire of the person who has performed अथ्यायान to confer benefit on others. It subsequently came to mean 'Buddhistic monastery' perhaps from the fire hearth of आहितात्मिन.

सारस्वते च द्वेषनात् ॥ ६ । ६ । २८ ॥

सारस्वते in a सारस्वत अस्त्र sacrifice; च and; द्वेषनात् by seeing.

28. And by seeing in a सारस्वत अस्त्र.

With reference to the सारस्वत अस्त्र there is a text "परस्यमुच्छति चर्चे अनंत विद्येनायि तायनेत्रस्त्रित्रास्ति" The objector says in support of his view that it is said
of a सारखत सूत्र that “the sacrificers who without performing अग्निधान, establish a सूत्र go to heaven with the materials of others”; and this text supports his contention that both अनाहितारौति and अनाहितारौति are competent to perform a सूत्र.

प्रायश्रीत्वादिवानाच च ॥ २९ ॥

प्रायश्चित्वादिवानात् by reason of prescribing a penance; च and.

29. And by reason of prescribing a penance.

The objector supports his view by quoting another text. प्रायश्चित्वादिवानात् by reason of prescribing a penance; च and. “Those who take the fire from the fire of those who have kept it shall offer 8 cakes to the fire.” The penance for taking the fire of another person who has performed अग्निधान goes to show that both आहितारौति and अनाहितारौति can perform a सूत्र.

सामीपान वेदिपूर्वव्यात् ॥ ३० ॥

सामीपान of those who have performed अग्निधान; का on the other hand; इश्चित्वादिवान च by reason of having the libations in the beginning.

30. On the other hand, only those persons who have established their sacred fire, are entitled to perform a सूत्र, because the इश्चि is performed previously.

The author gives his own siddhānta view in reply to the पूर्वपक्ष view. He says that as इश्चि (fire offering) is performed previously to the performance of a सूत्र, the अग्निधान is indispensable; the conclusion therefore is that only a person who has performed अग्निधान is entitled to perform a सूत्र.

स्वायथं च प्रयुक्तव्यात् ॥ ३१ ॥

स्वायथं with one's own object; च and; प्रयुक्तव्यात् by reason of being engaged.

31. And by reason of being engaged for one's own object.

The author in support of his view says that one should establish his own fire, for that confers a special boon on the sacrificers. अनाहितारौति “Let him establish fire.”

सिद्धिवारा दृष्ट्यति ॥ ३२ ॥

सिद्धिवारा the mixture of all fires; च and; दृष्ट्यति shows.

32. And mixture of all fires shows.
The author advances another argument in support of his view "Those who wish to perform sacrifices should mix fire." The text also goes to support the proposition, that only an "Ahitayin" is entitled to perform a "Sacrifice.

Adhikarana VI. Sutras 33—35. Dealing with the subject that ज्ञान &c., should be new ones.

33. It appears that one should act according to his desires on a doubt arising by reason of the sacrificial spoons &c., being not used.

Some sacrificer prepared the sacrificial vessels for his own sacrificial use but no sacrifice was performed; now another sacrificer wishes to perform a sacrifice; can he borrow the vessels from the other for his own use or should he make new ones? The objector says that he can borrow the vessels from another.

अपि वा नातन्यानि पात्राणि साधारणानि कुर्विरिनिवृत्तिः
सम्प्रचारस्तत्तत्त्व्यात् ॥ ६ । ६ । ३४ ॥

अपि वा not so; अन्यानि other; पात्राणि vessels; साधारणानि new; कुर्विरिनिवृत्तिः should be made; विमानितिष्ठात by reason of the prohibition; च and; शाख्यातत्त्वत्वात by reason of the object of the Vedic authority.

84. Not so, other new vessels should be made by reason of the prohibition and the object of the holy scripture.

The author gives his own view. He says that new vessels should be made. "अहितातिनि मन्त्रिनिवृत्ति यज्ञायश्रम्" "A person who has established fire, should be burnt with the fire and the sacrificial vessels." If you borrow the vessel from another and he dies in the meanwhile, your sacrifice will be interrupted, if you give back the vessels; but if you finish your sacrifice with the aid of those borrowed vessels, the cremation ceremony of the other will be defective. Taking this prohibition and the objects of the texts into consideration you ought to make your own new vessels.

प्रायश्चित्तमापदि स्यात् ॥ ६ । ६ । ३५ ॥

प्रायश्चित्त a penance; भापदि in a calamity; स्यात् is.

35, There is a penance in a calamity.
The author strengthens his position by हिंग इ. e., an inference arising from the text. In sūtra 29, a penance is mentioned when fire is borrowed for a sacrifice. In a calamity such as in a forest or while going or staying in a jungle, when there is a fear from the thieves or from the wild animals one can perform a sacrifice from the forest-fire. This also shows that such borrowing of fire or vessels can take place under certain circumstances for which there is a penance. The conclusion is that new vessels should be made for a sacrifice.

Adhikaranā VII. Sūtras. 37-38 Dealing with the right of the castes to recite 17 samādhyāvers in a modified sacrifice.

पुरुषकर्पेन विचित्री कर्मविनयम: स्याद्ध्रेष्ट्य तद्गुण-त्वादभावादितरान्यप्रयोक्तिस्मिन्निधिकारः स्यात् ॥ ६ । ६ । ३६ ॥

Puṣuṣkalpene with the performance of the act by a particular person; वा on the other hand; विचित्री in a modified sacrifice; कर्मविनयम: the restriction as to the agent; स्यात् is; वज्ज्य of the sacrifice; तद्गुणतत्वात् of its being subordinate; अभावात् by reason of the absence; इतरानि to others; प्रति toward; पुष्किर्म in one; अधिकार: right; स्यात् is.

36. On the other hand by reason of the act to be performed by a person in a modified sacrifice, the restriction is as to the agent because that is subordinate to the sacrifice; being not applicable to the other, the right is vested in one only.

There are certain sacrifices called अध्वर कल्य and आप्रवणिधि in which 17 verses called सामपेनी verses are recited. The question is whether the recitation is to be done by all castes or by the Vaiśyas only. About विचित्री it is said "सतर्क सामपेनी रत्नः यात्" "One should repeat seventeen सामपेनी verses," and about प्रकृति there is a text "सतर्कः सङ्क वादेश्वरस्. "A Vaiśya should repeat 17 verses." The objector upon these authorities, says that as the recitation is to be performed by a particular person i.e., वैश्व in a model sacrifice, the Vaiśya will repeat the सामपेनी verses in a modified sacrifice also. By reason of mentioning the person, the rule is limited to the agent of the act. The recitation is subordinate to the sacrifice and as the text does not apply to castes other than the Vaiśya, the right to perform the recitation of the सामपेनी verses is therefore vested in one caste only.

लिहिाच्चचेत्याविशेषवत् ॥ ६ । ६ । ३७ ॥

हिंगात् by reason of the force of the texts, च and; इत्याविशेषवत् like a special fire offering.
37. And also from the force of the texts like a particular fire offering.

The objector strengthens his position by quoting the texts mentioned in the commentary on sūtra 36 and gives an illustration of a particular fire oblation. "A vaishya should perform a sacrifice with a hymn of his caste."

न वा संयोगाधयक्तवादु गुणस्येज्याप्राधानत्वादसंयुक्तहि वेदान्तं। ६ ६ ३८।।

न वा not so; संयोगाध्यक्तवाद by reason of the separation of the texts; गुणस्य of the subordinate; गुणाध्यक्तवाद by reason of the oblation being principal; असंयुक्ता disconnected; हि because, therefore; वेदान्ता command.

38. Not so, by reason of the subordinate being separately connected and the fire offering being the principal, the command is therefore disconnected.

The author lays down his मिथ्रां view and says that all the three castes are entitled to repeat the सामप्यनी verses. The texts referred to in the commentary on sūtra 36 are not connected with each other. The restriction of the recitation by the vaishya is limited to the model sacrifice and the general statement is about the modified sacrifice. They occur in different contexts; further the recitation is a subordinate act and the इत्या is principal. So the विवि text of the one, does not apply to the other. The इत्या is for all castes; the repetition of the verses is, therefore, to be done by all castes.

इत्यायां तद्गुणत्वादिशेषेपण नियम्येत ॥ ६ ६ ३४॥

इत्यायां in a fire oblation; तद्गुणत्वाद that being subordinate; विशेषेपण specially, नियम्येत is restricted.

39. In a fire oblation by reason of its being subordinate, it is specially restricted.

The author gives a reply to the illustration given by the objector in sūtra 37. The special fire oblation is under a special text. "वेदान्ते वैश्यस्य्यामेनयात्". The special song is for a vaishya when he sacrifices. It is a special sacrifice for a special community; this does not apply to all. So the सामप्यनी verses are to be recited by all castes in a modified sacrifice.

END OF PĀDA VI.
PÂDA VII.

Adhikâraṇa I. Sâtras 1—2. Dealing with the subject that in a viśvajit sacrifice parents &c., can not be presented as a fee.

स्वदने सर्वभिषेषात् || ६ ॥ ७ ॥ ९ ॥

स्वदने in presenting or offering property; सर्व the whole, all; भिषेषात् by reason of there being no special or particular.

1. In giving the property (as fee) the whole should be paid by reason of there being nothing special.

The objector says “विश्वजिति सर्वं ददाति” “He gives the whole wealth in a viśvajit.” The question is, what is the meaning of सर्वं? whether it means that a sacrificer shall give as the fee all that which is in his proprietary possession or all that he happens to possess such as parents &c.? According to the objector the parents are included in the term सर्वं.

यथा वा प्रभुः स्यादितस्याहश्चाश्चत्वात् || ६ ॥ ७ ॥ २ ॥

यथा of which; वा on the other hand; प्रभुः master, owner; स्या is; इतरस् of others; अशाकस्त्वात् by reason of no power or dominion.

2. On the other hand, (he can give all) of which he is owner, because he has no power over others.

The author says that a sacrificer can give as fee all over which he has proprietary rights; the parents can not be presented as the fee of a priest because the sacrificer has no power on them i.e., they are not chattels and can not be transferred.

Adhikâraṇa III. Dealing with the subject that in a viśvajit sacrifice, land can not be given.

न भूमि: स्यातस्वानप्रत्यविशिष्टवात् || ६ ॥ ७ ॥ ३ ॥

न not; भूमि: land; स्या is; स्वान to all; प्रति to; अविशिष्टवात् by reason of its being common.

3. Not land (to be given) by reason of its being not special of any.

The author says that the landed property can not be given as a fee of viśvajit sacrifice because it is not a special property of any one, being vested in the Crown.

Ahikâraṇa III. Dealing with the subject that in a viśvajit sacrifice, horse &c. can not be given.
4. (Horses &c. should not be given) by reason of their being of no use (to the priest); therefore they are distinguishable (from other wealth).

The author says that horses &c. should not be given to a priest as his fee, because they will be of no use to him; on the other hand they will be a burden on him. There is a text

"He does not give horses; he does not accept the animals who have two rows of teeth."

Adhikaraṇa I V. Dealing with the subject that in a śārīrī śrāvakā śrāvakā śrāvaka (sacrifice), that wealth only which is in existence can be given.

5. (Only things in existence should be given) by reason of their being permanent; there is no connection with things uncertain.

The question is whether the wealth which you have acquired and which is in your possession should be given or all the wealth that you will acquire in future is also included in the term सत्त्वक. The author's reply is that only the wealth which you have in your present possession is meant because it is certain; while the wealth which one will acquire in future is uncertain and can not, therefore, form a subject of gift.

Adhikaraṇa I V. Dealing with the subject that in a śārīrī śrāvakā śrāvaka (sacrifice) a pious servant should not be given.

6. And a servant should not be given by reason of his service out of piety.

A slave who serves the three higher castes out of regard for piety as his religious duty should not be given as fee and is therefore not included under the term सत्त्वक.
Dealing with the subject that all wealth that may be present at the time of donation should be given.

The wealth (which is in existence) at the time of gift is meant, because that can form a subject of gift.

When the terms "all wealth" are used, do they include all past and future wealth? The author says that only that wealth is meant which is in existence at the time of gift as that alone can form a subject of gift.

By reason of there being no remainder, it should be considered to be an end of it, because the success of an act depends on wealth (money).

When the fee has been paid, what should happen to the ceremonies such as after payment? The sacrificer has kept no money in reserve and as he has paid all that he had in possession, the sacrifice, according to the objector's view should be considered to be at an end. The post-payment ceremonies depend on money; there being no money, the sacrifice must end with the payment of the fee.

Another objector says that the sacrifice should be finished and the money should be kept in reserve for the performance of the ceremonies after the payment of the fee. The sacrificer has to divide his wealth into 3 portions (1) for his own use, (2) for the sacrificial purpose, (3) for fee. According to the view of the first objector embodied in sūtra 8, all the three kinds of wealth should be paid on the occasion of and the sacrifice
should be considered as at an end. According to the second objector the whole should not be given, as the third day ceremony ending with the sacrifice should have to be performed and a portion should be reserved; and the end of the sacrifice should not be considered with the

तथा चान्यायः शर्कानां || ६ । ७ । १० ॥

tathā similarly; अन्यायार्थानां त्योऽस्मीति seeing other texts.

10. And similarly seeing other texts.

The second objector relies on the text अवश्याद्वृत्य वस्त्राच्छायपूर्विनि "Rising from the sacrificial bath, he spreads calf's skin." The sacrificial bath and spreading of calf's skin are the ceremonies which are to be performed. So on the payment of the fee on the occasion of माध्यदिनसावन, the विश्विज्ञ्य sacrifice should not be considered as at an end.

अशोपं तु समज्ञानानिन्दकमण्य स्यात् || ६ । ७ । ११ ॥

अशोप entire; तु on the other hand; समज्ञान proper; आद्यानष by acquiring new wealth; शेषकम् remaining act; स्यात् shall be.

11. On the other hand, (the gift of the) whole is proper; the remaining act should be completed with the new acquisition of wealth.

The first objector replies and sticks to his view. The whole should be paid as the priest's fee on the occasion of माध्यदिनसावन and the तृतीय सवन should be performed by earning fresh money.

नादानस्यान्त्यानिन्यवाचः || ६ । ७ । १२ ॥

न not; आद्यानष new acquisition; अतिर्वाचत् by reason of its uncertainty.

12. By reason of no certainty of the fresh acquisition.

The second objector's reply is that you can not depend upon future acquisition which is uncertain, while the remaining ceremonies are sure to be performed.

दीक्षासु विनिदेशादश्रक्ष्यन संयोगस्तम् शलावरीः स्यात् || ६ । ७ । १३ ॥

dīkṣaśa su viniṇḍeśaśakṛṣṭāyena sāṁyogaśtuśmādvarī<ē: syaṁ || ६ । ७ । १३ ॥

dīkṣaśa in initiations; तु on the other hand; विनिदेशा by direction; अक्रमवेचन with that which is not the object of the sacrifice; संयोग: connection; तत्सत्तात् therefore; अविरोध: no contradiction; स्यात् is.

13. On the other hand by reason of the direction, there is no
connection with the wealth reserved for the sacrifice; therefore there is no contradiction.

The author gives his own final view. He says that it is laid down "प्रकृतिलयद्विनिकोम". The अयोगित्योम is the model sacrifice and in the विश्रेष्ठ sacrifice, it is applicable by the चोदक text. The future earnings can not be given; the wealth for one's enjoyment and for the sacrifice can not be given. The whole wealth referred to, therefore, means the portion of the wealth reserved for the fee. In this view there is no contradiction or inconsistency.

Adhikarana VIII. Sūtras 14—20. Dealing with the complete (entire) gift in a विश्रेवत sacrifice included in a sacrifice extending over a period of eight nights.

अहर्गाणे च तद्भमेय स्यात्सर्वपामविशेषान् ∥ ६ । ७ । १४ ∥

अहर्गाणे in an अद्याराट sacrifice; च और; तदमेय: just like it; स्यात् is; सर्वं of all, अविशेषात् by reason of no difference.

14. And in an अहर्गाण sacrifice, the same rule applies, being applicable to all.

Before understanding the सूत्र, it is better to explain what अहर्गाण is. It is also called अद्यारात. In an अद्याराट sacrifice which is an अहीन sacrifice, on the first day विश्रेष्ठ is performed, then अभिषेव which extends over a period of 6 days and lastly अभिभेव. There is a sacrifice extending over a period of 12 days called द्वादशाह. Now the question is, what is the fee of the विश्रेष्ठ in those sacrifices which extend over a period of days? The author's reply is that in them also, the fee is the same, the sacrifice being of similar nature i. e. the entire wealth as mentioned in the preceding adhikarana.

द्वादशाहात् वा प्रकृतिवत् ∥ ६ । ७ । १५ ∥

द्वादशाहात् twelve hundred; वा on the other hand; प्रकृतिवत् just like the model sacrifice.

15. On the other hand, the fee may be 1200, just like the model sacrifice.

The objector says that अयोगित्योम is the model sacrifice and so the fixed fee is 1200 cows. This view is accepted by the वाशिक्तकार as the view of the author.

अद्यानुरूपत्वात् नैव स्यात् ∥ ६ । ७ । १६ ∥
being not subordinate to it; on the other hand; not so; is.

16. On the other hand, being not subordinate to it, it can never be so.

The author gives a reply to the objection raised in sūtra 15. He says that is not a subordinate act of but an independent act itself; so there can not be a fixed fee.

By seeing the force of the text; and.

And by seeing the force of the text.

"He who does not give the entire wealth in a sacrifice, is deprived of all the cattle." This goes to show that even in the same principle applies i.e. the whole wealth should be given in a ceremony, even if it is included in an sacrifice.

Dealing with the subject that a person possessing less than 1200 is not entitled to perform .

modified sacrifice; being; both; by reason of there being nothing special.

The question is whether a person who possesses wealth less than 1200 cows or above 1200 is entitled to perform a sacrifice. The objec tor's view is that both of them are entitled to perform it, because there is nothing special about it.

more, on the other hand; by reason of the possibility of recurrence of the prohibited.

On the other hand, above 1200 by reason of the possibility of recurrence of the prohibited.

The author's view is that a person who is possessed of 1200 cows is only entitled to perform the . It means that persons having
more cows than 1200 can also perform the sacrifice; but persons possessing less than 1200 cows are not entitled to perform it.

अनुग्रहादाय पादवत् ॥ ६ । १ । २० ॥
अनुग्रहत् by reason of indulgence or favour or inclusion; च and; पादवत् like a quarter.

20. And by inclusion just like one quarter.

The author gives an additional reason in support of his argument. In connection with येवविद्यम् 1200 cows are mentioned; then it is said, having procured so much, or on procuring wealth, one should invite a सतिर्भु.
The author says in sūtra 19 that on the principle of प्रविष्टवत् the 1200 is the lowest limit and can not mean less than 1200 but only above it. He advances a further argument in support of his view based on the principle of अनुग्रहा viz., the whole includes less. One rupee includes a quarter of it also. When more than 1200 is mentioned, the more includes 1200 also.

Adhikarana X. Sūtras 21—22. Dealing with the subject that “unlimited should be given in an अक्षणापाप” mean other number.

अपरिमिते शिरस्य सहाय्याप्रतिपेपस्ताच्युततित्वात् ॥ ६१ । २१ ॥
अपरिमिते in an unlimited; शिरस्य of that which is laid down; सहाय्याप्रतिपेप: prohibition of a number by reason of the direct text.

21. When it is laid down that unlimited should be given, it means the prohibition of number by reason of the direct text.

There is a text as regards the establishment of fire “एकादेया, पदेया: द्रादादेया १३तवौ शतिदेय:; शतेव सहकंदेयम् अपरिमितंदेव” “One should be given; six should be given; twelve should be given; twenty-four should be given; hundred should be given; thousand should be given; unlimited should be given.” The question is what is the meaning of अपरिमित in the text? Does it prohibit the giving of the परिमित which is indicated by one, five, twelve, twenty-four, hundred and thousand or does it mean that अपरिमित is some thing that should be given? The objector says that अपरिमित means the prohibition of any number, because the word clearly means what is not limited by a number.

कल्पान्तरं वा तुल्यवत्प्रसहाय्यानात् ॥ ६ । १ । २२ ॥
कल्पात्तं another gift; वा on the the other hand; तुल्यवत् like equal; प्रसहाय्यानात by reason of mentioning.

22. On the other hand, it means another gift, by reason of mentioning the equal.
The author says that it can not mean prohibition; it means another gift by reason of the mention of the gifts of similar number (*ejusdem generis*). It means large gift.

Adhikaraṇa XI. Sūtras 23—25 Dealing with the subject that the word ‘unlimited’ means above one thousand.

**अनियमोऽविशेषायः** ॥ ६ । ५ । २३ ॥

अनियम: no rule; अविशेषाय non special.

23. There is no rule, by reason of there being nothing special.

In the preceding Adhikaraṇa we have seen that अपरिमित means large gift other than the number mentioned in the text. Now the question is whether it means above or below one thousand? The view of the objector is that there is no rule to fix it one way or the other, because there is nothing to make it special.

**अधिकं वा स्याद्यहृद्धिर्त्वादितःषप्रां सत्विधानात्** ॥ ६१ ॥

अधिक: more; वा on the other hand; सत्व is; वहृद्धित्वाद by reason of the meaning 'many'; इतःषप्रां of other; सत्विधानात by reason of the proximity.

24. On the other hand, अपरिमित means above 1000 by reason of the meaning of ‘many’; on account of its being in proximity with other numerals.

The author says that अपरिमित means more than 1000; because ‘many’ includes it and the term occurs near one thousand.

**अनर्थवादः तद्धर्त्वम्** ॥ ६ । ७ । २५ ॥

अनर्थवाद: recommendation; च and; तद्धर्त्वम like it.

25. And the commendatory text is like it.

The author strengthens his position by another argument. He says that अपरिमित is only a recommendation of a number which can be above 1000 but not less than 1000.

Adhikaraṇa XII. Sūtras 26—30. Dealing with the subject that इति, हस्तिः &c., which are in the nature of परकृति and पुराकृत्य are अनर्थवाद.

**परकृतिपुराकृत्यं च मनुष्यधमे: स्याद्धर्त्याय हनुकीर्ति-नमृ ॥ ६ । ७ । २६ ॥

परकृति any act done by an individual; पुराकृत्य any act done by a large number of individuals; च and; मनुष्यधमे: duty of a man; सत्व is; हि
because; अय्य for the fruit; अनुक्रिक्तनम् recitation or narration.

26. The acts of one individual or of many individuals is a duty imposed upon man, the narration of the acts is for fruit or reward.

The परक्रिक is the narration of the acts of one individual; पुराक्रिक is the narration of the acts of a community. They are known by the terms इति, ह and न. The question is whether these are the duties to be observed by all men, or by a particular community. The view embodied in the present सुद्र is that they are the duties imposed upon the whole human race: the reason is that they are to excite one to achieve a certain object like the particular individual or a number of the individuals. It is according to the objector मनुवसास्त्रविषय

तद्र के च प्रतिष्ठानां || ६ || ७ || २० ||

tadṛ ke on being connected with it;  च and; प्रतिष्ठानां by reason of the prohibition.

27. And on being connected with that (निश्चा), by reason of the prohibition.

"अमेधावैनाय: The beans are impure on account of the calumny attached." It is a निषेधनिविषय In sitra 26, the objector has (त्रुति) praise in his mind and in सुद्र 27 he has निश्चा in view. The acts of ancient people in bygone age are either good or bad. The former are praised and the bad are spoken ill. The good acts are to be followed by all men but the bad acts are to be spurned by all.

निश्चाशृष्टि तद्भन्म: स्वात्त्वाविवचतवित || ६ || ७ || २८ ||

निश्चाशृष्टि by mentioning (a particular clan); वा on the other hand; तद्भन्म: of that clan; स्वात् is; प्रचाववचत like the division of rice into 5 portions.

28. On the other hand, by mentioning (a particular clan) it may belong to that (clan) like the division of rice into 5 portions.

Here is the second objector; he says that परक्रिक and पुराक्रिक are not the duties to be observed by the whole human race; they are only to be observed by a particular community, just as ("प्रचाववचत" वचा) प्रचाववचत is to be performed by the family of जमत्तमिति by reason of the name being mentioned. प्रचाववचत is described in अश्रागमनशीलत्रीत्र. It is a division of वसु into five portions. See वाचस्य wictionary.
29. On the other hand, a command by reason of its connection with the scripture, is a general statement. The first objector says 'no'. The विधिः by reason of the sanction from the Veda becomes a प्रवर्तकवादः. It is binding on all men.

अर्थवादो वा विधिशेषपत्वात्तस्माचित्यानुवादः स्यात्

अर्थवादः: discretionary or recommendatory; वा on the other hand; विधिशेषपत्वात् being subordinate to a commandatory text; तस्मात् therefore; निखावादः: permanent repetition or restatement; स्यात् is.

30. On the other hand, it is only a recommendation being subordinate to a command, therefore it is a permanent restatement.

The author gives his own view. He says that it is not a command for a particular community or for the whole human race. It is a recommendation of a certain विधि to be found elsewhere. It is an अर्थवादः praising or depreciating certain commands or prohibition called विधि or निषेधः.

Adhikaraṇa XIII. Sūtras 31-40. Dealing with the subject that 'thousand years' mean thousand days.

सहस्रसंवतसरं तदाभुपामसंवतस्मानमनुष्येषु

सहस्रसंवतसरं thousand years; तदाभुपं of that age, अर्थवात् by reason of impossibility; मनुष्येषु in mankind.

31. One thousand years; by reason of that age being impossible amongst men.

पंचाङ्गवाति: सम्बन्ध: पंचाङ्गवाति: पंचदश: पंचपांचाङ्गत: सततशा:

पंचाङ्गवाति एकविश्वा: विभवुपाण्यायं सहखा सम्बन्धसरं "Three times, fifty-five years, 15 times, 55 years; seventeen times, fifty-five years; twenty one times, fifty five years: that is thousand years are the limit of विभवुपः." The विभवुपः is to be performed within 1000 years. The question is, who is entitled to perform it? As a man can not attain that age, he is,
according to the objector, not entitled to perform it. It is according to him, the gods only who can perform it by reason of their longevity. This is the first view.

अपिवा तद्धिकारान्मनुष्यमस्य: स्यात् || 6 । 7 । 32 ||

अपिवा not so; तद्धिकारात् by reason of his right to it; मनुष्यमस्य: duty of the man; खल्लु is.

32. Not so; being mentioned in connection with man's duties, it is his duty to perform it.

The second objector says 'no'. You are wrong when you say that it is the duty to be performed by gods on account of the longevity. It is mentioned in connection with the duties of man, so men are entitled to it. Those who can attain that age by taking elixir vitae or can prolong their life by other processes, are entitled to it. According to the view of this objector, only perfect men (सिद्धपुरुष) are entitled to perform विश्वसुजः.

This is the second view.

नासामथ्यांत || 6 । 7 । 33 ||

न not; असामथ्यांत by reason of the powerlessness

33. No; by reason of the powerlessness.

The first objector says that the elixir vitae has no such power that it may prolong one's life. शतावर्षपुरुष: "A man is of hundred years' age."

सम्बन्धार्दशेषात || 6 । 7 । 34 ||

संबन्धार्दशेषात् by seeing no connection.

34. By seeing no connection.

He strengthens his position by saying that there is no connection with the medicine and 1000 year's age; it may make a man stronger but a man of 1000 years is not seen. There is, therefore, no connection and no inference can be made about this long age.

स कुलकल्पः स्यादिति कार्यांजिनिरेकसमिच्छसंभवात् || 6 । 7 । 35 ||

स: that; कुलकल्प: performance of a generation; स्यात् is; इति end; कार्यांजिनि: the name of a Riśi; एकसिंहर्न in one; असंभवात् by impossibility.

35. "It may be the performance of a generation" says कार्यांजिनि by reason of the impossibility in one man.
Then there is a third view of Kārṣṇajini. He says that such a big sacrifice may be completed by his descendants in several generations.

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36. Not so, by reason of the connection with the completion of the whole, the performance is by one alone.

It is in reply to the third view. In as much as the result of an act reverts to the agent, so the sacrifice is not to be performed by several agents who may be born in future. The whole act is to be performed by one man in his life so as to achieve its fruit. What is the use of commencing an act and then not completing it in one's own life and not reaping its fruit? This is the fourth view according to वाम्यिद; this objector thinks that by undertaking the विश्रंघ one attains that age.

37. "On the other hand", says Lābukāyana "to avoid contradiction the other is in a secondary sense".

The view of लाबुकायन is that the word सहज is used in the the secondary sense. According to this view 250 persons can complete the विश्रंघ in four years, thus making up the total of 1000 years. This is the fifth view.

38. (There may be secondary sense attached to) year by reason of changeability.

According to the view embodied in the present रूप, the number 1000 can not be used in a secondary sense; it is fixed. According to this view a year is, therefore, used in a secondary sense which is variable. There are solar, lunar and seasonal years. You can take the year to mean any of them. This is the sixth view.
39. That (secondary sense) is accepted, it would be the sense in which it is used in a model sacrifice by reason of the right.

The विन्श्रत्त is a modified sacrifice and the model sacrifice is ग्रामयन. There the term is used in the sense of a month. वेचि मासः संवस्तरः "What is 'month' is a year." This is also impossible because no one can perform a sacrifice for a thousand months i.e., 83 years and 4 months.

The संवस्तर can not, therefore, mean a month; No one will like to undertake a life-long sacrifice which is to last for 83 years and 4 months after अन्यायान at the age of 25.

'हृदयद्रौढ़ी राज्यः संवस्तरः प्रतिमा". "Twelve nights constitute the form of a year." According to this text, संवस्तर means 12 nights, making up 33 years and 4 months of 12000 nights; this is also not a correct view because the term संवस्तर is connected with the term प्रतिमा (form). This is the seventh view.

अहानि वार्षिकसंस्थायत्वां || 6 1 7 1 90 ||
अहानि days; वा on the other hand; अभिसंस्थायत्वां by reason of enumeration 40. On the other hand, it means a day by reason of enumeration.

The final and the eighth view which is the author's view, is that the term संवस्तर is used in the sense of a day. He relies on the Vedic text आदिवा वा सर्वं अर्थम्, सलवादेवदिक्ष्यव वसंते, यदा संगवास्याधिकारो, यदासभिर्मनोष वर्षं यदा पराहोपशर्त, यदास्कन्दे एवं हेमंत शिखिरः" "The sun is all seasons; when he rises it is spring, when he enters the second quarter it is summer, when he is in the middle, it is a rainy season, when it is after-noon it is autumn, when he sets, it is हेमंत and winter." So in a day all the six seasons are complete, the Vedic text i.e., छत्रि is, therefore, superior to लिङ्ग (secondary sense).

END OF PÂDA VII.

PÂDA VIII.

Achikaraṇa I. Sātras I to 10. Dealing with the subject that only a person who has not performed अन्यायान is entitled to वहनेत्र होम.

इष्टिपूर्वत्वात्कल्कुशेषो होमः संस्कृतेष्वामिषु स्त्यादपूर्वाः-
प्राययानस्य सर्वशेषपत्वां || 6 1 8 1 9 ||
इष्टिपूर्वत्वां by reason of the precedence of the fire-offerings; अकल्कुशेषः not subordinate to any sacrifice, होम fire-offering; संस्कृतेषु in the consecra-
ted; अभिप्रयु in the fire; स्थान is; अयुर्व: new; अष्टि also; अधानस्य of the establishment of fire; सर्वेक्ष्यता being subsidiary to all.

1. By reason of the fire-offerings being in the beginning, the homa which is not subordinate to any sacrifice is to be performed in a consecrated fire, though independent in itself by reason of the अन्यायाधान being subsidiary to all.

प्रजाकारम चतुहोत्तुलात्वेदम्. "One who is desirous of children, should be made to perform चतुहोत्तु होम." This text occurs in connection with दुभिहोम. There are चतुहोत्तु verses which are recited at the time of the performance of a homa of that name. Now the question is, in what kind of fire, these offerings should be made? Whether it should be consecrated fire or common fire? The reply of the objector is that it should be in a consecrated fire; he gives 4 reasons (1) that it is preceded by इटी; (2) it is not subordinate to any sacrifice. (3) The दुभिहोम is अयुर्व and (4) the अन्यायाधान is subordinate to all.

इष्टिप्रेम तु संस्तवश्रृङ्गुत्तुलृतनसंस्कृतेषु दर्शयति ॥ ६ । ५ ॥

इष्टिप्रेम as an इटी; संस्तव: praise; चतुहोत्तु the चतुहोत्तु homa; अयुर्वतेषु in the common fire; दर्शयति shows.

2. On the other hand, the praises are of इटी; it appears that the चतुहोत्त होम is to be performed in the non-consecrated fire.

पुष्पवा अनाधितान्येदिनितब्रह्मतातार: "It is a fire-oblation of those who have not established fire; it is that which is called चतुहोत्त." The author gives a reply with the authority of the above text in view; he says that the praise is of the इटी and the चतुहोत्त होम is performed in common fire.

उपदेशस्तवचर्चात् ॥ ६ । ५ ॥

उपदेशः injunction; तु on the other hand; अयुर्वत्वाद by reason of its being अयुर्व.

3. The injunction (as to its being subordinate to no sacrifice) is to avoid fruitlessness.

The author supports his view by another reasoning that the text is a चित्र, as the ceremony is not subordinate to any sacrifice; in this view only, the text conveys a meaning, otherwise it will be meaningless.

स सर्वेषामविविधेषापात ॥ ६ । ५ ॥

स: it; सर्वेषा of all; अविविधाय by reason of no speciality.
4. The injunction refers to all, because there is nothing special about it.

The objector steps in and says that there is no special term to restrict the text to a person who has not performed अन्यायाधान. It refers to both whether he has established fire or not.

अपि वा क्रत्वभावादनाहिताग्निरेशेषमूतनिद्धरः: ॥७॥

अपि वा not so; क्रत्वभावाद: by reason of the absence of the sacrifice; अनाहिताग्नि: of a person who has not established fire; अनेशेषमूतनिद्धरः: direction as to its being not subordinate to any.

5. Not so; it is to be performed by a person who has not performed अन्यायाधान by reason of there being no sacrifice; there is a direction of its being not subordinate to any sacrifice.

The author meets the objection of the objector and says that the बाहुहेतु निमित्तम is not subordinate to any sacrifice; nor is it a sacrifice; so anyone who has not established fire can perform it.

6. On the other hand, it is only a repetition of the mantras because there is a mention of the unconsecrated fire.

The objector further says that because there are offerings to be made to the unconsecrated fire along with the repetition of the mantras, चुभेत्तुि may be regarded as mere uttering of the mantras.

7. On the other hand, on its being praised as इति it is homa by reason of the general statement; in the other case to avoid meaninglessness.
The sūtra is not very clear; the author says that you interpret the text to mean that this performance of the person who has not established fire resembles . It is far-fetched; the simile is meaningless; the also fails. The text therefore means that this pertains to the person who has not established fire; thus interpreted the text conveys sense and it is in praise of.

उभयोः पित्रयज्ञवत् ॥ ६ ॥ ८ ॥ १ ॥
उभयोः: of both; पित्रयज्ञवत् like the offerings to the departed.

8. Of both, like the offerings to the manes.

There is another objector who says that is to be performed by both the persons who have established fire and who have not established fire just as in the case of the पित्रयज्ञ.

निर्देशाः वासनाहिताग्नेनसुरास्थायिक्षिणसंयोगात् ॥ ६ ॥ ८ ॥ १ ॥
निर्देशाः: direction; वा on the other hand; अनाहितानेन: of a person who has not established fire; अनारस्थायिक्षिणसंयोगात् by reason of the connection of the fire with the general statement.

9. On the other hand, the direction is as to the person who has not established fire, by reason of the connection of the fire with the general statement.

The author gives a reply that the text refers to the person who has not established fire; it does not contemplate both sorts of persons. अनारस्थायित is a general statement which does not refer to a particular state of things; those मंत्र the applicability of which is not mentioned, may be read in a वहस्य. What the author means is that the मंत्र are not mentioned to belong to any particular ceremony; their applicability to अनाहितामिति is mentioned under a direct text and this establishes that the चतुहंदुहोम is to be performed by a person who has not established fire.

पित्रयज्ञौ संयु कस्य पुनवंचनम् ॥ ६ ॥ ८ ॥ १ ॥
पित्रयज्ञौ in the offerings to the departed; संयुक्त्य of the combined, or composite; पुन: again; वंचनम् a text.

10. Again in a पित्रयज्ञ there is a text which applies to both.

The objector gave an example of the offerings to the manes. The author says in reply that there is a text in connection with it which per
mits both the भावितान्त्रि and अनावितान्त्रि to perform it but such is not the case in चुरुङ्ग होम.

Adhikaraṇa II. Sūtras II—I9. Dealing with the subject that उपनयनहोम is to be performed in an unconsecrated fire.

उपनयनवाद्धीत होमसंयोगात् \( \text{1} \) 8 \( \text{1} \) 99

उपनयनः a person whose उपनयन ceremony is to be performed; भावितान्त्रि should establish fire; होमसंयोगात् by reason of the connection with homa.

11. A person whose उपनयन ceremony is to be performed should establish fire by reason of the connection with homa.

There is a text "उपनयनवाद्धीत होमसंयोगात्" "A person who is undergoing the ceremony of the sacred thread should make three offerings." The question is whether the offerings should be made in the consecrated fire or the unconsecrated fire. The objector says that they should be made in the consecrated fire because the homa is connected with the उपनयन ceremony.

स्थपतियवल्लोकिके वा विद्याकर्मानुपूर्ववत्त्यात् \( \text{1} \) 8 \( \text{1} \) 99

स्थपतियवल्लोकिके like the स्थपतियवल्लोकिके in the unconsecrated fire; वा on the other hand; विद्याकर्मानुपूर्ववत्त्यात् by reason of the knowledge and act having preceded it.

12. On the other hand, it should be performed in the unconsecrated fire like the स्थपतियवल्लोकिके, by reason of the knowledge and act preceding the अन्यायाधार.

The author’s reply is that such offerings should be made in the unconsecrated fire like the स्थपतियवल्लोकिके which will be described in the next अवधिकरण.

श्राधानं च भाय्यासंयुक्तम् \( \text{1} \) 8 \( \text{1} \) 99

श्राधानं establishment of fire; च and; भाय्यासंयुक्तम् in the company of a wife.

13. And the consecration of fire is in the company of his wife.

The author strengthens his position by saying that the consecration of fire is performed in the company of one's wife; this also shows that the उपनयनहोम which precedes the marriage is performed in an unconsecrated fire.
14 And marriage after the establishment of fire is not for the sacrificial act, because its affinity is with the act.

The objector says that the marriage after the consecration of fire is for the purpose of procreation and there should be another wife for the establishment of fire. The reply of the author is that the marriage after the consecration of fire is not for the consecration of sacrificial act but in reality for procreation, because the consecration is connected with the sacrificial act. So there can be only one marriage possible.

15. If you say that it is like the offerings to the manes, इतिवेद if you say.

The objector says that just as the offerings to the manes can be made in the consecrated and unconsacrated fire, so there can be two wives for different purposes at two different times.

16. No, by reason of the prohibition enjoined by the Veda.

The author’s reply is that it is enjoined that ‘हार तड़ड़दत’ the marriage should be performed after the completion of the Vedic study thus prohibiting a marriage before the completion of it.

17. And by reason of fulfilling all objects, one desirous of procreation only, should not engage.

The author further removes the doubt that by marriage all worldly and heavenly objects are fulfilled; one should not marry merely for the purpose of procreation. This sutra may be considered to embody the
author's view or the objector’s view; it is consistent in either view.

"She should not be disregarded in religious and worldly acts and desires."

18. On the other hand, by reason of drinking soma, there is the marriage with a second wife; therefore one should marry.

The author says that there is a text "a soma drinker does not trouble his second wife" which shows that one can have a second wife under a certain contingency; but one can not have a wife for the performance of sacred thread ceremony.

19. On the other hand, in the pitṛyaj by seeing (the text) it appears that it can be performed even before the establishment of fire.

The author says that there is a text in connection with the pitṛyaj: "It should be performed also by one who has not established fire." You say that there are two wives for two different purposes (see p. 407) but there is the above text from which the inference is that even persons who have not established the sacred fire, can perform it by the force of the word 'also' which occurs in the text; but such is not the case in the upasyāhāram which is performed only in an unconsecrated fire.
employ or make; ताध्यंपत्तिः for the object of it; च. and; अध्यात्मेऽते should be consigned to the fire.

20. The स्वपतीतिः should be performed like the प्रयाज offerings in the consecrated fire, and for that object, the offerings be consigned to the fire.

As to स्वपतीतिः see काश्यप श्रीतं सुद्रा chap I sūtra 12. There is a text in connection with the स्वपतीतिः, "एतय निष्ठार्थपत्तिः पायाते." "By this, let him make निष्ठार्थ पत्ति perform a sacrifice." See chap. VI पाद 1. Sūtras 51-52. The question is whether such हिति should be performed in the consecrated fire, or the unconsecrated fire. The objectors’ reply is that it should be performed in the consecrated fire; just as प्रयाज offerings are made without reciting मृत्यु, so they should be made in the स्वपतीति. The offerings should be made in the fire consecrated for the purpose.

अपि वा लौकिकेऽग्रो स्वादात्मांस्यासवंशेषपत्तान्

\[ \text{अपि वा not so; लौकिके unconsecrated; अनौ in fire; स्वाति is; अधानस्य of the establishment of fire; असवंशेषपत्तात् by reason of being not subordinate to any sacrifice.} \]

21. Not so, it should be made in the unconsecrated fire, because the अध्यात्मान is not subordinate to any sacrifice.

The author’s reply is that the स्वपतीति should be performed in an unconsecrated fire, because अध्यात्मान is not subordinate to any ceremony.

Adhikaraṇa IV. Dealing with the subject that an animal offered as a penance for the breach of a vow by a religious student, is to be made in an unconsecrated fire.

अवकौर्णिपुत्र: तद्वात्मांस्यासवंशाकालवाच्

\[ \text{अवकौर्णिपुत्र: an animal offered as a penance for a breach of the vow by a religious student; च and; तद्वत् like it; अधानस्य of the establishment of fire; असवंशाकालवात् by reason of its time not arriving.} \]

22. And the animal to be offered as a penance for a breach of the vow by a religious student is to be done like it, because the time for the establishment of fire has not arrived.

The sūtra refers to सदेवेन्द्रा; in this connection see sūtras 13—17 of the chap I of काश्यप श्रीतं सुद्रा. The present sūtra embodies the सिद्धांत. When a religious student who is bound to observe the vow of celibacy, goes astray,
be is to perform गद्येष्या as a penance. Now the question is in which fire is 
the animal to be offered? The reply according to our author is, that it 
should be done in the unconsecrated fire because the time for consecration 
of fire is after the completion of the (वन्दकथ्रयांनाम) students' life. The subject 
is fully discussed by किर्त्यायृत in the श्रीत सूत्र. वन्दकथ्रयांवक्रमां नै 
अज्ञतं गर्तिमानां नेि "A religious student who goes astray, shall offer an ass consecrated to 
बैज्ञता."

Althikāranya V. Sūtras 23—24. Dealing with the subject that the offerings to the gods 
should be made when the sun is in the north &c.

उदगयनपूर्णकक्षाः पुयाहेंस हवानि स्त्रृतिरुपान्यायम् 
द्विनांत || १ || ५ | २३ ||

उदगयनपूर्णकक्षाः पुयाहेंस when the sun is in the north, in the first half of the 
month in the day and on some auspicious occasion; द्वानि the godly cere-
monies; स्त्रृति रुपाणि of those that belong to smriti as opposed to श्रीत कम; 
अन्यायं द्विनांत by seeing the text of the smritis.

23. All the domestic ceremonies should be performed when 
the sun is in the north and in the first half of the month, during 
the day on some auspicious occasion, because there is a smriti text.

The ceremonies have been divided into देव and वैध. The former 
are again subdivided into श्रीत and सात. The author says that all the 
कालं द्वानि कम्मः should be performed when the sun is in the north, in the 
bright half of the month, during the day and on some auspicious occasion. 
पंडः देवानां रूपं युद्धानां पूर्णकक्षाः: || "It is the form of the gods, viz., 
winter solstice, the bright half of the month and day."

अहिन्ति च कम्मः साकालयम् || ६ || ५ | २४ ||

अहिन्ति in the day; च and; कम्मः साकालयम् completion of the whole ceremony.

24. And the whole ceremony should be performed during the 
day.

The author says that the ceremony should be performed during the 
day but not in the night.

Adhikāranya VI. Dealing with the subject that the offerings to the manes should be made 
when the sun is in the south and in the latter half of a month and at night.

ि तरंशु तु पिष्याणि || ६ | ५ | २५ ||

ि तरंशु in the other; तु on the other hand; पिष्याणि the offerings to the manes.
25. On the other hand, the offerings to the manes should be made in the other.

The author says that the āhyāyén should be performed when the sun is in the south and in the latter i.e., dark half of the month, at night after the summer solstice.

Adhikaraṇa VII. Sūtras 25—27. Dealing with the subject that begging alms and purchasing (soma) which are parts of अयातिशीलम are permanent.

याच्यात्रक्रियणमविद्वामाने लोकवत् ॥ ६ ॥ ८ ॥ २६ ॥

याच्यात्रक्रियण begging and purchasing; अविद्वामाने on not having; लोकवत् just as in worldly matters.

26. Begging and purchasing should be done when one has not, just as it happens in the worldly affairs.

In connection with the अयातिशीलम there is a text. "द्राक्षश रात्रिदीप्तिक्ष शृदि 
क्लेश संस्करणिति". An initiated one begs alms for twelve nights and purchases soma. Now the question is whether a person who is penniless and has therefore no means of maintenance, should beg? and who has no soma, should purchase or all irrespective of wealth should do it? The reply according to the objector is that only those who have no means should beg and those who have no soma, should purchase it; because we see that in common life those persons who have nothing in possession should beg and those who have not the article wanted, should purchase it.

नियतं वार्त्तवत्त्वात्स्यात् ॥ ६ ॥ ८ ॥ २७ ॥

नियतं certain; वा on the other hand; अथवत्त्वात् by reason of their being for a purpose; खात् is.

27. On the other hand, they are to be done always by reason of their being for a purpose.

The author says that begging of the alms and purchasing of the soma should be done invariably; the possession of the same is immaterial. You are to obey the command of the Veda; otherwise the whole ceremony will be fruitless.

Adhikaraṇa VIII. Dealing with the subject that in अयातिशीलम &c. the milk diet &c. are permanent.

तथा मक्ख्येपच्छादनसंज्ञामहोम्मद्वपेम ॥ ६ ॥ ८ ॥ २८ ॥

तथा similarly: मक्ख food; पैप order; आच्छादन dress; संज्ञामहोम performance
of संज्वन होम (to avert evil); द्वेप्रम repetition of certain mantra (to avert enmity).

28. Similarly food, command, dress, संज्वन होम and enmity.

In a उपेतिडोष sacrifice, certain formalities are observed; a Brâhmana lives on milk, a Kâsatriya on gruel and a Vaiśya on अनिष्ट (whey). In new and full moon sacrificés certain orders are given. “Bring me प्रोक्षण!; get fuel ready &c.;” in a वाज़पेय, one has to put on grass dress and to perform संस्गत होम and recite द्वेपमत्र. संस्गत होम is performed when one’s animal has a liver complaint or has been hurt in the thigh or the leg. The द्वेप mantra is वेस्मानु ब्रेदि यंचवतृ्यप्तम: “One who is hostile to us and the one to whom we are hostile,” (A. V. II. 11, 3 ) The question is, whether these rites are observed when one has not got those things or irrespective of them? It may be made clear thus, when one has no other food he may, live on milk, gruel or whey; when one has no cloth dress, he may put on grass dress; one whose animal has vomited bile or has been hurt in the thigh or leg should perform संस्गत होम: one who has got an enemy, he must recite the द्वेपमत्र. The author’s view is whether you have them or not, they are permanent rites and should be performed.

Adhikaraṇa IX. —Dealing with the subject that there is no rule as to breaking of a fast in the last part of night.

अनायक्रं त्वनित्यं स्पताः || ६ || ८ || २४ ||
अनायक्रण fruitless; हृ on the other hand; अनिष्ट not permanent; स्पताः is

29. On the other hand, (when it is apprehended that it will be) fruitless, it is not permanent.

According to शब्र a fast is broken in the midday or after the midnight in a उपेतिडोष. When a man has a complaint of indigestion, should he observe the fast strictly? The author’s reply is ‘no’; if the sacrificer by observing the rule strictly, dies of indigestion the whole sacrifice will become fruitless. So the rule may be relaxed and the sacrificer may break his fast to suit his convenience.

Adhikaraṇa X. Sūtras 30—42. Dealing with the subject that a goat is the animal for Agni and Soma gods.

पशुचोद्नायामनियमोऽविशेषात् || ६ || ८ || ३० ||
पशुचोद्नायी where it is laid down as regards an offering of an animal; अनिष्टम no rule; अविशेषात् there being nothing special.
30. Where it is laid down as to an offering of an animal, there is no rule for want of anything special.

In connection with ज्ञेययज्ञम it is said ब्रह्मीर्तितयः यष्टग्रीयस्मिः पञ्चमादभ्यं ||

"an initiated offers an animal to Agni and Soma." The question is what animal should be offered? According to the objector, any animal would do, because there is no text to limit it to any particular animal.

हागो वा मन्त्रवर्णात् || ६ || 8 || 39 ||

हागः a goat; वा on the other hand; मन्त्रवर्णात् by the force of the text.

31. On the other hand, it is goat by the force of the text.

The author gives his own view. He says that it is said "अप्रयय छागहः वष्पाः मेदसोसङ्कूर्ण दिः" "Invoke Agni with the fat of the marrow of a goat;" from the force of the text, it appears that an भद्धागीय animal is a goat.

न चौदनाविरोधात् || ६ || 8 || 39 ||

न not; चौदनाविरोधात् by reason of its being in contradiction to the direct command.

32. Not so; by reason of its being contrary to the direct command.

The objector says in reply that it can not be so, that the मन्त्रवर्ण (the force of a text) can not predominate over चौदना. There is a direct text about the offering of an animal, there is no ambiguity; you can not, therefore, take the aid of the force of the text (लिंग).

आर्यमयदिति चेत् || ६ || 8 || 33 ||

आर्यमयदिति like आर्यमयहोम; इतिचेत् if you say,

33. If you say that it is like आर्यमय होम.

The author's reply is that there is a general proposition about the animal to be offered to the gods भग्न and सम and the special text limits it to the goat; just as it happens in an आर्ययज्ञम. The sacrificer has to perform it by repeating the प्रवर of all the रिसिस; then there is a special text under which he can repeat only three प्रवर. आर्यमयदितिः त्वृषणिः तृषणिः ||

"He repeats the names of the Rīṣis; he repeats three names." Accordingly the author says that there is nothing inconsistent in it. As to आर्यमय homa, see वाचस्थत्य dictionary vol I, p. 319. See chap VI, Paada I, 43.
Not so, because it is not commanded there.

The objector says that it is not so about the goat, there is no commandatory text about it; but about the repetition of the प्रवर there is a command which limits it to three.

35. On the other hand, there is a restrictive rule as they convey one meaning; by reason of the difference of meaning and naming, there is a difference,

The author’s reply is that there are different kinds of animals. The goat is a species of animal. The animal is a genus. So there is no contradiction; by the force of the text, the term animal is restricted to a goat. When one says “अश्वात” ‘Bring an axle’ the servant sees a carriage in front of him, he understands the axle of the wheel by the term अश्व but can not think that अश्व means dice for gambling. So when it is said that an animal is to be sacrificed to अश्व and साम and then there is a text which lays down the fat of a goat, it is clear that the animal meant is a goat. When there is a difference of meaning of the terms ‘animal’ and ‘goat’ there is a difference of names and the term ‘animal’ is then not used in the restrictive sense of a goat.

36. On the other hand there is no rule on account of the
difference of meaning; there is (other-ness) difference on account of words.

The objector says that there are two words 'goat' and 'animal'; so on account of this difference of words there is a difference of meaning. The quality of being an animal is different from the quality of being a goat. A certain animal may not be a goat but a goat must be an animal. So an animal who goes limping is a गाय derivatively; a horse who goes limping is, therefore, a घोड़ा.

रूपार्थिन्यक्षेत्रः ॥ ६ ॥ ८ ॥ ३० ॥

रूपार्थ by reason of the form; लिङ्गात् by reason of the gender; च and.

37. By reason of the form and gender.

The objector says that the word घोड़ा means a horse of peculiar gait by reason of his form and gender. This is a philosophical discussion about the nature of the word. When a term 'man' is used, you at once have a picture of a tall man or a black man of peculiar form and gender. See chap. I पाद 3 अधिकारण X at pp. 30-32.

घोड़े न कामायन् रूपार्थिन्यक्षेत्रः ॥ ६ ॥ ८ ॥ ३८ ॥

घोड़े in a goat; न not; कामायन् the name from the act; रूपार्थिन्यक्षेत्रः from the form and gender.

38. In the goat the naming is not from form and gender.

The author says that the naming of the goat can not be from the form and gender.

रूपान्यत्वान्त जातिशाङ्गः स्वातः ॥ ६ ॥ ८ ॥ ३६ ॥

रूपान्यत्वान्त by reason of the difference of form; न not; जातिशाङ्गः genus, class; स्वातः is.

39. By reason of the difference of form, it does not denote a class.

The author says that there being a difference of form, it can not be a genus.

विकारः नौतपत्ति कत्वातः ॥ ६ ॥ ८ ॥ ४० ॥

विकारः modification; न not; नौतपत्ति कत्वातः by reason the significant power.

40. The modified form is also not meant, because of the significant power of the word.
The author says चमन does not mean a horse of peculiar gait, because there is a natural connection between the word and its significant power. As soon as the word 'horse' or 'goat' is uttered, you at once know what the word conveys.

स नैमिन्तिक: पशोगुणस्याचोदितत्वाद् ॥ ६ ॥ ८ ॥ ४१ ॥

स: that; नैमिन्तिक: accidental; पशा: of an animal; गुण: of the quality; अचोदितत्वात् by being not laid down.

41. That is accidental, because the quality of the animal is not laid down.

The author says that in the original command, the animal is said to be a fit offering for अभिष्ठ and साम but nothing is said as to its quality of going &c. So this quality is only an accidental quality which makes an animal unfit for sacrifice.

जातेवो तत्प्रायवचनार्थवत्तवाभ्याम् ॥ ६ ॥ ८ ॥ ४२ ॥

जाते: of the genus; वा on the other hand; प्रायवचनार्थवत्तवाभ्याम् by constant conventional use and being consistent in meaning.

42. On the other hand, it is also genus by reason of the constant conventional use and consistent meaning.

The author having established चमन to mean a species of animal, further says that it is also a genus by reason of the constant conventional use and its meaning not inconsistent with the विद्विधवाक्य.

In this connection see the discussion of the author as to whether 'words' convey भास्ति or संक्षिप्त in chap I Pāda III Sūtras 30-35.

END OF PĀDA VIII.

END OF CHAPTER VI.
PADA I.

The author has dealt with उपदेश the direct command in the last foregoing six Chapters. Now in the succeeding chapters he deals with अतिदेश; “perform the sacrifice” is a direct command and is called उपदेश in मौलाना and “perform the sacrifice like that sacrifice,” is अतिदेश. The sacrifice which serves as a model to the other in which the procedure is similar to that of the model is called प्रकृति; and the other which is a modified form is called विकृति.

A bhikaraṇa I. Sūtras 1-12: Dealing with the subject that the qualities of प्रयाज &c. are in the nature of an extraordinary principle.

अतिप्रमाणत्वाच्छेपणां मुख्यमेधे यथाधिकारं भावः

स्यात् ॥ ७ ॥ ९ ॥ १ ॥

अतिप्रमाणत्वात् by reason of the authority of the Veda; शृंगारां of the subordinate; मुख्यमेधे in the difference of the principle; यथाधिकार according to the context.

1. By reason of the authority of the Veda the extraordinary principle of the subordinate acts in the difference of the principal shall be according to the context.

The प्रयाजं are read in the context of the दश्शृंगावस्यस्य. The question is whether the प्रयाजं are the qualities of all the sacrifices or the qualities of the दश्शृंगावस्य in the context of which they are read. The reply of the author is that they are to be connected with the context of the principal. The subordinate act does not exist independent of the principal; the extraordinary principle is connected with the principal act and the subordinate act belongs to the principal. So the extraordinary principle of the principal is connected with its subordinate acts, all leading up to it.

उत्पत्यथार्थाविभागाद्रा सत्तवद्वैकधम्य स्यात्

उत्पत्यथार्थाविभागात् by reason of indivisibility of the object of the original on the other hand; सत्तवम् like an animal; पुरुस्मयं belonging to all; स्यात् ॥
2. On the other hand, by reason of the indivisibility of the object of the original, like an animal, they belong to all.

The objector says that you cannot divide the object of the sacrifice which is the invisible extraordinary principle and so the अग्राम भास्त्र बन्धुण्ड the object of all sacrifices but not solely to the sacrifice in the context of which they occur. He gives an illustration "Do not touch a cow with a foot." Here 'a cow' means any cow i.e. the genus.

3. On the other hand, by reason of the partial nature of the injunction and its variety there is a rule laid down; because of the extraordinary principle being subordinate.

The author says that it is on account of this invisible अथवा that all sacrificial acts are performed and the injunction relates to them. There are subordinate acts also which lead to the main act and they all subserve its purpose. They therefore belong to the main act which produces the extraordinary principle. As there are different sacrifices, there are, therefore, different commands. The main acts have their subordinate parts which have no connection with others.

4. In an animal, by reason of the connection with the characteristic peculiarity, it is known everywhere.

The author now replies to the objector's illustration. The illustration of a cow does not hold good; because the peculiar characteristic of an individual cow is found everywhere in the class; but such is not the case here.
5. On the other hand, by reason of the indivisibility it is not so.

The objector says that the invisible extraordinary principle is known by inference; but on the contrary we see the sacrifice with our own eyes and the parts thereof. The parts are inseparable from the whole. So the essential characteristics or parts which lead to the extraordinary principle belong to all sacrifices.

6. And double object is forbidden.

The objector says that if you do not hold that प्रयाज्ञs belong to all sacrifices and hold that they belong to only दशश्चूष्णमासवाग, then there will be the following difficulty. There is प्रयाज in प्रयाज्ञसि then there will be also प्रयाज in सौयास. "प्रयाज्ञe प्रयाज्ञ executes the offering." क्रष्णख is a weight as will appear from याजनव्यस्तति I. 362, 363. वृक्षरेणु is a triad i.e. a collection of three atoms visible in a sun's ray while passing through an aperture; 8 such triads make one egg of a louse; 3 such eggs make a राजस्थंप, 3 राजस्थंपs make one गौरस्थंप; 6 गौरस्थंपs make one average यव (barley); 3 average barleys make one क्रष्ण], 5 क्रष्ण make one माप; 16 मापs make one सुत्रण; 4 सुत्रणs or 5 सुत्रणs make one पक.

वीनि (wild rice) is made of gold grains weighing one क्रष्ण. Such gold grains when offered to fire constitute क्रष्णकोम; according to the text every प्रयाज contains क्रष्णकोम. You will have to perform a प्रयाज and along with the प्रयाज you will have to perform क्रष्ण; but double object is prohibited by reason of the fault of splitting of a sentence. So प्रयाज्ञs belong to all sacrifices.

7. On the other hand, there being no general command in the origin, there is a natural inclination for the special command; therefore there is a variety of actions.
There is no text as regards the sacrifice in general; we have only चोदना which directs us to special अनुवृत्त. By virtue of this, there are different acts; in other words there are different objects in view, so there are different acts.

The objector says if you say that it is the अनुवृत्त which actuates one to perform a sacrifice and on account of the variety of this अनुवृत्त there is variety of actions. Accepting this to be so, the अनुवृत्त is genus and it applies to all sacrifices, and even in this view the peculiar marks of one sacrifice apply to all sacrifices. So the प्राण्व सङ्ग प्राण्व सङ्ग belong to all sacrifices. As for illustration, when one says:— "This guest is a Punjabi, he ought to be entertained with barley"; the implication is that whenever any Punjabi guest comes, he ought to be entertained with barley.

अर्थस्य ल्वविभक्त्वातात्था स्यादमिथानेषु पूर्ववचवा-त्योगस्य कर्मण: शाप्तमायित्वाधिक्षिप्तमाच्छेद्यानमप्रवृत्ति: स्यात्॥ ॥ ॥

अर्थस्य of the object; तु on the other hand; अविभक्त्वात् by reason of indivisibility; अबिचारेनु in the names; पूर्ववचवात् by reason of being before; प्रयोगस्य of the application; कर्मण: of the sacrifice, of an act; शाप्तमायित्वाधिक्षिप्तमा by being founded on the word; विभमात् by reason of divisibility; शेषाणां of the subordinate acts; अप्रवृत्तिः non-application.

On the other hand, by reason of the indivisibility of the object, the same shall be in the case of the names; and of the sacrificial act being founded on the word, and being divided, the subordinate acts are applied.

The author says that your illustration does not apply. In the case of a Punjabi being fond of barley is based on past experience; it has nothing to do with a man but with the land of which it is the characteristic. It is indivisible i.e. this peculiarity is found in every Punjabi; but the sacrifice is founded on the Vedic text and it is performed with a par-
pillar object in view which is called अभूवः. This varies according to the nature of भावना or desires. There is no similarity and the subordinate acts of one sacrifice do not apply to the others.

स्मृतितिरितिचेत || ७ || १ || १० ||

स्मृति tradition; इतिचेत if you say.

10. "There is a tradition" if you say.

The objector says that there is a tradition belonging to the recension of अहंपराशश which lays down that all the characteristic peculiarities belonging to दशंवृणमाला belong to all the इष्ठोः.

न पूर्ववत्वात् || ७ || १ || ११ ||

पूर्ववत्वात् by reason of being like the previous.

11. Not so, by reason of being like the previous.

The author says no, you are not right. The tradition is not new; the विभिः lays down that the modified sacrifice is to be performed like the model ones and the चौद्र text applies the details thereof to the modified sacrifice. In this way the peculiar qualities are determined. It does not, therefore, lay down anything new; it is अजुवाद.

अर्थस्य शद्दभावयत्वातः प्रकरणनिव्यन्यनाट्ज्ञावधादेवा-

न्यत्र भावः स्थात् || ७ || १ || १२ ||

अर्थस्य of the object; शद्दभावयत्वातः being founded on the word; प्रकरण निव्यन्यनात्; by being connected or tied to the context; शद्दात् by virtue of the word; पुष्य only; अन्यत्र elsewhere; भाव: existence; स्थात् is.

12. The object (of any sacrificial act) being founded on the Vedic text and being connected with the context only, can have its existence elsewhere by reason of the Vedic text only.

This is the summary of what has been discussed at length in the अविकरणः. It says that the अभूवः has been laid down by the विभिः text only; it applies to the main act with all its parts by reason of their being read in connection with the context of the main act. They can not be applied elsewhere; it is only the चौद्र text which makes their applicability elsewhere; when such is the case it is called अतिदेशः. So the अतिदेश primarily is of two kinds as shown in the table below:—
The अतिदेश is defined as follows.

प्रक्षण-कर्मणो यथान्त तत्समानेच्छ कर्मसु ||
धर्मप्रदेशो येन स्यात् सोतिदेश इति स्थितां: ||

"The rule of अतिदेश is that by which there is a transfer of the peculiar characteristics of the model sacrifice to another sacrifice of similar nature".

The प्रयक्ष्य छृत is now to be explained.

There is, therefore, a necessity of the study of अतिदेश.

अधिकारणम ॥. सूत्रस 13 - 16 dealing with the subject that under the text "other is similar with श्येन," all the peculiarities of the श्येनयाग have been applied to इपुयाग.

13. In equal sacrifices by reason of having their previous model, the original is the context.

There are two modified sacrifices called श्येनयाग and इपुयाग having their model अवयतिको. They are similar; their similarity is described in connection with the context of इपुयाग in this way "समानमितरणाय येन." "The other is similar with श्येन." Now the question is whether it is an अनुवाद or अतिदेशात्विधि? The objector says that you have already expressed your view in the previous अधिकरण, according to this view, it is an अनुवाद. The इपुयाग and श्येनयाग are both modified sacrifices; they have their origin in अवयतिको. So all the details that are applicable to the अवयतिको are applicable to the इपुयाग. In this view, it is an अनुवाद.
If you say ‘of श्रेयेन’.

There is a doubt expressed in the view of the objector. It is a Vidhi; the ह्रुययाग is similar to the श्रेयेययाग because both are performed in one day and both are the modifications of ज्योतिष्मृत्त. By taking श्रेयेन, the word ‘similar’ has a meaning, otherwise it is meaningless, because it is श्रेयेययाग which is similar to ह्रुययाग.

नासविधानात् || १६ ||

not; अमर्शावाद by reason of no proximity.

15. Not so, by reason of no proximity.

In the श्रेयेययाग there are characteristics of the ज्योतिष्मृत्त and its own characteristics as well; so the other characteristics referred to in the text naturally belong to the ज्योतिष्मृत्त by reason of its proximity. This is how the objector meets the objection expressed in śitra 14 to his view.

अपि वा यद्यपूर्वेऽविदितसंविधानाय ज्योतिष्मृत्तमिकाल्वि-
धेित्वाचकं समानं स्यात् || १६ ||

अपि वा or also; यदि if; अपूर्वत्वात् by reason of being अपूर्व; इतरत्र the other; अधिकारं in the meaning ‘over and above’; ज्योतिष्मृत्तमिकाल्वि from the qualities pertaining to ज्योतिष्मृत्त; विचे from the command; तथाचकं meaning that; समान equal; व्यात is.

16. Or also if by reason of the nature of the invisible principle, the word ‘other’ is used in the meaning ‘over and above’ the commands pertaining to the ज्योतिष्मृत्त; that meaning is then similar.

The author now concludes by saying that the text quoted under the commentary on चौ 13 is a विचि by reason of laying down the invisible principle (अपूर्व) and the word इतरत्र means ‘over and above’ all the peculiarities of ज्योतिष्मृत्त. In this view only the word ‘similar’ becomes significant; as for instance when I say, give blankets to Deva Datta, give silk to Viṣṇumitra, give linen cloth to Yajñadatta and other to पैत्र. Here the word ‘other’ is used in the meaning of ‘besides’ or ‘over and above’. So having described the qualities of the ह्रुययाग the text says ‘the other details are similar to those of श्रेयेन’. All the details of ज्योतिष्मृत्त are exhausted and over and above those details, the peculiar characteristics of श्रेयेययाग also apply. The text in this view is an अतिदेशविचि and makes all the details of the
applicable, besides the peculiar inherent characteristics of the origin of the श्रेयस्यांग. 

Adhikarana III. Sūtras 17—21. Dealing with the subject that the text पूज्ञायणाती तत्त्वमात्रः विषयी और अर्थवादः.

There are 4 divisions of चानुमान्यार्यागः. (1) विष्णुदेव (2) वहनेन्द्रमाय =, (3) साखेत (4) सुनादीरि. In the विष्णुदेव eight offerings are mentioned as follows. (1) आन्तब्रह्माक्षराः निर्वक्ष्यं (2) सोमस्वर (3) सत्त्वग्राहादरक्षपाठ (4) सारस्वतचक (5) पौराणिक (6) महान सायनसः (7) वैष्णवाधिनामिरा (8) वार्षिकविधियमेकक्षपालम् (० भ 5 12) (१) "He offers a cake baked on eight pans dedicated to Agui, (2) boiled rice dedicated to soma (3) a cake baked on 12 pans dedicated to sun, (4) boiled rice consecrated to Saraswati (5) boiled rice consecrated to पूज्णा, (6) a cake baked on seven pans consecrated to Maruts, (7) whey consecrated to विश्वेत्रेव (8) a cake baked on one pan consecrated to Heaven and Earth." In the Brahman, there is an अर्थवाद of these offerings "त्रायानाति वा पुरानिन्द्र- विषयी. "These offerings pertain certainly to the killer of the demon वृहस्पति. The अंगविधिः are also stated. 'सुष्मकं सदार्थंहिंसाति "सुष्मकं सदार्थंहिंसाति "सप्त जनावाजां इत्यये" नवस्वात्रागः: " (० भ 5 12) "The grass becomes armoured thrice." "The sacrificial fuel becomes ready thrice." "They offer 9 प्रयाजस" “nine, अनुयायाः.

In connection with वहनेन्द्रमाय, the first 5 offerings are mentioned and in connection with the above said वहनेन्द्रमाय it is laid down "पुज्ञायणाती तत्त्वमात्रः विषयी और अर्थवादः वहनेन्द्रमायाती निर्वक्ष्यं (० भ 5 116) "The same श्रेयस्य applies to these five offerings, which applies to others." The objector says that there can be a transference of the अर्थवाद by reason of the proximity of the 5 offerings with the Brāhmaṇas. There is no transference of अंगविधिः.

नत्व वैक्राश्यायात् इति १० १२ १५ १७ ।

नत्व वेक्राश्यायात् इति १० १२ १५ १७ ।

On the other hand, अनुयायाः unity of the sentence.

The author says that there is transference of both the अंगविधिः with the
by reason of the word अर्थाद्वाद्य the व्राह्यण �being similar. That includes both विधि and अर्थाद्वाद्य.

लिङ्गदशेनामः प्रशू कर्मक्षेत्रे व न्याये ॥ २६ ॥


19. By seeing the force of the text.

The author relies on लिङ्ग. In connection with वर्हण प्रवास there are 30 libations "बाहिनीयज्ञादुरुतीनां सम्पत्तं त्रिषङ्कतः". "They offer libations of a watery portion of अभिक्षा for the increase of the offerings to make them thirty." As to the explanation of बाहिनी see शैल श्राव १६१३ verse 9 and also vol. III. p. 1116 and 1117. of शैल श्राव Anandāśrama edition. If विधिः are not transferred, there can not be 30 libations.

विहितावृत्तानाचेत चेतन् ॥ ७ ॥ १ ॥ २० ॥

विहितावृत्तानान् by reason of repetition of what is laid down; not; इतिविचेतेन if you say.

20 If you say 'it can not be by reason of the repetition of what is laid down.'

The objector says that in this view वर्हणप्रवास is only a repetition of वैश्वदेव. This is an अभासात्मकाम (introductory sūtra).

नेत्रार्थवत्तात् ॥ ३ ॥ १ ॥ २१ ॥

not so; इतिनार्थवत्तात् by reason of being for the object of another.

21. Not so, by reason of being for the object of another.

The author says that you are wrong; it is not so. If the विधि is transferred, the text relating to the kindling of fire becomes significant and has a meaning; it will be of use for the other offerings i.e. for the माहत्ययाय.

The 'व्राह्यण' is thus explained in शार्मादीपिका "शूचना व्राह्यण वर्हणदुरुत्तेवतिदिशेयुः। चोधने चेत वाहिने ततोपा व्राह्यणमिनयः॥" "When a व्राह्यण of the model sacrifices is transferred to the modified sacrifices, the चोदन चेत under which it is done, becomes their व्राह्यण."

Adhikaraṇa IV dealing with the subject that by the text commencing with 'पुनः प्रवाहणम्' the transference of एक कप्याल्पदात्रि with विधि and अर्थाद्वाद्य is intended.
22. And similarly like it, in एककपालङ्गकः.

एककपालङ्गकः ब्राह्मण is read in connection with वैश्वदेव and वर्णमभावम and एककपालङ्गकः ब्राह्मण is read in connection with वर्णमभावम alone. In this state, in connection with साक्षी, एककपालङ्गकः and प्रत्यास्रित ब्राह्मणः are transferred by the text "एककपालङ्गकः प्रत्यास्रित ब्राह्मणः एककपालङ्गकः ब्राह्मणः इतरस्तेवतरस्तचच।" "This is the ब्राह्मणः, प्रत्यास्रितः; this is the ब्राह्मणः, एककपालङ्गकः; this is the same which applies to other, and which applies to other." The author says that in view of the principle laid down in the foregoing अधिकरण, the transference of both the विचार and अथवाद is intended.

Adhikarana V dealing with the subject that in a साक्षी there is a transference of एककपालङ्गकः pertaining to वर्णमभावम.

एककपालङ्गकः वैश्वदेविकः प्रकृतिरागायणो सर्वोदयापरि-बृत्तिदर्शनादवध्वस्थे च सकङ्गः द्वयवदनस्य वचनात्॥६९१॥

एककपालङ्गकः of the sacrifices in which cake baked on one earthen pan is offered; वैश्वदेविकः pertaining to वैश्वदेव; प्रकृति: model; अवश्यकः in first offering; सर्वोदयापरि the whole homa; अपरिशिल्पितरलिनात् by not seeing the completion; अवश्यकः in a bath; सकङ्गः once; द्वयवदनस्य of the double offering; वचनात् by reason of a text.

23. Of the sacrifices in which a cake baked on one earthen pan is offered, the वैश्वदेवः is the model; in the first offering, by not seeing the completion of the whole homa and by reason of the text for the double offering at a time on the occasion of the sacrificial bath.

In connection with वैश्वदेवः there is a text "वावालःचित्वमककपालः"।(१८९० सं १८१२) and in connection with वर्णमभावम, it is said "काय सेवकपालः।" (१८९० सं १८१३) "A cake baked on one pan, consecrated to heaven and earth." "A cake baked on one pan dedicated to क तै. प्रजापति।" In connection with साक्षी, after saying that there should be एककपालः of वैश्वदेव, there is a text पुत्रप्रजा एककपालः. "This is the ब्राह्मणः, एककपालः." The question is, whether it is the एककपालः of वैश्वदेव or वर्णमभावम, which should be transferred to साक्षी? The पूर्वपक्ष view is that वैश्वदेव is the model sacrifice, so the एककपालः of वैश्वदेव is to be transferred. The author's view is embodied in the present सार्थिन in reply to the पूर्वपक्ष view. He criticises it; he says that if the details of वैश्वदेव be considered to be transferred to the साक्षी, there will be two difficulties.
The one is that in वैष्णव, in the first offering of the cake, the homa is not completed and that at the time of sacrificial bath there is a double offering. This एकक्षण is peculiar to वैष्णव and its transference elsewhere is meaningless; while the peculiar characteristics of वहङ्गप्रवास will be significant, if transferred to साक्षम. वहङ्गप्रवास is close to साक्षम and the धूर्तार्थ वर्ण is also read in connection with वहङ्गप्रवास. So the एकक्षण of वहङ्ग प्रवास is transferred to साक्षम.

END OF PĀDA I.

PĀDA II.

Adhikārana 1. Sūtras 1 - 21 dealing with the subject that the words such as रथ्यंतर &c. denote a particular tone of a song.

साम्भोभिभाषानन्दन प्रक्रियति: स्यादवाणिशिष्यम् ॥ १२१॥

सात्त्व: of the psalm; भिभाषानन्दन by the word indicating the name; प्रक्रियति: inclination, tendency; वाणिशिष्यम् as taught.

1. By the word indicating a name of a psalm, there is inclination according to the instruction given by a preceptor.

There is a text “कवतीपु सथ्यंतर गायति”. कवतीs are first three verses from Book IV. भूक्त 31 of the Rigveda. They commence with कप्यानिविच अशुति &c. Then there is another verse from मंदिर VII. भूक्त 32 and verse 22 अभिभाषाध्यानोत्सु: &c. which is technically known as अभिभति and is to be sung in (रथ्यंतर) low tone. The above said text means that in कवतीs, रथ्यंतर is sung. The question is, what is to be transferred to the कवतीs? The objector says that on account of the particular name of the psalm, the particular verse should be sung in the manner taught by the preceptor.

शास्त्रेऽस्वर्धविभिन्तवद्याद्धार्तंतरेश्च प्रक्रियति: स्यालपथभावात्तिक्रयाया हि भिभिसवर्वन्धः ॥ ७ ॥ २ ॥

शास्त्रे: by means of words; तु on the other hand; भिभिभिन्तवात laying down the meaning; अथार्ते in a different sense; अप्रवृत्ति: non-application;
2. On the other hand, by means of the words, the meaning being laid down, there can not be the use in a different sense; because of the difference, there is a connection with the action.

The author gives a reply that the words have a significant power and can not be used in a different sense; they convey their own sense. There is therefore an invariable connection of words with their sense. The sense is connected with the action. If there is a transference of the verse according to you, the sense conveyed by "अमित्वा" &c., is to be conveyed by "क्यानशत्रु" &c., which is absurd. So the verse is not transferred but only the tune or the musical mode. There are two modes of singing, one is called (षव्यत) loud tone and the other is (रश्यत) low tone.

स्वार्थेः वा स्यात् प्रयोजनं क्रियाया स्तदुंगभावेवनोप
\[दिशयेन् \] ॥ ७ ॥ ॥

स्वार्थेः in its own end; वा on the other hand; स्यात् is; प्रयोजन purpose; क्रियाया: of the action; स्तदुंगभावेव by being its constituent part; श्वदिशयेन् should direct, ordain.

3. On the other hand, in its own end there is a purpose of the action; it is laid down by its being a constituent part.

The verse which is to be sung in रश्यत tune is अमित्वा शूर नोतुमः; it is technically called अभिष्वति. The अभिष्वति, being used for its own end is, therefore, a constituent part of the कवती, and produces an invisible effect as laid down. This view is also difficult to support as the invisible result is presumed for an action.

शब्दमात्रमितिनेत्र ॥ ७ ॥ ॥

शब्दमात्रम only verbal; इतिनेत्र if it be said.

4. If it be said that only verbal.

The objector says, 'let invisible result be laid aside'; the रश्यत is only a word; it should be used in कवती.

नौतपतिकत्वात् ॥ ७ ॥ ॥
5. No, by reason of the eternal connection.

The author says no. There is an eternal connection with the word and its meaning and no word can convey any other meaning.

6. And in this way the code of rule will be meaningless.

The author gives a reason in support of his view and says that if there be no connection or fixed meaning of the words, the whole rule as to अतिरिक्त will be meaningless.

7. If it be said 'of खर'.

The objector says, let it not be a transfer of the अक्क (verse) or शब्द word but of the खर of the अभिव्यक्ति.

8. No, by reason of the want of sense, there is no relationship with the text.

The author says that you are wrong there. The खर of the अभिव्यक्ति is different from that of the कव्य. The खर of the अभिव्यक्ति can not be introduced into the कव्य. The text which is कव्यपूर्वार्थात्तरगायति, has therefore no connection with it. The खर is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.

9. Swara; ह on the other hand; स्त्रिये in the origin; खर is; मात्रावर्गा विभाक्तवाद by reason of mark and letter being indivisible.
9. On the other hand, the ख़ार is in the origin; because the mark and letter are indivisible.

The objector says that the ख़ार is in the very pronunciation of the अभिवृत्ति, because the marks and letters are indivisible. The marks and letters occur in अभिवृत्ति and कब्ली. So the text quoted is an अनुवाद of the transference of the ख़ार of अभिवृत्ति to कब्ली. You can not do without a ख़ार; it is used in pronunciation.

10. And by seeing the force of the text.

"I do not see रथ्तार of the two उत्तरा songs, saying this, विकारः commenced a penance. I do not see वृहद् and उत्तरा saying this विकारः &c." These texts show that there is रथ्तार of two songs called उत्तरा. This an argument which the objector advances as ख़ार in favour of his view that ख़ार is transferred.

11. On the other hand, because in उत्तरा (a number of songs) no modulation is laid down, it is according to instructions.

The author says that nowhere it is laid down that in उत्तरा songs the voice should be modulated; it is pronounced according to the direction of the preceptor. In this view, there is no (अतिदेश) transfer of ख़ार.

12. And there is no significant power of the word.

The objector says that in this view, there is no meaning of a word. You say no रिक can be transferred, because no रिक can convey the sense of another रिक; no रथ्तार can, therefore, be sung in the कब्ली. But रथ्तार is clearly meant and is to be transferred. The commentator gives an illustration that when a preceptor is gone abroad, the duties pertaining to
her husband's office devolve on his wife. The pupils should obey her in his absence.

**Jaimini Sūtra VII. 2. 15.**

**Vārṣeṣṭ: स्याद्वावधेरः प्रतिध्युगत्वाभ्यादिकारो**

*विशिष्ट्रेणवर्णः॥ ३ ॥ २ ॥ १२॥*

अविधाय on the other hand, also; कर्मशास्त्र: word indicating action; खालि is; मालयः: real sense; प्रतिध्युगतत्वात् by reason of taking it in the popular meaning; विकारः: modification; दी: because; अविश्चः: not special, not particular, without any difference; अन्य: with others.

13. On the other hand, it is a word indicating action; this is the real sense by accepting the popular sense; because it a modification without any difference with others.

The author's reply is embodied in the present sūtra; it is divided into 3 parts. The first part says that all the meanings of रथत are not accepted. The second is the view of the author about it; he says that it indicates an action and this is the real sense and so used in the common parlance. It is therefore a peculiar kind of song. The third part says that it is a modification just like other modifications; just as you convert the rice by removing the husk with the strokes of the pestle in a mortar, and you convert the pure rice into a flour by means of a grinding mill, similarly you bring out the sense of a verse by singing it in a peculiar way.

**तत्स्य च वार्षेत् दृश्यम् ॥ ३ ॥ २ ॥ १२॥**

अविधाय a song without शुकः; च and; अपि also; दृश्यम् is seen.

14. And a song without a rik is also seen.

The author says in support of his view that there are songs which are sung without a rik verse प्रजापतिवहःतमत्वापूर्वः। "He sings a song called प्रजापतिवहः without a rik," This fact also shows that रथत is a peculiar tune.

**तस्य च क्रिया ग्रहणार्थो नानार्थोऽविन्दित्वादिराय द्वासामलीकिको विधानात् ॥ ३ ॥ २ ॥ १५॥**

तस्य its; च and; क्रिया action; ग्रहणार्थो for practice; नानार्थो in different forms; विन्दित्वादिराय by being shown or manifested; अर्थः object; दी: because; असाराय of these; अन्यानां extraordinary or uncommon; विधानात् by reason of being ordained.
15. Its action (when there is no application) is for practice by reason of its being manifested in many forms; because the object of all these, is extraordinary by reason of being ordained.

The author says that when the songs are sung not for the purpose of a sacrifice, they are sung without such object; but they are sung with a view to learn or to teach them. They manifest themselves in many forms which it is impossible without a systematic learning. The object of the रथतर्त &c. is extraordinary because it is so laid down.

16. In it, there are particular names by reason of the difference of the modifications.

The author says that in a song there are different varieties; so there will be different names as वृहत्, रथतर्त &c.

17. And the verses that are not to be sung are equally ordained with others that are sung.

There are two kinds of praise verses; one set is set to tune and others are not. As for instance प्रवजन शंसति, निपक्षवत् शंसति., आयै: स्तुवते, श्रष्टि: स्तुवते. The word ‘शंसति’ is used for the verses which are not set to tune. The word ‘शौचित’ for the verses that are set to tune. By laying down the word ‘शंसति’, the verse that is not set to tune is shown to be the source of the song called रथतर्त. The author says that this fact also shows that the word साम is used in the meaning of song. In this connection, it is highly necessary to explain the terms योनि and उच्चरा. For the songsters, there are two works viz. चंद्र and उच्चरा. In the former, several varieties of रिक verses which are the योनि are collected; in the latter, a collection of three verses, is given. In this collection of three verses, the first verse is the योनि which is read in चंद्र and the other two are called उच्चरा. रथतर्तमुतारयोगायति। यथोत्तमतुमुतारयोगायति॥ “He sings उच्छरा with रथतर्त tune; he sings उच्छरा with the tune of the योनि.”
In the verses that are not set to tune, the song of not similar origin is seen. The author says that in the verses that are not set to tunes are seen Psalms. This fact goes to show that the word सांग means song.

In the verses that are not set to tune, is seen the song of not similar origin. The author says that in the verses that are not set to tunes are seen Psalms. This fact goes to show that the word सांग means song.

If you say that there is no variety in one object. The objector says that there can not be a variety of forms in र्थतर; when you say र्थतर, it excludes the idea of ब्रह्म.

There is, by reason of not practising in other verses just as in cooking.

The author says that in cooking food, you have to prepare different dishes. If you know how to prepare one variety of dish, that will not be of any help in preparing another variety of dish. You know cooking rice but when you prepare sweetmeat you will have to apply different process. So in the same way without practising your singing in other verses, your knowledge of singing in a र्थतर tune will not be complete. Some copies read लोके in place of पाके; but that does not change the sense of the लूक्क.

And the significance of the word. The author concludes his remarks by saying that the words convey their sense, in reply to the objection contained in सूक्त 12. In this view, कवतिस are the verses of the Rigveda and र्थतर is a tune. The former is
by way of दैषप्रक्रिया as said in the साम्य and the latter is by way of अर्पक्रिया. The कवची are therefore to be sung in a र्न्दर tune.

END OF PÂDA II.

PÂDA III.

Adhikarana I. Sûtras 1–4 dealing with the subject that by the word अभिभोज, there is the transference of its qualities.

Now the नामार्थ देश is explained. See at p. 422.

उक्तं क्रियाभिधानं तच्चुतावन्यत्र विषिकर्देशः स्यात

उक्तं it is said, it is stated; क्रियाभिधानं a name of an action; तत् that; अन्यत्र elsewhere; विषिकर्देशः transfer of the quality; स्यात is.

1. It is stated to be a name of an action; it is elsewhere mentioned; it is a transfer of the qualities.

The sûtra embodies the बिकृती view and is divided into three parts. The parts will be clear from the Vedic text which runs thus. In connection with the कुंडपायिन sacrifice, it is said मासमिहितभूति. “He performs अभिभोज for a month.” Here the term अभिभोज is to be explained. In the first part of the sûtra, it is said that it is a name of an action (कर्मनाम-भेय.) It is explained in the chapter on नामवेय and तत्प्रचन्दवाय. See at p. 33. So it is a word in a fixed meaning; it is therefore, a proper noun. The question is, what does it convey in connection with कुंडपायिनय? The reply is contained in part 2 of the sûtra. In the third part it is laid down that it is a transfer of the qualities of the अभिभोज. The author says that अभिभोज is a name and in connection with कुंडपायिन sacrifice, the qualities of the अभिभोज are transferred. It is not a different action and therefore means that it should be performed like अभिभोज for a month.

अपूर्वं वापि भागिन्त्वात् || १५ १ ३ २ ||

अपूर्वं in the extraordinary principle; वा on the other hand; अपि also; भागिन्त्वात् by reason of the fitness.
2. On the other hand, by reason of the fitness in the extraordinary principle.

The objector says that it is a name; it is an अभिधोष in a कुंडकायिन sacrifice lasting for a month, just like the common अभिधोष. It is therefore the name of both,

नामन्यस्वीत्तप्रित्यक्तान् II ७ । ३ । ३ ॥

नाम: of the name; यू on the other hand; आत्मानक्तवाद by reason of eternal connection.

3. By reason of the eternal connection of the name.

The author says that there is an eternal relationship between a word and its signification. A word always conveys a fixed sense. It is not changeable; so it is not possible that अविन्द्योष should be used in a double sense. The result is that it is (विप्रग्रहेय) transference of the qualities of अविन्द्योष.

प्रत्यक्षाद्गुणसंयोगात्तक्रियाभिधानं स्यातदभावेवप्रसिद्धुं स्यात् II ४ । ३ । ४ ॥

प्रत्यक्षात by reason of the visible; गुणसंयोगात by connection with the quality; क्रियाभिधान name of an action; अपिसर्व unknown; स्यात् is; तद्भावे in the absence.

4. It is a name of an action by reason of the visible connection with the qualities; in the absence of them, it is not known.

The author says that it is called अविन्द्योष by reason of the particular mode of sacrificing; it is a name of a sacrifice and so called by reason of its peculiar characteristics. If those characteristics do not exist, it can not be called अविन्द्योष. Lasting of it for a month is not its essential characteristic and by reason of it, it can not be a different act. The term अविन्द्योष is the name of a sacrifice having particular characteristics and its mention elsewhere is the transfer of those characteristics.

Adhikarana II. Dealing with the subject that by the term प्रायणीय, there is no transference of the characteristics.

अपि वा सहत्रकर्मणि गुणाध्यया अभिति: स्यात्

II ७ । ३ । ५ ॥
�षि वा on the other hand; सत्तकर्मणि in a sacrificial session; गुणार्थी descriptive of the quality; एवं this; युक्ति the text; त्यात् is.

5. On the other hand, in a sacrificial session the text is descriptive of the qualities.

In the द्राक्षाद द्राक्षाद sacrifice, the first day is called प्रायणीय. In the गावामयन which is the modified form of द्राक्षाद there is a text which says "वैशानार् ज्योतिषोम: प्रायणीय महसूलि" The प्रायणीय pertaining to वैशानार and ज्योतिषोम is a day." In it also the first day is प्रायणीय. According to the view expressed in the preceding अधिकरण, there is the transference of the peculiar characteristics of the first day of द्राक्षाद. But the author says that it is only the description of the qualities; it means the first day of the sacrifice and is a compound word. It is therefore not a नामेवय transferring the characteristics of the first day of द्राक्षाद to the first day of गावामयन.

Adhikaraṇa III. Śātras 6–11. Dealing with the subject that by the term सर्वपूजा there is a transfer of the पूजा.

विश्वजिति सर्वपूज्येऽत्तपूर्वकर्माकाज्यैतिथियोमिकानि प्रणालयस्ति च प्रणालयत्: || 5 1 3 6 11 ||

विश्वजिति in a sacrifice called विश्वजिति; सर्वपूज्ये in a सर्वपूजा (sacrifice); तत्पूर्वकर्माकाज्यैतिथियोमिकानि of its being a model; ज्योतिषोमिकानि pertaining to ज्योतिषोमः; प्रणालय, पूजा; अति is; च and; प्रणालयत्: the word पूजा.

6. In a विश्वजिति sacrifice in सर्वपूजा, by reason of its being a model, the पूजा of the ज्योतिषोम are intended; there is the word पूजा.

The objector says that there is a text in connection with विश्वजिति sacrifice "विश्वजिति सर्वपूज्येऽस्वत:ै" “A विश्वजिति has all songs” In a ज्योतिषोम sacrifice, in the interval of noon पवमान there are 4 psalms in honour of महेंद्र: (1) अविनयायूर्णोऽमः Rig. Veda VII. 32. 22. (2) कन्यानित्वत्र भास्नमहेन्द्रः R. Veda IV. 31. 1. (3) तववद्वरा नुटीप्पः Rig. Veda VIII. 83. 1. (4) तिरोस्मिर्विषवंदने R. Veda VIII. 66. 1. In these four तुम्ब, the psalms become 17 स्तोत्रs. They are called तुम्ब. The objector therefore says that these seventeen तुम्ब which are in ज्योतिषोम are meant, because it is the model sacrifice of विश्वजिति. The text is, therefore, an अनुवादः.

पद्हाद्व तत्र हि चौदना || 5 1 3 1 7 11 ||

पद्हाद्व from पद्ह (sacrifice lasting 6 days); वा or; हि because; चौदना a command.
7. Or from the पदाह sacrifice because there is a command.

The author says that in a ज्योतिष्ठोम, there are not many पुष्प; so it can not be an अनुवाद; it is a विचित्र. There is a command "पुष्पानार्थितायाय पुष्पं स्मरितम्" "Of the songs, the सर्थर is the tune." So there can be a transference of पुष्प from पदाह; where one पुष्प is daily ordained. viz. (1) सर्थर (2) व्रहा (3) वैद्युष (4) वैज्ञान, (5) शाकर (6) रैवत. By the word सर्वपुष्प, they are meant.

8. And by the force of the text.

The author supports his view by the following texts वैद्युषः: समाधिक, शाकरसंस्कार, रैवतसमर्पणात्सिसिः; शाकरसन्देहावाकाशः।। "वैद्युष is the tune of a होता, शाकर is that of a मैत्रावहण, रैवत is of & ग्राह्यावच्छसी and शाकर of an अच्छावाकः.

उपयोगाधिकारो ज्योतिष्ठोमः || ७ ३ २ ||

उपयोगाधिकार: the class in which many songs occur; ज्योतिष्ठोम: name of the sacrifice.

9. The ज्योतिष्ठोम is the class in which many songs occur.

The objector said in the सूत्र 6 that there is the word पुष्प. The author replies that there the word पुष्प is not in its original sense. The पुष्प of पदाह is only known as पुष्प. So the transference can be from पदाह. In theज्योतिष्ठोम the word is used in its secondary sense.

द्वयोविचित्रिति चेतु || ७ ३ १० ||

द्वयो: of two; विचित्र: command; इतिवेचत if you say.

10. If it be said that it is a command relating to both.

The objector says, let it not be an अनुवाद, but let it be a विचित्र. It is a विचित्र of both व्रहाद and सर्थर. What do you say to this?

न व्यर्थत्वात् सर्वशशद्रूपस् || ७ ३ १२ ||

न no; व्यर्थत्वात by reason of meaninglessness; सर्वशशद्रूप of the word 'all'.

11. No, by reason of the meaninglessness of the word 'all'.

The author says that the word is सर्वपुष्प; it is not applicable to the case
of two *viz.* वृद्ध and रज्ज्वर. In that case the सर्व becomes meaningless. So it is proper to hold that he here the पुष्पस mean the पुष्पस of पवाह.

**Adhikarana IV. Sutras 12-15.** Dealing with the subject that by the word 'अवश्य' the transference of the qualities of सोम is intended.

**तथावस्थयः सौमात् ॥ १२॥**

तथा in the same way; अवश्य: sacrificial bath; सौमात् from सोम.

12. In the same way, the sacrificial bath from सोम.

In connection with वहःप्रयास there is a text ‘वारुण्यामिहान्तः दृश्यावस्थयंति’ "They go to the bath with the remnant of आमिश्ना and husk." तिन्नकास is the remnant left stuck to a vessel. In the दर्श्वृण्मालसायाय, the water is sprinkled in all directions with the following mantra "पृष्ठाविशिष्टावामिकार्जंत्यात" "In the eastern direction let the gods purify the priests." This sprinkling done for the removal of तित्तकास is called by the word अवश्य in आमिशा-याय and is transferred to दर्श्वृण्मालसायाय by the चौदक text “एष्याविशिष्टावासात्यावः.” "This is verily the bath of the new and full moon sacrifices." Now the question is, whether the अवश्य of धर्मायास is the अवश्य of दर्श्वृण्माल. The author’s reply is that it is not. It is the अवश्य of सोम according to the principle laid down in the preceding अधिकरण because in a सोम sacrifice, the bath is principal.

**प्रकटोतिरिति चेत ॥ १३॥**

प्रकटे: from the model sacrifice; इतिचेत if you say.

13. If it be said “from the model sacrifice”.

The objector says that the model sacrifice of वहःप्रयास is दर्श्वृण्मालसायाय. The अवश्य of दर्श्वृण्माल is therefore meant. This is called आमिशापत्वुद्य leading to another.

**न भक्तिवाद ॥ १४॥**

न not; भक्तिवाद by reason of the secondary sense.

14. Not so, by reason of the secondary sense.

The author says that in दर्श्वृण्मालसायाय the अवश्य is used in a figurative sense. There is no bath in the new and full moon sacrifices but this sort of sprinkling with water is figuratively called अवश्य. So the sense of अवश्य in the दर्श्वृण्माल is not original but only secondary.

**लिङ्ग-दर्श्वृण्मालच ॥ १५॥**
15. And by seeing the force of the text.

"He does not offer libation with life giving (अमृता) verse, (See युजनं III. 17. See at p. 188.) he does not sing songs, nor does he repeat the मंत्रs for going." These are some of the acts prohibited from which it is inferred that the अवभृत्य referred to above, is taken from सामयम.

Adhikaraṇa V. Dealing with the subject that the substances viz. the husk and the remnant of the amīka pertains to the sacrificial bath of वरङ्गप्रवास.

द्रव्यादेशे तद्द्रव्यः श्रृतिसंयोगातः पुरोदासाः स्वतन्त्रदेशे तत्प्रकृतिवात्

द्रव्यादेशे when a substance is mentioned; तद्द्रव्यः that substance; श्रृतिसंयोगात् by reason of the connection with the text; पुरोदासः sacrificial cake; तु on the other hand; अन्तरदेशे on non-mention; तत्प्रकृतिवात् by reason of its being a model sacrifice.

16. When a substance is mentioned, then that substance by reason of its connection with the text; and a पुरोदासा cake, if there be no mention, by reason of its being of model sacrifice.

As discussed in the preceding अवधिकारण, the अवभृत्य is taken from the सामयम. Now the question is, what material is to be used, whether the पुरोदासा cake which belongs to the model sacrifice or husk or remnant mentioned in the text वास्तवमार्गात: कालेनावैशेषिक १० वादवृत्याविन्धित? "They go to the bath with the remnant of अभिभव्य and husk." The author's reply is embodied in the सूत्रa. He says that when a material is mentioned in the text, that material should be used but when no such material is mentioned, then the material used in the model sacrifice should be used. Here we have a direct text and that is preferable to लिङ्ग. If there had been no such direct text the material of the model sacrifice would be transferred. The model sacrifice of वरङ्गप्रवास is पुरोदासासमयमास्वायत्यायत.

Adhikaraṇa VI Dealing with the subject that by the word वैद्यव, there is no transfer of the peculiarities of the अभिभव्य sacrifice.
17. On the other hand, it is गुणविचि (laying down of qualities) and does not borrow them, being equal.

There is अतितेषेष्ठि in सामयया; in this connection there is a text “वैष्णवसानव-कपड़ा:” “A cake baked on nine pans consecrated to विष्णु” In connection with राजसुय there is another text “वैष्णवविकपड़ा:” “A cake baked on three pans consecrated to विष्णु” Is it a case of transference of all the peculiarities of अतितेषेष्ठि or राजसुय? The reply is that both are equal; so there is no transference of the peculiarities. The word वैष्णव denotes that the deity of both of them is the same but there is no transfer (अतिदेश) of the peculiarities.

- Adhikarana VII. Sātras 18-22. Dealing with the subject that by the word निर्माण & c., there is no transfer of the qualities.

निर्माणवाचिद् चेवम् || ७ १ २५ ||

निर्माणवाचिद् in निर्माण etc.; च and; चेवम् thus, similarly.

18. And similarly in निर्माण & c.

There are texts “निर्माणवेत्रक: पवचि” “वहियायूवस मवस्तुपाति” “आवेनायपमनकां” “after churning (i.e. fire produced from two pieces of wood by the friction), they bake bricks.” “With grass, they cover the pit under the sacrificial post.” “With ghee, they besmear the sacrificial post.” These are in connection with an animal sacrifice. Are these qualities of a पशुयया to be transferred to दशृणामासयया? The reply of the author is in the negative. He says that as said above in the preceding अधिकरण, by the words निर्माण, वहिया and आयया, there is no transference of the peculiarities of an animal sacrifice to the new and full moon sacrifices.

- Adhikarana VII. Sātras 19 – 22. Dealing with the subject that by the words “हयोऽ प्रणवयल्ल”, there is no transference of the qualities of the सामयया.

प्रणवनन्तु सौमिकवाच्यं हितरत्न || ७ १ २५ ||

प्रणवनं carrying of the fire; च on the other hand; सौमिकव प pertaining to साम; अवर्त्त not ordained; हि because; इतर other.

19. On the other hand, carrying of the fire pertains to सामयया, because the other is not ordained.

There is a text in connection with चातुर्मासयया “हयोऽ प्रणवयल्ल । तथाह-
"They carry in two, therefore with two they go." This is a ceremony in the समायग and it is also in दस्त्यस्मातस्यायाय.

The question is, which अनिन्द्रण is meant? The reply of the objector is that it is the अनिन्द्रण of समायग; as to the अनिन्द्रण of दस्त्यस्मातस्यायाय there is no चौड़ा text and अनिन्द्रण is the peculiar characteristic of समायग.

उत्तरवेदित्र northern altar; प्रतिवेद: prohibition; च and; वद्वः like it.

20. And the prohibition of उत्तरवेदित्र is like it.

The objector says that there is a text "नैव निर्देशेन उत्तरवेदित्र सुर्यवित्ति न सुनासीरीये."

"They do not construct उत्तरवेदित्र in a वैष्णव sacrifice, nor in a शुनासीरीय."
The prohibition of the उत्तरवेदित्र in the text indicates that the peculiarities of समायग are meant but not of दस्त्यस्मातस्यायाय in which there is no उत्तरवेदित्र.

प्राकृतं वाणिज्यांत्वत् || ७ || ३ || २० ||

प्राकृतं belonging to the model sacrifice; वा on the other hand; अनामल्लात्व अण by reason of having no name.

21. Or belonging to the model sacrifice by reason of having no name of any particular.

The author says that अनिन्द्रण is not a नाम्वेदेय of the प्रणायण of समायग.

दस्त्यस्मातस्यायायायायायायायाय are the model sacrifices; so the ‘अनिन्द्रण’ is used in the general sense of carrying fire to the eastern side.

परिसङ्गार्थं प्रव्रणं गुणार्थमथर्मवादो वा || ७ || ३ || २२ ||

परिसङ्गार्थं for the sake of परिसङ्गार्थं; प्रव्रणं the text; गुणार्थं for the sake of a quality; अथवं: recommendation; वा or.

22. The text is for परिसङ्गार्थं or descriptive of quality or recommendation.

The objector said in the concluding part of श्रृवं १९ that the other is not ordained by the text इत्य: प्रणवित्ति, तत्रत्रहाभ्यं प्रणवित्ति। "They carry in two and therefore with two they go." The author says in reply that there are three alternatives viz. that the text may be a परिसङ्गार्थं, गुणार्थं or अथवं:.

If परिसङ्गार्थं, it excludes वैष्णवं, and शुनासीरीय out of the four parts of चतुर्मात्यायाय (See at p. 424.); but परिसङ्गार्थं has three defects (See at p. 20 and 178). If the text be considered to be a गुणार्थं, the difficulty is that it lays down no
quality. If it be considered an अथ्याय, it is useless. (see below.) It is better to explain अनिष्टणन; it is carrying of fire from the place where it is produced by rubbing two pieces of wood against each other, to the northern altar in the eastern direction. If there had been no such text there would have been अन्माध्यम and उत्तरवेदिर in (1) वैध्वेद; (2) वर्णप्रवास; (3) साक्षेप and (4) ज्ञानालीरीय.

Adhikarana IX. Sūtra 23—25. Dealing with the subject that by the word द्रश्यति, the carrying of fire of the two middle is meant.

प्रथमोमोऽयोऽः प्रणमनमुत्तरवेदिप्रतिषिध्यानं ॥७ ॥ ॥

प्रथमोमोऽयोऽः द्रश्यति, प्रणमनम कार्यति नवनार्तिन वेदिर नवनार्तिन प्रतिषिध्यानं तु प्रतिषिध्यानं द्रश्यति। अन्माध्यम और वर्णप्रवास और साक्षेप और ज्ञानालीरीयः।

23. The carrying of the fire is of the first and the last by reason of the prohibition of उत्तरवेदिर.

The text ह्योऽः प्रणमनम कार्यति द्रश्यति प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं

The question is which two are meant. We have seen on commenting on सूत्र 17 of पदाः I. (See at p. 424) that there are 4 divisions of चातुर्मूदयानमः. (1) वैध्वेद; (2) वर्णप्रवास; (3) साक्षेप; (4) ज्ञानालीरीयः. The objector says that the ‘two’ referred to are the 1st and the last, as the prohibition relating to उत्तरवेदिर quoted in the commentary on सूत्र 20 shows. The उत्तरवेदिर and अन्माध्यम are connected with each other. The prohibition relates to उत्तरवेदिर only but not to अन्माध्यम.

मद्यमोऽयोऽः गत्यर्थवादाद् ॥७ ॥ ॥

मद्यमोऽयोऽः, वा द्रश्यति प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं तु प्रतिषिध्यानं

24. On the other hand, of the middle two by reason of the description of the motion.

There is a text "उद्व वा ऐतैयायस्य यत्र वर्णप्रवासः साक्षेपश्च! " "Verily they viz. वर्णप्रवास and साक्षेप are the two thighs of a sacrifice."

सूत्र 22 of the preceding अधिकरण. The author therefore says that the अन्माध्यम is in the वर्णप्रवास and साक्षेप, as we see from the above text.
pertaining to उत्तरवेदिर; अनारस्यवाच the general text; प्रतिवेच: prohibition.

25. As to that pertaining to उत्तरवेदिर, it is a prohibition of the general text.

The author says that there is a general text "उपान्तुर्गयति". "Here they make offerings." The text "द्वयोऽगुर्गयति" is the prohibition of the अनारस्यविविधि. When उत्तरवेदिर are prohibited, the अनारस्यवाच is necessarily prohibited. उत्तरवेदायामनिद्वयति "In the northern altar, they place fire". This is with a view to describe the quality as said in सूत्र 22 of the preceding अधिकरण. Vide p 441. The conclusion is that the अभिमयनवण of the middle two, विष, वरणवावण, and साक्षेप is meant.

Adhikarana X. Sutras 26-27 dealing with the subject that by the word स्वरसाम &c., there is transference of the peculiarities.

स्वरसामैककपालामिक्षः च लिङ्गदर्शनात् ॥ ६ । ३ । २६ ॥

स्वरसामैककपालामिक्षः song, cake baked on one pan and a curd dish; च and; लिङ्गदर्शनात् by seeing the force of the text.

36. And the स्वरसाम, एककपाल and यामिक्षा by reason of the force of the text.

The author's view is embodied in the present सूत्र (1) In connection with गवामयन it is said "अभिमोहिवकौत्लय तत्त नामणामान:"

"On both sides of दिवकौत्लय, there are three स्वरसामाः." There is the principal day which is called दिवकौत्लय on both sides of which there are 3 days called स्वरसामाः. In these स्वरसाम days there are 17 songs sung under a direct text. In connection with another sacrifice called पदह it is said दहैय गवामयन गवामामानी. "The पदह has songs having two स्वरसामाः." According to the principle laid down in the अधिकरण where the term वान्तव is explained, (See p. 440) as the objector would argue, the स्वरसाम can not refer to the स्वरसाम of the गवामयन. The author says no; you are wrong; the peculiarities of गवामयन are meant. The reason he assigns is that by seeing the लिङ्ग we arrive at this conclusion. There are six songs sung during the six days viz (1) सतुदा (2) पंचदश (3) सत्तदश (4) एकविब (5) त्रित्व (6) त्रिश्व मविंश in a पदह. Then in an एकह, according to the text दहें सतदशाश्म: तत् विंश: श्रृवः-स्थाननिमित्तथादृश्यति" "That which is the third day of 17 songs is carried to the place of thirty three songs." The third day's song is taken to the 6th day and 6th day's song is removed the 3rd day. Then under the text "श्रवणा सतदशाना मन्त्रितततः: "The continuity of three seventeen songs." The 6th, 7th and 8th days have without any intervention 17 songs. This
shows that the peculiar characteristics of *Gāvamāyan* are meant.

(2) In *Vaikraya* sacrifice, one cake is offered to *Chāvāpāvīwi* deities and in *Abhāraya* sacrifice also one cake is offered to *Chāvāpāvīwi*. Under the text *yahyāṃ* kāryaḥ “which makes the whole offerings” by *Aranyād*, in connection with the latter the peculiarities of *Vaikraya* can be transferred.

(3) In *Vaikraya* sacrifice, the *Vaikrayaāmāsā* is mentioned and the peculiarities are described; elsewhere after describing *Maitrāvāvāmāsā*, (“नराजिनेन प्रवर्तित वे do not use watery portion of अमिस्यa”); by this prohibition, the peculiarities of *Vaikraya* are transferred.

27. Or by reason of the general command.

The author says by reason of the commonness of the texts, *Kṣerāma*, *Pāk-Kāvala* and *Āmāsā*, are transferred from the respective ceremonies mentioned in तृतीय 26.

Adhikaraṇa XI. Sūtras 28–29 dealing with the subject that in the words ‘पालस्वसायदा’ the form is the cause.

28. In a thing which is produced by an act, it is an act like a sacrificial post.

बालस्वसायति, अनेद्वदाति “He gives cloths; he gives a cart.” The cloths and carts are made by a weaver and a carpenter respectively; just as a sacrificial post is prepared by an action so are cloths and cart. So these terms being based on an act of an agent, denote an action. This is the view of the objector.

29. On the other hand, it is form by reason of nothing being left.

The author says that the terms apply to the objects when they are rea-
dy i.e. after the action is over. No one applies these terms when the cloth and cart are being made by the weaver and the carpenter. They apply to the forms which are ready for use. So in this view, these terms do not denote action. As to the example of the sacrificial post which the objector gives, it is said in reply that the action is going on; the illustration therefore does not hold good.

Adhikarana XII Sūtras 30—32 dealing with the subject that in गांग्रंविराम, the unconsecrated fire should be used.

विशये लोकिकः स्यात्सवार्थव्यतात् ॥ ३० ॥

विशये in a doubt; लोकिकः common; स्यात् is; सवार्थव्यतात् by reason of accomplishing all objects.

30. In a doubt the common fire, by reason of its accomplishing all objects.

In connection with गांग्रंविराम, it is said “अविनियमनिधाय सुवीत”. “Having placed fire, he praises.” What kind of fire is meant, whether it is the common unconsecrated fire or the consecrated fire? The view of the objector which is not stated here is apparently that it is the Vedic fire, which is purified by the consecration ceremony.

The author’s reply is that in such a case of doubt it is the common fire which is of use everywhere, and is therefore meant.

न वैदिकमथर्तनिदेशात् ॥ ३१ ॥

न not; वैदिकम् consecrated fire; अर्थनिदेशात् being directed for the particular object.

31. Not the consecrated fire, being ordained for a particular object.

The author says that the consecrated fire can not be used; because it is used under a Vedic text for a particular purpose. भावाविदयुज्ञितः गार्हस्थ्याविधिप्रयत्नः. “He sacrifices in भावाविदय उज्ञित, he offers libations in गार्हस्थ्य fire.”

तथोत्पतितिरितिरेतां समत्वात् ॥ ३२ ॥

तथा similarly! उत्पति: origin; इतरेषौ of the others; समत्वात् by reason of equality.

32. By the reason of the equality of its origin with others.

The author says further that the Vedic fire is also produced like
common fire; so common fire should be used.

Adhikaraṇa XLI. Sūtras 33–34 dealing with the subject that under the text "the 11th sacrificial post is the sacrificial post"; the ceremonies belonging to the sacrificial post do not apply.

संस्कृतं स्यात्च्ययथाद्वादशाय || ३ ३ ३३ ||
संस्कृतं consecrated; स्यात् is; तत् that; शब्दवाद् by reason of the word, text.

33. Consecrated by reason of that word.

In connection with एकादशिनी sacrifice it is said "उपशयोपमोभवति" "उपशय becomes a sacrificial post." In the एकादशिनी sacrifice there are 11 sacrificial posts; the sacrificial posts erected from the south number 11; the eleventh is called उपशय. "यथिष्ठिताद्वादशाय". "That which is from the south is called उपशय." The question is, whether purificatory ceremonies should be performed on the उपशय? The objector says, yes because it is called a बूप and so all the ceremonies which are performed on a बूप should be performed on the उपशय.

भक्त्या वाग्यङ्गश्रेष्ठत्वादुद्गणानामभिधानत्वात्

भक्त्या by the secondary sense; वा on the other hand; भवव्यवस्तवत् by reason of being not the part of the sacrifice; गुणानां of the qualities; अभिव्यवस्तवत् by describing.

34. It is by the secondary sense being not subsidiary to the sacrifice and by describing the qualities.

The author says that no animal is tied to the eleventh pillar, so no ceremony is necessary "सव वा अन्येऽया: पशुभारत: अपेयशय पुपापृष्टः" "Animals are tied to other sacrificial posts, but not to the उपशय." So no rope is tied round it. It is a बूप not in the primary sense but only in the secondary sense. When it is called a बूप it is only to describe the qualities. As for example यजमानेऽयां. "A sacrificer is certainly a sacrificial post." It is only to show the excellence of बूप that यजमान is called बूप.

Adhikaraṇa XIV. Sūtras 35–36 dealing with the subject that in the text पृष्ठैवस्तवते &c. the word पृष्ठ means a matter of the Rigvedas.

कर्मण: पृष्ठशच्च: स्यात्च्ययाभूतोपदेशात्|| ३ ३ ३४ ||
कर्मण: of an action; पृष्ठशच्च: word पृष्ठ; स्यात् is; भूतोपदेशात् by laying down similar direction.
35. The word गदन गदन denotes an action by laying down similar direction.

In connection with अमितिप्रय, it is said "गदनमातिलिङ्ग" “They worship with songs.” The word गदन is a proper name of a song in अमितिप्रय in माध्यमिन्द्रय. The objector says that when this word is used in अमितिप्रय, it means the peculiarities of the गदन of अमितिप्रय according to the principle of अमितिप्रय as explained in अधिकरण I of pada III. at p. 434.

It, therefore, denotes an action and the peculiarities of गदन are (1) the general हिकाय &c. and (2) the particular गदननसस्यनसकायेत् “meditate on the earth mentally.”

अभिधानोपदेशाद्वा विप्रतिपेयाद्वा दृढद्वयुष्म प्रशस्वद्व स्त्रयत्

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अभिधानोपदेशाद्वा by mentioning the name; वा on the other hand; विप्रति- पेयाद्वा by prohibition; दृढद्वयुष्म in a substance; प्रशस्वद्व: the word प्रशस्व; स्त्रयत् is.

36. On the other hand, by mentioning the name and prohibition, the word प्रशस्व is used in the sense of substance.

The author says that प्रशस्व means a matter from the Rigveda, as for instance अभिधानोपदेशाद्वा &c. Rig. Veda VIII. 32-22. The reason which he gives is that the आत्मनेपद form of the verb is used which prohibits the उप- स्थान (worship). By reason of the instrumental case and the आत्मनेपद form of the verb, the प्रशस्व means the verses from the Rigveda; it therefore prohibits the separate act of उपस्थान. S> it is not a transfer of the acts from अमितिप्रय. It means “sitting near fire with mantras” but not doing acts similar to प्रशस्व in अमितिप्रय.

END OF PÂDA III.

PÂDA IV.

Adhikaraṇa I. dealing with the subject that in सूचेंच च &c. the transference of subordinate acts is inferred.
The author now proceeds to explain the inferential अनुमानिक अभिधेश. See the the division at p. 422.

इतिकर्तर्वायताविधेयं जते: पूर्ववत्तवम् ॥ ७ । १ । २ ॥

इतिकर्तर्वायता subordinate acts; अविधे: by reason of being not prescribed; वज्ते: of the sacrifice; पूर्ववत्तवम् model.

1. The model of the sacrifice by reason of the subordinate acts being not prescribed.

There is a general text belonging to no context सौर्य चकं निर्विष्णित वधवचंकामिसः (३४२, II. 3. 2.) "A person desirous of Brâhmanic splendour, should offer boiled rice consecrated to sun." We must before explaining the योजन explain what is मात्यत्र. It is volition, a faculty by which you desire to accomplish certain object. It consists of three parts: (१) साध्य the desired end i.e. the fruit; (२) साधन is the means by which you achieve it, i.e. the different materials and (३) इतिकर्तर्वायता which is the variety of the subordinate acts which lead up to that main act. See p. 224. "अग्निदोषे स्वयंकामो यथेत्." "A person desirous of heaven, should perform a sacrifice." Here in the text we find all the three elements, but in the text under consideration we see that there are साध्य and साधन both but not इतिकर्तर्वायता. The author says that in such cases where the इतिकर्तर्वायता is not mentioned, you infer it from the model sacrifice.

Adhikaraṇa II. Sūtras 2-12 -dealing with the subject that in the text सौर्य चकं there is Vedic subordinate act.

स लोकिकः स्यादरूपप्रकृतित्वात् ॥ ७ । १ । २ ॥

स: that; लोकिकः wordly; स्याद: it; उत्पन्नप्रकृतित्वात् by seeing its application.

2. It is wordly, by seeing its application.

Now the question is, that when the इतिकर्तर्वायता is not prescribed, then there is no rule to determine as to whether it is Vedic or profane? The objector’s reply is that when there is nothing particular to indicate it, it should be considered secular. The acts performed to achieve the desired end are secular in as much as their applicability is seen.

वचनातु ततोपन्यत्वम् ॥ ७ । ४ । ३ ॥

वचनात् by the text; द्व on the other hand; तत् from that; अन्यत्वम् otherwise.

3. On the other hand, by the text, it is otherwise.
The objector continues that if there be any special text, then the इतिकार्यता is Vedic.

The author says that the इतिकार्यता is not profane; it is Vedic. It is regulated by the inference derived from the text because it depends upon it. For instance, लील चरण, यवाजकशाल, (तौ सं ॥ ॥ ॥ ॥ ) & c. indicate that the इतिकार्यता is Vedic but not profane.

The objector says that you cannot fix the Vedic इतिकार्यता by inference from the texts; how can such inference be drawn where the passages are permanent repetition? It is therefore profane इतिकार्यता.

The objector continues in his own way and says that both वैदिक and लीलिक इतिकार्यता cannot exist side by side. If it is Vedic इतिकार्यता, it cannot be लीलिक. If it is लीलिक इतिकार्यता, it cannot be Vedic; when the लीलिक इतिकार्यता is admitted to be applicable, all the subordinate acts of the model sacrifice are transferable. So only one is applicable and that is लीलिक इतिकार्यता.
7. On the other hand, it is limited by reason of participating in the extraordinary principle because it indicates the subordinate acts. By virtue of relationship, it is like a name just as mare by the colt.

The author says that here the इतिकर्तव्यता is Vedic; because it partakes of the अूर्व. The apurva is produced by the principal act and the subordinate acts lead up to it. When you mention अभिषेक in कौन्यायिन sacrifice, all the subordinate acts are meant by reason of the mutual relationship between the parts to the whole. He gives an illustration which can not be translated in any other language. चेतु means a cow but when there is the word ‘किशोर’ (colt) used, the word ‘चेतु’ comes to mean a mare. So the इतिकर्तव्यता in connection with the principal act which produces अूर्व is Vedic.

8. On the other hand, by virtue of the equality of the origin, they are regulated by the context.

The लिङ्ग can not determine it; because प्रयाज &c. are of equal origin. They are all the constituent parts of आलंबन. So they pertain to the context of their principal (आलंबन). If प्रयाज be considered principal, then its शेष namely अनुप्रायज will be inferred. So the characteristics which are mentioned in connection with the अूर्व, are to be taken under that heading.

9. In one sentence, the principal and the subordinate acts are prohibited.
The objector says that when the subordinate acts go to make up the principal, the constituent parts are raised up to a higher position; they are no longer subordinate acts. So the इतिकलेख्यता is not Vedic and your position that by one text both the principal and its parts are possible is untenable.

The विध्यन्तो वा प्रक्षतिविच्छोदनायां प्रवर्तित तथा हि लिङ्गदर्शनम् ॥ ७ । ३ । १० ॥

विध्यतो end of the विधि; वा on the other hand; प्रक्षतिविच्छोदनायां like the model sacrifice; चोदनायां in a command; प्रवर्तित is applicable; तथा similarly; हि because; लिङ्गदर्शनम् force of the text,

10. On the other hand, it is the end of the विधि; like the model sacrifice, it is applicable in चोदना text; similarly is the force of the text.

The विधि is the command. दशौरणमासाध्यायं जेत "Let him perform new and full moon and sacrifices." It is the commencement of the विधि i.e. विध्याति. The sentence or command on the strength of which a person acts or which prompts or induces a person to act or omit to act, is a विधि. विध्यत is the entire Brāhmaṇa with the पुरोदास excepting the principal विधि. On the contrary, विध्याति consists of the बाह्य and पुरोदास. The author says that the विध्यत makes the model sacrifice applicable; whatever procedure that belongs to the model sacrifice, applies to those of which it is the model. As for instance the procedure of those of which अग्नि is the model, is from the अग्नि. The model sacrifice of the सौरंयात is दशौरणमास. The whole procedure of दशौरणमास under the चोदना applies to सौरंयात. There are 3 constituent parts of अभाव या (१) what (२) by what (३) how. (१) साध्य (२) साधन (३) इतिकलेख्यता. See at p. 448. The author says that the लिङ्ग also shows the same. The प्रायः &c. belonging to दशौरणमास are found in सौरंयात. This argument shows that the इतिकलेख्यता is Vedic.

लिङ्गहेतुत्वदातीलिङ्ग लौकिकं स्थान ॥ ७ । ४ । ११ ॥

लिङ्गहेतुत्वात् by virtue of लिङ्ग being the cause; अलिङ्गे in a case where there is no लिङ्ग; लौकिक profane; स्थान is.

11. By virtue of the लिङ्ग being the cause, in a case where there is no लिङ्ग, it will be profane.

The objector says that you base your argument on the लिङ्ग. In those sacrifices where there is no लिङ्ग the इतिकलेख्यता will not be Vedic. As for
example वैद्यामकातलांकावलिनिष्ठेत “Let cakes baked on eleven pans be offered to इद्र and अतिन.”

लिङ्गस्य पूर्ववक्तव्योदिनाशवद्वसामान्य्यादिनेनापि निलुप्येत यथा स्थालोपलकेन ॥ ७ । ४ । १२ ॥

लिङ्गस्य of the force of the text; पूर्ववक्तव्य by reason of the priority; च and; चांदनाशवद्वसामान्य्यात by reason of चोदना being common; एकाधिकम्पि by one only; निलुप्येत determines; यथा just like; स्थालोपलकेन with rice in a cauldron.

12. By reason of the priority of लिङ्ग and the चोदना being common, one only determines just as one (grain of) rice in a cauldron.

The author says that the लिङ्ग alone does not determine that the इतिकरंण्यता is Vedic or profane; the चोदना which is common to all, coupled with the support of the लिङ्ग, determines that the इतिकरंण्यता is Vedic. Just as you take only one grain of rice from the boiling kettle to see whether the rice has boiled or not, so one illustration is quite sufficient to settle the dispute that the इतिकरंण्यता is Vedic.

Adhikarana III. Sūtras 13–20. Dealing with the subject that in गावामयन, the subordinate acts of ऐकाहिक should be performed.

द्रादशाहिकमहर्गोदि तत्प्रकृतित्वादेकाहिकमधिकागामातः
द्याय्यं स्थादेकाहावत ॥ ७ । ४ । १३ ॥

द्रादशाहिक pertaining to the sacrifice lasting for 12 days; अहर्गो in several days; तत्प्रकृतित्वात by reason of being the model of it; ऐकाहिकम of one day; अविकागामात by reason of exceeding; तदाय्य its name; साक्तिः ऐकाहवत ऐकाहवत like a sacrifice for a day.

13. In a sacrifice lasting for several days, the twelve days’ sacrifice by reason of being the model of it; exceeding the songs of one day, they will be so called like a sacrifice for a day.

प्रजाकाशम गावामयनव्युधे: “They who are desirous of offspring, resort to गावामयन”

After laying this down it is said that अयातिः, गी; and आयु: are one day sacrifices in it. The question is whether the इतिकरंण्यता of द्रादशाह and ऐकाह applies to गावामयन? In गावामयन there are three गीत known as अयातिः, गी; and आयु; they fall under the head of those sacrifices which last for several days; their model is द्रादशाह and as they have their names conventionally fixed, they are ऐकाह. In this state of doubt, the objector comes forward and
says that the गवामयन has its model in the द्राकाश by reason of its lasting for several days and the विषय is द्राकाश though there are ऐकाहिक sacrifices named distinctly, yet they would not apply as more Vedic hymns are recited with modifications.

लिङ्गाच्छ ॥ १ ॥ १५ ॥

लिङ्गाच्छ by reason of the force of the text; च and.

14. And by force of the text.

The objector gives a reason in support of his view. He says that the लिङ्गाच्छ also shows that the इतिकल्प्यता of द्राकाश belongs to गवामयन. “द्रामय ओमायच्छ, द्रामयोवृङ, द्रामयामाणु, द्रामय्य माल” “With two he offers hair, with two he offers skin, with two he offers blood and with two he offers flesh.” After giving these 6 pairs यद्याकाश श्रद्धालिनि आत्मान मेलहिन्दनोते “Those which are twelve गवामयः (oblations) are offerings to the self.” From these texts, the inference is that the procedure of द्राकाश applies. The illustration taken from एकादशीनी sacrifice is another लिङ्गाच्छ. There 361 series of soma extraction called खुति in a गवामयन; it is said व्यायतिअर्क मेकारियच्छ मालमेरुः आयियं त्वालत्वम- निरिजितेथि दीप्ति: समथेतुः कन्यायाया:। कुर्वमर्युपण्यते नवास्वाप्तहोऽवस्थयस्ते नामायिययात्वमत्तितथयते नकन्यायाया:। कृष्णित “He who sacrifices an excess of animals in एकादशीनी, will have the increase of deadly enemies; two animals should be put in pair; the younger should be used in आयु: but they who sacrifice the nine animals belonging to ब्राह्मण will have neither an increase of deadly enemies, nor the younger will complete आयु.” If eleven is multiplied by 32, the total comes to 352; the remaining nine animals in order to complete 361 series of soma extractions are called बालवानार्थ in the text. This fact also shows that the इतिकल्प्यता of द्राकाश applies.

न वा कल्याणादिधिकानामामषषद्वद्वन्तम् ॥ १ ॥ १५ ॥

न वा not so; कल्याणीनादिधिकानाम अश्रवद्वद्वन्तम् by reason of the name of the sacrifice; अश्रवद्वद्वन्तम् of more songs; अश्रवद्वद्वन्तम् without an authority.

15. Not so, by reason of the name of the sacrifice; and of the more songs there is no authority.

The author gives his own view; he says that the name of the sacrifices is distinctly given; they are ऐकाह while the द्राकाश is based upon inference of चोदक. The नामये showing which is based upon perception is superior to चोदक. So the result is that the इतिकल्प्यता is of ऐकाह in a गवामयन. You say that more songs are recited; but there is no authority for this statemnet. It is not based on नामये but on a special text.
16. The लिङ्ग is the characteristic of the collection of sacrifices by reason of securing the object like the material.

As to लिङ्ग mentioned in रूप १४, the objector says that it is the characteristic of the अहंगण. The द्रादशाह is the collection of days (अहंवात) and it secures fruit. ग्राममण is also a species of अहंवात and it also secures a fruit. Here it partakes of all the characteristics of द्रादशाह. As for example when wild rice is substituted for the rice, it partakes of all the characteristics of the rice and undergoes all the processes required for purifying it and making it fit for the sacrifice.

17. Not so, by reason of partaking the characteristic of the reward, the aggregate being subordinate.

The author says that you are wrong; the द्रादशाह secures the object and so it does not partake of the quality of the अहंगण, it being subordinate; just as when one says "bring me king's man", a man is brought but not the king; so when one takes cooked food the principal ingredient is always thought of but not minor eatables namely vegetables and soup &c. The days therefore in the sacrifice produce the fruit but not the संवात (aggregate) so the १२ उपसद (oblations) are not characteristics of the अहंगण but of द्रादशाह.

18. By reason of securing the object, there is transference of the characteristics in the materials.

The author says that you have given the example of the wild rice. It is a substitute of the rice and so it will partake of all its characteristics and undergoes all the processes.
19. Fixed by the application, there is the symbol or mark.

The author says that the first day of इददशाह and that of गवासम्यन are called प्रावणीय. The twelve उपसद as a matter of course follow, when the principal is accepted; they do not come by a चोदङ्क text.

20. Seeing the 12th day ceremony of animal sacrifice which is special, by virtue of the general statement being for the model sacrifice.

The author further explains his view. There is an एकादशिनी sacrifice in which 11 animals are sacrificed. There is a certain ceremony on the 12th day which is called विहार. There is अनारसम text belonging to no context आयनेय मेव प्रथमेश्वरि आंशभरि, सारस्वती मेव द्वितीये, सोमवं ब्रह्मुद्वितीये वाङ्गण मंत्र: "Let an animal consecrated to Agni be brought for sacrifice on the first day, an ewe consecrated to सरस्वती on the second day, tawny coloured animal consecrated to साम on the third day and an animal consecrated to वरुण on the last day." This process is to be repeated. As a rule अनारसम text belongs to a model sacrifice; the present text will, therefore, apply to ज्योतिषोम; but there are not many days; so the text will be read in connection with इददशाह. In the latter, there are no ज्योतिषि, मो: and आयu; the text will therefore be read in connection with गवासम्यन. This is the reason why विहार is seen in गवासम्यन.

END OF PÂDA IV.

END OF CHAPTER VII.
CHAPTER VIII,

PADA I.

Adhikarana I. Dealing with प्रतिज्ञा (promise, enunciation).

अथ विशेषपलक्षणम् ॥ १ १ १ ॥

अय now; विशेषपलक्षणम् the definition of the special.

1. Now is the definition of the special.

In the foregoing chapter the अन्तर्वेश has been described generally. Now the author enters into a new chapter and makes a promise to describe it specially. This sūtra is a प्रतिज्ञा sūtra and is an introduction to the subject which the author wishes to treat in the chapter.

Adhikarana II. Dealing with the peculiarities of the special action.

यथा लिङ्गमयसंयोगादिविधानवत् ॥ १ १ २ ॥

यथा whose; लिङ्गम work; अर्थसंयोगाद by reason of the connection with the object; अधिधानवत् like a name.

2. Whose mark by reason of the connection with the object like a name.

सौंयंच संयंश्रवश्वबचंसकामः (१० ५ ३ २) Here is a text “Boiled rice should be offered to सूर्य by a man who is desirous of the splendour of a Brāhmaṇ.” In the text, we have the अवृत्त; it is the apārva which actuates a person to the performance of an act. We have therefore in the text two essential elements of भावना given, namely साध्य and साधन. The सौंयंच is the means to secure the Brāhmaṇic glory or splendour. But the विधान or the procedure is not described. We do not know which is the देवता and what are the materials. It puts a person on an enquiry. The above text will read thus “सौंयंच संयंश्रवश्वबचंसकाम् निन्यमेतं त्योर्नेत्रस्य.” The word निन्यमेतं is the लिङ्ग or mark which puts one to enquire how the offering should be made. The reply is that you should perform it like an अभ्येन्य sacrifice. The procedure of the अभ्येन्य will govern the सौंयंच.
Adhikarana III Sutras 3-10 dealing with the subject that in a soma sacrifice, the characteristics of इष्टि are not transferred.

3. In a soma sacrifice, the procedure of इष्टि applies by reason of the application.

"स्वयंत्रदोमन स्वर्गकामिमोयजेऽ" "A person desirous of heaven should perform अभिनिध्वनि" The question is what is the (विचयन) procedure? The reply to the objector is that the procedure of इष्टि i.e. इष्टि पूजनमास्याग gives the soma sacrifice. The reason is that the procedure of इष्टि applies to दीर्घश्रीय, आतिथ्या, प्रायाप्तीया and animal sacrifice. Lastly comes सोमयाग. The objector says that the procedure of इष्टि governs all the above said sacrifices in order. Why should it not govern सोमयाग?

4. And there is also an inference.

तत्सः श्रीकरत प्रयाजायायाजः: "It has one hundred न्यायस and अनुप्रयाजस. " These characteristics of इष्टि are met with in a सोमयाग in which there are hundred न्यायस and अनुप्रयाजस.

5. On the other hand, by laying down all the details, there is the peculiarity of an extraordinary principle.

The author says that the सोमयाग has all the details laid down, and therefore does not stand in need of borrowing the procedure from elsewhere. The इष्टि पूजनमति is known from the verb ‘वज्यति’.

6. गामिबाणाभवस्य च नित्यानुवादादात्

गामिबाणाभवस्य of non-existence of spoon and sprinkling of ghee; च and नित्यानुवादादात् by reason of the permanent restatement.
6. And there are no spoon and sprinkling of ghee by virtue of the permanent restatement.

"The gods making a thunderbolt from ghee, killed Soma; the two hands are its arms. The offering of soma is therefore not placed in (spoon) nor is it saturated with ghee." The author assigns another reason for holding the offering of soma, such could not have been the case. It is a permanent statement of fact.

7. If it be said that it is a prohibition.

The objector says that it is not a prohibition but it is a negative precept; the text prohibits the two ingredients of soma which are not applicable to soma. It prohibits so much and no further.

8. No, by reason of completing the sentence.

The author says that it is not a prohibition but an antithesis. It completes a sentence. "Those who brew the soma, kill it, if they make spoons its hands and bring ghee near it." There is elsewhere a prohibition which it is an antithesis: "Those who brew soma, let each particle of thine increase." If the former text be considered to be a prohibition, there will be a split of a sentence.

9. And he doubts by reason of not fasting.

"Those who remain without fasting, are carried to the other world tied with their necks, one should therefore remain fasting." This is the procedure in that one has to observe a fast but such
is not the case in a सोमयाग and there is, therefore, no transference from दर्शवृणमास.

दर्शनैषितिकानां स्यात् ॥ ८ ॥ १ ॥ १० ॥

�र्शनैषित्तिकानां स्यात् ॥ ८ ॥ १ ॥ १० ॥

दर्शनम् seen; प्रवृत्ति minor offerings; स्यात् is.

10. There are minor offerings seen.

This is a reply to the argument put forward in sutra 4 by the objector. You say that there are प्रयाज and अनुयाज offerings from which you infer that the models of soma sacrifice are full and new moon sacrifices. But they are the offerings in दृंश्योयया &c. down to अवन्य. Their number is the same. They are the subordinate parts of सोमयाग which is therefore, an अवन्य in itself.

Adhikarana IV. Dealing with the transference of the characteristics of इच्छिः in एकार्नित sacrifice.

इच्छिः दर्श्य पूण्मासयोः प्रवृत्ति: स्यात् ॥ ८ ॥ १ ॥ ११ ॥

इच्छिः in इच्छिः; दशवृणमासयोः: of the new and full moon sacrifices; प्रवृत्ति: application; स्यात् is.

11. In इच्छिः there is the application of full and new moon sacrifices.

The question is what procedure will regulate एकार्नित sacrifice. The author has laid down a general law that the विभाग of दशवृणमास governs the इच्छिः. He has given no reason. शाबर says, that in the text गुणमेकादशादक- कालिनिर्वेच । "Let one offer cakes baked on eleven pans, to इद्द and अस्ति deities," the word निर्वेच means offering of ghee in a spoon to the fire; this procedure belongs to दशवृणमासययाग and so the procedure of दशवृणमास regulates the एकार्न.

Adhikarana V. Dealing with the transference of the procedure of दशवृणमास to the अमित- पोमिय animal sacrifice.

पशो च लिङ्गदशर्णानां ॥ ८ ॥ १ ॥ १२ ॥

पशो in an animal sacrifice; च and; लिङ्गदशर्णानां by seeing the inference from the text.

12. And in an animal sacrifice, by seeing the inference from the text.

The next question is, what is the procedure that regulates the अमित-पोमिय
animal sacrifice? The author's reply is that it is the विध्यं of दशनामात्र. The reason, he says, is that an inference can be made from the Vedic texts. "There are eleven अथात्स and eleven अनुवात्स; he besmears the animal with धूम after sprinkling ghee from तुवा (ladle)".

**Adhikarana VI.** Dealing with the transference of procedure of अस्त्रियोमीय to सवनीय and other animal sacrifice.

**दैक्ष्यस्य चेतरेपु ॥ ७१ १३ ॥**

दैक्ष्यस्य, of अस्त्रियोमीय; च and; इतरे in others.

13. And of अस्त्रियोमीय, in others.

The next question is, what procedure will regulate the सवनीय, निधित्व and अवश्य? The reply is that the विध्यं of अस्त्रियोमीय applies to other animals also. The word दैक्ष्य means अस्त्रियोमीय. The लिंग is आलंकेत which is common to all. The verb indicates that the model sacrifice is अस्त्रियोमीय. "वपयात: सवनेवर्तिनि, पुरोडङ्गामर्म्यं दिने देवस्तनीय नचने". "They complete the morning libation with fat, midday with पुरोडङ्गा cake and the third libation with limbs." The procedure of सवनं is common to all animal sacrifices. आवृत्त-रोपेयंबवति. "A sacrificial post is made of उद्द्वर्ष tree". These facts support the view embodied in the अधिकरण.

**Adhikarana VII.** Dealing with the transference of the procedure of सवनीय to the ऐकाद्विषिनेय animal sacrifice.

**ऐकाद्विषिनेय सौत्यस्य दैक्ष्यान्यस्य दर्शनात ॥७२ १३ ॥**

ऐकाद्विषिनेय a sacrifice in which eleven animals are sacrificed; सौत्यस्य of the time for preparing the सौम; दैक्ष्यान्य of two ropes; दर्शनात by seeing.

14. By seeing the time for preparing the soma and two ropes in ऐकाद्विषिनेय animal sacrifice.

The question is, what विध्यं will govern the sacrifice in which eleven animals are sacrificed? The reply according to the author is that it is the विध्यं of सवनीय that governs the ऐकाद्विषिनेय. The reason is that two ropes by which animals are tied round a sacrificial post and the time for preparation of soma are common to both. अब्रमण्यंद्रवर्ती आदायताम्या राशास्वामेकं सूपपरितिरंति. "A priest fit to sit near the fire taking two ropes, ties the two ropes round each sacrificial post."

**Adhikarana VIII.** Dealing with the transference of the procedure of ऐकाद्विषिनेय to the sacrifice where a large number of animals are sacrificed.
In the collection of animals, that applies by reason of seeing separate sacrificial posts for each animal.

We have seen अभिनिवृत्तिः, संन्यास, अनुवंशम् and प्रकाशिनिः where one and eleven animals are respectively sacrificed. The question is, what procedure will regulate a sacrifice where animals more than 11 are sacrificed? The author's reply is that the विशेषतेत् of प्रकाशिनिः will apply. The reason is that in the first three, there is only 1 sacrificial post; it is only the प्रकाशिनिः where there are more sacrificial posts than one. So the procedure of प्रकाशिनिः applies to the अनुवंशम् sacrifice.

16. On the other hand in indefinite sacrifices of the soma.

What is the procedure in those sacrifices in which the materials and the deity are not known? They are called अत्यक्षरण which is translated here as indefinite. "अभिवितायथेत्" "Let him perform अभिवितः." "In such cases" says the author "the समया is the model."

17. In sacrifices which last for days, of the द्वादशीय.

What is the procedure in those sacrifices which last for days? The reply according to our author is that it is the विशेषतेत् of द्वादशीय that governs अद्गात्; it belongs to the class of a द्वादशीय sacrifice.
18. And in sacrifices like that &c., of the गवाम्यन.

What is the procedure in a session of sacrifices lasting for a year like आदियाम्यन, तत्वियाम्यन&c.? The reply according to our author is that it is the विध्यंत of गवाम्यन that governs them because they belong to the class of sacrifices lasting for a period of a year or upwards.

Adhikaranya XII. Dealing with the transference of the procedure of the first part to the latter part of a-semblage or days.

निकायिनां च पूर्वस्थे शक्तरेपु प्रश्निति: स्थान ॥ १८ ॥

निकायिना of assemblage of days; च and; पूर्वस्थे of the first; उत्तरेपु in the latter; प्रश्निति: application; स्थान is.

19. And of assemblage of days, the procedure of the first applies to the latter part.

There are sacrifices lasting for days called by one name such as साह ख, सायसक. The question is, what is the procedure that applies to them? The reason for this question is that the procedure for the preceding days is provided for but there is no provision for the procedure of the succeeding days. Under such circumstances, the procedure of the preceding days applies to the succeeding days.

Adhikaranya XIII. Sutras 20—22 dealing with the subject that fruit &c. are not transferred.

कर्मण्यस्तप्रयौतितव्यात्वतफलनीयामकर्ष समुदायस्थाननवप
स्त्रावन्यन्यन्यन्य ॥ २० ॥

कर्मण: of the principal act; त् on the other hand; अजगृहितवांत्वां by reason of non-application; फलनीयामकर्ष समुदायस्थान of the fruit, the rule, the agent and the aggregate; अनन्यव: non-transfer; तदन्न्यन्यन्यन्यन्यन्य by reason of dependence.

20. By reason of the non-application of the principal act, the fruit, the rule, the agent and the aggregate are not transferred, because they depend on it.

The present sūtra solves the question relating to the things that are transferred from the model sacrifice to the modified sacrifice. The principal act is not transferred; if that is transferred, then there will be no new name. It is only the characteristics or minor details that are transferred. The fruit is not transferred; the fruit of the model sacrifice and that of the modified
sacrifice are different. The rule is also different; the दर्शनमाल sacrificers are
to be performed for one's whole life while सीव्यायत is not to be performed for
such a length of period. The sacrificers are different; they can not be one
and the same at a time. The aggregate which goes to constitute the name of
दर्शनमाल can not be the same as that of the सीव्यायत. So our author says
that these aforesaid four parts can not be transferred, because they consti-
tute the act and they are inseparable.

प्रबृत्ति चापि तादश्यादत् II ५ १ २९ II

प्रबृत्ति in the application; च and; अवि also; तादश्यादत् by reason of its
being for the object of that.

21. And in the application also by reason of its being for the
object of that.

The author gives an additional reason in support of his view. He says
that the minor details benefit the act but the fruit is for the sacrificer and
it is not for the benefit of the action; similarly the rule is not for the action
but for the guidance of the sacrificer to perform the sacrifice; the sacrificer
himself is actuated by the desire to obtain heaven but not by the act itself;
lastly the whole sacrifice is to secure the fruit but not to perform the act
So all these ingredients confer no benefit on the act itself, and are not,
therefore, transferable.

अश्रुतित्वार्थच II ५ १ २२ II

अश्रुतित्वार्थ by reason of being not laid down; च and,

22. And by reason of being not laid down.

The author gives another reason. He says that the procedure of दर्शन-
माल regulates the सीव्यायत and so the प्राय and अनुयाय offerings are trans-
ferred as a matter of course to the सीव्यायत. The fruit &c. can not be trans-
ferred by the विषयत and there being no direct text for their transference,
they can not be transferred.

Adhikaraṇa XIV, Sūtras 23—25 dealing with the subject that the purificatory acts which are
ends in themselves such as milking of the cows, are not transferable.

गुणकामेयाचर्चितव्यात्मकत्वाच । स्यात् II ५ १ २३ II

गुणकामेयाच in the subordinate acts which are objects in themselves;
चार्चितव्यात्म by reason of dependence; प्रबृत्ति: application; स्यात् is.
23. In the subordinate acts which are ends in themselves, by reason of dependence there is application.

The objector says that the subordinate acts which are performed for some object, are also transferable. As for example, गोदालीने प्रणयेत्यक्रमास्य, उपास्यागायतानोऽसः। “Let him carry water in a milk-pail, if desirous of cattle; O singer, sing for him.” In गोदालीने there is a ceremony which is called प्रणये यक्रमास्य. “Carry water with a spoon; of one desirous of cattle in a milk-pail.” This is in connection with new and full moon sacrifices. The द्वारि and शुमालयायाः are the models of सौर्यायाः. When प्रणये applies to the modified sacrifice, its dependent and connected ceremony गोदालीने is also transferred. When you pull the canvas, the picture which it bears, is also pulled along with it.

निवृत्तिर्य  कर्मेतदात्  ॥ ५ । १ । २४ ॥

निवृत्ति: non-application; वा on the other hand; कर्मेतदात् by reason of the difference of the act.

24. On the other hand, there is non-application by reason of difference of the act.

The author says that the two acts are different. The object of the spoon is for the sacrifice and that of the milking of the cow is for the person. So it does not necessarily follow that on the application of the one, the other applies.

अपि वास्तव्यायः कर्मेतदात्  ॥ ५ । १ । २४ ॥

अपि वा on the other hand; अव्यायायः by reason of its being not modified; कर्मेतदात् by reason of its being for the sacrifice; प्रञ्चिति: application; स्थानः is.

25. On the other hand, by reason of its being not modified and being for the sacrifice, there is the application.

“बादिरः वास्तव्यायःक्रमास्ययुपक्रमाः। “For one who is desirous of strength, a sacrificial post of बादिर wood should be made.” The author says that where the object is for the sacrifice, the subordinate act along with the object is transferred. The sacrificial post should be made of बादिर wood by a person desirous of prowess. The object of the sacrificial post is connected with the sacrifice.
Adhikarana XV. Dealing with the subject that in the cooked rice pertaining to सौर्यायाम, the two touching-ceremonies are optional.

एककर्मणि विकल्पोपविभागो हि चोदनेकत्वात्।

एककर्मणि in one action; विकल्प: option; अविभाग: indivisibility; हि because; चोदनेकत्वात् by reason of one command.

26. In one action, there is option because it is indivisible by reason of one command.

There is a text in connection with सौर्यायाम. सौर्यचं विनिमेयपेदवर्गसाधनम्: (तै 30 II, 3. 2) A person desirous of ब्रह्माणिक splendour, should offer boiled rice consecrated to sun.’’ In the दुर्गूणमासयामां which are the model sacrificers, there are two acts of touching called अभिमन्त्रण “चतुह्न्त्यपूर्वमासी समित्त्रोत्त । पंचहोत्रायामवस्या’’. Let one touch the offerings of पूर्वमासी with चतुह्न्त्य् verse and the offerings of आमर्न with पंचहोत्रे verse.’’ The ‘‘तृष्णिदिवसाट’’ &c. are चतुह्न्त्यमंद्र । “अभिमन्त्रणा’’ &c. are पंचहोत्रे संस्कृत (See p. 388 and 389 of तै 30 बृहसप्तम् Poona edition). The question is, whether this double अभिमन्त्रण applies to सौर्यायाम or not? Does चतुह्न्त्या apply to सौर्यायाम when it is performed on the full moon day and पंचहोत्रे when it is performed on the new moon day? The reply of the author is that it is optional. It can not be bifurcated in सौर्यायाम by reason of the बाण्डा being one.

Adhikarana XVI. Dealing with the transference of the procedure of आर्ये to the boiled rice in दुर्गूणमासयामां.

लिङ्गायामायामान्याल्पिकम् स्त्रावः।

लिङ्गायामायामां by reason of the लिङ्ग (inference) being common; विकल्प: option; स्त्राविः is.

27. There is option by reason of the लिङ्ग being common.

The question is, whether the विभस्त्र of the boiled rice pertaining to सौर्यायाम is of दुर्गूणमास or आर्ये? The objector says that according to the view expressed in the preceding अभिमन्त्रण, it is optional because there is one लिङ्ग “प्रायां प्रायां कुर्वणुदच्छेरर्थि”. तै 30 II, 3. 3. In every प्रायां, he makes a सृष्टिक प्रायां doing.”

ऐकार्थायाम नियम्येत पूर्ववत्ताद्विविकारो हि।

ऐकार्थायाम by reason of its being for one object; वि on the other hand;
28. On the other hand, it is regulated by reason of its being for one object; because it has a model, therefore it is a modified sacrifice.

The author says that the सौरयाग is a modified sacrifice and it has a model. Because सौरयाग and आग्नेय have one deity as their object, the विपण्ड of आग्नेय therefore regulates the procedure of सौरयाग.

अपूर्वत्तात्त्वं चेत् II २८ II
अपूर्वत्तात् by reason of not hearing it; इतिचेत् if you say.

29. If you say “by reason of not hearing it”.

The objector says that if you break up the निप्पल in सौर्याय, it means ‘whose deity is sun or suns’ and the आग्नेय also, means ‘whose deity is Agni or अग्नि’. So the सौर्य and आग्नेय have not one deity as their object.

स्त्रानलिक्षमाभावात् II २९ II
स्त्रान् is; हिंदुभावात् by force of the text.

30. There is one deity by the force of the text.

The author says that there are texts which indicate that the deity of the aforesaid sacrifices is one.

In connection with सौरयाग. “ग्रन्थमेवाहित्यस्तेवनमागतेवेयोनीपराणित सपवैन ब्रह्मवर्गसंगममहितः” (२० सं २३२१) “He runs near the sun with his portion of offering; he obtains Brāhmanic splendour for him.” In connection with आग्नेय there is the following text:

अग्निमेव भाख्यास्वाभावातं श्रवणायादित्याध्यायेताः पुरोहिताः श्रुता प्रस्वर्णम र्वयम् ज्ञाति भूत्वा क्रियायां पर्यंत्त- मन्त्रशब्दं वनं इत्याध्यायस्य बुहस्तपर्यायां सिद्धे विश्वेश्वरे देवेश्वरिक्यते । सतानां नतिष्ठे । तमुः वज्जने भिवधें । सोप्रवीच्यु धियेव । यदाग्नेयो भाक्ष्याक्षापालो बह्यायां चाहृयते । अग्निन्द्र ब्रह्मसागरयेन समबंधितः । सौरयागसोवायधेन समाधर्मम् ॥ तैौ सं २३ (२३२१) “The Angiras having been uplifted from here, went to heaven; having gone to the sacrificial ground they saw पुरोहित in the form of a tortoise creeping; they said ‘stop for इति’; ‘stop for इति’ “for all the gods, stop.” He said to them “I shall not stop.” They said “stop for Agni.” He said “I shall stop.” When one offers cakes baked on eight pans on new
and full moon days, he becomes exalted; he nourishes Agni with his own share."

Тatha Čānḍyāryārṇḍarṣaṇam II 31. 31

тatha similarly; च and; अन्यार्यार्णभेदम seeing the other texts.

31. Similarly there are other texts.

The author quotes other texts in support of one deity. "अतिरिक्ताः चान्द्रादिव्:" Rig. Veda V II 44. 16. "Agni is the head of heaven. "उत्तराः वर्णात्मेदस्". Rig. Veda I, 50. 1. "Him, the well known Sun," in सोर्यायाम.

Adhikaraṇa VIII. Sūtras 32-34 dealing with the subject that in the collision of the offering and the deity, the offering prevails.

विप्रतिपत्ती हविषा नियम्येत कर्मणस्तुपाश्यत्वतात

विप्रतिपत्ती in case of conflict; हविषा by offering; नियम्येत is regulated; कर्मणा: of action; तदुपाश्यत्वतात by reason of its being an integral part of it.

32. In case of conflict, it is regulated by the offering, by reason of the action being the integral part of it.

There is a text अनुक्रमकादशकपात्तिक्षेपणथे: "Let him offer cakes baked on eleven pans to इव". There are two words here from which an inference can be made; if you look to पृथ्वी it is governed by the समाय procedure; if you look to एकादशकपात्तिक्षेपण then the विचयत of फुटोदास applies. In this kind of conflict, the author says that the offering governs the procedure but not the deity. The reason is that the internal part of the sacrifice is the material and external part of it is the deity.

तेन च कर्मसंयोगात

तेन with that; च and; कर्मसंयोगात by reason of its connection with the action.

33. And with that, by reason of its connection with the action.

The author gives another reason in support of his view. What he says is, that the offering is the हिन्द of the action, just as smoke is that of the fire.
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PŪRVA MĪMĀṂSA.

34. As a quality there is the mention of the deity.

The author further expands his view राजपुरुषः पूज्यः ‘A king’s man is to be respected.’ Here the king is not praised; it is his official; so in the same way in प्रतिरथ्यपति: ‘milk consecrated to प्रति:’, the attention is at once directed to प्रति (milk) but not to प्रति. (consecrated to प्रति). So the deity is subordinate and is mentioned as such.

The second explanation is that the sacrifice secures the fruit desired and is performed in honour of the deity. So in an indirect way the deity confers the boon and he is therefore praised indirectly and is, therefore, subordinate.

Adhikaraṇa XVIII. Sūtras 35–39. Dealing with the subject that in the हिरण्य अर्थात् हिरण्यमात्याधिकारणस्वरूपं अर्थात्तिहिरण्यमात्याधिकारणस्वरूपं अर्थात् हिरण्यमात्याधिकारणस्वरूपं अर्थात्तिहिरण्यमात्याधिकारणस्वरूपं अर्थात् हिरण्यमात्याधिकारणस्वरूपं अर्थात् हिरण्यमात्याधिकारणस्वरूपं

35. The golden sacrifice partakes of the procedure of the ghee offerings by reason of the splendour.

There is a sacrifice called हिरण्य in which there are hundred pieces of gold weighing a ratti. There is a text in connection with it भवुपरिण्य भवुपरिण्य भवुपरिण्य भवुपरिण्य भवुपरिण्य भवुपरिण्य भवुपरिण्य

36. And by partaking of the quality.

The objector further supports his view by saying that gold partakes many of the qualities of ghee. As for instance reflection.
pertaining to the sacrifice in which wild rice is used; на the other hand; विशदश्वाव by reason of its expansion.

37. On the other hand, it partakes of the procedure of the sacrifice in which wild rice is used by reason of its expansion.

The author rejects the view of the objector. No; there you are wrong; the gold pieces after which the sacrifice is called are very strong and solid; and the wild rice is also solid; so there is a similarity between the gold and the wild rice by reason of their being solid. Gold is solid but ghee in its natural state is liquid; so there is no similarity.

And by reason of the word 'boiled rice'; च and.

38. And by reason of the word 'boiled rice'.

The author gives an additional reason in support of his view. He says that the word चह is used in the text quoted in the commentary on द्रु 35.

And in it, there is mention of boiling.

The author gives further reason in support of his view. He says that we hear of boiling; this is possible in case of rice but not in the case of ghee.

Adhikarana XIX. Sûtras 40–43 dealing with the subject that in the honey mixed with water there is the transformation of the procedure pertaining to the ghee oblation done in silence.

In honey mixed with water by similarity of fluidity, there is the modification of milk.

40. In honey mixed with water by similarity of fluidity, there is the modification of milk.

In connection with चित्रा sacrifice it is laid down "द्रुयवादम्यायाय वदवत्र-हुःता: तत्साथं प्रासपि भविषि" “Curd, honey, ghee, fried rice, water and rice; all these mixed together are fit offerings to प्रजापति.” The question is what procedure is applicable to the mixture of honey and water called मधूदर्दः.
The objector says that milk is also liquid and the honey-mixture is also liquid; so the procedure applicable to सन्धया regulates the procedure of the mixture under discussion.

आज्यं वा वर्णसामान्याय व ॥ ८ । १ । ४१ ॥
आज्य pertaining to ghee oblation; वा on the other hand; वर्णसामान्याय by reason of the similarity of the colour.

41. It is the procedure applicable to the ghee oblations that regulates it, by reason of the similarity of colour.

The author gives a positive denial and says that the procedure of ghee offering applies; the reason is that the honey mixture and ghee are both similar in colour.

धर्मानुयहाच्च ॥ ८ । १ । ४२ ॥
धर्मानुयहाच्च by reason of partaking of its quality; च and.

42. And by reason of partaking of its quality.

The author supports his view by another reason that both ghee and the honey-mixture can be cleaned and the milking of the cow which is a peculiarity of the milk is not applicable to the honey mixture. So the procedure of the ghee oblations governs the honey mixture.

पूर्वस्य चाविशिष्यत्वात् ॥ ८ । १ । ४३ ॥
पूर्वस्य of the former; च and; अविशिष्यत्वात by reason of its being common.

43. And of the former being common.

The author further explains his view. You say that both milk and honey-mixture are liquid, and therefore similar, but ghee is also liquid; so your argument loses force on the ground of fluidity. So the silent procedure, which pertains to the ghee oblations, regulates the honey-mixture.

END OF PĀDA I.

PĀDA II.

Adhikaraṇa I Sātras 1—9 dealing with the transference of the procedure pertaining to दृशृणमा याय to वाजनेव्या and सीत्रामायण.
In the cups of Sūtra, the soma yāga is the model by reason of the word 'soma'.

There are sacrifices known as Vajinēśvya and Sūtra. What is the procedure in these two sacrifices, whether it is of Sāman or Ṛkṣapāṇa? The texts in connection thereof are as follows: ‘Vajinēśvya’ ‘Athirikṣṭa-yāti’ ‘To the horses, whey.’ ‘He takes Athiṅ cup.’ The objector says that the word ‘soma’ applies, because of the word ‘soma’ occurring in that connection ‘Sūtra’ ‘Soma is whey.’ ‘The wine is Soma.’

Abhūptakāraṇaḥ by reason of pronouncing the word Vapaṭkar in the end; 1 and.

And by reason of pronouncing the word ‘Vapaṭkar’ in the end.

The objector now proceeds to give reason in support of his view ‘Vajinēśvya’ ‘Sūtra’ ‘Soma is whey.’ ‘He pronounces Vapaṭ after ‘come, O! Agni, for the sake of whey.’ ‘He pronounces Vapaṭ after ‘come, for the sake of wine.’’ Here in these texts the Vapaṭkar is pronounced at the end; this fact goes to show that the procedure of Sāman governs these sacrifices.

Somapūrṇa Māṇḍaṇaḥ 8 2 3 1
Somapūrṇa after invitation; Māṇḍaṇa by eating; 1 and.

And by eating after invitation.

The objector gives the third reason in support of his view that the procedure of Sāman guides these sacrifices. Just as in soma yāga people are invited and partake of the soma juice so also here the same thing happens. In Sūtra wine is drunk in cups.

Kṛṣṇaprapṣeṇupūrṇaḥ Sāmanagṛhaṇāsaṅgāvāsopahānḥ 8 2 1 4

35
4. Purchasing, boiling, offering, reciting (of упавам &c.); partaking, placing and tying in a cloth, are like it.

The objector further supports his view by लिङ्गः (1) कपण; just as सोम is purchased so is wine “सौसेनकलीवात् कपण कुक्वसुकुमिराविनं कोणाति” “With lead, it should be purchased from a eunuch; he purcases आधिन cup with gruel of a water-lily.” (2) अर्थः just as soma is fermented, so is wine “मैत्रारुपमपयसाश्रयिताविनं सत्वम: श्रीयाति। “He boils milk for निष्ठ्रविन देविती, he ferments wine with gruel.” (3) पुरोक्तः; there is one offering in both. (4) यप्यांयां, “यप्यांमप्रदीहोतस्विंदायक्" “Thou art taken by means of a ladle for thy continual pouring.” It is recited in both (5) प्रणय, “अधिन-प्रहंस्यस्याति” “He takes the अष्विन cup.” Taking of the cup is similar in both. (6) आधिन; यथौत्त्वास्तातिं “After uplifting it, he places it;” placing of the cups is similar. (7) वासोपनहन putting on silk cloth and living in this way for three nights. The वासोपनहन is very different word. From सूत्रा 181 of chap. VII of काव्यायन औत्तम it appears that it is a piece of cloth for tying some.

प्रेत्यतिच्योगोपनहनमाधर सोमपिण्येपुनाधीनधीपनाहरेरति “He orders ‘Bring cloth for tying soma, bring cloth for carrying it from the cart, and bring turban,’ p. 456 of काव्यायनश्रीतृप्तु of Chaukamba Sanscrit series. From these distinctive marks, the objector infers that विध्यत of सौमयाय applies to the वाजिनेया and सौत्रामणि.

हविष्या वा नियमके तद्भवकार्त्त्वम् ॥ ८ ॥ २ ॥ १ ॥ ५ ॥

हविष्या by the offering: वा on the other hand; नियमके is regulated; तत् that; बिकार्त्त्वम् by reason of its modification.

5. On the other hand, it is regulated by the offering by reason of its modification.

The author gives his own view and says that it is the sameness of the material which is the विध्यत. It is therefore the procedure of the new and full moon sacrifices, that governs the वाजिनेया and सौत्रामणि because वाजिन is the modified form of स्राम and wine is the fermented form of some vegetable.

प्रशंसा सौमशब्दः ॥ ८ ॥ २ ॥ ६ ॥

प्रशंसा praise; सौमशब्द: the word 'सोम'.
6. The word 'soma' is by way of praise.

The objector replies each point raised in the opening part of the अधिकरण. He says that as to the word सोम occurring in the text, quoted on the commentary on sutra 1, it is by way of extolling it.

वचनानीतारणि || 8 1 2 1 0 ||

वचनानि words; इतराणि others.

7. Others are mere words.

As to the reasons given in sutra 4, the author says that they are verbal; they do not apply.

व्यपदेशांश तद्वत || 8 1 2 1 8 ||

व्यपदेश: naming; च and; तद्वत like it.

8. And the naming is like it.

The author says that the naming is also in praise and means no more “श्रव्यक्रियाक्षणीयमाकोटि। तोह्राशि: प्रायणीयां। सिंहकोभिषितातिथिः। “He performs श्रव्यक्रियां with grass, प्रायणीयां with new barley grain, आतिथिः with the lion's hairs.”

पशुपुरोडाशास्य च लिङ्गदशानम || 8 1 2 1 6 ||

पशुपुरोडाशास्य of animal पुरोडाशं; च and; लिङ्गदशानम seing the mark.

9. And by seeing the marks of animal पुरोडाश.

The author says that there is a distinctive mark. The cups are called पशुपुरोडाशं। “नैतथर्यपयानं पुरोडाशं विचारं। पशुपुरोडाशायेते पशव।” “The cakes of the flesh of these animals do not exist; but these animals are cakes in the form of cups.” The cakes of the animal sacrifice are not used but the cups are called पुरोडाश here.

Adhikaraṇa II. Sūtras 10-14 dealing with the subject that in the animal sacrifice, the procedure of सङ्गाय applies.

पशु: पुरोडाशाशविकाराः स्याद्वितसामाण्यात || 8 1 19 ||

पशु: animal sacrifice; पुरोडाशशविकार: modification of पुरोडाशं; स्यास् is; तद्वता सामान्यात by reason of the similarity of the deity.

10. Animal sacrifice is the modification of पुरोदाशा by reason of the similarity of the deity.
In व्योमाणिन sacrifice, an अन्तर्मीमानी animal is sacrificed "वषोदिक्षते-भद्रमीमानिन्यङ्गुदास्तने" "He is initiated, who brings अन्तर्मीमानी animal for sacrifice." In this connection the question is, whether in the case of an animal sacrifice, the procedure of the पुरोदासा applies or that of संनाय? The reply of the objector is that it is the procedure of पुरोदास that applies here. The reason is that the deity of the अन्तर्मीमानी and the पुरो- 

11. By sprinkling water.

The objector gives a reason in support of his view. Sprinkling of water is the characteristic of the पुरोदास and it is also found in the animal sacrifice. अद्वस्तायुःप्रोक्षःप्रोक्षामि, "I sprinkle water of the herbs on the worshipped." (Maitrayani Samhita, I. 2. 15; 24. 12. III. 9. 6; 124. 11).

12. And by surrounding it with fire on all sides.

The objector further gives his reason in support of his view. He says that making a circle of fire is the characteristic of पुरोदास. "आहारवंशा 

13. On the other hand, it is the modification of सत्व by reason of its being produced from it.

The author proceeds to lay down his own view and says that it is the modified form of सत्व i.e. the procedure of सत्व applies to the animal sacrifice. The reason is that it is produced from the animal. See the explanation of सत्व in the commentary on सूत्र 41 of पाद IV of चाप VI, at p, 353.

14. Its; च and; पाठ्यदर्शनात by seeing the vessel.
14. And by seeing its vessel,

The author now relies on the उँग्रेण. An उँग्रेण is seen in an animal sacrifice. This fact also strengthens his view "वरिष्ठपुरस्वयमयापनेत्". "If one roasts flesh in an उँग्रेण." उँग्रेण is a kind of moving hearth. See at p. 244.

A. Līkharaga III. Sūtras 15–18 dealing with the transference of the procedure of milk to the animal sacrifice.

15. Of the curd by reason of the similarity of the form.

We have seen in the proceeding अधिकरण that the procedure of सक्राय applies to पशु sacrifice. What is सक्राय, whether it is the modification of curd or milk? The objector says that it is the modification of curd because both animal and curd are solid.

16. On the other hand, milk by reason of time being common.

The author gives his own view that the model is milk. Milk and flesh are produced fresh from an animal, they are not modifications of any. Curd is produced from milk. Milk is internal part and curd is external.

17. By reason of the animal being proximate.

The author gives another reason in support of his view. He says that both flesh and milk are produced from an animal directly and nothing intervenes.
18. And motion being common.

The author proceeds to give another reason in support of his view.
An animal goes and milk flows if not kept in a vessel. So the quality of द्रव्यम is common to both.

Adhikarana IV. Sūtras 19--23 dealing with the transference of the procedure of milk to आमिष्क.

आमिष्कः भयभावः वादुभयविकरः स्यात् ॥ १८ ॥

आमिष्कः curd-dish; भयभावः by reason of being produced from both; वादुभयविकरः the modification of both; स्यात् is.

19. आमिष्कः is the modification of both by reason of being produced from both.

The objector says that आमिष्कः is the modification of both milk and curd "नतेयस्विङ्कस्यान्यनि स्वाच्छवेद्वामिष्कः" "It is called, आमिष्कः consecrated to all the deities, when curd is put in hot milk." आमिष्कः is produced thus. First milk is heated and curd is placed in it. The solid portion of it, is called आमिष्कः and the watery portion is called वासिन. See at p. 207. The objector's view is that it is produced from both, so it partakes the nature of both. It is, therefore, a modification of both.

एकं वा चोदनेक्तवात् ॥ १ ॥ २० ॥

एकं one; वा on the other hand; चोदनेक्तवात् by reason of one command.

20. On the other hand, by reason of one command.

The author says that it can be a modification of one but can not be a modification of both, because the text quoted by you, shows that there can be only one विस्वदेवं "वाचश्च यामिष्कः". "A curd-dish consecrated to विस्वदेवा

द्विसंचातसमान्यात् ॥ २ ॥

द्वि curd; समान्यात् by reason of solidity being common.

21. It is curd by reason of solidity being common.

The objector says "let your view be accepted; let it be a modification of one only. In that case आमिष्कः is the modification of curd because the curd is thick and आमिष्कः is also thick."

पयो वा तत्रप्रथान्त्वालोकवद्वाद्वस्तद्यर्थात् ॥ २२ ॥
वय: milk; ध on the other hand; प्रधानत्वात् by reason of its being principal; लोकतन्त्र as in ordinary life; द्रव: of curd; तदर्थ्यतात् by reason of its being for it.

22. On the other hand, it is milk, by reason of its being principal as in ordinary life because curd is for it.

The author says that अभिमा is a modification of milk. The milk is in large quantity and curd is put in the heated milk in a small quantity.

The milk is principal and the curd is for thickening it and is therefore of secondary importance. In the absence of curd, any other acid can be put in, for thickening the milk. So the अभिमा is a modification of milk.

धम्माणूगुहाच्च II १२ २३
धम्मणुप्रहात् by partaking of its quality; च and.

23. And by partaking of its quality.

The author gives another reason in support of his view. He says that milk is fresh and the वैष्णव are also fresh. But curd is stale and cannot, therefore, be the model of अभिमा.

Adhikaraṇa V. Sūtras 21-28 dealing with the subject that in द्रादशाह by reason of the division of सत्र & अहीन, the procedure applies according to the rule.

सत्रमहीनाः द्रादशाहस्त्योभयथा प्रदृश्चिरेककर्मांत

24. Sacrificial sessions and the sacrifice lasting for more than one day are द्रादशाह; its application is both ways by reason of the action being one.

The sacrifices which last for many days and are called द्रादशाह, are as follows प्रायणय, अन्तिरा, पूप, पड़, ब्रजशंकरोम, प्रब्धाकर्ममहृ, उदयनय, कृतिराज. They are therefore divided into two main heads (1) अहीन and (2) सत्र One or two persons may join together in an अहीन sacrifice lasting for more than one day and in a सत्र many persons take part. "एकोद्री वाहरे चा-
अधिनक यज्ञवर्तको श्याम्भुप्रकृति: स्यात्मक्ष्यात्मकत्वात्

अधिन वा on the other hand; यज्ञवल्क्य: by reason of the text about यज्ञिक; अधिनभुप्रकृति: the application of अधिन; स्यात्मकक्ष्यात्मक, प्रकृतिः with model sacrifice; स्यात्मकत्वः तुल्या by reason of the equality of the word.

25. On the other hand, by hearing 'यज्ञिक', the application is of अधिन, because of the equality of the word with the model.

The author says, you are wrong where you hear the word 'यज्ञिक', it applies to अधिन and the procedure of अधिन applies. The reason is that the word applicable to the modified sacrifice is the same as that applicable to the model sacrifice. As for instance "ह्रदर्श्रत्रिव्रजनमेवकामयेत्." "Let one who is desirous of progeny, perform ह्रदर्श्र.

But in those sacrifices of which स्त्र is the model, the verb 'आलीर्ग', or 'देवेयुः' is used as, अधिनकामयेत्। "Let one desirous of wealth perform a sacrifice."

पाराशास्त्राबंधनमेकाहरुभयात्रां यज्ञिनिङ्गमन्वता

पाराशास्त्राबंधनाः of पाराशास्त्रां etc; पाराशास्त्राबंधनाः up to sacrifices lasting for eleven nights; अधिनस्त्रां partaking the nature of अधिन; यज्ञिचरोदनाः by reason of the command expressed in यज्ञिक.

26. Of पाराशास्त्रां &c., up to sacrifices lasting for eleven nights are अधिन by reason of the command expressed in यज्ञिक.

The author explains those sacrifices which are governed by यज्ञिचरोदनाः. They are sacrifices lasting for two nights up to eleven nights. Their procedure is governed by the अधिन sacrifice, because they are अधिन i.e., come under the class of sacrifices lasting for more than one day."
In those sacrifices which last for 13 nights and upwards; 
the procedure of 
by reason of the word 

27. In those sacrifices which last for 13 nights and upwards, 
the procedure of 
by reason of the words “उपेयुः” and “उपासीरन.”

The author explains what 
There are sacrifices lasting for 13 nights or upwards and their procedure is that of a 
You can find them out by such words as उपेयुः and उपासीरन. For example “श्रोष्टराचार्य ऋषिक्रिया 
उपेयुःचतुदशां अतिष्ठकामायार्थः” “Those who are desirous of wealth perform a sacrifice lasting for thirteen nights; and those who are desirous of honour, perform a sacrifice lasting for a fortnight.”

28. And by reason of a mark.

The author in support of his view makes an inference from the Vedic texts.

“अनवद्विमी, ऋषिक्रिया अतिष्ठानाम् अस्ति। ततो दिराज्योसहस्त्याः अस्ति। 
स्वविद्यमानं मादायत्। “यद्विभागम् is the lord of the universe; he created the 
succeeding ones and एकाः; the दिराज्योसहस्त्याः अस्ति. said to 
him, ‘dost thou not kill us?’”

By reason of being other; अतिरात्रतः अतिरात्रतः of a sacrifice which lasts for 15 nights; आदिन्तः the nature 
of अद्वी; कुंडपायनमयनस्य of कुंडपायनमयनस्य, अद्वी; तद्भूतेः in their dependence 
on it; अद्वीत्वस्वस्त्रतः by seeing the nature of अद्वी.

By reason of being other and being अतिरात्रतः, the पञ्चदशरात्र
and कुंडपायितनमयन are अद्धीन because the अद्धीन nature is seen in their dependence on it.

पंचदशरात्र are “कुंडदिनपायिनमयनमयनम खिरायो दशरात्र उदयनीयोतिरात्र।”

जिन्दुत, भागितुत, भागिनियम; विदारण, दशरात्र, उदयनीय: and अतिरात्र:

In कुंडपायितनमयन there is monthly अधिनमय in the beginning and दशरात्र in the end. The महाभास्त are उदयनीय, and अतिरात्र. In these two, there is no अतिरात्र in the beginning but there is in the end. The सूत्र therefore uses the word अन्यत्र other or latter. The objector says that the पंचदशरात्र and कुंडपायितनमयन being अतिरात्र in the latter part, they have the distinctive features of अद्धीन. He further relies on the text “वदन्यस्तोतिरात्रात्मेनाहौ:” “because the latter part is अतिरात्र, therefore अद्धीन” and says that they are seen to be अद्धीन in the Vedic texts.

अद्धीनवचनान्त्र || 8 || 2 || 30 ||

अद्धीनवचनान्त्र by reason of the text mentioning it to be अद्धीन; च and.

30. By reason of the text mentioning it to be अद्धीन.

The objector in support of his view relies on the Vedic text quoted in the concluding part of the commentary on sūtra 29.

सत्रे वोपायिचोदनात || 8 || 2 || 31 ||

सत्रे in a sacrificial session; वा on the other hand; वोपायिचोदनात by reason of the command containing the form of the verb ‘वोपायिच’.

31. On the other hand, in a सत्र by reason of the command containing the form of the verb ‘वोपायिच’.

The author says that they both partake of the nature of a सत्र by reason of the verb ‘वोपायिच’ used. येष्ठवृत्तिकार्यसम्बन्धितस्तलं पंचदशरात्रशुद्धेयुः: “Those who are desirous of success, should resort to the पंचदशरात्र sacrifice.” In connection with कुंडपायितनमयन the text is भृत्तिकार्यसम्बन्धितस्तलं: “Let those who are desirous of success, resort to it”. But शबर in his commentary further adds that these texts are in the nature of a command and have preference over the text quoted in the commentary on सूत्र 29 which is by way of अयंवत recommendation.

सत्रलिङ्गहुद्दश्यायिति || 8 || 2 || 32 ||

सत्रलिङ्ग the mark of a सत्र; च and; द्वारयिति shows.

32. And there is the mark of a सत्र.
The author relies on the inference derived from the text in support of his view. युद्धपद्य युद्धपद्य: सुचार्याय सुचार्याय: “The master of the house is the master and the priest is priest.” In connection with the कुंद्यपारित्याग्य the text is quoted. युद्धपद्य सबद्धात्तात्त्वायु: “The master of the house (making up) seventeen should resort to एक,” is a text seen in connection with a स्त्री.

END OF PĀDA II.

PĀDA III.

Adhikarana I. Sūtras 1–2 dealing with the subject that in the case of a single god, the procedure of अभाग्य applies; in that of अग्निदेशाय, the procedure of अप्राप्तोमीय applies.

हविंगाने यस्मिन्तरस्य देशसामान्यात् ॥ ८१ ॥

हविंगाने in the case of manifold offerings; परः subsequent; उत्तरस्य of the subsequent; देशसामान्यात् by reason of common sequence.

1. In the case of the manifold offerings, the subsequent to the subsequent by reason of the common sequence.

The example of the manifold offerings is “यमनावैष्ठनमेकारथकारांस्पर्शः पावकाय पावकाय” “Let one offer cakes baked on eleven pans consecrated to Agni and चित्र, boiled rice consecrated to सरस्त्रिती, युद्धपद्य, to the holy अति, to the pure अति”. The question is, whether अभाग्य is the निर्बन्ध of अग्निदेशाय and the निर्बन्ध of the अप्राप्तोमीय belongs to the offering to single deities? The objector’s reply is that in the case of such manifold offerings, the offering to a single deity which comes subsequent is the modified form of अप्राप्तोमीय, which is also subsequent; and the preceding one i.e. अग्निदेशाय is the modified form of the अभाग्य which is first in the above quoted text. The objector says that the reason is obvious; the procedure is governed by the order in which they come.

देवतया वा नियम्येताद्वद्वाद्वादितस्यात्मार्धित्वाद् ॥ ८२ ॥

देवतया by the deity; वा on the other hand; नियम्येत is regulated; श्रवद्वाद् by reason of the nature of the word; उत्तरस्य of other; अभाग्य by reason of there being no text.
2. On the other hand, it is regulated by the deity by reason of the nature of the word and of the other, there is no text.

The author says that you are wrong; in the case of हिविस्मय the criterion is the deity but not the sequence. The deity is mentioned by the text as for instance "आदानाथवर्गमन्ययाचे" but the sequence is nowhere mentioned in the text. The conclusion is that अर्थस्थिति is the model of आन्तर्वेदित्व by reason of double deity being common to both of them and आन्तर्वेदित्व is the model of the शुद्धवेद्वत्ता by reason of the single deity being common to both.

Adhikaraṇa II. Sūtras 3–5, dealing with the subject that in जनकस्तरात्र, in those days द्रादशाह is ung the procedure of द्रादशाह applies.

गणचोदनावं यथ्य लितं तदाध्यत्ति: प्रतितीथयतानेिवत

गणचोदन यथा in a command relating to multiplicity; यथा whose; लितं mark; तदाध्यत्ति: repetition of it; प्रतितीथत्ति appears; आन्तर्वेदित्व like आन्तर्वेदित्व.

3. In a command relating to multiplicity, it appears that that one is to be repeated whose mark is like आन्तर्वेदित्व.

In connection with जनकस्तरात्र, it said that "चत्वारिनिबृत्तयायाः
श्यविनियोगपरमेश्वरानि" "Four days of ब्रह्म songs अविनियोग being principal." There are four days for songs; on the first day the ब्रह्म गीत is sung. The question is whether the same psalm is to be sung on the following days like the model द्रादशाह or on account of the number of days, the procedure of the songs of द्रादशाह will apply? The objector says that as ब्रह्म गीत is sung on the first day, the same is to be repeated on the following days because of the चोदना being common to both; as was the case in the आन्तर्वेदित्व by reason of the deity being common. "हस्तनिययावक्राय, अर्थस्थिताचेता". "To the holy अग्नि, to the pure अग्नि."

नानाहानि वा संख्यात्त्वाल्प्रतीत्तिलिङ्गेन चोदनात

नानाहानि many days; वा on the other hand; संख्यात्त्वात र by reason of collection; प्रतीत्तिलिङ्गेन by the mark of the commencement; चोदनात by reason of the command.

4. On the other hand, many days (द्रादशाह) by reason of the
collection, because the command is regulated by the mark of commencement.

The author says that the procedure of द्राक्षेय does not apply but that of the द्राक्षेय applies; the reason is clear because the ceremony extends over a large number of nights out of which four days are for the religious music. The question then naturally arises, what is the force of four days of निम्नु? There is nothing wrong when the procedure of द्राक्षेय applies, because the निम्नु song is sung on the first day and on the remaining three days, प्रच्छिद्ध, समद्विसम्पथितम and एकविश्वश्वश्वश्व are sung successively.

तथा चाण्यायर्थदशिनम् ॥ ६ ॥
तथा similarly; च and; अन्यायर्थदशिनम् another text.

5. And similarly there is another text.

The author relies on the Vedic texts in support of his view. “वार्तानिद्वीरी अफळिनः अविन्यौयमुस्नयनि” “द्वासामविद्भोधम् प्रथमं इतरेवनिरिद्धोम्”:
“Four days of, निम्नु songs of which अविन्यौयम is principal.” “Of which अन्यायर्थदशिन is the first, and others are non-अविन्यौयम्.” These texts show that first is अविन्यौयम, if it had been the repetition of the first day, all of them would be अविन्यौयम्.

Adhikaraṇa III. Sūtras 6—7 dealing with the subject that the procedure of पद्धति applies to पद्धतिनिर्देशाय.

कालाघ्यासेजपिवादृशि कर्मबेदात् ॥ ६ ॥
कालाघ्यासे in the repetition of time; अघि also; वादृशि: the name of a अघि कर्मबेदात् by reason of the difference of action.

6. In the repetition of time also, the view of वादृशि is (the same) by reason of the difference of action.

In connection with पद्धतिनिर्देशाय soma yāga ceremony, it is said “पद्धतिनिर्देश, चत्वारोमवर्तिनि, प्रच्छिद्धमवर्तिनि.” “There are six days, 5 days.” The question is, whether the procedure of द्राक्षेय applies or that of पद्धति applies? The objector says that according to the view embodied in the previous Adhikaraṇa and that of वादृशि, in such cases where there is multiple of time as 24 and 36, the विश्वविन्यम of द्राक्षेय will apply, because each extraction of soma is a different act.

तद्धार्थिन् तु जैमिनिर्हामप्रत्यक्षसंहितयवात् ॥ ३ ॥
तद्धार्थिन the repetition of it; तु on the other hand; जैमिनि: the name of a
7. On the other hand, according to Jaimini, it is the repetition of it (पद्धति) because the number of days is inferential.

The author says no; the ceremony that lasts for days which are multiples of six, is guided by पद्धति; the reason is that the number six is primary and the multiples thereof namely 24 and 36 are only inferential and so their विध्युत is पद्धति.

Adhikaraṇa IV. Sūtras 8—9 dealing with the subject that in collection of स्त्रायत्न, the procedure of द्वादश अनुपलो गुणग्रहणतात

संस्करणेऽथ पद्धत्याः प्रतीयत क्रृत्तलक्षणग्रहणात

संस्करणेऽथ in the collection of songs; पद्धत्याः repetition of it; प्रतीयत appears; क्रृत्तलक्षणग्रहणात् by reason of partaking its peculiarity.

8. In the collection of songs, it appears to be a repetition of the model because it partakes of its peculiarities.

Now in the present Adhikaraṇa, the author treats of the collection of songs called स्त्रायत्न, as for example. "संस्करणेऽथ पद्धति; क्रृत्तलक्षणग्रहणात् शान्तानिहीनमर्गवति; "संस्करणेऽथ, पद्धति, शान्तानिहीनम, "शान्तानिहीनम, and शान्तानिहीनम". The question is, whether it is a repetition of ज्ञेत्रलोक or of the days where the collection of songs is recited? The objector says that it is the repetition of ज्ञेत्रलोक, because it partakes of the peculiarities of ज्ञेत्रलोक; ज्ञेत्रलोक, उद्धार, योग, अन्तराश्च are the collections of songs (स्त्रायत्न) and come under ज्ञेत्रलोक.

अधिकाराद्वा प्रकृतिस्तवप्रशिष्टप्रायामिथानस्य तत्त्वमित्तवात् च

स्याद्धिभाषाः प्रकृतिस्तवप्रशिष्टप्रायामिथानस्य तत्त्वमित्तवात् च

अधिकाराद्वा by reason of चौदाना text; वा on the other hand; प्रकृति: model; तद् विमिर्द्ध characterised by it; स्याद् is; अभिभाषाः of the name; तत् निर्भावावत् by reason of being for it

9. On the other hand, the model is characterised by it (रक्षय) by virtue of the चौदाना text and the name is for its sake.

The author gives his own view that the model which is द्वादशाः is characterised by the उपक्र म ए. and the songs are sung on the completion of
the ceremonies after which the songs are named; it is the अतिष्टम &c. which give the name to the collection of songs, but not the collection of songs to name अवेतिष्टम. So the procedure of द्रावशाह applies to संस्कारण.

Adhikarana V Sūtras 10—11 dealing with the transference of songs from अवेतिष्टम to शालोक्य &c.

गणादुपचयस्तत्त्वक्तिवात् ॥ ५ । ३ । १० ॥

गणात from the collection of days; उपचय: transference; तत् प्रकुतिवात् by reason of its being a model.

10. There is a transference from the collection of days (द्रावशाह) by reason of its being a model.

There is a text "शारोक्यम्बवति, शतातिराश्रभवति" "There is रोक्य (possessing hundred songs) and there is शतातिरा (having hundred अतिरात्रs).”

The question in this Adhikarana is, whether the songs should be borrowed from द्रावशाह or अवेतिष्टम? According to the objector the songs should be borrowed from द्रावशाह. He says that you have already laid down in the preceding अधिकार that the model of the संस्कारण is द्रावशाह; it, therefore, follows that the songs of द्रावशाह will be transferred to शालोक्य and शतातिरा. This is called the doctrine of उपचय.

एकाहाद्रा तेषां समत्त्वात्यात् ॥ ५ । ३ । ११ ॥

एकाहात् from one day ceremony; वा on the other hand; तेषां theirs; समत्त्वात् by reason of equality; रात् is.

11. On the other hand, from the one day ceremony, because they are equal with the modified.

The author says that the songs are borrowed from the अवेतिष्टम because the द्रावशाह has no songs; they both stand in need of borrowing from another. According to the well known adage “no beggar begs from another beggar”, the borrowing is not from द्रावशाह but from अवेतिष्टम.

Adhikarana V. Sūtra 5:12—36 dealing with the subject that in "गायनमेतदिनंभवति &c." the transference of original गायत्री is meant.

गायत्रीपु प्राकृतीनामवच्छेदः प्रकृत्याधिकारात्संक्ष्या
ल्लादुप्रयोगमवद्यतिरेककान्तदास्म्यतम् ॥ ५ । ३ । १२ ॥

गायत्री in गायत्री metre; प्राकृतीनाम of the models; वच्छेदः dropping of the letters; प्रकृत्याधिकारात् by reason of their arising, from the model; संक्ष्यात्मात्
by the number; अस्तित्वात् like अनियम; अव्यतरितकाले invariably; तदायत्यम् that name.

12. In the नाय्यक्षे metre the letters are dropped from those metres coming from the model by virtue of borrowing from the model and by reason of the number, like the अनियम; because that name invariably applies.

It is said "वाज्यपेयेनेघुवृहस्पतिस्तितम यजत्" "Having offered oblations by वाज्यपेय, let him perform वृहस्पतिस्तितम"; further it is said "गायत्रीमेतत्वहर्षवतोति" "There is one day of नाय्यक्षे metre". Here in the oneday sacrifice called वृहस्पतिस्तितम many metres such as जगति and त्रिष्णु are transferred from its model अव्यतिप्रम. The question that arises for solution in this अविद्यम्, is whether नाय्यक्षे can be formed by dropping letters from the metres such as जगति and त्रिष्णु or the नाय्यक्षे which is mentioned above means the नाय्यक्षे verse in one of the द्रवत्यज्ज verses? नाय्यक्षे verse consists of 24 letters; so the objector says that as verses are borrowed from the अव्यतिप्रम in वृहस्पतिस्तितम, so the नाय्यक्षे can be formed by dropping any additional letters that may be in other metres. He gives an example of अनियम. शताशतिप्रमभवति; in such a case you drop the उन्द्य of द्रवत्यज्ज as laid down in the preceding Adhikarana; similarly according to the principle laid down in the अविद्यम्, the नाय्यक्षे metre can be formed because it has a fixed number of letters viz. 24. The term नाय्यक्षे invariably applies to a metre of 24 letters, so it can be formed by dropping additional letters from another metre or combination of metres.

तन्नित्यवच्च प्रत्यक्षस्तोधेत तद्वचनम् ॥ ५ ॥ ३ ॥ १२ ॥

and it; नित्य स्थायी permanent; च and; प्रत्यक्षस्तोधेत in different; तद्वचनम् the word.

13. And it is permanent and the word applies in other than this.

The objector continues and says that the term नाय्यक्षे applies to a metre of 24 letters "येहिसे नाय्यक्षे साराकाजगति" "Those which are two नाय्यक्षे's go to constitute one जगति." There are two नाय्यक्षे in a जगति metre and there are therefore 48 letters in it (जगति). If the term नाय्यक्षे had applied to a Rik verse and then two अर्थ verses will not make up a जगति. There is another text तिस्सोज्येनुमशवच्चलो गायत्रीकरोति. "Three अनुदु मस make four गायत्री।"

न विशतिः दशोतिः चेत् ॥ ५ ॥ ३ ॥ १२ ॥

न not; विशतिः in twenty; दश ten; चेत if you say.
14. If it be said that in twenty, there is no ten.

Some one raises an objection to the view of the पुर्वपक्ष. The numeral twenty is different from 10. So in 48, there is no twenty four; one जगती does not make two गायत्रीs.

This सूत्र is liable to another interpretation.

न विशाली दशैति चेत्न || ॥ ॥

14. If it be said "no, in twenty ten is included."

Another objector to the view of पुर्वपक्ष says, why do you drop letters from the जगती to make a गायत्री? Just as 100 includes 58 in itself so, the जगती of 48 letters includes a गायत्री of 24 letters.

आकस्मिक्यमेव स्थान || ॥ ॥

आकस्मिक्य one number; एव also, certainly; स्थान is.

15. Then there would be only one numeral.

The objector replies to the objection raised to his view; he says I do not say that in one numeral, another numeral exists; what I say is that in 48 letters, there are twice 24 letters; there is nothing wrong in saying this. If I say that one numeral changes into another numeral, then there will be only one numeral which is simply absurd.

According to the other interpretation the reply is, that if you say that the succeeding numeral includes the preceding numeral, then the numerals from unit up to million, will be reduced to a single numeral which is simply absurd.

गुणाद्वाद्रथिन्यशब्दः स्थादस्यव्यषयत्वात || ॥ ॥

गुणात् by reason of a quality; वा on the other hand; द्विविन्यशब्द: a word denoting substance; स्थान is; अन्यविवषयत्वात by reason of its not applying to all.

16. On the other hand, by reason of a quality, it is a word denoting substance; it does not apply to all.

The author gives his own view; he says that the term गायत्री does not denote numeral but being a quality, it is a substance. If it had been a numeral, it would have applied to all, as twenty horses, twenty cows; but the term applies to a certain kind of verse of certain metre containing 24 letters. Hence it is a substance (or substantive noun) but not a numeral.
17. And the application like the ('cowness') cow.

The author expands his view and says that the term गो cow means 'moving' which applies to many things that move but by the force of convention, it has come to mean an animal with dewlap i.e. a cow. The term गो, therefore, does not mean any other object. So in the same way the गायत्री means a particular रूप verse.

18. And because of the numeral being a word.

The author says that as to the numeral, it has nothing to do with the गायत्री, it only denotes a number 24 or any other.

19. And because of the other having no name.

The author develops his argument that the Rik verse has no name but it will be to the purpose and relevant if it be called गायत्री. The गायत्री is, therefore, a common रूप verse.

20. By reason of not applying it to any other substance, it is particularised by dropping the songs.

The author further says that you have given the illustration of अत्तिष्ठम. See at p. 436. About it, it can be said that the term अत्तिष्ठम does not apply to any other substance; just as the term गायत्री applies to the Rik verse. What he means to say, is that अत्तिष्ठम is a proper noun and the गायत्री is a common noun. Without dropping the उक्तम, the days of दृश्यान्तर in other substance, अनिष्ठम by not applying; उक्तम by dropping the songs; विशिष्ट is particularised; खातम is.

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And by reason of the characteristics not being laid down.

The author proceeds further in refuting the illustration of अन्तिममा.

The songs are dropped in शतांत्रितिम, but on the contrary you can not drop the letters in order to form a गायक.

By reason of the permanent nature of the name; अन्तिममा by way of figure of speech; गायकम in separate things; स्यातम is.

By reason of the permanent nature of the name, the use in a separate thing is by way of figure of speech.

The objector in ऋषिः 13 said that two गायकम formed one जगमा. See at p. 456. In the present सूत्रम, the author meets the objection. "बेहिंदेनायकमनालकाजाजागति" "Those which are two गायकम, go the constitute one जगमा."
The term गायकम always means a certain श्लोक verse consisting of 24 letters; this is the sense which is attached to it by its very origin. So in the text quoted above, the term गायकम is used by figure of speech. "योजकोरवालसापको- बाह्लोकः" In the sentence "Two inhabitants of Kuru are equal to one Punjabi." Two Kauravas can not be one Punjabi; it is only a figurative way of describing the valour. The text quoted above is only in praise of गायकम.

If it be a command.

The objector sticks to his own view. What you say is quite correct; when the text is अनुवादम, it may be considered to be a praises; but what do you say when it is a विचार? "तिष्कट्टुरु मश्वशत्रायागविकारहिरितम" "Three अनुप्रम make four गायकम." If you take गायकम to mean 24 letters, then only the text can be reasonably explained. There are 32 letters in an अनुप्रम verse consisting of four तुल्, if you multiply 32 by three, the product is 96. If you divide the latter by four, the quotient is 24. In a word, 3 अनुप्रम make 4 गायकम. This is the argument of the objector as embodied in the present सूत्रम.
24. When the whole is uttered.

The author says that it is the only illustration that you have given in this connection; here the figurative speech is used for a command. It happens frequently. "भोग्नित्वप्रियोऽस सिंहस्व पिश्यताम्" make lions out of these flour balls: "पुस्तकान्तिभाते". He worships with songs. 'The lion' in the former sentence means an image of a lion; and the word 'song' in the latter, means verses.

25. And in the model sacrifice, there will be an option, if the number be considered to be commanded.

The author further shows the absurdity of the number of letters forming a Gāyatrī. If your view be accepted then in दर्शाणं मास, which is the model, there will be an option. After saying वज़्यापरिध्यायत्र 'let him perform paricāna with वज़्यत्री', it is laid down ग्रामयापरिध्यायत्र 'let him perform paricāna with ग्रामयत्री'. According to what you contend for, the verse आनुकलोतालुङ्कय- तारिच्छ प्रयत्याचरे। न्यूङीवांव्यवाहः Rig Veda V. 28. 6. (In the sacrifice commenced, invoke, serve and obtain Agni, the carrier of offerings) will be optional. It will be omitted which is simply absurd.

26. If you say that it can not be so, by reason of being a quality of the ऋकः.

The objector says that you are mistaken; it can not be so: it is a quality of the Rik verse. If you put on a dress without repeating the Rik verse it will be derogatory to the quality of the Rik verse. So the paricāna ceremony will be performed by repeating the verse आनुकलोति &c.
tatha similarly; पूर्वबन्धित in the modified sacrifice; स्यात is.

27. The same will happen in the modified sacrifice.

The author says that the same thing will happen in त्रुस्त्विद्व, as what happens in दुर्गङ्गमाल which is its model. In this view the quality of the रिक verse is not taken off and consequently no letters will be dropped to form a गायत्री.

गुणविशेषतः सर्वत्र || 5 || 3 || 28 ||

गुणविशेष: introduction of a quality; च and; सर्वत्र everywhere.

28. And the introduction of a quality everywhere.

The author says that the quality of being the रिक verse applies to every letter of आजुहोता but not to mere number 24.

निष्पत्तणग्रहणान्तोति चेत || 5 || 3 || 29 ||

निष्पत्तणग्रहणान्त by reason of accepting the conventional sense; न not; इति if you say.

29. If you say "not so, by reason of accepting the conventional sense"

The objector says that the term गायत्री should be accepted in the conventional sense of 24 letters and does not apply to a verse of रिक having 24 letters of which every letter has the quality of being the रिक verse.

तथेऽहापि स्यात || 5 || 3 || 30 ||

tatha similarly; तथा here also; स्यात is.

30. Similarly here also.

The author says "you apply the convention to the 24 letters; why do you not apply the convention to a रिक verse having 24 letters?" The conclusion is that the गायत्री does not simply denote 24 letters but a रिक verse of peculiar metre.

यदि वांविवशये नियम: प्रक्रत्युपवल्लाच्येवर्ष्यमि प्र-सिद्धः स्यात || 5 || 3 || 31 ||

यद्वा if on the other hand; अविवशये certain; नियम: fixed convention; प्रक्रत्युपवल्लाच्येवर्ष्यमि by force of the चेतुक text; शर in the term 'शर'; भाष also; प्रसिद्ध famous; स्यात is.
31. If the term, the sense of which is certain by reason of the वेदांक text (is applied elsewhere), then the term शर may be used for grass.

The author further says that if you apply the term गायची in the sense other than the sense in which it is fixed without any doubt, then the शरमयं वहिंमन्त्रि will come to mean the बहि should be made of जुष्ठ grass.

32. If you say that the application is seen.

The objector says that we see the application of गायची in the general sense of 24 letters as for instance चेदेगायचे सैकाकायली. "Those which are two गायची go to constitute one जगती."

33. The same is the case in the term शर.

The author says that the same is the case with the term शर. जगती "शरवस्मे-वेदुक्यवन" The forest of शर is certainly a forest of जुष्ठ. Here the term शर is used in the sense of जुष्ठ grass.

34. If you say, it is by way of figure of speech.

The objector says that जुष्ठ grass by reason of its largeness and broad leaves, is called arrow on account of similarity. It is only by way of figurative speech.

35. So in the other.

The author says that same reasoning applies to the case of गायची. When it is said that two गायची make one जगती, it means that twice the number of letters which compose the गायची makes one जगती i.e. the latter has 48 letters. The conclusion is that the term गायची is not used in the sense of number.
And by reason of non-completion of the sense, they can not apply to a portion.

The author sums up the whole thing in a nutshell. If you say that the additional letters from शिष्टुः and जगति be dropped and the गायस्वी be formed, in that case in making the गायस्वी by dropping the letters, the sense will be lost, because the शिष्टुः and जगति will be applied to the less number of letters namely 24. In so doing the main purpose being the removal of the additional letters, the sense will necessarily be lost and the whole thing will be reduced to an absurdity. The गायस्वी does not apply to mere combination of 24 letters but to a r̥̄k verse having 24 letters. So the term गायस्वी applies to the original गायस्वी and it is taken from दशशतयिः verse i.e. a verse from the Rigveda consisting of ten books.

END OF PĀDA III.

PĀDA IV.

Adhikarana I. Dealing with the subject that the term द्रविष्टोम is the name of an action.

द्रविष्टोम: a name of a sacrifice; यज्ञाभिवत the name of a sacrifice; होमसंयोगात् by reason of the connection of the word 'होम'.

1. द्रविष्टोम is the name of a sacrifice by reason of the connection of the word होम.

"येक् यज्ञाभिवत् द्रविष्टोमः कुययांत" "That one should perform a ṛoma with one; let one perform द्रविष्टोम."

Here the question is, whether the term द्रविष्टोम is युष्ट्यित or कमीनामधय? In the former view, it means a ṛoma in which grass is offered. According to our author, it is a name of a sacrifice and is therefore a कमीनामधय. The reason is that the term होम occurs in it.
Adhikarana II. Sūtras 2—3 dealing with the subject that the term दृविन्ध्रोम is the name of both the Vedic and worldly action.

स लोकिकानां स्यात्कर्ष्ण्डदास्यत्वात् II 8 1 2 II

स it; लोकिकानां of the world, secular; स्यात is; कत् of the agent; देश-व्ययत् by reason of its name.

2. It is secular by reason of its name after the agent.

Having laid down in the previous अभिवर्ण that दृविन्ध्रोम is कर्मनामेऽथ, the next question for solution is, whether it is a नाम of a secular action or religious action? According to the objector it is the name of a secular action because the action is called after the sacrificer. As for example शिशुनानां दृविन्ध्रोमिको ग्राह्यम्, अभिवर्णानां दृविन्ध्रोमिको ग्राह्यम्: “The ग्राह्य pertaining to दृविन्ध्रोम for the warrior class; the ग्राह्य pertaining to दृविन्ध्रोम for the mixed caste of ग्राह्य father and वैश्य mother.”

सर्वेऽ वा दर्शनाद्वायस्तुहोमे II 8 1 3 II

सर्वाः of all; वा on the other hand; दर्शनात् by seeing; वद्भहोमे in the religious homa.

3. On the other hand, it is of all, by seeing it in the religious homa.

The author says that the दृविन्ध्रोम is both secular and Vedic, because we find such expressions एक्यावदुयादं दृविन्ध्रोमस्यक्यत्: “One should perform a homa with one; let one perform दृविन्ध्रोम.” Had it been purely a secular action there would not have been a दृविन्ध्रोम by one offering only; by reason of its being extraordinary, such an expression is used.

Adhikarana III. Dealing with the subject that the term दृविन्ध्रोम is the name of a homa.

जुहोतिचोदनानां वा तत्संयोगात् II 8 1 4 II

जुहोति�-oblation; चोदनानां of the command; वा on the other hand; तत् संयोगात् by reason of connection with it.

4. On the other hand, it is a command relating to जुहोति� verb by reason of its connection with it.

The author advances step by step: first he lays down that दृविन्ध्रोम is कर्म-नामेऽथ; secondly, he says that it is the name of both secular and religious actions. Now the question is, whether it is governed by जुहोतिचोदना or बनजितिचोदना?
We have already seen that the term यज्ञि is used in connection with a यज्ञ and जुग्योऽवति is used in connection with a homa and we have also shown the difference between a यज्ञ and a होम. See at p. 225. Devoid of all technicalities, the question in clear language is, whether the दुर्विभोम is the name of a यज्ञ or a होम? Our author says that it is the name of a homa because (युज्यया) चित्तितिः is used.

Adhikaraṇa IV. Sūtras 5—9 refuting the position that the term दुर्विभोम is a गुणविधि.

द्रव्योपदेशात् गुणाभिधानं स्यात् ॥ ५ ॥

द्रव्योपदेशात् by laying down the material; या on the other hand; गुणाभिधानं name of the material; स्यात् is.

5. On the other hand, by reason of laying down the material, it is a name of material.

This Adhikaraṇa under the principle सिद्धांतोशक्तितन्यत्व * applies to subjects both backward and forward. It is a repetition of what has been discussed in the preceding adhikaraṇas of this pāda. The objector says that the term दुर्विभोम is composed of two terms दुर्वि grass and होम an offering. It, therefore, means a homa in which grass is offered. In this view it is a गुणविधि.

न लौकिकानायाचारयायनत्वः चायद्वाद्वतां चान्यायथविधाय-नात् ॥ ६ ॥

न not; लौकिकानां of the worldly people; भावार्यनत्वः by reason of the acceptance of the procedure; श्रव्दवतां of the people who followed the word of the Veda; च and; अन्यायायथविधानत् by laying down other things.

6. Not so, by reason of the acceptance of the procedure of the profane people and by laying down other things for those who follow the word of the Veda.

The author says that it is not गुणविधि because in the worldly action, the grass &c. are used. "त्वरिगुलयायमूलविन्याहययः रोज् जोति". "He offers an oblation with grass, the skin of which has holes and which has a stem at the root." But this is not laid down generally. In religious actions we see spoons &c. "सुवेदसुज्जीति चम्बेष्टसुज्जीतिः. "He offers an oblation with a ladle; he offers an oblation with a spoon." These things have been laid down; you cannot say that grass may be used in their place. The author means to say that there are two kinds of acts स्मार्त and ओऽव. In the former, the tra-

* For the explanation of this phrase, See Col. G. A. Jacob's "A Hand-book of Popular Maxims,"
dition is followed and in the latter, it is under an injunction in the performance of an act.

दर्शनावत्त्वाचांपात्रस्य \( \text{II} \) \( \text{IV} \) \( \text{III} \) \( \text{II} \)

दर्शनात् by seeing; \( \chi \) and; अन्वयपात्रत्र of the other vessel.

7. And by seeing other vessels.

The author further gives an additional reason in support of his view. What he says is that we see many other vessels in the दर्शनात्म. So it can not be a गुणविचि.

तथाभिइहविचि: \( \text{II} \) \( \text{II} \) \( \text{II} \)

तथा similarly; अभिइहविचि: in fire and offering.

8. Similarly in fire and offering.

The author refutes the objector’s view as to गुणविचि. In the preceding शस्त्र, it has been shown that there are other vessels in the दर्शनात्म which can not be of grass, so there are fire and offerings in दर्शनात्म. The grass can not take their place. This is the absurdity to which it will lead, if you consider दर्शनात्म to be a गुणविचि.

उक्तत्थार्थसम्बन्धः \( \text{II} \) \( \text{IV} \) \( \text{II} \)

उक्त: is stated; \( \chi \) and; अर्थसंबंध: connection with the object.

9. And the connection with the object is stated.

The author says that the act which the fire performs can not be performed by any other; it shines and burns. So grass can not perform these functions. The conclusion is that दर्शनावत्त्व अन्तर्गत is name of a होम.

Adhikaraṇa V. Sūtras 10–28 dealing with the subject that word दर्शनात्म has an extra ordinary principle.

तस्मान्तोऽऽमिक वय्यालिङ्गक्त्वात् \( \text{II} \) \( \text{IV} \) \( \text{II} \) \( \text{I} \) \( \text{I} \)

तस्मान in it; सोम: सोम procedure; प्रवृत्त: applies; अन्तर्गत: by reason of the indistinctness

10. In it, soma (procedure) applies by reason of the indistinctness.

The objector says that the विनिधान of soma यागा applies to the दर्शनात्म, because (चेदना) the command relating to it is indistinct. As भिन्ने बुधाति “He offers an oblations on breaking (of a vessel).”
11. Not by reason of its connection with the word स्वाहा and by reason of ordaining वपद्कार in the original ritual and consequent prohibition of स्वाहा.

The author says that सोम cannot be the model of दुर्विहोम. First reason is that in the दुर्विहोम the word स्वाहा is used, as for instance: “पुरिक्ष्यक्ये स्वाहा। अतिरिक्ततः स्वाहा।” “Swāhā to Earth; swāhā to the intervening space.” while on the other hand in soma sacrifice, the word वपद्कार is used. If the soma sacrifice were the विपत्ति of दुर्विहोम, the वपद्कार would be used and स्वाहा should be presumed to be forbidden. But this is not so; so the दुर्विहोम is an अवृत्त itself.

12. By use of a different word.

The author gives another reason in support of his view that सोम cannot be the model of दुर्विहोम. In a दुर्विहोम, the term ब्रह्मा is used in the command and in a सोमयाग the वेदना is indicated by यज्ञः.

13. And by seeing the indicative mark.

The author proceeds further to support his view by saying that the force of the texts also lead to the same conclusion that the soma yāga is not the model of the दुर्विहोम. In connection with भोजः वेदीश्वर it is said, भूतेन्द्रयाच्योपपृणेष्यमतराक्षयिताः। भाष्यास्मातद्वस्त्रवत्त्वायत्तैः। सूचिताः स्वाहा करोति। “Let him propitiate heaven and earth, with water; in the interval he offers an oblation of ears; he sprinkles from the very root; and on falling on the ground, he utters स्वाहा.” Here in this case, if सोमयाग had been a model, the word वपद्कार would have been used.
14. On the other hand, the term स्वाहा is for other than the model sacrifice just as 17 सामपेनीs though not prohibited there (in the model sacrifice), their reappearance is in the animal sacrifice.

The objector says that there is an अनार्थम् text “सततःश्च सामपेनीरनावाह”. “He repeated 17 सामपेनी verses in the end.” According to the well known rule of मीमांसा the text will be applicable to the model sacrifice viz. दृश्यूर्यमानाः. There being 15 सामपेनीs only in the दृश्यूर्यमानाः, their application is, necessarily, in the animal sacrifice. It is not prohibited in the दृश्यूर्यमानाः. So from this लिङ्गa, the objector argues that as there is no contradiction of the 17 सामदहेनिः being applied to पञ्चवाण after their non-applicability in the दृश्यूर्यमानाः, so in the same way there is nothing wrong if स्वाहा is used in दृश्यूर्यमानाः and the pronunciation does not prevent the दृश्यूर्यमानाः to be a modified form of सामपेनी.

“स्वाहाकारः वचनं द्राक्षरं बादेष्वयः हविद्रविषते”. “As offering to the gods is made by pronouncing स्वाहा or वचन्.”

अनुत्तरार्थं वार्यवचनवादानथक्याार्थं प्राक्तस्योपरोः

स्त्रान् ॥ १ ॥ १४ ॥

अनुत्तरार्थं: not for any other than the model; वा on the other hand; अथवा-स्वत् by being for a purpose; आनथवमात् by reason of being without a purpose; हि because; प्राक्तत्थ of the model; उपरोः obstruction; स्त्राः is.

15. It is not for any other than the model, by reason of its being for a purpose; because by reason of being without a purpose, it is obstructed in the model.

The author shows the inappropriateness of the illustration given by the objector in the preceding सूत्रa. The 17 सामपेनी verses, under the general rule are to be read in दृश्यूर्यमानाः but as 15 verses are read there, so the reading of 17 सामपेनी verses will be inapplicable by their being useless there. They will, therefore, apply elsewhere. Here in your case the वचन् applies to the सामपेनी which you say is the विच्छृत of दृश्यूर्यमानाः; but if the अप-
plication of स्वाभा is inappropriate there by its being useless, then वप्स्त would apply to दृष्टिहृदम; but such is not the case. So दृष्टिहृदम has no विभ्यत but is an अमृत in itself.

न प्रकृतावपीति चेत इ। ४। १६॥

n not; प्रकृती in the model sacrifice; अयि also; ईतिहेति, if you say.

16. If you say “it is not in the model sacrifice also”.

The objector says that स्वाभा is not used even in model sacrifices; there वप्स्त is used, as for instance in a नारिष्ठिहृदम “द्वय दुरोक्तमः कार्यवेयज्ञापित: सत्त्वशेषाय स्रवायते। “The वप्स्त consists of two letters and is the lord of the universe and fits in seventeen in a sacrifice.” नारिष्ठिहृदमायथे प्रजायतो यथेन प्रतितिष्ठति। “His sacrifice is not disturbed; in the lord of the universe, there is a permanent stay with the sacrifice.” The objector concludes that the term स्वाभा is for the modified sacrifice.

उक्तं समवायस पार्श्वब्यक्तम् इ। ४। १७॥

उक्तं it is said; समवाय in a collection; पार्श्वब्यक्तम weakness of the latter.

17. It is said in a collection, the latter becomes weak.

The term समवाय is used in the sense of collective principles of interpretation viz. ज्ञुति, लिंग, वाक्य, प्रकरण, ब्याख्या and समान्या. It is already explained in chap. III पाद III सूत्र 14, at p. 114. When there is a conflict between any of the two or more principles of interpretation, the former prevails over the latter in order. By virtue of the context (प्रकरण) the वप्स्त applies to नारिष्ठिहृदम and by force of the sentence (वाक्य), स्वाभा applies. The author says in reply to the objection raised by the objector in the preceding sūtra that you are mistaken in such a case of conflict between two principles of interpretation as here between वाक्य and प्रकरण; the former therefore prevails. So स्वाभा applies to नारिष्ठिहृदम. Further the term स्वाभा indicates the gift, as it is pronounced after an offering in the fire. The conclusion is that सामायत is not the model of the दृष्टिहृदम.

तद्धोदना वेष्ठेप्रवृत्तित्वादिश्चिदिधि स्वाभा इ। ५। १८॥

तद्धोदना command relating to it; इदें: of the इष्टि; प्रवृत्तित्वादि by reason of its applicability; विभिः injunction; स्वाभा is.

18. On the other hand, the command relating to it, applies by reason of its applicability to इष्टि. It is presumed to be an injunction.
The objector says that the procedure of नारिष्ट्र्देशम् applies to द्वैत्येनामाम्. तथवेदनां here refers to ज्ञेयांत्विवेदनां which is common to both. Further the objector says that as the procedure of the नारिष्ट्र्देशम् applies to all the इतिः and पशुपत्य sacrifices, the presumption is that it is a विचि. Though there is no express text, yet from the universal application, it is concluded that the procedure of नारिष्ट्र्देशम् applies to the द्वैत्येनामम्. As one who is habituated to do good to every one, the presumption is that he would do good to a particular person also. So in the same way as the procedure of नारिष्ट्र्देशम् applies to all इतिः and animal sacrifices, it will also apply to द्वैत्येनामम् as well.

शब्दसामथायांच्च ॥ १५ ॥
शब्दसामथायांच्च; by the force of the command; च and.

19. And by the power of the command.

The objector in support of his view says that in both of them the चोदनाः is common. The term ज्ञेयांत्वि is used, as for instance नारिष्ट्र्देशम् होति. “He performs नारिष्ट्र्देशम्.” So नारिष्ट्र्देशम् is the model of द्वैत्येनामम्.

लिङ्गदशोनांच्च ॥ १६ ॥
लिङ्गदशोनांच्च by seeing the indicative mark; च and.

20. And there is an indicative mark also.

The objector relies on the force of the texts in support of his view. “यद्विस्तरः सवयम्यन्ति: परिवर्त निनवेदि” “अर्थविद्वितिष्टन् सावित्र्याणिजुहोति” “When an insect dies, let one throw water inside the circle of the sacrificial ground; he performs oblation of सावित्र्यी by sitting within the boundary of the altar.” The परिवर्ति and बेद्रि are the parts of the नारिष्ट्र्देशम्.

तत्राभावस्य हेतुत्वाद्गुणार्थयस्याद्वद्वद्वायेनम् ॥ १७ ॥
तत्र there; अभावस्य of the absence; हेतुत्वाद् by reason of; गुणार्थम् in the object of subsidiary; यस्य is; अद्वद्वाद् non-application.

21. There by reason of the absence, the procedure does not apply.

The author gives a reply to the objection of the objector. He says that the नारिष्ट्र्देशम् can not be a model of the द्वैत्येनामम्. In a चाप्तमासि, after the महापितृत्वाम्, त्यास्य पूजनः is performed in a cross-path. After describing its performance like the द्वैत्येनामम्, it is said in that connection “नेधमा बहिः संनृत्तते, न प्रयाजाययते नातुयाजाययते न सामवेदानपर्वाह” “Neither fuel nor grass is prepared, nor are प्रयाजातिः offered; neither अनुयाजाति are offered nor is सामवेदान प्र-
nounced at the end." If the नारिष्ट homa had been a model, all these things mentioned in the text would find their place in श्रमकेति.

िविधिरिति चेत ॥ ५ । ४ । २२ ॥

विधि: command, injunction; इत्वेत् if you say.

12. If you say "it is a विधि".

The objector says that the text quoted by you is a prohibitory विधि. All these things, namely, fuel, grass, प्रायाज and अनुयाज and सामप्रेनि would have found their place in the श्रमकेति but for the text quoted by you.

न वाक्षशोपत्वादुगुणार्थि च समाधानां नानात्वेनीप-पद्वते ॥ ५ । ४ । २३ ॥

न not; वाक्षशोपत्वाद being a supplementary sentence; गुणार्थि in गुणाविधिष्ठि; च and; समाधान removal of a doubt; नानात्वेन with the multiplicity of sentences; उपग्रहते arises.

23. Not so, by reason of its being a supplementary sentence; if you remove the doubt by holding it to be a गुणविधिष्ठि, there will be a multiplicity of sentences.

The author says that it can not be a विधिः but an अर्थवाद. The reason is that it is a supplementary text of "आदित्यदृष्टेचरंनिनिहं पञ गुरुंत्यं गुणवेधु" "Let him offer an oblation of rice in ghee to sun, after going into houses again," which is a विधि. If you hold the text quoted in the commentary on sutra 21 to be a विधि, then there will a split of sentences (१) one is a prohibition of fuel and grass, (२) the others are of प्रायाज, (३) of the अनुयाज and (४) of the सामप्रेनि verses. This split of sentences is against the canons of the मीमांसा.

चेष्पां वासपर्योहृत् मल्लेपां स्यादविरोधात ॥ ५ । २४ ॥

चेष्पां of those; वा on the other hand; अर्थवाद of the two subsequent (fires); होम:, होम; तेपां of those; स्यात is; अविरोधात by reason of contradiction.

24. Of those sacrifices in which a homa is performed in the गार्हपाय and द्रिस्य फाय fires, their procedure will apply by reason of no contradiction.

The objector shifts his ground and says "very well by reason of the absence of those things mentioned above, the procedure of नारिष्टहमः does
not apply. But there are certain sacrifices in which homa is made in 

*गाह्य* and द्रविगणि लिंग fire where the above mentioned things are not found; as for example पठायस राज &c. There being similarity of procedure, their procedure will therefore govern that of the द्रविंहोम.

**तत्त्रापधानी चोद्यते ताति स्याणेन गम्येदन्त**।

तत्र there; औषधिनि herbs; चोद्यते are ordained; ताति they; स्याणेन by the sequence; गम्येदन् may be used.

25. There the herbs are ordained; they will be substituted by the material of the model.

The author says that even पठायस राज cannot be the model of the द्रविंहोम; because in the latter some herbs are mentioned as the ingredients of the homa. As for instance in the अयस्मृत्तिः, दसोऽस घास cakes, कर्कः vessels (vessels full of curd and parched flour) and rice are used. If पठायस राज were the model, the procedure of ghee would apply to the दसोऽस घास cake which is not the case.

**दिह्नाद्वा शेषाहोमयः**।

दिह्नाद्वा by the mark; वा on the other hand; शेषाहोमयः of the remaining homas.

26. On the other hand, by the marks of the remaining Homas.

The objector further shifts his ground and says “very good the procedure of पठायस राज does not apply. The procedure of विहितेश्वोहम and फली-करणहोम will apply. The reason is that in the पठायस राज, the herbs are not used but ghee is used; but in these two homas just as in the द्रविंहोम, herbs are used.

**प्रतिपत्ति तु ते भवतस्तस्माद०ऽकार्यवम**।

प्रतिपत्ति the final disposal; तु on the other hand; ते they; भवत: become; तथाव: therefore; अतिदीर्थिकर्तर: not their modified form.

27. They finally disposo of the homas and so it is not their modified form.

The author says in reply that विहितेश्वोहम and फली-करणहोम are both प्रतिपत्ति-कर्म and the द्रविंहोम is a principal act; so they can not be the models of the latter. As to प्रतिपत्तिकर्म see at p. 219.
28. There appears to be an inapplicability in a case of collection of the contraries by reason of the reading of the origin of the command in some context and by reason of the non-transferability of the object. The transfer therefore takes place under a text.

The author summarises his own view that the दुर्विन्धोम is its own अवृव; it has no model. So many models advanced by the objectors can not be its models as there are so many contrary things that they can not serve as models. The author further gives his reason that each विन्ध is connected with its context and it can not be transferred to any other context. The transfer however takes place under a चैद्र text but not otherwise.

END OF PÂDA IV.

END OF CHAPTER VIII.
CHAPTER IX.

PĀDA I.

The author has dealt with अतिरेक in general in chap VII and the particular अतिरेक has been dealt with in chap VIII. He has shown what अतिरेक is and how many classes of it are there. In chap VIII he has dealt with the connection of the particular प्रकृति with the particular विकृति. In this chapter he deals with the adaptation of the procedure to the circumstances of the विकृति. This adaptation or modification of the practices of the model sacrifice to suit the circumstances of the modified sacrifice is what he calls उह. It is of three kinds.

उह

मंच साम संस्कार

Adhikarana I. Dealing with the application of the extraordinary principle of the said characteristics to अभिहोत्र &c.

यज्ञकर्म प्रधानान्तिथि चादनाभूतानि तत्स्य द्रव्येपु संस्कर-रस्तलप्रयुक्तस्तर्थ्यत्वात् || ८ १ १ १ ॥

यज्ञकर्म the action of a sacrifice; प्रधानम् principal; तद्व it; हि because; चादनाभूत depending upon an injunction; तत्स्य its; द्रव्येपु on materials; संस्कार: purificatory rites; तत्स्यप्रयुक्त performed on it; तद्व्यत्वात् by reason of being for it.

1. The action of a sacrifice is principal. It depends on an injunction. The purificatory rite is performed on its materials. It is performed because it is for it.

Before we proceed to explain the sūtra, it is better to understand प्रयोजक and निमित्त. The प्रयोजक is one that actuates any person to act in a certain way. The existence of the thing is the निमित्त. As for example you pay the wages of a gardner to protect your garden. The payment of the wages by you is the प्रयोजक and the garden is the निमित्त for the gardner,
and the protection of the garden is the प्रषोजनक and the existence of the
garden is a निमित्त for you. Let us now come to our Vedic actions, the
अहूः is the प्रषोजनक and sacrifices which secure it are निमित्त. Now the ques-
tion is, whether the different procedure for the performance of the sacri-
fice is for the sacrifice or for the अहूः? If you say that it is for the sacri-
fice, then there is no necessity of अहूः. The same procedure will apply to
all the sacrifices but if it is for the attainment of अहूः, then the principle
of अहूः will apply in order to adapt the procedure to suit the attainment
of the अहूः of each sacrifice. The सुः, therefore, divided into four parts.
The author says that the sacrifice is the principal thing because it se-
cures the अहूः. This depends on the Vedic text, as for instance “सत्यः
चां निर्विप्नेत् विनावर्तत्स्तकामः” tैः सूः । ३ । २। “A person desirious of ब्राह्मणि
splendour, should offer boiled rice consecrated to sun.” Here we see that
विनावर्तत् (चां निर्विप्नेत् विनावर्तत्स्तकामः) is the अहूः; it is that which actuates one
to perform सत्यः. The second question is “what is its procedure”? The
चां निर्विप्नेत् comes in as a help “यानेयवत् कर्त्तव्यम्” It should be performed like
अण्य. There it is said “हणेतुष्ट्निर्विप्नपामि” “I offer thee dear, to fire.”
The term अण्यः will be meaningless in सत्यः. So the सूः will be read
as सुः निर्विप्नपामि. “I offer thee dear, to sun.” The principle of अहूः ap-
plies in this way. The third part of the अहूः says that the purificatory rite
is performed on its materials as for instance pounding of rice. The
question is, that when the result of pounding is visible, how is it that the
visible result is considered to be अहूः? The reply is embodied in part 4;
the author says that it leads to the attainment of अहूः indirectly. If
instead of चां (“मैवारः चृः निर्विप्नेत्” “Let him offer wild rice.”) नीवार is
used, the same process of pounding and cleaning will apply under the
principle of अहूः.

Adhikaraṇa II. Sūtras 2—3 dealing with the application of the extraordinary principle to
sprinkling.

संस्कारे युज्यमानानां तादृश्यांतत्त्रायुक्तं स्यात्

संस्कारे in purificatory rites; युज्यमानाना of those applied; तादृश्यांत् by rea-
son of being for it; तत् प्रयुक्त their application; स्यात् is.

2. Those applied in the purificatory ceremony being for it,
their application is for it.

As said in the last अधिकरण, cleansing and purifying process indirectly
leads to the attainment of this अयुवः. In connection with दृश्यौर्यमास it is said 
“प्रोज्ञिताः युल्कल हृसलाभ्यम प्रभृति। प्रोज्ञिताः युल्कलास्यास्वा सत्ताप्त". The 
pounding and grinding are to be done by the pestle and mortar and the 
stones sacrificially operated upon. The question is, whether the sacrificial 
operation is for the pounding and grinding or for the attainment of the 
अयुवः? The objector's reply is that the direct result of the pestle and mortar 
is pounding of rice; so the purificatory rite is for pounding of rice. Ac-
cording to the context (महजय) the purificatory rite is for the attainment of 
the अयुवः and according to the बाक्य, it is for the subsidiary act. The बाक्य 
predominates over the context. In this view there is no जह; if the husk 
is removed from rice by the nails, there will be no sprinkling of water. 
So the (sprinkling of water) प्रोक्षण is only in case when pestle and mor-
tar are used for the removal of the husk.

तेन त्वर्थ्य यज्ञस्य संयोगाद्धि मर्यस्यस्वबन्धस्तमस्मादर्थम् प्र-
युक्त: स्वात्संस्कारस्य तद्धर्त्तथावच ॥ ६ । १ ॥ ३ ॥

तेन with it; दृ on the other hand; यज्ञस्य of the 
sacrifice; संयोगादि being connected; धर्मसंबन्धः procedure; तद्धर्त्तवच therefore, 
because; यज्ञशुद्रुः application of the sacrifice; स्वात्त् is; संस्कारस्य of the 
purificatory rites; तद्धर्त्तवच by reason of its being for it.

3. On the other hand, the sacrifice being connected with the 
object, the procedure is connected. It is applied to the sacrifice 
because the purificatory rite is for it.

The author says in reply to the objectors's view embodied in सुत्र 2. The 
sutra is divided into four parts. In the first, part pounding is connected 
with the sacrifice which secures the अयुवः; pounding of rice produces some 
invisible effect in it, because it is connected with the अयुवः. The second 
part says that the pestle and mortar are connected with the sprinkling 
of water; the third part says that the purificatory rite consisting of sprinkling 
of water is for the sacrifice which secures the अयुवः. The fourth part says 
that the purificatory rite is to secure the अयुवः. By the series of reasoning, 
the author comes to the conclusion that the प्रक्षण is with a view to se-
cure the अयुवः. In this view, if the husk is removed from the rice, by 
means of nails, the nails must be previously sacrificially operated upon by 
प्रक्षण ceremony. The principle of जह will therefore, apply.

This अयुवः is liable to another interpretation, viz. dealing with the non-application of the 
final अयुवः to the low and loud voice.
In connection with the sacrificial sacrifice it is said: "By whatever tone one desires, he shall pronounce with the same tone in a sacrifice; in a low tone in a sacrifice and in a lower tone in an offering and silently in a purificatory ceremony.

The question is, whether it is a final or a subordinate relating to a sacrifice and c. Accordingly, the purificatory view as embodied in sūtra 2 is that in a purificatory ceremony of the sacrificer like a sacrifice the loud and low voice as directed, being for the final applies to the sacrifice &c. also. The whole consists of the parts; when the of the whole is obtained, it is useless as to the of the parts that constitute the whole.

Though in an there is no sacrifice, still in this view under the principle of , the text quoted above will apply to obtain the final.

To this view, the reply of the author is embodied in sūtra 3. The extraordinary principle of the sacrifice being connected with a sacrifice, the purificatory ceremony of the sacrificer like a sacrifice is also connected with the fruit of the sacrifice. The sacrifice secures and is for the sacrifice, and is therefore for the attainment of the. The author's conclusion is that the low and loud voice relates to the of the . As there is no a sacrifice in an , there will be no of the voice.

Adhikaraṇa III. Sūtras 5–5 dealing with the subject that procedure relating to the fruit and deity is for the.

Fālavedāntayogas II 6 1 14 II

Fālavedāntyogas: of the fruit and the deity; and.

2. And of the fruit and the deity.

In connection with , it is laid down as to fruit "Let us obtain heaven; let us be united with light." and as to deity "Let me obtain the highest victory after the victory of Agni; let me obtain the highest victory after the victory of ." The question is, whether or is the of both? According to the purificatory view, these verses are only for the purpose of uttering the mantras and showing the reward and the deity. They do not lead to the. In there being no and , so there will be no.
चौदनाति हि तादृश्यायम् ॥ ६ । १ । ५ ॥

चौदनाति: by virtue of the command: हि certainly; तादृश्य pA rtaking of its quality.

5. Not so; by virtue of the command, it partakes of its quality.

The author replies that you are mistaken; it is under a चौदना, that there is a transfer of the details from the model sacrifice to the modified sacrifice. It, therefore, partakes of the nature of the आपूर्ति. The mantras relating to the fruit and the deity are not merely for the purpose of showing the fruit and the deity but partake of the आपूर्ति. In this view the verses quoted in the commentary on सूत्र ४ will be read as follows in सौर्यायणम् "ङ्गानम् अध्यवर्तिसं सूर्यस्याहुद्विजितमुच्योगम्" “Let us obtain the Brāhmaṇic splendour; let me obtain the highest victory after the victory of the sun.” The principle of जड will, therefore, apply to the मन्त्र.

Adhikarana IV. Sūtra 26—10 dealing with the non-application of the procedure to the deity.

देवतां वा प्रयोजयेदतिधिधिवाजनस्यतद्भ्यन्तद्वर्त्तात् ॥ ६ । १ । ६ ॥

देवतां the deity; वा on the other hand: प्रयोजयेत् should be entertained; अतिधिधित्वां like a religious mendicant; भाजनस्र्य of food; तद्भ्यन्तद्वर्त्तां by reason of being for him.

6. On the other hand, the deity should be entertained like a religious mendicant by reason of the food being for him.

The objector says “very good, I accept your view that the god is not merely for remembering him as laid down in the preceding adhikarana but he should be entertained like a religious mendicant, because the sacrificial food is prepared for him.

The deity is corporeal and partakes of food like a human being "जयस्मः ते देवधिवश्चम्" कृपो वेण ५।१३।१४ “I take hold of thy right hand, O Indra.” "इमेविदुरुपस्तं भारतर्भसं सूर्यभासमवतः हारिरिचे" कृपो वेण ५।१३।१५ “As thou, O! Indra, graspest the utmost limit of heaven and earth, thy fist must be very big.” तुनिस्याहौ योहेरुः खुशाहु धसोमारुः इदं द्रष्ट्राणितिप्रत्येक सूर्यस्याहुद्विजितमुच्योगम्” कृपो वेण ५।१३।१६ “Indra who has strong neck, fatty stomach and strong arm being intoxicated with the soma juice killed the enemies.” These are the texts which show that a deity has a corporeal body. There are other texts
which show that he partakes of the food, "सद्यंन्त्र पिवच प्रसिद्धत्व" "certainly, O! Indra, drink and depart."

अर्घापतयाच ॥ ५ । १ । ७ ॥
अर्घापत्य by reason of securing the object; च and.

7. And by reason of securing the object.

The objector assigns another reason; the deity is the lord of everything in the universe and secures the desired object. "र्द्वर्तं राधार्यां अपारामिद्रजस्" (R. V., X. 89. 10.) "देवानं सर्वजन्म: सुवर्हेशमायानामित्र-तर्थु पे" (T. S. II. 4. 14. 2.) "इद्व में the heavens, इद्व में the lord of the earth; इद्व में is certainly the lord of the seas." "O! इद्व में thou art lord of the moveable thou art lord of the inmoveable guide to heaven." These texts show that the deity is the lord of the whole universe. There are other texts which show that he becomes pleased on an offering being made to him and grants rewards. "आद्वितिमिरिव दूतादे देवानं प्राणातिः" "तथामै इक्ष्म इपसूः निश्चितातिः।" "A devotee pleases the gods with offering; they being pleased, grant him desired valour."

तत्ततः तेन सम्बन्धः ॥ ५ । १ । ८ ॥
तत्: therefore; च and; तेन with it; सम्बन्धः: connection.

8. And therefore the deity is connected with it.

The objector goes on in the same manner and says that the fruit is connected with the god. He grants it on being pleased with the devotee. As for example. "सद्यं जनेन स विषयां स जनमाना स पुष्पान्वितमार्गतमात्रामितिः।" "देवतानां: पितरमां बिहाराति भ्रमानन्ते हि विषयायामेर्षपतिः।" (T. S. II. 3. 14. 3.) "गुणप-प्रीतिनिष्ठ: प्रज्ञापणुस्मलयिन्ति।" "He fills corn with servants, with people, with birth, with sons, wealth and men." "He serves the father, the lord of knowledge with offerings made with devotion." "Indra being satisfied, gratifies him with offspring and cattle."

अपि वा शच्चर्प्रयोगिताः दार्शनकम् प्रयां श्याद्विगणत्वे
देवतानामुः ॥ ५ । १ । ८ ॥
अपि वा on the other hand; शच्चर्प्रयोगिताः by reason of being based on the word; दार्शनकम् the sacrifice; प्रयां the principal; स्थायिः in being subordinate; देवतानामुः: the mention of the deity.

9. On the other hand, by reason of being based on the word, the sacrifice is principal and the mention of a deity is subordinate.
The author gives a reply to the objection raised by the objector. The view that the deity is the प्रयोजक is erroneous. The sacrifice is principal; its performance is based on the testimony of the Veda and we do not see any अपूव by perception; it (performance) leads to the fruit. It is indicated by वज़िति. The deity is subordinate. As for example "दयापूर्वमातास्य स्वर्गकामायनेत्" "उत्तरकंठेत्स्वर्गकामायनेत्" “A person desirous of heaven should perform new and full moon sacrifices.” “One who is desirous of heaven should perform a अयोतियस.” The sacrifice is for securing the heaven but not for the deity. In this view, the deity is not प्रयोजक and is, therefore, subordinate.

As to the different aspects of the deity discussed above in relation to his corporeal nature &c., the commentator (शहर) has explained them at length. As to his corporeal nature, he says that it is by way of praise. The vocative case is with a view to point out the deity. “We have taken hold of your hand;” (see at. 508) this sentence means that we have come under your protection. So other different portions of the body like fist and neck are also by way of praise.

As to the food that is offered, it is stated that the deity does not take it. The food that is offered to the gods becomes tasteless afterwards; it is not because the gods have partaken of it, but because it has become stale.

As to the deity being the owner of the property, the author says that it is also by way of courtesy. The property of the deity is the property of the persons who serve him.

As to the deity being the lord of everything, it is 'said in reply that this is by way of figure of speech. When it is said that the deity has done this or that, it is only the desire of the shebait; the deity has nothing to do with it. In this view the deity is not a प्रयोजक but only subordinate.

अतिथी तत्रप्राधानत्वमभाव: कर्मेण स्यात्स्य प्रीति-प्राधानत्वात् ॥ ६ । १ । १० ॥

अतिथी in the case of a religious mendicant; तत्र प्राधानत्वम of his being principal; अभाव: absence; कर्मेण action; स्यात is; तस्य his; प्रीतिप्राधानत्वात love being principal.

10. In the case of a religious mendicant he is principal, the action is absent by reason of his love being principal.

The objector in sutra 6 gave the illustration of a religious mendicant.
The author says in reply that your illustration does not hold good. In the case of a religious mendicant, the satisfaction of the mendicant is the principal object. "अतिविययं संतुष्टस्थाया कुर्यात् प्रयत्नः"; "one should carefully do that which satisfies a religious mendicant." but in the present case, there is absence of the act that leads to the pleasure of a deity. It is a case of dissimilarity of illustration. In this view when securing of the reward depends upon the अयूर्वः, there is an occasion for उद.

Adhikaraṇa V. Sūtra 11—19 dealing with the application of the extraordinary principle to sprinkling.

The above texts are the texts illustrating the materials, the number, the reason and the aggregate; वा on the other hand; शुतिसंयोगानां by reason of connection with the text.

11. On the other hand, material, number, reason and aggregate by reason of the connection with the text.

In connection with द्वार्शःपुर्वः "द्वाहोरः प्रोक्तिः" "ब्राह्मणिष्ठिष्ठाँ "तिल: समिटः: "चतुर्दशी: पौर्णमासी मासित्वेयः" पं वहोरः अमावस्यः" श्रुतें ज्ञुहोरिति। तेनिन्द्रशः किच्यते। "He sprinkles water on the wild rice" "three sacrificial boundary sticks," "Three sacrificial fuel-sticks;" "let one touch the offerings of पौर्णमासी with the चतुर्दशी: verse and those of अमावस्या with the पंचहोरः verse." "he performs a sacrifice with a winnowing basket, by it corn is winnowed."

The context shows that they are for the अयूर्वः but the sentence shows that they are for the different objects mentioned above According to the mimansa rules of interpretation the sentence predominates over the context.

In the illustration "he sacrifices with the winnowing basket, because corn is winnowed by it." The reason shows that the homa is for the purpose of the winnowing basket. As to the text quoted in connection with अभिवलनम्, (see at P. 465) "let one touch the offerings with the चतुर्दशी: verse and those of अमावस्या with the पंचहोरः verse" it is with the object of
touching; so according to the objector washing is for the purpose of the material and so on.

12. And if the object had been to attain the extraordinary principle, there would have been no arrangement with the material.

The objector says further in support of his view that if the extraordinary principle had been the object, there would not have been any rule to guide one to prepare the material. As for example "मैत्रेयवर्ण प्रसादा श्रीपालि वे बौधन बोलना". In this text, we clearly see that boiling of milk is the object.

13. On the other hand the extraordinary principle is the object; the others are not ordained, by reason of being subordinate to it.

The author's reply is very short; the thing to be obtained is the object; the अपूर्व is the only object to be achieved: the other things are only इतिकारवर्णमा in the language of the Mimamsa. They are, therefore, not laid down; the विद्ध applies to the principal and they are only subordinate to the principal.

14. By reason of the अपूर्व, there is a rule of guidance.

The author gives a reply to the view of the objector as embodied in sūtra 12. What he says is that owing to the अपूर्व which appertains to the ceremony of मैत्रेयवर्ण, the rule as to the procedure applies. The procedure is to obtain the अपूर्व.
15. And on its being applied, the procedure will apply to all.

The author argues that if you say that sprinkling applies to materials, then it will apply to cooked rice intended for food and rice for sale as well.

16. If you say, it will apply to the one of the context.

The objector says, "no, sprinkling will not be done on all sorts of rice; it will be done on the rice which is described in the context."

17. Not so, by reason of there being nothing stated.

The author brings the fault that he has found with the view of the objector into prominence; no, you are wrong: it is nowhere said that the act of sprinkling will apply to the rice of the sacrifice under performance.

18. If you say, by division.

The objector again supports his view and says that a priest can divide the rice for the sacrifice and for food and he can very easily distinguish it by this division.
19. In equity, there is no division (difference). No relationship is pointed out; nor is there any separate existence. There is relationship with the sacrifice, therefore the sacrifice is the purpose.

The author summarises his whole argument advanced by him in the अभिकरण. He says that the grains of rice are all equal, there is no difference in them nor can one be made. The same rice can be used for food or for a sacrifice. Being taken for a sacrifice and water being thrown after performing certain process on them, they become fit for the sacrifice. The conclusion is that the प्राणय &c. are for the अपूर्य but not for the material upon which the process is performed.

Adhikarnā VI sūtras 20-25 dealing with the subject that in the Agnistoma, silence applies to the procedure.

देशवदुपार्श्वतवं तेपां स्या०तिनिदिशात्ततस्य च तत्र
भावाद् "००० ००० ०००"

dेशवदु restricted to the place; उपार्श्व silence; तेपाः their; स्या० is; तिनिदिशात्तत by reason of the direction of the text; तत्सः its; च and; तत्र there; भावाद् by reason of existence.

20. The silence relating to it, is restricted to the place by reason of the direction of the text and because that exists there.

The adhikarna opens with the siddhānta view of the author. In connection with अविद्ययम it is said "सरस्वाध्याय यज्ञस्य, तस्यायत्न किल्किल्क्ष्मात्राँ- न मानन्यमोदितात् तेन उपार्ष्व चार्यति" "it is a clever move of the sacrifice; therefore whatever is prior to अविद्ययय्य, they by it, behave silently." Now there is a doubt whether the silence mentioned in the text applies to all actions before अविद्ययय्य or to the final अपूर्य. The author’s reply is that the apūrva that applies to the minor action, prior to अविद्ययय्य subserves immediately and purifies the principal substance. So the quality of reading in low tone applies to the apūrva of the minor acts; it is therefore confined to a certain place in the sacrifice because the text imposes silence as a rule; it is to be observed strictly; because it finds its place. there by invariable connection.

यज्ञस्य च तत्सम्योगात् "००० ००० ०००"
On the other hand, of the sacrifice by reason of its mention.

The objector says that it applies to the sacrifice because it is expressly mentioned in the text. The objector's view is that the silence imposed by the text applies to the final apûrva, because the term sacrifice is used as विज

अनुवादः रस्त्र्यवत् । १ । २२ ॥
अनुवादः: restatement; च and; तद्वृत्त with that object.

The objector proceeds further and says that the text is an अथवा of the sacrifice; just as a hawkers puts his steps in a silent and crooked way and takes hold of a bird unawares, so in order to accomplish the sacrifice, the sacrificer also acts in a crooked and silent way. Putting steps slowly and silently in a particular locality is not the object of the hawker but to seize his prey. So in the same way, the sacrificer's object is to accomplish the sacrifice but not to perform certain minor details in silence at a particular stage in the sacrifice.

अनुवादः रस्त्र्यवत् । १ । २२ ॥
अनुवादः: restatement; च and; तद्वृत्त with that object.

The objector proceeds further and says that the text is an अथवा of the sacrifice; just as a hawkers puts his steps in a silent and crooked way and takes hold of a bird unawares, so in order to accomplish the sacrifice, the sacrificer also acts in a crooked and silent way. Putting steps slowly and silently in a particular locality is not the object of the hawker but to seize his prey. So in the same way, the sacrificer's object is to accomplish the sacrifice but not to perform certain minor details in silence at a particular stage in the sacrifice.

22. And the restatement is with that object.

The objector proceeds further and says that the text is an अथवा of the sacrifice; just as a hawkers puts his steps in a silent and crooked way and takes hold of a bird unawares, so in order to accomplish the sacrifice, the sacrificer also acts in a crooked and silent way. Putting steps slowly and silently in a particular locality is not the object of the hawker but to seize his prey. So in the same way, the sacrificer's object is to accomplish the sacrifice but not to perform certain minor details in silence at a particular stage in the sacrifice.

23. If you say, that similarly in the case of sacrificial water.

The प्रणीता is water sacrificially purified and placed in the north of आहवनीय fire. "प्रणीता नाम ब्रापोज्ञं संस्कृतः ब्राह्मणियियोत्तरतोमिनिहितः" see the commentary on अश्वलालय नीलसूत्र Poona edition at P. 4. प्रणीता is water sacrificially purified and placed to the north of आहवनीय fire," यदापः प्रश्नम् स्त्रस्मादापः प्रणीता स्त्रमणितात्मणोष्टवतवम्" शं १० १२ ३ ९. "Because water is carried, therefore the water is called प्रणीता and the प्रणीता water has the quality of being प्रणीता."

In connection with दश ऋणमास it is said "यशस सतिः सतिः सतिः यज्ञमातृ वाचन्यचतुः: यदववर्य जयमानै वाचं यज्ञसत्वाभावपित भूयंगती यशस सतिः तत्सा प्रणीता: प्रणीतम् वाचं यज्ञिः तां सह इविष्कृता विष्कृतिः "The priest and the sacrificer while preparing a sacrifice observe silence, because the priest and the sacrificer observe silence; the lord of the universe having manifested himself again, prepares the sacrifice; therefore carrying water he observes silence; with the maker of offering he gives it up."
The objector in continuation of his argument says that the same strict observance of silence applies to the final sacrifice, i.e., the sacrifice in which the sanctification (carrying of the holy water) is performed.

न यज्ञस्यागुतित्वात् || ६ । १ । २४ ||

न not so; यज्ञ of the sacrifice; अबुद्धित्वात् by reason of being not mentioned.

24. Not so, there is no mention of the sacrifice.

The author gives a reply to the objector that holding of the tongue imposed on the priest and the sacrificer while carrying water is by way of praise and for that part of the sacrifice but is not for the अूर्भ॥

तद्वेदनां वा संघातस्योद्दितित्वात् || ६ । १ । २५ ||

तद्वेदनां of that particular locality; वा on the other hand; संघातस्य of the aggregate; अचीरदेवत्सात् by reason not being laid down.

25. On the other hand, the procedure is of that particular locality, because the aggregate is nowhere laid down.

The author summarises the whole argument and says that silence that is imposed, is restricted to that particular part of the sacrifice, because nowhere it is laid down by a text that it appertains to the whole of it. The low-reading therefore applies to all minor acts that precede the अस्त्रीयोमीय॥

Some commentators have included the sutras 23 to 29 in a separate adhikarana and have numbered it as VII but we have followed our esteemed commentator शबर॥

Adhikarana VII Sutras 26 28 dealing with the performance of drawing out of the bricks once.

अगमियमेकं प्रतीष्ठकं संघातात्पोर्नमासीतवत् || २६ ||

अगमियमेकं: the fire ceremony; प्रतीष्ठकं on each brick; संघातात्य by reason of collection; पोर्नमासीतवत् as in a full moon ceremony.

26. The fire ceremony should be performed on each brick, by reason of collection as in a full moon ceremony.

There are texts "इष्टकायानिः विनिविजित " "संदुक्षेनानिः विकर्षित " वेनमशा वा वक्रार्थविनिः विकर्षित " हिरण्यशक्तिक्षेत्रमालिन्य शोभति द्वै मधुमिर्धणमालिन्य शोभति " With the bricks, he establishes fire; he pulls out fire with a toad tied to a branch of a tree; he draws out fire with a cane branch or
branch of an aquatic tree; he sprinkles fire with thousand pieces of gold; he sprinkles fire with curd mixed with honey”.

The question is, “should the act of drawing and sprinkling be performed on each brick or be performed at once simultaneously?” The question therefore, narrows itself to this “whether the term ‘agni’ applies to a group of bricks or to any other substance different from the bricks?” If it applies to a group of bricks, then all bricks should be drawn in and sprinkled over separately and if it applies to a substance other than brick, then विकंचन and प्रौढ़ may be performed on all of them simultaneously. The objector says that each brick should be drawn in and sprinkled over with water.

The reason is that each brick is separate; when you draw a particular part of a body, the whole is drawn in; but such is not the case with the bricks; they are separate. There is an intervening space between them. So according to the objector all should be drawn in and washed separately. He says that just as the group of अग्निभ, उपास्य and अन्नघोषण is included in the term पौष्पमास, so the term अग्नि denotes a group of bricks. “यथवेद्वाम न्यायमासीय यज्ञे। यथव विक्ष्णमात्रस्य ये ते” One knowing this performs a full moon sacrifice; one knowing this performs a new moon sacrifice.

अग्नेवारा स्यादुद् वै विक्ष्णत्वादितरासां तद्यथर्यः स्वात। ॥ ६१७॥

अने: of Agni; वा on the other hand; स्वात is; विक्ष्णत्वात by reason of the material being one; इतरायो of the others; तद्यथर्यः by reason of being for it.

27. On the other hand, it is Agni by reason of the material being one and the others being for it.

In the अग्नि योग ceremony, the bricks are laid and the fire is established there. The author therefore says that the bricks are for the establishment of fire “इत्यकंचनान्यिमित्वाते”. “With the bricks, he establishes fire” The bricks are in the instrumental case and are, therefore, subordinate. There are two kinds of things moveable and immovable. A tree is an immovable thing; if you draw a leaf, the whole thing is put into motion but such is not the case with the moveable things. Here the fire is the moveable thing, so the विकंचन and प्रौढ़ must be performed simultaneously at a time.

चोदनासमुद्रायातु पौष्पमास्यां तथा स्यात ॥ ६१८॥

चोदनासमुद्रायात by reason of number of commands; तत्र on the other
hand; पौर्णमासि in the full moon ceremony; तथा so, similarly; स्थान is

28. On the other hand, by reason of the number of commands; in the full moon ceremony that is so.

"यपवं बिधान पौर्णमासिः यज्ञेः यपवं बिधानमाधवस्याः यज्ञेः" One knowing this, performs a full moon sacrifice; one knowing this, performs a new moon sacrifice”.

The author says that it is all right in the case of पौर्णमासयाम. There the term is not used in any other sense than आग्नेय and others; but here the action is performed by reason of a number of चोदनस. Here in the case of अभिनवयन, the different substance is meant. So the ceremony pertaining to fire should be performed simultaneously at a time on all the bricks.

Adhikaraṇa VIII sūtras 29-32 dealing with fixing of पदी संयाज to the days other than the final.

पत्तीसंयाजान्तकदं सर्वपामविशेषात् || ५ । ९ । २५ ॥

पत्तीसंयाजान्तक संन्याजान्तक ending of; पत्तीसंयाज; सर्वपात of all; अविशेषात् by reason of being not special.

29. The term पत्तीसंयाज applies to all (the days), because there is nothing special in it.

In connection with ह्रादशाह there is a text “ह्रादशाहेन प्रजा कार्मिकामये।” || "पत्तीसंयाजान्तक ब्रह्मान्तिसंयाजान्ति" "Let him make one desirous of progeny perform ह्रादशाह sacrifice" “They maintain it up to the पत्तीसंयाज days.” The question is “whether all the days of ह्रादशाह have the days of the पत्तीसंयाज or there is any exception to it.” ? According to the objector, the days end in the पत्तीसंयाज thereby he means that all the days of ह्रादशाह have पदी संयाज days and further there is no exception mentioned there. It is a general text without any exception.

लिङ्गात्रप्रागुतमात् || ५ । ९ । ३० ॥

लिङ्गात् by reason of inference; वा on the other hand; प्राक्क before; शस्यात् from the final (day).

30. On the other hand by reason of the inference (it appears that the end of पत्तीसंयाज is) before the final day.

The author gives his own view and says that there is an inference from the text. पत्तीसंयाजान्तक ब्रह्मान्तिसंयाजाति न बहुर्षुपपहरति, भस्तिद्वित हि तत् न्यायः: "They maintain it to the end of पत्तीसंयाज day; no grass is subsequently brought, and the sacrifice is therefore incomplete,"
The day on which the sacrifice ends is not the day on which the sacrifice is complete. This fact shows that the sacrifice ends before the final day.

अनुवाद: restatement; यथा on the other hand; दीना initiation; यथा as, like, नक्तें निःश्रावणम् of the nocturnal sitting.

81. On the other hand it is a restatement, just as initiation is of nocturnal sitting.

There is a text in connection with the discharge of the initiation ceremony द्वितीयवाचकम् चाप पक्षम् ते विनिर्देश्यति: लक्ष्योऽस्मिन् चतुर्वेदी संज्ञापनं धुनुम्-कीवरस्मिन्यं विनाशः सक्षणोऽवशवणपादश्यम् मेवोऽस्मिन् दश्येत् वातस्तेनिहिताया:।

"One who is initiated, is bound by the two traps of वर्ण; days and nights are the two traps of वर्ण; one who maintains a sacrifice by day is not discharged from the traps of वर्ण; but one who establishes it at night is discharged from the traps of वर्ण and from self-slaughter". “He is not discharged from the initiation, till set free from the traps of वर्ण; the sacrificial bath is for the discharge of the initiation”.

The objector says that the text as to the discharge of the initiation is in eulogy of the night-sitting; so the incomplete nature of the sacrifice is to show the length of the sacrifice and is by way of praise of पद्मसंयाज. The sacrifice must end with पद्मसंयाज and there is no exception made to it.

स्वयमर्नार्यम् विधानान्ते चिंत्र विरोधाय सैसिरेसा

स्प्यात् is; यथा on the other hand; अनार्यविधानात् by reason of the general text; अविनते in the end; भंगविरोधाय by reason of the opposition to the inference.

82. On the other hand it may be so, by reason of the general text but in the end by reason of the opposition to the inference.

If you consider the text to be an अनारम्विधि not applicable to any text and hold that all the days in general are meant to have the पद्मसंयाज including the final day, then this view is in opposition to the inference that the sacrifice is not over on the day the पद्मसंयाज is finished. See the text quoted in the commentary on sutra 30. The result is therefore that पद्मसंयाज (the characteristic of पद्मसंयाज) is limited to all the days of क्रेमसंयाज excepting the final day.

Adhikrama IX dealing with the explication of the local order to "the first should be twice repeated"
33. The repetition of सामवेदी verses by reason of being first, is of that which is there in order.

There are दृश्यांत्यसात्यां; there साम वेदी verses are recited which form the model. In that connection it is stated “दृश्यांत्यसात्यां विक्रमसात्यां” “He subsequently utters three first; he subsequently utters three last.” The question for determination is, whether the repetition is the repetition of the श्रव्य verses प्रवोधात्मा etc., Rigveda III. 27. 1 or, it is the repetition of the verses that happen to be first there. The reply of the author is that it means the repetition of that verse of the समाधेवति which is pronounced first. The reason is that the word ‘first’ is used which indicates the order.

Sabara has discussed the दृश्यांत्य view on the ground that the ‘first’ and the ‘last’ are used in feminine gender and the श्रव्य verse which is also in the feminine gender is therefore meant. This view he rightly rejects.

Adhikaraṇa X Sūtras 34-35 dealing with one performance of आरारथ्यायिष्टि of दृश्यांत्यमासासाज्ञानम् which are to be performed for one’s whole life.

84. On the repetition of the दृश्यांत्यमासासाज्ञानम्, like प्रथम, the प्रथममणि should be repeated.

There are दृश्यांत्यमासासाज्ञानम्; in that connection it is said “दृश्यांत्यमासासाज्ञानम् कामावतवत्ते.” “One who is desirous of heaven should perform new and full moon sacrifices.” There is an introductory ceremony laid down which is called आरारथ्यायिष्टि, आरारथ्यायिष्टि, कामावतवतवत्ते सरस्वत्यत्वश्च सरस्वत्यत्वश्च कामावतवतवत्ते मायि नेप्रवोधात्मान्तवतवत्ते: कामावतवतवत्ते: स्या॥ “One who wishes that he may be granivorous, shall offer cakes baked on eleven pans, consecrated to Agni and Vishnu, boiled rice to सरस्वती, cakes baked on twelve pans to सरस्वती and cakes baked on eight pans to Agni who takes offerings.”

There is another text “सामवेदी दृश्यांत्यसात्यां विक्रमसात्यां” “He shall perform the new and full moon sacrifices as long as he lives.” The दृश्यांत्यमास is to be repeated for one’s whole life. The question is whether the आरारथ्यायिष्टि should also be performed at every performance of दृश्यांत्यमासासाज्ञान. The object-
or's reply is that it should be repeated on the repetition of दशंपूर्णमासायायाम just as मयास, their parts are repeated with each performance.

अथर्निपिदासंस्योगान्तः पुनरस्तम्भो यावजीवप्रयोगात

35. On the other hand once by reason of the mention of (आर्यः) beginning; there is only one beginning by reason of the use of 'as long as one lives'.

There is a vow in connection with दशं पूर्ण मासायायाम. "पर्विष्णु पर्विणि मयादशंपूर्णमासायायाम।। "On each fortnight day, the new and full moon sacrifices shall have to be performed by me." This is the vow which is taken on the first performance of the दशंपूर्णमास; it can not be taken on each time. यावजीवप्रयोगात्। As long as I live, the new and full moon sacrifices shall have to be performed by me." The author therefore argues that आर्यः कैथिष्ठित can be performed only once on the first performance of the दशंपूर्ण मासायायाम.

In another view this adhikarana is called as dealing with the पुर्णायाम nature of the आर्यःविद्येढः. The objector's view is that there is a beginning of the दशं पूर्ण मास on each occasion, so there will be an आर्यःविद्येढः on each performance. The author's view is that it is connected with the agent; because he takes a vow on the first performance of दशंपूर्णमासायाम and thus makes himself fit for subsequent performance of दशंपूर्णमासायामायाम. In either views, the result is that आर्यःविद्येढः is to be performed only once on the first performance of दशंपूर्णमासायामायाम.

Adhikarana XI sutras 36-37 dealing with the subject that the principle of श्रद्धा does not apply to the mantras uttered at the time of offering.

अथर्निपिदासंस्योगान्तः पुनरस्तम्भो यावजीवप्रयोगात्

अथर्निपिदासंस्योगात् by reason of the connection with the meaning; मन्त्रे in the मन्त्रे; श्रववाय: subordinate nature; स्त्रातः is, तथा there; अथर्निपिदासंस्योगात् not adapted without a command; चोदितातिमायात् by reason of naming under a command.
36. By reason of the connection with the meaning, there is a subordinate nature in the mantras; there is no adaptation without a command because the naming is under a command.

There is a शिवार्य मंत्र in क्रष्ण पद्यंदुः I.1.4. with some alteration; it is uttered at the time when offering is made to fire. देवस्यभावचितः प्रसवेदार्जिंचोद्याश्रणास्यामण्ये चुठङ्ग निर्वपायिः See Anand Aśram Series vol. I. 67. I give the translation from the white पद्यंदुः I, 10 as explained by सहीपर.

"O! who being inspired by शीतिता, offer thee who art beloved of शीति with the arms of आैविन and the hands of पुष्या."

In the white पद्यंदुः the word प्रह्वासिः is read instead of निर्वपायिः. The मंत्र is read in दोषिण्यामालयाम at the time of offering. Now the question is, whether the word शीतिता, शरिक and पुष्या should be adapted in the modified sacrifice or not. The question then narrows itself to this, whether these words convey a meaning; if they do, then the principle of श्र द will applies and if not, the श्र द will not apply. The author says that the names have meanings and the mantras are therefore subordinate and the principle of श्र द will not apply without any express command, because the names depend on commands.

The author says that शीतिता does not indicate action nor does it mean Agni or any other god. So there will be no श्र द because it does not apply without a चोदना.

तत्तत्त्वावचारचंतेषांभिमानितरायं प्रयुज्यते \[२३ \[२३ \[२३ \]


t: therefore; च and; अवचन no authority; लेपाय of those; दुतार्य in another sense; प्रयुज्यते is applied.

37. And therefore there is no authority for those (that are not laid down); they are applied in the other sense.

The author further explains himself. He says that you can not sanction a thing which is not laid down. The words are used in a different sense, that is to praise the offering. शीतिता प्रसवे on the rising of the sun; शरिक श्रवणे with the arms of the sacrificer and his wife. The sacrificer and his wife, are so called because by offering a horse Aświns bless them; or with the arms of the sacrificer and the priest, which are as it were the arms of Aświns.

पुष्या the sacrificer is maintained and nourished by the pious act of a sacrifice. So these are all in praise of शीतित।
Where the gods such as शिवः, भूति and पृथा are in connection with the sacrifier, there can not be जङ्ख्य. These words used in the संवर are for service but not for denoting the gods. So there is no जङ्ख्य.

Adhikaraṇa XI. Sutras 38-39 dealing with the subject that in अन्येवदृढः the word अन्य will be adapted in the modified sacrifice.

### गुणशान्तदस्त्याति चेत ||५१ १ ३८ ||

गुणशान्त्र: subordinate words; तथा likewise; हरक्षेत if you say.

38. "And the subordinate word is likewise" if you say.

The objector says that in the same way the term अग्नि in the above passage can not be adapted in the modified sacrifice because it also conveys a meaning like शिवः etc., as said above; the terms शिवः etc., are असभेदवचन i.e. are not tied by conventionalism; so is अन्य. If that were so, it would be a case of similarity and there will be no disparity. So they are used not in the conventional sense but only to praise the offering. When there is nothing of conventionalism in them, they will be used in a different sense; so the term अन्य will not be substituted by any other term in वित्तिति.

### नसमवायात ||५१ १ ३८ ||

व not; समवायात् by reason of close affinity.

39. Not so, by reason of close affinity.

The author says that अन्य is a असभेदवचन that is, the word is used in the sense in which it is fixed by convention. In the present case as said by the पूर्व पाण्ड्य there is "no offering of जङ्ख्य but to serve or propitiate अन्य an offering is made; we see the visible effect. There is no similarity in these terms शिवः and अन्य. The word अन्य will therefore be adapted in the modified sacrifice.

This adhikaraṇa is explained otherwise and is called "In the mantra used in offering तंकुष, the word धान्य should be substituted."

In connection with दृश्य युग्मसास it is said "धान्यमानीति विदाय: तुपत्रि आविति". "Thou art paddy; delight the gods; he throws it on the stone slab." The question is, whether धान्य is असभेदशब्द or not, the objector says that it is a subordinate word and is, therefore, not fixed by convention (असभेदशब्द) ; so the principle of जङ्ख्य does not apply.

The author says that the word धान्य is invariably connected with the sense it conveys (असभेदशब्द); so the principle of जङ्ख्य applies. There is a
According if the master of the house goes a-hunting; with the flesh of those deers which he kills there, the cakes are made” According to the objector the text quoted in the second commentary on sūtra 38 will be read in the unmodified form “अचालसिधधिद्रववान” According to the author the principle of ऋढ will apply and the text will be modified as follows “सारसिधधिद्रववान”. “Thou art flesh; delight the gods.”

The principle that is deduced from these Adhikaranaś after a discussion is that when the sense of the terms can be adjusted to the occasion there will be no ऋढ as the term can be used in any sense suited to the occasion but when the sense of the term is unchangeable, then there can be substituted any other word to suit the occasion in the विचित्रि.

Adhikarana XIII dealing with the subject that the principle of ऋढ does not apply to the यज्ञपति in द्रववान मन्त्र.

चोदिते तु परार्थवादविद्विद्विकारः स्यात् \(1\) \(\frac{1}{1} \frac{1}{4} 0\)

चोदिते on being commanded; तु on other hand; परार्थवाद by reason of being dependent; विचित्रि like a विचित्र; अविकार not modified; स्यात् is.

40. On the other hand, on being commanded by reason of its being dependent, like the विचित्र it will be not modified.

In the द्रववानमासयागः, the verses invoking ह्रद्य are recited. In that connection, it is said द्रववान पवयव बपहुः बपहुः मनुष्यविभाषमान्येव यज्ञपति वचारः” (T.B. III. 5. 8. 3.) “The divine priests who were invited and the invited men who protected the sacrifice and nourished the sacrificer.” The question is, whether in a सन्त where there are many sacrificers, will the word यज्ञपति be in plural? or will it be used without any modification? The question will narrow itself to this, whether the term यज्ञपति is समवत्वचन or असमवत्वचन? If the word is for the benefit of the sacrifice, it is समवत्वचन but if it is for praise, then it is असमवत्वचन. Here the term यज्ञपति is for the praise for ह्रद्य. Though the term यज्ञपति is read by चोदित, yet being subservient to the praise of ह्रद्य it will be used without any modification like विचित्र. It is in praise of ह्रद्य and if the sentence is one, the object is served and so the whole sentence without any modification will be read in the modified sacrifice. It is with an object to stimulate the sacrificer. Wherever a sacrificer is subordinate, any sacrificer will do. Here the sacrificer is subordinate and praising
of the झुक is principal; in this view the principle of जम्म does not therefore apply.

Adhikarana XIV, dealing with the subject that the term sacrifice is to be modified in the hymn recited at the time when grass is brought from the jungle.

िविकारस्ततप्रधाने स्यात || ६ || 1 || ४२ ||

िविकार: modification; कर ते तः प्रधाने in a principal; स्यात is;

४१. It will be modified, on its being principal.

In connection with दर्शुण्मानस्, there is a झुक which is read at the time of पिन्न प्रहरण carrying of grass from the jungle. It is said there. “अय जयमान आदुरासाते” This sacrificer hopes for longevity.” The question is, that when there are many sacrificers, whether the word जयमान will then be modified or not. The author’s reply is that here the word जयमान is principal; so the principal of झुक will apply. There are two kinds of मंद्र one kind is कियमाक्षक explaining the performance of an action and the other is फलमाक्षक explaining the reward of an action. “In the former case, there will be no झुक but in the latter case there will be झुक. The मंद्र in the preceding अधिकार is of the former class and that of the present अधिकार is of the latter class. So in the present case the term जयमान will be modified; in other words, the principle of झुक will apply.

Adhikarana XV शुन्त्र 42-44, dealing with the subject that in a Nigada called invoking of सुधाख्य the term हरिव is not modified.

आसंयोगात्तदर्थयु तद्विभिषिष्ट प्रतीति || ६ || १ || ४२ ||

आसंयोगात् by reason of there being no connection; तदर्थयु in the sense of that; तद्विभिषिष्ट particularised with it; प्रतीति appears.

४२. By reason of there being no connection with the sense of that, it appears to be particularised with it.

There is a ज्योतिषोम sacrifice; in it there is सुधाख्यपिन्न. There is a verse “हरिव सुधाख्यकारियं भागच्छेदावतीश्च दुधिश्यमेन गोग वस्त्रादिभायितायां” सैंयोग ११२१२. O! Indra who has horses, O! ram of संगातिति; O! lover of दुधिश्यव’s daughter O! white attacker, O! paramour of सवहन्या, come.” This निम्न is transferred to अंशिष्टि which is its modified form by the बादक, text. आगमेशुविधान्यास्सवति “The सुधाख्या verse is in honour of विषि” Here the verse will be read as “भागच्छेदावतीश्च” The question is, whether the epithets of हरिव such as हरिव etc., will also be modified or not. The author’s view is that हरिव is समवेतार्थशय्य; so the principle will undoubtedly apply; but हरिव etc., are
अतसवेतार्थ i.e. the meaning is not connected with the word by hard and fast rule, so it can apply to any individual god; there is therefore no necessity of alteration. The principle of अह does not apply. These epithets are in praise of इतर but they can also apply to अभित.

कर्मोभावादेवमिति वेद ॥ ४।१।४२॥
कर्मोभावात् by reason of the absence of exploit; अतः सो; इतिवेद् if you say;

43. If you say, it is so by reason of the absence of exploit.

The objector says that these terms indicate the heroic exploits of इतर. As for instance Indra has two horses on both sides by means of which he carries away all. By assuming the form of a ram, he stole the son of कुष्ण named मेघालिपि. मेनका or एणा was the daughter of ब्रुमपश्च; Indra fell in love with her. Assuming the form of a white deer, Indra drank soma. Indra ravished अभित. These epithets are all समवेतवचन and apply to Indra only. In the view of the objector, for these reasons, the principle of अह does not apply.

न परार्थत्वात् ॥ ४।१।४४॥
न not so; परार्थत्वात् by reason of being subservient to others.

44. Not so, by reason of their being subservient to o hers.

The author says that you are mistaken; they are in praise of Indra; there is nothing special in them; they can equally apply to अभित. As for instance, the quality of the horses is that they rob all of their wealth; this can equally apply to Agni. There is nothing special in it. इतर is called इतिवाद् because he plundered all by means of his horses; this is a praise which can apply to इतर and अभित as well. As to the story of मेघालिपि, it is a fable in derogation to the eternality of the Veda and is therefore allegorical. It is a निग्राह and can equally apply to Agni.

The adhikaranas is called by another name i.e. dealing with the subject that in the मंद "तदर्थ श्लृत" the principle of अह does not apply.

In connection with जसत्रिदोषम्, it is said about a पुरक्रात्यन (one year old) cow "पूर्य भीलोमकपणि, त यात्रित्विणि। तस्यैं श्रवन्तिस्यश्च। तस्यैं श्रवन्ति तस्येमुद्रः तस्येव भावान चन्द्रमू, तस्यैं नववलिस्तू, तस्यैव छत्तृत्त, तस्यायामिनि, तस्यैं धामां" "This cow is a means to purchase soma; I shall buy thee by means of her; there is for her boiled milk, for her cream, for her curd, for her watery portion of milk, for her is whey, for her butter, for her ghee, hers is the curd-dish, hers is the watery portion of curd." Here the dative case is used for the genitive.
In साय तक, it is said ज्ञापन साहोरेनक्रवण: “Three-years old calf is a means of purchasing soma.” In it the above said मन्त्र is recited in connection with a bullock; the first part of it is read as follows “अन्तरःधार्म पाता: तन्रुपामिः” “This bullock is a means of purchasing soma; I purchase thee with it.” Now the question is whether the latter part should also be read with modification or not. The author’s reply is no; because the passage is not applicable to a cow of one year in as much as milk, ghee, curd etc., can not be obtained from her; similarly it is not applicable to a bullock. In other words, there is nothing in the passage to stick it to the one year old cow; so it can apply to a bullock as well. The words used are असमयन्त वात तथा can apply to a bullock as well, in future time, and so the principle of ज्ञात दोष does not come into play.

The objector says that there is a possibility of the one year old cow, giving milk in future but there is no such possibility in a bullock.

The author says in reply that you are quite right; a cow which is one year old will give milk in future time, so also a bullock will beget a cow on another cow which will produce milk in future. The मन्त्र should be read without any alteration with the exception of one that is mentioned above.

Adhikarāṇa XVI. Sūtras 45-49 dealing with subject that in the sacrifice where an ewe is offered to सरस्वती, there is no application of the command to अत्यंत.

लिङ्गविशेषनिदेशात्मसामानविधानेष्वप्रभासा सारस्वतीस्तीतिवाद "ⅩⅩⅩⅩⅩ "

लिङ्गविशेषनिदेशात्म by reason of mention of a particular gender; समानविधानेय where the command is equally applicable; अत्यंतारस्वती does not apply to सरस्वती; बीतवाद by reason of feminine gender.

45. By reason of mention of a particular gender where the command is equally applicable, it does not apply to the sacrifice called सरस्वती

In अत्यंतीय several animals are mentioned as victims आदेश:पशुविनिधिये अद्वित्यहयेः। पशुविनिधिये एद्राष्टविये पोषितनिदिनसारस्वती सेवी अतिरिते। "In an अत्यंतीय an animal consecrated to Agni, in an उद्धव an animal consecrated to इद्र and अति, in a जाट सिना a powerful bullock consecrated to इद्र and in an अतिरित an ewe consecrated to सरस्वती should be brought."

In अत्यंतीय there is a command “उपनवत मेधादुरामानामेधाविधायथविद्वेद्” तेषाऽग्राही III. 6. 6. 1. “Place the consecrated animals at the gate for slaughter
for the two masters of the sacrifice (husband and wife or sacrificer and
priest) for sacrifice.” The question is whether this formula should be repe-
ated in a sacrifice where ewe is offered. The author’s reply is that un-
der the circumstances where there is a common command there is no ap-
pliability of it to sacrifice. The reason is that there is a gender mentioned. "Ibid. “For him, nourish fire.” Here ‘रम’ is in
masculine gender and the ewe is in the feminine gender and the mas-
culine gender can not apply to a female.

पञ्चभिधानादृवतः तद्दृश चोदनाभूतं पुंविषयं पुनः पञ्चु-
ः त्वम् ॥ ८ ॥ ४६ ॥

पञ्चभिधानादृवतः by reason of general demomination; वा on the other hand; तत्
that; िि because; चोदनाभूतं being a command; पुंविषय applicable to men;
पुनः again; पञ्चुः state of animal.

46. On the other hand by reason of the general demomination of
animal and because that is a command and applicable to a male and
to the state of an animal.

The objector says that the subject is that of an animal for the sacrifice
and being in masculine gender applies to the whole class without
regard to the sex. The ewe also comes under the ‘genus’ of animal and
therefore the command to अंिभु applies to sacrifice.

विशेषणो वा तद्भनिनिद्धे शातः ॥ ८ ॥ ४६ ॥

विशेषण particular; वा on the other hand; तद्भनिनिद्धे शातः by reason of its
pointing out that object;

47. On the other hand it is particular by reason of its point-
ing out that object.

The author says that it is not general as you say, but in the formula
the pronoun अंिभु is used in masculine gender and the ewe is in feminine
gender. The masculine gender can not apply to a female.

पञ्चुः चैकात्वव्यातः ॥ ८ ॥ ४८ ॥

पञ्चुः animal nature; च and; चैकात्वव्यातः by reason of one word.

48. And animal nature by reason of one word.

The objector harps on the same tune and says that animal is one word
and belongs to a class and therefore requires a masculine gender.
йатооксъ ва саннйачанайат II २ १ ॥ ५० ॥

йатооксъ as said; ва on the other hand, саннйачанайат by reason of the proximity;

49. On the other hand, it is as said by reason of the proximity.

The author says that the pronoun will apply to the object referred to before. The pronoun in the quotation can not apply to any animal. As it is in masculine gender, it will apply to a male animal. The answer is a simple one; if the procedure relating to animal was common, then it did not apply to सरस्वतीज by reason of the ewe being used in a feminine gender and if the procedure related to अधियोग by reason of then it applied to Saraswati by the principle of जङ्ङ: but here the author's view is that the animal sacrifice is governed by the common विषि and so the सरस्वतीsacrifice is an exception and अधियोग does not apply. अधिगुlicence is a priest whose function is to kill an animal for the sacrifice. नाधव defines the term thus "अधिगु नाधव: शमिता" He is a divine killer. See at p. 432. of the Poona edition of न्यायमाला.

Adhikarana XVII Sūtras 50–53 dealing with the subject that in वज्ञापीय song, दुरा should be sung in place of तिता

आर्मातादन्यदिधिकारे बचानादिविकार भ्यायत II २ १ ॥ ५० ॥

आर्मातात by being laid down; अन्यत otherwise; अधिकारे in one connection; बचानात under an authority; विकार modification; भ्यायत is.

50. In connection with one sacrifice laid down as otherwise; it is modified under an authority.

In connection with श्योतिद्रय sacrifice, there is a song called वज्ञापीय which is sung. "वज्ञापीय मन्त्" "He should praise with वज्ञापीय" In the verse (see infra in the commentary on शुत्रा 52.) there is a word गिरा In that connection, it is said नगिरागिरेरितंब्राहु, यद्रिगिरागिरेरितंब्राहु, आत्मानंतुद्वगततुस्तुतिःसिंहेश्वरेऽस्दुयोऽस्ये ॥ "The word गिरा should not be pronounced as गिरा, if a singer pronounces गिरा as गिरा he shall throw himself up and by making it दे शall sing it." Now the question is whether the गिरा should be pronounced with ग or without ग. The reply of our author is that ग should be dropped. In connection with one context where it is laid down as to be read otherwise, then it should be considered to be modified. The text clearly says that गिरा should not be pronounced as गिरा but it should be pronounced as दुरा.
53. On the other hand, it should be two-fold by virtue of equal reasons; and by reason of common meaning there is option.

The objector says that as there is a double reading and both words गिरा and हरा have a common meaning, so there is option for a singer to insert any word he likes.

उपदेशार्च्च सात्रः ॥ ५ । १ । ५२ ॥

उपदेशार्च्च सात्रः by reason of direct command; च and; सात्रः of a song.

52. And by reason of the direct command of the song.

The objector further gives a reason that it is laid down by the psalm "$\text{यक्षायज्ञोपिन्यं गिरा गिरा च चंद्रकेसे}$" यजुर्वेदः २३ । २३ । कृत्वा गए १२ । कृत्वा गए १२। "O! ye singers in every sacrifice, sing praises to the prosperous $\text{आ}^3$" And there is a command $\text{यक्षायज्ञोपिन्यं धीरते}$. "Let him sing $\text{यक्षा-}$ यज्ञी." So this fact also shows that there is an option of the reading.

नियमो वा श्रुतिविशेषादितर्संसाधनस्मिद्धवत् ॥ ५ । ५३ ॥

नियमः a restrictive rule; वा on the other hand; श्रुतिविशेषात् by reason of the special text; इततः the other; साधनस्मिद्धवत् like 17 साधनेनां verses.

53. On the other hand, it is a restrictive rule by reason of the special text; and the other is like the seventeen साधनेनां verses.

The author says that the rule as to pronouncing हरा in place of गिरा is fixed by special text of the Veda and the term 'गिरा' is used in the altered form like the seventeen साधनेनां verses which are transferred to the modified sacrifice as fifteen verses. The conclusion of the author is clear that in the psalm, from the term 'गिरा', गिरा should be dropped while singing.

The author after describing the principle of र as applicable to संत्र, has commenced to discuss the second class of र relating to सात्र in the present अधिकृतम्.

Adhikarana XVIII śūtras 54-58 dealing with the subject that हरा in to be sung.

अग्रगाणाश्रव्यद्वांयत्वे तथाभूतोपदेशः स्यात् ॥ ५ । ५४ ॥

अग्रगाणात् by reason of being not capable of singing; श्रव्यद्वान्ते on the word being changed into another form; तथाभूतः is in accordance with it; उपदेशः the direction; स्यात्, is.
54. By reason of being not capable of singing, and on the word being changed into another form, the direction is in accordance with it.

We have already seen in the foregoing अभिकरण that गीता should be pronounced as हरा; the next question for solution is that it should be sung or should be simply pronounced. The objector says that the psalm is given as if it is not intended for singing; so it should be read in that way. If it had been intended for singing its form would be 'भाईय्य' under the rules of music.

यत्स्थाने बा तद्गीतिः स्यातपदान्त्यत्मप्रधानत्वात

55. On the other hand, one in whose place the word is substituted will be sung by the rule of music by reason of the modified form being principal.

The author says that it should be sung, as 'गीता' is substituted by 'हरा' and the word पर is the तद्गीतिः form of हरा. So the हरा form shows that the song is to be set to music.

गानसंयोगाचः

56. And by reason of its being connected with the music.

The author gives an additional reason in support of his view "उद्गोष्म माहरा-चादाशा" "Should be sung as 'आइ' 'चा' and 'दाशासा' this is the form in which हरा and दक्षेसे are set to music.

वचनामिति चेत

57. If you say that it is a precept.

The objector says that you say that "उद्गोष्म माहरा चादाशा" ("Should be sung as 'आइ', 'चा' and 'दाशासा'".) is a song set to music; but I say it is some text containing a precept.

न तत्प्रधानत्वात्
58. Not so, by reason of its being principal.

The author says "it is not a विचिर because the principal factor is दृष्टा. It is an अभिकरण of दृष्टा." The conclusion is that the psalm quoted in the preceding अभिकरण (see in the commentary on तृतीय 52) with the change discussed, is intended to be sung.

End of Pāda I.

PĀDA II.

Adhikaraṇa I Sūtras I - 2 dealing with the subject that the songs are called ताल.

सामानि मन्त्रमेके स्मृत्युपदेशाभ्याम् ॥ ६ ॥
सामानि songs; मंत्रम् mantra; एके according to one; स्मृत्युपदेशाभ्याम् by the tradition and instruction.

1. Verses set to music are साम according to one by the tradition and instruction.

There are several terms as for instance रथ्यत, वृहत्, वैराज. शाकर, नैवः. There is the verse अभिकरण नीतिन् को वी ७. ३२. २२. The question is whether the verses set to music are called साम or only the songs are called साम. In chapter II pāda I sūtra 36 songs are called साम. (see at p. 56) The objector says that verses set to music are साम.

तदुद्देशयम् ॥ ६ ॥
तद् that; उद्देशयम् the defect as stated.

2. There is the defect as stated.

The author says that for reasons given at length in chapter VII pāda II, the songs are only called साम. see at p. 433.

This अभिकरण is called "dealing with the subject that the code relating to adaptation is human" and commented upon differently.

The question is, what is उद्देशयम् "कथा न श्रिच्छ श्रावन्तृलि" को वी ४. ३१ १. is it a code of the विचिर and eternal or is it a mode of singing? According to one, says the objector, these verses are set to music and adapted according to the fixed cannons of the Rīṣis and are therefore permanent. The reason given is that such is the tradition and such is also the teaching of the preceptor to the disciples. Further "उद्देशयम् कथा is desirable (depends on
one's desire)" so runs the instruction to the Brāhmaṇa; if it were so, it is a divine code and is binding; but if it were not so, then it would not be an authority.

The author says that according to your own view, श्रुति is human. If it is विन्दित (depending on one's will) as you say, then it depends upon the wishes of an arranger; so it is a human institution. It is acceptable if based on reason.

Adhikāraṇa II sūtras 3–13 dealing with his subject that psalms are purificatory acts of the अधिकारण

कर्म वा विचित्रलक्षणम् II १ २ ३ ॥

कर्म principal act; वा on the other hand; विचित्रलक्षणम् characterised by command.

3. On the other hand, it is the principal act being characterised by command.

It has been settled in the foregoing अधिकारण that the term 'साम' is used in the sense of songs. Now the question is whether these songs are principal or subsidiary with reference to अधिकारण verses. In other words, whether the term साम denotes the principal act or the purificatory act. The objector's reply is, that it is principal because it is characterised by विचित्र "रघु: गायति". "He sings रघु:" The word (रघु:) is used in the accusative case and is a principal act. Secondly the principal act leads to rewards.

तात्त्विक वचनात्याक्षक्यार्य च॥ ६ । २ । ४ ॥

तात्त्विक the material; वचनात्य under a text; पाकश्रव्य like a cooking sacrifice.

4. Therefore the material is अधिकारण under a text, just as in a cooking sacrifice.

The objector goes on developing his argument and says that in a principal action there is इति विचित्रक्यायता i.e. different materials; here the material is the अधिकारण verse. There is a text "कृत्यसामानयति" "He sings a song in a रिक verse"; just as in a पाकश्रव्य you have different materials such as parched grain, rice, ghee, etc., so we have here.

तत्राविप्रतिपित्रो द्रष्यशाली व्यतिरिक्त: प्रदेशस्थः॥६२॥

तत्र there; अविचित: not prohibited; द्रष्यशाली in a different material; व्यतिरिक्त: different; प्रदेश: transference; च and.
5. There in a different material though the transference is not prohibited, it is separate.

The objector says that you can take any कङ्क्क verse and sing in any tune whether चुहन्त or रथ्यंतर. The term साहम applies to all songs.

शब्दार्थार्थत्वाच शब्दानाम् स्यात् ॥ ६ ॥ २ ॥ ६ ॥

शब्दार्थत्वाच by reason of its being for the object of the word; च on the other hand; नैव not so; स्यात् is.

6. It can not be so by reason of its being for the object of the word.

The author now commences to develop his own view. He says you are wrong, the psalms are not principal but they are subordinate because we see that they subserve the words. They are for the purpose of altering the words in a melodious way. They exist for the purpose of others. When sung, the Rik verses are pronounced melodiously.

परार्थत्वाच शब्दानाम् ॥ ६ ॥ २ ॥ ६ ॥

परार्थत्वाच by reason of being for the object of others; च and; शब्दानाम of the words.

7. And of the words being for the object of others.

The author further goes on developing his argument that the words are subservient i.e. they serve the purpose of others. They are for praise.

असम्बन्धशच कर्मणा शब्दयोः प्रथमार्थत्वात् ॥ ६ ॥ २ ॥ ८ ॥

असंबन्ध: not connected; कर्मणा with the action; शब्दयो: of the words; प्रथमार्थत्वात by reason of different objects.

8. And it is not connected with the action, there being different objects of the two words.

The author says that there is a difference between the action i.e. the verses that are selected for singing (क्लोर्त) and the song (as for instance the time in which it is sung.) The object of रथ्यंतर is to sing the पूष्ठ. The former is the name of a tune and the latter is name of a स्लोत्र. It is the former that brings the latter to the ears of the hearers.
9. It is a purificatory act, at a non-sacrificial time like the fire by reason of being applied.

The objector says I accept your view that the psalms are for the purpose of \( \text{अभिन्नत्} \). It is quite reasonable that psalms should be sung at the time of learning music but there is no necessity of singing them at the time of a sacrifice when they have been once learnt; as for instance the establishment of fire once performed, ensures for the benefit of the entire sacrifice.

### आकार्यत्वावच्च शब्दानामप्रयोगः: प्रतिवेष्ठः

अकार्यसत्व ब्रह्म शब्दानाम of the words; பறை: non-use; பறை: appears.

10. And by reason of the words being for no purpose, it appears that they were not used.

The author says that the psalms sung at the non-sacrificial occasion being not for the purpose of sacrifice, they are to be repeated again at the time of a sacrifice. The reasoning of शब्द is very queer; he says that the songs sung at the non-sacrificial occasion do not vanish and remain in existence up to the time of the sacrifice; there is then no repetition and if they can not be sung again, in that case also there can not be a repetition. But the psalms sung can be sung again and the psalms sung on the non-sacrificial occasions are, therefore, useless and do not serve the purpose of the sacrifice.

### आभिन्नत्वावच्च

अभिन्नत्वत्व by reason being dependent; ब्रह्म.

11. And by reason of being dependent.

The author now proceeds to show how the psalms are sung at the time of the sacrifice. "After touching the pillar made of wood, let the उद्गाता sing unsupported by it." There is a post made of wood in the middle and the उद्गाता touching it sings a song. So the illustration of अभिन्नत्वत्व does not hold good; because when psalms are sung on the non-sacrificial occasions, no such formality as described above is observed.
should be practised; if you say.

12. "It should be practised" if you say.

The objector says that from your reasoning it appears that the singing of psalms on the non-sacrificial occasion is useless, then what do you say to the text अट्ठं च वाचांतान अध्ययन प्रयुक्ते तत्कलायविचित्ति? "Study for half of five months is proper; it is fruitful"

गृहणार्थं प्रयुक्ते || १।२।१३ ||

गृहणार्थं for acquisition.; प्रयुक्ते should be practised.

13. It should be practised for acquisition.

The author says that the reward mentioned here is not invisible but visible. When the preceptor imparts knowledge to his disciple, he makes him practise. As for instance a chariot-maker teaches his pupil by drawing a chart on the ground and a teacher teaches his pupil by drawing letters on a board or slate; so in the same way the psalms sung on the non-sacrificial occasions are only with a view to acquire knowledge of music.

Adhikarana III stasras 14—20 dealing with the subject that in a group of three अङ्कs the whole song should be finished after each अङ्क.

तुषे स्याच्चुतिनिदेशात् || १।२।१४ ||

तुषे in a song of three verses; स्याच् is ; स्तिनिदेशात् by reason of the vedic text.

14. In a group of three अङ्क verses by reason of the command of the vedic text.

In connection with अयोगित्योम it is said "एक ोढ़े १२ डियतेलोङ्ग्रीवम्" "One stotriya psalm should be made in a group of three रिक verses." The question is whether singing should be done at the end of each अङ्क or after a group of 3 अङ्कs. The reply according to the objector is that it should be done after the end of the group of 3 अङ्क verses. The reason is that it is so directed by the Veda.

शब्दार्थेवत्वाविद्यकारस्य || १।२।१५ ||

शब्दार्थेवत् by reason of being for the purpose of the word; विकारस्य of the modification.
15. By reason of the modification being for the purpose of the word.

The objector gives a reason in support of his view. The modulation of the voice is for the sake of the words; it will be more convenient to have the verses grouped as three.

Take for example the sentence "give one rupee to three persons" it is impossible to give indivisible one rupee to three persons; so the rupee will be divided.

16. And it shows.

The objector now proceeds to rely on the line "रुपम्व गाणितर्थार्थकम् संबावनेति सोयवीश वैतं समालमसि जायद्येवो समहमहिमेति । केन्द्र भूतवोचितुः समवामेति कोर्म-ब्रह्मेति। नृपां समालस्यायायं वेदोऽयम् महिमेति तातित्तो भूतवोऽयम्। मधुनी समालामेति तातित्तोऽयम् संख्येति। तस्मां कर्मालस्यायिन्येव किंयते लोकोऽयुम्." "He said to the sam 'let us be a pair'; he said 'thou art not fit to be my wife, my glory is the Veda.' Then they became two and said 'let us be a pair,' he said 'you both are not enough to be my wife, my glory is the Veda.' Then they became three and said 'let us be a pair'; then he agreed and said 'let us be a pair; for a sthri psalm, therefore three verses are grouped together.' This shows that 3 श्लोक verses should be sung together.

वाक्यानां तु विभक्तवात्प्रतिशाब्दं समापि: स्यातस-स्कारस्य तद्धर्थत्ववात् ॥ ५ । २ । १७ ॥

वाक्यानां of the sentences; तु on the other hand; विभक्तवात by reason of the division; प्रतिशाब्द at every word; समापि: completion; स्यात is; संक्षरस्य of the purificatory rites; तद्धर्थत्ववात् being for it.

17. On the other hand by reason of the division of the sentence, there is a completion at every word by reason of the purificatory rite being for it.

The author says that every श्लोक is complete in itself because the vedic sentences are divided and the singing is for the purpose of showing the श्लोक to be clear and melodious.

There is no psalm of 3 श्लोकs. The song is for purifying the श्लोक. So the song must be sung at the end of every श्लोक verse.
18. And similarly there is another text.

The author now supports his view by quoting authorities: "अद्वाकरण प्रथमावस्था च प्रस्तृति द्वारकरेणोत्तरेत्" "दुका वा अद्वका सामाजात्रा नातुहुदुब्रशिव द्रवित्" "He sings in the first अक् with eight letters and with two letters in the two subsequent." "Taking the last संधियू from it, let him sing."

The inference from these texts is that the song should be sung at the end of each अक्.

19. And similarly the instruction as to the song in one breath is like it.

The author says that there is a text अद्वाकंगावति "He sings in one breath." Singing in one breath is possible at the end of each but can not be so, if the song is sung at the end of the group of three अक्क. At the time of instruction, the song is sung at the end of each अक्; how can one become so expert as to sing at the end of three verses on the occasion of a sacrifice? This fact also shows that the song is to be sung at the end of each अक्कverse.

20. The other text is by repetition.

The author says that you have quoted the text एकमासाश्च द्वितीयं क्रिया "सपथुलेषुदेवतरोजोज्जितव: " Deva Dutta is to be fed in three families; this does not mean at a time but successively the person is to be fed in three families. So here it also means that the song is to be sung at the end of each अक् successively.

21. Then the repetition is to be made in equal measures.
In connection with the text "तत्साध्यक्षासामास्ये क्रियान्तीतिये" see at p. 537; it has been explained in the foregoing अविकरण that the song should be sung at the end of each कक्क. "The question is, what kind of कक्क verses should be sung, whether they should be of equal measure, or of unequal measure. The reply of the author is that the said three कक्कs should be of equal measure. If they are of an equal measure, there will be two sorts of faults called संशार and विलेश superfluity and deficiency. If the original कक्क is of larger measure, the उच्चा being of less letters the song shall have to be shortened in order to adapt it and similarly if the original कक्क is of shorter measure, the उच्चा being of more letters, the redundant letters will remain unpurified. (impure).

लिङ्गदशेवानाच्च II २१ २२ II

लिङ्गदशेवानात् by seeing the inference from the text; च and.

22. And by seeing the inference from the text.

The author now refers to the texts and makes an inference in support of his view. "स्याहोवाक्षकाश्चीवो सम्बवतीतियाः यदुरुद्दशायणीतुक्तात्कक्क्वेनाव लभ्यति" "It is possible, they say, that gruel may be filled in a dish but when उच्चरी is sung in गायकी, the कक्क nature thereof is internally disorganised." This shows the defect of singing a longer song in a कक्क of smaller number of letters. The result is that the song and the कक्क should have equal number of letters in order to avoid the defects of संशार and विलेश. माधव. explains संशार and विलेश thus "शरीरहिंसा लेखोलघस्वम्" (शर is killing and लेख is smallness). If the song connected with the original कक्क i.e. चालित of larger measure, be sung with the उच्चा of smaller number of letters, that being not supplemented by the whole song, the redundant part of the song will be cut off and if the उच्चा has more letters than the original, then the redundant part of the कक्क will be without a song. So the songs should be in the verses of equal measure,

Adhikarama V. Sūtras 23—24 dealing with the subject that the text उच्चायतियत means the two कक्कs read in the book relating to उच्चा.

नैरिम्यितकं तूत्तरायत्वमानन्तयांत्तरायत्वम् प्रतीतिते II २१ २२ II

नैरिम्यितक correlated; हू on the other hand; उच्चरायत्वम् the word उच्चा; आन्त्यांत्ययांत् by reason of its immediateness; प्रतीतिते appears.

23. On the other hand, the word उच्चा appears correlative by reason of its immediateness.

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There are two books for reading and singing of छठक्षण verses. (1) one is छठ (2) the other is उत्तरा. In the former, there are original verses of many varieties of songs given and in the latter the groups of 3 verses are given; in the group the first verse is the original यानि and the last two are उत्तरा. There is a text “स्रयस्तर युनि यानियिति। यथोऽसङ्गतुः सङ्गतियिति।” “He sings स्रयस्तर tune in two उत्तरा verses” “He sings the उत्तरा verses with the tune of the original verse (यानि).” See at P. 432. In the छठदेश्य the यानि of स्रयस्तर is “अभिवादयुत्तर.” After that व्याहिति हवानहे &c, many such यानि of वृहत songs are given. In the उत्तरा या “अभिवादयुत्तर” song is given and after it no यानि of the song ‘नत्वाच्य अथ’ is given (R. V. VII. 32. 22-23 see at Page 541).

In correlation with the छठोऽसं the two उत्तरा verses will be the योनि and in the group of three verses the last two will be the योनि and they will be sung. The author says that as the word उत्तरा is pronounced immediately, it means the two उत्तरा verses in relation to छठदेश्य.

एकाधार्ष्याः प्रत्ययाः: || ४ || २ || २४ ||

एकाधार्ष्याः प्रत्ययाः by reason of the unity of the sense; च and; तदभ्यास: its repetition.

24. And by reason of the unity of sense, its repetition.

The author proceeds further and says that in this view the group of three छठक्षण verses is for a purpose, otherwise it will be meaningless.

The adhikarana IV—V are grouped together under one adhikarana called “dealing with singing of तिश्रोक during the repetition of अतिजगति.”

There is a ट्रादशाय sacrifice in it on the fourth day the त्रैशोक song produced from अतिजगति is sung. अतिजगति “विषया: पुलनाजसभिषुर्द्वनर्नसूतूत्तुलवस्त्रसरसिंह वज्नुर्चारायसे। इत्यविरोध: अज्जुजुरुजुमुज्जोमूहिसही व्यवस्ततरिसिम्नयो || दौ || बैो VIII. 97. 10. “They excited and brought forth इndra, victorious man over the entire army of the enemy arrayed and who is great by his exploits, killer, fierce, splendid, great and quick, for self glorification and wealth.” In उत्तरा there are two वृहत्ती. The first is अन्नमनिसत्वसामसे विज्ञापितस्त: तस्युपायोऽत्र हृदयेकव्य अदृश्यसंस्करण: तस्युपायोऽत्र सयुक्तमिथागतोऽसे। दौ || बैो VIII. 97. 12. “The wise and loud singers bow to the all-pervading ram (Indra); you who are splendid and not hostily disposed towards any one, sing praises near the ear of the fast god (Indra)”. The last is समार्थसाध्यसञ्चारित्वाद: सोमसप्ततिथि:। सौभाग्याणांसर्वसंस्करण: सम्युक्तिमिथागतोऽसे। दौ || बैो VIII. 97. 11. “The singers sang well in praise of him (Indra) for the soma drink when the lord of heavens having under taken a vow is extolled, he increases in splendour with the praises.” The question is whether the two other अतिजगति should be imported to make the equal measure, or two वृहत्ती should be allowed to remain intact and the unequal
song should be sung. The reply of the objector is to obviate the defects called संशय और विकेश; the two अतिजगतिः should be imported and the song of equal measures should be sung.

Commentary on Sūtra 22.

The objector proceeds further to support his view from the text अतिजगती पुस्तवति "They praise in अतिजगतीस" The plural number shows that the अतिजगती should be brought in.

Commentary on सूत्र 23.

The author says. "No, you are wrong; the term is correlative and "यथार्थसःहायति" is the श्रुति which predominates over लिङ्ग. The Brihatis will, therefore, remain intact and no अतिजगतिः will be brought in.

Commentary on सूत्र 24.

The author says that you allege that the 'अतिजगती' is plural in अतिजगतीपुस्तवति The reason is that if you repeat योगस्त्री twenty one times, it is the repetition, of त्रैशोक. If you repeat अतिजगती seven times, the same result is achieved. The plural number is therefore used. In त्रैशोक which has one deity, the group of three खुकः verses is properly applicable; for this reason no अतिजगतिः are to be brought in.

Adhikarana VI. Sutras 25 - 23 dealing with the subject that in a रथंतर song, श्रुति and पक्ष should be strung together.

प्रागाधिकं लू ॥ ५ ॥ २ ॥ २५ ॥

प्रागाधिकं intertwined song; लू on the other hand.

25. On the other hand, the song should be intertwined.

In connection with अयोगिताम it is said “बुधस्यांभवति “रथंतरपूछभवति”
'Song of loud tone.' "Song of low tone." The योगि of रथंतर is in बुधस्य metre "अनिवार्यसाननोऽस्वायत्वाध्यायस्यः श्रवणम स्यजगतः श्वर्य श्रवणम बिन्दु नन्दसुः
"We like milked cows salute thee, O! brave and omniscient Indra, the Lord of the moveable and the Lord of the immovable. Rigveda VII 32. 22. The उत्तर of the same is in पक्ष metre. "नवादान सर्वादृढः न पार्थिवः
भोगजाते न जलिन्यते । भोगायतौ मधवसिद्धवाजिनामत्यत्स्वाहवामहे" भूतो वेऽ भूतो वेऽ VII. 32. 23. "O! Indra, the thunderer like thee there is no other heavenly or earthly creature born or will be born; we desireous of horses, corn and cows, invoke thee."

The योगि of बुधस्य is बुधस्य “स्तवसिद्धवामहे सातावाजस् कारवः। त्वादुकुछिदेत
स्तवपरिमलासबाकाशयत्" भूतो वेऽ VI. 46. 1. "We the singers invoke thee
to obtain corn; the people, O! Indra, invoke thee, the protector of the righteous when त्र is ready and in a battle consisting of cavalry.

The उत्तर of the same is in पंथक metre "सर्वनिश्चित वज्हुल्लत् भ्रमुणयमः
स्त्रांत्र्याश्चैव नागश्च । गामश्च रथमिद्रा संकर्षनावाभा जज्ञसुः"
"O! thou Indra desirable thunderer, having thunder-bolt in thy hand, terror of enemies, great and being praised, give us cow, and horse fit for a chariot as one gives big rewards (corn) to a victorious person". Rigveda VI. 46. 2.

It is said, न वैष्ठदा यथातःकल्लोद्यो यज्ञोपूर्व्यं वृहदी ककुमातुतरे
"There can not be one metre consisting of वृहद and रथतर tunes so that the first of them may be वृहदी and the subsequent two may be ककुमपे".

The question is whether the original ककुप should be brought in from elsewhere or the वृहदी of the original (रथतर) and पंथक of the उत्तर should be sung by repetition. The reply of the author is that वृहदी and पंथक should be sung by repetition. The word in the text is प्राप्यभ. We must explain the term as explained by ब्रह्मदेव in his भारतीयिकाः. First the वृहदी should be read once in its entirety; you should read the hemistich of the second verse with the final पाद of the first verse and then read the last hemistich of the second with the final पाद of it. This is called प्राप्यभ or repetition. As for instance, the above mentioned verses under the principle of प्राप्यभ will read as follow:

अमिवाशाश्चर्तिरोतुमोदेला इवर्षेनवः
ईश्लाकमिद्र्व्रतसंगम्वा इवर्षेनवः। वेयामः
ईश्लाकम्व्रतसंगम्वाः तवः वास्या विद्यायातिपरिवांग संगमातोर्जनिष्ठवे। 1st ककुप
नञ्जनि तुजनिष्ठते।
अश्वार्योक्तवाच्चरिपीद्राजोर्जस्त्वाहवामहे। 2nd ककुप
Thus a तुष song is formed by प्राप्यभ.

ककुप is a kind of metre. See the enumeration of त्र in युजयेन्द्र chapter XV. 4.

It is defined as "व्यां वास्या विद्यायातिपरिवांग संगमातोर्जनिष्ठवे। 1st ककुप
नञ्जनि तुजनिष्ठते।
अश्वार्योक्तवाच्चरिपीद्राजोर्जस्त्वाहवामहे। 2nd ककुप
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नञ्जनि तुजनिष्ठते।
अश्वार्योक्तवाच्चरिपीद्राजोर्जस्त्वाहवामहे। 2nd ककुप
Thus a तुष song is formed by प्राप्यभ.

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नञ्जनि तुजनिष्ठते।
अश्वार्योक्तवाच्चरिपीद्राजोर्जस्त्वाहवामहे। 2nd ककुप
Thus a तुष song is formed by प्राप्यभ.

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नञ्जनि तुजनिष्ठते।
अश्वार्योक्तवाच्चरिपीद्राजोर्जस्त्वाहवामहे। 2nd ककुप
Thus a तुष song is formed by प्राप्यभ.

Another definition is, ‘द्वितीयनुरुणाक्षः विप्र्वतयोर्जाश्चक्षः आयांत्वकुपुरुषा-
पिताक मध्यमश्चेत्वु ककुप’. It consists of three quatrains, if the final has 12 letters it is called द्वितीयनुरुणाक्ष, or पोरोपिताक, if the first consists of twelve letters, it is called पुरुषदिशक and if the middle consists of twelve letters it is called ककुप’ काल्लयम स्वतंत्रकणिकाः See Anandaram Borooah's grammar Vol. X. (Prosody) Para 55.
In itself; and.

26. And in itself.

The author continues that if the original metre with the metre of the उत्तरा be sung in the प्रगाथन way, it is in its own element without seeking any external help.

प्रगाथने च || २ || २७ ||
प्रगाथे in singing by प्रगाथ || च and.

27. And in singing by प्रगाथ.

The author says that by so doing the term प्रगाथ has a meaning. The term प्रगाथ derivatively means ‘excessive singing.’ If a verse of one metre is followed by one or two verses of different metres, the whole together form a प्रगाथ or compound verse.” Anandram Borooah’s grammar Para. 22. Singing and repeating is प्रगाथ; so it becomes significant by singing in the way mentioned above.

लिङ्गदर्शनाविषयतिरेकाचय || ३ || २ || २८ ||
लिङ्गदर्शनाविषयतिरेकाचय by seeing the invariable marks of inference; च and.

28. And by seeing the invariable marks of inference from the text.

The author now cites authorities from which he concludes the argument in support of his view “प्रगाथे प्रतिपद्धति बुधती बापुनःपञ्च || तद्यथा यहुः पुनःसारामटे || तथाविखोमाद्वसलमिभिर्करोति” “It becomes permanent when बुधती is repeated; because its foot is repeated As a calf lows for its mother;” commencing of the पद अग्नि is प्रगाथ ; so the conclusion is that the बुधती of the first and पाक्ष of the उत्तरा should be sung and repeated again.

2. This अवकिरण is interpreted otherwise and in that view, it is called as “dealing with the subject that in रीरव and वीधाजय songs, बुधती and विद्वारपनिश should be sung by प्रगाथ.”

Commentary on पूर्व 25.

There are two songs called रीरव and वीधाजय having a group of three क्रम verses.

The first is of बुधती metre and the last two are of विद्वारपनिश metres. The question is whether the बुधती should be brought in from elsewhere to make the song equal or the बुधती of the first and विद्वारपनिश of the उत्तरा should be formed into a group of 3 क्रम to make it sung by repetition. The reply of the author is that प्रगाथ should be done.
Commentary on शॊच 26.

The author says that in this view, singing will be according to its own model.

Commentary on शॊच 27.

This explains the etymology of प्राय.

The author relies on a लिङ. "परिष्ठिष्ठि भोजाभ्यंधिनंस्वनं". The माध्यंधिनंस्वन has 60 विशुद्धूस. If by प्राय, the singing is done with वृहस्ति and विश्रारद्धकि, then only 60 विशुद्धूस are possible.

In a साध्यंदिन स्वन, there is one पवमान and four वुष्ट्तोऽस. In a पवमान there are three जूक्स as follows:

1. ‘उचातेजात्’; in it there are 3 वर्णस्ति जूक् verses.
2. ‘पुनान: साम्’; it is sung by प्राय; the first is वृहस्ति and the two subsequent verses are विश्रारद्धकि.
3. ‘भदुर्द्वपरिकेशाय’; in it there are three विशुद्धूस. Four वुष्ट्तोऽस are as given below:

4. ‘अभिस्वाययूर्’; it is sung by प्राय; in it the first is वृहस्ति and two subsequent verses are पक्षि.
5. ‘कयान्तिरच’; in it there are three गायत्रीस.
6. ‘तवोदनस्मस्त्तीण्ड’; it is sung by प्राय; there are one वृहस्ति and two पक्षि.
7. ‘तिरोमिवौविर्युस्’; it is sung by प्राय; there are one वृहस्ति and two पक्षि.

There are thus 7 जूक्स. Nine songs are sung as given below.

I. जूक्स. (1) गायत्र (2) आमहीयव songs.
II. जूक्स. (1) रीतं (2) सीचाचाय songs.
III. जूक्स. (1) बीशान song.
IV. जूक्स. (1) रथतं song.
V. जूक्स. (1) वामदेय सong.
VI. जूक्स. (1) नीचस song.
VII. जूक्स. (1) कादिय song.

In the first जूक्स in order to make two songs, there are 6 गायत्री verses by repetition. In the 5th जूक्स there are three verses which being repeated in order to form 17 स्त्रोस्, yield 17 गायत्रीs. Thus there is a total of 23 गायत्रीs.

In the sixth जूक्स by intertwining वृहस्ति and पक्षि there is a group of three
The verses in a वृहत्ति metre. In the 7th सूक्त there being 17 stomas on both sides, 34 वृहत्तिः are formed. In the second सूक्त on the principle of प्रायण we have 6 वृहत्तिः. In the 4th सूक्त for the sake of संयंत्र song on the principle of प्रायण we have two ककुपः in वस्त्र and the first is वृहत्ति: already. They are sung in three alternatives; (1) three वृहत्तिः and two ककुपः one by one; (2) once वृहत्ति; three times ककुपः in the interval and once ककुपः in the end; (3) once वृहत्ति and 3 times two ककुपः. Thus we have 5 वृहत्तिः and 12 ककुपः in order to make the seventeen स्तोत्रः.

With the exception of the third सूक्त, in the 6 सूक्त we have 23 गायत्रिः, 45 वृहत्तिः and 12 ककुपः. A ककुपः has 28 letters as we have seen (see p. 542). To it, if we add 2 feet of a गायत्रि metre consisting of 16 letters, we have 44 letters of which one त्रिपदः consists. In order to convert 12 ककुपः into 12 त्रिपदः we require 24 feet of गायत्रिः viz. 8 गायत्रिः each consisting of 3 feet. Thus out of 23 गायत्रिः, we have only 15 गायत्रिः left; by multiplying with 3, we get 45 feet of गायत्रिः. By adding 45 वृहत्तिः, each consisting of 36 letters to the 45 feet of गायत्रिः, each foot consisting of 8 letters, we have \((45 \times 36) = 1620\) letters + \((45 \times 8 =) 360\) letters = 1980. If we divide this figure by 44 letters of which one त्रिपदः consists, the quotient is 45 त्रिपदः. Add 12 त्रिपदः already obtained; the total is 57. To this add 3 त्रिपदः of the 3rd सूक्त. We have thus 60 त्रिपदः. This result is possible on the principle of प्रायण.

3. This Adhikarpa is further applied to other songs and it is called "as dealing with the subject that श्यावारस्व and अंचीगायय should be sung by means of प्रायण of अंसुपूर्ण and गायत्रिः."

Commentary on सूक्त 25.

In श्यावारस्व and अंचीगायय; the first is अंसुपूर्ण and the other two are गायत्रिः. The question is whether singing should be performed by importing the original अंसुपूर्ण from outside, in order to make the song equal or the अंसुपूर्ण of the first and गायत्रिः of the वस्त्र should be sung by प्रायण by making a group of three ककुपः verses. The reply of the author is that singing should be performed in the प्रायण way as explained above.

Commentary on सूक्त 26.

In this view, the singing will be on its own model.

Commentary on सूक्त 27.

The term प्रायण will not be meaningless but will be significant.

The author relies on the argument from लिंग चनुविकातिस्मणगमयस्ततिस्वव-नमु पक्षा ककुपः. "In a त्रिोऽयं, there are 24 गायत्रिः and one ककुपः. It is only on the rule of प्रायण that there can be 24 गायत्रिः and one ककुपः possible.
There is a text "पञ्चच्छत्र आद्य: आर्यव पवान: सशस्मान: गायत्रेतुच: भवत:। श्यामास्वाभिग्ने भानुमेतुष्मेभवत:। उद्विष्टि सपम् कुमियोष्कलम्। कावर्मण्डः जगतीपु।"

There is a Pavan called Artha in the third Svan; there are five Sukhs and seven Sams as detailed below:

1. Sukh; 'स्रात्यायामद्वत्रयः' there are three Garthri verses, and two Sams called गायत्री and सपम्.

2. Sukh; 'परोलिनिवार्यवतः' there are one Anubodh in the योग, two Garthris in the उच्च, and two Sams called श्यामारमा and आर्यवेगः.

3. Sukh; 'हयदमसदुवार्यः' there are three विष्टक्ष्कs and one Sam called सपम्.

4. Sukh; 'पवानस्वाभवम्' it is sung by ग्राम्य; the first is कुमिका, and the subsequent two are पंक्तिः; the गायत्री is called पीणकाः.

5. Sukh; "अभिनिर्देश रवि च अवि" there are three Jagaatis in a Sam called कबः.

In the 1st Sukh, there are six Garthris in the two Sams; there are 24 letters in गायत्री; so six Garthris are equal to 3 Jagaatis each consisting of 48 letters.

In the 2nd Sukh, there are six Anubodhs from one Anubodh and two Garthris by repetition in two Sams on the principle of Pragath. 6 Anubodhs are equal to 4 Jagaatis. Thus we have 7 Jagaatis in two Sukhs. In the 3rd & 4th Sukhs we have only one कुमिका in सपम् and पीणकाः. We have therefore one विष्टक्ष्क & one कुमिका; both have 28 letters each (see at p. 542) The total number of letters is 56 i.e. one Jagaati of 48 letters and one foot of गायत्री. Thus the total is 8 Jagaatis and one foot of गायत्री. In the 5th Sukh there are 3 Jagaatis of its own, thus giving the total of 11 Jagaatis and and one foot of गायत्री i.e. 8 letters in excess.

In the third Svan there is also a स्तोत्र called यशायस्वलया. यशायस्वलया भवन्ये; it is to be sung in प्रागाय. The first is Jagaati and last two are विष्टक्ष्काः. But on the principle of प्रागाय, the कुमिकाः should be formed in the उच्चारः. There are 21 Slokas. They are to be sung alternatively. In the first we have 3 बृहतिः 1st, then one and lastly 3 बृहतिः again; in the middle we have 3 कुमिकाः first and three कुमिकाः again and one कुमिका in the end. Lastly one कुमिका first then 3 कुमिकाः each in the second and the last. We have thus 7 बृहतिः and 14 कुमिकाः.

7 बृहति = 36 x 7 = 252.

The middle foot of a कुमिका consists of 12 letters; so there are 14 feet each consisting of 12 letters; add to the above such seven feet of कुमिकाः.
252 + (12 \times 7) = 252 + 84 = 336.

By dividing it by 48 we have \( \frac{336}{48} = 7 \) jāgatiś.

We have now 14 \times 2 = 28 feet of 1st and last feet of a कण्यकुमार consisting of 8 letters each left; but such six feet of a कण्यकुमार make one जगती ; 24 feet of कण्यकुमारs yield 4 जगतीś. We have thus 4 जगतीś and 4 feet of कण्यकुमारs each consisting of 8 letters.

We have seven feet of कण्यकुमारs consisting of 12 letters left.

12 \times 7 = 84; add to it 8 letters in excess over the 11 जगतीś of the पवमान. 84 + 8 = 92. Deduct 4 letters from the four feet of the कण्यकुमारs in the above calculation. Thus we have 92 + 4 = 96 = 2 जगतीś. The total number of जगतीś up to this, comes to 13 जगतीś. Adding this number to the 11 जगतीś of the पवमान, we get 24 जगतीś. Now we have to account for 4 feet of कण्यकुमार of eight letters each minus four letters.

32 - 4 = 28 = one कण्यकुमार.

The result is 24 जगतीś and one कण्यकुमार.

4 This adhikarana is applied to another song and is therefore called as dealing with the subject that वद्यसाम is sung by applying the principle of प्रायण्य to the quarter of a कण्यकुमार.

In connection with वद्यसाम in ग्रामायण sacrifice it is said that चतुः शतमें द्रावाह्वतः प्रायण्य स्त्रयिंशिंगतंत्रस्तोतराह्वता हिंद्रकः: "There are 104 वहृत्तिः strung together in honour of इंद्र and 33 स्तोत्रकृत्तिः in a group of 3 verses". The question is whether the two कण्यकुमार verses should be sung on the principle of प्रायण्य or the singing should be done in all the three कण्यकुमार. The reply is that two कण्यकुमार verses should be sung on the principle of प्रायण्य. The reasons as contained in sūtras 26 and 27 are the same.

Commentary on 28 सूत्र.

The लिंग is from the text "पच्चुमा: सुवाहाह्वतः प्रायण्याचाप्यंते" "Prayths having सतोशक्तिः limited by five are obtained". It is possible in प्रायण्य but not in a group of three verses.

Adhikarana VII dealing with the subject that there is an option in the modifications of letters which constitute the various modes of singing.

अर्थं कत्वाविद्रिकल्पः स्यात् II २१ २२ २३ II
अर्थं कत्वावत by reason of the unity of purpose; विकल्पः option; स्यात् is.

29. By reason of the unity of the purpose, there is option.
There are many modes of singing in Śāmapāda. The song, as we know, is the product of the internal effort to produce a melodious sound. It is called साम. The कक verses are adapted to a certain tune. There are modifications of letters called विज्ञाप, विकर्षण, अभ्यास, विराम, सोम and others. Now the question is whether these modes enumerated above should be used collectively or at the option of a singer. The author says that it is at the option of the singer; the reason given by him is that the object is one and it can be accomplished by adopting any of the methods enumerated above.

Adhikarana VIII; ओत्सरस 30-31. dealing with the subject that a song should be sung by साम in a text ‘ककोस्तुवते सामनास्तुवते’.

अधिकारण: ककथा विद्वत्व: स्यात्कुसामच्यास्तदेश्यत्वात् ||१२२४||
अधिकारण: ककथा विद्वत्व by reason of the unity of the purpose; विकर्षण: option; साम is; सामच्यायो: of कक and साम; सात is; तदनात्मावल by reason of being for that object.

30. By reason of the unity of the purpose, there is option because the कक and साम are for that object.

There is a text: “ककास्तुवते सामनास्तुवते | यद्वा स्तुवते तदप्राच्यवाय नूसा दास्तुवते तदस्तु।| नानावाय यथव विद्धान्सामनास्तुवीत” "He sings with a कक verse; he sings with a साम verse; if he sings with a कक verse, it is surrounded by demons; but if he sings with a साम verse, it is not surrounded by demons. Knowing this one sings with a साम verse.”

The question is whether the praise is to be done by कक or by साम at the option or by साम alone without any option. The objector’s reply is that according to the principle laid down in the preceding अधिकारण, you have an option either to eulogise by कक verses or by साम verses. The reason is that the object of both is one, namely to sing a praise.

वचनाद्विनिवः स्यात् || ६ || २ || ३१ ||
वचनाद्विनिवः according to the text; विविधः application; स्यात् is.

31. Application should be according to the text.

The author says that you are misguided and wrongly apply the principle of option laid down in the preceding अधिकारण. You must be guided by the text. “The praise is by कक, the praise is by साम; but if you do by कक, the demons come; but; if you do by a साम the demons do not come; so one knowing this, eulogies by the साम” Here praising by कक is condemned and that by साम is highly spoken of. The conclusion is that the praise is to be done by साम only.
2. The adhikarana is otherwise called "as dealing with the subject that the worship of आह्वनीय is to be performed while singing with अर्थसहस्रमाणव सामवेदवर्ग "अर्थ प्रो २४२ and other.""

Commentary on सूत्र 30.

There is a text "स्य सहस्रमाणवह्येतयाः आह्वनीययुपशत्ते." "The आह्वनीय should be worshipped with the psalm 'अर्थसह्व मानव'." The question is whether the आह्वनीय fire should be worshipped while singing or not. The objector's reply is that it is optional for the same reason as given above.

Commentary on सूत्र 31.

The reply of the author is that it should be worshipped while singing it. The reason is the text itself; अर्थ सहस्रमाणव is the text of the model sacrifice. According to the direction given in the सामवेद, it is to be sung.

3. Adhikarana dealing with "the subject that अभिमुद्रा &c. चौ 30 वे VIII. 44. 16. the mantra used at the time of offering, should be read in a protracted tone."

Commentary on सूत्र 30.

There are याज्ञादुवाक्य mantras used at the time of making offerings; some say that they should be read in all the 3 व्यास and others say that they should be read in all the four व्यास. The question is, how are you to read them? The reply of the objector is that you have an option on the principle discussed previously.

Commentary on सूत्र 31.

The reply of the author is that they should be read in a protracted tone under the text 'तानोयज कमयिः'. (1) In a sacrifice, there is protracted tone.

Adhikarana IX सूत्रस 32-33 dealing with the subject that in the passage रथतरवतयायागायिः &c. the singing should be according to the letters of the व्यास.

सामप्रदेशे विकारस्तदपेशा: त्याच्चत्तक्षतत्त्वात् II१२१२२।

सामप्रदेशे in transference of a लाम; विकार: alteration; तदपेशा: dependent on it; स्वाद is शाख्यतत्त्वात्; by reason of the सश्वरीन्द्र command.

32. In the transference of a song, the alteration depends on the first part, by reason of the सश्वरीन्द्र command.

It is laid down "रथतर्वतयायागायिः" "यमोत्सवद्वसतयायागायिः" "कबीरदु रथतरङ्गायिः" (2) He sings वस्त्र in a low tune; he sings वस्त्र
with the tune of its योनि; he sings कवती in a स्वर्तर tune." The question is whether a song should be sung according to the letters in a योनि or उत्तरा. Take for instance "क्याणिर्वश भासुर्हूतो सदाषु सक्रा | क्र्याशिविच्चर्यावृत्ता || कल्लालसामहः तामेह्वीमतसदृवः: | ट्वीत्रचिविशेषवृत्ता: | श्रणिगुण: शब्दीनामधिना जसिरस्य: || शतं नवाश्यूनसिः || "May the respected, ever increasing and friendly disposed Indra be favourable to us by any praise and by any sacrifice performed wisely. Who is the true and great amongst the drinkers who can with the soma-jnīce intoxicate thee for the division of the enemies' wealth howsoever strongly locked? Thou art O! Indra a protector of the singers of equal fame; be favourably disposed to us by hundred-fold means of protection." Rigveda IV.31-1-3 and verse 12 of Sāmaveda उत्तरार्यिः first प्रत्यक्ष and first half अधिप्रायक. In it the fourth letter is हिंच. The इ of it should be altered into आई. Now the question is, whether the letter in the उत्तरा will be changed according to this change in the चेनि. The objector's answer is that it would be so. In this view the first verse of the उत्तरा namely कस्स्तास्योमढानाती will have the alteration in the fourth letter; the fourth letter is य्य and य will be dropped and आई will be brought in. So in the second verse namely अनियु: सब्धिना" the अ of य, the fourth letter will be changed into आई.

वर्ण्य तु वादरिर्यथायाद्रव्यः द्रव्यत्तितकात् || ५ । २ । ३३ ||
वर्ण्य in a letter; ह्य on the other hand; वादरि: the name of वादरि अनि; य्याद्रव्यः according to the matter; द्रव्यत्तितकात् by the difference of the matter.

33. On the other hand, the view of वादरि is that the change is in the letter according to the matter because it differs.

The author who has adopted the view of वादरि says that the change will not be governed by the योनि. The reason is not far to seek; in the fourth letter of योनि there is रिच but according to the rule of music, it will be pronounced as ह but ह is composed of आ and ई. In the first verse of the उत्तरा the fourth letter is ह्यो; it is not ह and so in the second verse of the fourth letter is य्य which is also not ह्य. In this view the objector's reply as embodied in sūtra 33 is not satisfactory; the only satisfactory reply is that whenever ह्य occurs in उत्तरा it will be changed into आई and this change is not governed by a similar change in the योनि.

Adhikaraṇa X Sutras 34—38 dealing with the transference of musical stops of उत्तरा.

स्तोभस्येके द्रव्यान्तरे निन्योधिकृतव द्रव्यान्तरे || ५ । २ । ३३ ||
स्तोभस्य of the musical pause; ह्य according to one; द्रव्यान्तरे in another
verse; निर्दृश्यं cessation; मयायत् like a क्रृतं verse.

34. According to one, a musical pause is the cessation into another verse like a क्रृतं verse.

There are texts "रथयत्रायति" "रथयत्रस्वसङ्गयति" "यथेयायतुष्टः रशयति" "He sings उत्तरा in a low tune; he sings उत्तरा with the tune of its योगिन; he sings कवित्स in a low tune." The question is whether स्तोभ (musical stop) is transferable or not. The reply of the objector is that it is not transferable; the reason is that साम is a musical song but not a स्तोभ; the latter is a stop and another verse commences after it. So a song is transferable but not such meaningless expressions as हा, हि which are musical stops. As the letters of क्रृतं verse which can not be set to music are not transferable, so is a स्तोभ.

सत्वतिदेशस्तु सामान्याभिन्नवद्विद्विकारः स्यात् ॥३५॥

सत्वतिदेशः The transfer of the whole; तु on the other hand; सामान्यात् by reason of being in the general; कवित्स like the ordinary music; स्यात् modification; स्यात् is.

35. On the other hand, the whole is transferable by reason of its being included in the general; the modification is just as is in the ordinary music.

The author says that you can not say that स्तोभ ceases with the योगिन and does not apply to उत्तरा. The song connotes क्रृतं, स्तोभं, स्तवं and कालास्याम. The whole is transferred and स्तोभ is not excluded. We see in the secular music, a musician throws in some meaningless expression for a division of time.

अन्यज्ञापि दर्शयति ॥ ३६॥

अन्यत् invariable connection; च and; अपि also; दर्शयति shows.

36. And the invariable connection also shows.

The author proceeds to give his reason in support of his view. Where the musical sentences are complete, the स्तोभ follows the स्तवः.

निर्दृश्यंवर्गलोपात ॥ ३७॥

निर्दृश्यं completion; तु on the other hand; अथ लोपात् by reason of meaninglessness.

37. On the other hand, the completion of musical sentences
is to avoid meaninglessness.

The objector says that such stops as शृणुवति &c. are to avoid meaninglessness which would otherwise follow. शीत कमाहिद्व: "Indra is certainly a cold worker" is a supplementary sentence.

अवन्योवार्थवादः स्यात् ॥ १ ॥ २ ॥ ३॥

अवन्यः इत्यङ्क अन्धिहेदः या on the other hand; अववादः by way of supplementary sentence; स्यायः is.

३८. On the other hand, the invariable affinity is by way of supplementary sentence.

The author’s reply is that such sentences as "शीतकमाहिद्व: " "Indra is a doer of cold deed," are by way of अववादः for we do not see इत्यः.

Adhikaraṇa XI definition of स्तोमः.

अधिकार विवर्णम् जैमिनि: स्तोभाद्यक्तवात् ॥ ३५॥

अधिकारः redundant; च and; विवर्णः meaningless modified form; च and; जैमिनि: the view of जैमिनि; स्तोभाद्यक्तवात् by being the word स्तोमः.

३९. According to jaimini, by the word स्तोमः is meant redundant and meaningless.

Now the author proceeds to explain what स्तोमः is. During the course of singing there are some expressions which are used by a musician to gain time. The first kind of expressions is the repetition of the same word अद्वितः अद्वितः; it is what is called अधिकारः (redundant) in the सूत्र. The second kind of modified expression is meaningless as अन्तः. These two kinds of expressions come under स्तोमः.

Adhikaraṇa XII dealing with sprinkling and pounding &c., of the wild rice &c.

धन्मस्यार्थकत्तत्तवाद्युच्चुणविकारार्थ्यस्वादिकमप्रतिपदेषि चो- 

dनोनत्वन्द्यः समवायात् ॥ ६ ॥ १ ॥ ४०॥

धन्मस्य of the function; अर्थक्तत्तत्तवाद being for an object; द्वार्युचुणविकार व्यतिक्रमप्रतिपदेषि in substance, quality, modification, transgression and prohibition; चोदनायत्तवः a series of commands; समवायात् by a close affinity.

४०. The function being for an object, there is a series of commands in substance, quality, modification, transgression and prohibition because there is a close affinity.
The sūtra will be clear by the illustration of each. Take ॠष्ट् ; in connection with वाजते, it is said "वाजस्वत्वचरूपवाचस्यसदशाल्यविनिर्वचनः". "He offers boiled wild rice consecrated to गुरुःपुजनि and seventeen dishes". In the model sacrifice, the वीर्यि is to be sprinkled with water; here we find निवार instead of वीर्यि. The question is, whether the प्रोक्ष्ण a ceremony or function which belongs to the model sacrifice where वीर्यि is offered, should be performed on निवार which is used in the modified sacrifice. The reply of the author is that on account of the close affinity of the निवार with वीर्यि by reason of its being a substitute, the चोदना of the model sacrifice applies and the function of sprinkling of water will be performed on निवार.

2. Now take गृहष. "उद्दोषो वा पनिहार्मार्गवति वहःवृष्टं पद्मसंतित्तहि सदृश्यम् पुष्पक्षान्ध्यसमेत् यात्र संरिखं पद्मेनवाह वेरूर्तंवति" "It is a singing of a सांग when the tongue moves; wherefore one takes to गृहष lasting for six days, he shall not talk much, shall not ask another and shall not speak to another. Let him eat honey or clarified butter when engaged in a sacrifice lasting for six days." The question is, whether at the time when honey is used in fast, the function of पद्मि applies or not. The author says that the same silence is observed as when ghee is used in fasting.

3. निवार. In connection with राजसूय it is said "निवारतत्तदेशाय बृहस्पति नागरितुच्येकः" The boiled rice consecrated to निवार, for rotation in cups of those which have been cleaned by nails." In the model sacrifice the pestle and mortar are sprinkled over with water; the question is whether nails used in their place should also be sprinkled over with water. The reply of the author is in the affirmative for similar reasons.

4. व्यतिक्रम. In connection with चातुर्यस्य, it is said "परिधोपशनिनि जीत" "Let him tie an animal to the boundary post" The question is whether the ceremony relating to गृहष should be performed on a परिधि or not. The reply of the author is in the affirmative for similar reasons.

5. प्रतिपेक्ष. "नागिरागिरेतिच्यागाद्यभिगिरा गिरेश्वयात्सामानंतु दुगि गिरेस्तुरन्तक्वभो दुगिया "Let him not pronounce गिरा as गिरा; but if a singer pronounces गिरा as गिरा, he shall throw himself up and shall sing by making it दुगिया". The question is whether the function relating to गिरा should be performed on दुगिया or not. The reply of the author is in the affirmative for similar reasons.

The author now commences to deal with the third class of ऋषि called स्मरक ऋषि (see at P. 504) from सूत्र 40.

Adhikarasans. XIII. Sūtras. 41-43, dealing with the subject that the procedure relating to गृहष applies to परिधि.
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PŪRVA MĪMĀṂSĀ.

तदुत्पत्तेन निहृत्तिस्तकृत्तत्वात्स्थानं ॥ ६ । २ । ४१ ॥

tadupttane: on its being made, in its origin; त on the other hand; निहृत्तिः: cessation; तत कृत्तत्वात by reason of the procedure being over; स्थानं is.

41. On the other hand on its being made, there is a cessation by reason of the procedure (relating to पूज्य) being over.

In the foregoing अधिकारण under the head of स्थितिक्रम, it is said that the function relating to पूज्य is applicable to परिवि. The objector says that when a परिवि is made for the establishment of आहुतीय fire, the function relating to पूज्य is over. So the function relating to पूज्य does not apply to परिवि.

श्रावश्येषर्ववर्तवत्वात्सर्वकारस्य तदर्थवत्वात् ॥ ६ । २ । ५४ ॥

श्रावश्येषा should be performed; व on the other hand; अवर्तवत्वात being for a purpose; सर्वकारस्य of a purificatory rite; तदर्थवत्वात by reason of its being for it.

42. On the other hand of the purificatory rite being for it, the function should be performed, so that it may be for a purpose.

The author's view is that the ceremony relating to a पूज्य should be performed on a परिवि, so that it may be fruitful. All the rites which are in conformity with परिवि should be performed; while those contrary to it should not be performed.

आर्यव चैवं तदावेशार्द्विकृतो स्यादपूर्ववत्वात् ॥ ६ । २६ ॥

आर्यव अर्पित; च and; एवम् thus; तदावेशार्द्विकृतो by adoption of the function; विकृतो in a modified sacrifice; स्याद is; अपूर्ववत्वात by reason of the extraordinary principle.

43. And by adoption of the ceremony, the name is in the modified sacrifice by reason of the extraordinary principle.

In the model sacrifice where पूज्य is used, at the time of anointing the पूज्य, there is प्रेश to the effect “पूज्यायायायायायायुद्ध हि.” 'Order for the anointed sacrificial post.' According to the पूज्यवत view, the term परिवि should be used in place of पूज्य. To this, the author says that to all intents and purposes the परिवि is treated as पूज्य but the principle of उद does not apply and परिवि is used in the sense of पूज्य. Because the परिवि is with the bark and lies prostrate on the ground, and so it does not require to be smoothened and cut like a पूज्य but its anointment with ghee is not inconsistent; it
would therefore be done without inserting रिघ्ये instead of शूपाय in the 

Adhikaraṇa XIV śātras 44-45 dealing with the subject that the rites connected with the 

परार्थीन त्वर्थसामान्यं संस्कारस्य तद्धर्षत्वात् ||२४४॥

परार्थीन with the object of another; तु on the other hand; अथांसामान्यं common object; संस्कारस्य of the purificatory ceremony; तद्धर्षत्वात् by reason of its being for the object of it.

44. On the other hand, the common object is with the purpose for others, because the purificatory rite is for the object of it.

There is a text. "'शिवायंत्र ज्ञापणामय भवं त्वर्थस्य स्वर्णात्मक सद्वस्य द्वितीयय संभवनीता पुरस्तात्मकः' अर्थादि प्रक्रियान्वयनं वेदाध्यायानां विश्वासात् समर्पणं दात्रेण पुरोदायमप्राक्षालिनिवेषत्। इत्यत्सम्बत्तानं मन्थायां वेदाध्यायानं विभाषाविभाषा विज्ञापतिः्।" तु६ त७२ त७१. "Certainly his children and animals will decrease and his enemies will increase if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions; he shall offer the middle class of them baked on eight pans to Agni; he shall offer the grossest of them boiled in curd to Indra, the giver: he shall offer the most minute of them boiled in milk to Viṣṇu, the dweller in cattle."

The question is, whether on the curd and milk the ceremony performed on प्रणीतात should be performed or not. The reply of the objector is that the milk and curd are for the principal sacrifice but not for प्रणीता; (see at P. 515): so the ceremony relating to प्रणीता should not be performed on them; there being no common object and the object of purification is for boiling of the offerings.

क्रियार्थार्थिनिर्देशः ||२४५॥

क्रियार्थार्थिनिर्देशः should be performed; तत् on the other hand; अथादि as for the completion of an object.

45. On the other hand, they should be performed for the completion of the object.

The author's reply is that the ceremony relating to the holy waters should be performed on milk and curd, because an extraordinary principle is produced.
Adhikaraṇa XV. Sūtras 46-47. dealing with the functions of वृद्धि and रत्न-तर tuns.

एकार्थेऽवद्विभागः स्वात ॥ ६ ॥ २ ॥ ४६ ॥
एकार्थेऽव by reason of having one object; अविभागः: no division; स्वात is.

46. There is no division by reason of having one object.

In connection with ज्योतिषो, it is said "वृद्धि प्रमुखः" "सर्वरत्न-रत्न-प्रमुखः"
'A गुण in loud tune, a गुण in low tune.' Where वृद्धि is used, रत्न-तर is also used.
So there is an option; you can use any tune in a ज्योतिषो.

निर्देशाद्वा व्यवहित्तिष्टेऽरु ॥ ६ ॥ २ ॥ ४७ ॥
निर्देशाद्वा by direction; वा on the other hand; व्यवहित्तिष्टेऽरु a rule is fixed.

47. On the other hand by direction, a rule is fixed.

The author says, you are wrong; there is a rule as to singing
and you are to be guided by it. "नेत्राचार्य, नवचरोऽलोकम् रत्नारे प्रस्तुतमाले मेलिकेन्द्र
वर्षेश्वरतीथोऽकेश्वेत" "It should not be sung in a high tune; nor should it be sung
with force; when one sings रत्न-तर, he should wink his eyes and look up
to heavens." This is the rule about रत्न-तर and as to वृद्धि the rule is,
"वृद्धि उवशैव प्रमुखः वृद्धिजीविनानां सारं सन्तद्धाष्ट्रेत्" "In वृद्धि one should sing in
high tune; when one sings वृद्धि, let him meditate on the ocean.' This differ-
ce is pointed out. The रत्न-तर is to praise the heroes and वृद्धि is sung to
praise pictures &c.

Adhikaraṇa XVI. dealing with the subject that a कप्रवर्ध्यरत्न has the collective qualities of
वृद्धि and रत्न-तर.

अप्राक्तेत तद्विकारणद्विरोधाठवित्तिष्टेऽरु ॥ ६ ॥ २ ॥ ४८ ॥
अप्राक्तेत in the modified; तद्विकारण by reason of the modification; विरोधाठवित्तिष्टेऽरु a rule is fixed, there is a rule.

48. In the modified sacrifice, by reason of the modification,
there is a rule because of the contrary.

It is said in connection with बैश्यस्तोमam "बैश्यस्तोम-मन्त्रे What "कप्रवर्ध्यरत्न-रत्न-प्रमुखः"
La Let him sacrifice with a बैश्यस्तोम; a गुण is in a mixed tune. The
question is whether कप्रवर्ध्यरत्न partakes of the qualities of रत्न-तर and वृद्धि
or of one of them or of both. The reply of the author is that कप्रवर्ध्यरत्न being
the modification of वृद्धि and रत्न-तर, partakes of the qualities of both but where
there are contradictory qualities of वृद्धि and रत्न-तर, it partakes of either of
them at the option. Where the qualities are not contradictory, it partakes
of them collectively. In the opinion of Bhikshuar, there is option only. 

Adhikara pa XVII Sutras 49—50 dealing with the subject that in a double song, the rule fixes the qualities of श्रुति and रथतः.

उभयसाम्र्षी चैवमेकार्यांपति: || ६ || २ || ५० ||

उभयसाम्र्षी in double song; च and; पञ्चमी similarly; एकार्यांपति: by reason of having one object.

49. And similarly in double songs, by reason of having one object.

There are sacrifices in which there are double songs “संवस्यमेकुर्यांतः। गोतव्याग्रेषु स्वार्थः। भविष्यतिभविष्यतीहै उमेङ्गुप्तद्युनधायक्योतः।” “In संवस्य both should be sung; in गोतव्याग्रे both should be sung: in a sacrifice lasting for a day both श्रुति and रथतः should be sung.” In the model sacrifice, there are the characteristics of both श्रुति and रथतः; here in the modified sacrifice they find their place under a चैवमेक text. Now the question is, whether double songs partake of the qualities of both. The reply according to the objector is that double songs partake of the qualities of both i. e. श्रुति and रथतः just like क्रियार्थतः, because their object is one i. e, गोतव्याग्रे.

श्रुति is defined thus : “एकक्षमस्यस्यक्रियमानान्तु तिस्वांगणुपालं श्रुतिभविष्यति।” “Text quoted in वाचस्य। “In one उत्क्रेड्ड when three उत्क्रेड्ड verses being repeated 17 times under the rules of श्रुतिभविष्यति, yield 17 सोमस, then to such psalms the word श्रुति applies, as 17 श्रुति.”

स्वार्थत्वाद्रा व्यवस्था स्वार्थप्रकृतिवत || ६ || २ || ५० ||

स्वार्थत्वाद्रा by reason of having their object; व्यवस्था a fixed rule; प्रकृतिवत् like the model sacrifice.

50. On the other hand, by reason of having their object, there is a fixed rule like the model.

The author’s view is that there is a difference between the रथतः and श्रुति; so in a रथतः, the rule of रथतः will apply and in a श्रुति, the rule of श्रुति will apply, because the procedure of each is for each separately. They are the characteristics of साम but not of श्रुति.

Adhikaraṇa XVIII. Sūtras 51-56 dealing with the subject that in सौभाग्य sacrifice &c., the पार्वतिक्रियाहोम is not performed.
51. There is the non-application of पार्वष्योम by its connection with the collective sense, because the oblation is with that object.

There are new and full moon sacrifices; in that connection it is said तु वेषागारया जीविको. "He offers oblations in the पार्वष्योम with a ladle." The question is, whether in सौरयायगा which is the modified form, the पार्वष्योम is to be performed or not. The issue narrows itself to this, whether the पार्वष्योम is to be performed at a certain time or is it a collective home? If the former, then the पार्वष्योम is to be performed in सौरयायगा; but in the latter case, it could not apply. The author's reply is that पार्वष्योम means a collection of all the sacrifices pertaining to fire, cake and animal and the sacrifice is with the object of all three collectively: and as in सौरयायगा there are no three sacrifices, so the पार्वष्योम is not performed in a सौरयायगा. The पार्वष means a sacrifice performed in honour of a deity called पवं.

52. Of time' if you say.

The objector says that पवं always indicates time.

35. Not so, by reason of no context.

The author says that you are mistaken; that the context does not show that पवं means time but it denotes a collection. The word is also derivad from the verb meaning gift. The gift is a collection; so it is a collection of sacrifices.
54. And from the inference from the mantras.

The author now proceeds to produce the authorities.

"अनुपस्थित जिनिवर्ते पुर्णामासं यजामहे। भ्राताय खुमगु हुशेव।" (T.B. III. 7. 5. 13) "We invoke noblest corn giving god of the full moon and of the fortunate and serviceable new moon."

This also indicates a collection of sacrifices.

55. "In its absence like fire" if you say.

The objector says that though the collection of sacrifices is not to be found in a सीवेयाग, what harm is there if पावर्याहयम is performed just as ("अनिम सम आवः") T.S. II. 5. 9. 4. O! Agni, bring fire) fire is brought in a sacrifice whether it be near or not.

56. Not so, by reason of pertaining to the subject.

The पावर्याहयम belongs to the model of three sacrifices; it will partake of the subject where it is mentioned; in the case of आनेव, it is performed in honour of अस्ति. So the illustration does not hold good. The result is that पावर्याहयम is not performed in सीवेयाग.

Adhikarama xix sutras 57-58 dealing with the subject that the full moon & new moon sacrifices are two sacrifices.

57. Of both, by reason of there being nothing special.

The question is, whether both the homas should be performed on the new moon and full moon days or whether on the new moon day the new moon day sacrifice should be performed and on the full moon day the full moon day sacrifice should be performed. The reply of the objector is that both should be performed, because in the context both are allowed to be performed.
58. On the other hand, that sacrifice should be performed of whose subject it is.

The author's reply is that sacrifice should be performed whose subject it is i.e. the new moon sacrifice should be performed on the new moon day and full moon sacrifice should be performed on the full moon day.

Abikaraṇa xx satras 59-60 dealing with the subject that समिद्र &c. are the names of the sacrifices.

प्रयाजेश्वरितिः चेत ॥ ५६ ॥
प्रयाजे in प्रयाज ; अष्टि also; इतिवेद It you any.

59. अन प्रयाज also, if you say.

The प्रयाज are laid down in connection with the दशर्पणिवर्त्तिन भाष्यायाम “समिद्रो यज्ञिति, तदन्नपातांत्याति, इडग्यज्ञिति, व्रह्यर्षत्विति, स्वाहाकार्यज्ञिति”. “He sacrifices समिद्र, he sacrifices तदन्नपातातः; he sacrifices इडग्यज्ञिति, व्रह्यर्षतः, he sacrifices स्वाहा.” The question is, whether these are the names of deities or they are the names of the model sacrifices. The reply of the objector is that they are the names of the deities.

नाचोदित्त्वात् ॥ ६ । २ । ६० ॥
न not so; अचोदित्त्वात् by reason of there being no order.

60. Not so by reason of there being no order.

The author's reply is that you are mistaken, if they had been the names of the deities, the word समिद्र &c. would have been in the dative cases “यदैं द्वन्द्वविधायुक्तात्”. “Let him make an offering to Agni in the evening” but when द्वितीय is used as for instance “अभिहितोज्ज्वात्िि, He performs an अभिहितोज्ज्वाति”; it indicates a name of a sacrifice. So समिद्र &c., are the names of the sacrifices.

END OF PADA. II.

PADA III.

Adhikaraṇa I. stras 1-2 dealing with the subject that in the modified sacrifice, the word श्रीहि &c. in a mantra are to be adapted.

प्रकृति यथोत्पतिविवचनमर्थां तथोत्तरस्यां ततो तत्
प्रकृतित्वादेः चाकार्यत्वात् ॥ ६ । ३ । १ ॥
In the model sacrifice just as is the original word of the object, so also in the subsequent sacrifice by reason of its being the model and in the purpose by reason of its being of no use.

1. In the model sacrifice just as is the original word of the object, so also in the subsequent sacrifice by reason of its being the model and in the purpose by reason of its being of no use.

In the model sacrifice, there are निवार्य mantras “अनन्येवुदात्तिर्ब्रजाकामः” “इद्राययम् रस्ते न ते गरे स्त्रायुपातलिन्वपेत्”. I offer the pleasing to Agni; let him offer cakes of wild rice baked on eleven pans to the powerful Indra like Marut.” There are modified sacrifices.

“सौवे च निवार्येवुदात्तिर्ब्रजाकामः” “पूजयामेकादियङ्गतालिन्वपेत् पृज्जाकामः”
“चित्राययजेन पशु कामः” “वैवर्तेवी मात्रायणिन्वपेत्र्यामकामः”. “Let one desirous of Brāhmanic glory offer boiled rice consecrated to the sun.” Let one desirous of offering off-spring offer cakes baked on eleven pans to Indra and Agni.”

“Let one desirous of cattle perform चित्रा sacrifice.” Let one desirous of villages offer firstling to all the goddesses.”

In the प्रकृति there is a मंत्र. "स्वतंत्रसदनस्योनिदिश्वरद्वयास्य सुश्र्यस्यकमालः सर्वनां सौन्दर्यस्य प्रतितिवेद्यानि मेघसुमः रसः "(T.B. III. 7. 5. 2) “I make a comfortable seat for thee with the flow of ghee; I shall make it serviceable; sit there O! essence of barley on the immortal seat permanently with satisfaction. The mantra is transferred to the modified sacrifice under a चोदक text. The question is, whether the mantra is to be transferred to the modified sacrifice without any adaptation or with the adaptation. The reply of the author is that it should not be adapted. Where the object of a मंत्र remains the same in the modified sacrifice as it is in the model sacrifice there is no change; but where the purpose is not served by keeping the word intact, there the principle of उष्ण applies, as for instance अति and वीर्य are substituted by पुरी and नीर्वा.

लिङ्गदशंशाच्छ ॥ ६ ॥
लिङ्गदशंशात् by reason of seeing the लिङ्ग; च and.

2. And by seeing the लिङ्ग.

The author relies on the text “नमाताब्रज्ञानै नियता नामाता नस्ता” “There is no increase of mother, nor of father nor of brother, nor of friends.” It does not prohibit the increase; because we see the brothers and friends increasing. It means that these words are not adapted, i.e. the principle of उष्ण does
not apply to them. The inference is that the principle of ज्ञा applies elsewhere.

Alhikaraṇa II. Sūtras 3-8 dealing with the subject that in the offering of the lotus flower, the principle of ज्ञा applies to the mantra uttered at the time of spreading.

जातिनैमित्तिक यथास्थानम् इ ६ १ २ ३ ४ ५

जातिनैमित्तिक common noun and adjective; यथा just as, according; स्थानम् to the respective place.

3. The common noun and the adjective according to their respective place.

There is a text श्रीते॥ "Let one desirous of wealth offer boiled kidney-beans to श्री." There it is laid down श्रीदिकारिणिवहीनि भवति "The lotuses become grass." In the model sacrifice there is a text for spreading स्त्रया.

'प्रभस्तु प्रिति परिघेदिवेद्वि' जातिमाहिती श्रुयाशायणा होश्यस्तन हरिता: संवणः। निंशाहमेष यज्ञान्तः यन्त्रै॥ तै० प्रा ७. ५. १३. Spread, O! grass, cover the altar; lying prostrate, on the altar do not kill the progeny; they are green and of colour and are fit to be the seat of a Hota; they are the ornaments of the sacrificer in the next world."

The ०ográf is transferred in the modified sacrifice by a बौद्ध text. There हरि is a common noun and हरित is its adjective and applies to it only. But in the modified form as we see the धर्मक is used for spreading and its concomitant quality is red (रक्त). The question is, whether the principle of ज्ञा applies to the common noun only or does it apply to the noun and its adjective? The reply of the author is that the principle of ज्ञा applies to both and both the words should be adapted at their respective places.

अविकारेमकेनार्पण्वात् इ ६ १ २ ३ ४ ५ ६ ७ ८ ९ ०

अविकारम् unmodified; पुष्क्र according to one school; अनार्प्पवात् by reason of its being not human.

4. According to one school, it is transferred unmodified by reason of its being not human.

The objector accepts the first part of the first sūtra and says that the संवण मूं should be transferred unmodified without any change because it is improper to make any substitution in the Vedic मूं which is of divine origin.

लिङ्गद्वेशनाथः इ ६ १ २ ३ ४ ५ ६
5. And by seeing the लिंग.

The objector proceeds to give reason in support of his view by quoting authorities. There is a text in connection with अग्नेयो "अग्नेयो निग्रास्वपायाि-मेरदोकुम लि" "In Agneya, utter मेद्रस (omentum) in place of वपा (omentum)." Had there been जह, there would have been no such direction and again in connection with अपनोतीय animal "यथा केन्द्रपुदापवं नरि अवायिऺसेति वायु" "यद्यपथुएतेवापकः" "If he touches one दूत let him say this is thine O! वायु;" "if he touches two, these are thine O! वायु;" "If he touches many, these are thine O! वायु;" If there were जह, there would have been no such direction.

विकारो वात्तुक्ते: [स् | ४ | ६ | ६]

विकार: adaptation; वा on the other hand; तदुक्ते: for that reason.

6. On the other hand, there is adaptation for the said reason.

The author says that in the concluding part of the first तुत्राः, (see at प. 561) the reason is given for जह So there is जह for the reason given therein. Where the sense of the मंत्र is served by a change, there the principle of जह applies.

लिंडुः मन्त्रस्फकोष्ठर्मम् [स् | ४ | ३ | ७]

लिंगमु mark; मन्त्रस्फकोष्ठर्मम् with the object for the desire for the mantra.

7. The लिंग is with the object for the desire for the मंत्र.

The objector relies on the inference derived from the texts quoted in the commentary on शृङ्खला ५. The author says that it is with a view to show the nature of the desire for the मंत्र.

नियमो विभयामागित्वात् [स् | ४ | ३ | ८]

नियम: restrictive rule; वा on the other hand; विभयामागित्वात् by reason of partaking of both.

8. On the other hand, it is a rule by reason of partaking of both.

As to the text about touching of दूत the objector relies on the लिंग argument. The author says that had there been no such restrictive rule, all the मंत्रs could have been read even when there was only one दूत.

Adhikarana III. dealing with the subject that in an अपनोतीय animal sacrifice, there is a penance on touching the common दूत.
In the worldly yāp, lýopanyāga by reason of the connection with the sin, apyaktes on prohibiting its touch; hī because; chakāhū is directed; nityāhūn by cause; prakṛti in the model sacrifice; śāstra is; abhamityātva by reason of not partaking of it.

9. In the worldly yāp by reason of the connection with the sin on prohibiting touch, there is a direction for a cause; in the model sacrifice by reason of not partaking of it.

There is a āpratitapa sacrifice; there āplyām animal is ordained "yadā yasya pāpaśca yopasthāvāh ghati, bhetiḥ te bāpayu śat, yadāḥḥṛtya evāh te bhavāyaḥ: śat" "If he touches one sacrificial post, he must utter, it is thine O! bāpayu; if two, then he shall say they (two) are thine O! bāpayu; if many then he shall say, they are thine O! bāpayu:"

The question is, whether this applies to a bātvat śūp or a lokiṣṭik śūp. The reply of the author is that it applies to a lokiṣṭik śūp because a sin is committed by touching the śūp and so penance is provided for "ōpamāmaḥ śūpratitapaḥ, yad pāpaśca yopasthāvāh śūpamāmaḥ te bhavāyaḥ pāpaścaḥ: "Sacrificial post certainly removes all the evils of a sacrifice; if one touches a sacrificial post, it removes the evil of a sacrifice; a sacrificial post should not, therefore, be touched.” After this, the above said text is given as direction for a penance. So on account of this direction there is a prohibition as to touching the śūp and there is, therefore, a penance. This applies to an ordinary śūp; this cannot apply to the Vedic śūp as touching is there indispensable for smoothing and anointing it.

Adhikāraṇa IV. śūtras 10-14 dealing with the subject that in a sacrifice of two animals, the dual number should be substituted in the śūtra having singular and plural numbers.

10. On the other hand, it is improper; it therefore applies unmodified by reason of its not obstructing the seen and there being nothing special of it.
There is an animal; it is said of it. "Who is initiated, brings an animal for the sacrifice." There is a mantra in connection with one rope "Let break this trap (bond)." Then there is another in connection with many ropes "Let break these traps." In the model sacrifice they are to be used collectively. There is a modified sacrifice of two animals "Let break this trap (bond). Then there is another in connection with many ropes."

"Let one desirous of corn, sacrifice a white animal to the mixture of water and vegetable." The relating to ropes are transferred to the modified sacrifice under a text. Now the question is, which mantra is to be used, either the mantra which has a singular number or the mantra which has a plural number? The view of one objector is that the singular number is unjust and improper because it applies to one animal in the model sacrifice and there is nothing special in it to apply to two animals; the formula containing the plural number can, therefore, be transferred without any modification to the modified sacrifice.

विकारे वा तद्यत्वात्। १६। ४३। ११॥

विकार: modification; वा on the other hand; तद्यत्वात् by reason of its being for it.

11. On the other hand, modification by reason of its being for it.

The second view is that the plural number can not apply; there being two ropes; so the principle of ग्रेष will apply and the dual number will be substituted in place of the singular or plural number in the formula. It may be said that this is the author's view.

अपित्यन्यसम्बन्धात्मकः क्रियाति परेष्वापिष्यथायं स्यात्॥१३॥

अपित्य on the other hand; अपित्यसम्बन्धात् being connected with impropriety; क्रियाति like the model sacrifice; परेष् in the modified sacrifice; अपित्य also; यथायथ significant; स्यात् is.

12. On the other hand, being connected with impropriety, like model, it will become significant in the modified sacrifice also.

The third view is that the plural number is improper but singular number should be employed in the modified form as in the model sacrifice. The plural includes one and it also includes two as well. So you can employ either of the formulas.
13. On the other hand, correct form should be used; because the improper form in not ordained.

The author says that both formulas are incorrect; so they can not be used. It is the correct dual form that should be used. So the principle of जह applies to both the formulae.

14. On the other hand, in the Veda like the seen.

The author says that in the common parlance plural is not used for singular nor is singular used for the plural or dual. Such is also the case in the Vedic language.

Adhikaraya V. Sātras 15-19, dealing with the subject that in connection with the अनौपोमीय animal, the mantras relating to one rope or many ropes may be optionally employed.

15. On contradiction, there is option by reason of equality, because of the partial nature of the supposition of impropriety in the subordinate act.

In the same connection as we have seen in the preceding अधिकरण, there are two मंत्र. In the model sacrifice there is one rope, while there is the मंत्र relating to many ropes. The question is, whether in such a state of conflict, should the मंत्र containing the singular number be imported? The reply of the author is that there is no उक्तपा; but you have an option because both numbers are equal in context. You can consider the plural to be improper in connection with one rope.

Prakaranaśiṣṭapāca 573 16
Prakaranaśiṣṭapāca by reason of the special context; थ and.
16. And by reason of the special context.

The author says that the special context shows that they are both equal as said in sūtra no 15.

अर्थाभावातु नैवं स्यादमुग्मानात्मितरत्र || ५ । ३ । १८ ||

अर्थाभावात् by reason of the want of an object; न on the other hand; न not; एवम थस; स्यात् is; सुभाषितम् merely subordinate; हतरू the other.

17. On the other hand, by reason of the want of an object it can not be so and the other is merely subordinate.

The author further says that there is no उत्कर्ष. You give the example of a द्विषय as for instance कुञ्जायन् at P. 380. but there the उत्कर्ष is proper. Here there is no duality or plurality of यज्ञमान; so here the principle of उत्कर्ष does not apply. (“उत्कर्षाविविधयश्वरत्” “There is transference forward as in द्विषय.” (There is the sūtra in some books embodying the द्विषय view of which the present sūtra is a reply).

ध्वायोस्तथेति चेत् || ५ । ३ । १८ ||

पावो: of heaven and earth; तथा similarly; इति चेति If you say.

18. “Similarly the heaven and earth” if you say.

The objector says “very good, do not take the example of the sacrifice, but take the मन्त्र read in connection with दुधूर्वन्मास्यामाम “वाताप्यिन्योहरादृष्ट्ववयया वृजहस्यूपासि” (K. S., V. 1) “Let me be a killer of बुद्र with the gods’ offerings of heaven and earth.” The principle of उत्कर्ष applies there; similarly the principle of उत्कर्ष will apply here also.

नात्परस्तिशब्दत्वात् || ५ । ३ । १८ ||

न not; उत्परस्तिशब्दत्वात् by reason of the word being connected with the origin.

19. Not so, by reason of the word being connected with the origin.

The author replies that the principle of उत्कर्ष does not apply here because the मन्त्र in connection with चावाप्रची is not connected with the origin while here the mantra is connected with the origin of the ropes explaining the variation of the number.

Adhikāsāpa VI, dealing with the subject that in a proceeding by a person having two wives in connection with new and full moon sacrifices, the principle of उत्कर्ष does not apply to the मन्त्र.

"पश्चात्तमापन"
20. On the other hand, there appears to be no modification in the model sacrifice by reason of no transference.

In connection with दुःश्चर्णासुन्तमेयां विद्विक्रस्याधिपति प्राधिकारणां there is a text "मान्यवाचार्याद्वास्यां विद्विक्रस्याधिपति प्राधिकारणां" शे। मान। १२१२१३२। "Bring the vessel containing water (प्रस्तराची); place the sacred fuel; cleanse the ladle and having adorned the wife (of the sacrificer) bring us clarified butter." Now in the present text the expression पार्थिववाच्च is used. If a sacrificer has got more than one wife, would the term be adapted to suit the occasion? The reply of the author is that the देव would not be altered, because in the model sacrifice there is no transfer and consequently the principle of देव does not apply. So the देव would be read unaltered.

Adhikaraṇa VII. dealing with the subject that in a proceeding by a person having two wives, the principle of देव does not apply to the formula पार्थिववाच्च in the modified sacrifice.

21. And in the modified sacrifice, by reason of that authority.

The author says that we have seen in the preceding अन्वय that the principle of देव does not apply to the model sacrifice; the same principle applies to the modified sacrifice. The formula quoted in the commentary on सूत्र 20, will be read unaltered in the modified sacrifice for the same reason.

Adhikaraṇa VIII dealing with the subject that the rule relating to स्वस्कर्ता animal being the same as the भग्नाशीय animal, the principle of देव does not apply to the formula "प्राणाशीयशीयम्"

अन्नीयाणां स्वनीयाणां तद्वस्मानविध्यानांचेत ॥ १३२२॥

अन्नीयाणां: the command to the animal killer; स्वनीयाणां: in स्वनीय animals; तद्वस्मानविध्यानां: of similar rules; चेत: if.

22. The command to the animal killer is similar in स्वनीय animal by reason of the similar rules.

In a soma sacrifice, there is an भग्नाशीय animal "सोदृढ़क्षेत्रयुक्त्रुपातिवयुः-प्रायमनः" "One who is initiated brings an भग्नाशीय animal for a sacrifice."
There is अभिगृहयम्. "प्रादन्तान्तरित्तन्त्रयोहि वद्यिनमयारीताः सन्तति सदुपिताशुभाताः". तैक यारि 367-117. "Kindle fire for him; spread grass; let the mother hold him in high esteem let the father and brother follow suit." The procedure relating to अभिगृहयम् and सवन्ती horse is the same. The question is whether in सवन्ती where there are many animals, the formula will be read with the change of number "अभिगृहयम्: पशुनिरिहयमस्तायामः एकस्तथे उक्तेऽस्त्रियते\|।
पेतः दृष्टियः: पोदिनिवन्निवः। सारस्त्रियमितारण्ये च चुः" "In an अभिगृहयम् an animal consecrated to Agni, secondly in an उक्तेऽस्त्रिय an animal consecrated to इन्द्र and अभिगृहयम्, thirdly in a पोदिनिवः a powerful bullock consecrated to इन्द्र and अभिगृहयम् and fourthly in an अभिगृहयम् an ewe consecrated to तरस्त्रिय the mother should be brought.

We have already seen that there is no उक्तेऽस्त्रिय in सरस्त्रियमि in Pada 1. अभिकर्णया XVI सूत्र 45. (see at P. 527); the author therefore, says that for reasons, given in the preceding अभिकर्णया there is no change of number in the formula and the principle of उक्तेऽस्त्रिय does not apply.

अभिकर्णया शत 23-26 dealing with the subject that when wild rice is used in place of rice, there is no change of the word 'rice' in the formula.

प्रतिनिदिनी चाविकाराद् ॥ ३ ॥ व ॥
प्रतिनिदिनी in a substitute ; च and ; चाविकाराद् by reason of no change.

23. And in a substitute by reason of no change.

Sometimes it so happens that नीवार is used in place of श्रीहि. There is a मन्त्र in connection with श्रीहि "स्योनितसप्तानुसा क। घुसत्सथापाः: सुरोहक्या-जयिनिन्द्रगमनीवादुपेतः प्रतिनिदिनीद्रिदिनीमेधछुमनस्तमानः\|। त.ब. पं. 3. 7. 2: "I make a comfortable seat for thee with the flow of ghee; I shall make it serviceable; sit there, O! essence of rice on the immortal seat permanently with satisfaction."

Now the question is, whether the word श्रीहि in the formula will be changed, when नीवार is used in its place. The reply of the author is that the principle of उक्तेऽस्त्रिय does not apply to the substitute and the formula will be read unchanged.

अनामानात्तद्विवर्मभावाचेतरस्य स्यात् ॥ ३ ॥
अनामानात्तद्विवर्मभावाचेतरस्य स्यात् there being no mention ; अभिगृहयम् no word ; अभिगृहयम् by the absence ; च and ; इतरस्त्रिय of the other ; स्यात् is.

24. There will no उक्तेऽस्त्रिय, if there had been no word श्रीहि and by reason of there being no other word.

The objector says that the principle of उक्तेऽस्त्रिय does not apply if, there had
been no word श्रीमि in the formula and if there had been no such term as नीमि. What the objector argues is, that as there are two terms नीमि and श्रीमि, so the principle of ज्ञह will apply.

The objector argues is, that as there are two terms and १५. ज्ञह will apply.

25. On the other hand, that name is for its object by reason of the purificatory ceremony being common.

The author says, you are wrong; the नीमि is for the object of श्रीमि and that name also indicates श्रीमि and the ceremonies of pounding and cleaning are also common; so the principle of ज्ञह does not apply.

26. And its real nature is also described.

The author says that we have described all this in chapter VI in dealing with substitute; so the principle of ज्ञह does not apply. See pages from 333 to 339.

Adhikarayā X. ātratas 27—28 dealing with the subject that in a double animal sacrifice the principle of ज्ञह does not apply to the formula “युर्व यशुष्णयमययाद”

संसारिन्यु चार्यस्यास्थितपरिमाणाध्याद || ५ १ ३ १ २६ ||

संसारिन्यु in the bodily organs; च and; अर्थम् of the object; अथियपरिमाणाध्याद by reason of multiplicity.

27. And in bodily organs by reason of the multiplicity of the objects.

In connection with अभ्रगमय प the different organs are described. Then there is a text “युर्व यशुष्णयमययाद प्रायमन्तचचयुष्णयजयात” (T.B. III. 6. 6.2.) “Let eye go to the sun and let vital airs merge in the air.” The question is, whether in a double animal sacrifice, the principle of ज्ञह applies or not, because the eye sees two animals. If it applies, then the word यशु will be read in dual number. The reply of the author is that the principle of ज्ञह does not apply because the light in the eye is one though the objects may be many. The subject that receives the impressions of so many diverse objects being one, the mantra will be read without any modification.
28. And by seeing the force of the text.

The author relies on the argument in support of his view "समताययोऽत्पत्ति
वैमात्यानाभिः प्राणोपितिः" "There is no increase of mother nor of marrow, nor of navel, and certainly of the vital airs." The text shows that the principle of ज्ञ does not apply to the bodily organs. See the discussion at P. 561.

Adhikarāṇa XI, अरास २९-३१ dealing with the subject that in a double animal sacrifice the word 'एकधा' in the अभिन्नयशेष should be repeated.

एकधेत्येकसंयोगाद्भ्यासेनामिधानं स्यात् ||२९||

एकधेत्रेति 'in one way'; एकसंयोगात् by reason of the mention of one; अभ्यासेन by repetition; अभिधानां name; स्यात् is.

29. 'In one way' by reason of the mention of one; it is known by repetition.

There is अर्नीपकाय animal in अतिहासि sacrifice "प्रायोक्ते निष्ठुतामिसि सप्तमाल-भते" "He who is initiated brings an अर्नीपकाय animal to a sacrifice." There is a command to अभिन्न priest. "एकधास्तन्त्वमाचयतात्" तैः ब्राह्म १६१६२.

"Cut off his skin once." There are two animals in the modified sacrifice. The question is whether the formula is to be repeated twice in the case of two or more animals or it is to be repeated once. The author’s reply is that it should be repeated twice in the unmodified form because then the process of cutting the skin will govern all the sacrificial animals.

अविकारो वा बहुनामेककर्मवत् ||३०||

अविकारः no change; वा on the other hand; बहुनाम् of many; एककर्मवत् like one act.

30. On the other hand, it should remain unchanged like the performance of many acts by one.

The objector says that you are mistaken, the formula is to be repeated once. Here is an illustration. He gives water to the cows in one way; this shows that all the cows are given water in one way at one and the same time. So the command relating to the stripping off the skin is also like it.
31. On the other hand, the formula is to be repeated once by reason of the skin being one; by reason of its being a model, it is unsuitable; so in subsequent acts on the increase, the naming will be (by repetition.)

The reply of the author is that the illustration does not apply; in the model sacrifice, there is one skin, so the formula can be repeated only once but in the modified sacrifice where the animals are more than one the repetition of the formula once is not sufficient. So on the number of the animals increasing, the formula will have to be repeated twice.

Adhikarana XII. Sutras 32 - 40 dealing with the subject that in the modified double sacrifice, the word मेघपति is to be adapted according to the deity.

32. The word 'मेघपति' being connected with the master and the deity and being used everywhere and as it is said to be improper, it is to be used unaltered every where.

In a command given to अग्नि it is said "देव्या:शमितार बतमनुष्याश्वारभ-धम्म। उपयात मेघाधारभाशालाम मेघपतिमारभ्यधम्म्" तैऽ १६०१। "Commence O! divine and human शमिता priests (whose duty is to kill the sacrificial animals) place the consecrated animals at the gate for slaughter for the masters of the sacrifice (husband and wife or Agni and soma) and ye who are anxious of the sacrifice............." There are two kinds of animal killers, viz, the divine and the लृषन; addressing both of them, the होट priest directs them to commence the business. In another recension of the येद्य in the place of 'मेघपतिस्मित्य' the reading is 'मेघयतपश्च.' The question
is, whether the singular form or the dual form is used in the modified sacrifice where there are many animals; if the principle of उह applies and singular form is transferred, does मेघपति mean sacrificer, the master of the sacrifice? Or if the dual form is transferred, does it mean अन्तरिक्षातीय dual gods? In this state of conflict the first view embodied in the sūtra is that in अन्तरिक्षातीय animal sacrifice there are two gods and one यजमान, so the sūtra says that the term मेघपति is connected with the three masters, namely, the two gods and the master of the sacrifice; this is undesirable and improper in the model sacrifice that the singular or dual form be used: so what seems to be proper is that the principle of उह does not apply to the formula.

अपि वा द्विसमवायोपर्यन्त्वे यथासंस्क्यं प्रयोगः:

स्यात् ॥ १ । ३ । ३३ ॥

अपि वा on the other hand; द्विसमवाय: connection with two; यथासंस्क्यं respectively; प्रयोग: application; स्यात् is.

33. On the other hand, there is connection with two and on the sense being different, the application shall be according to it.

The other view is that where one यजमान is meant the singular form is used; but where both the sacrificer and the god are meant the plural form is used. The principle of उह applies according to the number of gods and the sacrificer; the singular, dual and plural forms are, therefore, used accordingly.

स्वामिनो वैकशब्द्यादुत्कर्यौ देवतायां स्यातपत्त्यां द्वि-
तीयशब्दः स्यात् ॥ ४ । ३ । ३४ ॥

स्वामिन: of the master; वा on the other hand; एकशब्दम् being one word; उत्तकर्यः transference forward; देवतायां in the deity; स्यात् is; पत्त्यां in the wife; द्वितीय शब्दः the 2nd word; स्यात् is.

34. On the other hand the the master being one word, there will be an importation of deity or the wife would be the second word.

The third view is that the word मेघपति does not mean master and god. When the term is used, it means one master and if you import god also
into it, there will be a splitting of the sentence; or you will have to consider the यजमान and his wife along with him. So why should you not consider the word मेघपति to mean the god? This will be against the context. According to this view, the wife of यजमान is meant and the principle of कह will apply according to the number of यजमान.

देवता तु तदाशीण्ट्वात्स्म्प्रामाण्यात्स्वामिन्यनर्थिका-
स्यात् ॥ ५ । ३ । ३५ ॥

देवता deity; तु on the other hand; तदाशीण्ट्वत् by reason of the object of the hopes; स्म्प्रामाण्यात् having parted with the ownership; स्म्प्रामाण्यनर्थिका in the word master; अनर्थिका meaningless; स्यात् is.

35. On the other hand, the god by reason of the object of the hopes and having parted with the ownership the word master becomes meaningless.

The fourth view is that मेघपति is the god, because he is the object of all desires and hopes and the master of the sacrifice can not be the object of hopes and secondly the master has parted with the property which has been spent in the ceremony. So in this view, the master is meaningless and मेघपति, therefore, means god.

उत्सगर्ञच्च भक्त्यात्स्म्प्रामाण्यपतितवं र्यात् ॥ ५ । ३ । ३६ ॥

उत्सगर्न्च by reason of relinquishment; च and; भक्त्यात् by secondary sense; भक्त्यात् in him; पतितवं ownership; र्यात् is.

36. By reason of relinquishment, the ownership is in him in a secondary sense,

The fourth critic gives his reason in support of his view. The यजमान can not be looked upon as owner because he parts with the proprietary rights in favour of the sacrifice; he can be looked upon as owner only by a figure of speech. This is the view of our author.

उत्क्रृष्ण्येतैकसंपत्तिको द्रिदेवते सम्भवात् ॥ ५ । ३ । ३७ ॥

उत्क्रृष्ण्येत transfer; एकसंपत्तिको: in connection with one; द्रिदेवते two gods; सम्भवात् by reason of the possibility.
There is an importation in connection with one by reason of the possibility of two gods.

The objection to the 4th view is that there will be a transfer of the formula, because it applies to one god and there is a possibility of there being two gods.

एकस्तु समवायात्स्य तप्पणवात् \( \text{स्यात्} \) \( \text{III. 3. 38} \) \( \text{II} \)

एकः one; \( \text{तु} \) on the other hand; समवायात् on account of affinity; \( \text{तत्} \) its; \( \text{तप्पणवात्} \) by reason of possessing its characteristics.

38. On the other hand, it is one by affinity because it has that characteristic.

The objector says that the double gods may be looked upon as one collectively and in that case the singular formula applies as for instance “Bring the articles of killing for the set of gods.”

संसर्गित्वान् तस्मात्तेन विकल्यः स्यात् \( \text{स्यात्} \) \( \text{II} \) \( \text{III. 3. 38} \) \( \text{II} \)

संसर्गित्वान्; by reason of jointness; \( \text{च एव} \) and; \( \text{तस्मात्} \) therefore; \( \text{तेन ब्य} \) by it; \( \text{विकल्यः} \) option; स्यात्; is.

39. By reason of jointness, there will then be option.

The author says that when offering is made to two gods, the offerings become the joint property of both and so there is an option in the use of the formula.

एकवेदि गुणान्यायात् \( \text{स्यात्} \) \( \text{III. 3. 40} \) \( \text{II} \)

एकवेदि in unity; \( \text{बधि एव} \) also; \( \text{गुणान्यायात्} \) by reason of the undesirability of quality.

40. In unity also, by reason of the undesirability of the qualities.

The author says that the singular form is undesirable, so it is not imported. The result is that the formula either in the singular or in any other form will be used according to the number of the gods.

Adhikarana \( \text{XIII.} \) Sutras 41-42 dealing with the subject that in a sacrifice of animals to many gods also, the singular form of \( \text{मेवपत्} \) is to be optionally used.

नियमो बहुदेवते विकारः स्यात् \( \text{स्यात्} \) \( \text{III. 3. 41} \) \( \text{II} \)

नियमः restrictive rule; \( \text{बहुदेवते} \) in many deities; \( \text{विकारः} \) modified form; \( \text{स्यात्}; \) is.
41. There is a restrictive rule; in the case of many deities, the modified form.

There are animals sacred to gods. "विशेषज्ञाति निर्देशस्याः स्वयंपविशेषकारणाः।" "ैश्वर्यं तदादिः साक्षेरे।" "He brings those animals to आश्रयस् for sacrifice to obtain desires." "Let him sacrifice smoke-coloured animal for विशेषेद्वास।" We have discussed in मेधयत्रिं formula in the preceding अधिकारण and have seen that in an अन्तःप्रायिः animal sacrifice we have the option to use the singular or the dual form. Now in a sacrifice where there are several animals, which formula will be used? whether the singular form or the dual form? The objector says that the singular form is unsuited. The dual form will apply by the rule but being not suited, the principle of एक्ष मेल will apply and the plural form will be substituted.

विकासे वा व्रतित्वाद् || ५ || ३ || ४२ ||

विकासे: option; वा on the other hand; व्रतित्वाद् like the model sacrifice.

42. On the other hand, there is an option like the model sacrifice.

The author's reply is that we accept that the dual form will be unsuited, but we do not accept that the singular form does not apply. You can look upon the gods as one collective body. In this view you have an option to use either the singular or the dual form.

Adhikarana XIV. dealing with the subject that in एकादशिनी sacrifice, the singular form of मेधयत्रिं should be altered.

प्रयात्ति: विकासः स्वाधेब्राधेकाभिमस्यवाय-प्रस्मायाऽऽ || ५ || ३ || ४३ ||

प्रयात्ति: in a different object; विकासः modification; स्माय इति; देवतात्वक्षेत्र यात्र by reason of the deity being different; एकाभिमस्यवायाऽऽ one being sufficient for one; स्माय इति.

43. In a different object, there is modification by reason of the gods being different and one being sufficient for one.

There is an एकादशिनी sacrifice; in connection with it, it is said "ैश्वर्यं नेवेण वाप्यति, भिक्षुनसारसबृक्करोतिसौंशेषद्वातिरं, प्रजनयति पौष्पेऽन।" "He makes it fit for cultivation by means of an animal consecrated to Agni; he makes a pair by an animal consecrated to सरस्त्रति; he throws seed with an animal consecrated to शोम and produces progeny with an animal consecrated
to पुष्प. There is another text "श्रावनेयःकुण्डलीर्व: | सारस्वती मेघी | कुलुःखोःःस्त्रयःश्चयम्" (T.S., V. 5. 22. 1.) ‘An animal having black neck is consecrated to Agni; an ewe is consecrated to सारस्वती; a tawny coloured animal is consecrated to सूम; a black animal is consecrated to पुष्प’.

The question is, whether the प्रेप formula should be used in the singular or dual form or should it be used optionally as in the model sacrifice?

The singular form can not be used because there are different deities which can not be looked upon as one collective body and separate animals are dedicated to them separately; so the principle of jointness does not apply. As there is a large number of deities, so the principle of ज्ञान applies and the plural form will be substituted.

END OF PĀDA. III.

PĀDA IV.

Adhikaraṇa I. Āstrās 1-16, dealing with the subject that there is ज्ञान in the formula पद्विण्याय शतिस्थवंचन। &c., (it has 26 ribs) after aggregating.

पद्विन्दितिरस्यासेन पशुगणिः तत्रप्रकटतिव्यादगणस्य प्र-विभक्तत्वादविकारे हि तासामकालस्यनाभिसम्बन्धो विकारान द्रमसः स्यादसयोगाचः सर्वोषिः: || 6 1 8 1 9 ||

पद्विन्दितित: twenty six; अभ्यासेन by repetition; पशुगणिः in a group of animals तत्रप्रकटत्वाद by reason of its being a model; गणस्य of the group; प्रविभक्तत्वाद by reason of being divided; विकारे in a modified form; हि because; तासाम their; अकालस्य in a part; अभिसम्बन्ध: relationship; विकारान by reason of a modified form; समास aggregate; स्यात is; असंयोगाच by reason of no connection; व and; सर्वोषिः with all.

1. In a group of animals, there is a repetition of twenty six by reason of its being a model and the group being divided; because in the unmodified form, their relationship is with a part, and by reason of the modified form, there will be no aggregate because there is no connection with all.

In a शौद्विद्धियम sacrifice, there is an अनन्यपीय animal "शाद्विद्धिय शौद्विद्धिय पशुमयाचलते" "One who is initiated brings an animal consecrated to Agni and Soma for sacrifice." In connection with this there is "शाद्विद्धिय "पद-
It has twenty-six ribs; remove them from their places in their order." This is transferred under a chord text to the sacrifice of two or more animals; "सौरश्रविषाति वारुणकृपायमयाः वदरश्रविषाति: " Let one desirous of corn, sacrifice a white animal to स्त्रेष्ठ, black to वदर in the mixture of water and vegetable.

Now the question is, whether the word ‘प्रविषाति’ should be repeated or should it be used unmodified? or should the word be modified? or should the words ‘यस्य प्रविषाति’ be repeated or should they be modified? The first view embodied in the sutra is that the word प्रविषाति should be repeated because in the model sacrifice there is only one animal and it has 26 ribs; so this will be divided in a group of animals; if you apply the formula unmodified, the whole number of the ribs will not be covered by it because in two animals there will be 52 ribs and if you apply the formula in a modified form, it may apply to an animal of 52 ribs and may not necessarily apply to two animals of 26 ribs each. According to this view it is reasonable to repeat the formula in case of each animal in an unmodified form.

मायसे in repetition; अयि also; तथा similarly; इतिवेद If you say.

2. "In repetition also the same’ if you say.

The objection to the 1st view is that the same applies to the repetition. If you say that the formula in its modified form is improper by reason of its being contrary to the form in the model sacrifice, I say the same is the case with the repetition. In the model sacrifice, the formula is not repeated; so the form in the modified sacrifice will be contrary to it.

न गुणाद्विभक्तत्वाच्च ॥ ६ १ ४ ३ ॥

न not so; गुण by reason of its being a quality; अयि by reason of being for the purpose; च and.

3. Not so, by reason of its being a quality and for a purpose.

The propounder of the 1st view says that you are mistaken in saying that the same fault is in repetition; it is not so, because it is one of the characteristics of a word to be repeated and secondly the repetition in the present case is for a purpose, there being two animals in the modified sacrifice.
4. "In the aggregate also the same" if you say.

The objector to the 1st view says that when the number of the ribs are collectively mentioned the same thing happens; the total number of ribs are at once mentioned. So the formula should be uttered in the modified form.

5. Not so, by reason of impossibility.

The propounder of the 1st view says that in my case the चोदक text is fully realised but in your case the application of the formula is in the modified form; but the चोदक text is preferable to प्रयोग text. So the formula should be repeated in its unmodified form.

6. And the formula in the model sacrifice is in its proper form and so is here.

The propounder of the 1st view says that in case of repetition, the 26 ribs in the modified sacrifice are the same as in the model sacrifice but in giving the aggregate number of ribs, the particular number of the ribs is changed.

7. On the other hand, by reason of the ribs being principal the naming is by aggregate; the अभिमु प्रेस is principal because he is for it.

The objector to the view of the propounder who is our author says
that the ribs are principal; the formula should, therefore, be uttered after giving the aggregate number of the ribs in it. The अभियु प्रेसेंट priest is for the purpose of the ribs but not for counting animals; hence the formula should be repeated in the modified form. In this view of the author, the 1st view is repelled; the other views in which the number of animals is principal are, therefore, rejected.

8. And by reason of their being covered by the whole sentence.

The formula is for the purpose of removal of the ribs by the अभियु and so the ribs are covered by the entire formula. The number contained in the formula covers the entire number of ribs. The author supports his view in this way.

6. On the other hand by reason of its being remote, like प्रशोद तत्त, there will be naming by the direction.

The second objector to the view of the सदास्थी steps in and says that the formula is repeated first and then the action of the अभियु commences after killing the animal to recover the ribs; so it is very remote. Why do you not permit repetition of the formula in an unmodified form just as it was done in the case of ‘प्रशोदसन्तर’? (see सृत्रा 20 पाद III. of this chapter at P. 568). So the second objector maintains that the repetition of the formula in the unmodified form is proper and right.

10 On the other hand, there is modification by reason of transfer as in a जमान (sacrificer.)

The author says that the formula is transferred from the model sacrifice to the modified sacrifice and applies to अभियु "देवशामितार वल मनुष्या भार भवव"।१० प्रेसेंट १५१६॥ ‘Ye divine and human killers of
animals, commence,” “प्रद्विष्टिभिः पर्यवर्तनेन नामग्यवतत्” सैद्धः १६६३.
“It has twenty six ribs, remove them from their places in their order” We see that the text is for the purpose of the ribs but not for the purpose of the number 26. Hence the principle of जह applies as in the case of जनम; where the जनम is one, the singular number is used and where there are two, the dual form is used.

अपूर्वविश्वात्वः पतन्याम् ॥ ७ । ५ । ११ ॥
अपूर्वविश्वा by reason of the अपूर्व nature; तथा similarly; पतन्याम् in पद्दतिसंहाय

11. And by reason of the अपूर्व nature in पद्दतिसंहाय.

The objector gave an illustration of पद्दतिसंहाय of the foregoing pada at P. 581 in sutra 9 but the author says that it does not apply. There is no doubt that the formula will not be altered by reason of the varying number of the wives; in दशौप्यायनाः there is no transfer, so the principle of जह does not apply there; but here the formula is uttered for the removal of the ribs by the अनिधु. So the principle of जह applies in the present case.

अनानाशातस्त्वविविकारतस्ह्रयासु सर्वगामित्वात् ॥१२१२॥
अनानाशात: not laid down; तृ on the other hand; अविविकाराः by reason of no modification; संक्यासु in number; सर्वगामित्वात् by reason of applicability to all.

12. On the other hand, it is not laid down by reason of no modification, because in the number there is the applicability to all.

The third objector comes forward and says that here you are mistaken. The Vedic text contains number 26 and the the changed form is what is not sanctioned by the Vedas; it will therefore apply in an unmodified form because the number is applicable to all. In other editions of the मीमांसा सूत्रस, the सूत्र commences with अनानाशात: which means ‘as laid down’ but in the Chaukhambha edition, it reads अनानाशात: which we have preferred. It makes no difference ultimately.

सहस्या त्व्यि न प्रधानं स्त्यादृढङ्क्रयः पुनः प्रधानम् ॥१३॥
सहस्या number; तृ on the other hand; एवं in this way; प्रधान principal; स्त्यात् is; वक्रय ribs; पुनः again; प्रधानम् principal.

13. On the other hand the number in this way is principal and the ribs are again principal.
The author says that the number of the ribs becomes important and the ribs are already stated to be principal (See Sūtra 7 at P. 579.) So the aggregate number should be given in the formula in the modified sacrifice.

अनामातवचनमवचनेन हि बहुक्रियां स्याचिर्देशः ||५७५.१२||

अनामातवचनम् the formula is not laid down; अवचनेन unauthorised text; हि because; बहुक्रियां of ribs; स्यात् is; निदेशः direction.

14. The formula is not laid down; because by an unsanctioned text, there is a direction as to ribs.

The author says that the altered formula is not in compliance with the formula in the model sacrifice in form but this is for the recovery of the ribs; but if you do not repeat the changed formula, it will not cover the whole number of ribs.

अभ्यासो वाणिज्यकरातस्यात् ||५.१४.१५||

अभ्यासः repetition; वा on the other hand; वाणिज्यकरात् by reason of no modification.

15. On the other hand there is repetition by reason of no modification.

The fourth objector comes forward and says “well, the whole formula will not be repeated but only अव्य will be repeated; because no modification is sanctioned.”

पशुस्त्वेवं प्रधानस्यादभ्यासस्य तन्निमित्तत्वात्स्मातः

पशुमात् animal; हि on the other hand; एवं in the same way; प्रधानः principal स्यात् is; अभ्यासस्य of repetition; तन्निमित्तत्वात् by reason of being for it; तस्मात् therefore; समासशंब्दः aggregate word; स्यात् is.

16. On the other hand, the animal is principal in this way; by reason of the repetition being for it, there would be, therefore, an aggregate word.

The author sums up his whole view in this concluding sūtra; what he says is that the animal is principal according to you and the repetition is for the animal; so the aggregate words i.e. entire number of the ribs will be substituted in place of “अव्य पद्विशवति” according to the number of the animals.
Adhikaraya II. dealing with the subject that the text “चतुस्त्रिंशद्वाराजिनः” is the special text giving the 34 ribs of a सवन्निय मोर of अश्वमेधपशु.

अश्वस्य चतुस्त्रिंशाश्चत्वस्य वचनादृश्लैश्चोपिकम् II.18.19

अश्वस्य of the horse sacrifice; चतुस्त्रिंश शत् thirty four; तस्य of it; वचनात् by the text; शैल्पिकम् speciality.

17. There is speciality by reason of the text of 34 of the horse.

There is an अश्वमेध sacrifice; in it there is a सवन्निय animal “अश्वस्तूपो-गोमुखस्तूपाः प्राणावलः” युज युज 26.1. “Horse and hornless bos gavus are the animals consecrated to प्रजापति” In the model sacrifice which is अमरीयीय there is a text “पद्मिनिष्ठास्ववनः” तै 34.16.6.13. “It has 26 ribs”. Under a चोटेक text, it is transferred here in the modified sacrifice.

चतुस्त्रिंशद्वाराजिनेव च वाक्षिकारश्च ष्ठ्यव्यथितः समेति। अश्वमेडागाम्य वच्चता

केतो भूते book I. 162. 18. “The sword cuts well the thirty four ribs of the horse which is swift and dear to the gods; remove them cleverly from its body without piercing ; cut them from each part distinctly.”

Now the question is, whether the ribs of a horse should be mentioned separately or should they be added with the ribs of other animals and mentioned collectively? The reply as contained in the युज is that there is a special text, so the number of the ribs in the case of a horse should be separately mentioned.

Adhikaranya III तत्र 18.21 dealing with the subject that the whole पद्मवक्ष verse is prohibited by ‘do not utter 34 &c.,’ in the case of the सवन्निय मोर of the अश्वमेध.

तत्पत्तिश्च यथा प्रकृतिनिर्देश्यते सा चतुस्त्रिंशद्वाच्यत्वा-

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तत् it; प्रतिकृतिः prohibiting; च and; प्रकृति the model sacrifice; नियुक्त यथा fits in; सा it; चतुस्त्रिंशद्वाच्यत्वात् by reason of the text containing thirty four.

18 Prohibiting it, the formula of the model sacrifice fits in by reason of the text containing 34.

There is a text “न चतुस्त्रिंशद्वाच्यत्वा यात्। पद्मिनिष्ठास्ववनः यात्” "Do not utter thirty four but utter only twenty six." This text prohibits the formula by giving the number of the ribs of the horse separately ;
the result is that the text in connection with the model sacrifice giving the twenty six ribs prevails. The conclusion is that the principle laid down in शिक्रण 1, applies and all the ribs collectively of the horse, cow and deer will be inserted in the formula i.e. $34 + 26 + 26 = 86$.

The objector says that there is a अङ्क verse quoted in the commentary on सूत्र 17 (at P. 583) which mentions the number of the ribs to be 34 and if you give option to repeat the formula, the result will be contradictory. So it is proper that 34 ribs of the horse should be separately mentioned.

19. On the other hand, the rक verse by reason of its being laid down; it is proper not to have option.

The objector continues in reply to the शिक्रं view expressed in सूत्र 18 and says that the whole text is not prohibited as you say but there is only a change of word. Instead of the number 34 the number 26, is substituted.

20. On the other hand, in it by reason of the text, there is a change of word as in गर.

The objector continues in reply to the शिक्रं view expressed in सूत्र 18 and says that the whole text is not prohibited as you say but there is only a change of word. Instead of the number 34 the number 26, is substituted.

21. On the other hand, the whole is prohibited, by reason of there being no connection with the word,

The author says that the prohibition relates to the whole अङ्क verse, but not to the number 34. If you hold that it relates to the word only the sanctity of the मंत्र is gone by taking a word or a phrase from it.

Text quoted in महाभाष्य of पतंजलि "A verse of the Veda pronounced incorrectly either by accent or by letter does not convey the meaning; that thunderbolt of tongue kills a sacrificer just as an enemy of हृद by the fault of accent."
The result is that the formula should be read after giving the number of the ribs collectively.

Adhikarana IV. dealing with the subject that in अग्निवेशीय animal, by the word 'उदक्र' omentum is meant.

विनिष्ठुसनिधानादुस्क्रेण वयापिधानम् || 6 1 8 1 22 ||

विनिष्ठु organ; सनिधानम् by reason of proximity; उदक्रेण by the word उदक्र; वयापिधानम् the name of fat.

22. By reason of being near the organ, by 'उदक्र' is meant fat.

There is an अभिद्व in connection with अग्निवेशीय animal in ज्ञातिद्वारः, विनिष्ठुसप्तमिनारितिप्रकृतमन्यमाना:” तैः विनिष्ठु || 6 18 19\|

"Do not pierce the organ (viscera) considering it to be fat (adipose tissue)"

The question is to determine the meaning of 'उदक्र'; whether it means an owl or fat. We all know that ष & र invariably interchange into each other, therefore, उदक्र is उदक्र, and means an owl. The author says that the word means omentum, because the formula is uttered to guide the अभिद्व not to cut through the viscera of the animal killed under a mistaken belief that it was a adipose tissue. So the proper meaning of the word on the occasion is narrow or omentum. In this view, the principle of उदक्र will apply to उदक्र and will be used in singular, dual and plural forms according to the occasion.

Adhikarana V. Sūtras 23-24. dealing with the subject that in the text relating to अभिद्व command प्रशस्तावाहः the word 'प्रशस्ता' is used in the sense of praise.

प्रशस्तावस्त्याभिधानम् || 6 1 8 1 25 ||

प्रशस्ता the term प्रशस्ता; अवित a sword; अभिधानम् name.

23. The term 'प्रशस्ता' means a sword.

In the same connection, there is, a command to the ‘अभिद्व’ “प्रशस्तावाहःकुः-ताल्” तैः विनिष्ठु || 6 18 19\|

"Cut off the arms in their entirety.” Now the question is, what the term प्रशस्ता means “अशंक्याशासनाचक्षते” “A शास्त्र is certainly called a sword.” According to the objector, it therefore means a sword.

बाहुप्रशस्ता वा || 6 1 8 1 24 ||

बाहुप्रशस्ता praise of arms; वा on the other hand.

24. Or it may be in praise of the arms.

The author says that it means "cut off the praiseworthy arms." It means the arms should be recovered in their entirety; when an axe is
already sanctioned, what is the use of mentioning a sword? The forelegs which are arms are praised because the animal walks with them; by bowing down on them he takes provender. In this view the principle of उह applies, and the number will vary according to the number of animals.

Adhikarana VI. Sutras 25-27 dealing with the subject that, in the text relating to the command to “अभिगृहयेनमेवत्वक्ष” &c., the words र्थैन &c mean in their entirety.

र्थैन-शाला-कश्यप- ककपसेककपेण्णवाकृततिवचनं प्र-सिद्धसासुभानात् || २५ ||

र्थैन hawk, शाला dart; कश्यप tortoise; कवप thorn; खेकपण्यु leaf of a tree; आकृतिवचन words denoting form; प्रसिद्धसासुभानात् by reason of the proximity of the well-known.

25. In hawk, dart, tortoise, thorn and leaf of a tree there is the significance of the form by reason of the proximity of the well-known.

In this connection, there is अभिगृहयेष्व “र्थैनसेनमेवत्वक्ष:कृणाताय। शालार्थार्थी कश्यप पेवानौ। कवपोख खेकपण्युवाचः।” तेन बधो ३६.१६॥३. “Cut off the thorax in the shape of a hawk; cut off the wrist in the shape of a dart and shoulders like a tortoise; make the thighs connected with the root in the shape of door-frames and in the shape of the leaves of a karavir tree.”

Now the question is, whether they signify form or they mean removal of the parts in their entirety. The objector’s reply is that they indicate the form by virtue of being near the well known parts of the body. They therefore mean “make its breast resemble like the hawk and arms like the darts and shoulders like a tortoise and thighs like thorns and knees like the leaves of a karavir tree”.

कात्सन्यं वा स्यात्सषाठामवात् || २६ ||

कात्सन्यं entirety; वा on the other hand; स्यात् is; सदामवात् by reason being like it.

26. On the other hand, in its entirety by reason of its being like it.

The author says that you are not right; it means a direction to the अभिगृहयु to remove the organ in its entirety; so that it may resemble the things mentioned in the text.
27. And the अभिमुख priest is for that object.

The author says that the अभिमुख priest is for the purpose of removing the parts of the body and this is a direction intended for him so that the parts of the body may be recovered uninjured. "ययात्त्वभन्नम्यति तथासाकल्यणेनदरवीयम्" "It may not be destroyed, so that it may be recovered in its entirety." "गाज्रणागत मस्तःपुरुषकृपुतात्" तैः व्रातः 3151513: "Cut off its each part unimpaired."

Here the principle of कह does not, therefore, apply.

Adhikaraṇa VII. dealing with the non-performance of the penance by उपयोगमाती on the extinction of the fire obtained for the new-moon sacrifice.

28. In the incidental there is no penance by reason of its being for another. It is laid down for it.

In connection with अभिमुख it is laid down, "अनययोज्योतिष्ठतुषारोजासाकस्थितिनां ध्वजःपति। बस्यावनल दंतोऽहि दत्ति दहीयते।" "Let him whose fire when brought extinguished before the अभिमुख is performed, offer a cake baked on eight earthen pans to the brilliant fire." Then further it is explained in जैमिनीयायमालाः.

"प्रतिविनामिनीत्रद्वानुतु गाज्रणागतधिताःत्वाहवत्नयेवनिर्जनः प्रकृतियेते, स्मोक्युद्धि धि:। कृपःक्रिद्धुतेणाणिहर यद्विद्यायेतु तद्वानीमियमिति:प्राशिच्चत्तमू।" "In order to perform an अभिमुख daily, the fire from गाज्रणागत is taken and thrown in आइवनीय; if the fire thus obtained goes out, before the अभिमुख is performed, then this offering is by way of penance."

Every day in order to perform an अभिमुख, the fire is taken from गाज्रणागत and thrown into आइवनीय. If the fire so recovered extinguishes by non-performance of the अभिमुख, the इच्छि is performed by way of penance. Now the question which is intended to be solved in this अधिकरण is, when the fire is taken for the new and full moon sacrifices and goes out with-
out performance of the Agnihotra, should this उपोत्थप्तवी sacrifice be performed? The reply of our author is that no penance is to be performed, because it is in connection with Agnihotra and for incidental acts there is no necessity. The penance is for the sacrifice of अनिष्ठाव and occurs in that context. Where the fire is taken for अनिष्ठाव and if it goes out without performance, the penance is for averting the evil that will otherwise befall. But in the case of दशूर्णमातयागस, the fire being not for the अनिष्ठाव there is no necessity of the penance.

Adhikaraṇa VII. śūtras 29-30 dealing with the non-performance of उपोत्थप्तवी as a penance on extinction of the preserved fire.

29. And in preservation by reason of its being for another.

It is laid down “धारण्योगतिथियं आहवनीय:” “By a गात्री the आहवनीय fire should be maintained.” The गात्रीs are “व्योऽवैगतिथियः प्राश्रयः: शुद्धवाच ग्रामणि राजस्वः:” Three are गात्री (whose wealth is gone) a serving Brāhmaṇa, a villager and a warrior.” According to कल्याणू, श्रीवं गोतमी भारद्वा जः: “Descendants of श्रीवं गोतम and भारद्वाज.” are the गात्रीs.

The धारणा consists in प्रयुः लघु throwing water silently; परिसमूहन throwing fuel in the fire silently; and नुपारङ्गवः throwing leaves in it. The question is, whether the उपोत्थप्तवी should be performed when this preserved fire goes out. The reply of our author is in the negative; because the fire so kept can be used in all ceremonies. The उपोत्थप्तवी sacrifice is for a special purpose as seen in the preceding अविकरण.

क्रियार्थेत्वादितरं कर्म स्यात् II ४ १ ३० II

क्रियार्थेत्वादि by reason of being for action; इतरं in others; कर्म ceremony; स्यात् is.

30. By reason of being for action in others, there is a ceremony.

The author says, “you objector, advance as your argument that as पर्युः लघु &c. are done, so the penance may also be performed. These acts are performed, as their performance is necessary to preserve the fire and they are also ordained; but the performance of penance is in the case of a fire going out on fetching it for अनिष्ठाव, but not in the case of preservation of the same for no special object.
Adhikarana X. dealing with the subject that no मंत्र is to be repeated at the time the fire is taken for the new and full moon sacrifices.

न तौतपने यस्य चाद्वनांप्राप्तकालत्वात् || ६।१।३१ ||

not; तु on the other hand; उपयनने on production; यस्य its; चाद्वना direction; अथासाकालत्वात by reason of there being no time for it.

31. On the other hand, the direction does not apply on its production (for another) by reason of there being no time for it.

In connection with the removal of fire in the अनिन्द्रोह sacrifice, the following मंत्र is recited. "वाततावाहीत्रा प्राणेनो परार्यात्रा चलुपपत्तुणामनसात्मण्या यों माणोधरर्मितवपायंपितिःप्रि शम्भवः श्रीम" (Ap. Śrauta Sūtras VI. 1. 6. & Mānava Ś. S. I. 6. 1. 2). With the tongue by होता, with the vital air by न्युत्साता, with the eye by अध्ययु, with the manas by ध्र्र्य, with the eye by अन्तरेण, by these five divine priests, I recover thee."

Now the question is, whether this mantra is to be repeated at the time when the fire is removed for the purpose of performing the दर्शणमात्यास. The reply of our author is in the negative; the reason is that the fire in the अनिन्द्रोह is produced for अनिन्द्रोह; there is the injunction to repeat the मंत्र at the time of taking the fire but such is not the occasion in the दर्शणमात्यास. They are performed on the occasion of the new and full moon; while the अनिन्द्रोह is performed every day in the morning & evening. So no mantra is to be recited at the time when fire for the performance of the new and full moon sacrifices is removed.

Adhikarana X. Sūtras 32-40 dealing with the subject that the procedure of gift does not apply to the boiled rice of the first day in a sacrifice.

प्रदानदर्शीनं प्राप्ति तद्विन्द्रोजनार्थवात्तसंसार्गाच म-

$$\text{ग्रुद्दकवत्} \ || ६।१।३२\ ||

प्रदानदर्शीन seeing the gift; प्राप्ति in boiling; तद्विन्द्रोजनार्थवात्त by reason of its being for food; सच्चार्गाच by mixture; च and; ग्रुद्दकवत् like honey & water.

32. The gift is seen in boiling, by reason of its being for food and by mixture like honey and water.

In connection with नस्सित्स्तम it is laid down: "अद्वितःप्रायणप्रयणितः" "प्रायणम् with boiled rice in milk consecrated to "अद्विति". The प्रायणम् is the first day of मात्रमय or अतिरिक्त derivatively it means the first day. "प्रायणम्-प्रयणालयामके प्राशकालत्वात" कालवर्णम् पूजः XII. 183 (See Chaukhambha Sanskrit series P. 625).
The question is whether the procedure relating to gift should apply to milk or not. The reply of the objector is that the rice boiled in milk is intended as an offering. The word milk is used in the locative case but that does not affect it in the least, because it is intended as food and the boiled rice can not be separately offered without the milk in which it is boiled. Just as we see in a प्राणस्व the mixture of curd, honey, ghee, rice and water is offered, so also here. The procedure of gift, therefore, applies to milk.

संस्कारप्रतिष्ठेण तद्वात् ॥ ८ । ६ । ३३ ॥

संस्कारप्रतिष्ठेः: prohibition of purificatory rites; वद्वात् like it.

33. Prohibition of purificatory rite is like it.

The objector says that certain rites in connection with it are prohibited “अणुष्ठान व्याप्ताकरोति” अपविन्यासिताद् इति: He drives off the calves without a यजुर verse”. “He milks a cow when not purified.”

This लिङ्ग supports the view of the objector.

तत्प्रतिष्ठेः च तथाभूतस्य वर्जनात ॥ ८ । ६ । ३४ ॥

तत्प्रतिष्ठेः on its prohibition; च and; तथाभूतस्य any thing in its similar form: वर्जनात by prohibition.

34. And on its prohibition, anything in its form is also prohibited.

The objector further says that you prohibit the milk; the rice which is boiled in it, is necessarily prohibited. If you say that the milk is not for offering, the rice which is boiled in the milk will necessarily be excluded from the gift.

अधर्मस्तत्सप्तात्मकत्रिणीतयं विधानादुत्तुल्यत्वादसंसारः

॥ ८ । ६ । ३५ ॥

अधर्मस्तति no characteristics; अधप्रदानात by reason of being not given; प्रकारणितयं for the purpose of holy water; विधानात by reason of being laid down; अन्तर्यवत्वात by reason of its inequality; असंसारः no amalgamation.

35. It is not its characteristic by reason of its being not given and by reason of its being for the purpose of cooking and because of inequality, there is no amalgamation.

The author says that it is the rice that is given but not the milk. The
milk is for the purpose of boiling. The खर can not be prepared without boiling it in the milk. There is an inequality because the rice is the object of the gift and the milk is in the locative case in which the rice is boiled; if milk be considered to be an object of gift there will be split of sentences which is considered to be a serious mistake by the मीमांसकs. The खर is an object of gift to the sun-god and the milk is an आधार (substratum) of खर but not of sun-god. In this view the procedure relating to gift does not apply to milk.

36. The other is a permanent statement of facts.
The author further argues that as to what you say about the लिन्ध, it may be said in reply that the texts are permanent statements of facts which have nothing to do with the gift or no gift.

37. Or it may be a prohibition of a sanctioned practice.
The author says that these texts may be in order to prohibit a practice that may have been sanctioned by some other school. There might be a school of मीमांसकs who might be maintaining driving off the calf by repeating a यज्ञम् at the time of milking a cow.

38. In prohibition by reason of its being subordinate and by reason of the said prohibition; only (simple) diet by this reason (is allowed).

The author further develops his own view and explains it fully. When milk is prohibited, it means the prohibition of rice cooked in milk. When a physician prohibits a patient not to take milk, the rice cooked in milk is necessarily prohibited, the milk being subordinate. The simple diet is no doubt allowed. We know that under the Hindu system of medicine, no milk is allowed to a patient.
by reason of observance of a vow. Ch and; लेवत् like food.

39. And by reason of the observance of a vow like the (abstinence from certain kinds of) food.

The objector apparently supports our author and says, why do you cite the example of a patient? Take the illustration of a religious student who is prohibited to take the meat diet. He is not to take the food which is supplied by the same spoon along with flesh; similarly when milk is prohibited, the rice cooked in milk is also prohibited.

रसप्रतिषेधो वा पुरुषप्रतिषेधादि ॥ २ ॥ ॥
रसप्रतिषेध: the prohibition of the juice; वा on the other hand; पुरुषप्रतिषेधादि

aby reason of being the duty of a man.

40. On the other hand, the prohibition of the juice (of flesh) is by reason of its being the duty of a man.

The author says that the way in which you explain the prohibition is not proper. In the case of the prohibition of flesh to a religious student some invisible effect is in view and therefore even the soup or any other article which is in contact with it is prohibited; but the prohibition relating to milk is with a view to prevent any disorder of the bodily humours such as bile or phlegm. The result is that the procedure relating to gift should not be performed on the boiled rice in milk but only the procedure relating to दण्डिता i.e. cleaning &c. should be performed.

A śhāstra XI. śūtra 41-42 describing the subject that in अमषुद्भिषेठ the procedure relating to gift applies to curd and milk.

अमषुद्भिषेठ दण्डिताय: रसधमो र्यासायत्रस्त्रायतावाद ॥ २ ॥
अमषुद्भिषेठ in अमषुद्भिषेठ; दण्डिताय: transference of milking; रसधमो its own procedure; र्यासायत्रस्त्रायतावाद by reason of being commenced.

41. In anअमषुद्भिषेठ, when there is transference of milking, its own procedure applies, because it has been commenced.

There is a text विवाहमाण प्रजया शस्यमिद्यायति चक्षुस्यस्यस्यां याच्च विश निःतं पुरुषां द्राम्युद्भिषेठ चारं दुःखितानि दुःखितानि बन्धनस्य राजस्य प्रद्योगी तथापि विश निःतं विश स्वस्वस्य विश निःतं दोषं प्रकटम हेतुर्मिति दशते। ते सं. समवयृति. "Certainly his children and animals will decrease and his enemies will increase, if the moon rises when he has already consecrated the offering; he shall divide the rice in three portions, he shall offer the middle class of them baked on eight pans to Agni, the giver; he shall offer the grossest of them boiled in curd to विश्नु the giver; he shall offer the most minute of them boiled in milk to विश्नु, the dweller in cattle."

A sacrificer under a mistaken belief of अमषुद्भिषेठ commences a दण्डिता
sacrifice but moon rises in the morning and is thus compelled not to perform the दृश्यक ा; his animals and children die and enemies increase. The priest commences the दृश्यक on the next day and on account of the moon the rice intended for the former god is transferred to another god. This has been explained at length in chap VI. (see at p. 355.) Now the question is, what is the procedure relating to दृश्यक and श्रेष्ठ? (i.e. rice boiled in curd or boiled in milk.) Does the प्रदेशवर्ण or प्रश्नतावर्ण apply? According to the view expressed in the preceding अविश्वास, the procedure relating to gift does not apply to rice boiled in curd or milk. The author says that as the sacrifice has already been commenced, it is only a transfer of a deity, so its own procedure will apply. The milk or curd therein is intended for the offering; the procedure of gift, therefore, applies.

अस्तोपदेशाचाच || ४. ४. ४२ ||

अस्तोपदेशाचाच by reason of the direction of "boiled"; च and.

42. And by reason of the direction of ‘boiled.’

The author relies on the लिंग argument. He says that the text uses the word श्रेष्ठ which means boiled in milk with the ready rice; it is not like प्रश्नतावर्ण.

Adhikarana XII, सूत्रम 43-44, dealing with the subject that the procedure relating to gift does not apply to curd and milk in प्रश्नतावर्ण.

अपनयो वायान्तरे निष्कान्तवर्णपयोवत || ४. ४. ४३ ||

अपनय: transfer; चा on the other hand; अपनाते in a different object; विष्कान्तव by being laid down; पयोवत like boiled rice in milk.

43. On the other hand there is a transfer by reason of ordaining it for a different object like the boiled rice.

There is a प्रश्नतावर्ण in connection with it, it is said “य: प्रश्नतावर्ण स्वाक्षरणिष्ट्वत् विष्कान्तवर्णविष्कान्तवर्णविष्कान्तवर्ण। येषानिष्ट्वत्कालं सविष्कान्तवर्णविष्कान्तवर्णविष्कान्तवर्ण। येषानिष्ट्वत्कालं सविष्कान्तवर्णविष्कान्तवर्ण। येषानिष्ट्वत्कालं सविष्कान्तवर्णविष्कान्तवर्ण। येषांनिष्ट्वत्कालं सविष्कान्तवर्णविष्कान्तवर्ण।”

“One who is desirous of cattle should drive off calves after performing a sacrifice on the new moon day”.

“Let him offer the minutest of them baked on eight pans to Agni, the donor, the middle one boiled in milk to Viṣṇu, the dweller in cattle, and the grossest of them boiled in curd to Indra, the giver.”

The question is, which procedure applies? whether that of adhikśraṇa XI or Adhikarana X, in other words whether the प्रदेशवर्ण or प्रश्नतावर्ण applies? Apparently the present text is not different from the one discussed in
adhikarana XI and the principle laid down there will, therefore, apply but our author says that there is a change of principle, because the object is entirely different: in the preceding अधिकरण as we have seen the sacrifice had been already commenced but it was diverted to avert the evil effect of certain error: so the procedure could not be changed. There the milk and curd were for gift, so the procedure could not be changed by the change of deities. On the contrary in the present case the sacrifice is commenced afresh and is with a certain object; so the principle laid down in अधिकरण X i.e. प्रविष्टिचार applies and प्रशीताययम will govern it.

लक्षणायथं स्वतस्यति: ||५ || ४४ ||
लक्षणायथे for the purpose of pointing out; स्वतस्यति: the word रूप ‘boiled.’
44. The word रूप is for pointing out.

The author says that the word रूप is used in the same sense as in the preceding अधिकरण (see सूत्र 42); but this is with a view to indicate the substance i.e. the boiled rice.

Adhikarana XIII. Sûtras 45-60 dealing with the non-performance of प्रदेयधर्म on the milk.

प्रायणानां स्वप्नभवत्वात प्रदानाययिन्निधानं स्यात् ||५५ ||
प्रायणानां of boiled milk; तृ यै on the other hand; स्वप्नभवति by reason of the extraordinary principle; प्रदानाय for the purpose of gift; निधानं command; स्यात् is.

45. On the other hand, by reason of the extraordinary principle, the injunction relating to milk is for gift.

In a ज्योतिषेऽस् it is said, पवित्रस्मितृधर्मणीपाति || सत्तुमित्रिचिन्दानानमृतालि वेत्तजङ्गंहिंजयेन शुकमा शृङ्खलापालिप्तौ” “He boils milk for Mitra and Varuṇa. With parched grain मंदिर, with grain हारियोजन, with gold शुकर और with ghee पालोजव”

The question is, whether the प्रदेयधर्म or प्रशीताययम applies to the milk. The milk is mixed with सोम and heated and then it is offered to शरावहस्त. The objector says that the invisible effect is produced by the mixture of milk with soma and then it is offered to the deity; the procedure relating to gift, therefore, applies to it.

गुणो वा प्रायणाययिन्निधानं ||५ || ४६ ||
गुण: subordinate ; प्रायणाययिन्निधानं by reason of being for mixture.

46. On the other hand, it is subordinate by reason of its being for mixture.

The author says that you are mistaken; the milk is for the purpose of mixing it with soma juice.
And by reason of there being no direction.

The author gives a further reason that it is not said that the milk is to be offered to the god. The milk is not connected with the deity.

And by reason of there being no direction.

The author gives another reason in support of his view; in the Vedic text, the soma is principal.

And by reason of that being principal.

And that being the principal according to the Vedas.

The author gives another reason in support of his view; in the Vedic text, the soma is principal.

And the soma is for that object.

The author says that the praise is also with the object of mixture with soma. As for instance "The god said, boil milk with soma for me." It is an arthavād; it means that the soma juice is to be mixed with milk; the chief thing, is therefore, soma juice.

And being for the purificatory rite, it is, therefore, not principal.

The author says that the milk is for the purpose of making a mixture of soma by heating it, it is, therefore, not principal. The procedure of gift namely purchasing &c., which apply to soma does not apply to the milk which is used as mixture with soma juice.

Adhikāraṇa XIV Sūtras 51-55 dealing with the subject that in an ardavād there is a separate sacrifice by the sentence "Indraṇāyaparvata" &c.,
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2248. “He brings a deer for sacrifice to Ṛṣānam.” In the model sacrifice it is said “धर्मिनिलंलये आच्छादनस्तुति” “They relinquish the wild animals that have been taken round the fire”. The question is whether the touching of the wild animals is for relinquishment or it is a prohibition of the remaining act. The reply of the objector is that taking of the animals round the fire is with a view to relinquish it. For example, चह is placed near; “एवेकलहोकाशिंदन वपनमहाय एवेकलहोकाशिंदन” “It is certainly a visible food; he is चह, he who places it near.” चह is therefore, for placing near.

शेषप्रतिषेधी वार्थयोभावाभित्तिन्दनतवत इ / 41 81 52

शेषप्रतिषेध: prohibition of the remaining act; वा on the other hand; अवभावाभित्तित by reason of the want of purpose; इवः like the end of इवः.

52. On the other hand, it is a prohibition of the remaining act by reason of the want of purpose like the end of इवः.

The author’s reply is that it is a prohibition of the remaining act, because no purpose is served by mere touching. For example, in an आतिथ्या there is इवः which is omitted. The result is that all those acts which are performed after एक्षमन्द्रण and before relinquishment are to be omitted.

पूवत्वाचः शास्त्रामण संस्थापण्यतोति चाप्रवृत्तेऽपि-पद्नेति / 41 81 53

पूवत्वाचः by reason of the word having commencement; वा on the other hand; च and; संस्थापण्यति of the word ‘he finishes’; च and; अप्रवृत्तेन in an act which is not commenced; श्रवण्यते applies.

53. And by reason of the word having commencement; ‘he finishes’ does not apply to an act which is not commenced.

The author says that when an act has been commenced, it is generally finished. The word finished, will not apply to an act which is not commenced. This argument also shows that it is intended as prohibitory of the subsidiary acts.

प्रबृत्तेऽपि-पद्नेति संस्कारायामकम स्थायतकारित्तवादाच अन्यायमणः प्रवृत्तेऽपि / 41 81 54

प्रबृत्तेऽपि of the application; एवेकलहोकाशिंदन being for the sacrifice; प्रतिषेधं on prohibition; संस्कारायाम the purificatory rites; अवभाव non-performance; शास्त्रामण is; तत्करित्वति by reason of being for it; यथा as; प्राप्तप्रतिषेधं on the prohibition of प्रवृत्तेऽपि-पद्ने taking; अवभाव of ghee.

54. Of the application being for the sacrifice, (and) in the
prohibition of the purificatory rites, there is non-performance by reason of its being for it; as the taking of ghee on the prohibition of प्रयाज.

The author says that the purificatory rite is for the sacrifice; if there were no sacrifice, there would be no subordinate acts in order to achieve its performance. Just as ghee is for प्रयाज offering and if there were no प्रयाज offering, there will be no ghee taken, so here in the present case no subordinate act will be performed, if the object is merely the relinquishment of the animal.

क्रिया वा स्याद्वक्ष्यद्विधकम सर्वहानं स्थात ॥ ५५ ॥

क्रिया action; या on the other hand; स्थात is; अवक्ष्यद्विधकम by reason of separation; अस्पतिर्म non-performance; सर्वहानं loss of all; स्थात is

55. On the other hand, there is an action by reason of the separation; there is non-performance of all subordinate acts, if there is non-performance of the principal act.

The author further explains the view clearly. If there were no sacrifice there would be no subordinate purificatory act. So there is an act before the प्रयाजिकरण along with all the subsidiary acts. The prohibition, therefore, relates to all acts subsequent to प्रयाजिकरण and before relinquishment.

Adhikaraṇa xvi. śūtras 56-60 dealing with the subject that a separate action is laid down by “आद्येनश्रेष्ठसंस्कारंपति”

आवश्यकस्यार्थतिनिधिः स्याद्विपत्तिसंगमात ॥ ५६ ॥

आवश्यक्या finishing with ghee; अर्थतिनिधिः substitute; स्थात is; द्विपत्तिसंगमात by reason of relinquishing the substance.

56. The finishing with ghee is a substitute by reason of relinquishing the substance.

There is a text in the model sacrifice, “स्वाध्यायां ग्रहणमालिकात्”; पर्याये प्रति पार्श्ववितुष्टजीत्; again आद्येनश्रेष्ठ संक्षेपायत्” “He brings an animal pertaining to पदोऽवित और consecrated to स्वाध्यायā for a sacrifice” “He relinquishes a पदोऽवित animal after taking it round the fire.” “He finishes the remaining act with clarified butter.

The question is, whether ghee is a substitute of the former substance or this is a separate act in itself. The reply of the objector is that it is a substitute because when the main substance is relinquished in the act, the ghee is substituted in its place to complete it.

समाधिविचरणार्थ ॥ ५७ ॥

समाधिविचरणार्थ by reason of the word ‘completing.’
57. By reason of the word 'completing':

The objector gives a reason in support of his view; he says that the word संस्थयपतिः shows that he finishes by ghee. So it is a substitute.

58. On the other hand, it is an injunction; by reason of the completion of the act, there is another separate act, because there is nothing special in it.

The author says that it is a separate act. When the former act is finished, the second act is commenced. There is nothing special in 'संस्थयपति'; it is not distinguishable from भालमति or निरंपति.

अनिज्ञायां च वनस्पति: प्रसिद्धार्जन्तेन दर्शयति || ५ ४ ५६ ||

अनिज्ञायां non-sacrifice; च and; वनस्पति: of the herbs; प्रसिद्धाः well known; लेन from it; दर्शयति appears.

59. Of the herb, it is well known that it is non-sacrifice; from it also, it appears.

The author supports his view from the छिङ्ङ क्रम argument. The herbs are well known as अनिज्ञायां.

"यत्रस्थिरां च वनस्पतिमावचाहस्तवभौनियचतिस्त्वादश्रीवानमो प्रयाजेवाचानस्पताः वशश्रीवानाति।विद्विधालित" "If thou bringest स्वद्य and herbs or if, thou sacrifice both of them, the ninth day is of स्वप्प with the प्रयाज offerings and the tenth day is by herbs; here know these two oblations." It shows the absence of वनस्पतीयाः. When the remaining act is finished, the herb is offered in fire, and if the preceding act is finished, it is not offered. When the वनस्पतीयाः is omitted, it shows the completion of the preceding act. This shows that it is a separate act. Similarly in the present case it is a separate act.

60. The completion is by reason of the deity of the same.

The author says that the completion by ghee on which the objector has insisted in sūtra 56 is by reason of the common god of the preceding act which was commenced, namely, the पार्श्ववत and was to be completed by a separate act, viz., by the offering of ghee.

END OF PĀDA IV.

END OF CHAPTER IX.
CHAPTER X.

PĀDA I.

We have seen in the foregoing chapters that the प्रकृति is the model sacrifice, and the विकृति is the modified sacrifice; that certain details are transferred to the modified sacrifice and this transference in general was described in chapter VII. In chapter VIII, it was described which particular sacrifice was the model of a modified sacrifice. When the principle of transference called अतिदेश by the मीमांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called जथा or adaptation. In chapter X, we have to see what details of the model sacrifice are unnecessary in the modified sacrifice and are, therefore, to be omitted. This doctrine is called the doctrine of वाच or omission, or suspension; it is just the opposite of जथा. Where जथा is necessary, the doctrine of वाच does not apply. It is divided into 3 main divisions according to भाषार्थिका-

वाच

अर्थविवधानम्
प्रत्यासनानां
प्रतिशेषायानां

In other words, suspension is by implication, by express text and by prohibition. Others have divided it into प्रासनान्तः and अप्रासनान्तः. Now let us see how this principle of suspension is explained in the present chapter.

Adhikaraṇa I. śūtras 1-3 dealing with the subject of suspension of those details of the model sacrifice which are of no purpose in the modified sacrifice.
किवेद: of the command; प्रकरणान्तरे in the context of others; अतिदेशाय by reason of transfer; संवर्धिन्य the whole action; स्वाधि is.

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The objector says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

अपि वार्षिकान्तरे संवर्धिन्यमर्य क्रियेत् तादाःप्रयोगम्

|| 10 || 1 || 2 ||

अपि वा on the other hand; अविदानसंस्कारद्वयम् the mantras, the purificatory rites and the substance; अध्ये in an object; क्रियेत् is done; तादाःप्रयोगम् by reason of their being for it.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the चोदक text.

तेपामप्रत्यक्षाविशिष्टत्वां || 10 || 1 || 3 ||

तेपास्य their; अप्रत्यक्षाविशिष्टत्वान being specialized by the invisible effect.

3. By reason of their being specialised by the invisible effect.

The author gives a reason in support of his view; he says that the मंत्र, संस्कार, किष्ण and द्रव्य are laid down by the text in the model sacrifice to produce certain invisible effect; they are, therefore, necessary; but when any of them is not necessary in the modified sacrifice, the principle of वाच comes into play. As cooking of श्रवण, though unnecessary, is done under a special text "स्वयंदित्वबहिविन्दिति" "The self-cut grass is used." In such a case the material of the model sacrifice is not imported. स्वयंकृताविद्वर्धिति "The self-constructed altar is used". In such a case no ground is dug and prepared for an altar; स्वयंश्रवणाद्धमति अवति "The branch cut by one's self is used:" in such a case, a sword is unne-
cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अभिकरण is explained differently and is called "dealing with suspension of pounding of कुर्णाश"

There is a प्राजापत्य ceremony in which चर is offered. There is a text in that connection "प्राजापत्यचर निर्विपेऽछलकर्णाशमाधुर्यकामोऽरी "One who is desirous of long life, shall offer hundred pieces of gold weighing one ratti each in the shape of चर consecrated to प्रजापति"

In a model sacrifice, it is laid down "वृंदीनवहति "he pounds the wild rice" so accordingly, removal of husk by pounding the कुर्णाश should be done; but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The अभिकरण is interpreted in a third way and is called "dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वेदवास")

There is, a text in connection with काम्येणि. "बैश्वदेवचर निर्विपेत्त्रतुस्वामि तत्त्वमात्रं सब्ज्वूहेर्। इतिहास्यमवाचमुन्चस्यहुहामीति। यंहद्धारणायन्य्यधोविस्त्रूच सर्व भृद्दिश्चेति तत्त्वमात्र उद्धः स्वामि।"। "One who has an enemy, shall offer the boiled rice consecrated to विश्वेदवास. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to विष्णु of great strides."

The चर is to destroy an enemy. In it some rite in addition to अस्मेय पुरोहत्व which is the model, is performed. The remnants of the पुरोहत्व after the sacrifice are placed on the grass; they are divided into 4 parts by the hand for the purpose of being eaten up by the priests; 'this is for विष्णु, this is for अभिनव', this is for होता and this is for अनीश' These different portions are thus ear-marked. Here in the present case on account of the cruel nature of the act, the division instead of being made by the hand, is done by means of the thin-edged cudgel and sword, with a mantra इदमिद्विद्वाचमुव्वाग्न्विद्वामि 'I divide this and this, the share of विष्णु'; it is, therefore, an additional act. At that time, if by chance the चर falls down on the ground or sticks to the cudgel, then that fallen or stuck चर should be offered to विष्णु and at the time of division and offering, the enemy should be kept in view. In the बैश्वदेव
ceremony, at the time of falling or sticking of the \textit{चहः}, the \textit{वैष्णवयाग} is prescribed. In \textit{वैश्वदेव}, the \textit{अध्याय} and \textit{प्रयात्म} which are the subordinate acts will benefit the \textit{वैष्णवयाग} and will not be separately performed. In it there is an invocation mantra "\textit{विष्णुलोकस्थि} "Bring all the gods." In \textit{विष्णुलोक} the invocation नाम is "\textit{विष्णुमाह} "Bring Viṣṇu" In the \textit{वैश्वदेव} during the interval of \textit{सामसन्विति} and \textit{प्रयात्म}, the \textit{होता} reads the invocation formula; but that is the time to invoke the \textit{वैश्वदेव} but not \textit{विष्णु}, because \textit{विष्णुलोक} is performed at the time of falling or sticking of the \textit{चह} after the performance of \textit{प्रयात्म}, अरिदेहम and division of दुरोदाय cake. So for the reasons given above, there is no necessity of invoking \textit{विष्णु} when \textit{वैश्वदेव} have been invoked, it is therefore, unnecessary and improper. The same arguments of the objector and the author apply and the conclusion is that invocation of \textit{विष्णु} is omitted.

Adhikaraṇa II dealing with the subject that in दीक्षितविया &c. the initial ceremony (अर्थावर्त) is omitted.

\textit{इष्टिरामभंसंयोगाद्वृत्ताच्यंवर्ततासमस्य प्रधानस्य-}

\textit{वाकाण्ड II} १० १ १ ४ II

\textit{इष्टि:} sacrifice; \textit{अर्थ}नस्येयागत by reason of the connection with the beginning; \textit{अर्थैश्युतः} by reason of its being a part; 

\textit{अर्थ}मृत्यु of the beginning; \textit{प्रधानस्य} by reason of the connection with the principal.

4. The sacrifice by reason of the connection with the beginning and by reason of its being a part, is suspended because the beginning is connected with the principal.

There is a उपतिलोक sacrifice "उपतिलोकपालिन्यकामनायकेत" "Let one desirous of heaven perform a उपतिलोकन. In it there are many proceedings belonging to \textit{दूरोदायमार्ग}, its models; amongst them, दीक्षितविया is one "अग्निवैष्णवकाशकपालिन्यपेये" "Let him offer a cake baked on eleven earthen pans to Agni and Viṣṇu"

In the model sacrifice there is an अर्थावर्तविये "अग्निवैष्णवकाशकपालिन्यपेये: \textit{कामयतम्बलीयालय्ये: \textit{स्थायम्}} "Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Viṣṇu, boiled rice to तरस्वती, cakes baked on twelve earthen pans to सरस्वती; one who desires that he may become fortunate and owner
of corn shall offer cakes baked on eight earthen pans to the fortunate Agni”.

The question is, should the आरंभणीयिधि be performed in दीक्षणीय as thus transferred to योगिद्रोम? The reply of the author is in the negative because the हृदि is a prefatory ceremony only and when दीक्षणीय has become a part of योगिद्रोम which is principal, the introductory ceremony of the योगिद्रोम having been performed, there will be no occasion for performing the prefatory ceremony of the दीक्षणीय.

Adhikarana III dealing with the subject that in अनुवय &c. the आरंभणीयिधि is suspended:

प्रथानाचाचान्यसंयुक्तात्स्वरम्भानिवर्त्ततानि।कुस्तवात्

II १०।१।१॥

प्रथानाचाचान्यसंयुक्तात्स्वरम्भानिवर्त्ततानि।कुस्तवात्

प्रथानाचाचान्यसंयुक्तात्स्वरम्भानिवर्त्ततानि।कुस्तवात्

प्रथानाचाचान्यसंयुक्तात्स्वरम्भानिवर्त्ततानि।कुस्तवात्

प्रथानाचाचान्यसंयुक्तात्स्वरम्भानिवर्त्ततानि।कुस्तवात्

5. And being principal and connected with another and by reason of the beginning to all, they are suspended, because they have no parts.

There is a राजसूयवयस्चराजसूयवयस्वाराजसूयकर्मो स्वेत् “Let one desirous of self-sovereignty perform a राजसूय. In it there are इष्टि, animal, soma, grass sacrifices; the question is, whether in अनुमति which pertain to हृदि, the introductory ceremony is to be performed or not. The reply of the author is in the negative; though they are principal sacrifices, yet being with another principal sacrifice they are omitted. The योगिद्रोम is also said to be the beginning by reason of accomplishing all desires; the अनिध्रोम is also said to be the first; so every one is to be the first and the अनमलिति are also the first; so there can not be an आरंभणीयिधि.

Adhikarana IV Sūtras 6-8 dealing with the subject that the आरंभणीयिधि is suspended in आरंभणीया.

तस्यां न्तु स्थायत्प्रयाजवचः II १०।१।६॥

तस्यां in it; त on the other hand; स्थाय is; प्रयाजवच like प्रयाज.

6. On the other hand, there is in it like प्रयाज.

See the quotation under the commentary on सूक्त ४. (at p. 602) The question is, whether आरंभणीया is to be performed in the आरंभणीया. The reply of the
objector is that it should be performed just as prayers are performed,

\[ \text{न वाङ्मूत्तवाद} \]

not so; यूतत्वाद by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the आरम्भणिया should not be performed in आरम्भणिया because it is itself a part of दर्शूण्डमास; it is a prefatory ceremony of the दर्शूण्डमास; there can not be another prefatory ceremony in it.

\[ \text{एकवाक्यत्वाच} \]

by reason having a unity of sentence; व and.

8. And by reason of having a unity of sentence.

The author gives another argument in support of his view; if you hold that आरम्भणिया is to be performed in आरम्भणिया, it will split the unity of a sentence which is always to be shunned by a सीमातिक.

Adhikaraṇa V. dealing with the subject that in the case of a peg, offering pertaining to युद्ध is suspended.

\[ \text{कर्म च द्रव्यसंयोगार्थमथर्मावालिनिवर्तते तादर्थं श्रु-} \]

टिसंयोगात \[ \text{कर्म ceremony; च and; द्रव्यसंयोगार्थम} \]

with an object in connection with the substance; अर्थावलिनिवर्तते by reason of the failure of that object; निवर्तते is suspended; तादर्थें is for it; श्रुटिसंयोगात by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object; it is for it by reason of the connection with the Vedic text.

In a अभिनविस्तर sacrifice there is an अनोद्वैयाय animal. "योद्धश्चित्वे यद्वैयाय यायमारमाये, योद्धश्चित्वे यद्वैयाय यायमारमाये" "One who is initiated brings an अनोद्वैयाय animal for a sacrifice." In connection with it, it is laid down; "योद्ध परिस्थिति हो नेत्रयम " नहि द्वितियस्याय निरंतरति. द्वितियर्गर च चतुर्वा युप्यार्थिकम् अभिनविस्तर युपहादु- तिसंयोगात "Let one desirous of cutting and making a sacrificial post, perform a homa; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by
friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with साधक, it is said "खेतवादीयुतोभवति" There is no sacrificial post but only the peg to which a bullock is tied. Now the question is, whether the offering in connection with झुप is to be made in such a case where a peg is used to tie an animal. The reply of our author is in the negative, because the offering is for the purpose of झुप and when that is absent, no offering is to be made; because a झुप is separately prepared and the peg which has already been made, is used as झुप; so there is no necessity of the offering in connection with the sacrificial post.

Adbhikaraṇa VI. Sūtras 10-13 dealing with the subject that in a साधक, the offering to pillar is suspended.

स्थाणीं तु देशमात्रत्वादिनिष्ठिति: प्रतीयेत ॥१०१११२॥
स्थाणी in a pillar; तु on the other hand; देशमात्रत्वात by reason of the restriction to the locality; अभिनिष्ठिति: no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the भारात्मक animal, there is a text "स्थाणास्वप्नारुदति: बुझित" "In the case of a pillar, he offers oblations relating to the pillar." The question is, whether झुपारुदति is to be performed in a साधक or not. The reply of the objector is that it should be performed, because it directly benefits the ceremony भारात्मक. When the wood is removed from a tree for the purpose of a झुप, the remaining portion of the tree from the root upwards is called स्थाणु; a certain ceremony in connection with it is performed and offering is made "वनस्पते शतक्रो विराेधव्यालयस्वचनेन्द्र-होति" तत् सो ६१५२१२. "He offers oblations in the lower part of the tree saying, arise, O ! Lord of the forest with hundred offshoots."

आपि वा शेषभूतवात्संस्कारः प्रतीयेत॥ १० ।१ ॥ १९॥
आपि वा on the other hand; शेषभूतवात by reason of being subsidiary action; संस्कारः its purificatory rite; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not भारात्मक but only संनिधायोपकारक (see at p. 186) because it appears to be a purificatory rite in connection with झुप "झुपमेवेत्थ्वातःस्थाणारुदतिःकर्तःया" "One desirous of cutting a sacrificial post shall
To oblation pertaining to a pillar.” The rite is not in connection with the Śvāṣṭ, but it is for the purpose of ṛṇ. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of ṛṇ. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no ṛṇ, no ceremony in connection with Śvāṣṭ is necessary.

The rite is not in connection with the śg, but it is for the purpose of gq. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of ṛṇ. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no ṛṇ, no ceremony in connection with Śvāṣṭ is necessary.

The author now relies on the śg argument; Śvāṣṭ is śaṁśu, i.e., the offering to the pillar; when there is no ṛṇ, there is no pillar and the śaṁśu in connection with it, therefore, fails.

The author relies on the śg argument. “Ahaṁ devaṁ śravastetātavatvahobhirah! R. V. III. 8. 11; T. S. I. 3. 5. 1.; T. B. I. 2. 1-5. “Therefore, O! god, the lord of the forest, fructify with hundred-fold branches.”

The śg is also in honour of ṛṇ which is separated from the tree. This also shows that this ceremony is a purificatory rite and śāṇḍēśvarārak. It ought not to be performed on a peg in connection with śaṭdhak.

Adhikarana VII sutras 14-15. dealing with the subject that the utama prāya is a purificatory rite.

In Śrāṇaśāmaṁ, there is utama prāya and in connection with it, it is said śvāṣṭ “He offers śvāṣṭ oblation.” The question is, whether it is śaḥkāra or only a purificatory rite like the śvāṣṭ discussed mentioned in the preceding abhikarana. In prāya, ghee offerings are made to different
deities, स्वाहामिनि, स्वाहा सोम, स्वाहा प्रजापति, स्वाहामनीपोमि” “Swāhā to Agni, Swāhā to Soma, Swāhā to Lord of the universe, Swāhā to Agni and Soma.

The reply of the author is that as स्वाहामुलि is a संस्कारकम्, so is प्रायः. It is only to remember the deities that the different आयुयादुति (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रायः offering being only a subordinate act.

लिङ्गदर्शनाचः ॥ १९ ॥ १२ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग; व तथ।

15. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the same inference is also from the text “स्वाहामिनि, स्वाहा सोम, स्वाहामनीपोमि स्वाहामुलि” “Swāhā to Agni, Swāhā to Soma, Swāhā to Son-god, Swāhā to Saraswati, Swāhā to पुष्य. These texts show that it is a purificatory rite of the deities. The principle of वाय will, therefore, apply.

A. आरादः वारूः अर्थात् VII sūtras 16-18 dealing with the आरादः वारूः nature of the अविनयांगा.

तथाज्ञावागामिनिपोमि चेत् ॥ १९ ॥ १२ ॥

तथा similarly; आयुयांग the ghee offering; अमिनि fire; अवि also; इतिविवेद if you say.

16. “And in the same way the ghee offering to अमिनि also,” if you say.

The objector says that in the same way the ghee offering to अमिनि i. e. अविनयांगा is also governed by the same principle as laid down in the preceding अविचारग. It is also a संस्कार कम् of a deity. It is just like प्रायः offerings.

व्यपदेशाद्वेददन्तत्तत्रान्तरस् ॥ १० ॥ १७ ॥

व्यपदेशात् by reason of definition; देवदन्तत्तत्र अर्थाल प्रायः the other deity.

17. By reason of designation, the other deity.

The author says that the principal deity is अमिनि and the other deities come under him. अमिनि संस्कर्तं ज्ञात्त अर्थाल प्रायः “O Agni, bring, Soma, bring Agni”. So we see the god अमिनि is the principal deity. So the offering to him benefits him directly; it is आरादः वारूःकरकारक.

समस्तपाचः ॥ १९ ॥ १७ ॥

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18. By reason of equality.

The author relies on another argument in support of his view. He says that the sacrifice and deity are on equal footing; the sacrifice is in honour of the deity; there can be no sacrifice without a deity. So there is a reciprocal relationship with the sacrifice and the deity.

"\textbf{अभिसेन्द्रियाति यह सन्तानारूप महापावपति यहाःस्व अत्तप्रवाजा हर्यते वर्मेवा एतदवस्त्यकिते वर्म यज्ञान्यासात्यस्य प्रिवमिदै्}" "These ghee offerings are the Soma libations of the sacrifice; the portion of the ghee with which pravâja offering is made, is like its two eyes; it serves as an armour of the sacrifice; it is an armour for the prosperity of the sacrificer's brother's son (it is an armour against the prosperity of the sacrificer's enemy.)"

So the अनियाण confers benefit directly. In this view, the principle of वाप will not apply.

Adhikaraṇa ऊँ शत्रास १९-३३ dealing with the subject that the animal cake sacrifice is purificatory of the deity.

19. "In animal also" if you say.

There is an अन्योपोनीय animal in a भौतिकम्, "\textbf{आसोम वहुत्यथ्वचा प्रतितिस्तिति सम्भवति यज्ञान्यासात्यस्य वर्मणोपोनीयं पशुपम्} लम्बते वर्मण वाष्णा कृपया वृत्तायते यहाः-\textbf{झीप्योपीयं पशुमालम्बते वर्मण पाषाणवुद्धयेते}" "They bring Soma with Agni; make it stable; they (two) unite; while bringing forth a sacrificer, he is named with the traps of Varuṇa; when he brings an अन्योपोनीय animal to a sacrifice, he is discharged from the traps of Varuṇa."

In that connection it is laid down, "\textbf{अन्योपोनीयाः वपा प्रचार्यापस्यं महापति दशामनुनिर्विश्वाति}" "Having used the omentum of the अन्योपोनीय animal, he subsequently offers cakes made of animal flesh". Now the question is, whether a पशुस्हास्यायां is आरात्रपूर्व or with the object of the purificatory rite of the deity. The reply of the objector is that the पशुस्हास्यायां is also governed by the principle laid down in Adhikaraṇa ऊँ, because it directly benefits the sacrifice.
20. Not so, by reason of the word being subject to it.

The author expounds his view and says that you are wrong; the text "अलोकदीविना प्रतिमाति &c. is an अर्थावर्त ; from it, it appears that the deity of the animal is the same as that of the sacrifice. The पुरोदासयाय are by reason of the similarity of the deity, is a purificatory rite of the deity.

लिङ्गदर्शनानात् ॥ १० ॥ १ ॥ २५ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

21. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the inference from the text also shows that the पशुपुरोदास is a purificatory rite of the deity "ह्रद्यव विज्ञानेषुमालामेल्" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुपुरोदास, there are two यायाः; "ह्रद्यरुपदिव विज्ञानोमयदः, स्निहितसर्व विज्ञानसुप्रति" "Distil for Indra who holds thunderbolt, and whose praise is sung by पुष्य distil for Indra who is brave, holds thunderbolt and is of good renown." This shows the unity of the god and also that the ceremony is for the object of देवतास्कार.

गुणो वा स्यात्कपालवधुगमप्रभुतिविकाराचार् ॥ १९ ॥

गुण: subsidiary ; वा on the other hand ; स्यात्कपाल वधुगमप्रभुतिविकाराचार् by reason of being a modification of the subordinate act ; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

The objector replies that the deity is only subordinate; the argument that the deity of पशुपुरोदास and पशुपुरोदास is one, does not support the view that the ceremony is a purificatory rite of the deity, because the earthen pan can be used for both winnowing the rice and for the purpose of baking the cakes; so in the same way the deities अर्थावर्तमात्र though one and the same in पशुपुरोदास and पशुपुरोदास, are subordinate. In देवतास्कार which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुपुरोदास is, therefore, अर्थावर्तमात्र and is not a purificatory rite of the deity.
23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहाकार, because the parts are connected with the object.

The author says that the पशुपरोदाश is a purificatory rite; it does not directly confer benefit on the sacrifice; it is a subordinate act for the purpose of the deity, like the स्वाहाकारण (oblation by uttering स्वाहा) which has no direct purpose but is only a देवासाङ्कार ceremony. The subordinate acts are only for the benefit of the principal act; so they are सविस्तारपकारक but not आरामपकारक because the offering that is made, is to the deity.

24. And the text as regards accumulation in case of difference, is for its object.

In a सौंभाषण, there is a difference of a deity i.e. the deities of the animal and पुरोदाश are different and the text about increase is construed as a purificatory rite of the deity.

"यो वै भोजनमवार्ण: यथी तदस्या: समूहं यद्यद्वेबवत्या: पशुपरोदाशा: मनवति "

"What is an increase in a सौंभाषण sacrifice, is its surplus and becomes the animal cakes of other deities."

So we see that the animals that are in increase are dedicated to the other deities.
The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

The author gives a reply to the objection; he says just as a which is used for winnowing rice is used for baking the पुरोदास, does no harm to another कपाल; so a gift made to another deity in पश्यपुरोदास does no harm to the deity of the पश्यपुरोदास.

26. Not so, by reason of no loss, like an earthen pan.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सौराष्ट्रियां there is the same deity of the cups of wine; in connection with it, there is a text about पुरोदास “नैलिपितं यथा पुरोदास विनये; प्रहुरोदासांतः पश्वः" “There are no cakes (पुरोदास) of these animals; these animals are cakes (पुरोदास) in the form of cups.” It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the पुरोदास. What is common in them? They are both purificatory of the deities; if the पुरोदास is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the लिङ्ग argument.

28. And in the absence of the cups, that text.

The author says that there is another text "नैलिपितं जगमयुक्तं न पुरोदास वाने पश्वः" “There is no cup of this animal; the animal has only a cake.” There are 3 sacrifices in a सौराष्ट्रियां viz. भाषिन, सत्रस्वत and पूजां animal sacrifices. Having described them and their पुरोदास, the fourth वाहस्वय
sacrifice is laid down. The above text occurs in that connection. In this text, it is shown that there is no cup but only the पुरेडङ्ग. This shows that the cup and the पुरेडङ्ग serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's र्गुङ्छ argument.

देवतायां देवतायां हेतुत्वं प्रसिद्धं तेन दर्शयति ॥ १९१.१२॥

देवतायां: of the deity; च and; हेतुत्वं the reason; प्रसिद्धेः well known; तेन from it; दर्शयति is shown.

29. And the reason of the deity is well known; and from it, it is also shown.

There is a third र्गुङ्छ argument in support of the view that it is देववास्सकरः

There is a text “अर्थिन्यः कामेभ्यः पश्वार्थाल्पेते कामार्थार्थनं आग्नेया पुरेडङ्गार्थतिर्ग्नेयांहिप्रवधः:” “The animals are sacrificed to Agni for (the accomplishment of) desires, desires are Agni; the cakes consecrated to Agni are offered; and the animals are consecrated to Agni.”

The text shows that the पुरेडङ्ग cakes are for the deity of the animal; this leads to the conclusion that the पश्वपुरेडङ्ग is a purificatory rite of the deity.

श्रविंद्रोपपतिर्याप्ते: श्रववदभूतविकारः स्थात

॥ १० । १ । ३० ॥

अर्थिन्यः पति: the application of the procedure which is not contradictory; अर्थांपति: by reason of the inference; श्रववत् like the boiled milk गुणभूतविकारः subordinate modification; स्थात् is.

30. There is the application of the procedure which is not contradictory by reason of the inference, like the boiled milk, though subordinate modification.

The author meets the objection embodied in सूत्रा 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अन्नोपसम. The author says that the minor details of अन्नोपसम being the means, should be performed just as in श्रतेच्छे and दृष्टेच्छे where though the milk and curd are intended for gift, yet the प्राणिता ceremonies are performed on them. There is, therefore, no harm in performing them.
31. It has a double object by reason of the Vedic text being for it; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाद.

The author meets another objection embodied in sutra 22; the objection is stated thus; “in a सौत्रामणिः, in the animal sacrifices known as अधिनिष्ठ, वारसाच्छ, चुंबाम after the deities, the पुरोहित cakes known as पूज्य, ब्रह्म and सावित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred”

To this, the reply of our author is that the object of the सौत्रामणिः is two-fold, one is the purificatory rite of the god and the other is the concealment of the defect. Both the objects have been laid down by the Vedic text. In order to conceal the defect of the animal, before a different deity, there is therefore no transfer; so the modification will be in the same context.

The argument of the objector does not, therefore, favour the view that the पशुपोषा वाद विवर्धन विपक्ष विनियमम् confers a benefit on the sacrifice directly and the text in connection with it is by way of अर्थवाद.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पशुपोषा वाद is the same as that of the animal. If the god of the animal and the पुरोहित be different, there will be meaninglessness. See the gods to whom the animals are sacrificed. “अधिनिष्ठग्रहणमाकर्षाय शार्करणमेवप्रति मुनयम्” “He brings - for asacrifice a smoke-coloured animal consecrated to Aświns, a ram consecrated to Saraswati and a bullock consecrated to Indra.”
See the text in connection with purodāsa (at p. 608) "Pṛṇemekādasyakapālāṁ
nirṇāṭīśāvṛkhaṇḍasyakapālāṁ vairuṇa dasyakapālāṁ" "He offers cakes baked on
eleven pans consecrated to Ṛg; cakes baked on twelve pans to sun-god
and cakes baked on ten pans to Varuṇa."

So we see that the gods of दुरोद्धर्श are the modified forms of
the names of the gods of the animals; दर्सकति is the modified form of सवितृ
and अविन of वरुण. In दर्श we see the change of order.

अभ्यासो वा म्रयाजवदेकदेशोधर्यदेवत्यः ॥ १० ॥ १ ॥ ३३ ॥
अभ्यास: repetition; वा on the other hand; म्रयाजवत like म्रयाज offering;
एकदेश: one part; अन्यदेवत्य: the other deity.

33. On the other hand, there will be repetition like म्रयाज offerings; the other deity belongs to a part.

The author gives another reason in favour of his view that there is
no transfer even upon the hypothesis that it is a purificatory rite. He
says that if you do not accept the said argument, there will be a
repetition of पुरोद्धार्श. The deity of the animal is the deity of the
पुरोद्धार्श, under a चानद text. The cup is prescribed for the god of the
animal and the god of पुरोद्धार्श is different; the sacrifice stands unmodified.
He is, therefore, to be connected with the animal of the god and the
cup. That is not possible without repetition of the sacrifice, because
its part has a different deity like म्रयाज offerings. In this view of the
संस्कार, there is no वस्त्र or transference forward. Accordingly, the
principle of वाय will apply; when there will be no अन्नपोषम in यात्रयग्नाम,
there will be no पुरुपुरोद्धार्श connected with it.

Adhikaraṇa x. sātras 34-44 dealing with the subject that in the text "सौध्यचरणपरे" the word चः means boiled rice.

चहहविविवित्कारः स्यादिज्ञासंयोगान् ॥ १० ॥ १ ॥ ३४ ॥
चः: rice; हविविविकारः modified form of offering; स्यात is; इवासियोगात by
reason of its connection with the sacrifice.

34. The चः (rice) is modified form of offering by reason of its
connection with the sacrifice.
It is laid down, "सौथ्य च निवेद्ये ज्यंजयमकाम: " "One desirous of Brāhmaṇic splendour should offer boiled rice consecrated to sun-god." The सूर्याचाय is the modified form of भागेयुः.

The question to be determined is, whether चह means pot or rice; the reply of the author is that it means rice because it is connected with the sacrifice. It can become an object of offering.

प्रसिद्धगृहणवाच्च || १० || १ || ३५ ||
प्रसिद्धगृहणत्वात् by reason of accepting the well-known signification; च and.

35. And by reason of accepting the well-known signification.

The objector says, why should you not accept the well known signification of the term 'चह'? In common language, it means a pot, a vessel.

ओदनो वाज्ञसंयोगात् || १० || १ || ३६ ||
ओदन: the boiled rice; वा on the other hand; अचजसंयोगात् by reason of its connection with the corn.

36. On the other hand, the boiled rice by reason of its connection with the corn.

The author says that चह also means rice; why should you not accept the word in that sense in a sacrifice? It will then signify the corn which is an object of offering to the deity. No substance which is not eatable is offered to a deity.

न द्वृत्यर्थत्वात् || १० || १ || ३७ ||
न not so; द्वृत्यर्थत्वात by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objecter says that the word चह is always used in a single sense; it has no double meaning. Everywhere चह means a pot, because rice is kept in a pot, so चह came to mean rice by the figure of speech known as metaphor. It is not proper to accept the metaphorical sense and reject the sense in which it is commonly used.

कपालविकारे वा विश्वचर्यार्यपतिम्याम् ||१०१३६६||
कपालविकार: the modification of the earthen pan; वा on the other
hand; विशेष in case of doubt; अथायपत्रिध्यायम् by reason of the purpose and the propriety.

38. Or in a case of doubt, it may mean a pan by reason of the purpose and the propriety.

The objector says that if there be any doubt, the word चक may mean a pan on which पुरोहित cake is baked; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

39. And by reason of the difference of the principal and the subsidiary.

The objector gives a reason in support of his view; when the question is, which is to be suspended either the principal or the subsidiary, the subsidiary will be suspended.

40. And by reason of other offerings in that text.

The objector says that there are other offerings in connection with चक which lend support to his view. "मात्रापत्य घूर्तते निम्नेकस्थत दुधार्थमयुक्तानां:" "Let one desirous of long life, offer hundred pieces of gold, each weighing a ratti and boiled as rice in clarified butter to प्रजापति."

Here we see that शातक्रुष्ण is an offering-and चक is used in connection with it.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. "मात्रातचर्य निम्नेकस्थत घूर्तिते पौष्ठिके मैयं गच्छताम्राद्यः:" "Let one desirous of a village, offer rice of a शिवथ creeper boiled in cow's milk to मह०."
Here we see that the substance prepared from स्नियतम्य can not be चर but is a different offering and चर is, therefore, a dish-pot.

On the other hand, rice by the usage.

The author says that the word चर is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not rice versa. Further the term 'cooking' is also used for चर.

And by reason of designating the extraordinary principle; चर and.

The author gives a reason in support of his view; he says that the extraordinary principle has been pointed out in चर and that is possible in rice but not in a pot “पुरोदाशन् बैवेशा अर्ण्यात्रिक आर्यमूलस्वन्ध्रासमुद्रमानके।
पुरोदाशन्य अर्ण्यात्रिक च दारासुमिन्।” “The gods by means of पुरोदाश became prosperous in this world and by means of चर in the other; by means of पुरोदाश one prospers here and by चर in the other world.”

The चर and पुरोदाश in the text have been put on the same level; so the word चर means rice.

And similarly the force of the text is visible.

The author relies on the चर argument. “आशियत्र्य: आर्यमूलस्वन्ध्र, आर्यमूल
 admirable.” “The boiled rice of आर्यमूल consecrated to अर्ण्यात्रिक; the boiled rice of आर्यमूल consecrated to अर्ण्यात्रिक.”

After describing this, there are other texts as supplementary. “आर्यमूल
स्नियतम्य स्नियतमिन्य चूद्र आर्यमूलस्वन्ध्र यज्ञित, प्रायोङ्ग स्त्रियांश्रयासमुद्रमानीयोमि यज्ञित।
अनीषोमार्विषा सतिताबर्त्यज्ञित, आर्यमूलिन्य।” “He sacrifices four portions
of ghee after filling ghee with boiled rice; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अग्नीयोग, he makes a sacrifice for खापव and with boiled rice to अद्विति।

From these texts, we see that फड and ओदन given as offering to अद्विति are one and the same thing; फड is, therefore, synonymous with ओदन.

Adhikarana XI sūtras 45-48 dealing with the subject that फड is cooked in a pot.

ल कपाले प्रकृत्या स्यादन्यस्य चाशुदित्वाद् ॥ १९११७॥

स: That; कपाले in a pan; प्रकृत्या by the model; स्यादन्यस्य of another; च and; चाशुदित्वाद् by reason of its being not laid down.

45. That in a pan by the model sacrifice, because any other is not heard of.

Now the question is, in what is the फड to be cooked? The reply of the objector is that it should be cooked in a pan; because it is used in the model sacrifice and further no other vessel is mentioned in the Vedic text. स्यादन्यस्यत विप्रेक्ष्यथवांवर्तकम्: "Let one desirous of Brāhmaṇic splendour offer boiled rice to sun-god." It ought to be अद्वितिकार्य according to the model sacrifice.

एकस्मिन्नाविप्रातिपेधात् ॥ १० । १ । ४६ ॥

एकस्मिन्न in one; वा on the other hand; विप्रातिपेधात् by reason of the contradiction.

46. In one; by reason of the contradiction.

Another objector comes forward and says that there are eight कपाल (pans) in the model sacrifice, they will come in the modified sacrifice under a principle called अविदेश; it is incongruous. So only कपाल will be used for cooking the rice.

य वार्यांतरसंयोगादपदे पाकसंयुक्तं धारणां च चरी
भवति तत्तथायत्वात्प्रतिष्ठालाम: स्यादनियमोविशेषाद् ॥ १९११७॥

य वा not so; अथान्तरसंयोगात् by reason of the connection with the other; अद्विति in a cake; पाकसंयुक्तं for cooking; धारणां to hold; चरी in boiled rice; चवति is; तत्र there; अथांत for the object; पाकसर्वस: a vessel; अभियम:
no rule; अविशेष तथा by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake; in rice, there is (a vessel) to hold it for cooking; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the पुरोहित cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

चरी वा लिङ्गद्वनात || १० || १ || ४८ ||

चरी in a pot; वा on the other hand; लिङ्गद्वनात by seeing the force of the text.

48. On the other hand, a pot by seeing the लिङ्ग.

As we have seen in the preceding अविशेष, the term चर in the sense of rice and the pot in which rice is cooked.

The चर is thus described in कामद्रोण as quoted in वाचश्यः.

ख शाब्दिक: प्रमुखौऽश्चः भबः कठिन: शुभः || नवचारिशिलित: पार्थो सचः: अऽशाचारिः || "चर is a corn prescribed by one's own Vedic school boiled, unburnt, soft, delicious, not very loose and easy to digest; it is not without juice."

The method of preparing चर is described in chapter 1V of कामद्रोण-सूत्र See सूत्र ४ और ६. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. "वासुधातीपुत्रोभास: सुखे अवरःसु: "In those dishes in which soma is fermented, the very same dishes are called चर."

Now there are several other अविशेष which do not find place in other books. When चर means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a पुरोहित.

1. द्वापर. Grinding of the rice in a mill and converting it into flour,
2. संयत। द्रव्यवः. Mixing the rice flour with the प्रवर्तन water; it is kneading.
the flour with the help of water specially set a part for the sacrifice.

3. संवधनं. Putting the flour into a vessel with a view to mix it with water.

4. संतोषनं. Heating the pan with the hot cinder under it.

5. उपघात: Placing of the pan on the hot cinders with a view to bake the cake.

6. प्रकृतिरः. Spreading over the गुरुधारण with the hand on the pan placed on the burning cinders.

7. संस्कृतिरः. Smoothing it and making it even.

8. अश्वधनं. Covering the cakes with cinders in order to bake them.

9. अववधनं. Kindling the cinders on the cakes with the aid of grass.

10. गुरुधारण. Separating the cakes from the pans and placing them on the अत्तेङ्द्र.

Adhikärapi xii ṣṭtr̥as 49-50, dealing with the subject that to पर in गुरुष्याः, process of grinding does not apply.

तत्सिद्धमनर्योन्निधिपात्स्याः || १० || १ || ४५ ||

तत्लिंग in it; प्रायः grinding; अनयंदेलार्थां by reason of uselessness; स्वातिः is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on पर or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

अक्षिया वा अपूपहेतुद्वात् || १० || १ || ५० ||

अक्षिया non-performance; वा on the other hand; अपूपहेतुद्वात् by reason of the cake.

50. On the other hand, it is not performed by reason of the cake.

The author's reply is in the negative; because in the case of the cake the flour is required; but that can not be had without grinding the rice:
so in the case of चर there is no necessity of grinding. The principle of वाघ, therefore, applies.

Adhikaraṇa xiii. dealing with the subject that there is no mixing of water with the flour in the case of चर in a सूर्ययाग.

पिंडार्थत्वान्त्र संयवनम् II १० १ ५१॥

पिंडार्थत्वात् with the object of making a ball; च and; संयवनम् mixing water with flour.

51. And mixing of water with flour is with the object of making balls.

In connection with the model sacrifice it is said "प्रयोतानिविवित्तवार्थसदुः "He mixes holy water with the flour to be offered."

Now the question is, whether such a process of mixing water with flour is applicable to सूर्ययाग. The reply of our author is in the negative; the reason is that in चर such process is not required; it is only in the case of preparing the balls or cakes that water is needed in kneading the flour.

Adhikaraṇa xiv. dealing with the subject that in चर in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

संवपन्तु ताद्व्यांत् II १० १ ५२॥

संवपन ताद्व्यांत् putting the flour into a vessel with a view to mix it with water; च and; दिवंत्वांत् by reason of its being for that object.

52. And the putting of the flour in a vessel with a view to mix it with water by reason of its being for that object.

In the model sacrifice, there is a text. "सविष्ट प्रसूत इद्येयंदेववतामि: संवपनि "He puts it into a vessel with a view to mix water with these deities after repeating सविष्ट वार्तना (the verse 30 of chap. 10 of the White व्रजंद where 10 gods are mentioned)."

The question is, whether this process of putting the flour in a vessel with a view to knead it applies to चर or not. The reply of our author is in the negative because there is no necessity. The principle of वाघ applies.

Adhikaraṇa xv. There is no heating of pan with the hot cinders underneath, in the case of चर in the सूर्ययाग.
53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice "वसूलः रुद्रः अवनावलः नाम भृगुरामानि रसः रमास्वनपः तपस्यः" (Maitrāyani Sanhitā, I. 1, 8) "perform the penance of वसूलः, रुद्रः, अवनावलः, नाम, भृगु, अंगिरा and चामः."

The question is, whether heating of the pans by the hot cinders underneath, applies to चाम in a युज्यायाम. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of चाम, therefore, applies.

Adhikarāṇa xvi. There is no placing of the pans on the hot cinders in the case of चाम in युज्यायाम.

54. And placing of the pans on the hot cinders by reason of its being for its object.

The question is, whether the process of placing the pans on hot cinders which belongs to the model sacrifice applies to चाम or not. The reply of the author is in the negative for the same reason.

Adhikarāṇa xvii. there is no spreading and smoothing of the cakes on the pans in the case of चाम in युज्यायाम.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said "द्वायं उक्तप्रसवति पुरोवासः प्रवयति" "He spreads the cake by uttering 'उक्तप्रसव' (अथवंदे १३०८) 'उक्तप्रसव' (अथवंदे, ११३११५). The पुरोवासः is spread with the hand by reciting the
two verses quoted from अधवचेतुः. "संतैम्येव युक्तम् मित्रित्रिभि परिभाषि” “He smooths it with hand three times by repeating ‘संतैम्येव युक्तम्’ (let the body be framed by the body).” It is smoothed with the hand three times. The question is, whether these ceremonies apply to चह or not. The reply of our author is in the negative for the same reason.

Adhikarana xvii. There is no covering of the cakes with cinders in the case of चह in जुञ्जनम्.

अर्धुष्ट्रोपरिपाकार्यत्वात् || १० । १ । ५६ ||
अर्धुष्ट्र: covering of the cake with hot cinders; च and उपरिपाकार्यत्वात् by reason of its being for baking the upper portion.

56. And covering of the cake with hot cinders, by reason of their being for baking.

There is a text in the model sacrifice जैमिनी अस्मापतिः अम्बूष्ट्रिः” “He covers the cinders with the ashes of kuśa grass”

The question is, whether the covering of the cake with hot cinders applies to चह or not. The reply of our author is in the negative for the similar reason.

Adhikarana xix. There is no kindling of the cinders on the cakes in the जुञ्जनम्.

तथावज्जलनम् || १० । १ । ५७ ||
तथा similarly ; अवज्जलनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "तुभिपिञ्जु कृष्णिविघायति" “He kindles with the leaves of kuśa grass”

The question is, whether this process of kindling of cinders on the cakes applies to चह or not. The reply of our author is that it does not apply for similar reason.

Adhikarana xx. There is no separating of cakes from the pans and placing them on the middle altar in case of चह in जुञ्जनम्.

व्युद्द्वयासादनं च प्रक्तताव्रुतित्वात् || १० । १ । ५८ ||
व्युद्द्वयासादन separating the cakes from the pans and placing them on the
58. And separating of cakes from the pans and placing them on the अन्तवेणि by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अन्तवेणिांथर्यायास्मादपि". "He places the offerings on the middle altar".

The practice in the model sacrifice is that cakes are removed from the pans and placed on the अन्तवेणि. The question is, whether such a practice is to be followed in the case of धृति and it should be placed on the middle altar after taking it from the dish. The reply of the author is in the negative; because no such process, viz. taking the boiled rice from the dish and placing it on the middle altar is mentioned in the model sacrifice and further there is no necessity in the case of धृति. The conclusion is that the principle of धृति applies in all these above-mentioned processes.

END OF PĀDA I.

PĀDA II.

Adhikarapa I. śūtras 1-2. dealing with the subject that धृति made of golden pieces should be cooked.

कृष्णलेख्यमात्योऽपाद्याकः स्यात् II १० । २ । १ ॥

कृष्णलेख्य in कृष्णलोक होम; अर्थःवेणि by reason of uselessness; अन्तवेणि no cooking; स्यात् is.

1. There is no cooking in कृष्णलेख्य by reason of uselessness.

There is a text "प्राप्तापदार्शय निवेशंताकस्मात् गृहस्सुपपत्तिः". "Let one desirous of longevity, offer hundred pieces of gold each weighing a रात्ति cooked in ghee, formed as rice and consecrated to प्राप्तापि"

In the model sacrifice, the purodāsa is baked. The question is, whether the cooking should be performed in the case of these golden pieces.
The reply of the objector is that the cooking or boiling of क्र्क्ष्यक्ष is unnecessary and should, therefore, be dispensed with.

स्वादा प्रत्यक्षविशिष्टवाध्यवादानवत् || 10.2.2.2 ||

‘स्वादा’ is; या on the other hand; प्रत्यक्षविशिष्टवाद by reason of being laid down directly; प्रदानवत like the gift.

2. On the other hand, it should be performed, by reason of its being laid down like the gift.

The author's reply is that there is a direct text. “पूजा ” “He boils it in ghee”

It should be performed by reason of this command; though क्र्क्ष्यक्ष is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikaraṇa II. sutras 3-12 dealing with the subject that there are no उपस्तरण and अभिवारण in the case of क्र्क्ष्यक्ष.

उपस्तरणाभिवारणयोस्मृतार्थवादकर्म स्वादः || 10.2.3.3

उपस्तरणाभिवारणयोस्मृतार्थवादकर्म: quartering and spreading of पुरोदास and flushing it with ghee; अभिवारण by reason of their being for nectar; अभिवारण non-performance; स्वाद is.

3. The quartering, spreading (of Purodāsa) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice उपस्तरण and अभिवारण are performed “पूजा पूजा स्वानविशिष्टवाध्यवादानवत् हुति मैत्रिकृत “ “He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it.”

The उपस्तरण is spreading, levelling; quartering of the पुरोदास and placing it; अभिवारण is removing the remnants thereof from the spoon by flushing them with ghee. The question is, whether the ceremonies mentioned above should be performed in the क्र्क्ष्यक्ष. The reply of the author is that they should not be performed as the object of the ceremonies is to secure a taste in the पुरोदास but no taste is possible in a क्र्क्ष्यक्ष.

क्रियेत वार्थवादावातय: संसर्गहितत्ववाद || 10.2.18 ||

क्रियेत should be done; या on the other hand; वार्थवाद by reason of
4. On the other hand, they should be performed by reason of अर्थात् and their being the cause of contact.

The text as to 'a nectar offering' is by way of an अर्थात्; it can equally apply to the case of the कुष्ठक, because by ghee it can be removed from the spoon. So the principle of वाप्प, according to the objector, does not apply.

श्रीकर्म वा चतुर्भिरमिस्त्रिवचनानात्सह पूर्णं पुनःचतुर्वत्तम ॥ १० । २ । ५ ॥

अकर्म: non-performance; वा on the other hand; चतुमे: with the word 'four'; आसिधवनात् by reason of the text as to finish; पूर्ण completion; पुनः again; चतुर्वर्ष fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because फुल्लकाः are offered and so there is no necessity of quartering them and further as there are no remnants left stuck in the spoon, there is therefore, no necessity of flushing them. "वर्षारिक्षिृवाचनाध्यायसः" He offers four pieces of gold कुष्ठकः.

क्रिया वा सुह्रवदानपञ्चविनाति सामान्यान्तिरहुगणत्वम् ॥ १० । २ । ६ ॥

क्रिया action; सुह्रवदानपञ्चविनाति by reason of the measure of the principal offering; सामान्यान्ति in common; तदुपायत्व its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. "अनुष्ठानमाण्डैत्वतात्तन्त्रदशनचरितः" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term कुष्ठक is used in the sense of measure and (weight) limited to number four. The measure does not dispense with the substance. The mea-
sure limits the principal gift but does not do away with the substance. Take for instance "Feed Devadutta; here are curd, ghee, vegetable and rice; feed वपस्तार्य like Devadutta but with oil". The oil does not dispense with the curd, vegetable &c, but oil is to be used in place of ghee. So वपस्तार्य and अभिवार्य are not dispensed with.

7. And by reason of their one gift.

The objector says that the four क्रणां are, therefore, considered to constitute one offering and that is the reason why there is no division into four.

8. Completion, by reason of the number being the same.

The objector says that you have referred to the completion text "अथार्थिकृपायाः नवनचि" "He offers four pieces of gold क्रणाः.

It is in praise of the number four but does not show suspension, as for instance "यमैश्वः प्रातः सवनेयःशते, प्रातः सवनेवा पत्रेववर्तमानं संस्कारपि" "The offering which is consecrated to विशेषिता and taken in the morning libation, establishes विशेषिता sacrifice in the morning libation."

The text is in praise of विशेषिता but is not for the purpose of suspension of other तबन (libations).

9. On the other hand, the completion sentence of the existent, is useless.

The author says, the praise is as a rule, of the non-existent thing, it is useless to praise the thing that is already in existence: so the आसिर्वचन can not be considered to be in praise of वपस्तार्य and अभिवार्य already existing.


10. On the other hand, there is alternative by reason of one gift.

The objector says that from the अत्यावधान and the inference is that both दर्शनरथ and अविष्कार are suspended but by virtue of the inference arising from the nature of one gift, they are not suspended. On account of this dilemma, the completion sentence does not suspend the operation of both the ceremonies.

11. On the other hand, on the offering of the whole, the repetition of the other offering is useless, by reason of the other िविष्ठक offering being unreasonable.

The objector says, according to you when all the four दस्य are offered at a time there will be no repetition of the offerings; but from my point of view, when the second दस्य is offered, there is a repetition and िविष्ठक offering according to me is unreasonable.

12. On the other hand, they are not to be performed by
reason of the object of removal of the thing stuck; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing; the object of उपस्तरण is to anoint the ladle and that of अभिवरण is to remove the offering that has stuck to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle; so there is no necessity of उपस्तरण and अभिवरण. In this view the अभिवरण is proper "कत्यािदेशणान्यवयित् सुचवन पशुः" "He offers four pieces of gold कुँज्ञ in order to complete the quality of being four-fold."

Adhikaraṇa III, sūtras 13-14, dealing with the subject that the golden pieces should be stuck.

भक्षणं तु प्रीत्यर्थत्वादकर्म स्यात् ॥ १० ॥ दौ ॥

भक्षणं of food; दौ on the other hand; प्रीत्यर्थत्वम् being for satisfaction; दौ non-performance; दौ is.

13. On the other hand by reason of eating (of food) being for satisfaction, it should not be done.

In the प्रकृति sacrifice, there is कुँज्ञक्षण (eating of sacrificial food) by quartering the पुरोहित cake into four. The question is whether the कुँज्ञक्षण should be eaten or not. The reply of the objector is, that as कुँज्ञक्षण can not be eaten, so there is no eating of कुँज्ञक्षण.

स्यात् निदुर्धनदश्रणात् ॥ १० ॥ दौ ॥ १४ ॥

स्यात् is; दौ on the other hand; निदुर्धनदश्रणात् by reason of seeing the term 'sucking'.

14. On the other hand, by seeing the term 'sucking'.

The author's reply is that they should be eaten in a particular way without the application of teeth, as there is a text, पुरुषुपारकरार्मवतिनिर्वर्ततोमक्षणिति "They eat by making on onomatopoeic sound पुरुषुपा (as done in sucking sugar-cane); they eat as a child drinks milk.

When sugarcane juice is sucked, there is peculiar sound which is here called पुरुषुपा and when कुँज्ञक्षण is anointed with ghee, the ghee is sucked just as done by a child and taken in; it is called निर्वर्त, in the verb and निर्वर्त in the substantive form.
15. On the other hand, the text is in connection with eating of ghee, in the model sacrifice by reason of its indivisibility.

The objector says that the text relates to the sucking of ghee which has stuck to the golden pieces because in the model sacrifice, the ghee is indivisible.

16. On the other hand, the text is in connection with gold like the gift, the ghee being subsidiary.

The author says that you are mistaken, the principal thing is gold pieces and the ghee is only subordinate. The text, therefore, relates to the gold pieces (कृपण). Take for example, the following sentence, "There is a stick on the heap of the bricks; beat him with it" Here the stick is principal and the heap of the bricks is subordinate; so the beating is to be done by the stick. Similarly here the eating function in a peculiar way applies to the gold pieces. There is a parallel case; a gift is made of a thing which is eatable but gold can also be an object of gift. So also here,

Adhikarapra. iv. dealing with the subject that in कृपण the text एकधामभ्रणंशरि means the simultaneous offer for eating.

एकधोपहारे सहत्वं ब्रह्मभ्रणां प्रकृति बिहितत्वात

एकः in one offer; उपहारे in eating; सहत्व simutaneity; ब्रह्मभ्रणां of the food set apart for व्रत; प्रकृती in the model sacrifice; बिहितत्वात by reason of being ordained.
17. In one offer for eating, there is simultaneity of the eating of the portions set apart for the brahman priest, by reason of its being ordained in the model sacrifice.

In connection with eating of कुष्णलचक्र, it is laid down "एकाधाक्षणपरिहारित्" "He partakes of brahman's food once."

In the model sacrifice there are four divisions of हृदा offering and at the time of the repetition of the formula 'संधु', four parts are offered for eating. Now the question is, whether eating should, once, be done of one part only or of all simultaneously, because the word 'एकध' (once) is used. The reply of the author is that all portions should be eaten simultaneously, because it is so laid down in the model sacrifice. By eating one part only, the other 3 parts are left out; if all are eaten up, the time is lost sight of. So it is better to have time dropped which is subsidiary, but not the portions which are principal.

Addhikāraṇa v. sūtras 18-19. dealing with the subject that in कुष्णलचक्र, the whole food is to be offered to brahman.

सर्वत्र च तपामधिकारात्स्यात् || १० १ २ १६ ॥

सर्वत्र the whole; च and; तेपाम् their; अधिकारात् by reason of the right; श्यात् is.

18. And the whole, by reason of the right in them.

In connection with कुष्णलचक्र it is said "सर्ववस्त्रणपरिहारित्" "He gives the whole to brahman."

The question is, whether the gift is for the food of brahman only or for other priests as well. In the model sacrifice the practice is to allot four portions to brahman and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to brahman, because he is entitled to those four shares given to him.

पुरुषापनयो च तपामवाच्यत्वात् || १० १ २ १८ ॥

पुरुषापन: the removal of man; च on the other hand; तेपाम् their; वाच्यत्वात् by reason of their being not sanctioned.

19. On the other hand, the removal of other priests: their
taking of it is not sanctioned.

The author says that if you say that नहीं should take the portion allotted to him, the other priests will not be deprived of it because such a thing is nowhere laid down. Hence the whole goes to नहीं without the participation of it by others.

Adhikaraṇa vi. dealing with the subject that the portions of the food should be taken by नहीं at the proper time.

पुष्पापनयात्रस्वकालत्वम् ॥१०॥ ॥ ॥

पुष्पापनयात्रस्वकालत्वम् by reason of the removal of other priests; द्वारकालत्वम् appointed time.

20. By reason of removal of other priests, there is appointed time.

Now when it is established that the whole is to be given to नहीं, the next question for solution is, whether the portions are to be taken at one time or at the time fixed for the priests. The reply of the author is that they should be taken by the नहीं at the appointed time in the model sacrifice. Four portions are to be taken by the नहीं at four different times; the नहीं will, therefore, take away all the portions at the fixed time.

Adhikaraṇa vii. dealing with the subject that there is no division into four in the नहीं's food.

एकार्थव्यादिविभागः स्यात् ॥१०॥ ॥ ॥

एकार्थव्यादिविभागः by reason of one object; अविभागः no division; स्यात् is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. "इत्यतः, इत्यतः-रिद्धमपियुङ्गिदमानीः" "This is of नहीं; it is of होता; it is of अधिक; it is of अत्तर".

Now the question for determination in नहीं's food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to नहीं "सत्यव्यादिपरिवर्तनि" "He grants the whole to the नहीं".

So in this view, there is no division in नहीं. The division is made with a view to avoid quarrel amongst the priests; but as here the whole gift is taken away by the नहीं, there is, therefore, no necessity of division.
Adhibarapa vii sūtras 22-28 dealing with the subject that in a ṣātritāma, the gift to a jātīvāk priest is for the purpose of securing his services.

22. A gift to jātīvāk priests is with a view to religious fruit, by force of the word dāvatī.

There is a ṣātritāma sacrifice, in connection of which it is said “गौशलक्रमशः प्रधानतरशस्त्रमहामाहि प्राजाम भवयेच्छरमीहाययवाश्चतिन्याच्चमाणाणि तन्व्राक्रमाणां दिक्षिलि” “सन्मावप्योद्विमाणांवाति।” “His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesameum, and bean”. “He grants a fee to the priests”.

The question is whether a gift to the jātīvāk is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term dāvatī which indicates invisible fruit, is used. The fact that this honorarium does not depend upon the extent of the work done, shows that it is to secure the invisible result that the donation is made to the jātīvāk priest.

23. Or for securing the services, by reason of its connection with the work done as in ordinary life.

The author says that the gift is with a view to secure the services of a jātīvāk; here there is no invisible principle involved. The payment is made and the work is done in return for it. So the payment is in the nature of the wages, just as a labourer is engaged to carry fuel.
By reason of the text “engaged on fee”.

The author gives a further reason in support of his view that there is a text “The priests engaged on fee carry on the work”.

This text also shows that the priests are engaged on fee and they do the work in return.

24. By reason of the text “engaged on fee”.

The author gives a further reason in support of his view that there is a text “The priests engaged on fee carry on the work”.

This text also shows that the priests are engaged on fee and they do the work in return.

And nor can service be secured by any other means; because hiring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to इत्यविक is in the nature of wages.

25. And nor can service be secured by any other means; because hiring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to इत्यविक is in the nature of wages.

26. And by reason of the text ‘hired’

The author says that there is a text “The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice”.

It shows that a इत्यविक is hired on wages.

27. By reason of the word ‘wages’ in connection with alms.
There is begging of alms enjoined in connection with योगिद्योम् “द्वादशप्रीतीनिकितो जूतित्वन्वीत” “An initiated one begs alms for twelve nights”

See Chapter vi. Pāda 8, Sūtras 26-27. at p. 411. The sacrificer goes out begging for 12 nights to pay the wages of the अतिक्र. This fact also goes to support the author’s view.

There is a text “यथावैद्याकारो नैष्कन्गको निष्कल्लणभूत्: कम्योगे वर्तने एवं वापशे यहश्च जूतित्विजः” “Just as a wood carrier, a wood-cutter or one who lives by cutting, carrying and selling wood, is engaged in his work, so are the priests of a sacrifice”.

A अतिक्र is placed on the same level with a labourer who carries wood from the forest.

Adhikaraṇa ix. sūtras 23-33. dealing with the subject that in a योगिद्योम, the sacrificial food is for the final disposal.

शेषमक्षार्थ तद्वपत् || १० ॥ २ ॥ २८ ॥

शेषमक्षा: remnants of the food; तद्वपत् similarly.

28. By reason of the praise of the carrier of fuel.

29. And similarly the remnants of the food.

There are remnants of the food in the योगिद्योम and द्वादशप्रीतिब्रह्माष्ट्रा. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दशिनियिय in the form of the wages of the priest.

संस्कारो वा द्रव्यस्य परार्थत्वात् || १० ॥ २ ॥ ३० ॥

संस्कार: purificatory rite; वा on the other hand; द्रव्यस्य of the substance; परार्थत्वात् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.
31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

32. And by seeing in the master; by reason of its being common, the same with others.

The author says that the sacrificer partakes of it with four other priests “यज्ञार्थ यात्रा समानान्तः” “The invited priests with the sacrificer as the fifth, eat the sacrificial food”.

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

33. And similarly there are other proofs.

The author relies on other instances. In a worship sacrificed the remnants from the ladle are eaten. “अतसद्वः: शरसदे: समानान्तः” “They drink soma with the spoons without handles”. अतसद्व is a sacrificial vessel or spoon which has no handle and is formed in the shape of a sword.

Eating of the remnants is not for the purpose of securing the services but for the final disposal of the same.

Adhikarana 1, dealing with the subject that in a ग्रह there is no appointment of a विद्वस्त.
34. The appointment of the śatavahāna is to secure his services; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्रादशाहि &c. “द्रादशाहि सदृशिधिन्दिकामा उपेयुः” “Let those desirous of prosperity, resort to द्रादशाहि sacrifice”.

In the स्त्रिविद्यम which is a model sacrifice, there is an appointment of a जस्तिवक्. “अन्नमेघोतात्तमेता होतात्समेघोताति” “Agni is my होता priest, he is my द्रोह priest, O ! Hota, thou art my होता priest”.

Now the question is, whether the appointment is to be made in a सर, or not. The reply of the author is that the appointment ceremony should not be performed, because that is done to ensure the payment of the fees; but here in a सर the sacrificer himself is the priest; so there is no necessity of appointment. None appoints himself. “वैयसमाना: ताणहिंलिय:’. “Those who are sacrificers, are themselves priests”.

Adhikaraṇa xi., sūtras 35-38, dealing with the subject that there is no hiring in a सर.

परिश्रव्या तादुप्यार्थां ॥ १० ॥ १ ॥ ३५ ॥

परिश्रव्य: hiring; च and; तादुप्यार्थार्थ्य: by reason of its being for it.

33. And hiring by reason of its being for it.

In connection with स्त्रिविद्यम, there is a text (see the commentary on sūtra 22 at p. 633 where the fee of the जस्तिवक् is fully detailed), the question is, whether the payment of the fee is to be made in a सर. The reply of the author is that no such payment is to be made; because it is done to secure the services of a जस्तिवक्; but in a सर the वैयसमाना is the जस्तिवक् and he can not hire himself.

प्रतिषेध वस्मत ॥ १० ॥ २ ॥ ३६ ॥

प्रतिषेध: prohibition; च and; कर्मसागु like the act.

36. And the prohibition is like the act.
The objector says that it amounts to a prohibition, "अद्वितियानिस्त्राणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिणा in a सत्त्र does not necessarily prohibit the sacrifice itself.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

38. Not so, by reason of the word ‘fee’; it is, therefore, a permanent restatement.

You are mistaken; it is not a prohibition of religious gift, because the सत्त्रs are said to be without fees "अद्वितियानिस्त्राणि" "The sacrificial sessions are without fees". "नह वस्त्रादिभिः, नाभाशिविस्तरथम्" "Here neither cow, nor cloth, nor money is given". The fee is paid to secure the services.

"गोवशेश्वराकर्तव्य तर्थगद्द्वासत्साधारणस्य तिलाशिकमावस्तः तत्तत्त्वाभिबद्ध दक्षिणाः: " "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

The gift to a अद्वितिक is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the अद्वितिक by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikarana xii. śūtras 39-40 dealing with the subject that in उद्वितिक which is not a part of a सत्त्र, the gift is to secure the services.
39. The उद्वसानीय partakes the quality of a सङ्ग्रह by reason of its being a part of it. There the gift is out of charity (religious motive).

There is a ceremony called उद्वसानीय or पृष्ठशास्मीय performed after the सङ्ग्रह. In connection with it, there is a text "सङ्ग्रहादुद्वसानीयांपृष्ठशास्मीयांयेन्योगीयांमेनहस्तसम्बन्धिण्ये देवास्ये " "Having finished a सङ्ग्रह, let them perform a sacrifice with योगियांमेन of पृष्ठशास्मीय having a fee of a thousand".

Now the question is, whether in this पृष्ठशास्मीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पृष्ठशास्मीय or उद्वसानीय is a part of a सङ्ग्रह; if the reply is that it is a part of a सङ्ग्रह, then the gift made is for a charitable object, in view of the principle laid down in the preceding अर्थसचिवालय. The reply of the objector is that it is a part of a सङ्ग्रह, because it is performed after its completion; उद्वसानीय is, therefore, a part of a सङ्ग्रह. See other examples "अर्थसचिवालयाय यजेत, वाजपेये-नैदुध्रुवस्तितवाननयन" "Let him perform यजेत after establishing fire. Let him perform पृष्ठशास्मीय after having performed वाजपेय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken; the उद्वसानीय sacrifice is a separate sacrifice; the सङ्ग्रह is not its model. Further it is not like सङ्ग्रहांमित्र or पृष्ठशास्मीय. The word 'उद्वसानीय' is derived from
The gift therein is, therefore, to secure the services.

Adhikarana xiii. sutras 41-42. dealing with the subject that in \textit{उद्वसानीय}, the 
\textit{क्रिष्णक} is different from the sacrificers.

**41.** On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, \textit{"सन्त्रादुद्वसानमनीयन्योतिदोमनहशुरिष्यन एव:} \textit{है ज्ञेत्}" \textit{"Having finished a \textit{सन्त्र} let them perform a sacrifice with \textit{श्योितियोम} of \textit{उद्वसामनीय} having a fee of a thousand.}

It has been established in the foregoing \textit{अंधकरण} that \textit{उद्वसानीय} is not a part of a \textit{सन्त्र}. The question is, whether all the sacrificers should simultaneously perform it or not. The reply of the objector is that all should join together, because in the text, the word \textit{ज्ञेत्} which is in the plural form, is used; just as in a \textit{द्वियन} the king and his priest join together (\textit{राजपुरोहिनि सामुकामनीयजयावत्} \textit{"Let the king and his priest desirous of salvation perform a sacrifice") so in a \textit{उद्वसानीय} all the sacrificers can join together.

**42.** There, other priests should be appointed.

Before the author has answered the question propounded in sutra 41, he has taken up another question in the present \textit{सूत्र}. The question is, whether the sacrificers who are the priests in a \textit{सन्त्र} or other priests should be appointed in an \textit{उद्वसानीय}. The reply of the author is that the priests should be appointed from the sacrificers, because the \textit{उद्वसानीय} is not apart from the \textit{सन्त्र}. 
Adhikarana xiv, dealing with the subject that in उदवसानीय the priests should perform the sacrifice one after the other.

एकौक्षक्षास्तविविधतिप्रात्यक्षुद्वेदिक्षैकसंयोगात् ॥ ४ ॥
एकौक्षक्षा: one by one; तु on the other hand; अभिप्रतिविधाय by reason of no prohibition; प्रकृति: of the model sacrifice; च and; एकसंयोगाः by reason of the connection with one.

43. On the other hand, one by one by reason of no prohibition and because in the model sacrifice there is connection with one.

The author says in reply to the question propounded in सूत्र 42, and left unsolved, that all should not perform the उदवसानीय but they should perform it one after the other because in the model sacrifice only one sacrificer is allowed to perform it and because there is no prohibition to adopt such procedure in the उदवसानीय. As to the example of तियं, he says that does not hold good in the case of an उदवसानीय. The plural is used, because all the sacrificers have to perform the उदवसानीय after the completion of the सूत्र separately.

Adhikarana xv. सूत्र 44-45 dealing with the subject that in कामेदि, the donation is for the invisible effect.

कामेदि च दानशक्तिः ॥ ४ ॥
कामेदि in a desire-accomplishing sacrifice; च and; दानशक्तिः by reason of the word 'gift'.

44. And in the कामेदि by reason of the word gift.

In the सूत्र called सारस्वत there is a कामेदि; in connection with it, there is a text "प्रतियोगि दानशक्तियोवचायायात्मकायमनाया युक्ते देवायि पुरुषोंचेतुनेत्रलव प्रतियोगि दानशक्तियोवचायात्मकायमनाया युक्ते देवायि " "Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire; in it, having gifted a mare, a female slave and two cows, they go to the Yamuna for a bath."

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पुष्पशमनीय is for the purpose of hiring the priests, though it is not a part of a सूत्र. The objector says
that similarly in a कामेदि also, the gift is for securing the services of the priests.

चचनं वा सत्रत्वात् || १० || २ || ९५ ||

चचनं command; वा on the other hand; सत्रत्वात् by reason of being a सत्र.

45. On the other hand, it is a command by reason of the सत्र.

The author says that it is the command which is binding, because it produces some invisible effect. The gift in कामेदि is, therefore, for a charitable purpose; further the कामेदि is a part of a सत्र and there the gift if made under a text is for the production of invisible extraordinary effect; the gift can not be for the hiring of the priests as there are none in a सत्र.

Adhikaraṇa xvi dealing with the subject that a gift to an enemy in the new and full moon sacrifices is for charity (invisible effect).

इवेच्ये च चौदनानादृक्षिणापनन्यात् || १० || २ || ६६ ||

इवेच्ये in an enemy; च and; अचौदनात् by reason of there being no command; दृक्षिणापनन्यः non-application of fee; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दशौपार्मास्यान्, it is laid down "यद्रपति: संयाजयन्त: कपालम्भिन्जुजयात्रा वैधानरं ब्राह्म रुपां निर्यंपितत् || तत्स्येकहायस्मात्वा रूढ्युपास्यायचायत्." "If, while performing पदीस्यानम्, one offers a cake, he shall offer a cake baked on twelve pans to वैधानन्; its fee is one year old cow; he shall give it to an enemy".

The question is, whether one year old bullock is to be given to secure services or with a view to secure invisible effect. The reply of the author is that the fee can not be given to an enemy to secure his services, being not ordered to do any work in the sacrifice; the gift to him can not, therefore, be to secure his services but to secure religious virtue.

Adhikaraṇa xvii śātras 47-48, dealing with the subject that the living persons are entitled to perform the अशिश्वयम्.
47. The अस्थियाप्त by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "यदिसकृतविद्वान् प्रकृतियं विद्विज्ञान् कुष्ठादि अस्थिसङ्कुपल्या बोधस्य दिपुष्क्तं तस्य भावे दीर्घतयित्वात्तेन श्येरणः। तत: संबोध्यो भ्रमविन्यायाय जयेत्।"

"When any of the initiated sacrificer dies in the course of a सत्, then his bones shall be placed on a deer's skin after cremating him. His nearest relation shall be initiated in his place and shall perform the sacrifice with them. For a year the bones may be made to sacrifice." The question is whether the bones should perform the सत् or the living persons. There a text "अस्थियाप्तः सापुषधपाति।। इसे यथा दक्षिणीयाय जयेत्।।"

"He places the pot containing the bones." This shows that the bones are capable of performing the सत्. The reply of the author is that the bones of the dead can not perform the sacrifice and it is the living person who can do so; the अस्थियाप्त is for the living person but not for the dead. The living persons should perform the sacrifice for a year.

48. As much said, is applicable.

The author says that you allege that there is a text which shows that the bones have a capacity to take part in the sacrifice. No, they are given the power of a sacrificer as much as the text could, but no further. The bones have not the full power of the sacrificer. So the bone-sacrifice is by the living persons.

Adhikarana xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अस्थियाप्त.
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PŪRVA MĪMĀṂSA.

 yapid āt vṛcnaṭeṣāṁ japaṃsākṣaṃsārthendurśaṁ sēṣṭaḥ tāḍarṣṭvāt

10 2 54

yapid if; on the other hand; vṛcnaṭaḥ under a text; tēṣaṁ their; japaṃsākṣaṃsārthendurśaṁ sēṣṭaḥ with the Śuddha; tāḍarṣṭvāt by reason of its being for it.

49. On the other hand, if it is under a text, the muttering of the prayer and shaving are not to be performed being for no purpose; the Śuddha is much more so, by reason of its being for him.

The Śuddha is divided into two parts; in the first it is to be determined whether japaṃ and shaving &c are to be performed in the Āṣṭāṅgavāya or not. The reply of the author is that the Āṣṭāṅgavāya is sanctioned under a special text; the japaṃ and shaving &c are for no purpose, so they need not be performed. In the second part of the Śuddha, the other question for solution is, whether the dīrṣṭṣa has śaḥ should be performed. The reply it that is should not be performed, because it is for the sake of the sacrificer. The bones have not the capacity to be initiated "वज्मानन्येवायान्हं" "A sacrificer shall be initiated".

Adhikaraṇa xix. dealing with the subject that the measuring of the vāḍāsvarī branch and touching of the śuṅk are to be performed.

Kātvarnī tu kṛṣṭeta gūṇaṃśu tāḍarṣṭvāat

kātvarṇī for the sacrifice; on the other hand; kṛṣṭeta should be done; gūṇaṃśu tāḍarṣṭvāat being subordinate.

On the other hand, they should be done for the sacrifice, being subordinate.

This śūtra is not given in the śastra, but it is mentioned and numbered as a separate Āṣṭāṅgavāya by other commentators.

In the model sacrifice, the branch of an vāḍāsvarī tree is cut off according to the measure of the sacrificer and śuṅk cup is touched by him. The question is, whether these ceremonies should be performed in the bone-sacrifice or not. The obvious reply is in the negative according to
the principle laid down in the preceding अधिकरण; but our author says that they should be performed, because they are performed for the sake of a sacrifice and the sacrificer is therein subordinate.

Adhikaraṇa xx dealing with the subject that in अस्तित्व, the desire-accomplishing act should not be performed.

काम्यानि तु न विद्यन्ते कामा ज्ञानद्वितीयस्यानुच्छ-मानानि || १० || २ || ५० ||

काम्यानि desire-accomplishing acts; तु on the other hand; न not; विद्यन्ते exist; कामावानात by reason of no knowledge of desire; यथा just like; हताःप्र of the other; अनुच्छमानानि not expressed.

50. On the other hand, desire-accomplishing acts do not exist by reason of no knowledge of the desire, just like the desire of the other not expressed.

There is a स्मृतिध्रोम sacrifice; there is a text in connection with it. "यदि कामयते परेत् पत्रणयृति नाहै: सदोमितुयात।" "One who wishes rain to fall, let him construct the sacrifice-hall low".

Now the question is whether the desire-accomplishing act of making the pandal low, is to be performed in the अस्तित्व. The reply of the author is in the negative. The reason is that there is no desire left in the dead bones, like the desire of the living man when not expressed.

Adhikaraṇa xxi sūtras 51-53 dealing with the non-performance of the praises of the bones in the अस्तित्व विवेचना with the सूक्तवाक

ईहात्याश्राग्नात्सूक्तवाकवत् || १० || २ || ५१ ||

ईहात्याश्राग्नात्सूक्तवाकवत्: objects of activity; च and; अभावः by reason of the absence; सूक्तवाकवत् being fit in the praises.

51. And they are with the objects of activity; by reason of the absence; (they should not be performed) being fit in the सूक्तवाक (praises.)

In the अस्तित्व there are प्रायवीयस transferred from द्वाषीमात्रास्य; the सूक्तवाक is also transferred to it. "भ्रम यज्ञमात्र यजुरशाले, छुप्प्रज्ञास्वच्छाशाश्वे-
This sacrificer hopes for longevity, hopes for good progeny, hopes for universal popularity, and hopes it with this offering; let him eat it, think it and let the gods reach him.

Now the question is, whether the सुक्ववाक should be repeated or not. The reply of our author is that it should not be repeated, because it expresses the hopes which find their place in a living man but not in the dead bones; it is appropriate in the सुक्ववाक.

स्युर्वा र्थवादवाताः \( \text{॥} १० \ २ \ ५२ \text{॥} \)

स्यु: are; वा on the other hand; अभ्यवादवातम् by reason of being a praise.

52. On the other hand, it should be repeated being a praise.

The objector says that it should be repeated being अभ्यवाद; there is nothing objectionable in it.

नेच्छामिचानानानि दभाववादः दितरसिन्यः \( \text{॥} १० \ २ \ ५३ \text{॥} \)

न not so; हृच्छामिचानानि by reason of the mention of the desire; तद्भाववाद by reason of its being absent; इतरसिन्य in the other.

53. Not so, by reason of the mention of the desire and that is absent in the other.

The author supports his view by saying that you are mistaken; the desire is expressed in the सुक्ववाकस्त्र but there is no desire in the bones; so the repetition of the सुक्ववाक should not be done as it will be ludicrous; the desires and hopes pertain to the living being but not to the dead bones.

Adhikaraṇa xxii. stātras 54-55 dealing with the subject that in an अभिवियज्ञ there is no desire of the होता.

स्युर्वा होत्कामः \( \text{॥} १० \ २ \ ५४ \text{॥} \)

स्यु: are; वा on the other hand; होत्कामः the desire of the Hotā.

54. On the other hand, there is the desire of the Hotā.

Take for example the द्रादशाह; there is a text "तत:सङ्कल्पेभास्मीविनियाधिकै।"
"Then in a year let him make the bones perform a sacrifice."

The दीर्घा &c., are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice, "यंकामयेत अः शुमान्यादिति पराचोतस्येवादामुपाधेत श्रपशुमानेकमयिति। यंकामयेत प्रामायुक: स्यादिति तस्येच्छे स्तरमेकुक्त्याति। यंकामयेत पापीयान यादिति नौचेतस्तल स्वायायाहाथपुक्त्याति। यंकामयेत वर्धीयानुस्गादिति उचुचेतस्तल स्वायायाहाथपुक्त्याति। "One who wishes that some one may become deprived of cattle, let him invoke हुः conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वपद अलौं; one who wishes that some one may become sinful, let him utter वपद in a low voice with the वास्ता; one who wishes that another may become old, let him utter वपद in a loud tone with the वास्ता."

The question is whether the desire of the होता should be expressed in the case of the bones. According to the objector, they should be expressed as they come by चोदक text in the अर्थयक्ष.

न तदापीप्तात् || १०१ २ ५५ \|

न not so; तदापीप्तात् by reason of their being desires.

55. Not so, by reason of their being desires.

The reply of our author is that they should not be expressed; because they are hopes which can exist in a living person but not in the dead bones.

These five अधिकरणाः are based on the principle of इंत्वाचिति baseless anxiety. The bones of the deceased have been substituted in the place of the sacrificer. Now the question that naturally arises is, whether all the functions belonging to the sacrificer apply in the case of his dead bones. They are answered by our author in the negative with the exception of one सूत्र in which चार्मान्त्री branch measurement and touching of the शुभ cup are given. This adikaraṇa does not find its place in शब्द's edition and very probably appears to be spurious, because the principle of इंत्वाचिति does not strictly apply to it (See at P. 644.)

Adhikaraṇa xxiii. sūtras 56-57, dealing with the subject that सवस्यार sacrifice should be performed after the death of the sacrificer.
56. On the death, the completion of the सर्वस्वार does not exist, because the action is connected with life.

There is सर्वस्वार; in connection with it there is a text "मरणकामोऽहे तेन- यजेत वकामेव नासामयं: सवां लोकमिति" "One who is desirous of death, let him perform this sacrifice i.e. one who wishes to go to heaven without any trouble".

The question is, whether the सर्वस्वार should be completed when the sacrificer has reached his end. The reply of the objector is that as the sacrificer dies, the sacrifice commenced comes to an end; so it need not be completed, because the action is connected with the life.

स्याद्वेषभो: प्रत्यक्षशिष्टवात् ॥ १० ॥ ॥

स्यात् is; वा on the other hand; उभयो: of both; प्रत्यक्षशिष्टवात् by reason of the direct command.

57. On the other hand, of both by reason of the direct command.

The reply of the author is, that both the commencement and the end are directly laid down; so the sacrifice must be completed by the agent appointed by the deceased. "आर्यान्यस्तूरंयमाने श्रीदेवस्वरी परितोत्तेषणं सता परिवेष्ठय ब्राह्मणा परिसमाप्तमेवं भिनसस्यस्यायात्" "On singing of आर्यव and having dressed an श्रीदेवस्वरी branch with the new cloth, he enters the fire saying O! Brāhmaṇas, finish my sacrifice"

So we see the completion is to be achieved by the command given to the priests.

Adhikāraṇa xxiv, dealing with the subject that touching of the cup called शुक्ल &c, the fit parts of सर्वस्वार should be performed after the end of the sacrificer.
On death, the sacrifice is like अशिश्यः.

The measurement of the श्रोत्रम्बरी branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अशिष्करण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Adhikarana XXV. sutras 59-60 dealing with the subject that in सभिष्टार्थ on the death of the sacrificer, the desire for life should be expressed.

जीवत्यवचनमायाराशिपस्तदर्थ्यात् || 10.2.54 ||

जीवति In the living; अवचाम् no pronouncement; आयू life; आशिष्य: benediction; तद्यथात् by reason of being for its object.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula “आशास्तेयवमानः” “The sacrificer has a hope”.

The question is whether this benediction for life should be pronounced in सभिष्टार्थ where the sacrificer is desirous of dying and performs it to end his life. The reply of the objector is that it should not be uttered, as it is utterly inconsistent.

वचनं वा भागित्वाल्याप्ययोक्तात् || 10.2.60 ||

vachan formula; वा on the other hand; भागित्वात् by reason of sharing it; प्राकूर्तं यथोक्तान् before the utterance as said.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the संवळ should be uttered, because he hopes to live before singing the आश्चर्यमान which is the allotted time for the death of the sacrificer. During this interval the sacrificer naturally wishes to live.

Adhikarana xxvi. dealing with the performance of क्षत्रवार्य इत्यद्रवर्तार्थः.

कृपिया स्वादुर्मेममात्राणाम् || 10.2.61 ||

कृपिया procedure; स्वादु is; समात्राणाय of the invisible purpose.
61. Procedure of the invisible purpose should be performed.

There is a हाद्यान्त (a sacrifice); in this connection, there is a text “हाद्यान्तेऽर्धिकामा वरेऽय (“Let those who are desirous of prosperity, perform a हाद्यान्त.”

There is a certain procedure which is transferred from the model sacrifice as for instance, वरेय appointment of a priest and आत्मियंविद्युत्तानम् gift to the priest of the आत्मिय gotra. As we know that the हाद्यान्त being a लत्र, is performed by the sacrificers without the assistance of the priest; the necessary result will be that there will be no appointment of the priests and the gifts to them. The reply of our author is that they should be performed in order to comply with the चोदक text and for production of the invisible effect.

Adhikaraṇa xxvii dealing with the subject that in a पवमानेषि, निर्वाय is performed.

गुणालोपे च मुख्यस्य १० । २ । ६२ ॥

गुणालोपे on the omission of the subordinate; च and मुख्यस्य of the principal.

62. And on the omission of the subordinate, the principal is omitted.

There are पवमानेषि in अग्निधान “योस्यपवमानाय पुरोदाशमयास्यािवलिप्तो निर्वायेव। अग्निधान वाञ्चल यथावचे” “Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire.”

There is a transfer under the चोदक text “अतिरिक्तत्वविद्याइविविधनिर्वायेव” “Let him make an offering with the अतिरिक्त ladle.”

In the अतिरिक्त, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अतिरिक्त in the पवमानेषि. So the result is that when the vessel by which offerings are made in the fire is not used in the पवमानेषि, the offerings (निर्वाय) will not be made.

The reply of the author is that it is not necessary that on the omission of the subordinate, the principal must necessarily be omitted. The निर्वाय will be made though the instrument by which it is made, is omitted.

Adhikaraṇa xxxii अत्राः ६३.६६ dealing with the subject that in वाञ्चल, there is omission of the handfuls.
63. On the other hand, it is better to drop the number than the handful, because it is subordinate.

There is a वाज़ेय sacrifice; in connection with it, it is said "शरदिवाजपेयेन नारायणकामोऽवेदने।" "Let, one who is desirous of self-sovereignty, perform वाज़ेय in the autumn." There it is said "नैवार्: ससदशशाराव: क्षिरस्यस्यति।" "The चक is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given चतुरसुदिशिवप्यति। "He offers four handfuls."

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चक in the modified sacrifice and 4 handfuls of the model sacrifice. The question is, whether the number may be omitted, or the handfuls be omitted or both of them. According to the objector, the number is to be omitted; it is subordinate and handfuls are principal; according to the principle laid down in the foregoing अधिकरण, the number being subordinate will have to be omitted.

64. Not so, by reason of being subordinate to the offering.

The author says that the number in the sentence is an adjective of the handfuls but it is connected under the शृंति principle with the offering. You know शृंति prevails over the वाक्य. In this view, the handfuls will be suspended.
65. On the other hand, the number being common with the injunction, is dropped and by connection, further the handfuls.

The 2nd objector comes forward and says that the number 4 of the model sacrifice is substituted by 17 handfuls and by cups; so both the number and the measure should be set aside.

१ ३ २ ६६ ॥

न नोस; चौद्वनाभिसम्बन्धात्मकति संस्कारयोगात्

न not so; चौद्वनाभिसम्बन्धात् by reason of the connection with the injunction; प्रकृति in the model sacrifice; संस्कारयोगात् by reason of the purificatory rite.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

The author says that under the चौद्रक text the four handfuls are transferred; if both are set aside, the sacrifice will be impossible. So neither of them will be set aside under the चौद्रक text; and further 17 cups will not be equal in measure to 4 handfuls. So we have four handfuls also; to obviate this difficulty neither of them will, therefore, be set aside, but on the contrary in order to preserve the number which happens first in the sentence, the handfuls which are subsequent in order shall be, consequently, omitted.

Adhikararāṇa xxix dealing with the subject that in the text 'वेपुमाकभेत' &c the words भेषु &c. mean cow.

१ ३ २ ६६ ॥

श्रीतपतिके तु द्वायतो विकारः स्वादकार्यरत्वात्

श्रीतपतिके in its origin; तु on the other hand; द्वायत: from substance; विकारः suspension; स्वाद is; अकार्यंत्वात् by reason of its being for no use.

67. On the other hand, when the word is applicable to the whole class in its origin, the substance is suspended by reason of its being of no use.
There is a text "यावं प्रपियोऽयं तुमालेभत्तमाहस्तं वस्मने नरिपिम्" “Let him sacrifice a cow to heaven and earth, a calf to man and a bullock to ईश्वर.” The word used are घोटा (a female of an animal who has given birth to a new offspring, वर्ग offspring and जपस a male of an animal) They are adjectives and therefore applicable to the whole species. They, therefore, mean goat & c according to the objector. Do these words mean goat & c,.? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चोट्टल text they mean goat and others; but शृद्ध prevails over वाक्य. Hence these terms mean cow & c. The goat & c. being of no use though transferred under a चोट्टल text, are not meant by these terms.

Adhikarara xxx dealing with the subject that in the text "श्रेष्ठमालेभेत" the sacrifice of goat is meant.

नैमित्तिके तु कार्यत्वत्त्राप्रकृतं स्थान दायं:॥१९१८॥

नैमित्तिके in the accidental; तु on the other hand; कार्यत्त्राप्रकृतं by reason of being of use; प्रकृतं: of the model sacrifice; स्थान is; दायं: by reason of its being proper.

68. On the other hand, in the accidental being of use, because the model sacrifice is complied with.

There is a text “वायुश्रेष्ठमालेभेतभूतिकाम:” “Let one who is desirous of prosperity sacrifice a white animal to Vayu.”

Now in the text the words श्रेष्ठ, is used which is an adjective and belongs to a class. The question is, whether the term means a goat or not. The reply of the author is, that when the term means a quality which does not clash with the model sacrifice, then the animal of the model sacrifice is meant. Here the term ‘श्रेष्ठ’ (white) is a quality and belongs to the whole class; but in the model sacrifice the goat is the animal used for the sacrifice. So the goat is meant by श्रेष्ठ, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikarara xxxi dealing with the subject that in the साधस्त्रक and चित्र, the peg and rice are not अवृद्धi wood and wild rice respectively.

विभ्रमितिषेव तदवचनात्माराणागलोप: स्पाचेतनाथ कर्मसंयोगावाहः॥ १०। २। ६६॥
69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with साधक it is said खलेवालीयापोष्य; "A peg becomes a sacrificial post". In the model sacrifice the गुष्य is made of खद्दर wood. "The question is whether the peg is made of खद्दर wood or not."

In चित्रा it is laid down "दृष्टमापेयधानान्तरंत्रहलसंस्कृतं प्राणार्पणेश्ववति" "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the श्रीदि (wild rice) is used. The question is, whether the rice should be ground as wild rice. The reply of our author is that in this conflict, the procedure of the model sacrifice will be omitted, because it is connected with the action. It will be thus illustrated fully. In the model sacrifice the गुष्य is made of खद्दर wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in साधक the peg is treated as गुष्य for all intents and purposes. It is ready-made, so there is no necessity of making it from the खद्दर wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make गुरोदाश cakes for the deity, but here nothing of the kind is to be done, because the rice mixed with other things is offered to प्रजापति.

Adhikarapa XXXii, adstras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

विप्रतिशेष: स्यात् ॥ १० ॥ २ ॥ ७० ॥
परंत्रां प्रतिशेषः स्यात् ॥ १० । २ । ७० ॥
परंत्रां of others; प्रतिशेषः prohibition; स्यात् is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to खलेवाली. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.
71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikarana xxxiii dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the Ṛṣibrāhradd, sprinkling of water, forcibly driving it in the ground and anointing it. The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikarana. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal; so there is nothing wrong in performing them; because the object of anointing it, is to produce an invisible effect in the śūrṇ, so they should be performed on the peg also.

Adhikarana xxxiv. dealing with the subject that in a śūraṇākṣaraṇa, pounding of the parched rice should be performed.

73. If in the absence of the purpose; the performance of purificatory rite; śvāta is.

The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikarana. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal; so there is nothing wrong in performing them; because the object of anointing it, is to produce an invisible effect in the śūrṇ, so they should be performed on the peg also.

Adhikarana xxxiv. dealing with the subject that in a śūraṇākṣaraṇa, pounding of the parched rice should be performed.
73. And on the transposition of the object, the existence is not destroyed by reason of that being for it.

In connection with महावित्ययः there is a text; "सीमाष्ट्रितुम्-लेप्तः प्राप्तिर्वेदोदहिः कुसः धान: प्रत्याविद्विदस्तेस्योऽधिसारणम् वैतुष्योऽधिसारणम् मथ” "To Soma with the manes, cakes baked on six earthen pans; to the manes sitting on the kusa grass (हिंसिक्षा,) parched rice; to the departed souls whom the fire has consumed (अविन्द्यवा), mixture called मथ in the milk of a cow whose calf is dead." The question for determination is, should the pounding be performed in the case of the parched rice? If it is done, the धान will be charged into a लक्षु (gruel). In this state, the author says that the order may be changed; that will not change the nature of the rice; it should be pounded first and then parched. It will remain धान.

According to अज्ञासारिति, the illustration is taken from the latter part of the text quoted above viz. "पित्रोऽक्षितवायोऽक्षितवायोऽविद्विदस्तेस्योऽधिसारणम् “To the departed souls whom the fire has consumed (अविन्द्यवा) mixture called मथ in the milk of a cow whose calf is dead.” अविन्द्य is a cow whose calf is dead; मथ is a mixture prepared by throwing gruel in a liquid. It is thus described.

सकुमि: सांपिष्यांमकः शीतकामिरपरिपलूतः | नाम्युम्योनातिसंद्रश्चमथ इत्यिनधि-

यते || “मथ is neither very hot nor very thick and is a mixture of gruel with ghee and cold water.”

In the model sacrifice, there is grinding first and then baking of the पुरोवाश cake afterwards; the order is here changed; first the rice is parched to make it धान and then ground to prepare the mixture called मथ.

END OF PĀDA II.
PĀDA III.

Adhikāraṇa I. Sūtras 1 to 12 dealing with the subject that in animal sacrifice &c., the सामवेदी नी &c., which is the इतिकाल्प्यता of the model sacrifice should be performed.

विचिन्तने शब्दबाह्यात्मक्य पुष्पामाधिकोशपति: ।
सन्तिष्ठानाद्। १० । ३ । १ ॥

विचिन्तने In the modified sacrifice; शब्दवाह्य by reason of the word; प्रवाहन of the principal; पुष्पामाधिकोश: of the subordinate acts; अविकोशपति: multiplication; सन्तिष्ठानाद् by reason of proximity.

I. In the modified sacrifice, by reason of the word of the principal, the subordinate acts will multiply because it is near it.

In the Soma yāga, there is an अनम्नोयागी animal "वादोंश्वेयादनोमोयागी पुष्पमाधिकोशेत" "An initiated one shall offer an अनम्नोयागी animal." In connection with it, it is said "एकादश प्रवाहनायोगिति, एकादशावाण्यायोगिति" "He offers eleven प्रयास; he offers eleven अनुयास.

Then further "वादुमाधिकोशेत:वादुमाधिकोशेत" "Let one who is desirous of heaven perform four-month-sacrifice."

In this connection it is said "नवप्रायाण्या प्रवाहनावाण्याणां" "He offers nine प्रयास and nine अनुयास."

Further "षा षा माधिकोशेतभुआतकामः" (Ap. S. xix. 163) "Let one who is desirous of prosperity, offer a white animal consecrated to बायु."

In this connection, it is said "हिरण्यार्थमः समवर्त्तमायः" चैव केवः १०११२११११. 
"हिरण्यार्थमः existed in the beginning:" Ghee is sprinkled. In the अवाग्र (sacrificial bath) it it said "अतुरुण्या प्रावायाचारसारायाति" "Having tasted ghee, he sprinkles ghee on men in water."

The question is, whether the इतिकाल्प्यता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they पुष्पाधिकोशित? The reply of the objector is that they are not transferred. The reason is that the terms ज्ञाति, आवर्ति: show different acts; the इतिकाल्प्यता of the model sacrifice is not transferred because it is close to the principal.
prakritibhasya chanuparopah: II १० १ २

like the model sacrifice; tasya its; c and; anusuparop: no obstruction.

2. And like the model sacrifice, there will be no obstruction of it.

The objector says in support of his view that in the model sacrifice there will be a regular and continuous procedure and all these terms indicate different acts.

chidanabhusutvacch II १० १ ३ ३

chidanabhusuta by reason of the power of the command; c and.

3. And by reason of the power of the command.

The objectors says that these verbs have a force of a command; so they show different acts separately performed with their auxiliaries.

pradhana tvastra prvakhandhathasastra vyakhyupaksh karthe

pradhana the principal; tu on the other hand; annastra connected with the parts; tathaastam in the object; avartha invisible effect; stava is; tasya its; vyakhyupaksha by reason of its transfer to the modified sacrifice; sarv: every one; paurva having a precedent; vipta: model; abhishopara by reason of its being not special; prakriti: applies.

4. The principal consists of its subsidiary acts; in this state, it produces an invisible effect: by reason of its transfer to the modified sacrifice, every one of it has a model, because it applies without any distinction.

The author says that you are mistaken in your view; the principal act with all its details produces an invisible effect which is explained in the foregoing chapter (see chapter vii Pada iv, Sutra 10).
at p. 451). It is transferred to the modified sacrifice; all the details which find their place in the model sacrifice, are therefore, transferred under a भाव text without any reservation.

5. And there can not be any अन्त्यिन्धिः in a sacrifice which has no parts.

The author says that they are subordinate and are गुणविचिः just as drawing is possible on a canvas, so the गुणविचिः is possible in a sacrifice which has subsidiary acts.

कर्मणास्त्रै कर्भव्यासात्सर्विन्धित्वानि विचिराक्ष्यासंयोगो गुणेन
tदिनिकारः स्थाच्चव्युष्णविचिरगाभित्वादुगुणोऽयो चोपदेश्यत्वात्

6. And the act (consisting of the principal and subordinate) by reason of one word; being close to the principal विचिः the गुणविचिः is connected with it under a name; by this subordination, there is a modification because the word applies to the विचिः and the subordinate acts are ordained.

The author says that when an act is mentioned, it means both the principal act and its details of which it consists. In this way the subordinate acts are included in the principal act; so they are गुणविचिः The प्रयास is a subordinate act; the number and the संबंध that are
pronounced there, vary in each sacrifice. So the command relates to the प्रयात &c., and the subordinate acts are thereby laid down. In this view these different details are only कुतुलिपिस.

अकार्यत्वाचः कामः || १० । ३ । ७ ||

अकार्यां रत्तिः by reason of being for no purpose; च and; कामः of the word.

7. And by reason of the word being for no purpose.

The author says that the word is connected with the meaning; if it were not so, the whole would be of no purpose. So the details are subordinate parts.

तत्त्वाच प्रमुखः गुणे || १० । ३ । ८ ||

गुणम equal; च and; प्रमुखः capable of conveying; गुणे in a subordinate act.

8. And they are equally capable of conveying the subordinate (act).

The objector said in sutra 3 that verbs show the sacrificial act; the author says that the words have the power to convey the principal act with its details; it can equally convey the subordinate acts. One who can eat stones, can easily eat the cakes prepared from गुणम. (kidney bean). The author, therefore, concludes that the प्रयात &c. are subordinate acts.

सर्वेनेवान्धानमिति चेत || १० । ३ । ६ ||

सर्वम all; एव certainly; अधानम principle; इति चेत if you say.

9. If you say "all are principal".

The objector says that on account of the use of the verbs, they are all equally principal acts.

तथाभूतेतसंयिगायाधार्थविधयं स्यूः || १० । ३ । १० ||
10. By reason of the connection with that state, the विचित्र will be in the proper sense of the term.

The author says in reply that from the verb the principal with the subordinate acts will be inferred. What is naturally a subordinate act will remain so and can not become a principal act by the force of the verb. By reason of this relationship of the principal with the subordinate acts, the verbs will convey the exact sense and will not disturb the mutual relationship. What is principal, will remain principal and what is subordinate will remain subordinate.

“विचित्रं चाविशिष्टं मेंं प्राकृतानां वैहन्तः कर्मणाया-
गात स्मातसवं प्रशानार्थम् ॥ १० ॥

विचित्रं तो the nature of injunction; च and; अविशिष्टम् not different; एव certain; प्राकृतानि of the model sacrifices; वैहन्तः with the modified sacrifices; कर्मणायायात by reason of the connection of the act; स्मात् therefore; सर्व all; प्रशानार्थं for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice; therefore all is for the principal.

The author says that there is no difference with the nature of the विचि. What is विचि in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice

“अभिनियात्वत्वजतियम् विचित्रित्वे” (ŚB. II. 2.3.24). “He sacrifices to the विचित्रत्व भि for the permanence of the sacrifice.” It is a विचि but is an अर्थवाद in the modified sacrifice “अभिनियात्वत्वजतियमेवमपतिष्ठिताते” “He sacrifices to विचित्रत्व भि and makes the sacrifice permanent.”
In the model sacrifice "पद्मसिद्धार्थसङ्कल्प:वधयमानसमाप्तिः" "They are the eyes of the sacrifice, they—the offering of ghee."

In the modified sacrifice, "आयुर्यंपद्मसिद्धार्थसङ्कल्पः पुरुषाद्धार्यम " 'He offers clarified butter, they are the eyes and no other.'

All these are for the principal act; hence they are subordinate acts.

संरक्षित ऐतिहासिकार: स्यात् ॥११२॥

समस्तान् by reason of equality; च and तदुर्द्विक: of their origin; संसाृ: with the rites; अधिकारः procedure, right; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all cannot be principal acts; in the model sacrifice, the प्रयाज is performed in the beginning, then the principal act commences and in the end the अनुप्राय is performed. So in the modified sacrifice the same order is preserved.

"प्रजापतिविन्दमः मस्वितः स भ्राज्यं पद्मसिद्धार्थसङ्कल्पः पुरुषः महतः पुरुषवार्यं पस्थातः"

"The Lord of the universe created sacrifice; he created clarified butter first, animals in the middle, and the mixture of ghee in the end."

So we see the प्रयाज and अनुप्राय are for the principal act and are, therefore, not principal.

Adhikaraṇa ii, śāstras 13-17, dealing with the subject that in an animal sacrifice in honour of वाजस्, the latter part of the mantra हिरण्यगमः &c. used in sprinkling ghee, is subordinate.

हिरण्यगमः: पूर्वस्य मन्त्रलिङ्गः ॥ १० ॥ ३ ॥ १३ ॥

हिरण्यगमः: हिरण्यगमः; पूर्वस्य of the first part; मन्त्रलिङ्गः by the sign of the मन्त्र.

13. हिरण्यगमः of the first part, by the sign of the मन्त्र.
There is a sacrifice in honour of वायु "वायुवर्त्तमालमुक्तिकाम:।” "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, "हिरण्यगर्भं सममर्ततायं भूतस्यजात: पतिरेक आहीत। सदा चारु दृष्याचामुतेम् कस्मेदेवाय हुविविचेशः।" अर ५० ५२. १५. ११. "हिरण्यगर्भं (golden child) existed in the beginning; as soon born, he became lord of the creation: he supported this earth and the heaven: whom should we make our offering?"

Clarified butter should be sprinkled with this मंत्र. The question is, which portion is to be used as the आयाम? The reply of the objector is that the first part is to be used as the गुणविचि, because in the model sacrifice the god is प्रजापितं and here हिरण्यगर्भं is also synonymous with प्रजापितं. This is an indicative mark in support of the objector’s view.

प्रछ्युनुपरोयामच् || १० || १९ || १७ ||

प्रछ्युनुपरोयामच् by reason of no obstruction of the model sacrifice; च and.

14. And by reason of no obstruction of the model sacrifice.

The objector says in support of his view that in this way the model sacrifice is complied with, if you use the latter part of the mantra; “उद्वोध्वर” &c, the mantra used in the model sacrifice will be suspended.

उत्तरस्य वा मन्त्रार्थित्वात् || १० || १३ || १५ ||

उत्तरस्य of the latter part; वा on the other hand; मन्त्रार्थित्वात् by reason of the मंत्र being for the purpose.

15. On the other hand, the latter part by reason of the मंत्र being for the purpose.

The author says that the first part of the मंत्र is of no purpose; it is not गुणविचि. The कक् verse commencing with हिरण्यगर्भं is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is “कस्मेदेवायहुविविचेशं”; it is पक्षमेदेवाय; this is appropriate. Further the god is हृद्र्; and क is
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synchronous with इंद्र; so in this view also, the latter portion is appropriate and proper.

विध्वंसितदेशातःचँचुती विकारः स्यादुगुणानामुपदेशयनः

विध्वंसितदेशातः by reason of the transfer of injunction; तस्य in that which is laid down; विकारः modification; इंद्र is; गुणानाम् of the subordinate acts; उपदेशयनः by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आयार "उद्धे-वेदोऽदिशरामहुदायङ्गश्वेतामपतिद्वादशः बृहस्तः। वैदः । सः कार्त्तिकः। "Swāhā to the master's sacrifice which is an extensive sacrifice touching the heaven, devoid of slaughter, not crooked, and performed in honour of Indra. It has great splendour."

Here we have हिरण्यगर्भ &c, to be used as मन्त्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice; feed देवदास with these". "Feed वदक्ष with oil like देवदास." Here we see the substance 'oil' sets aside ghee and other things remain intact; so also in the present case the latter part of the अक्ष in हिरण्यगर्भ will be of use and sets aside the उष्णोवर/products used in the model sacrifice, k being synonymous with इंद्र.

पूर्वसिंहमन्त्रान्तङ्गदर्शनातः

पूर्वसिंहम् in the first part; च and; अर्थशस्त्रदर्शनात् by seeing the absence of मन्त्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of आयार in the model sacrifice is done silently without uttering the मन्त्र and second part is the one in which there is the final word स्वाहा and that is the one which is set
aside by the दिरणांनिर्विद्यानिपुष्ठप्राप्तम्. From this argument, it appears that the latter part is युगविद्यानिपुष्ठप्राप्तम्.

Adhikaraṇa III. sutras 18-22. dealing with the subject that in बातुमास्त्यायां, in soma ceremony, the placing and tying are the subordinate acts of the model sacrifice.

संस्कारे तु क्रियान्तरं तत्स्य विधायकल्यात् ॥१९५॥

संस्कारे in the purificatory rite; तु on the other hand; क्रियान्तरं separate action; तत्स्य its; विधायकल्यात् by reason of its being commanded.

18. On the other hand, in the purificatory rites, there is a separate action by reason of its being commanded,

There are soma ceremonies in connection with बातुमास्त्यायां; there is a text in connection with it वसंस्कारे ब्रजनारद्वयं तथा परिपेक्ष यथा निषुऽज्ञा “They place whey on the heap of mud dug out from the altar and tie an animal to the fence stick.”

The question is, whether placing of whey and tying of the animal are separate acts or are subordinate acts. That question resolves itself into whether these acts are for producing some invisible effect or for some visible effect. If the former, they are separate independent acts or if the latter, they are subordinate acts. The reply of the objector is that they are separate acts. The reason is that the placing of whey on the heap of the mud dug out from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top; the परिपेक्ष being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

प्रकृत्यनुपरोधाच्छ ॥ १० ॥ १७ ॥

प्रकृत्यनुपरोधात by reason of the model sacrifice being not obstructed; य and.

19. And by reason of the model sacrifice being not obstructed,

The objector says that in this way the model sacrifice will be complied with; the offering is placed on the altar and the animal is tied to the पृष्ठ. So they are separate acts.
On the other hand, the command being there by transfer, on doubt the word conveys the meaning in which it is used.

The author expresses his own view and says the placing of whey and tying of the animal are not separate acts; they are subordinate acts. These acts are transferred to the modified sacrifice under a certain text and we see their objects; they should be performed for the objects for which they are performed, because the words convey the sense. Hence they are गुणविधिः.

By reason of the power of the ceremony and by reason of the connection with the quality.

The author says in reply that you allege that the placing of whey and tying of the animal are not possible by reason of the pointed nature of the heap of the mud at the end and the thinness of the stick; but the end of the heap can be made wide and the stick can be enlarged. So they are not separate acts.

And by reason of the prohibition in the context of the procedure.

The author further says that you allege that as in the सौत्रामणि, the plac-
ing of whey is out of charitable purpose, so here also; but there is prohibition by reason of the impossibility in producing visible effect in connection with सौरभाषण; there the placing of whey is for an invisible object but here it is for a visible object. The conclusion is that these acts are गुणविधिः.

Adhikarana iv, सूत्रस 23-29, dealing with the subject that in मन्त्रनिर्वाचन both the offerings of the model and the modified sacrifices should be performed.

प्रदर्शितविद्यतत्ति तासां मन्त्राधिकारः भूतिसंयोगात

II 10 13 23 II

पद्भि: with six; दीक्षयति he initiates; इति participle used to complete a sentence, तासां their; मन्त्राधिकार: the modification of a मन्त्र; भूतिसंयोगात by reason of the connection with the text.

23. In the text “he initiates with six”, the mantras are modified by reason of the connection with the text.

There is अभिनवन, “गुणविधानिन् चिनुते” “One knowing this, establishes fire”.

There are दीक्षाहितं both in the model and in the modified sacrifices. The दीक्षाहितं in the model sacrifice are “अकृतिमयात् प्रयुज्वस्वाहा मनोमेधधिमिं प्रयुजः स्वाहा, चिन्तचिन्मयात्मिं प्रयुजः स्वाहा, याचोक्तिमयात्मिं प्रयुजः स्वाहा, प्रजापतिव्यंमेनवे स्वाहा, अन्वयवेष्टनाय स्वाहा, विषवेदवस्य नेतुम्भोत्पुरीत स्वत्वः विश्वेवपि यदृधिसिद्धम मुषीतहस्यसे स्वाहा” तौ सं १९११. “Swāhā (welcome) to Agni who stimulates us for an undertaking; swāhā (welcome) to Agni who stimulates our mind and intellect; welcome to Agni who stimulates our brain which is a means of knowledge; welcome to Agni who stimulates our retentive tongue; welcome to Manu, the progenitor; welcome to Agni who is favourable to all; welcome to thee who art divine supporter of the universe and whose patronage is wished for by man, and who art a master of wealth and from whom wealth is sought for performing a sacrifice.”

The दीक्षाहितं in the modified sacrifice are आकृतिपे प्रयुजेः वस्वाहा, मेघाये मनोमेधधिमिं, दशायेत्रस्वाहा, संरक्षये पूणे वस्वाहा, अतिपरेवचर्चा-
"welcome to Agni who stimulates us for an undertaking; welcome to Agni who is my mind and intellect; welcome to Agni who is my vow and penance; welcome to Agni who is my tongue and supporter; let the divine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the अहुतिः, it is said "पद्मिनीशिवपति" तै श्च भागा।

He initiates with six.

The question is, whether the अहुतिः of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the अहुतिः of the modified sacrifice will be performed, thereby suspending the अहुतिः of the model sacrifice; the reason is that there is an express word 'six' used in the text; it means the अहुतिः of the modified sacrifice thus suspending the अहुतिः of the model sacrifice.

अभ्यासात्तू प्रधानस्य ॥ १० । ३ । २४ ॥

अभ्यासात्तू by reason of the repetition; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possibility of joining the practice of the model sacrifice with the modified sacrifice, there is no समुचय or aggregate, but where such a thing is possible, the doctrine of समुचय or tacking applies; in this view, the principal will be repeated. There is a text "हादभागतिः "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called समुचय (aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.
25. By repetition, the act of uttering the मंत्र is done.

The objector says that there is an express text of enjoining the repetition of the मंत्र for the modified sacrifice; if the repetition is to be made, the same मंत्रs of the modified sacrifice will be repeated twice over.

26. On the other hand, by reason of each मंत्र, there is no suspension of the मंत्रs of the model sacrifice; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 आहुतिः and you admit the repetition of the मंत्रs of the modified sacrifice. In this view also, there is no suspension of the मंत्रs of the model sacrifice; because there are मंत्रs of the model sacrifice ready at hand and the repetition of the same मंत्रs of the modified sacrifice over again is improper. So there will be समुचय (tacking). You can very easily make up the aggregate by adding up the आहुतिः of both the model and modified sacrifices instead of repeating the आहुतिः of the modified sacrifice twice over which is improper.

27. And the priority and posteriority do not arise in the case of repetition by reason of their being correlative.
The author gives a further reason in support of समुचय. He says "प्रत्यवार्तेनस्मिप्राट्यवार्तेन समुचयस्मिप्राट्यवार्तेन" 'He offers the former six, he offers the latter six.'

The word पुर्व and पश्चात are correlative terms; if there were the repetition of the मन्त्र of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुचय where the six आयुर्वित्ति of the model sacrifice are added up with the six आयुर्वित्ति of the modified sacrifice, has significance.

The author argues from this लिंग that there could not be a division of two sets of the आयुर्वित्ति i.e., the आयुर्वित्ति (of the modified sacrifice) and आयुर्वित्ति (of the model sacrifice), if there had not been an addition of two sorts of आयुर्वित्ति. This fact also supports the doctrine of समुचय.

There is a text "उत्तरयज्ञे होति श्रवणीश्चाय्यरिक्रिये." "He makes both offerings pertaining to fire and sacrifice."

The author argues from this लिंग that there could not be a division of two sets of the आयुर्वित्ति i.e., the आयुर्वित्ति (of the modified sacrifice) and आयुर्वित्ति (of the model sacrifice), if there had not been an addition of two sorts of आयुर्वित्ति. This fact also supports the doctrine of समुचय.

The author says that there is a text "अध्वरस्य पूर्वमध्यवैभवपाविवृत्तकम् यद्वितम्" "The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire."

The first आयुर्वित्ति and then आयुर्वित्ति are the divisions of the आयुर्वित्ति; this denomination also supports the doctrine of समुचय. Had there been no difference in these आयुर्वित्ति, there would have been no such denomination.

Adhikaraṇa v. sutras 30.33 dealing with the subject that in the re-establishment of fire, the fee of establishment of fire is omitted.
30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनराधान (re-establishment of fire on some cause); "मार्गवण्युः
भीतामानं पुनराधाधीत || घोपनीनाथायमार्गवण्युनिर्मप्राप्ताति वा जीयेत सपुन राधीत" “Those who are desirous of fortune, fame and wealth shall re-establish fire; one who after establishing fire, lives old with fortune and son, shall re-establish fire.”

In this connection it is said, “पुनरस्यवृत्त वलसेवनिधिशुष्कपुष्कान्नसोगुप्तवां” “The cloth sewn again and a bullock dedicated again are the fees.”

In connection with अन्याधान (establishment of fire) the fee mentioned is, “पक्षारोपणशिष्य शिष्याशिष्युविद्यास्वाबं: शतंवृद्रेष्टपीपरिचतंत्रेष्व” “One should be given, six should be given, twelve should be given, twenty four should be given, hundred should be given, thousand should be given, an unlimited should be given.”

Now the question is, whether in पुनराधान the fee of the अन्याधान is suspended or is it paid in addition to the fee of पुनराधान.? The reply of the objector is that in view of the principle laid down in the preceding adhikaraṇa, there is समुच्छय; the fee will be in addition to the fee of the पुनराधान because the अन्याधान is the cause of it and there is a text "यम्बिद्राति अन्याधायिकासिद्धपनःप्राप्त know that he gives both namely the fees pertaining to establishment and re-establishment of fire.” There is, therefore, समुच्छय of the fee of the model sacrifice and that of the modified sacrifice.
31. And by reason of the text, there will be an aggregate of the other in order.

32. On the other hand, there is suspension; there it is not in the context, because they are desire-accomplishing.

The author says that there is no समुचय; but the principle of वाच applies and the fee of the model sacrifice will be suspended; it has no bearing on the context of the modified sacrifice which is for a certain cause. What he means to say is that तुलस्राधान is performed for a certain cause and अत्यापाय is its model; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no समुचय but वाच. As to the text of the payment of the fee "अमरीदितिषु-ददात &c" ("He pays both kinds of fees.") it means that the fee of the अत्यापाय is to be paid in अत्यापाय and that of तुलस्राधान is to be paid in तुलस्राधान. So the fee of the model sacrifice is suspended.

33. And the suspension is inferred because both are mentioned.

The author says that the fee of the model sacrifice is suspended, because there is a text; "वद्योपितेनद्विज्ञान प्रत्सांगति। ननुभमेविद्विश्वेषते यतवसोपि प्रत्सांगति।" When the fee of the modified sacrifice is paid both fees are thereby paid; both fees are certainly paid since both fees have been paid.

This शुपः also shows that the fee of the अत्यापाय should be paid in अत्यापाय and that of तुलस्राधान in तुलस्राधान. So the fee of अत्यापाय will be suspended in तुलस्राधान.
Adhikaraṇa vii. dealing with the subject that in Śāśvāta, the ānīvāhāraya fee is suspended by.

cloth and calf.

आश्रयरथ सामान्यात || १०। २। ३। ३५।

आश्रय: cloth; रथस: calf; च and; सामान्यात by reason of being common.

34. And cloth and calf, by reason of being common.

There is an ānīvāhāraya sacrifice; in this connection it is laid down:

श्रावनेष्व: श्राद्धकाशी

For the first offering with a view to have the sacrificer victorious, of the new ones to Indra and Agni.

About the fee it is said "वस्त्रादिक्षयार्थस: प्रथमजोश्रिष्टिः" "cloth is the fee, the first born calf is the fee."

In the model sacrifice, the fee is ānīvāhāraya which is defined as follows.

यउद्धिन्द्रत्यन्त्रावलोकनीदेवामिव || श्रावनेष्व: श्राद्धकाशी

"The learned men say that the fees that are given at the funeral ceremony in the beginning and at the end, secondly that which are given on the new moon day are called ānīvāhāraya."

The question is, whether the fee consisting of cloth and calf should be paid in addition to the ānīvāhāraya fee (which is paid at the end of any monthly ceremony or death anniversary). The reply of our author is that the fee paid in the form of cloth or calf suspends the payment of the ānīvāhāraya fee; the reason is that each has its fee prescribed. It is common; there is nothing special to show that there should be suspens.

Adhikaraṇa vii. dealing with the subject that in Śāśvāta, the procedure of ānīvāhāraya fee applies to cloth and calf.

अयोपपत्तेनस्तुमा: स्यायचिन्मिततायाह्याभिसंयोगात

**\[\text{Arthaśāstra}\] ॥ १०। २। ३। ३५।**

अयोपपत्तेन: by reason of serving the purpose; तद्वर्तमा partaking its quality; स्याय is; निर्विश्वासाभिसंयोगात by reason of the connection with the name of the cause.
35. By reason of serving the purpose, they partake of its quality, because they are connected with the name of the cause.

In connection with आन्वाहाय्य, the question is whether the gift of cloth and calf partakes of the nature of आन्वाहाय्य fee or not. The reply of our author is, that it takes the place of आन्वाहाय्य fee, so the procedure of आन्वाहाय्य applies to it. The word दस्तिष्या is applicable to it which is made to secure the services.

Adhikarana viii. dealing with the subject that in आन्वाहाय्य, in the case of calf there is no cooking.

36. In the gift, the cooking which is the mark of the gift.

This is the case of suspension. The question is, whether cooking is to be performed in the case of the calf, the object of gift. The reply of our author is that it will be suspended; the reason is that the gift is to secure the services but not to feed the priest. So the cooking is not transferred from the model sacrifice. Further the calf, but not its flesh, is mentioned as an object of gift.

Adhikarana ix dealing with the subject that in आन्वाहाय्य, in the case of cloth, there is no cooking.

37. And of the cooking by reason of the food.

Now the question is whether the cooking should be performed on the cloth the object of gift. The reply of our author is that it should not be performed, because no use is served by cooking the cloth, which is not a food.

Adhikarana x dealing with the subject that in the आन्वाहाय्य in the case of cloth and calf there is no sprinkling of ghee.

तथाभिषिखारणस्य II १० १ ३ ३८ II

तथा similarly; भिषिखारणस्य of the sprinkling of ghee.
38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether अभिचारण is to be performed on the cloth and calf; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest; so it need not be performed.

Adhikaraṇa xi, śūtras 39-44 dealing with the subject that in a अयोगित्योगम, the fee of 1200 is of the cows only.

39. In proximity with the injunction relating to the substance, the number thereof is by reason of the subordinate nature.

There is a अयोगित्योग sacrifice, “अयोगित्योगम वर्गकामोयजेत” “Let one who is desirous of heaven, perform अयोगित्योग.”

It is said in that connection “गौसचालाभावकः अभवन्तकः गार्भोक्ष अराम्भाववश्च ब्रीडायश्च गवार्यतिलाच्च मावाश्च तस्यारुक्तश्च दृष्टिश्च” “His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans.”

Now the question is, what does ‘1200’ qualify? Does it qualify each substance or does it qualify the whole set of substances mentioned above or does it qualify any particular substance?

The reply according to the 1st पूर्वपक्ष is, that ‘1200’ qualifies each substance mentioned in the text. The reason is that, being in contact with the substance the number is a quality and therefore qualifies each substance separately.

समस्यातु गुणानामेकस्य अयोगित्योगाणात् १० १ ३ १ ४० ॥

समस्यात by reason of equality; गुणानाम of the subordinate acts; पूर्वपक्ष of one; अयोगित्योगाणात by reason of the connection with the text.
40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

41. On the other hand, it will apply to that which is near because it is syntactically connected.

The third objector says that it is accepted that the number applies to one substance only but I do not accept that it applies according to one's own choice. It applies to one which is very close to it in the sentence. The word 'साध्य' is close to it; so the number applies to it.

42. On the other hand, being unconnected, like equal it is connected with others; therefore it applies to all collectively.

The fourth objector steps in and says that if you qualify the साध्य with the adjective 1200, it is unconnected; but the whole set of substances is mentioned equally, so the number applies to all of them collectively. The number 1200, therefore, applies to all the substances taken together in one collection.
By reason of want of connection; विचिन्ती in scriptural injunction; एकाः जाताधिकारः application to one class; स्वातः is; श्रुताकोशाद to avoid contradiction with the scriptural text; क्रमः of the sacrifice.

43. By reason of want of connection in the scriptural injunction, it applies to one class only and to avoid contradiction with the scriptural text, it applies to the sacrifice.

The Sūtra contains the view of our author; he says that in the text the word 'तत्व' is used in the singular number; so the number cannot apply to all the substances collectively; it can therefore apply to one class only. In order to avoid the contradiction that would arise, the word 'तत्व' applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

शान्तार्थेनात्मक लोकवत् । १० । ३ । ४४ ॥

शान्ताः signification of the word; च and; अवि also; लोकवत् like the word in common language.

44. And the signification of the word is like the word in common language.

The author gives a reason in support of his view. He says that in common parlance also the number denotes one kind of substance. Give him hundred; it means a hundred of one class; otherwise there will be a confusion. So according to our author the term 1200 governs one class of substance.

Adhikaraṇa xii śātras 45.49 dealing with the subject, that by the text 'तत्वव्याप्त: प्रतिशासीत दु:खिया', it means the number of cows.

साप्तशृणामुत्पतितो विभागात् । १० । ३ । ४५ ॥

सा that; पशुनाम् of the animals; विभागः by virtue of the significant power; विभागात् by reason of the division.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding अधिकरण that the
number applies to one of the substances of a class mentioned in the text, raises another question whether it applies to the animals or to the grains. He says that the number can apply to the animal because to the grain the word denoting number can not apply, but on the contrary, the term denoting quantity or measure applies. The terms denoting the measure of capacity are अपक, द्रोण, कुड़व, खारी. Further the service can not be secured by the 1200 माण seeds. It is the number of the animals that can secure one's services.

अनियमोऽविशेषपात || १० || ३ || ४६ ||
अनियमः no rule ; अविशेषपात by reason of there being nothing special.

46. (On the other hand,) there is no rule by reason of there being nothing special.

The objector says that your view is accepted; but there is nothing special to restrict the number: it may apply to any animal mentioned in the text.

भागित्वाद्वा गवां स्याद || १० || ३ || ४७ ||
भागित्वात् by reason of great usefulness ; वा on the other hand ; गवां of the cows ; स्याद् is.

47. On the other hand, of the cows by reason of great usefulness.

The author says that of the animals the cow is most useful; so she should be given as fee. The horse is also useful but its gift is prohibited "नकेलरिणोद्वादि नीमयतात्: प्रतिपद्धतिः" "He does not give animals having mane and he does not take animals having two rows of teeth."

प्रत्ययााल || १० || ३ || ४८ ||
प्रत्ययात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says that the term 'cow' is first in the text and according to the usage, no other animal that comes after her in the text can have priority; so she has priority in the class of animals mentioned in the text.

लिद्धश्चर्नाच्य || १० || ३ || ४६ ||
49. And by seeing the indicative mark.

The author gives another reason based on the छिन्द argument.

"सहस्रवदर्शिणि, सहस्र स्तोत्रीया बावदस्परांहिण्या दसराधरा गौगविन्दतिष्ठिता तावदस्परांहिण्यांकासास्तीलकः" "इहरतेवहेवे काम्येच्छुद्योतेर दिगेसस्वति महिविभु

ि, परते प्रच्छे नामालिनेयेवध्येयो मा संक्रितभूतात्" (V.S. viii. 8. 43; Ś.B. iv. 5.8. 10)

"One thousand is the fee. There are thousand, psalms; as long as there are upper and lower rows of cows, of one thousand fixed in the class of cows, so long is the other world from this world." "O! Light, Aditi, Saraswati, great and renowned are thy names. O! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak."

So the number 1200, applies to cows only. In some editions the adhikaraṇas XI. and XII. have been grouped together and treated as one.

Adhikaraṇa xili sūtras 60-62. dealing with the subject that the fee should be given after division.

तत्र दानं विभागिन्य प्रदानानां पर्यक्ष्वाचः ॥१०॥

तत्र दानं विभागिन्य प्रदानानां पर्यक्ष्वाचः ॥१०॥

तत्र दानं विभागिन्य प्रदानानां पर्यक्ष्वाचः ॥१०॥

तत्र दानं विभागिन्य प्रदानानां पर्यक्ष्वाचः ॥१०॥

तत्र दानं विभागिन्य प्रदानानां पर्यक्ष्वाचः ॥१०॥

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the ग्राम्य वहाम is 1200 cows; the next question is, whether the cows should be given to the priest collectively or should they be divided amongst them? The reply of our author is that they should be divided amongst the priests by the sacrificer, because the gift is separate to them.

परिश्रया लोकतः ॥ १० ॥

परिश्रया लोकतः ॥ १० ॥

परिश्रया लोकतः ॥ १० ॥

परिश्रया लोकतः ॥ १० ॥

परिश्रया लोकतः ॥ १० ॥

51. And by reason of hiring, just as in common life.

The author gives another reason in support of his view. He says that the gift is with a view to secure the services of the priests. When
a master hires a number of labourers, he pays them separately; so here also the sacrificer must pay the priests separately.

52. And the division is shown.

The author says that there are texts which show division "तुधोवाविभ वेदाविभजम्" (V.S. viii. 45; Ś.B. iv. 3. 4. 15) "कण्याजिनेविभावह दच्छिणाद्वाति" "अन्नाधे उपेद्वाति, ब्रजभुजा नेत्रिभियान मोणाति, भ्रात्येद्वाति प्रजायेद्वाति। प्रजायेद्वाति। नेप्रेद्वाति, दच्छिणाय ब्राह्मणं नमस्व घाटस्य भास्याद्वाति, उद्गात्स्योद्वाति। "Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अन्नाधे first; he satisfies the Pitris only whose mouth is fire, he makes a gift to भ्रात्येद्वाति for progress; he makes a gift to Hôta; he gives to नेप्रेद्वाति; he gives to the अन्नाधे priests sitting in a दच्छिणाय cart; he pays a fee to the उद्गात्स्य priests; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power."

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.

54. अभिवा on the other hand; कम्बोवेश्याच् by reason of the inequality of the work done.
54. On the other hand, by reason of the inequality of the work done.

The second objector says no; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here.

अनुल्य: स्थ: परिक्रये विषमावश्याविधिश्रुतौ परिक्रः
याच्छ कर्मेयुपपदः दशोनाधिश्रेष्ठस्य तथाभ्युदः॥१७५॥

अनुल्य: निष्क: अपरिक्रये विषमावश्या अविधिश्रुतो अविधि
याच्छ कर्मेयुपपदः दशोनाधिश्रेष्ठस्य तथाभ्युदः॥१७५॥

55. There is inequality in hiring; the inequality arises under an injunction of the text but not by the inequality of the work done: because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of the gifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in the house, it is said, "अभ्युः पूर्णपवित्तं दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति, तत्वः दशोनाधिश्रेष्ठश्रृङ्गमुद्रनात्। तत्स्तत् प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। दृश्यमावश्यां सिंहास्त्राणि, प्रस्तो तारामुद्राणि, मैौरकर्ण्यानि, तत्तत् नेष्ठितवावश्यामाणि इत्यादिश्रेष्ठश्रृङ्गमुद्राणि। अभ्युः विद्वृत्तां, प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। दृश्यमावश्यां सिंहास्त्राणि, प्रस्तो तारामुद्राणि, मैौरकर्ण्यानि, तत्तत् नेष्ठितवावश्यामाणि इत्यादिश्रेष्ठश्रृङ्गमुद्राणि। अभ्युः पूर्णपवित्तं दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टिः विद्वृत्तां श्रवणकृ विषमावश्यति। प्रतिवादः दृष्टि..." (See at pp.
According to the above texts, the one share goes to अभंगु, ब्रह्म, बहुगाता, होता.

Half sharers are प्रतिभेत्यान, प्रशान्तयस्य, प्रशान्त, मैत्रांवरस्य; ½ sharers are तेषा, अनन्तव. प्रतिभेत्यान, ब्राह्मावक, ¼ sharers are पोता, बुधार्याप्य, क्राक्ष्य, बनेता.

In this view there are $1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} = \frac{12+6+4+3}{12} = \frac{25}{12}$

1. Out of 1200 cows, the share of अभंगु group will be, by the rule of three,

\[
\frac{25}{12} : 1 : 1200
\]

\[
\frac{1200 \times 12}{25} \times \frac{48 \times 25 \times 12}{25} = 48 \times 12 = 576 \text{ cows.}
\]

II. Out of 1200 cows, the share of प्रतिभेत्यान group will be, by the rule of three,

\[
\frac{25}{12} : \frac{1}{2} : 1 : 1200 = \frac{48 \times 25 \times 6 \times 2}{2 \times 25} = 48 \times 6 = 288 \text{ cows.}
\]

III. Out of 1200 cows, the share of तेषा group will be, by the rule of three,

\[
\frac{25}{12} : \frac{1}{3} : 1 : 1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows.}
\]

IV. The share of the बनेता group out of 1200 cows will be, by the rule of three,

\[
\frac{25}{12} : \frac{1}{4} : 1 : 1200 = \frac{48 \times 25 \times 4 \times 3}{25 \times 4} = 48 \times 3 = 144 \text{ cows.}
\]

The whole total comes to 1200 cows.

This is the distribution sanctioned by the text.

Adhikarana xv shtras 55-58 dealing with the subject that in the one-day-sacrifice called तस्य चेतनिति गवां प्रक्तति विभक्तोगोर्धितत्वत्सा—

मास्माधिकार: स्याद्धैर्घयुग्म्याणामध्ये II १० I ३ I ४६ II

तस्य his; चेतनिति; cow; it is a participle indicating quotation; गवां of cows; प्रक्तति in the model sacrifice; विभक्तोगोर्धितत्वत् by reason of separate command; स्याद्धैर्घयुग्म्याणामध्ये by reason of being common; तस्यिकार: its modification;
56. The text “his cow” sets aside as a rule the ‘cow’ in the model sacrifice by reason of the separate command, just as the दुःख by the word indicating the quality.

There is a सूर्य sacrifice lasting for a day “अर्ग्यायरस्वस्वदेवविश्वेषेव सर्वत्र विश्वेषेव विभवलयक्ष्मीया पंजुरद्विष्टा” “This दुःख sacrifice in honour of विश्वेषेव, the whole repeated thrice; its psalm is विश्वेषेव and the fee is cow.”

In the foregoing अधिकरण we have been putting interpretation on the text relating to the fee in the model sacrifice; now the question is as to the fee in the modified sacrifice; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sutra 39 or all the substances mentioned therein, (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration “सौर्यनिर्व्वेदूरित्” “Let him make an offering to Sun-god.” The word निर्व्वेदूर suspends the application of particular procedure of दुःखण्ड मालवाण.

सर्वस्य वा कतुस्योगादेकत्वं दक्षिणार्थस्य गुणानां काढ्यक्कल्वदर्थं विक्षती युत्तिष्ठूं त्यात्तमावर समवायाग्रिभक्ति सम्ब: || १० || ३ || ५५ ||

सर्वस्य of all; वा on the other hand; कतुस्योगा by reason of the connection with the sacrifice; एकत्व oneness; दक्षिणार्थस्य of the object of the fee; गुणानाम of the subordinate parts; काढ्यक्कल्व by reason of oneness of an action; अर्य in the object; विक्षती in the modified sacrifice; युत्तिष्ठूं dependent on a text; सर्वस्य is; तस्मात therefore; समवायाग्रिभक्ति by reason of the connection; हि because; कर्मसं by with the action.

57. On the other hand, of all by reason of the connection with the sacrifice; the oneness of the object of the fee by reason of the oneness of the action; of the subordinate acts in the
modified sacrifice, the object of the model sacrifice, is governed by the text; therefore by reason of the connection with the action.

The author says in reply to the objector; that you are mistaken in connecting the word 'fee' with every substance in the text of the model sacrifice. The fee comes at the end, meaning thereby that all substances from cows down to नाय are the fee of the स्वीतिहोम. Here in the मू sacrifice a cow is the only fee. So the whole of the model sacrifice will be suspended by the fee in the modified sacrifice. The action is one and its fee is one; the fee in the modified sacrifice is specially mentioned.

So the fee of the modified sacrifice will be paid there and as the fee of the model sacrifice is one, the whole of it will be, therefore, set aside.

मोदननामाननास्रवालिल्लिन नियम: स्वात् ॥ ११०६३५॥
मोदननाम् of the command; अनाध्याम् being without support; दिनेन by the form of the text; नियम: rule; स्वात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of स्वायत्ता but there मोदना is not sufficiently pointed out by any word indicating हङ्गकित्वः-वात; so the किरका indicated by the word नियम governs the procedure : but in the present case we have the text showing a cow to be the fee of the sacrifice thereby setting aside the fee as mentioned in the text in connection with स्वीतिहोम.

Adhikarşaga xvi, utras 59-61. dealing with the subject that in शास्त्र by the three years old heifer, all the means of purchase are suspended.

एका पर्जनेति चेनुवत्त ॥ १० । १ । ५६ ॥
एकार्जेति 'one and five'; चेनुवत्त, like a cow.

59. ‘One and five’ like a cow.

There is a text "यस्य सोममपहरेत्युरःगायिस्तित्वे द्वाबिस्तित्वे पंचगणाः:' "One whose soma is stolen, shall give one cow as a fee; on being burnt, five cows.'

Now the question is, whether the numerals, one and five mentioned in this
text suspend the entire fee of the sacrifice as in the case of the cow according to the principle laid down in the preceding section. The reply of the objector is in the affirmative in accordance with the principle laid down in the preceding अधिकरण. The other commentators have treated this sutra as a separate अधिकरण but we have followed our learned commentator शास्त्र.

Without finishing the reply, the author gives another independent sutra.

तिबथस्य || १० || ३ || ६० ||

तिबथः three years old heifer; ए and.

60. And 3 year-old-heifer.

In connection with साप्तस्कू there is a text “संदिग्धबिवर्चः समक्षः न: सच्चांमाननि” “The purchase of soma by the competitors, is by means of a three-years old heifer.”

There are other means of purchase transferred under a चोदक text “अज्ञा कीणाति, अण्मेघाकीणाति, अवधाकैकीणाति, वास्काकीणाति” “He purchases it with a goat; he purchases it with a bullock; he purchases it with the hoof of a horse; he purchases it with a cloth.”

The question is whether the 3 years-old-heifer suspends the bullock or the whole means of purchase mentioned in the model sacrifice. The reply is that all the means of purchase are set aside, because they are connected with the purchase.

तथा च लिहूदर्शनम् १० || ३ || ६१ ||

तथा similarly; ए and; लिहूदर्शनम्, लिहू is seen.

61. Similarly the लिहू is seen.

The author relies on the लिहू argument “अपरिचितमान साधकेः कोगी; भ्रोमक्योऽत्यः भ्रोमक्योऽत्यः पारंपर्यः” “In the latter साप्तस्कू, a female cow which is a means of the purchase of soma and about whom competition is certainly excluded.”

From the term सप्तस्कू (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Addhikaraṇa xvii that in the text “प्रस्थलोमसप्तस्कूः” to by ‘पक्तानि’ the number of cows is suspended.
62. On the other hand, in one by reason of the text with the number of the cows, by the special लिङ्ग.

In the present सूत्र, the reply of the author to the question in the सूत्र 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in सूत्र 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikara pa xxviii. सूत्रs 60.64. dealing with the subject that in अथमेश्य by “प्रकाश” the portion of अधवुः is suspended

प्राकाशी तथेति चेत् ॥ १० । ३ । ६३ ॥
प्रकाशी candle (sticks) ; तथा similarly ; इतिचेत् if you say.

63. And similarly ‘candlestick’, if you say.

In connection with अथमेश्य, it is said “हिरममयः प्रकाशावध्य वेदवाणि”

“He gives gold candle sticks to an अधवुः priest.”

The word ‘प्रकाश’ means a candle stick according to one; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the अधवुः fee? The difficulty arises in this way; if the word दृष्टि is connected with the ‘प्रकाश’, then it dispenses with the payment of the entire fee and if it is connected with अधवुः then it suspends the payment of the share allotted to the अधवुः. According to the objector, it is connectrd with ‘प्रकाश’ so the payment of the entire fee is dispensed with.

अपि त्यवयवार्थेत्वा द्विभक्तिश्वादुग्रुणोदन्ताविकारः
स्मात् ॥ १० । ३ । ६४ ॥
64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken; here the text limits the payment of the golden stand to one part, i.e. to अथवृ' only; further we also see that the shares of all the priests are divided: (see sutra 55 and its commentary at pp. 661, 662) in this view there is setting aside of the share of the अथवृ only but not of the whole gift. The अथवृ gets a gold stand for lamp or mirror in lieu of the share allotted to him in the model sacrifice. So his share will be suspended (dispensed with) in the language of the तीस्रौता.

Adhikaraṇa xix sūtras 65-67. dealing with the subject that in यज्ञ सacrifice, the fee of the entire sacrifice is suspended by horse.

वेळुच्चासः दक्षिणा स श्रद्धा इति पुरुषापनः यथा हिरणयस्य ॥ १० १ ३ ॥ ६५ ॥

वेष्कुतः लिङ्ग cow; अथवृद्धिका the fee of the horse; संख्या that to Brāhmaṇa priest; पुरुषापनः the deprivation of other priests; वथा just as; हिरणयस्य in the case of gold.

65. And like 'cow' the fee of the horse; that to Brāhmaṇa priests: the deprivation of other priests just as in the case of the gold.

There is यज्ञ सacrifice; in this connection, it is said “उपहार यो अनिष्क्रमः- निष्क्रमान्याय याज्ये” “उपहार is not defined; let him make the praiseworthy, perform a sacrifice with it”

The fee mentioned is “अवः व्यवस्थानविशिष्टदक्षिणा” “संभविज्ञनय व्यक्तिद्वारा” “The fee consists of a dark horse of golden forehead.” “It is not defined, it should be given to the ब्राह्मण priest.”

The question is whether the gift of the horse to यज्ञ suspends the
payment of his own share as laid in the preceding अधिकरण or does it suspend the entire payment of the fee as laid down in Adhikaraṇa xv. relating to भेदु in श्रृ sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of श्रृ sacrifice, because the fee of horse is mentioned and that is to be paid to Brahma; the other priests will be deprived just as golden कृष्णाक्ष are given to महा alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्त्तं संयोगात्त्वप्रज्ञान्न्तर्य लिङ्गविशेषेण ॥१० ३७॥
एके in one; तु on the other hand; कर्त्तं संयोगात्त्व by reason of the mention of the agent; श्रवण like a garland; तत्र its; लिङ्गविशेषेण by special लिङ्ग.

66. On the other hand, it suspends only one portion by reason of the mention of the agent; like a garland, by special लिङ्ग.

The objector says that it suspends the payment of the share of the महा priest, because he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold कृष्णाक्ष "सागरमुदागात्रेवदारिति" “He gives a garland to the जडगात्र priest.”

ऋपि वा तद्धिकारात्तिरिस्यवद्विकार: स्यात् ॥१० ३७॥
ऋपि वा on the other hand; तद्धिकारात by reason of its being under that topic; हिरण्वद्विकार: like the gold; विकार: the modification; स्यात् is.

67. On the other hand, by reason of its being under that topic, the modification is like the gold.

The author says in reply to the doubt expressed by the objector in the preceding śūtra. The gift of horse occurs in connection with the fee; so it sets aside the payment of the entire fee of the model sacrifice and the illustration of the payment of golden कृष्णाक्ष to महा alone holds good.

Adhikaraṇa xx, śūtras 66–70, dealing with the subject that in the जलपेय with सोमचामस, the payment of the entire sacrifice is suspended.

तथा च सोमचामस: ॥ १० १ ३ । ६५ ॥
तथा similarly; च and; सोमचामस: the Somachamas (soma cup).
68. And similarly the soma chamas (Soma cup).

There is a ऋत्विव य sacrifice; in this connection, the fee mentioned is, "श्रीमुद्वर: सोमचमसो बुधिव ल स्मियाय स्मायरायार्यांदेः". "The fee is soma-cup made of उद्वर wood; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to ब्रह्मा or does it suspend the payment of the fee of the entire sacrifice? The reply of the objector is, just as the offer of the garland suspends the payment of fees to द्रगान्, so does the offer of सोम ladle made of उद्वर wood suspends the payment of the fee of the entire sacrifice.

सर्वविकारो वा कल्याले प्रतिपेधात्रः पशुनां |१७०३१६६| ।

सर्वविकारः the modification of all; वा on the other hand; कल्याणे for the purpose of a sacrifice; प्रतिपेधात्रः by reason of prohibition; पशुनां of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "श्रीमवैसोमालोहत गद्योयत पशुपरायात सावतुन कर्थि: श्रीमुद्वर: सोमचमसोर्धिषः". "Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उद्वर wood."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of उद्वर wood is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

श्रद्धद्विशिष्यमिति चेत् || १० || ३ || ७० ||

ब्रह्माने in the gift to ब्रह्मा; अविशिष्यम्य not particular; हतिभेदः if you say.

70. 'It is not particular with the gift to ब्रह्मा', if you say.

The objector says there is no prohibition concerning the gift to ब्रह्मा; the text means that the gift of सोमचमसो should be made to ब्रह्मा to whom the animals are given as a gift; so the text can be construed as sanctioning the gift.
71. The gift being for the sacrifice, there is no action of the prohibited; nor is the purpose with the subordinate acts; that object is with the fee.

The author says in reply that the gift of soma suspends the payment of the fee of the entire sacrifice; the gift of the soma ladle is action (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed; the gift to is not the fee of the entire sacrifice, it is a part of it; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of is to set aside the gift of the entire sacrifice and the object of the gift of the entire sacrifice is to secure the services of the priests. So the conclusion is that by the gift of soma, payment of the fee of the entire sacrifice is suspended.

72. On the other hand, if to the soma, without it there is a modification.

In this there are connected together. The object or says that if you give the soma to soma alone, the rest of the gift minus the gift to soma remains in the modified form.

73. On the other hand, the entire by reason of the deprivation of the other priests; theirs by reason of the sacrifice being principal.
tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to ब्रह्म is the fee of the entire sacrifice and other priests do not, therefore, get any share in it. When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sutra 39 at p. 675) is suspended.

The sūtras 72-73, are classed under a different अधिकरण dealing with the subject that by 'सोमसमेश', there is a suspension of the entire fee and other priests.

Commentary on sutra 72.

The objector says that by the gift of सोमसमेश, the fee of ब्रह्म is paid up and the remainder of the fee may be given to others.

Commentary on 73.

The author says that the entire fee of the sacrifice is paid by the gift of सोमसमेश to ब्रह्म.

Adhikara pa xxi sūtras 74-75, dealing with the subject that in वाजपेय, there is a rule to distinguish the chariot allotted.

वजुयुक्तस्थवर्त्यैः देशिक्षणा विकारः स्यात् ॥२॥

वजुयुक्त in the chariot yoked with वजुमन्त्र; दू on the other hand; अवधुः: of अवधुḥ priests; देशिक्षणाविकारः suspension of the fee; स्यात् is.

74. On the other hand, in the chariot yoked with वजुमन्त्र, there is the suspension of the fee of अवधुः.

In connection with वाजपेय sacrifice there is a text: "वजुयुक्तस्थवर्त्यैः वेदाति "He makes a gift of a chariot, yoked while वजु mantras were uttered, to an अवधुः priest."

There are chariots, carts, slaves, coins &c. given to the priests. They are all seventeen in number. There are 17 chariots; one is for the sacrificer the chariot which is adorned with संप्र of the वजुमन्त्र is offered to अवधु at the time of gift. Now the question is, when this gift to अवधु in the form of a chariot is given, whether the अवधु gets other shares or not. The reply of the objector is that when the chariot is offered to अवधु, he does not get any other share in the chariots, slaves, carts, coins &c.
The author says that you are mistaken in applying the principle of śāpa here; the thing is that in compliance with the text, the gift is promised but in order to specify the shares of the priests, the chariots are marked out thus. The chariot adorned with the mantras of यज्ञ is offered to अष्टबुध, that adorned with rīk mantras to होता and the one that is adorned with the Soma मन्त्रs is given to ब्रह्मार्क. This is the rule for the guidance of the sacrificer in distributing the chariots, but that does not suspend the payment of other fees.

END OF PĀDA III.

PĀDA IV.

In this pāda, the author deals with सुधाक.

Adhikāraṇa 1 etras 1—2 dealing with the subject that in अष्ठिप्रयय, वारहिद्रोम &c. there is a combination with नक्षत्रेणि &c.

प्रकृतिलिङ्गासंयोगात्कर्मसंस्कारविद्वताविधिकं स्यात्

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.
1. There is अभिःसयन "y एविविद्यानिमितिविजुते" "One who knows it establishes fire." There are नक्ष्येणिध्रिः in connection with it.

"संबन्धेरुतिकाश्य पुरोहितमंथः कालसंयमात्। सोपूजुस्वतिः। ब्राह्मणेश्वाहा, तुष्टिकाश्य वाहा। ब्राह्मणेश्वाहा, नियतेश्वाहा, ब्राह्मणेश्वाहा, ब्राह्मणेश्वाहा, नियतेश्वाहा, नियतेश्वाहा, ब्राह्मणेश्वाहा नियतेश्वाहा नियतेश्वाहा।" "Let him offer cakes baked on eight earthen pans to Agni and Krittikas." He offers oblations afterwards; hail to Agni; hail to Krittikas; hail to अम्ब; hail to destiny; hail to अस्पति; hail to निवार्ग्यं; hail to the clever goddess.

1. There are नारिषेय homas in the model sacrifice. The question for solution in this अभिःसयन is, whether the नक्ष्येणिध्रिः supersedes the नारिषेय homas or they are to be performed in addition.

2. In connection with श्रेयन्व्या, it is said "लोहितालोप्पिया लोहितालोप्पिया निवसति। वर्तिज: प्रवर्तित।" "The priests with red turbans, red dress and sacred thread on the left shoulder move about."

In the model sacrifice, it is laid down "निवितम् तुर्न्याया ब्राह्मणो वीण विशुध्याय तेषामुपवेश्वरि तेनेवलसमर्पितायते।" "निविता is of men; प्राचिनाविता is of the manes; उपविता is of the gods. He who puts on उपविता, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपविता is superseded or not.

3. In connection with the पृथ्वयपदः it is said "सम्मवाश्वेद्यात्तत्तवा। हे शैल शैया।" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down "प्रेयोगं तूत्रायास्य पवागुणजस्य निवस्य निवस्यािवस्यस्य।" "The fast of a ब्राह्मण is by milk, that of a कैत्रिय is by gruel and that of a Vaiśisya a by curd-dish." (see at p. 307). The question is, whether it is a case of supersession or of combination. The reply in the ordinary way will be that the procedure of the model sacrifice will annul the procedure of the model sacrifice. The reply of the author is that it is not a case of supersession, but a case of combination; the reason is that the minor details of the modified sacrifices such as homas have no connection with the mark of the model sacrifice. Both of them produce invisibile effect and the procedure of the modified sacrifice does not take the place of the procedure of the model sacrifice. So the result is that the नक्ष्येणिध्रिः will be performed in the अभिःसयन in addition to the नारिषेय homa. The same principle of combination applies to other illustrations.
Chodana litha sahena tadvidikar: pratibhaye paktitasamjchit(na)ta.

10. 11

Chodananilithasahena in connection with the mark of Chodana; tadvidikar; its modification; pratibhaye is inferred; paktitasamjchit(na)ta by reason of the proximity of the model sacrifice.

2. In connection with the mark of the Chodana, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "sarmanvidbhandat" "The grass is of reeds." As shar supersedes the kusa, so also here. The reply is embodied in the sutra. Here the shar is connected with the mark of the model sacrifice i.e. it serves the purpose of kusa. The object which grass serves, is served by shar and so it sets aside the kusa. The illustration does not, therefore, apply in the present case.

This abhikaraya is also called "as dealing with suspension of vishi made of kusa by the vishi made of reeds."

Commentary on Sutra 1.

It is said "samastra buddhivendru kusha bhavabhojita sarvabhisvarad" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Budra."

In connection with it, it is said "sharman vidhyavibhavyta" "The grass is made of reeds."

The question is whether it sets aside the vishi made of kusa. The objector says that the principle of samudrab applies and the shar will be in addition to kusa.

Commentary on sutra 2.

The reply of the author is in the negative; the reason is that shar is connected with the kusa of the model sacrifice and serves its purpose; so it sets aside the kusa. It is, therefore, a case of vah.

Adhikarana 11, sutras 1-3 dealing with the subj. that in vajrapay by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on sutra 1.

There is vajrapay. It is said "shartri vajrapay evsamajyakamaidega" "One who is
desirous of self-sovereignty shall perform वाजयेत in autumn.”

In that connection, it is said “रघुधारादृष्टि सोभ्य ज्योत्रमुक्तिकरोति” दुधुभिविधारादृष्टि सोभ्य ज्योत्रमुक्तिकरोति” “He sings the praises of माहृत्र with the noise of a chariot; he sings the praises of माहृत्र with the noise of the drums.”

In the model sacrifice, it is laid down “उपार्ताविषयविषयं ज्योत्रमुक्तिकरोति” (S. B. iv. 2. 5. 8) “‘Cease’; He incites to praises with darbha grass.”

व्याकरण is inciting to praises. The question for determination is, whether the noise of the chariot and that of the drum supersede the मंत्र or the grass or both. The reply of the objector is that the noise supersedes the मंत्र and the substances viz. chariot and drum, supersedes the grass, being of the same class.

Commentary on शृण्वर्त II.

The reply of the author is that the sound of the chariot and drum suspends the मंत्र and the grass. In this view रघुधार and दुधुभिविध are दुधुभिविध दहुप्रवस्माय.

Adhikara pa I. II. शृण्वर्त 3-5. dealing with the subject that in दुधुभिविध दहुप्रवस्माय with the दुधुभिविध दहुप्रवस्माय cup दहु, the cups of the model sacrifice belonging to हृद and वायु are combined.

सर्वत्र तु ग्रहास्स्नामाधिकं स्वात्मकृतिवतः ॥१०४॥

सर्वत्र every where; दहु on the other hand; ग्रहास्स्नामम the ordaining of the cups; अविद्य for increase; स्वात्म is ; प्रकृतिवतः just as in the model sacrifice.

3. On the other hand, everywhere the ordaining of the cups is for increase, just as in the model sacrifice.

In connection with दुधुभिविध दहुप्रवस्माय, it is laid down दुधुभिविध दहुप्रवस्माय “He takes the दुधुभिविध दहुप्रवस्माय cup”.

In connection with विपुलतय it is said “अचरण्य गुह्याति” “He takes the अचरण्य cup.” In connection with अश्वकेश, it is said “सीव्यर्षाजज्ञात्यो महिमानीपीग्न्याति” “He takes two glorious cups for gold and silver.”

There are cups dedicated to the deities हृद and वायु in the model sacrifice; now the question for solution is, whether the cups of the
modified sacrifice are added to the cups of the model sacrifice or they supercede the cups of the model sacrifice. The reply of our author is that the cups of the model and modified sacrifices will be combined; because all the cups together secure the object of the sacrifice: it is not the separate cups that secure the object. He gives an illustration of the model sacrifice, where first the cups of इ and वायु are mentioned, then the cups of वैवूळ्‍या are ordained.

प्राधिकृतेऽस्मैकवर्णवत्वात् ॥ १० । ७ । ॥
अविकृते: with the combination; च and; एकवर्णवत्वात् by reason of the unity of the sentence

4. And with the combination, by reason of the unity of the sentence.

The author relies on another argument in support of his view. In connection with वाजपेय it is said, "सत्तश्चाप्तेऽग्रहा गुष्ठेऽति द्रवे प्राजापत्या सोमप्रदा: सुरामयूः सर्वसंदर्भः" "These seventeen cups are taken; they are consecrated to प्राजापत्य consisting of soma cups and wine cups:" but there are no wine cups in the model sacrifice. So the cups of both the modified and model sacrifices are combined together.

लिङ्गद्वेशनाच् ॥ १० । ४ । ॥
लिङ्गद्वेशनाच् by seeing the force of the text; च and.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरशयो वा एवयाहकतुविचारपेयः प्रातीवश्याभिनिधं क्रमनिश्चर्य मतिसन्धितानि- राष्ट्रमाध्यमः "Wide is the sacrifice which is called वाजपेय; it surpasses अभिनिधं, it exceeds द्वैतम्, it exceeds उक्तं, but does not reach अधिकारः."

Here the word ‘विरशय’ meaning ‘wide’ ‘expanded’ leads one to the inference that the doctrine of सम्बन्ध is meant.

Adhikaranya iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्राजापत्य, the animals of the sacrifice are combined together.

प्राजापत्योऽस्मानानात् ॥ १० । ५ ॥
प्राजापत्यो in प्राजापत्य; च and; आध्यात्मिकात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.
There is to; “वर्षपेयेनसरायसरथकामायेत” “Let one desirous of self-sovereignty, perform वर्षपेय.”

There are animals dedicated to प्रजापति “सत्यमात्तमायस्मस्य शुभामलमेता” “He sacrifices seventeen animals consecrated to प्रजापति.” There are also animals in the model sacrifice.

The question is whether by the animals dedicated to प्रजापति, the animals of the model sacrifice are set aside or are combined together. The reply of our author is that there is a combination; the reason is that there is a text to that effect.

“अनुष्टब्धनोरद्दं नारिन्दियोनोक्ष्यो न पोडशीलातिराश्र इति। अधकस्मात्त्राजपति परमंत्र में सर्पस्तूंमा नस्करेर देवस्य सारस्वत्यातिराश्र मात्यं जूहस्ती मेता। वंशे व यहस्तवलस्तु पशुभितिवादरुण्ये।” The experts in spiritual science say that not अभिन्द्रम, not उक्यम, not पोडशी, not अभिराम (can). Why are all of the sacrifice कुस put in a barrier? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the अभिन्द्रम; by the animals consecrated to हर्ष and अभिराम, I put a barrier to उक्यम, by an animal consecrated to हर्ष, to पोडशी, by animal consecrated to सर्पस्तूंमा to अभिराम, by an animal consecrated to मात्यम to जूहस्ती. These are the sacrificial कुस to which I put a barrier by means of animals.”

Adhikarana v. dealing with the subject that in सामसङ्गीतित्व with the आमन्द्रोम the अनुयाज offerings are combined.

आमने भिञ्जद्वांशनात्॥ १० ॥ ४ ॥ ७ ॥

आमने in आमन्द्रोम; भिञ्जद्वांशनात by seeing the भिञ्ज.

7. आमने आमन्द्रोम by seeing the भिञ्ज.

There is a सामसङ्गीतित्व, “वैशेषिकी सामसङ्गीतित्वेवःप्रमाणाकाम;” “Let one desirous of a village perform सामसङ्गीतित्व in honour of all the deities.”

In that connection it is said, “आमन्द्रोम: देवा इतिन्तत्त्वाद्वृत्तिद्वोहितिः” “Whose deity is आमन; he makes three offerings.”

There are 3 अनुयाज in the model sacrifice. The question is, whether by आमन्द्रोम the अनुयाज offerings are superseded or not. The reply of our author is in the negative; he says that it is a case of combination. He relies upon the inference derived from the text “वद्य वेद वाम्यामा”
The external soul consists of प्रायाः and अनुवाः: the deity is the soul: wherefore are the प्रायाः and अनुवाः made in the beginning and subsequently. Let him establish the external soul of those born with him; and he who offers oblations in the middle, maintains the internal soul of those who are born with him.” This shows that अनुवाः are not superseded.

Adhikaranya vi. शृंगार 8-9 dealing with the subject that in महाकर्त with अशिष्यपाणि, the पत्थुपाणि is combined.

उपयोगुप हर्षस्थायात्रक्षातिलिङ्गसंयोगात् ॥ १० । ४ । ८ ॥

उपयोगुप in the musicians; हर्षस्थाय like the reed; स्थाय is; प्रक्षातिलिङ्गसंयोगात by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by the mention of the sign of the model sacrifice.

In महाकर्त there is महाकर्त one day sacrifice. In that connection, it is said “पत्थूपाणि, पिंढौलामिर्विवायतिक, काण्डवीणादिमिर्विवायतिक, आपातल काबिरिवायतिक” ‘The wives sing; they sing with musical instrument made of पिंढौला wood, they sing with lyre made of reed; they sing with trumpet-flower.”

In the model sacrifice it is said “अनुवाः उपगायति” “The priests sing.”

The question is whether by the music of the wives, the music of the priests is set aside or not.

The reply of the objector is that here the music is the vocal music; so the wives sing in place of the priests, like the reed superseding the kuśa; the music of the wives, therefore, supersedes that of the priests.

आनन्यकात्वविधिकां स्थात ॥ १० । ४ । ६ ॥

आनन्यकात्व by reason of meaninglessness; तु on the other hand; अधिक combination; स्थात is.

9. On the other hand, by reason of meaninglessness, there will be a combination.

The author says that the music here intended is the instrumental music; so there will be a combination, otherwise there will be meaninglessness.
In order to escape meaninglessness of the चोदक text, the music of the wives will be combined with that of the priests.

Adhikaraṇa vii, śāstras 10-12, dealing with the subject that in अजनास्यन्त्र the anointment of butter and the anointment of incense are combined together.

संस्कारे चान्यसंयोगात् ॥ ॥ ॥
संस्कारे in a purificatory rite, च and ; अन्यसंयोगात् by reason of the mention of another time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अजनास्यन्त्र lasting for 49 days. In that connection, it is mentioned "गोरुगुलवेनप्राप्तं सवने समरंजते अभिवांजते पैलुशाधेशुमध्योऽद्विति यवने। "He anoints in the morning सवन with गुगुल resin, in the mid-day सवन with the resin of a palm tree and in the evening सवन with perfume."

In the model sacrifice there is an anointment by butter. The question for determination is, whether the anointment by incense is in addition to the anointment by butter or in lieu of it. The reply of our author is that it is in addition to the anointment by butter. The reason is that in the model sacrifice, the anointment by butter is at the time of वीक्षा and in the अजनास्यन्त्र the anointment is at the time of brewing the soma juice. So the principle of समुचय applies.

प्रयाजवदिति चेत् ॥ ॥ ॥
प्रयाजवदिति like प्रयाज ; इत्येव यद if you say.

11. If you say "like प्रयाज."

The objector says that "विद्यत्स्तुप्रयाजवदिति। "They offer a sitting animal," in the model sacrifice, the time of प्रयाज oblation is after the placing of the offering and is different; there the principle of समुचय does not, therefore, apply: so here too it will not apply.

नार्थोन्यत्वात् ॥ ॥ ॥
न not so; अर्थोन्यत्वात् by reason of the object being different.

12. Not so, by reason of the object being different.

The author says that in the case of anointments, the object is different;
the object of anointment by butter in the beginning is for comfortable movement and after the sacrifice has commenced, the anointment by incense is to make the body rough. So the objects being different there will be combination and the doctrine of समुच्छय, therefore, applies.

Aduikara and vii sūtras 13-15. dealing with the subject that in महावत the lower garment is combined with the upper garment.

आचार्यां च व्यक्तिर्यांत्यानुसारं विकारः स्यात् ॥ १० । ४ । १३ ॥

आचार्यां in covering; दृश्य on the other hand; ऐंकाध्यांत्यa by reason of one object, श्यात is; श्रावकतत्त्वa pertaining to the model sacrifice; विकारः setting aside, obstruction; श्यात is.

13. On the other hand, in covering by reason of one object; the garment of the model sacrifice is set aside.

In connection with महावत, it is said "तावर् वजनम्: परिवर्ते द्रव्यमात्रानि: Retrieves puts on a cloth besmeared with ghee and his wife puts on a dress of grass."

In the model sacrifice, it is said "अहंतवासाः परिवर्ते" "He puts on new dress." तावर्त is a cloth oiled with ghee; भाषव says that it is a blanket oiled with ghee. It is prepared from the bark of शुष्क tree, hence it is called तावर्. It is most probably like a chadder to cover the upper part of the body. अहत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्पतिः 'पुनर्त्वति-व शत्रुत्व स्त्रिया श्रधारित अहंतंतवजानीयात् पावनस्वर्णकम्भं' "निषेष जपाचारायत्व यदहस्तंतत्व प्रवचने" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहत which is pure in all ceremonies." "That which is not washed by a washerman is called अहत."

It corresponds to our modern dhoti to cover the lower and private parts. Now the question is, whether तावर्त is in addition to अहत garment or not.

The objector says that the object being to cover the body, it can be covered with a chadar, there is therefore no necessity of a dhoti. So the principle of समुच्छय does not apply.

अधिकं वान्यायत्वात् ॥ १० । ४ । १४ ॥
On the other hand, an addition by reason of the object being different.

The author says that the principle of समुचच्चर्ष्य applies, the object of both kinds of dress being different. The upper garment is to cover the upper part of the body and the lower garment is to cover the lower part of the body. So both kinds of dress are indispensable.

समुचच्चर्ष्यं च दर्शयति ॥ १० ॥ ४ ॥ १५ ॥

समुचच्चर्ष्य combination; च and दर्शयति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुचच्चर्ष्य. “वाशपिस्त्रारा होचो गान्धिवः विनिःस्तुच्छवातिस्य वाशपिस्त्रारा सवर्पं सवर्ति, ततार्थवं: सिंघः” “He puts off cloth, bark and shoes; he unties the clothes with a horn of a black deer; an then अश्वन्न priest puts them on.”

The ‘वाशपिस्त्र’ is in plural form showing thereby that more clothes are meant. It is in support of समुचच्चर्ष्य; there can not be clothes in plural, if there were no combination.

Adhikarana ix, śāstras 16-17 dealing with the subject that in महावत sacrifice, रथार song & co. are combined with शक्ल song & co.

सामस्वर्ष्यान्तरस्त्रुटेवेविकारः प्रतीयेत् ॥ १० ॥ ४ ॥ १६ ॥

सामस्वर्ष्य In songs; अर्थान्तरस्त्रुटे: by reason of a text for different object; बिविकारः combination; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महावत it is said “शक्लोऽन्तु: वस्त्रसदस्स्तुवर्ते अनुश्रौके न पश्चात् सस्त्रस्स: कौचेच्चार्वालमवेदयमाणः” “He sings शक्ल before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कौस्त्र song.”

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of
songs by reason of their object being different, as appears from the text itself.

अर्थ्य त्वगृहयमथे शेषत्वात्प्राकृतस्य विकारः स्यात् ॥

17. On the other hand, the object being not laid down and being a subsidiary act it suspends the song of the model sacrifice.

The author says that when the object is not different and they being subordinate, the principle of सम्बन्ध does not apply and they will be governed by the principle of वाः "कौलस्य भवति" "कावयेक्यवतिः" "वलिष्ट
स्वजनितेनवयः." "There is कौलस song; there is काव्य songs; there are the two songs called the parents of वलिष्ट."

These are the cases of वाः and the songs of the model sacrifice will be suspended.

The सूत्र 17 is called a separate Adhikarana and is called as dealing with the subject that in a particular modified sacrifice, by कौलस &c, the songs of the model sacrifice are suspended. It requires no separate commentary. The author says that the psalms in the model sacrifice play a subordinate part. They are in the nature of सरस्कार of the भक्तः verses though not so expressly said. Because their object being one, the कौलस &c, supersede the psalms of the model sacrifice.

Adhikarana x. सूत्र 18–19 dealing with the subject that under a rule by कौलस &c, one &c. are suspended.

सूत्रायथाविशेषवात् ॥ १० १ ४ १९ ॥

सत्यत्र of all; अविशेषत्र by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौलस्य भवति, काव्येक्यवतिः, वलिष्टस्य जनितेनवयः भवतः युद्धाय जीये
भवतः, सर्गायणस्य भवतः, कौलस्य भवति'. "There is कौलस, there is काव्य, there
are parents of वसि, there are pure and impure, there are भग and यश, there are कौन्त songs."

There are also songs of the model sacrifice. As seen in the preceding विज्ञापन, in the case of these songs, the principle of बाह्य applies. The next question for determination is, whether one song sets aside one song of the model sacrifice, two of the modified sacrifice set aside the two songs of the model sacrifice and so on or one sets aside all the songs of the model sacrifice. The reply of the objector is that there is nothing in the text to indicate the speciality; all songs will be, therefore, set aside by the songs of the modified sacrifice.

एकस्य वा श्रुतिसांख्यार्यांप्रक्तेस्याचाविकारात् ॥१९१॥

एकस्य of one; वा on the other hand; श्रुतिसांख्यार्यां by the force of the text; प्रक्तेः of the model sacrifice; च and; अविकारात by reason of being not modified.

19. On the other hand, of one by the force of the text and by reason of the model sacrifice.

The author says that one song sets aside only one song by reason of the force of the text, and the rest of the songs of the model sacrifice will remain intact. In this way the चिन्ह text will be complied with. One song will suspend one song; two songs will suspend two songs and many songs will suspend many according to the number.

Adhikara पाणि dealing with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

स्तोतिमिव त्वात्प्रक्तं स्यादवित्सुद्दै त्रित्वविकारः स्या-
दितरस्य श्रुतित्वाच्च ॥ १०। १। २०॥

स्तोतिमिव on the increase of the songs; तु on the other hand; अधिक combination; स्यात् is; अविकारं on decrease; त्रित्वविकारः annulment; स्यात् is; इतरस्य of the other; श्रुतित्वाच्च by reason of being not heard of.

20. On the increase of the songs, there is combination and on the decrease there is annulment, because the other is not heard of.

From the principle laid down in the preceding अविकार, it necessarily
follows that there are sacrifices in which the songs are less in number than those in the model sacrifice and some times more than those in model sacrifice. If the number of the songs in the model sacrifice preponderates over those in the modified sacrifice, the excess number will be combined with the number of the modified sacrifice. This is called आवाप. If the number of the model sacrifice is less than that of the modified sacrifice, the principle of समुचचय will not apply and the principle laid down in the preceding section will govern the case. It is called द्वारप (elimination.)

Adhikarapa Xii, sutras 21-22 dealing with the subject that in पवमान alone, the आवाप and द्वारप of the songs of the sacrifices in which songs increase and decrease apply.

पवमाने स्यातं तस्मिन्न वाद्विद्रापदश्रेणानात् ॥१०॥

पवमाने in पवमान ; स्यातं are ; तस्मिन्न in that ; आवापद्रापदश्रेणानात् by reason of seeing आवाप and द्वारप.

21. Both are in पवमान, by reason of seeing आवाप and द्वारप.

In the last अधिकरण we have explained आवाप, and द्वारप; in the present अधिकरण the author says that in पवमान we see both of them "श्रीणिवैयस्यतःस्योरुराजाणायत्रवीरहस्ती अवृत्तुपुरः। अश्रवचापवियति, अत्यपेवापवियति।" "Three are the bellies of a sacrifice, viz: गायत्री, ब्रह्मती and अवृत्तुपुरः; here is आवाप, hence is द्वारप;"

वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥

वचनानित texts ; तु on the other hand ; अवर्त्त्वात् by reason of being extraordinary.

22. On the other hand, text by reason of its being extraordinary.

The author says that there is no justification for this extraordinary thing; it is under the text quoted above that both आवाप and द्वारप apply.

Adhikarapah xiii sutras 23-24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

विविशवद्वस्य मन्त्रस्य भावः स्यातेन चोदना ॥१०॥

विविशवद्वस्य of the word 'command' 'injunction'; मन्त्रस्य in the nature of मन्त्र; भाव: existence; स्यातेन is; तेन hence; चोदना command.

23. In the nature of the मन्त्र, there is an existence of the
word indicating command; hence there is injunction.

In connection with दृष्टेर्गामिः it is said, “दृष्टेर्गामिः ्प्राच्यामङ्गे कामेवान्ये” यज्ञानेयेः प्राच्याथ अभमार्थ्यार्थे पौर्ण्मास्त्रार्थे युतावर्ति।” “Let one who is desirous of heaven perform new and full moon sacrifices.” “When one performs fire oblations consisting of cakes baked on eight pans, he becomes infallible.”

There are many synonyms of भविः as for instance भविः, श्रवः, पावकः, पूर्वकेतुः, कृष्णकुः, बैशपाणरः: श्रीद्वयः: &c.

Now the question is, whether we can use any word to denote the deity भविः. The reply of our author is that it is भविः alone that is connected with the word indicating the command, because the offering made to it, is connected with the विविं and hence arises the binding effect thereof.

Further when the object is performance of the act, then any word indicating the sense may be used; when the word is itself the object, in that case you can not substitute the synonym at your sweet will. साधवः has given an illustration in this connection. In order to add to the prestige of देवदत्त in the royal assembly he is addressed as a preceptor, teacher &c. But the father, mother and maternal uncle are not pleased by being addressed with names but by their titles. So here also; the word भविः has a special charm in it. आनेवः कर्तिः: The sacrifice of which the deity is भविः should be performed.

शेषाणां वा चौदृष्टेनन्तरस्मात्सर्वेन्त्र श्रुयते ||१२५४||

शेषाणां of the subsidiary acts; चौदृष्टेनन्तर by the unity of command; तस्मात् therefore; सर्वेन्त्र every where; श्रुयते laid down.

24. And the subsidiary acts being governed by one command, therefore it is every where so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the भविः there is one injunctive word, it is repeated every where as for instance भयादुः, श्रीगृहः and साहः “भयादुःपिय्या-धामामिः, भयादुः सौम्यायिवा धामामिः भयादुः वस्तुः: पिय्या धामामिः” यजः २१४७. “He sacrificed for the dear abode of भविः; he sacrificed for the dear abode of साहः; he sacrificed for the dear abode of भयादुः the saviour.”
This is the example of भगवान्: "भगवान्यज्ञति मन्दाक्षेत, स्वाम्भोजिति मनु- 
क्षेत्र " The reading in the white वांद्रे (II. 15) is different. "I obtained the 
victory of भये; I obtained the victory of सोम." 

These are examples of अषिति.

The following are the examples of स्वाहा. "स्वाहानि स्वाहासाम" "Hail to 
Agni; hail to Soma."

The result is that by virtue of the injunctive word, there is an extra-
ordinary principle in the nature of the जन्त्र.

Adhikarana xiv dealing with the subject that in the transferred ceremony also, the injunctive 
word denotes the deity.

तथेऽत्तरस्यांत्तैं तत्प्रकृतित्वाद || १० । १ । २६ ||

tatha similarly; उत्तरस्याद in the subsequent; ततौ ceremony; ततौ प्रकृतित्वाद 
by reason of its having a model sacrifice.

25. Similarly in the subsequent ceremony by reason of its 
having a model sacrifice.

There is a text 'सौर्यं च च निर्वेश्वरवच्चलकम्: ' "Let one desirous of Brahm-
anic glory, offer boiled rice consecrated to sun-god."

There are many synonyms of sun god. सूर्यः, मास्करः, अदिवः, सबिता, 
सिवाकरः &c.,

The question is, whether any of them can be used in place of सूर्य.
The reply of our author is that the injunctive word and the word denoting 
the deity are connected. Just as in the model sacrifice by the word 
'अज्ञ' the sacrifice intended for it is meant, so here also by the word सूर्य 
the sacrifice intended for him is meant. There is a special charm in 
the word. So the same principle applies in the case of the model 
sacrifice.

Adhikarana xv. सूत्रां २६-२९ dealing with the invocation of fire in the establishment of fire, with 
itst attributes.

प्राकाक्षत्स्य गुणाहृती संगुणेनाभिधानं स्यात् ||१३४॥२६॥

prakṣaṭasy of the model sacrifice; गुणाहृती by reason of the text about the 
quality; संगुणेत् with its quality; अभिधान address; स्यात् is.

26. Of the model sacrifice by reason of the text about the
quality, the address is with its quality.

There is establishment of fire “यत्विर्द्वानिमित्तमध्ये” “One who knows this, establishes fire.”

There are वेदान्त offerings “श्रमणयेपवमानायास्ता्कपालर्निनीर्धे पैतृ। अभिनये पावकान्ये मुखये” (Ap. Śrāuta Sū, v. 21. 5.) “Let him offer cakes baked on eight pans to the holy fire, to the sacred and purifying fire.”

The question is, whether अनि is to be addressed with its attributes, or without its attributes. The reply of our author is that it is to be addressed with its attributes.

श्रिव्याकीर्ति वाणयपायायात्स्याद्रुत्रव्यवतः ॥१०१३॥

अनि: not altered; वा on the other hand; अभिनयेपवमानायात् by reason of not giving up the significant word; स्माय is; इत्यवर्तमान like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अनि which can not be omitted. He gives an illustration सायापत्याब्ययुयायुजः वशा; वायुयामालेस्त्रूतिकाम्: “It is the female goat which has divinity; one desirous of prosperity sacrifices a goat consecrated to the wind-god.”

Though the word वशा is an attribute of भजा (goat), yet in a sacrifice भजा is used for goat without the adjective.

तथार्मामामवायाद्वा चोर्तितेनाभिधानाय स्याद्रयस्य श्रुतिस्मापित्त्वावार्थचने च गुणशास्त्रमन्यथाद्वचनः ॥१०१४॥

तथा similarly; भास्मासवायात् by reason of its being not connected with the origin; वा on the other hand; चोर्तितेन by that which has been laid down; अभिधान address; स्याय is; अभरस्न of the meaning; श्रुतिस्मापित्त्वात् by reason of being connected with the text; अवचने on not pronouncing; च and; गुणशास्त्रम the text as to attribute; अभरस्न meaningles; स्याय is.

28. On the other hand by reason of its being not connected with the origin, the address is by what has been laid down; the meaning being connected with the text, on not pronouncing (the attribute) the text as to the attribute will be meaningless.
The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अभिन' would be sufficient to convey the idea of पवमान.

But the deity is connected with the word as said in the foregoing अविकरण; the deity is connected with the offering, and if he is not addressed with his epithet, the text containing his attribute will be meaningless.

In the substances; आर्य गामिनिवाद by the reason of the word being connected with the origin; अभिन in meaning; विकार: modification; सामथर्यान्त by reason of the powers.

29. In the substances, in the meaning of the the word being connected with the origin, there is modification by reason of the power.

The author says in reply to the illustration of the goat given by the objector, that the case of the substance is entirely different; it conveys the full sense; when the goat of a particular quality has been killed in the sacrifice, the fat of that particular goat is meant. So it can be mentioned without its attributes. It is a case of सन्तुष्टयः.

Adhikaraṇa xvi, stanzas 30-31, dealing with the subject that in the ghee offerings of अभिमान, अभिन is to be addressed without the attributes.

बुधन्वान्पवमानवृद्धिशेषनिर्देशार्त १० १ ४ ५ ० ० ०

बुधन्वान् 'whose संज्ञा is बुध'; पवमानवृद्धिशेषनिर्देशार्त by reason of the mention of the particular.

30 'बुधन्वान्' like पवमान, by reason of the mention of the particular.

There is अभिमान ceremony; in connection with this we have seen the address to Agni in the preceding अविकरण. There are ghee offerings in which it is said "बुधन्वान् अभिमयः कार्यः पावकवान सीम्यः." "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies बुधन्वान् is read which means 'brilliant' or 'increasing.'

Now the question is whether अभिन is to be addressed with its attribute
or without its attribute. The reply of the objector is that it is addressed
with its epithet उदयन्त्र (inspiring, stimulating) just as it is laid down in
the preceding अधिकरण that it is to be addressed with its epithet.

मन्त्रविशेषणनिर्देशान्त देवताविकारः स्यात् ॥ १०४१॥

मन्त्रविशेषणनिर्देशान्त by reason of pointing out a special मंत्र; न not; देवताविकारः the modification of the deity; स्यात् is.

31. There is no modification of the deity, by reason of pointing out a special मंत्र.

The author says that the deity is to be addressed without the adjective उदयन्त्र, because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is उप, so the deity is so called here; it is not his epithet. "अभिनयमन्विषय सन्तिधानी भान्ति" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र; it does not really qualify अभिन्य. The deity (अभिन्य) is to be addressed with the मंत्र (उप). So the word उदयन्त्र shows what मंत्र is to be uttered at that time.

Adhikarana xvii sutras 32-33. dealing with the subject that in गवातृवर्धन and पूर्णोधोरम there is an address with the injunctive words namely उख and बनस्पतिः only.

विधिनिगममेदात्रप्रकृती तत्प्रकृतित्वाद्विद्वित्ताविपिनेऽः

स्यात् ॥ १० ४ १ ॥ ३२ ॥

विधिनिगममेदात्र by reason of the difference between the injunction and the mantra; प्रकृती in the model sacrifice; तत्प्रकृतित्वात् by the reason of its being a model sacrifice; बिधिती in a modified sacrifice; अभि also; मेद: difference; स्यात् is.

32. By reason of the difference between the injunction and the mantra in the model sacrifice there will be a difference in the modified sacrifice because that is its model.

There is अभिन्द्रि। In that connection, it is said "गौरूपव्योगोदशनीपीयः" "Cow is an अभिन्द्रिय animal; and goat is अभिन्द्रिय. See for explanation at P. 160.

There are many synonyms of गौ as for instance रक्षा, रलखा, अर्हि, सही, अदृश्य, स्वान। The question is, whether in the मंत्र the cow should be ad-
dressed with any of the synonyms or with the injunctive word. Similarly “उपदायेनवनस्पतिः याज्यति” “He sacrifices herb with curd mixed with ghee.”

There are many synonyms of वनस्पति, as for instance, रुक्षः; पादपः, हुमः; नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विचि and मंत्र. As for instance in the विचि “योद्रिक्षिभोजदनंपोमीयं पालिक्षमते” ; “One who is initiated 'sacrifices an अग्नि-पॉमीय animal.”

In the मंत्र “छास्य वपाया मेंदेसास्त्रु हि.” “Invoke with the fat of the marrow of a goat.” See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the विचि and निगद्, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गी and वनस्पति.

यथोक्तः वा विम्रथिपत्तेन चोदनाः ॥ १० ॥ ४ । ३३ ॥

यथोक्तः just as directed; वा on the other hand; विम्रथिपत्तेन of the difference; म not; चोदनाः an injunction.

33. On the other hand, just as directed; but the difference is not an injunction.

The author says that there should be an address just as directed; the गी should be addressed as रुक्ष because it is so directed “उपायया वपायमेव सोदनु हि” “Invoke with the fat of the marrow of a cow.”

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated everywhere. In the case of वनस्पति, there is no such direction and it should be addressed with that word alone.

Adhikaraṇa xviii. śātras 34-35. dealing with the subject that in a sacrificial bath, अग्निवहन्य the dual deities should be addressed with the स्विद्धक्त word.

विद्धक्तेवतान्यत्वेव तच्चवद्वत्वानिवर्त्तेन ||१०४१३४॥

विद्धक्तेवतान्यत्वेव in the deity of विद्धक्त being different; तच्चवद्वत्वानिवर्त्तेन by reason of that word; निवर्तेन is suspended.

34. In the deity of विद्धक्त being different, by reason of that word, it is suspended.
There is a sacrificial bath called अव भूमि, "वाहिनीप्रकरणवादनवर्यं पति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to ब्रह्मा."

In that connection, it is said "अनीवर्णीयस्विद्धकृतःप्रजः" "He sacrifices स्विद्धकर्ता to अग्नि and वरुणा."

The question is, whether in the निन्म the deities should be addressed with स्विद्धकर्ता or not. The question resolves itself into whether the word स्विद्धकर्ता is रूप (साविक्षायिक) or वैयिक; i.e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अविन्न is addressed as स्विद्धकर्ता in its conventional sense; so the word can not apply to the dual deities अनीवर्णिण्य and they should, therefore, be addressed without स्विद्धकर्ता, that being the epithet of अविन्न alone.

संयोगो वार्थ्यप्रतिेरमिथानस्य कर्मज्ञात्वात् नंतर४ ॥ ३६॥

संयोगः: compound word; वा on the other hand; अविन्ने: by reason of the signification of the word; अविधानस्य of the address; कर्मज्ञात्वात् by reason of its depending on action.

35. It is a compound word, by reason of the significance of the word, because the address depends on the action.

The author says that the word स्विद्धकर्ता is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अनीवर्णिण्य may also be addressed with this epithet, as it can equally apply to them.

Adhikaraṇa xix. सूत्रas 36-37. dealing with the subject that in the अनीवर्णिण्य animal sacrifice, in every proceeding, the Deity अविन्न is to be addressed without the epithet.

सुगुणस्य गुणलोके निरेदेपु यावदुक्तं स्वात् ॥

36. Of one who is with the attribute, गुणलोके on the deprivation of the attribute; निरेदेपु in the mantra; यावदुक्तं restricted to that only; स्वात् is.
There is an अनीयोनीय animal in the soma sacrifice. In that connection, it is said, "अनीयोनीयस्थवया प्रत्यायंनीयोपययं पशुप रोढाशभन्निर्विषिति" "Having served with the fat of an अनीयोनीय animal, he subsequently offers cakes made of animal flesh."

In स्विष्टक् there is an omission of the epithet of अनि "अनियमजिति" He offers an oblation to अनि.

The question is, whether the epithet of स्विष्टक् is deprived in the sacrifice only and remains intact in the मंत्र as in the model sacrifice or the pithet is deprived every where. The reply of the objector is that अनि is to be addressed without the epithet in the sacrifice as the text "अनियमजिति" shows, but not everywhere. The result is that suspension takes place only in the sacrifice but not in all mantras.

37. Of all, by reason of the unity of the action.

The reply of the author is that this deprivation or suspension of the quality of स्विष्टक् takes place everywhere, even in the मंत्रs. So the deity अनि to be addressed without the epithet in every टंगु.

Adhikarṣaṇa xx, dealing with the subject that in अनुयाज, the स्विष्टक् sacrifice is a purificatory rite.

स्विष्टक्स्तावापिकस्सरुयायज स्यात्प्रयोगानवङ्कोप्रायमंथसं-
योगान न र ० च ० ३५ इ.

स्विष्टक्, स्विष्टक्; आवापः: pertains to आवाप; अनुयाजे in अनुयाज; सात् is; प्रयोजनवत् for a purpose; अंगानाह of the parts; अयस्येयागान by reason of being connected with purpose.

38. The स्विष्टक् in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices; there are three अनुयाज offerings; the last is called स्विष्टक्. The question for determination is, whether this last offering called स्विष्टक् is आराद्यकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the स्विष्टक्.
The reply of our author is that the śivādhyāna is connected with śāvāya and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaraṇa xxi sutras 39-41 dealing with the subject that in the new and full moon sacrifices vāyāya and puroṇuvaṅkya are subordinate acts.

अन्वाहिति च शास्त्रविवक्ष्यमेच्छाचोदनानंतरात् ||१९|३|३८||

अन्वाहिति, ‘अन्वाह’; च and; शास्त्रविवक्ष्य like शास्त्रि; कर्मस्य of the action; काला is; चोदनानंतरात् by reason of separate injunction.

39. And अन्वाह like शास्त्रि is the principal act, by reason of a separate injunction.

There are दृश्यपुरस्मायांगम्; there it is said “तिर्थ-वायाममय, अस्तिन: पुरोनुवायः” He utters याय at the end while sitting; he utters पुरोनुवाय at the end while sitting."

The question is, whether the याय and पुरोनुवाय are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the याय and पुरोनुवाय is the principal act just as the uttering of the praises of the deity is a principal act; the reason is that it is a separate injunction.

संस्कारः वा चोदितस्य शब्दस्य चचनायथे चतात् ||

|| १० | ४ | ४० ||

संस्कारः purificatory rite; वा on the other hand; चोदितस्य of the injunction; शब्दस्य of words; चचनायथे चतात् by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act; there is no reason for supposing an invisible effect of the चोदना, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect; so the uttering of the याय and पुरोनुवाय is a subordinate act.
It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "स्वयं याज्यामत्वाद आसीन: पुरोतुवाक्य सम्बन्धात्। "He utters याज्या subsequently while not in motion; he utters पुरोतुवाक्य while sitting."

The objects being स्यात् and आसीन, the repeating of याज्या and पुरोतुवाक्य is a subordinate act.

Adhikarana XXII dealing with the subject that there is no अहं in the मनोतावण्यां. पञ्चाद्विविकारः स्यात् || १० १ ४ १ ४२ ||

मनोतावण्यां मनोतावण्यां; तु on the other hand; बचनात् by reason of the text; विविकार: modification; स्यात्, is.

42 On the other hand, in मनोतावण्यां, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु "वाययंगशेत मानमेत सूतिकाम:। "Let one who is desirious of prosperity offer a white animal to वायु."

In the model sacrifice, in the श्रमन्वोमिती animal, there is मनोतावण्यां. "त्वं श्रमन्वोमिती प्रयोमो मनोता अस्याधितेः अमवोदस्महोताः॥ अहं अहं सो अहं || १

"O! Agni, thou art certainly first wished for object, O! charming one, act as a hotā priest of this ceremony."

The manotā मन्त्र is transferred here under the चौदकः text. The question is whether the principle of अहं applies to the मनोतामन्त्र, here वायु being the deity. In the model sacrifice, अश्रमन्वोमिती are the deities; so the मनोतामन्त्र being addressed to अहं is appropriate under a text "साप्यं श्रमन्वोमिती प्रयोमो मनोतावण्यां कार्याः। "Though the animal is consecrated to another deity, yet मनोतावण्यां should be read like fire-oblation."

But in the modified sacrifice the deity is वायु; so the principle of अहं ought to apply as a matter of necessity; but our author says that the principle of अहं does not apply; because there is an express text that there is a different deity and the animal is different in the model sacrifice. There in the model sacrifice the मन्त्र remains unchanged, so here in the modified sacrifice also.
Adhikaraṇa xxiii sūtras 43–46, dealing with the subject that कप्यवर्धन्तर is to be sung in its own शाल.

प्रक्षार्थपर्यन्तप्रवाहान्तः ऋग्वेदादं प्रविष्टस्थात

II 90 4 43

प्रक्षार्थ in the object of प्रक्षार्थ; अन्यप्रवाहान्तः other than स्वयं तर; तत्त्वतः पूर्वस्वान्तः by reason of that being the शाल in the model sacrifice; शालः is; अन्यतः; of the अन्यतः verses; प्रविष्टस्थात तिर्थः being divided,

43. In the object of प्रक्षार्थ, other than स्वयं तर (should be sung,) by reason of that being the शाल in the model sacrifice and by reason of the अन्यतः verses being divided.

There is a वैश्यस्तोत "वैश्यो वैश्यस्तोत मैयायेत" "Let a vaiśya perform a sacrifice with a song of the vaiśya class."

In this connection, it is said "कप्यवर्धन्तरभवति" "Here is कप्यवर्धन्तर" कप्यवर्धन्तर is said to be a modification of both. The question for determination is, whether कप्यवर्धन्तर is to be sung in the शाल of स्वयं तर or श्रुतिः or in its own शाल.

The reply of the objector is that for the purpose of प्रक्षार्थ, other than स्वयं तर i.e. कप्यवर्धन्तर is ordained; its शाल is स्वयं तर because its model sacrifice is शाल where the song is chanted in the शाल of स्वयं तर, because thereby the रिख verses are divided.

स्वयोध्यानां वा स्वराज्यत्वात

II 90 4 44

स्वयोध्यानां in its own शाल; वा on the other hand; स्वराज्यत्वात by reason of its having the name of all.

44. On the other hand, in its own शाल by reason of its having the name of all.

The author says that it should be sung in its own शाल, because कप्यवर्धन्तर is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own शाल.

ग्रूपवादितिचेत

II 90 4 45

ग्रूपवादिति like a sacrificial post; इतिवेद ईयु if you say.

45. If you say "like a sacrificial post"

The objector says that as any wooden pillar upon which the ceremony
is performed is ग्रुप, so here the tune in which the song may be sung; may similarly be called कण्वरथतर.

न कर्मसंयोगात् \( ॥ ॥ ॥ ॥ \)

न not so; कर्मसंयोगात् by reason of its connection with the action.

46. Not so, by reason of its connection with the action.

The reply of the author is that any wooden pillar may be used for the purpose of a ग्रुप and ceremonies may be performed on it; but in the case of कण्वरथतर, there is a particular tune which is to be sung in its own भोलन.

Adhikarana xxiv. śātras 47–48, dealing with the subject that कण्वरथतर is to be sung in its own भोलन and उत्तरा.

कार्ययत्वादुद्वयोध्यायायम्कृति \( ॥ ॥ ॥ ॥ \)

कार्ययत्वाद by reason of the action; उत्तरय: in the two उत्तरा; यथाप्रकृति just like the model sacrifice.

47. By reason of the action, in the उत्तरा just as it is in the model sacrifice.

When कण्वरथतर is to be sung in its own भोलन what is about the उत्तरा? Whether it is to be sung in the रथतर उत्तरा or ब्रह्म उत्तरा or in the उत्तरा of its own भोलन? The reply of the objector is ‘उत्तरयेंगायंतिः’ ‘They sing in two उत्तरा songs.'

That means the उत्तरा of रथतर or ब्रह्म as the case may be, because in that case the model sacrifice will be complied with under a चोदक text. In this view, the उत्तरा of its own भोलन will be left out.

समानदेवि वा दुःस्वयाविभागात् \( ॥ ॥ ॥ ॥ \)

समानदेवि in the common deity; वा on the other hand; दुःस्वय of a collection of three verses; अविभागात् by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of दुःस्वय.

As we have said in the preceding chapter, at p. 432 the sama songs consist of 3 अक verses which are called दुःस्वय. The first verse is called भोलन and the last two verses are called, उत्तरा. Now in reply to the view of the objector, our author says that if the भोलन is sung in one tune and the
are sung in another tune, there will not be one deity. So the उष्णरा will be sung in कष्टरयंतर like its own वेषि.

Adhikarana xxv, dealing with the subject that in अनिष्ट, the स्तुति and श्रव्य are to be applied unmodified.

ग्राहणां देवतान्यत्वेष स्तुतशस्त्रयो: कर्मेत्वादविकारः
स्यात् इ१०१४५ इ।

ग्राहणाः of the cups; देवतान्यत्वेष on the deity being different; स्तुतशश्रयोः of the praise verses; कर्मेत्वाद् by reason of their being principal action; अविकारः unmodified; स्यात् इ०।

49. On the deities of the cups being different, the स्तुति and श्रव्य praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called असिष्ठ; in that connection, it is said 'सार्थनेरायाश्रामविति' "There are cups consecrated to असिष्ठ.'

The question for determination is, whether the सोत्र and श्रव्य are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of कित्र दोष does not apply; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikarana xxvi. असिष्ठs 50-59 dealing with the subject that in चालुमान्य ceremony, the word 'आयु' should be used unmodified at the time of invocation.

उभयपानात्पुष्टार्जुः देवनःस्यादुपलक्षणं निगमेषु पातः
न्येवपलक्षणात् इ१०१४५ इ।

उभयपानाः by reason of drinking both; पुष्टार्जुः in a mixture of ghee with curd; देवनः of the curd; स्यात् is; उपपलक्षण use, pointing out; निगमेषु in the mantras; पाताब्रह्म of the substance to be drunk; उपपलक्षणाः by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called पुष्टार्जु because in the model sacrifice the substance to be drunk is pointed out.

There are चालुमान्य ceremonies "चालुमान्यः स्वर्गकामायनेत्" "Let one who is desirous of heaven perform चालुमान्य sacrifices."
There are अनुयाज offerings “प्रस्तावयेनात्मयायावायजिति” “He offers अनुयाज oblations with the mixture of ghee and curd.”

प्रस्तावय is a mixture of ghee with curd. There is an invocation म in the model sacrifice “देवान् अर्धयानः आवह”. “Bring the gods, the drinkers of ghee.”

Now this म will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of जह applies or not. If the principle of जह applies, are they to be addressed as आर्धपान दत्तापि or दत्तापि or प्रस्तावयान.

The reply of the objector is that they should be addressed as आर्धपान दत्तापि “अयुग्यस्थित्य गृहाति, दयांवांद्र सारिस्हेव दत्तिच, धनि वैविष्णवप्रजनन्, सिद्धान्तेऽवैतव प्रजननं कियते” “He partakes of a mixture called प्रस्तावय; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny.”

The reason which he gives, is that in the model sacrifice only ghee is used, so the gods are addressed as आर्धपान; but in the बातुसंस्कर, the mixture called प्रस्तावय is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आर्धपान दत्तापि both.

न वा परार्थत्राद्रज्ञपतिवत् ॥ १० ॥

न not ; वा on the other hand ; परार्थत्राद्रज्ञपतिवत् like यज्ञपति.

51. On the other hand not so, by reason of its being for another like यज्ञपति.

The reply to the objection by our author is that the curd is not to be mentioned separately; because the substance to be offered for drinking is for others. It is a mere hint intended for drinkers; if the mention of one substance is sufficient, there is no need of mentioning the other. Just as यज्ञपति in हवासुति; it is not for the purpose of the praise of the sacrificer: it is with a view to praise both the sacrifice and the priests. “इमं यज्ञ सत्वावंत्वमयंपतिव बांधु” “The owner of the sacrificie and those who make this master of the sacrifice prosper;” The addition of the word अति is redundant. So here too; आर्धपान is sufficient: there is, therefore no need of mentioning the दत्तापि along with it.
52. On the other hand, it should be done, because it is with the object of invocation.

The objector says that the 'curd' should also be added; the illustration of ṣravati does not apply because there the praise is not for one's own self but for the praise of ḫa, while here in the present case the invocation is in remembrance; both the drinker and the substance drunk, should be remembered.

53. On the other hand not so, by reason of the word indicating purificatory rite.

The reply of our author is that you are mistaken here; no addition should be made. Purvadha is ghee mixed with curd; curd is mixed with it with a view to give it colour; it is, therefore, not a different substance.

54. On the other hand, there should be an addition by reason of naming the substance.

The objector says that there should be an addition or ṣr, because we see that there is a different substance which is a mixture of ghee and curd. "Aṣṭaupadhaṅgaḥ, dṛgaṁvāri śarpīśeśavatātic, ṭeśāmāḥ śiṣyāṁ prajñanā śiṣyāṁ śavētātmāḥ prajñanaṁ kriyate." "He partakes of a mixture called ṣr; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."
55. On the other hand, the curd being subordinate, the ‘आत्यप’ is to be pronounced; it is subordinate because in the text the ‘आत्य’ is principal.

The author says that in the text “पुष्पदायनातुदायाजान् यजति” “He offers oblations with the mixture of curd and ghee.”

The ghee is principal and the curd which is mixed with it, is with a view to give it a colour. It is, therefore, subordinate. So there is no necessity of adding it and the principle of त्र does not, therefore, apply.

56. On the other hand, the curd is principal; because in ghee, the first and the last are connected.

Now the second objector comes forward and says that you are mistaken; ghee is not principal but curd is principal; so the deities should be addressed as ‘दिबलप’, because ghee is connected with the first, viz, उपस्तरय (quartering of the पुष्पदायक cake and placing the portions on the altar) and the last, viz, अभिमारण (sprinkling of ghee). “यदिधिसंयज्ञेत दिन्यस्तु शीयात्तुकक्षिकर्येद्य, अयोध्याविष्यंगत अयोध्याय धार्मिक ग्राम पुत्र आत्याशयति”

“यदि प्रातः वजेत सक्तुडूलपणीयाद्व दिन्यमिर्यायविष्यं पुत्र आत्याशयति”

“If one performs a sacrificial session, he shall place the portions of the sacrificial cakes on the altar twice and sprinkle them with ghee once; the विज्यु creepers are certainly medicinal herbs: he makes the animals permanent in the medicinal herbs. If he sacrifices during the rains, he shall place the portions of the sacrificial cakes on the altar once and sprinkle them with ghee once; he makes the animals shine forth during the rains.”
By reason of the connection with उपस्तरण and अभिवर्ण, ग्ही is for संस्कार and therefore subordinate and curd is principal. So the curd alone is to be mentioned i. e. दृष्टिपाठः.

अष्टेवास्त्वप्रधानत्वादुत्पादनार्थं व्यपदेशे भक्त्वा संस्काराश्चः स्यात् || २० । १९ । ५८ ॥

अष्टेव on the other hand; आयुप्रधानत्वाद् by reason of ghee being principal; गुणार्थिन in the object of subordinate acts; व्यपदेशे in the denomination; भक्त्वा by the metaphorical sense; संस्काराश्चः the word denoting purificatory rites; स्यात् is.

57. On the other hand, by reason of ghee being principal, in the denomination in the object of the subordinate act, the word denoting purificatory rite is in the secondary sense.

The author says that ghee is principal in all sacrificial acts; by reason of the use of ghee in the subordinate acts, the use of the word is in the secondary sense.

अष्टेव वायुविकारित्वादेत्ते स्यात् उपस्तरणस्य तत् २० । १९ । ५८ ॥

अष्टेव also; वा on the other hand; आयुविकारित्वाद् by reason of the modification in the name; तेन by that; स्यात् is; उपस्तरणस्य pointing out.

58. On the other hand, by reason of the modification in the name, the pointing out should be by that.

The third objector steps in and says that the substance is a compound called पुष्पदाय which is a mixture of ghee and curd; so the deities should be addressed as "पुष्पदायपानः"

न वा स्याद्गुणश्चास्त्वत्वाद् २० । १९ । ५८ ॥

न वा not so; स्यात् is; गुणश्चास्त्वाद् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that पुष्पदाय is not entirely a different substance; पुष्प means coloured, or variegated and आय means ghee. It is not like गृहः, though a fermented liquor used in a रुपि sense; here पुष्पदाय is ghee.
coloured and purified by curd. So the mantra of invocation should be read unmodified and the principle of ज्ञ does not apply.

END OF PĀDA IV.

PĀDA V.

Adhikarāṣa i. śāstras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts "वायूस्वर्नयानकदिक्रपादतमेकदेशायः शिवागमवदन्त्यलोपः स्यात् ||१९।१।१॥" "वायूस्वर्नयानकदिक्रपादतमेकदेशायः शिवागमवदन्त्यलोपः स्यात् ||१९।१।१॥"

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

The question is, which cakes are to be omitted either the first or the last in the modified sacrifice? The reply of our author is that, the last ones are to be dropped. The reason is that in things which are arranged in order, the last one will be omitted; because that is unimportant. He gives an illustration that in an assembly where people have gathered, the first comers will be seated in order and if there be no seat the last comers will go away and will get no place.

लिङ्गश्रेष्ठनाच ॥ १०।१।५।२ ॥

लिङ्गश्रेष्ठनाच by reason of the indicative mark; চ and.

2. And by reason of the indicative mark,
The author gives a reason in support of his view by quoting texts:

“सूक्तिस्वते प्रत्यङ्गुपन्त्वेव पञ्चहारापञ्चार्यं” “सूक्तिस्वते प्रत्यङ्गुपन्त्वेव पञ्चकपाल्यादृपञ्चाकपाल- पञ्चार्यं” “The sixth day is omitted when they resort to five day-sacrifice. The sixth cake is omitted when they offer five cakes.”

Here we see the last one is omitted.

विकल्पी वा समत्वात् ॥ १० ॥ ५ ॥ ३ ॥

विकल्प: option; वा on the other hand; समत्वात् by reason of equality.

3. On the other hand, there is option by reason of equality.

The objector says that the last and the first are both on an equal footing; so there is an option. You can omit the first if you like.

क्रमायुपजनोन्तेस्त्यात् ॥ १० ॥ ५ ॥ ४ ॥

क्रमायु from order; उपजन: origin, coming in, production; अंते in the end.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply. In your illustration, the hall is crowded, so the last comers will not get the seats; but here there is no crowd to be displaced. So any of the क्रमायु may be omitted. No order is to be observed.

लिङ्गमविशिष्टः साह्याया हि तद्वचनम् ॥ १० ॥ ५ ॥ ५ ॥

लिङ्गम mark; अविशिष्टम general; साह्याया: of the number; हि because;

तद्वचनम् that word.

5. The लिङ्गम is general, because that word relates to the number.

The objector refutes the argument based on the लिङ्गम. He says that the text lays down that the sixth will be omitted. Any number that completes the reckoning is the 6th, irrespective of the order. There is nothing particular in the लिङ्गम.

आदितो वा प्रकरः स्यादारस्मभ्यू तदादित्वादाद् चनाद- न्त्यविचि: स्यायः ॥ १० ॥ ५ ॥ ६ ॥

आदित: from the beginning; वा on the other hand; प्रकरः application;

स्यायः अरंभ of the commencement; तत् that; आदित्वात् by reason of
6. On the other hand, the application is from the beginning; of the commencement being the first by reason of the text, the last is to be omitted.

The author says that you are mistaken; every where the commencement is from the first in order and the result will be the omission of the last ones. It does not require any text to elucidate the matter. The first ones will be transferred to the modified sacrifice and the last ones will be suspended.

Adhikarana ii, stanzas 7-9, dealing with the subject that in the sacrifices of one तुष्क, the snog with the first त्रिक to be sung.

एकत्रिके तुषादिपु माध्यन्तिनेवानदसं युतिभूतत्वाद II

एकत्रिके in the sacrifice of one त्रिक; तुषादिपु in the first of each तुष; माध्यन्तिने in माध्यन्तिनपालमाण; छन्दसं of the metres; शुतिभूतबाल in dependent on the text.

7. In the sacrifice in one त्रिक and माध्यन्तिनपालमाण the first of each तुष, by reason of the mantra being dependent on the text.

There is a sacrifice of one त्रिक, in which there is mixture of one and three ceremonies grouped together. There is a text “अभ्ये एकत्रिकःः तस्यः कस्याणाधिपत्यानं, तिस्मुदमातुराभमण; एकस्या मैत्रावर्षस्य, तिस्मुदमातुराभुस्विनः; एकस्या महाकालस्य, तिस्मुदमातुराभिं: पवामणः” “There is a sacrifice called एकत्रिक; of it in the one there is बहिष्पत्यामन, in all the three the ghee of hota priest in the one of मैत्रावर्षya priest, in all the three of महाकाल; in the one of अच्छाबाब, in all the three माध्यन्तिनपालमाण.”

In the model sacrifice, there are three तुष्कs of माध्यन्तिनपालमाण (1) नवर्त्याते जातं” Rig. V. ix, 61. 10. is in the महार्ष्य metrer. (2) “ज्ञान: सोमः” Rig. V. ix, 63. 22; 107, 4; 6. is in the बहली metrer (3) “वस्त्रक:” Rig. V. ix, 87. 1. is in the ग्रंथसप metrer. In this connection it is said “एकादशाः आदापो माध्यन्तिन: पवामणः” “It has three sorts of metres and the offering consists of माध्यन्तिन-पवामण.”
The question is, whether under the text "एकाक्रिकस्यमाध्यदिनेतिसत्यु" "By one त्रि in माध्यदिन in all three." three verses from the verse of each तुच should be transferred or the three verses of the first तुच should be transferred. The reply of the objector is that the first of each तुच should be transferred, because the metres are dependent on the text in the model sacrifice. तिर्युंद्रा आवापः माध्यदिनः पमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यदिनपमान and it has five psalms."

आदिति वा तन्न्यायत्वादितिरस्यानुमानानिक्त्वात् ॥

8. On the other hand, from the first by reason of that rule and by reason of the other based on an inference.

The author says that the music should be performed in the first तुच; it is in accordance with the view as laid down in the preceding अधिकारण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छद of each तुच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

व्यापनिवेशश्च प्रकृतिवत्सहामात्रविकारस्वात् ॥

9. And introducing the छुक according to the model sacrifice is by reason of the modification of the number only.

The author says further in support of his view that there will be, undoubtedly, वाप. In the view contended for by the other side, there is the change in the number. You take one verse from here and the other from there; but if you stick to the order, you will take the first तुच which is more equitable and reasonable.

Adhikaraṇa iii. śūtras 10-11. dealing with the subject that छु is to be sung in one छुकः.
10. The śrīk which is in śṛṇ song, is to be sung in śṛṇ.

There is an ānā śrīk sacrifice, ṭaṭyēśkāṁ vahihpavamānam, tisṣṣyaḥoḥtārājyaṁ. ānāśyaṁ 
śrīkavaharṣasvam, tisṣṣyaḥōhāraśaṅgūṁśīṁ: ānāśya mahābhāvakāśvam tisṣṣyaḥmahāḥpūṁśīṁ: pava-
maṇaṁ:" "Of it in the one, there is vahihpavamāna, in all the three, the clarified 
butter of hotā priest; in the one, of śrīkavahraṇ priest, in all the three of 
śrīkavahraṇī; in the one, of abhavak, in all the three of "mahāḥpūṁśīṁ" 

There are songs in śṛṇ. The question is whether they are to be sung in a śṛṇ or in one śṛṇ. The reply of the objector is that they should be 
sung in a śṛṇ as laid down in the previous adhikāraṇa.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in śṛṇ the song is to be sung in a śṛṇ verse, because it is said " śrīkavahraṇī śṛṇaṁ, pūnaraśraśṛṇaṁ pataḥyye" "He 
sings repeated praises in śṛṇ; he worships with śṛṇ songs repeatedly." But this kind of repetition is not possible without taking the śṛṇ verse 
from each śṛṇ.

Adhikāraṇa iv, sātras 12-13 dealing with the subject that in the śrīraṅ sacrifice &c, the 

12. On the other hand, in the command, there being extra-
ordinary principle, the rule as to procedure is by the inference 

There are two-night-sacrifices &c. called adhikāraṇa. The question is, 
whether the entire procedure of śrādhaḥ applies or of śrādhaḥ after elimina-
tting the first and last days. The द्वाराष्ट्र is the model of all अभित्व sacrifices as seen before. The first day is called प्राव योग्य and the last day is called बद्धत्वीय. The remaining 10 days are called द्वाराष्ट्र. The six days out of them are called गुद्ध and the other four are called छद्धोय.

Now the author says that the command as to perform the द्वाराष्ट्र is binding; the प्राव योग्य and बद्धत्वीय are connected with the model sacrifice; so the procedure of द्वाराष्ट्र will apply. There the विधि is the guide. "यतं प्रथमादुक्तियंत्युदक्तियंत्सूतीयंजगतीचं तर्कचंतुति" "What is first, the same is the second; what is second, the same is the third, जगती disappearing."

That which is the first day of द्वाराष्ट्र is the second day of द्वाराष्ट्र called गायत्री, the second day of द्वाराष्ट्र is the third day called वृक्ष; as there are two days only the 4th day called जगती ipso facto disappears. This विधि supports the view of the author.

प्राप्तिस्तु रात्रिभाष्यसम्वयगच्छति॥ १० ।५ । १३॥

प्रक्ष: त्यस्मिन् तदास्तु रात्रिभाष्यसम्बन्धात् by reason of the connection of the word ‘night’.

13. On the other hand, the transference by reason of the connection of the word ‘night’

The author supports his view by adducing another reason. He says that द्वाराष्ट्र and द्वाराष्ट्र are similar, because in both of them the word ‘रात्रि’ occurs. So the procedure (विधिः) of द्वाराष्ट्र applies to द्वाराष्ट्र.

Adhikarana v. dealing with the transference of the आधुनिमत्रां स्रज्ञम in अविनाशन with “सर्वभावायुनाति”

अपूर्वाःसु तु सहलचासु विकल्पः स्यात्सवर्षसामयधवसवातः।

10 । 5 । 14॥

अपूर्वाःसु that which have been ordained; गुद् on the other hand; सहलासु in numbers; विकल्पः option; स्यात् is; सवर्षसामस of all; अधान्वसवात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for आधुनिमत्रां i.e. establishing fire in the इत्या and there are संस्कारां for वद्धम i.e. putting fire in अम्लाधात्र where different kinds
of seeds are sown. In the model sacrifice it is said “सघुस्तिमायःपुनः” and “षडुदशशक्तिः” “He establishes fire in उज्ज्वल with seven”; “he establishes fire in अभिनक्षेत्र with fourteen.” The अभिनक्षेत्र (establishment of fire) is the modified sacrifice where the मंत्रस are transferred under a चोदक text. The question is, whether the mantras of both kinds are transferred according to the order in view of the principle laid down in the 1st Adhikaraṇa. The reply of our author is that they are to be transferred according to their appropriateness but not according to the order. The reason is that these mantras will be for a purpose, otherwise they will be meaningless.

Adhikaraṇa vi. śūtras 15-25. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

स्त्रोमविचवृद्धी प्राकृतसायाब्यासेन सख्यापूरणमविकाराम
स्त्रोमविचवृद्धी in the case where the songs preponderate; प्राकृतानाय of the model sacrifice; अभिमाण by repetition; सख्यापूरणम the completion of the number; अभिकारण by reason of no change; सख्याब्याय in the number; गुणश्याय 
शादवाय; being subordinate; अन्याय; of others; च and; अभिमाणविकार being non-Vedic.

15. In the case where the songs preponderate, the number is to be completed by repeating the songs of the model sacrifice by reason of no change and the number being subordinate and importing of others being non-Vedic.

There are sacrifices which are called विदुर्द्वाम (See chap x. pada iv. Adhikaraṇa xi śūtra 20 at p. 703.).

“पकविनिनातिराचेस्मजाकामयाजयेत, विनातिनातिराचेस्मजाकाम अभिमाणाकरम” “Let one who is desirous of progeny, be made to perform अभिमाण having twenty one songs; one who is desirous of splendour shall perform अभिमाण having three times nine songs; one who is desirous of honour shall resort to one having thirty three songs.”

We have already explained the principles of भावम and उदाह at p. 704. Now here the question is, whether the songs are to be imported from the modified sacrifice when the songs in the model sacrifice fall short of
the required number. The objector’s reply is in the negative; he says that in order to complete the required number, you are to repeat the same songs. The reason is that the number is subordinate and importation of the songs from another place is nowhere laid down. There are as many faults in accepting the unordained dictum, as there are in rejecting the ordained one.

16. On the other hand by importation, because the repetition is un-Vedic.

The author says that by the importation of the songs from the modified sacrifice, the number in the model sacrifice should be completed, because the repetition of the songs over and again is nowhere allowed. When importation and repetition are both non-Vedic, the importation is more reasonable and proper than the repetition of the same songs.

17. And of the number being applicable to several objects.

The author gives a reason in support of his view and says that the number applies to separate objects. As for instance ‘eight pots’. One pot can not be repeated eight times.

18. By reason of the word ‘reverse’.

The author says that the word पराक् is used which is inconsistent with the idea of repetition “पराक्षविधिवान्ति” “They praise with वर्द्धवान रेवरेसले.”
19. By reason of the non-modification of that which is uttered.

The author says that the repetition of the thing once uttered is condemned. "जानिया एवंका त्यक्ति चलन् चतुः पृष्ठः क्रियेत्" "He who makes one repeated, commits the sin of making the sacrifice female."

अत्रितवान्नेति वेदत् || १० । ५ । २० ||
अत्रितिस्वात् by reason of being not ordained; न not; इतिचेत if you say.

20. If you say "it should not be done by its being not ordained."

The objector says that importation is not sanctioned by any text of the Veda.

स्वाद्यर्थोऽधिविद्वान् परिमाणाः शास्त्रम् || १० । ५ । २१ ||
स्वाद् is; अर्थोऽधिविद्वान् those that are commended objects; परिमाणाः the text as to the quantity.

21. It should be done, because the laying down of quantity is the object of the text.

The author says in reply that there is the text 'एकविशेषतिर्तारण प्रजाकाम चाँतेवन्' "Let one desirous of progeny be made to perform अतिरित having twenty one songs."

Now the number 21 is to be completed. This can be completed only by importing the songs from elsewhere. Importation is, therefore, the only proper and reasonable method.

श्रावापवचनं बाभ्यासे नोपपद्यते || १० । ५ । २२ ||
श्रावापवचन the text as to the offering; व not; बाभ्यासे in repetition; न not; नोपपद्यते applies.

22. And the श्रावप text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained श्रावप and ब्रह्म in सृत्रा २० of पादा iv. at p. 704. "ब्रह्मः दीपक्ष्यार्कर्ष्य गायके श्रुतभ । ब्रह्मः पवित्रपक्षि, अतिरितवर्द्धिति" "Three are the bellies of a sacrifice viz.; गायके, श्रुतभ and अनुदुप; here is श्रावप, hence is ब्रह्म.

These terms श्रावप and ब्रह्म will not occur, if there were a repetition.
23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

24. If you say that in ष there is a repetition. Why should it not be here?

25. Not so, by reason of the characteristics of the repetition.

The author says that in ष there is an express text laying down repetition "हे इत्यादिवर्णम: पुनः प्रथमः प्रवृत्तिः " "He sings repeatedly in ष; he worships with ष songs repeatedly."

But on the other hand there is no text here. So the illustration of ष does not hold good. See sutra 11 of this pada (at p. 726.)

26. On the other hand, in विन्ध्यवमान, the षक is to be brought in, by reason of the unity of the psalm.

What is to be done in विन्ध्यवमान in a sacrifice where there is a large number of songs? Will there be a repetition or importation of the सुमा?
In view of the principle laid down in the preceding अभिकरण, there will be importation of साम; but our author's reply is that there will be importation of a जु, because there is unity of psalms. “यदुत्तरयोऽपवमान यास्तुष्टुाचार्याधिकरति। इष्कस्मातः विद्धिष्पवमानं सहस्रेणांहिकरति” “एकं हितं साम” "He makes the hi sound for each गुण in the two subsequent पवमान; why does he make hi once in विद्धिष्पवमान? There is only one साम.

Adhikaraṇa viii extra 27-33 dealing with the subject that in सामवेनिस, the number is to be completed by importing the remainder.

ग्रह्यासेन तु संख्यापूर्णं सामवेनिसाम्वभ्यासप्रकृतिः
स्वातः || १० । ५ । २० ||

ग्रह्यासेन ब्योग ब्रह्मवेनिस; संख्यायन्त्रं विद्धिष्पवमानं कुर्व अतिशिलिनिः।
सामवेनिसाम्बयोग अभिकरणां ब्रह्मवेनिस क्रमबायोगाणिः।

27. On the other hand, in सामवेनिस the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices “एकाविन्यासितमुन्नृयतस्मात्प्रतिहासकामस्य; चतुर्विन्यासितमुन्नृयतमुहार्चवस्कामस्य; एकाविन्यासितमुन्नृयतमुहार्चवस्कामस्य; चतुर्विन्यासितमुन्नृयतमुहार्चवस्कामस्य” || “Let one who is desirous of honour utter twenty-one; let one who is desirous of the Brāhmaṇam splendour utter twenty-four; let one who is desirous of grain utter twenty-two; let one who is desirous of cattle utter twenty-six.

Now the question is, whether in सामवेनिस the number is to be completed by importation or by repetition or by repetition of those that are mentioned and by importation of the remaining. The reply of the objector is that the number is to be completed by the repetition, because in the model sacrifice there is repetition. There is a text “निष्घिरामविवाह विद्धिष्पवमानी” “चतुर्विन्यासितमुन्नृयतमुहार्चवस्कामस्य” “He uttered three first and three last subsequently.” There are fifteen सामवेनिस.”

There are fifteen सामवेनिस verses; the text shows that they are to be repeated till the number fifteen is completed. When such is the case, in the model sacrifice, the modified sacrifice will follow suit.

अविशेषायान्ते वेदः || १० । ५ । २५ ||
28. "By reason of there being nothing special" if you say.

The objection to the view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

29. It should be so, by reason of the characteristic of the model sacrifice; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that the modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present सूत्र. You can repeat the verses as much as it is ordained. You can complete the number by repeating the first and the last; but you will have to import the remaining verses. "He uttered three first and three last subsequently." You can repeat the the first and the last as allowed by the text; as to the rest, you will have to import the songs to complete the number.
There are 11 verses. If you repeat the first and the last three times, the number will be 15 but in order to complete 21, you require 6 more which will be brought in from out-side.

अधिकानार्  दर्शनात् । १० । ५ । ३१ ॥

अधिकारी of excess; व and; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. “नजङ्गत्या परिदृश्यात्। यज्ञगत्यापरिदृश्यात्। तद्युत्तंसिंगमयेत्। त्रिपुराः-परिदृश्याति”. “Let him not cover it with गजाति; if he covers it with गजाति, it will turn the metre: he covers it with त्रिपुर.”

कर्मस्वपीति चेत् । १० । ५ । ३२ ॥

कर्मस्व in the sacrifice; अयिर also; हस्तेवत if you say.

32. If you say “that it should also be in the sacrifice”

The objector says that in शृ also there should not be repetition but importation according to the view contended for, by you.

न चोदिति०बात् । १० । ५ । ३३ ॥

न not; चोदिति० by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in शृ, by reason of the text “चाहुरु शृङ्खलेत्, पुजारुचि सृङ्खलेत्” “He sings repeatedly in शृ; he worships with शृङ्खलेत्.”

But here in the present case, there is no such text. So there will be repetition up to the number fifteen and the remaining six shall be brought in from outside to complete the number 21.

Adhikarana ix. सूत्र ३१-४१ dealing with the subject that the पोथशी pertains to the model

sacrifice.

पोथशङ्को वैकङ्कत्त्वं तत्र कत्स्नविधानात् । ३० ॥

पोथशङ्को of the पोथशी; वैकङ्कत्त्व the state of the modified sacrifice; तत्र there; कत्स्नविधानात् by reason of laying down the entire procedure.

34. The पोथशी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.
There is a पोष्टि. Having taken ज्योतिष्टीयम् as a model, there is a text; 
“यथविद्युत्प्रत्येकः युक्तिस्तत्तपि प्रारम्भाय भ्रातृथ्यो भवति” 
“He who knows this, takes पोष्टि cup; he himself flourishes, his enemies are overcome.”

Now the question is, whether पोष्टि pertains to the model sacrifice or 
the modified sacrifice. The reply of the objector is that the पोष्टि pertains 
to the modified sacrifice, because its entire procedure is laid down in the 
modified sacrifice. It is, therefore, to be classed among the details of the 
modified sacrifice.

प्रकट्ति चार्षभावद्वेशनात् || १० || ५ || ३३ ||
प्रकट्ति in the model sacrifice; व और; भावद्वेशनात् by seeing its absence.
35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that it 
is nowhere found amongst the details of the model sacrifice. See 
chapter II. पाद iv. sutra 26 at p. 83. “इद्योत्त्रोतिे विराजमतिरिष्टेत्” 
“Two стोलीयस exceed one विराज।”

अयन्यवचनान्तः || १० || ५ || ३६ ||
अयन्यवचनात् by reason of non-sacrificial text; च and.
36. And by reason of non-sacrificial text.

The objector gives another reason in support of his view. What he 
says is, that पोष्टि is not the name of any sacrifice, nor is it in a ज्योतिष्टीयम् 
which is the model sacrifice. “अयन्यो वा चैवज्योतिष्टीयमेवः पोष्टि शास्त्रीयः।” 
“अयन्यो वा एवयोैसामः” “The ज्योतिष्टीयम् is not a sacrifice, if it is devoid of 
पोष्टि।” “It is not a sacrifice where there is no psalm.”

This is, by way of an अयन्यवांद extolling पोष्टि.

प्रकट्ति वा शिष्ण्वात् || १० || ५ || ३७ ||
प्रकट्ति in the model sacrifice; वा on the other hand; शिष्ण्वात् by reason of 
its being so ordained.
37. On the other hand, in the model sacrifice, by reason of 
its being so ordained.

The author says that the पोष्टि belongs to the model sacrifice, because 
it is laid down in connection with ज्योतिष्टीयम which is the model sacrifice.
38. And by seeing the model sacrifice.

The author supports his view by giving a reason. He says that the योद्धास is in the model sacrifice, "त्रिशः संस्तुतानो विराज मतिरिथ्येत" "Three of the songs exceed विराज."

If योद्धास are accepted, then only three songs are possible.

39. Laying down is with an object of परिसंक्षयः.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the योद्धास belongs to the modified sacrifice; but you overlook the fact that it does not prohibit its belonging to the model sacrifice. The text is general "अनन्दायाराजनायय भवायाय चातिरते" "Of a prince in an अनन्दयाम and of a Brāhmaṇ in an भवायाम."

It is in the nature of परिसंक्षयः.

40. Its absence is said.

The author replies to the objection raised in sutra 35; you say that it does not find its place in the model sacrifice. "द्वितीयाद्वितानो विराजमतिरिथ्येत" "Two of the songs exceed विराज."

By reason of the absence of it amongst the details of the model sacrifice, the योद्धास becomes optional but that does not necessarily prohibit what has already been laid down.

41. By reason of the praise, it is non-sacrificial.

The author meets the objection raised in sutra 36. It is called अवयस in the figurative sense. The result is that the योद्धास belongs to the model sacrifice.

Some commentators have used the word 'योद्धास' to mean a cup. In
that sense also, the whole argument of the objector and the author will remain the same.

Adhikaraṇa x, śūtras 42–43–45–48. dealing with the subject that पोदशी is to be taken from आत्मिक.

तस्याग्र्हणाद्ग्रहणम् ॥ ५ ॥ ४२ ॥

तस्य इत्यः आत्मिकाः फ्रो आत्मिक ; प्राध्यायम् तिक साफः.

42. It is taken from आत्मिक.

In the foregoing अधिकरण it is determined that पोदशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from आत्मिक or from उक्षण cup. The author’s reply is that it is to be taken from आत्मिक cup.

The reason is that there is a text “आत्मिकःद्वजार्तिकोदिशिन्”. “He takes पोदशी from आत्मिक.”

उक्षणाभिच वचनात् ॥ ५ ॥ ४३ ॥

उक्षणाः त्रथे कर्मणुः ् तथा ; वचनात् त्रथे by a text.

43. And from उक्षण उक्षण उक्षण उक्षण under a text.

The objector says that the पोदशी should be taken from उक्षण, because there is a text to that effect. “उक्षणाद्वजार्तिकोदिशिन्” “He takes पोदशी from उक्षण cup.”

Having left the अधिकरण, the 11th Adhikaraṇa has been commenced by the author.

Adhikaraṇa xi. dealing with the subject that the पोदशी is to be taken at the time of नृत्य-स्वपनः.

तृतीयस्वपने वचनाल्यस्वपन ॥ ५ ॥ ४४ ॥

तृतीयस्वपने at the time of the 3rd स्वपन ; वचनाल्यस्वपन under the text ; स्वपन तस्य is.

44. At the time of the third स्वपन under the text.

There is a द्वितीयाल्य द्वितीयाल्य द्वितीयाल्य द्वितीयाल्य स्वपन in that connection, it it said “यो पोदशीयुक्ते द्वितीयाल्य स्वपने विभागात्मकानांभिः” “He who takes पोदशी maintains sensory and motor organs, physical power and soul.”

The question is, whether the पोदशी is to be taken from every स्वपन or from the third स्वपन. The reply of our author is, that it should be taken from the third स्वपन. Having finished the 11th अधिकरण the author takes
up the 10th अधिकारण from the place where he left it.

अनब्ध्यासे पराक्षवद्वद्द्वय ताद्ययांत || १० । ५ । ७५ ||
अनब्ध्यासे in no repetition; पराक्षवद्वद्वय of the word ‘पराक्’; ताद्ययांत by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक् is used in that sense.

The objector who urges that पोड़ी is to be from the उक्ख्य, assigns a reason in support of his view ‘पराचयकुक्श्याििुहालितेद्व’ “He takes पोड़ी reversely from the उक्ख्य cup.”

The objector says that the word पराक् means non-repetition as “पराचय सामथनीववै; अनब्ध्यासे सामथनी रवहाँ” “He utters सामथनी subsequently in a reverse order, he utters सामथनी subsequently without repetition.”

In this view, he says, that it should be taken from आग्रयण and उक्ख्य.

उक्ख्यविच्छेद्वचनल्वाच || १० । ५ । ७६ ||
उक्ख्यविच्छेद्वचनल्वाच by reason of the text about separation from the उक्ख्य; and.

46. By reason of the text about separation from the उक्ख्य.

The objector says that there is a text “विच्छेद्वचनल्वाच ह वा पत्रकथयें यतुक्ष्यानि पोड़ीशायवचनतः प्रतिवतः” “The उक्ख्य is certainly separated, because उक्ख्य and पोड़ी are carried from it.”

This text also supports that the पोड़ी is taken from उक्ख्य. So it is to be taken from both.

आग्रयणाद्वा पराक्षवद्वद्द्वय देशवाचिल्वातुपुनराधिकतयवत् ||

47. On the other hand, from आग्रयण because the word ‘पराक्’ denotes space, just as in re-establishment of fire.

The author says that पोड़ी is to be taken from आग्रयण because there is a text “आग्रयणाद्वयाििुहालितेद्व” “He takes पोड़ी from आग्रयण.”

The word ‘पराक्’ which you say means ‘non-repetition’ means ‘across,’
denoting the space just as in ॥ अर्तांमन्यायेनात् अन्तार्दद्यमि ॥ “He establishes fire again reversely from the establishment of fire.”

Here पराक् means subsequent in time.

विच्छेदः स्तोत्रसामान्यायां ॥ ३० ॥ १ ॥ ४८ ॥

विच्छेदः separation; स्तोत्रसामान्यायां by reason of the unity of the song.

48. The separation, by reason, of the unity of the song.

The author replies to the objection embodied in sūtra 46. He says that the text in connection with separation which would otherwise occur, is by reason of the number of both being the same “एकविन्दस्तोत्रसामान्यायेः विभावापदी” “The पोड़शी is like the body of the वृक्ष, by reason of the twenty one songs.”

So the पोड़शी is to be taken from अभावायु alone.

Adhikaraya xii, sūtras 49 52 dealing with the subject that the पोड़शी cup is with the praise-songs.

उक्ष्यार्थिनिषेठसंयोगादस्तुतःस्तस्तः स्यातसतिहि संस्थान्यत्वम् ॥ ३० ॥ १ ॥ ४८ ॥

उक्ष्यार्थिनिषेठ संयोगात्, वृक्ष्य being connected with अभावायु; अभावाम्यायायु with out praise-songs; स्यात्सतिहि; सति on being (with them); हि because; संस्थान्यत्वम् different series of songs.

49. उक्ष्य्य being connected with अभावायु, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with पोड़शी, it is said “अभावाम्यायेऽवस्मयस्यगृहिण्यार्थपुख्यप्राप्तः” “Let him take of the warrior class in an अभावाम्य and it should be also taken in an उक्ष्य्य.”

Now the question is, whether पोड़शी is with श्राक्ष and सोत्र or without them. The praise songs that end in शतित्व or ठेंते are called श्राक्ष and those that end in स्तुवित्व or स्तुब्धते are called सोत्र. The reply of the objector is that the पोड़शी cup is without the songs. The reason is that a series of songs in an अभावायु is connected with वृक्ष्य; if the पोड़शी were with the songs, there would be another संस्था. So the पोड़शी cup is without the praise-songs.
The author says that the drinking from the वोड्सी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice. “मई वन्धूल्लाच्यांत्रोणेन सुपारित” “He sings a praise-song after taking a cup or uplifting a spoon”

They are, therefore, the occasions for reading the praise songs.

The author relies on the लिङ्क argument in support of his view. “ऊम्बा बान प्रत्यु यथत: सन्तिष्टे तिर्य्करोिे । वेदोत्यारमिनिष्टित्वे, तेजोच्य: वा अभ्यासते तिर्यः” “There are some sacrifices to be completed upwards, there are others in a curve; those that comply with the hota’s संस्था (a series of songs in a sacrifice), are up and those that comply with that of an वह्यावक are in a curve.”

This text shows that there are two kinds of sacrifices having the संस्था of the होता and अभ्यासक. If the वोड्सी had been without सेस्क and श्रव, such would not have been the case.

Under a text; संस्थालवर्ध coming under a different संस्था.

The author says that you argue that if the वोड्सी were with praise songs, it would come under a different संस्था (class); the reply is, what harm is there? It can be done under a text.

Adhikaraṇa xiii. śūtras 53-54. dealing with the subject that in a द्रिपारा of अतिरिक्त, the वोड्सी is by way of परिसंवर्ण.

By reason of the absence; अतित्रिक्त in अतिरिक्त; गृहते is taken.
53. By reason of the absence, it is taken in शतिरात्र.

There is a दिरात्र ceremony of अगिरा; in this connection, it is laid down "बैलवसमूड़े: सामानतिणिपेड़युक्तमः" "The बैलवस psalm is sung in the forenoon and the पेड़शी afterwards."

The question is, whether it is विचि as regards पेड़शी or does it amount to परिसंख्या? The reply of the objector is that it is an injunction (विचि) as regards that which does not exist. Because there is no पेड़शी in दिरात्र ceremony, so it lays down a विचि to the effect that in the later part of the day the पेड़शी may be sung.

अन्वयं वानारस्य विधानात् || १० । ५ । ५५ ||
अन्वयः context, connection; व अ not; अनारस्यविधानात् by reason of being with an अनारस्यविधि.

54. On the other hand, it is connected by reason of its being an अनारस्यविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context; it is, what is called अनारस्यविधि. When it is connected with दिरात्र, it means that it is to be on the 2nd day of अगिरा दिरात्र. There are several दिरात्र ceremonies. पेड़शी is to be on the second day of अगिरा's दिरात्र and thereby excluding other दिरात्रs. So this is by way of परिसंख्या. The शृण्यकार has taken just the opposite view; what is पूर्णपक्ष here, is the author's view there and what is the author's view here, is the objector's view there.

Adhikarana xiv. sūtras 55-57. dealing with the subject that in different अहोन sacrifices, पेड़शी is to be taken.

चतुर्थ्चतुर्थःस्वयंह्योऽजनस्य गृह्यजत्वत्यभ्यासेन प्रतीयेत्
भोजनबत्ति || १० । ५ । ५५ ||
चतुर्थ्चतुर्थः अहोन on the 4th, on the 4th day; अहोनस्य of अहोन; पृष्ठते is taken; इति अग्रासेन by repetition; प्रतीयेत appears; भोजनबत्ति like food.

55. "Of the sacrifice that lasts for more than a day, it is taken on the 4th day, 4th day"; it appears to be so from repetition like the food.

It is said in the model sacrifice in connection with पेड़शी. "चतुर्थ्चतुर्थः ह्योऽजनस्य प्रतीयेत्" "On the fourth day, fourth day of a sacrifice that lasts for
more than one day, it is taken." The question for determination is, whether the पेढ़शी is to be repeated in one अहीन sacrifice on each 4th day or is it to be performed on the 4th of several अहीन sacrifices? The reply of the objector is that in one अहीन sacrifice पेढ़शी is to be repeated on each 4th day i.e., the 4th day, 8th day and so on. He gives the example of food; if one is to take food on the 4th day, it means the successive 4th day in a fortnight.

अर्पिवा सहुप्रवात्वात्वायनाहीनेशु ग्रह्येते पक्षवेदेक स्मिनस्याययार्थमावात् " १० । ५ । ५६ ॥

अर्पिवा on the other hand; सहुप्रवात्वात् by reason of the number being laid down; नानाहीनेशु in many अहीन; ग्रह्येते is taken; पक्षवेदेक like a fortnight; एकिस्माय in one; स्मिनस्याययार्थमावात् by reason of the number being for the object.

56. On the other hand, in several अहीन sacrifices it is to be taken by reason of the number like a fortnight; because in one there can not be the same object of the number,

The author says that the 4th day is to be taken in different अहीन sacrifices, because the 4th day can be only one in one अहीन sacrifice. He gives an example of a fortnight in which there can be only one 4th day. If you say "Feed देवदृश्न on every 4th day"; it means the fourth day of each fort-night.

भोजने तत्सहुद्ध्यं स्यात् " १० । ५ । ५७ ॥

भोजने in the case of food; तत्सहुद्ध्यं that number; स्यात् is.

57. In the case of food, that number is proper,

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaraṇa ६५. dealing with the subject that in the modified sacrifice, the sūpas are to be taken from the आहीन अहीन &c.

जगत्सामिनि सामाभावाह्यकः सामतदाक्ष्यं स्यात् " १० । ५ । ५४ ॥
StiTRA.

In a जग्यः song; सामायमान्य by reason of the absence of the song; तदाध्य म् connected with the जग्यः; साम song; तदाध्य इ. is.

58. In a जग्यः song; it being nowhere in the songs, is a song after the रिक and is so called.

In a आरोमण it is said "यद्वर्षपंक्तसाम्राजसामर्थःत्रिःशीतामाकाशानि यथाभाबः यद्वर्षपंक्तसाम्राजसामर्थःत्रिः "If the soma has a रिक song, let him take the cups preceded by those pertaining to शुक्र and वायु, if it has a वुह्र song, then the cups preceded by शुक्र and if it has a जग्यः song, then the cups preceded by आद्यणः."

Here the whole thing centres round the text "यद्वर्षपंक्तसाम्राजसामर्थःत्रिः "If it has a जग्यः song, then cups preceded by आद्यणः."

The question is, whether the आद्यणः & c. are to be taken in the model sacrifice or in the modified sacrifice. There are some juice cups; they are called by different names as शुक्र, आद्यणः & c. The reply of our author is that there is no song in the सामायमान्य by the name of जग्यः; it is on the other hand a अक्षमायमान्य. It means a साम produced from जग्यः; it is in a विपुष्यचारः. So the आद्यणः is to be placed in a विपुष्यचारः, the modified sacrifice.

The Adhikaraṇa is differently called, "by the word जग्यः, the विपुष्यचारः is meant."

What is जग्यः? There are 4 alternatives.

(1) Whether it is रिक or शुह्र ? (2) Whether it is both ? (3) Whether it is रिक only ? (4) Whether it is a song produced from जग्यः?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विपुष्यचारः.

Adhikaraṇa xvi. आद्यणः 59-61 dealing with the subject that in a सामुद्रिक, उपद्रवी and अभिप्रयक्ती verses are absent.

भूमसाधनिः नैमित्तिकिः विकल्पनेन समत्वातःस्याः II ११ । ५ । ५६ ॥

भूमसाधनिः in a sacrifice which has double songs; नैमित्तिकिः causal; विकल्पनेन by option; समत्वातः by reason of equality; श्यामिः is.

59. In a sacrifice which has double songs, there is a cause by option because of the equality.
There are sacrifices in which there are double songs “संसववेकुष्ठान” “Let him do both in a संसव.”

In the model sacrifice, it is said “उपवत्ती रथ्यंतरपुष्य प्रतिपित्तुकवर्ता, अभिरंगवती दृढ्युपुष्य” “Let him sing उपवत्ती verse at every step of a रथ्यंतर song and अभिरंगवती of a दृढ्यु पुष्य.”

Now in a गोसव or संसव both the बृहत and रथ्यंतर tunes come by the principle of अविद्य. The रिक verses containing the word उप are sung in रथ्यंतर in the beginning and the verses containing the word अभिरंग are sung in दृढ्यु. The question is, whether both kinds of verses are to be sung in the गोसव or there is an option. The principle of सहस्य does not apply and so the objector says that there is an option. They are both on equal footing and the combination of both of them is contrary. The बृहत has अभिरंगवती verses and रथ्यंतर has उपवत्ती verses; so you can choose either of them but the combination is not possible.

मुख्येन वा नियमितेः || १०.१.५.६०||
मुख्येन by the principal; वा on the other hand; नियमितेः may be regulated.

60. On the other hand, it may be regulated by the principal.

The second objector says that they are not on equal footing; the रथ्यंतर happens to be first.

निमित्तविचारातः क्रुद्युक्स्य कर्मस्य स्यात् ||१०५.१६.६१||
निमित्तविचारातः by reason of the disappearance of the cause; वा on the other hand; क्रुद्युक्स्य of the sacrifice; कर्म the action; स्यात् is.

61. On the other hand, by reason of the disappearance of the cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend, are रथ्यंतर and बृहत; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is रथ्यंतर song nor is there बृहत. So there will be no beginning with the उपवत्ती or with अभिरंगवती verses. In this connection, it is better to explain the difference between a क्रुद्यु and यत्त which are both translated by the word ‘sacrifice.’ The former is a sacrifice with the sacrificial posts while the latter is without them.
Adhikaraṇa xvii, sūtras 62-64. dealing with the subject that the पृथ्वायव श्रवणादातित: प्रतिकर्ष: स्थान ||

62. Under the text that पृथ्वायव श्रवणादातित: प्रतिकर्ष: स्थान ||

पृथ्वायव of पृथ्वायव (cups); अयाचनात् under the text of priority; आदृत: from the beginning; प्रतिकर्ष: taking out, displacement; स्थान is.

The question is, whether the पृथ्वायव cups should be taken even before श्रवणादातित: प्रतिकर्ष: or in the order given above. The reply of the objector is that they should be taken first of all, should be displaced and brought before श्रवणादातित: प्रतिकर्ष:.

विनिर्देशे प्रकरणाद्य-तम्मुन्यते || 10 1 5 63 ||

अषि वा धर्मविशेषां प्रात्‌ श्रवणाने प्रकरणाद्य-तम्मुन्यते || 10 1 5 63 ||

अषि also; वा on the other hand; धर्मविशेषाः by reason of the procedure being general; तद्भवायव of the procedure of that; स्वस्थाने at its own place; प्रकरणाः by reason of the context; अयाचनाः the priority; उपयवे is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place; by reason of the context, it is called first.

The author says that no displacement will take place; पृथ्वायव cups will be taken in their own order; because they happen to be first in their class, so they are called first.

साङ्गेशागच्छ || 10 1 5 64 ||

साङ्गेशागच्छ by reason of the connection with the ‘अषि’; च and.
64. And by reason of the connection with धारा.

The author says that प्रेत्तवधार cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikaraṇa xviii śūtras 65-66 dealing with the subject that even when any desire is connected the प्रेत्तवधार cups are prohibited to be taken first.

कामसंयोगे तु वचनादादित: प्रतिकर्प: स्यात् II.19.5.16ए॥

कामसंयोगे in connection with the desire; तु on the other hand; वचनादित from first; प्रतिकर्प displacement; स्यात is.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text “प्रेत्तवधारवाचारः महान मृदीयाद: कामेत यथापूर्वः प्रजा-प्रक्षेपरम्” “Let him take cups preceded by प्रेत्तवधार cups, if he wishes to raise progeny as before.”

The question is, that when any desire to be fulfilled is connected with the प्रेत्तवधार cups, should they, then, be taken from their place and drunk first? The reply of the objector is that there is an express text for this transposition and the प्रेत्तवधार cups should be taken first.

तद्द्वेषानां वास्यसंयोगात्तदुः कामशास्त्रं स्यादित्य-संधिगात्त II.10.1.66॥

तद्द्वेषानां in their order; वा on the other hand; अप्रसंयोगात् by reason of being the first; तद्रः connected with it; कामशास्त्र the text laying down the desire; स्यात is; नित्यसंयोगात्त by reason of being connected permanently.

66. On the other hand, by reason of being the first in their order, the text laying down the desire is along with it; because it is permanently connected.

The author says that there will be no transposition and प्रेत्तवधार cups will be taken in their order. They are first in the धारा cups and being taken up, they fulfill the purpose; because the accomplishment of desire is permanently connected with the taking of the cups in their proper order.
And the word 'first' in the subsequent ones, like the preceding (अथिकरण) in that &c.

There is न्योतियोग; there are cups subsequent to एँद्रवायब which are mentioned for the accomplishment of certain desires.

"आर्ज्ञनागयां गुर्ज्ञयात्रायांविन्न" "शुक्कथानां गुर्ज्ञयात्रामिनिरति" "मृद्यमानां गुर्ज्ञयात्रामिनिरति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" 

"लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति" "लेन्द्रस्वरुपमस्मारात्रिति"

Now the question is, whether these cups are to be taken in the order or should they be taken first, by displacement for the accomplishment of the desires mentioned? The reply of the objector is that in view of the principle laid down in the foregoing अथिकरण the cups are to be taken in their order, without any displacement.

प्रतिकर्षण: द्वारा नित्यार्थेनागुरुस्य तद्संयोगात्

प्रतिकर्षण: displacement; द्वारा on the other hand; नित्यार्थेन by the permanent object; अग्रास्य of the first; तद्संयोगात् by reason of its being unconnected.

68. On the other hand, there is displacement; the object is permanently connected with the 'first', by reason of that being unconnected.

The author says that the text is uncommon; the fruit is assigned in case the cup is taken first. If the cup is taken in the order of the model sacrifice, there will be nothing extraordinary; it is only in the case of displacement that a certain fruit is accomplished. So the शुक्क or the आर्ज्ञ cup is to be taken first after displacement.

प्रतिकर्षण: दृष्ट्याचिति

प्रतिकर्षण displacement; दृष्ट्याचिति is shown.

69. And the displacement is shown.
The author says that there are texts which go to show that the cups are to be taken out of their order for the accomplishment of the desired object. “धारा युग्म यंकामायप्रेयः प्रेद्वाययवण्गहिताः साद्येत् तत्यंकामायप्रेयः.” “Let them hold that which they take up with the particular object; let him place cups consecrated to हनुम व बावः gods and which have been taken up with the particular object.”

So they should be taken first after displacement.

Adhikaraṇa xx. sūtras 70-72, dealing with the displacement of आधिका र्य & c. cups and taking them before एद्रवायः.

पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥ पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥

पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥ पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥ पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥ पुरस्तादेद्रवायवस्यांगुस्य कृत्यदेशशत्वाता॥ १० ॥ ५ ॥ ७० ॥

70. Before एद्रवायः, by reason of making the first as the place.

These above-mentioned cups are to be taken first after displacement in order to accomplish the desire; this proposition has been established in the foregoing अविनक्षण. Now the question is, whether they are to be taken before the अधारा cups or धारा cups, namely वायु and द्रव्यम or after them and before एद्रवायः. The reply of our author is that they are to be taken before एद्रवायः cups, because they are located as first in the धारा class of the cups.

तुल्यवर्मन्त्वाचच् ॥ १० ॥ ५ ॥ ७२ ॥

तुल्यवर्मन्त्वाचच् ॥ १० ॥ ५ ॥ ७२ ॥

71. By reason of having the equal characteristics.

The author gives a reason in support of his view; he says that the word “first” means first of the class. All these cups partake of the characteristics of the धारा cups; so they are to be taken first in the एद्रवायः class of cups.

तथा च लिङ्गदर्शनम् ॥ १० ॥ ५ ॥ ७२ ॥

तथा च लिङ्गदर्शनम् ॥ १० ॥ ५ ॥ ७२ ॥

72. And similarly there is an indicative mark.

The author relies on the text. “धारा युग्म यंकामायप्रेयः प्रेद्वाययवण्गहिताः साद्येत् तत्यंकामायप्रेयः.” “Let them hold that which they
take up with the particular object; let him place the श्रेष्ठ वाच्य cups after taking them up; let him place that which he has taken up with the particular object.” This goes to show that they are to be taken up before पुनःवाच्य.

Adhikarapa xx. sutras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

सादनं चापि शेषत्वात् || १० || ५ || ६ ||
सादनं remnants, sediments; च and; श्रेष्ठ also; शेषत्वात् by reason of being the श्रेष्ठ.

73. And the remnants also by reason of being the श्रेष्ठ.

The above named cups have been transposed as seen in the preceding adhikarana; will the remnants be also transposed or not? The reply of our author is in the affirmative, because it is the remainder.

लिङ्गः दर्शनानाच्च || १० || ५ || ६ ||
लिङ्गः by seeing the force of the text; च and.

74. And by seeing the force of the text.

The author relies on the लिङ्ग argument.

“धार्मेयः यंकामायण्युत्तिद्यः || पुनःवाच्य युहीवाच्यादेत् || प्रथंतसादेत् यंकामायः युहीद्यः” "Let them hold that which they take up with the particular object; let him place the पुनःवाच्य cups after taking them up; let him place that which he has taken up with the particular object.”

So we see that प्रहस्य (taking up) and सादन (placing) both accompany together.

Adhikarapa xxii. s. t. as 75-76, dealing with the subject that the gift is not displaced.

प्रदानं चापि सादनवत् || १० || ५ || ६ ||
प्रदानं the gift; च and; सादनवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i.e. it will be transposed.

न वा प्रधानत्वाच्चेष्ठत्वात्सादनवत्यथा || १० || ५ || ६ ||

न not so; न on the other hand; प्रधानत्वात् by reason of being the
67. Not so; by reason of being the principal and by reason of the subordinate, the remnants are transposed.

The author says that the gift is principal while the remnants are subordinate; so the gift can not be transposed like the remnants.

Adhikaraṇa xxiii. stūras 77-78. dealing with the subject that in श्यनीका when पुद्वायप द्रम्म frms are said to be first, it is in the nature of समानविधि.

श्यनीकायां न्यायोक्तेश्वास्त्नान गुणार्थं स्यात् ॥१०१॥

श्यनीकायां in श्यनीका ; न्यायोक्तेश्वास्त्नान when properly stated; समानविधि ordaining; गुणार्थ by way of description of quality; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such
procedure is under a विधि of equal force, the same being in the modified and the model sacrifices, just as it is in अंग्याधान. "अध्यात्मादनिर्दििोमेनेवादत्यजति, तमु क्षणे, तत्सति रात्रेण, तर्करात्रेण, तल्लरात्रेण, तथसतरात्रेण, तनव रात्रेण, तत्त्वरात्रेण, तत्मृतादारात्रेण." "Now he makes him sacrifice by असिद्धिय, by वक्ष्य, by अन्तिम दिवस by four night-ceremony, by five-night-ceremony, by seven-night ceremony, by nine-night-ceremony, by ten-night-ceremony and by eleven-night-ceremony."

So they are both of similar विधि (binding force).

Adhikaraṇa xxiv sūtras 79-82. dealing with the subject that समूद्र is the modification of समृद्ध.

द्रादशाहेस्य व्यूढसमूहत्वं प्रितुवाचसमाननिधानां स्यात् ||

79. The व्यूढ and समूद of द्रादशाह are of equal commands, like the व्यूढ songs.

The द्रादशाह is of two kinds viz: समूद and व्यूढ. The समूद द्रादशाह has been described in the foregoing अधिकारणे. The प्रायसीय, सद्वनिय and tenth days are left out; they have एँद्रवायव cups. The remaining nine days are as follows:—

I समूद द्रादशाह or द्वीनिक
1st day एँद्रवायव 2nd day of द्रादशाह 1st day एँद्रवायव
2nd day शुक 3rd day ... 2nd day एँद्रवायव
3rd day आम्रण 4th day ... 3rd day शुक
4th day आम्रण 5th day ... 4th day आम्रण
5th day आम्रण 6th day ... 5th day आम्रण
6th day आम्रण 7th day ... 6th day एँद्रवायव
7th day शुक 8th day ... 7th day एँद्रवायव
8th day शुक 9th day ... 8th day एँद्रवायव
9th day आम्रण 10th day ... 9th day एँद्रवायव
10th day एँद्रवायव 11th day ... }
12th day }

The question is whether व्यूढ is the modified form of समूद. The reply
of the objector is that neither is the model of the other; they are equally independent and have their separate विक्रिया, just as it is in the model sacrifice in the case of श्रुति and रथवार songs.

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80. On the other hand श्रुति is the modified form of समूह, by seeing the लिखित.

The author says that श्रुति is the modified form of समूह. The reason is that there is a लिखित “एद्वायवस्य वा पुत्रादि-पतन्त्रां बलिदानमहाृत्युं;” “The fourth day is on the other hand, a place of पुत्रादि-पतन्त्रां बलिदान.” It is said in connection with श्रुति. The 4th day of श्रुति has not एद्वायव but आदियु; on the other hand समूह has एद्वायव on the 4th day. So it is possible only when श्रुति is considered to be the modified form of समूह.

कामसंयोगात् ॥ १० ॥ ५ ॥ ५८ ॥

कामसंयोगात् by reason of the connection with the desire.

81. By reason of the connection with the desire.

The author gives a reason in support of his view. “यः कामसंयोगदृष्टिः प्रजायेय। “He who desires that he may have many children............................”

The काम or नैस्तिक कर्म is the modified form of the निष्ठुक्तम्. As श्रुति is connected with the accomplishment of desire, it is a modified form and cannot, therefore, be a model.

तत्स्योऽस्यम् प्राचृत्तिरैकक्राक्यात् ॥ १० ॥ ५ ॥ ५२ ॥

तत्स्य of that; व्रतम् in both ways; प्राचृत्तिः: application; एकक्राक्यात् by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the अहंगा applies in both ways. Where there is a श्रुति or लिखित, there the श्रुति applies and in other cases समूह applies as a general rule.

Adhikarana xxv. sutas 83-87. dealing with the subject that in the session of animal sacrifice the ज्ञानीकार are increased in their place.

एकादशिनीवत् ज्ञानीका परिक्ष्टि: स्यात् ॥ १० ॥ ५ ॥ ५३ ॥
Like एकादशिनी, श्वनिका is to be repeated.

We know what श्वनिका is. It is thus defined "प्रवायवायः प्रायणियोदयनीयो, द्रासंवाह, अघेरे सः नवायनमद्वायवाय प्रथममह, अव युक्तायम, अव यायणायम, अव द्रवायणायम, अव द्रवायणायम, अव श्रुकायम, अव यायणायम्" “The first (प्रायणिय) and the last (उढ़नीय) days have the cups consecrated to द्रव and वाय first and the tenth day also. Of the remaining nine days, the first day has प्रवायवव first; then शुक first, then आयण first; then प्रवायवव again first, then शुक first, then आयण first; then lastly प्रवायवव first, then शुक first and then आयण first.

As explained above, excluding the 1st, 10th and 12th days of the द्रासंवाह, the remaining nine days are called श्वनिका (see at p. 750). Now गवायण is the annual sacrifice of समूह द्रासंवाह. It has 361 days. They are divided into पुर्व रक्ष and उत्तर रक्ष consisting of 180 days each. The 181st day is विपुवा; the 1st half consists as follows.

प्रायणिय 1st day.
चवुरिष्ठ 2nd day.

Then 4 अभिष्ठव of 6 days each = 24 days.

1 प्रत्येक of 6 days. = 6 

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months.

Then 3 अभिष्ठव of 6 days each = 18 days.

1 प्रत्येक of 6 days = 6 days.
1 अभिप्रति of 1 day = 1 day.
3 खरसाम of 1 day = 3 days.

28 days.

Taking the 1st two days mentioned above, the total is 30 days; the whole total thus comes to 180 days: 181st day is विपुवा.

2nd half.

3 खरसाम of one day each = 3 days.
1 विपुवा of one day = 1 day.
1 दृष्ट्यक of 6 days = 6 days.*
3 अभिप्रेत of 6 days each = 18 days.

28 days.

Then again.
1 दृष्ट्यक of 6 days = 6 days,
4 अभिप्रेत of 6 days each = 24 days.

30 days, 2nd month.

In the same way, the 3rd, 4th and the 5th months.

Then again.
3 अभिप्रेत of 6 days each = 18 days.
1 आयु of 1 day = 1 day.
1 गौ of one day = 1 day.
10 days of द्राधात = 10 days.
1 महात्र अरु अरु of one day = 1 day.
1 अन्त्राच of one day = 1 day.

32 days.

Adding with the 28 days of the 1st, they make up 60 days i.e. 2 months. In this way the annual ग्राम्ममन is divided.

In these 180 days, the त्योनिकास are to be repeated; how are they to be repeated? Are they to be repeated according to the द्रवकिलत or स्वस्थानविकृत principle? The त्योनिकास when repeated successively till the 180th is reached, are said to be repeated according to the द्रवकिलत principle. As for instance, द्रवकिल, शुक and अष्ट्रण; then the repetition of the same 3 times successively, is called त्योनिकास. Then repeating the त्योनिकास in the same order twenty times is according to the द्रवकिलत principle.

While on the other hand स्वस्थानविकृत principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of द्रवकिल, the second part of शुक and the third of अष्ट्रण and so on till all the 9 parts are completed. This is in द्रवकिल or the 1st half consisting of 180 days, this

* The order of द्र, songs will be reversed here, the चविश्व being last becomes first. (see at p. 755 in the commentary on सूत्र 85).
calculation is done on the अनुलोम principle i.e. in the proper order. While in the उत्तर पक्ष i.e. 2nd half consisting of 180 days, it is done by the प्रतिलोम or reverse order i.e. आप्रवण, then शुक्ल and ऐद्वायव last and so on in the प्रतिलोम order. The second half is also divided into 9 parts consisting of 20 days each.

Now the question for determination in this अधिकरण is, whether the यज्ञनिका is to be repeated according to दंडकिलित or स्वस्थानविवृद्धि, as explained above. The reply of the objector is that it is to be done on the दंडकिलित principle just as it is in एकादशिनी i.e. a sacrifice consisting of 11 animals.

84. On the other hand, they should be done on the स्वस्थानविवृद्धि principle, because the number of the days have not been laid down.

The author says that the यज्ञनिका are to be repeated on the स्वस्थानविवृद्धि principle, as no rule has been laid down about the number of days; so it is proper that the cups should be repeated in their own places.

85. On the repetition of the songs, by reason of seeing the आप्रवण and on reversal of 33 again, there are ऐद्वायव cups.

The author gives a reason in support of his view. In शुचि, the order is व्रजविन्द्र, पंचदशा, एकादशा, ब्रजबंश, वंशिक and ब्रजबंश.
will be the day of शुक्र and the 1st स्वरसाम day will be the अश्रयण day. The श्रनीका will be complete with विषक्तं; the श्रयिङ्ग i.e. the first day of the श्रुच्य will be पंग्रायण.

This is contrary to the विषक्तं.

"जगतीवैष्णविंसि प्रथ्यवरोहिति अश्रयणांवैवरिहिः। बुद्धपुरुषानि, बुद्धिक्रियांस्तोमः। ते मेत्रेष्विष्णुव्रातः।"

"The metres descend towards the जगती; the अश्रयण is the cup, the श्रुच्य is the शुच्य (song) and thirty three are the psalms."

But on the contrary according to the स्वस्थतिविद्धि principle the श्रनीका will be complete in the 1st half (श्रव्यक्त) i.e. the 180 days which are divided into 9 parts. The श्रव्यक्त will commence and the शुच्य will come under the first part consisting of 20 days. According to the प्रतिलोक principle, the अश्रयण will come first in the first part consisting of 20 days. So the विषक्तं is consistent with स्वस्थतिविद्धि doctrine. Though the 33rd (श्रयिङ्ग) is the last day of शुच्य, yet comes first here by the प्रतिलोक principle.

चर्चात्यपितृतिरैकादशिनिपुर ॥ १० ॥ ५ ॥ ८५ ॥

चर्चा उं त अनेकता विषयधिति: नएकादशिनिपुर न एकादशिनी।

86. There is a repetition in एकादशिनी under a text.

The author says that the case of एकादशिनी is entirely different. There is an express text which lays down the दुर्दशक्तिलिङ्ग principle. "वार्षिकाम्बत: गुरु: पर्यायंशु गुरु: रागेन्य: मेव नयमेवत्नि आलमेत।" "Last is the animal consecrated to वर्षन; then again on repetition the animal consecrated to अग्नि is brought to the sacrifice on the first day."

लिङ्गदर्शनाच्च ॥ १० ॥ ५ ॥ ८५ ॥

लिङ्गदर्शनाच्छ बन्धु विषयधिति: च ज्ञाताः। न एकादशिनी।

87. And by seeing the लिङ्ग.

The author says that there is also a विषक्तं to support the proposition that दुर्दशक्तिलिङ्ग principle applies in the case of एकादशिनी. "प्राणायां एकादशिनयैव- कादशिनिनिराॅयुस्माणि अतिरिक्तंयंते पश्चायां।" "The एकादशिनी is the life, because they resort to एकादशिनी; either the days or animals increase." This increase or decrease is possible only under the दुर्दशक्तिलिङ्ग principle.

Adhikarapa xxvi, dealing with the subject that in सूद the metre is to be changed in the mantra.
88. By reason of the change of metre in स्यूट, the mantras belonging to भन्न, पवमान, परिधि and कपाळ should be read as original, like उह।

We have seen what स्यूट is. In it the भन्न, पवमान, परिधि and कपाळ are transferred under a चोटक text. There are सप्तसन्धर in the three सवन in the गायत्री, त्रिपुस्य and जगती metres. So also in three पवमानस and in three परिधिः।

Similarly in connection with कपाळ, there is a text।

The cakes baked on eight pans belong to the morning सवन, the cakes baked on eleven pans belong to the midday सवन and the cakes baked on twelve pans, the third सवन।

Here too the metres will be गायत्री, त्रिपुस्य and जगती।

The question is, whether there should be an entire change of the metre or there should be only a verbal change in the स्पन्स। The reply of our author is that the entire metre is not to be displaced but there will be only a verbal change on the principle of उह and the स्पन्स will be read in their proper order। The mantras are given in the commentary of श्वर; for fear of prolixity, they are not given here।
PADA VI.

Adhikaraṇa I. a śātras 1-2 dealing with the subject that राधितर &c. songs should be sung in a गुण.

एकर्ष स्यानि यहं स्युः स्वाभ्यायवत् ॥ १० । ६ । १ ॥

एकर्षस्यानि in one अक्कु वर्ष ; यहं in a sacrifice ; स्युः are ; स्वाभ्यायवत् just as in reading.

1. In a sacrifice in one अक्कु वर्ष, just as in reading.

There are songs such as राधितर, दृष्ट, वैरू, वैराज, शकर and रैवत.

The question is whether they should be sung in one अक्कु वर्ष or in a group of three अक्कु वर्ष vers. The reply of the objector is that they should be sung in one अक्कु वर्ष ; because while music is practiced, these songs are sung in one रिक वर्ष verse.

तुचे वा लिहिद्याशीनात् ॥ १० । ६ । २ ॥

तुचे in a group of 3 अक्कु वर्ष vers; वा on the other hand; लिहिद्याशीनात by reason of seeing the force of the text.

2. On the other hand, in a group of 3 अक्कु वर्ष vers, by reason of seeing the force of the text.

The reply of our author is that they should be sung in a group of 3 अक्कु वर्ष vers; in support of his view, he relies on the inference derived from the text. “अष्टादशस्य प्रथामायायाचुः मनोतिद्विद्याशीनात्” “He sings the अक्कु वर्ष verse of the first (वेणि) with eight letters and of the उत्तरा with two letters.” There is another text.

“अक्कु वर्ष सामवाच दियुस्य संविकावेति। सोद्रज्ञानी नवित्तममाल मसिजायाचेत् वेहेडामे महिमेति। तेषस्यूत्तङ्गुः संविकावं सोद्रज्ञानीवववामालं सोजायाचेत्यानेवद्रे महिमेति। तात्त्वित्या मथावोत्तङ्गुः मिथुनीसंविकावेति। सोद्रज्ञानेवववामाल इति। तस्मादेकसामवाचे कियते स्तोत्रीयः” “Rik said to the साम लेखा ‘let us be a pair’; he said thou art not fit to be my wife, my glory is the Veda.’ Then they became two and said, ‘let us be a pair’; he said ‘you both are not enough to be my wife, my glory is the Veda’. Then they became three and said ‘let us be a pair’; then he agreed and said ‘let us be a pair’ : for a सोद्रज्ञानi वर्थमान therefore, three verses are grouped together” (See at p. 557).

Adhikaraṇa II. dealing with the subject that by the word स्वदेक the time limit of seeing is meant.
 Waiting for शंकर; it is a time limit by reason of its being for the object of another.

There is a verse in the Sāma Veda "अभिव्यक्तवणुं िमोदुष्ण दिययनवः। रज्ञा महं जगतः स्वप्न नोशिनमंदुर्दुहुः" Rig. V vii. 32. 22. "We like much cows, salute thee O! Brave and omniscient Indra, the lord of the moveable and the lord of the immoveable."

There is a direction to the शुद्धता "रथ तरे प्रश्न प्रमाणेन विवेकं श्वारं ग्रंच्येत" "Let him shut his eyes when रथतार tune is sung and let him wait for शवि.""

The question is, whether श्वाति प्रतिविश्वेष (i.e. seeing for his sight, waiting till he reaches the word श्वाति in the verse) has for its object the part of the body or certain time limit. The reply of our author is that it means closing of the eyes till the singer reaches the word श्वाति in the verse, because the word श्वाति is used for the object of praising. (the observed of all observers).

Adhikaraṇa iii. sutras 4-5 dealing with the subject that the शुद्धत and रथतार are divided in the पूण्य lasting for six days in ग्वामयन.

पूण्यस्य युगपदिब्रेकराहवद्विसामसमाम् ११०.६१८॥

पूण्यस्य of a song युगपदिब्रेक : by reason of simultaneous विचि ; एकावलिके एकाहिरे ; द्वासामसबार by reason of having double songs.

4. By reason of simultaneous विचि in connection with पूण्य, it has double simultaneous song like एकाहि.

There is ग्वामयन in which there is a पूण्य lasting for six days. In connection with the पूण्य it is laid down "पूण्य: श्वाति: श्वाति: तत्सामा" "पूण्य lasts for six days and has श्वाति: तत्सामा tune."

The question for determination is, whether the songs should be sung in श्वाति and रथतार together or they should be sung in श्वाति on one day and रथतार on the other day.

The reply of the objector is that they should be sung together, because the text with reference to पूण्य is श्वाति: तत्सामा which is बहुमूलिन combined
with दुःखसाय. It means that they should be sung together just as is done in पुर्व विद्वान मन्त्रे कुमारः संवधे उसेकुमारः अपचिताविपएकाहुद्दर्थ- तरे कुमारान्. "Let him sing both in the case of one afflicted with an everlasting disease; let him sing both in संवत; let him sing दुःखि and रथरत in an expiatory sacrifice lasting for a day".

विभक्ते वा समस्तविद्वानात्रत्र भागेविप्रतिषिण्युम्

विभक्ते in division; वा on the other hand; समस्तविद्वानात् by reason of laying down the entirety; तद्रिभागे in that division; विप्रतिषिण्युम् prohibited.

5. On the other hand, in division by reason of laying down the entirety; in that division there is a prohibition.

The author says that the songs should be sung by turns; one day दुःखि and on the other day रथरत, because the word दुःखि सताम is दुःखीद्विसः माय. In that view both दुःखि and रथरत should be sung alternatively, just as in a sentence "feed देवेश्व with ghee and oil for a month". It means that he is to be fed with ghee for a fortnight and with oil for another fortnight. The illustration of एकाह, he says, does not hold good, for the simple reason that there is an express prohibition as to the division there; but there is no such prohibition here. (See the text quoted in the commentary on sutra 4 above)

Adhikaraṇa iv. sūtras 6-12 dealing with the subject that in पुर्वार्तिनी, the animals are to be divided in प्रायायां & उदयार्यः.

समासस्त्रीयकादशिनेनु तत्रप्रतिविद्वात्

समास: collectively; वा on the other hand; पुर्वार्तिनेनु in पुर्वार्तिनी; तत्र प्रतिविद्वात् by reason of that being in the model sacrifice.

6. On the other hand collectively in पुर्वार्तिनी, by reason of that being in the model sacrifice.

There is an पुर्वार्तिनी sacrifice in which there are 11 animals. In that connection, it is said "एकादशिनी नाम प्रायायायाद्यनिन्योपरिमार्त्योरायायार्मेत" "Let him sacrifice eleven animals on प्रायायां and उदयार्यम् and in two अविरामः."

Now the question is, whether all the eleven animals are to be sacrificed
on the प्रायश्चित or on the उदयनीय day, or they are to be divided. The doubt arises, as there can not be an equal division. The reply of the objector is that they are all to be sacrificed on the प्रायश्चित day or the उदयनीय day, because in the अयोत्तम which is its model sacrifice, all the animals are sacrificed on one day.

बिहारप्रतिपेधाच च ॥ १० ॥ ६ ॥ ७ ॥

विहारप्रतिपेधवान् by reason of the prohibition of fire sacrifice; च and.

7. And by reason of the prohibition of sacrificing an animal on each day.

The objector supports his view and says that the sacrifice of an animal on each day is prohibited. “अन्यायमेक्षक मालमेतै विहारः” Sacrificing of animals on one day each is called विहार.

श्रुतितो वा लोकविद्विभागः स्यात् ॥ १० ॥ ६ ॥ ८ ॥

श्रुतिः by reason of the text; वा on the other hand; लोकविद्वि just as in the ordinary life; भिभागः division; स्यात् is.

8. On the other hand, by reason of the text, there is a division just as in the ordinary life.

The author says that there is a direct text which enjoins both प्रायश्चित and उदयनीय. So the division will be as is in the ordinary life; as for instance, the sentence "Give 100 Rs. to देवदस and यजुर्वेद" means collectively; but when one says "Here are 100 Rs, give them to देवदस यजुर्वेद", he means distributively.

बिहारप्रकृतिलवाच च ॥ १० ॥ ६ ॥ ९ ॥

बिहार प्रकृतिलवाच by reason of the fire sacrifice being the model sacrifice; च and.

9. And by reason of the sacrifice of each animal on each day in the model sacrifice.

The author gives a reason in support of his view; he says that the principle of विहार applies in the model sacrifice. As far as possible, the animals are to be distributed in both प्रायश्चित and उदयनीय.

विशये च तदासंस्कृतेऽः ॥ १० ॥ ६ ॥ १० ॥
in a doubt; च और; तदासे: by reason of the compliance with that.

10. And in a doubt, by reason of the compliance with that.

The author says that if you admit that the animals are to be distributed between प्राणियो and उदयनी, the next question is, how to distribute them, when there is an odd number? The author says that the model sacrifice is the guide for that purpose. In this view, five animals will be allotted to प्राणियो and six animals will be allotted to उदयनी.

चत्रछ�ि छेदम् ॥ १० ॥ ६ ॥ ११ ॥

न: three; तथा similarly; हेतुभेदम् if you say.

11. If you say, 'three similarly'

The objector says that three animals should be allotted to the प्राणि.

न समानत्वप्राणाज्ञानि ॥ १० ॥ ६ ॥ १२ ॥

न not so; समानत्व by reason of equality; प्राणाज्ञानि as in प्राणि.

12. Not so, by reason of equality as in प्राणि offering.

The author says that this arbitrary principle of division is not proper, because the animals must be equally divided. In this view, five will be allotted to the प्राणि and six will go to the उदयनि, the excess number i.e. one will be allotted to the उदयनि, because the excess comes last and so it will be allotted to the last day.

Adhikarana v. śatras 13-14. dealing with the subject that the text "विशिष्टत्व सर्वरूप:"

स्वरूपः पृथशायदारीयां स्वाधेकदेशात्वं पृथक्य कुटदेशातः

स्वरूपः in all पुष्ट; प्रभुस्यात्वम् by reason of the word पुष्ट; तेन तेनिः प्राणि is;

एकदेशात् in one place; पृथक्य of पुष्ट; कुटदेशात्वम् by reason of its being so directed.

13. By reason of the word 'पुष्ट' in all पुष्ट, they are to be in one place of the पुष्ट because it is so directed.

There is a text "विशिष्टत्व सर्वरूपः" "विशिष्टत्व has all the songs." In पुष्ट
there are 6 songs on six successive days viz.: रघुत्र, बुध्दि, बैराज, शाकर, and रैवत. They are sung in a विशेषता. There is a space between the मायेपदपालन and the मन्त्रार्थ प्रतिमा called पद्धे. The songs are sung here. The question for determination is, whether all the six songs are to be sung in this intervening space of विशेषता, or in their proper place. The reply of the objector is that they should all be sung there, because the language warrants it. The विशेषता has got all the songs and they are to be sung in a limited space. That will be done in the space indicated above.

विशेषता विनियमः स्यात्स ॥ १० ॥ ६ ॥ १७ ॥

विनियम: by reason of the command; न or the other hand; विनियम: separation of space; स्यात्स is.

14. On the other hand, there will be separation of space by reason of the command.

The reply of our author is that the songs will be sung at their proper places by reason of the text. "पवमाने रघुत्रे करोति आभिवद्वृहत्त मध्य इतरात्। वैरप इत्यतः पृष्ठा वैराज वहसाम शाकरम् भैरवार्गलाम रैवत मन्त्रार्थ सामः।" "He sings रघुत्रे tune in a पवमान, बुध्दि tune in an आभिवद्वृहत्त and others in the middle (मध्यपदपालन). वैरप is the song of the Hotā, वैराज is that of the वृहत्त, शाकर is that of the मन्त्रार्थ and रैवत is that of the मन्त्रार्थाकार." अधिकारायणे सुरासः १५-२१. dealing with the subject that the songs वैरप & वैराज are to be introduced in the गुहा.

बैराजसामाक क्रत्संहयोगात्र त्रिबुद्देकंकसामास्यात्स ॥१७।१८॥

बैराजसामान्, वैरप song; क्रत्संहयोगात्र by reason of the connection with a sacrifice; त्रिबुद्ध जस्ट अस्त्रिबुद्ध; पुकसामान् one song; स्यात्स is.

15. The वैरप song pertains to the whole sacrifice, just as त्रिबुद्ध belongs to the sacrifice.

There is मॅन्त्रिकम in which there is a series of songs called उक्त्स्य and पोद्सी. In their connection it is said, "उक्त्स्य वैराजसामाक काव्यिन्त, पोद्सी वैराजसामाक" "उक्त्स्य has वैरप and काव्यिन्त गुहा song, पोद्सी has वैराज psalm."

The question is, whether वैरप and वैराज are to be introduced in the whole sacrifice or at the time of performance of गुहा. The reply of the objector is that they are to be introduced in the whole sacrifice just as त्रिबुद्ध song.
belongs to the whole sacrifice, or the fee of a \textit{स्तोत्रिन्य} paid in the shape of a
cow pertains to the whole sacrifice.

\textit{प्रणाली वा प्रधृतिलिङ्गसंयोगात्} \textit{॥ १० । ६ । १६ ॥}

\textit{प्रणाली for the \textit{प्रण}; वा on the other hand; प्रधृतिलिङ्गसंयोगात्} by reason of
the connection with the indicative power of the model sacrifice.

16. On the other hand, it is for the \textit{प्रण}, by reason of the con-
nection with the indicative power of the model sacrifice.

The author says that they are with the object of the \textit{प्रण}. In the model
sacrifice, there are \textit{वैश्वलम} and \textit{रव्यरवलाम} which are for the object of the \textit{प्रण}.
From this fact, the inference is that \textit{वैश्वलम} and \textit{रव्यरवलाम} are for the
purpose of the \textit{प्रण}.

\textit{त्रिृत्वदिषिदिति चेत ॥ १० । ६ । १७ ॥}

\textit{त्रिृत्व} like \textit{त्रिृत्व}; \textit{इतिवेत} if you say.

17. If you say, “like \textit{त्रिृत्व}”

The objector says that the \textit{त्रिृत्व साम} is for the entire sacrifice; so here
too.

\textit{न प्रधृतात्वकृत्तनसंयोगात्} \textit{॥ १० । ६ । १८ ॥}

\textit{न not so}; \textit{प्रधृत्ती} in the model sacrifice; \textit{कृत्तनसंयोगात्} by reason of their
being not connected with the whole.

18. Not so; by reason of their being not connected with the
whole in the model sacrifice.

The author’s reply is that in the case of \textit{वैश्वल} and \textit{रव्यरवल}, we have seen
that in the model sacrifice the songs have no connection with the entire
sacrifice but they are with the object of the \textit{प्रण}; on the other hand there is
no such inference in the case of \textit{त्रिृत्व} from the model sacrifice.

\textit{विशिष्टवान्नेति चेत ॥ १० । ६ । १८ ॥}

\textit{विशिष्टवान by reason of its being a command}; \textit{न not so}; \textit{इतिवेत} if you
say.

19. If you say “not so, by reason of its being a command”.

The objector says that as the fee paid in the form of a cow is for the
whole sacrifice, so the songs also; “\textit{चैतन्यपृथ्वीत्वदेव विश्वेत} \textit{कृत्तनसंयोगात्}
\textit{बत्य स्तोत्रिन्यायेशुर्यहो}”. “Cow or land, this \textit{वैश्वलव} has \textit{त्रिृत्व} and all; his
fee is cow which has all and which is fit for a स्नेत्रीय.
Here चेतु is the fee of the whole sacrifice.

स्याद्विशये तत्त्वाय्यत्वात्कर्माविभागात् ॥१९००२॥

स्यात् is; विशये in a case of doubt; तत्त्वाय्यत्वात् by reason of its being proper; कर्माविभागात् by reason of the unity of the action.

20. It is so in a case of doubt, by reason of its being proper and the unity of the action.

The reply of the author is that in a case of doubt as to whether the payment of the fee in the form of a cow is in lieu of performance of the whole sacrifice or not, the answer that it is in lieu of the performance of the whole sacrifice is proper, because the sacrifice is one indivisible whole; but in the present case the inference from the model sacrifice is contrary. So the illustration of the payment of the fee does not hold good here.

प्रकृतेश्वराविकारात् ॥१० ॥६ ॥२९॥

प्रकृते: of the model sacrifice; च and; अविकारात् by reason of being not changed.

21. And by reason of the model sacrifice being not changed.

The author further gives his reason that if you hold these songs to pertain to the घुड alone, it will be consistent and quite in keeping with the model sacrifice.

The question is, whether the number three (निन्प्रत) as used applies to all the materials used in the अन्तिन्योस or to the songs only. The objector says that it applies to all the materials used in the अन्तिन्योस. They are to be taken
three times, because there is nothing to limit the number to any thing particular.

23. On the other hand, of the song by reason of the inference from the text.

The author says that the number (ष्टेय) applies to songs only. The reason is that every where in the Vedic language, it applies to the songs "विश्वनामान हस्तिष्ठु".

The Vedic musicians use the word to mean 9 ्रिः verses used as songs.

Adhikaraṇa viii. aūtras 24-26. 'dealing with the subject that in the double songs, there is a combination of युहत् & रथतर.

24. In double songs, like विश्वजिन्तः there is a separation.

There are sacrifices in which both kinds of songs युहत् & रथतर are to be sung. The question is, whether they are to be sung separately or in a combination. The reply of the objector is that they are not to be sung in a combination as it is in the case of a विश्वजिन्तः. See Adhikaraṇa v. at p. 763

25. On the other hand, in the object of the युहत् by reason of its being not for it.

The author says that the songs are for the युहत्, so they are to be in combination "उष्णद्वियताः कांति". "Let him sing both युहत् and रथतर".

The text shows that they are to be sung in combination but not separately. While in the case of the other i.e. विश्वजिन्तः there is a direct text sanctioning separation. So the illustration of विश्वजिन्तः does not hold good.
26. And by seeing the लिङ्ग.

The author says that there are texts from which the inference is that they are to be sung in combination in one place of एक "महादृढ्याकारे वृहद्धर्मेऽति निधनेन समाप्तेति यन्महाकुट्ती समृद्धार्थर्थे। न यत्र विसम्भन व्रमण।" "The वृहद् and रण्त्वर are the two great trees which end with the decadence because the great trees increase; here is no break."

There is another text "पूर्वान्तोऽविं रण्त्वरम् अपरान्तोऽविःवहम्" "The रण्त्वर is in the forenoon and the वृहद् in the afternoon." This text goes to show that this happens in the course of a day at one place.

Adhikarana ix sutras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of पढ़.

प्रष्टे रसभोजनमाध्ये ससंस्थिते त्रयस्विंशेष्यहिनि स्यातदानन्तब्र्यांत्रप्रकृतितिवष्ट || १० ६ २५ ||

एष्टे in a गृह ; रसभोजनम् eating of the liquid; आद्र प्रवृत्ते on repetition; ससंस्थिते on happening; त्रयस्विंशेष्य on the thirty three; अहिनि on the day; स्वात् is; तदानन्तरांति by reason of that being at the end of it; प्रकृतितिवष्ट as in the model sacrifice.

27. In a गृह when there is a repetition of the eating of the liquid, it is to be done on the day of thirty-three by reason of that being at the end of it as in the model sacrifice.

There are two kinds of पढ़, one commencing with त्रयस्विंश अं and the other ending with त्रयस्विंश. In द्राक्षार्य the पढ़ has six songs named विनान्त, पंचदश, ससंदश, एककिर्ष, द्विपाव and त्रयस्विंश.

This is the order in the model sacrifice but in the modified sacrifice the order is reversed. There the eating of honey and ghee is transferred under a चोर्ड text: "ससंस्थिते प्रच्छे परंशेष्यहिनि अथशये दृष्टत्वन्तव" "In the पढ़ when गृह is commenced, let him eat honey or clarified butter."

Now the question is, whether the eating of ghee or honey is to be performed at the end of पढ़ त्रयस्विंश. The reply of the objector is that it should be done at the end of the त्रयस्विंश song; because that is the order
in the model sacrifice and by eating the ghee and honey the procedure of the model sacrifice will be complied with.

अन्ते वा कृतकालत्वात् ॥ १० । ६ । २८ ॥

अन्ते at the end ; वा on the other hand ; कृतकालत्वात् by reason of the time (of the tune).

28. On the other hand, at the end, by reason of the time (of the tune.)

The author says that the eating should be done at the end of पदह. It so happens that पदह ends with वयनिष्ठ in some cases, but that will not justify eating at the end of वयनिष्ठ; it is accidental. So the eating should be done at end of पदह, irrespective of the fact that the पदह ends in the वयनिष्ठ or श्रीतुष्ट.

Adhikaraṇa x. satras 29-30 dealing with the subject that on the repetition of पदह, the eating of honey and ghee is to be done once.

अभ्यासे च तदभ्यासः कर्मणुः पुनः प्रयोगात् ॥ १९०.६.२८॥

अभ्यासे in repetition ; च and ; तदभ्यासः its repetition ; पुनः प्रयोगात् by reason of the reapplication ; कर्मणु of the act.

29. And on repetition, there is its repetition by reason of the application of the act again.

There is a text “आवृत्त पद्ध पद्धमुपसंति” “They resort to पद्ध in which there is a repeated पद्ध”

The text in connection with eating of honey and ghee is transferred under a चौदह text. “संविनित पृष्ठे पद्धेमघासयेद्दृष्ट वा” “In the पद्ध when पद्ध is commenced, let him eat honey or clarified butter.”

Now the question is, whether the eating of honey and ghee is to be repeated on each repetition of पद्ध or at the end of the last पद्ध. The reply of the objector is that the eating of honey and ghee is to be repeated because on the repetition of the पद्ध, each detail is to be repeated such as the songs &c. So the repetition of eating is also in conformity with this practice.

अन्ते वा कृतकालत्वात् ॥ १० । ६ । ३० ॥
30. At the end, by reason of the time limit.

The author says that the eating is to be performed at the end of the last \textit{punda}, because the time for eating is fixed; it can not be repeated.

\textit{Adhikaraṇa xi}, dealing with the subject that in \textit{gavaṃya} eating of honey \& ghee is to be repeated every month,

\textbf{ङ्गावृत्तिः स्वात्\। १०।६। ३१।}

\textit{अङ्गावृत्ति:} repetition; तु on the other hand; \textit{व्यवाये in an interval; कालमेद्रात्} by reason of separation of time; स्वात् is.

31. On the other hand, there is repetition in an interval by reason of the separation of time.

There is \textit{gavaṃya}; in the first, second, 3rd, 4th, and 5th months there are 4 \textit{अभिमन्यवं} of six days each and one \textit{पुण्डः} of six days. See the commentary on sūtra 83 of \textit{Pada v.} at p. 753. The question is, whether the eating of honey and ghee is to be done at the end of the last \textit{पुण्डः} of the 5th month or it is to be repeated every month. The reply of the author is that it is to be repeated every month; the reason is that there is an intervening space of 4 \textit{अभिमन्यवं} that come after the \textit{पुण्डः}. As the \textit{पुण्डः}s do not follow each other without interruption, the principle laid down in the preceding अधिकरण does not apply.

\textit{Adhikaraṇa xii} sūtras 32-33. dealing with the subject that in \textit{ह्रदशाह} all the sacrificers are entitled to partake of the honey,

\textbf{मधु न दीक्षिता ब्रह्मचारित्वाद\। १०।६। ३२।}

\textit{मधु} honey; न not; दीक्षिता initiated; ब्रह्मचारित्वाद by reason of celibacy.

32. The initiated ones do not partake of honey by reason of celibacy.

The question is, whether in a \textit{सूत्र} of \textit{ह्रदशाह} where all the \textit{कृत्वक्ष} are initiated, do all the sacrificers so initiated are entitled to partake of the honey? They are enjoined to observe celibacy and the celibates are forbidden to partake of honey “मधुमाल्लवच्चायेन ।” “Honey (wine) and
flesh are forbidden.'"

The reply of the objector is that they are not entitled to partake of it, by reason of their celibacy.

\[
\text{प्रायैत्य यज्ञार्थ्यथा || १० || ६ || 33 ||}
\]

प्रायैत्य they should eat, यज्ञार्थ्यथा by reason of its being for the sacrifice.

33. He should eat, by reason of its being for the sacrifice.

The author says that the celibate should eat honey; because the eating of it is for the purpose of the sacrifice. The prohibition is for a religious student so that he may not go astray by taking such substance as honey.

Adhikaraṇa xiii. śāstras 34-44 dealing with the subject that मानस is the part of the 10th day (द्रादशाह):

\[
\text{मानसमहर्ष्टरं स्याच्चेयेद्ययपदेशात् ||१०५६३४||}
\]

मानस, मानस; अह: day; अन्तर separate; स्यात् is; स्याच्चेयेद्ययपदेशात by reason of marking the difference.

34. मानस is a separate day, by reason of marking the difference.

In connection with द्रादशाह, it is said “अन्यायात्वापैत्रेष समुद्रस्य अजातस्त- ये जुष्ठुरुष्टामि, मायपद्य मनोर्महं गुह्राति”. “Take thee blessed, by means of tusk (earth) as vessel and with ocean as (soma) juice for the Lord of the universe. He takes the मानस cup consecrated to अजातपति.”

Now the question is, whether this मानस is one of the days of द्रादशाह or it is a separate day. The reply of the objector is that it is a separate day, the reason is that there are marks to indicate that it is a separate day “वाचैःद्रादशाहोमनोमानस” ‘“Tongue is certainly the द्रादशाह and mind is मानस.”

The द्रादशाह is compared with speech and मानस is compared with मनः. The text therefore shows that मानस is a separate day from द्रादशाह.

\[
\text{तेन च सांस्तवात् || १० || ६ || 35 ||}
\]

तेन by it; च and; सांस्तवात by reason of praise.
35. And by reason of the praise by it.

The objector gives a reason in support of his view; that the द्वादशाह is praised by मानस; one does not praise himself, he is praised by another; मानस is, therefore, different from द्वादशाह.

अहर्न्ताच्च परेण चोदना ॥ १० । ६ । ३५ ॥

अहः from the day; अन्तः from the last; च and; परेण further; चोदना command.

36. And the command is further from the last day.

The objector gives another reason in support of his view. He says that there is a text: "पद्वीः संयाज्य आङ्खउद्यत्य मानसाय प्रस्यपति" "Having completed पद्वीसंयाज and coming from the east, they advance towards मानस."

The पद्वीसंयाज is the last act in the द्वादशाह and the text shows that मानस is subsequent to पद्वी संयाज. This fact shows that मानस is a separate day from द्वादशाह.

पक्षे सह्या सहहतवत् ॥ १० । ६ । ३७ ॥

पक्षे in that view; सह्या the number; सहहतवत् like the thousand.

37. In that view, the number is like the thousand.

The objector meets the objection raised to his view. The objection is that if मानस is a separate sacrifice to be performed on the 13th day, how is द्वादशाह applicable to it? The reply is that as in the अतिरात्र there are 1000 days and the word ‘thousand’ applies in those cases also where days exceed thousand; so here also the word ‘द्वादशाह’ will apply to thirteen days; cf. baker’s dozen which consists of 13.

आहस्यं वांसुवच्चोदनामावात् ॥ १० । ६ । ३८ ॥

अहः day; अंग part; वा on the other hand; अंशुवत् like अंशु; चोदनामावात् by reason of there being no command.

38. It is a part of the day like अंशु, by reason of there being no command.

The author says that मानस is a part of the tenth day because there is no such चोदना text showing that मानस is a separate sacrifice to be performed on the 13th day. Take for instance अंशु and अद्वात्य cups which are pres-
scribed; they are only parts of the sacrifice. They are not separate from the main sacrifice. So the मानस cup is not a separate sacrifice.

दशमविचर्ग्वचनाचँच ॥ १० । ६ । ३५ ॥

dशमविचर्ग्वचनाचः by reason of the completing sentence of the 10th day; च and.

39. And by reason of the completing sentence of the 10th day.

The author gives another reason in support of his view that there is a text "पथवैद्यमस्म्यान्न्दोविसवण्यो यमानसं "That which is a मानस cup is the completion of the tenth day." It shows that the मानस is at the conclusion of the 10th day and is, therefore, its part.

दशमेश्निति च तद्गुणशास्त्रात् ॥ १० । ६ । ४० ॥

dशमे in the 10th; अहर् day; इति participle signifying quotation; च and ; तद्गुणशास्त्रात by reason of that being ordained as subordinate.

40. And in the 10th, there is day by reason of that being ordained as subordinate.

The author says that the मानस is only a part of the tenth day and its subordination is supported by the texts; "दशमेश्निमानसाय पञपंति" दशमेश्निनिसारणराजीभौद्धिस्मित सुवंति" "On the 10th day they advance for the मानस cup." "They praise with the सप्तराजी verses on the 10th day"

The 10th day is, therefore, principal and the मानस cup is subordinate and the praise sung in its honour is only a part of the 10th day.

स०ह्यासामामञ्जस्वात् ॥ १० । ६ । ४१ ॥

संह्यासामञ्जस्वात by reason of the fitness of the number.

41. And by reason of the fitness of the number.

The author says that in this view that the मानस is a part of the tenth day, the number in the दशाणि will quite fit in.

पश्वतिरेके चैकस्य भावान् ॥ १० । ६ । ४२ ॥

पश्वतिरेके in the increase of animals; च and ; एकस्य of one; भावाय by existence.

42. And in the increase of animals, by reason of the increase of one.
The author further gives a reason. In पकाइंगी there are 11 animals but under the principle of अविष्क्रेत they are transferred to the द्राकः; only one animal is added. “यःपुष्पविशेषत् स एक्रामिनि: कार्यः” “The animal that is in addition, should be offered to द्राकः and अमि.”

Had there been 13 days as contended for by the objector, then two animals would have been added.

स्तुतिवमपदेशामदेनविप्रतिपिन्दु वत्रत्वः ॥१९६॥

स्तुतिवमपदेशः differentiation based on the praise; अवेत by the part; विप्रतिपिक्षु prohibited; वत्रत्वः just as in the महावतः.

43. Differentiation based on the praise by the praise of the part is prohibited, just as in the महावतः.

The sūtra refutes the argument of the objector embodied in the sūtras 34-35; you say that the मानस is a separate sacrifice because one does not praise himself i.e. a part can not praise the whole of which it is a part. The author says in reply that you are wrong here. See in महावतः, the whole is praised by the part. By the praise of महावतः, the animal मानस is praised, “यति वा पते भिषुषाद्ये संबेदनसृपयति। अतंवेदि मिदुषो संभवत् स्तेनेवभिषुन्य यति” “Those who resort to the annual sacrifice, do not live in a pair; if they live in a pair within the precincts of the altar they become pairs by it.” Here we have an illustration in which by praise of a part, the whole is praised thereby.

In ordinary life also there are instances ‘Deva Dutta appears to be beautiful with his charming hairs.”

चनाद्यरजतन्तत्वम् ॥१०।६।४४॥

चनाद्य by reason of the text; अतततत्वम् not its end.

44. By reason of the text, it is not its end.

The author meets the objection raised in sūtra 36. Ordinarily पक्षीद्वातः takes place at the end of the 12th day but under the special text, it takes place on the 10th day; and मानस takes place after it.

Adhikaraṇa xxv. sūtras 45-50. dealing with the subject that many are entitled to perform a सत्वः.

सत्रमेकः प्रकृतिविचः ॥१०।६।४५॥
One should perform a sacrifice just as in protest.

The author’s reply is that there are many sacrificers in a sacrifice. "Those who know this, resort to a sacrificial session." "Those who know this, have recourse to a sacrificial session."

The text clearly shows by the plural number used in it that many sacrificers participate in a sacrificial session.

The objector says that it is only the plural. The plural number is used only to indicate the action but not the sacrificers. As for instance, when rain falls, the agriculturists will commence cultivation. The plural is to indicate the several actions of cultivation; one only can cultivate but not many. So here also, the plural is used to show several acts of sacrifices in which only one shall take part at a time.

{nott} not so; एक्षप्पदेशाः by reason of naming one.

The author says that you are wrong in saying that the plural verb is used to indicate the variety of acts; but singular number is also used which is quite in variance with the argument you advance. “एष्वेकुण्यतंिः रचः प्रतिग्रहाति। एक एव यजेत” “One who accepts a gift in a sacrificial session, eats a carcase; let one only perform a sacrifice.”
If your view were correct, no singular form should be used in such cases, where there are various acts. This fact shows that the plural number is intentionally used to indicate the plurality of the sacrificers.

49. And collection of fire at one place shows.

The author supports his view by saying that such text also leads to the same conclusion.

Let one who will perform a sacrifice with five animals collect fire at one place; let one who will perform sacrifices, collect fire at one place.

The collection of many fires at one place is called सत्त्रवाय. There can not be many fires unless there be many sacrificers. This fact also lends support to the author's view.

50. And the special text 'of many' in one, will be meaningless.

There is a text "यान्त्रिकतां यज्ञानां ग्रहति: सत्त्रवाय प्रत्येका, समूहिष्ठुं ग्रहितान्वात्." "He who is the house master of many sacrificers, is the conductor of the sacrificial session; he obtains great prosperity.'

When there is one ग्रहति and several sacrificers, there is a special reward shown under the text quoted. The author says that if there be not many sacrificers, the text will be meaningless. This fact also supports his view.

Adhikaraṇa xv. sutras 57-58, dealing with the subject that in a सत्त्र, all the sacrificers are entitled to be priests.

अन्येः स्थुत्तिविजःप्रकृतिवाच् || १० ||

अन्य: others; स्थुत्तिविजः priests; प्रकृतिवाच just as in the model sacrifice.
51. Others should be the priests just as in the model sacrifice.

It is established in the fore-going अविकरण तत्र that in a तत्र there are several यज्ञां. The question is, whether they themselves act as priests or outsiders should be engaged as priests. The reply of the objector is that outsiders should be engaged as priests, because in the ज्योतिष्ठम which is its model sacrifice, outsiders are engaged as priests.

अपि वा यज्ञाना: स्थुत्र्स्तितिजामिथ्यानसंयोगात् ्यादापुरिमात्वम् ॥ ५१ ॥

अपि also; वा on the other hand; यज्ञाना sacrificial; स्थु रे; ज्योतिष्ठम of the priests; विक्रियाचारणसंयोगात् by connection of the name; तेन तथा of those; स्थान is; यज्ञानात्वम् the position of a sacrificer.

52. On the other hand, the sacrificers shall act by reason of the priests' name being connected. Theirs is the position of the sacrificers.

The author says that the sacrificers themselves are the priests because their name is connected with the action "अच्छुयू गृहययत दीनार्था ब्रह्मायांश्चैवायति ततोधोताञ्च तताबृहातारां" "The अच्छु यू after initiating the master of the house initiates ब्रह्म, then होता and then उदगाता".

All the priests are named in connection with the initiation. This fact supports the view that the sacrificers are the priests.

कर्तृ संस्कारो वचनादाध्यात्मविद्यते चेत ॥ ५२ ॥

कर्तृ संस्कार: purificatory rite of the agent; वचनात्म under a text; आधारवच just like one in the establishment of fire; इतिविर इव if you say.

53. "It is a purificatory rite of the agent under a text just like one in the establishment of fire" if you say.

The objector says that one can not initiate himself; the text quoted by you contemplates the initiation of others. It is only by way of a purificatory rite of the priests, just as it happens in the establishment of fire.

"सरसं श्योगनिमात्याः पत्रः स्थान चपि भार्तृचरितेऽददिति नरसमस्मद्धाराः खिलयुपेयायात्". "One who wishes to establish fire on the following day,
shall observe the vow on the preceding night. He shall not eat flesh nor shall he go to a woman.'

In the अवलोकेतम all the priests observe the vow. So in the same way, the purificatory rite pertains to the priests appointed from outside.

स्याद्विशेषे तन्न्यायत्वात्मप्रकृतिवत् ॥ १० ॥ ५ ॥

स्याद् इस; विशेषे in a doubt; तन्न्यायत्वाद् by reason of its being proper; प्रकृतिवत् just as in the model sacrifice.

54. It may be in a doubt by reason of its being proper, just as in the model sacrifice.

The author says that where there is a doubt as to whether the priests should be appointed amongst the sacrificers or from outsiders, it is proper that they should be appointed from the sacrificers or from outsiders according to the model sacrifice. Here in a सच्चद्र it is proper that they should be appointed from the sacrificers. "अत्यजनमानसे पूजनतिविषः" "Those who are the sacrificers are the priests."

In the अवलोकेतम which is the model sacrifice, the दीक्षा is for the purification of the sacrificers, so here also. In the द्वादशाह the initiation ceremony is transferred from the model sacrifice; there the procedure will be governed by the procedure of the model sacrifice. In the establishment of fire, as to the vow to be observed by the priest (आचार्य), there is a clear text "शिरिज्ञायनवस्मिः सते रात्रिवत्वचेत्" "The priests observe a fast." "Let him observe a vow during that night."

स्याञ्ज्ञायः: स्युर्गः प्राचारिवदिति चेत् ॥ १० ॥ ६ ॥ ५ ॥

स्याञ्ज्ञायः: names of masters; स्यु: are; प्राचारिवदितिः like प्राचारितिः; चेति if you say.

55. "If they mean masters like प्राचारितिः" if you say.

The objector says that just as प्राचारिति means 'master' so the different names of the priests may also connote the masters, so that others may be employed in a सच्चह.

न प्रसिद्धग्रहणत्वादसंयुक्तस्य तद्भर्मण ॥ १० ॥ ६ ॥ ५ ॥

न not; प्रसिद्धग्रहणत्वाद् by reason of the well known signification; संयुक्तस्य of the one not associated; तद्भर्मण with the duties of that.
56. Not so, by reason of the well known signification; it is not associated with the duties of that.

The श्रवण्ड &c, have their own conventional meaning; a sacrificer performing the duty of an श्रवण्ड can not be called श्रवण्ड. The function of the sacrificers is not that of the priest; they are therefore not connected. The गृहपति is entirely different. It is a compound word meaning the 'lord of the house' and in the model 'sacrifice also the term is used for the 'sacrificer.' The text "यावेचा वहनाना वजमाननां गृहपति: सच्चित्रय प्रत्येका सहिष्णुपिण्यामुद्रिणामालयिता" "(He who is the house master of many sacrificers is the conductor of the sacrificial session; he obtains great prosperity)."

This shows that out of several sacrificers only one can be a गृहपति and others discharge the duties of both the गृहपति and वजमान. This is a special text; the inference is that they are the priests also. If they are all of equal rank, this will not be the case.

57. And the distinction of the initiated and the uninitiated does not arise by reason of the objects being permanently in existence.

The author says that there is a distinction made "दोषिताः सच्चित्रयज्ञं, श्रवण्ड यिता अनन्यर्विषयित" "The initiated ones sacrifice with a सच्चित्रय and the uninitiated ones with an श्रवण्ड."

The initiated ones perform a sacrifice for their own object while the uninitiated ones perform it for others. This distinction supports the view of the author; in a सच्चित्रय the sacrificers are all initiated while in an अहीन, the uninitiated ones perform the sacrifice.
58. And by reason of the absence of fee.

The author gives another reason in support of his view. He says that no payment of fee is made in a "अन्द्रविषमात्रितस्त्राविष: श्राहु:। नवक्रत्नो दृष्टयते ना बासी नहिदिवतः". "The sāstras are said to be without fees; here neither a cow is given, nor cloth nor gold."

The absence of payment of fees also shows that there are no priests from outside.

Adhikaraṇa xvi, śūtras 59-60, dealing with the distinction between sātra and अहीन.

द्राक्षराहस्य सत्रत्वमासनोपायिचोदनेन यजमानवहुत्वेन

च सत्रश्रव्द्धामिसंयोगात् || १० || ६ || ५४ ||

द्राक्षराहस्य of द्राक्षराह ; सत्रत्वमृ nature of a sātra; अस्त्रोपायिचोदनेन with the text containing अस्त्रन and उपाधि ; यजमान वहुतवेन with many sacrificers ; च and ; सत्रश्रव्द्धामिसंयोगात् by reason of that being connected with the word सत्र.

59. The द्राक्षराह is a sātra with the text containing अस्त्रन and उपाधि and with many sacrificers by reason of their being connected with the word सत्र.

There are two kinds of द्राक्षराह; one is called sātra and the other is अहीन. The question propounded for determination is the difference between them. The author says that the चोदना text relating to sātra contains either the verbal form of अस्त्रन or उपाधि. "येवविबिद्धांस: सत्रमास्तेते, येवविबिद्धांस: सत्र सुपूर्यति" "Those who know this resort to a sātra; those who know this have recourse to a sātra.

These are the चर forms of the verbs. The second distinguishing feature is that there are many sacrificers but with limited number.

चतुरविशिष्टिरम्: सत्रश्रव्द्धरा: सत्रमासीर्वत्. "At the most twenty four and at the least seventeen join in a sātra."

यजतिचोदनादृहीनत्वं स्वामिनां चास्तित्परिमाण-

त्वात् || १० || ६ || ६० ||

यजतिचोदनात् by reason of the text containing यजति; अहीनत्व the nature of an अहीन; स्वामिनां of masters; च and ; अस्तित्परिमाणत्वात् by reason of the numberless sacrificers.
60. The आहीन is so called by reason of the text containing पञजि and by reason of the numberless sacrificers.

The author says that the distinguishing feature of आहीन is that the text enjoining it contains the verbal form of पञजि; as for instance, "द्रिप्रत्रेव पञजि यजेत" “Let him perform द्रि रात्र.”

The second feature is that it has innumerable sacrificers. No limit is fixed.

Adhikaraṇa xvii śūtras 61-67, dealing with the subject that in a पौड्रिक, the fee is paid once.

61. In an आहीन, the rule as to payment of fee is daily, by reason of its being subordinate, because the action varies every day.

There is a पौड्रिक sacrifice lasting for 11 nights. "पौड्रिकेकु एकाद्वद्रात्रेण खाराज्यकामो यजेत" “Let one who is desirous of heavenly government perform पौड्रिक lasting for eleven nights.”

In that connection it is said, "ष्रयुत पौड्रिकेकु व्यावदेशसहस्र मेकाब्रुण" “Let him give ten thousand, one thousand horses or eleven.”

The question is, whether this is a daily fee or the fee of the whole sacrifice. The reply of the objector is that it is a daily fee because the action varies every day and the fee is subordinate and the day is principal. The payment of fee is, therefore, a daily function.

62. On the other hand, of the whole by reason of the unity of the act.

The author says that the whole sacrifice is one act and the payment
of the fee is for the whole sacrifice; you can not break up the integrity this way.

पूपदाज्यवद्वारः गुणशास्त्रं स्यात् ॥ १० । ६ । ६३ ॥

पूपदाज्यत्र like पूपदाज्य; या on the other hand; अभृत of the day; गुणशास्त्र subordinate; स्यात् is.

63. On the other hand, like पूपदाज्य, the days are subordinate.

The objector says that the days may be considered subordinate just as in पूपदाज्य. “पूपदाज्येनानुसारं यज्ञिः” “He offers अनुयाय oblations with curd mixed with clarified butter.”

Here the पूपदाज्य varies every day with the अनुयाय; similarly it is with the payment of fee. पूपदाज्य is a mixture of ghee and curd.

ज्योतिष्ठोमप्त्वस्तु दृष्टिणा: सर्वार्थामेककर्मस्तवत्रत्मकृति-
वत्तस्मानासां विकारः स्यात् ॥ १० । ६ । ६४ ॥

ज्योतिष्ठोम pertaining to a ज्योतिष्ठ; हूँ on the other hand; दृष्टिणा: fee; सर्वार्थाम of the whole; एककर्मस्तवत्र, by reason of the unity of the act; प्रकृतितत्त्व just as in the model sacrifice; समान therefore; न not; आसाँ their; विकारः modification; स्यात् is.

64. On the other hand, the fee of the ज्योतिष्ठोम is of the whole by reason of the unity of the act, just as in the model sacrifice; therefore their modification is not (allowed).

The author says that in a ज्योतिष्ठोम, the fee is of the entire sacrifice; the example of पूपदाज्य does not hold good; because it is a material and is subordinate; the material that is once used can not be used second time in a sacrifice. Here the fee is paid to secure the services of the priest for the entire sacrifice and is sufficient to secure the services for the whole sacrifice.

द्राक्षःहे तु वचनात्मकत्वः दृष्टिणाभेदस्तत्रकृत्तवत्तप-रूप तात्त संह्याविकारः स्यात् ॥ १० । ६ । ६५ ॥

द्राक्षः in a द्राक्षः; वचनाभ under a text; तृष्णा daily; दृष्टिणाभेदः
variation of fee; स्वप्न्त्रिः by reason of that being the model of it; परेपु in others; तत्त्व their; स्थाविकार: modification of numbers; स्यात् is.

65. In a व्रातष्ठान under a text, there is a daily variation of fee, by reason of that being the model of it; in others, their number is modified.

The objector says that as to व्रातष्ठान there is a direct text “अन्तः द्वातशातद् द्राति” “He pays twelve hundred every day.” So the fee is paid there daily and the पौड़रोक is its modified form. So the fee is to be paid daily in पौड़रोक also.

परिक्रयाविभागाद्वा समस्तस्य विकारः स्यात् ॥

66. On the other hand, by reason of the indivisibility of the hiring, the whole is a modification.

The author says that you can not divide the work done by the priests daily; as the whole work is one, the wages are paid for the whole work. So the principle of the model sacrifice will be modified as regards the payment of fees.

मेदुस्तु गुणसंयोगात ॥ ९० ॥ ६ ॥ ६६ ॥

मेदु: variation; र् on the other hand; गुणसंयोगात् by reason of the connection (with the subordinate).

67. And the variation by reason of the connection with the subordinate.

The author says that in व्रातष्ठान there is a daily fee by reason of the extracting of the soma juice which is a subordinate act; this fact does not break up the integrity of the act of hiring which is one entire whole.

Adhikaraṇa xvi, śāstras ६७-७१. dealing with the subject that in पौड़रोक sacrifice, नयन ceremony is to be performed on all fees after division.

प्रत्यहं सर्वसंस्कारः प्रकृतिविवल्लवासं सर्वशेषपवात ॥

66 ॥
Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The question is whether the whole fee is to be brought on every day and then purified or to be brought in and purified once for all or to be brought in and purified after division. The reply of the objector is that the purificatory ceremony is to be performed every day just as in the model sacrifice where the purificatory ceremony is performed every day. Here the purificatory rite is to be performed on the whole which remains unpaid every day.

68. Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The question is whether the whole fee is to be brought on every day and then purified or to be brought in and purified once for all or to be brought in and purified after division. The reply of the objector is that the purificatory ceremony is to be performed every day just as in the model sacrifice where the purificatory ceremony is performed every day. Here the purificatory rite is to be performed on the whole which remains unpaid every day.

69. "Not so, by reason of the unity of the object; if you say."

The second objector says that you are wrong. The object of the payment of fee is one, namely the securing of the services of a priest; the payment is made once, so that the purificatory rite may be performed once for all.

70. In the origin it is divided, by reason of the difference of time.

The 1st objector says that you are wrong; my view is supported by the practice of द्राधिनाग which is its model, "तस्मात् चित्राः कोल्लके मात्रंदिने सवने द्रविष्णानांतरे" "Therefore in the world of चिंत्रः in the midnoon सवन, the fees are brought and purified."
So the purificatory rite is to be performed on the entire दक्षिणा on the occasion of माधवदिनस्वन. If you do not perform the नयनसंस्कार on any माधवदिनस्वन, the purificatory rite is omitted. This is not proper.

द्विभञ्ज्य तु संस्कारवचनानां द्रादशाहवत् \( \text{II} १०६१७९ \)।

द्विभञ्ज्य after division; तु on the other hand; संस्कारवचनान् by reason of the text relating to the purificatory rite; द्रादशाहवत् like द्रादशाह.

71. On the other hand, after division by reason of the text relating to the purificatory rite like द्रादशाह.

The author proceeds to express his own view in the present sutra. He says that the fee should be divided into 11 parts and the purificatory rite is to be performed on them on each day; the reason is that the द्रादशाह is the model of पौँडीक and in the model sacrifice the नयनसंस्कार is performed every day. The performance of नयनसंस्कार on the fees after division daily does not break up the integrity of the act of hiring the services of the priests.

Adhikaraṇa xix śātras 72-75. dealing with the subject that by “मनोक्रष,” as many अक्ष verses are to be imported as are required.

लिङ्गेन द्रव्यनिदेशेः सर्वं प्रत्येकः स्यालिृढः सर्व-गामित्वादागमेष्वन्त \( \text{II} १०१ \) ६ १ ७२।

लिङ्गेन by the mark; द्रव्यनिदेशे on substance being pointed out; सर्वं everywhere; प्रत्येकः recognition; स्यालिृढः of the mark; सर्वंगामित्वादः by reason of being applicable to all; अत्रेयवत् as in the establishment of fire.

72. When a substance has been pointed out by a mark, it is to be recognised by it because the mark points it out every where as in the establishment of fire.

There is a text in connection with a particular sacrifice “मनोक्रषः सामिच्छेद्याभवित्विः’’ “All the verses of मदु become सामवेती.”

The question is, whether all rik verses having the mark of मदु should be imported from the दशत्वी verses and treated as सामवेती verses or only the verses which are required for सामवेती. The reply of the objector is that all should be brought in and treated as सामवेती because they are
distinguished by a peculiar mark. As for example, all the psalms addressed in honour of अन्न are to be used in arranging the bricks; and the whole *Soma dregs* are to be eaten up with the water. No distinction is made there.

73. On the other hand, in proportion to the object by reason of the accomplishment of the object; there is a limit with the short number; in it, is the power of the mark.

The author says that only so many verses are to be imported as are necessary for the purpose of सामथं, the number of which is fifteen only. The distinguishing mark will extend to that limit only though there may be many such verses marked by मस्तु.

74. In the आनेय, the whole is enjoined.

The author says that in आनेय, the entire set of verses is permitted “आनेयः दुस्सैणिका उपद्धाति” “He places bricks with the psalms in honour of अन्न”

There is a large number of bricks which are to be arranged after pronouncing the मंत्र. So the case of अन्नयाधान is entirely different and does not hold good here where the सामथं verses are limited and मस्तु verses are many.
sacrifice lasting for days; स्वर्ण्य of the whole; प्रतिपदा: final disposal;
स्वाति is.

75. The soma dregs being principal in the sacrifice lasting for days, the whole is to be used as their final disposal.

ऋतिप is सोम dregs. In वाचस्यय it is exublained as thus: “मादुरक्षलयस्या-रिपवयोप सांगंगुणीते अवशिष्यः नीरस्मानः, अवविष्टते परवं सोमस्याविषयवण नि: सारं ऋतिगुणस्य” “In brewing an intoxicating substance, when the essential part is extracted, the dregs without juice are left. Similarly in brewing soma, the juiceless dregs of it are called ऋतिप”

There is a text in connection with it “यथावा अहर्गयो ऋतिपमयो प्रास्यति” “Just as he eats ऋतिप with water in a sacrifice lasting for days.”

The dregs of the soma juice mixed with water are eaten up every day in an अहर्गयो. As to this practice, the author says that they are eaten up for their final disposal under a special text. The illustration therefore does not hold good in the case of सामवन्ती verses.

Adhikarana xx. dealing with the subject that in a cloth the measuring and carrying (of the soma) are to be effected.

वाससि मानोपावहरणो त्र्यंति सोमस्य वचनाद् ॥

76. By reason of the text about soma in the model sacrifice, the measurement and carrying of it, is in a cloth.

In व्योतिद्रीम it is laid down that the soma is to be measured and carried. How should it be done? Should it be weighed and carried in baskets? Is there any rule? The author says that there is a text “वाससि-मिति वास्समा च उपवहरति” “He measures it in a cloth and carries it with a cloth.”

So the सोम is to be measured in a cloth and to be carried in it. The practice is that soma creeper sufficient for the sacrifice is purchased, tied in this cloth and carried to the sacrificial ground in a cart called हविधानशक्ति. The सोम is taken out in a cloth to meet the demand of the
day and the rest is left in the cart covered with the same in which it was measured.

Adhikaraṇa xxi dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

77. In the अहर्गंध by reason of the object, there is a different cloth (in compliance with) the model sacrifice.

As explained in the commentary on sūtra 76, the cloth in which the सोम is purchased is left in the cart to cover it; so another cloth will be required to carry the quantity sufficient for the day in an अहर्गंध. The author says that if the sacrifice had been प्रकृति, the cloth in which the Soma creeper was purchased by measuring it, would have been sufficient for carrying it from the cart to the sacrificial ground. But here on account of the large number of days a fresh cloth will be required for (उपावहरण) carrying it to the sacrificial ground for the purpose of fermentation.

Adhikaraṇa xxii. sūtras 78-79 dealing with the subject that another cloth should be procured for carrying the soma creeper to the sacrificial ground

78. In the model sacrifice, the cloth is procured for measuring the soma creeper; by seeing the same used in carrying it to the sacrificial ground.

The question is whether the cloth for उपावहरण is procured at the time of the weighment of the सोम creeper or at the time of carrying it to the sacrificial ground from the इविधनिशक्त. The reply of the objector is that the same cloth will do on both occasions as it is the practice in the model sacrifice i.e. the उपावहरण. The द्रास्त्राशाह is the modified sacrifice. So the same practice should be adhered to.
The author says that fresh cloth should be procured at the time of carrying the Soma creeper from the cart to the sacrificial ground. The reason is that there is no such text which says that the cloth for weighing and carrying should be the same. We see further that there are 12 days in the sacrifice, the soma creeper sufficient for one day is, therefore, taken out and the remainder is left in the cart; different cloth will necessarily, be required. So the same cloth can not serve the purpose of both.

END OF PÂDA VI.

PÂDA VII.

Adhikaraṇa I, strophes 1-2 dealing with the subject that in a ज्वेतिष्ठम् there is a different offering of each part.

पशोरेककहिष्ठू समस्तचौदित्तवात् ॥ १० ॥ । १ ॥

पशो: of an animal; एक हिष्ठू one entire offering; समस्तचौदित्तवात् by reason of the whole being ordained.

1. There is one entire offering of the animal by reason of the whole being ordained.
There is an अग्निवल्लणीय animal in a आंगिशिश्रम. वेदार्थितं यद्वमाणीय पशु-मानसे” “One who is initiated, shall offer an अग्निवल्लणीय animal.”

The question is, whether the entire animal is one offering or different parts of it constitute different offerings. The reply of the objector is that the entire animal constitutes one offering. The reason is that the whole animal is mentioned in the text “अग्निवल्लण एकपेक्षा दशिशस्य पूर्वपवर्तन्त्वेत्, तत्त सर्वस्य शस्यपशोर्वार्तत्वति” “अन्धो बल्लण गोपायने दशिशस्य पूर्व पद्मस्वावर्तं तत्त्वस्य पशोर्वार्ततं भवति”. “The descendants of अग्निवल्लण say that the right foot should be offered first, that means the offering of the entire animal; the protectors of cow say that the right foot should be offered first, which means the offering of the entire animal.”

प्रत्येक प्राप्तीक वा गृहवल्लणानां प्रथमकल्पनात्वात् ॥१५७॥

प्रत्येक प्राप्तीक every part; वा on the other hand; प्राप्तीक like a cup; अंगानां of the parts; प्रथमकल्पनात्वात् by reason of separate dedication.

2. On the other hand, every part like the cup by reason of the separate dedication of the parts.

The author says that not the whole animal is to be offered. The different parts of the animal’s body will be offered because the different parts are mentioned for offerings “हृदयस्याङ्गक्षण जिविशया अवचति, चतो शोभवाच्य वांच्य पर्वेशयाच्याच, पाटवेश्याच्य युद्धिस्ताच्य” “He offers heart first; he offers tongue first; he offers thoracic part first; he offers lateral parts first; he offers anus first.”

The author gives the illustration of the cups “सोमगः शौरवाच्य युद्धिस्ताच्य, शैवाच्य आशिष्य युद्धिस्ताच्य” “In soma sacrifice he takes शौरवाच्य cups, शैवाच्य cup and आशिष्य cup.” This shows that soma juice is to be taken separately but not the soma creeper as a whole.

Adhikaraṇa ii, śātras 3-6 dealing with the performance of the sacrifice by the heart &c., the particular parts of the animal.

हविभेदात्कर्मणांस्यासस्त्रस्मितेभ्योवद्यानं स्यात् ॥ ॥

हविभेदात् by reason of the different offerings; कर्मणि of the sacrifice;
3. By reason of the different offerings there is the repetition of the sacrifice, therefore from them also there must be a cutting off.

When it is established that the whole animal is not to be offered, but only parts thereof are to be offered; the next question to be determined is, whether all the parts of the animals are to be sacrificed or only those which are pointed out. The reply of the objector is that the parts to be cut off should be from the whole animal and the whole should be thus offered, otherwise if the parts pointed out were only to be offered, there will be a repetition of the offering. So the result is that the pieces should be cut off from the entire animal.

4. On the other hand, like ghee offering by reason of the pointing out, there is an implied prohibition.

The reply of our author is that only those parts which are pointed out should be offered because there is an express text "एकादशावैतैनि पशो च वदनानि" "These are the eleven parts of the animal to be cut off and offered."

The result is that only 11 parts are to be taken for the offering and the rest are prohibited impliedly, just as in a ghee oblation on the 5th alternative is an implied prohibition.

5. On the other hand, the text appears to be laid down about their double cutting; because the animal is to be cut off into five parts.
There are 3 defects in the implied prohibition, स्वाधिनि, पराधिकालया, and प्रासन्धार (See at p. 20) So the objector says that it is not a परिसंघं. It is also said that the animal is to be cut off into five pieces; and there are eleven parts of the animal which are to be cut off; they are to be divided into two each. So in this view, no portion of the animal is left out.

6. If the other parts are impliedly prohibited, the prohibition relating to shoulder, head, vertebral column and thigh is meaningless; by being the objects of gifts, their cutting off is prohibited.

The objector further advances his argument and says that according to you only 11 parts are allowed to be cut off and the rest are prohibited impliedly. If that were so, then there would have been no express prohibition relating to shoulder, head, backbone and thigh. The real matter is that the dividing of these prohibited organs, is prohibited. So it is not in the nature of a परिसंघं.

7. On the other hand, it is परिसंघं by reason of the word ‘not to be cut off’.

The author says in reply to the objection of the objector. It is a परिसंघं; because there is a text “मात्वान अनवदनन्याय छानवाहन्त भाजि सम्भू पायोहरति” “He wins cups and the portions consecrated to मुख्य and..."
not to be offered, from those who run over the boundary mark.” It shows that there is such a thing as अनवयनीय (any thing that can not be offered). This fact shows that it is a परिसंवय. If all parts were to be offered in the sacrifice, the portions that are not fit to be cut off are not possible. The horn and hoof can not be offered apparently. So all the parts can not be offered. It is therefore reasonable to hold it to be परिसंवय.

अश्रव्यासे च दर्शनात् ॥ १० ॥

अश्रव्यासे in the non-Brahmans; च and; दर्शनात by seeing.

8. And by seeing in non-Brahmanas.

The author gives another reason in support of his view; he says that “कुकोत्राजप्रस्वा प्रख्याति धृ वगोस्” “A son of of a king protector of the cups drinks wine.”

कुकम (spirituous liquor) is to be drunk by a non-Brahman only. If all the parts were to be cut off and offered, such prohibition will not arise.

श्रृताश्रुतोपदेशाच्छ तेषामुत्सर्गवद्यज्ञशीष्यति ॥ ११ ॥

श्रृताश्रुतोपदेशाच्छ by reason of laying down ‘boiled and not boiled’; च and; तेषामुत्सर्गवद्यज्ञशीष्यति like the पाद्रीवत offering; अयज्ञशीष्यति the state of being nothing left in the sacrifice.

9. And by reason of laying down ‘boiled’ and ‘unboiled’; there will be nothing left in the sacrifice like the पाद्रीवत offering.

The author says that there is a text, “द्रवाणि अंगाणि असिद्धानि शतानि अनश्चानि” “He touches two kinds viz. boiled and unboiled.”

There are two kinds of animal flesh, ‘boiled’ and ‘unboiled’; the boiled flesh is for an offering in the sacrifice. If all parts were to be offered in the sacrifice, this distinction will not arise. Just as, “पवित्रितिकृतपाद्रीवत् चर्दनिति” “They relinquish the पाद्रीवत which has been taken round the fire.”

They are there not boiled. This fact goes to show that it is a परिसंवय and only 11 parts are to be offered and the rest are forbidden by implication.

11 parts of the animals are “शृव्युं जिहा वद्यायकदृष्ट्यै सत्वयाये: उमेयाय-
The offerings to the gods consist of the heart, the tongue, the thoracic region, the liver, the two kidneys, the left arm, the lateral sides, the right buttock, and thirdly the anus; the right shoulder, the left buttock and thirdly, the anus are fit offerings for śivasrūṭa.

Adhikāraṇa iii. sūtras 10-11 dealing with the subject that in a śvottāna sacrifice, three parts other than those of the sacrifice are to be offered.

In the śvottāna sacrifice, there is an anītāyahōma animal. "An initiated one sacrifices an anītāyahōma animal." Under a śvānuk text, the śivasrūṭa is transferred. In that connection it is said "śvānuk: śivasrūṭa varjita" "He sacrifices śivasrūṭa with three organs."

The question is, whether these three portions are those which are mentioned as eleven parts or besides them? The reply of the objector is that these three parts are those which are the parts of the body fit for the sacrifice, namely the heart &c. In this way, the model sacrifice will be complied with; because in the new and full moon sacrifices, which are the models, the offerings are made from the remnants of the puṣṭākā cake.

11. On the other hand, there will be a modification with three parts just like reed.

The author says that there are three other parts; they are not the parts out of the eleven pointed out in the foregoing adhikāraṇa. They are as follows "yadopayasya puṣṭākādṛṣṭaye śamvakṣa, gudrāsthāpyāya śvottānaḥ: Ahesyaadhunto: "He offers the first half of the arm to Agni, the middle of the anus and the lower part of the buttock."
The author gives an illustration "ध्वशरसवंदि: " "The बहिङ्ग ग्रास is made of reed."

The कुश ग्रास is superseded by the शर; so in the same way the eleven parts enumerated in the foregoing अधिकारण are replaced by the three parts specified in the text. See for the full text in the commentary on the sutra 9 of the preceding अधिकारण. (at p. 793)

Adhikarana iv, sutras 12-16 dealing with the subject that in अध्वृत्त ती there is the suspension of इड़ा food.

अध्वृत्त ती होटस्वति दिवदामक्षिकाकारः स्यात् ॥१०७॥

अध्वृत्त ती, अध्वृत्त ती; तृ न on the other hand; होटाः of the hota priest; त्रयंगवले लक्ष्यमेव like three parts; इड़ामक्षिकाकारः modification of इड़ा food; स्यात् is.

12. The अध्वृत्त ती is the modification of इड़ा food of the Hota priest.

In connection with the योगिन्द्रीयम there is an अध्वृत्त ती sacrifice where it is said, "अध्वृत्त तीहोटादेहति " "They take the अध्वृत्त ती for the hota." What is the meaning of अध्वृत्त ती? In वाचस्त्रय the meaning given is "सम्बद्रातिरघो चैंबरी" the cow with large udders; but मावद says it is some organ other than the heart &c mentioned in the foregoing अधिकारण. शृंगारादि मानव says "अध्वृत्त तीलतेस्वालस" He reads it amongst the synonyms of flesh. According to Monier William’s Dictionary “it is a tubular vessel above the udder, or above the scrotum." Now the question is, whether this अध्वृत्त ती allotted to होटा is in lieu of the इड़ामक्ष्य or in addition to it after division. The reply of our author is that it is in lieu of इड़ा food just as the three parts replace the 11 parts as enunciated in the foregoing अधिकारण iii, (see above.

शोभे वा सम्वैति तस्मादध्वायनियमः स्यात् ॥१०८॥

शोभे in the subordinate; वा on the other hand; सम्वैति is united: तस्मात् therefore; रथवत् like a chariot; नियम: rule; स्यात् is,

13. On the other hand, it is united in the subordinate; therefore the rule is like that relating to the chariot.

The objector says that it is in addition to any other food to which he is entitled. It is only a rule to apportion the share to the Hota priest.
It is not governed by the adhikaraṇa iii of Pāda vii but Adhikṣraṇa xxi of Pāda iii where it is said that a chariot adorned with यजुमात्र is offered to अध्वर्य (see at p. 692) "The text is अनदिशियमित्रिबद्द्वृति " They increase हुँ. not with bones."

So the share of the flesh given to a होता is in addition to the food. अनिधियम as used in the text is thus defined कीर्तीस्थिरसूचिपुरातम "The lungs, the spleen and the intestines."

अशास्त्रव्याहत नैवं स्वात् || १० । ७ । १४ ॥
अशास्त्रव्याहत by reason of there being no prescribed rule ; न on the other hand ; न not ; पद्य also ; स्वात is.

14. On the other hand, it can not be so, by reason of there being no prescribed rule.

The author says that you are mistaken. It is not so ordained ; it can not be considered a rule of division. As to the text you quote, it is in the present tense and is, therefore, an अनिधियम ; it is not in विचिन्यिष्ठ. The offer of अध्वर्य to होता is, therefore, in lieu of हुँ food.

अपि वा दानमात्र स्वादुभक्ष्यानद्यानभिमस्मिन्द्वात् || १० । ७ । १५ ॥
अपि also ; वा on the other hand ; दानमात्र mere donation ; स्वात is; अनदिशियमित्रिबद्द्वृति अनिधियम by reason of having no connection with the word 'food'.

15. On the other hand, it may be a donation because there is no connection with the word 'food'.

The objector says that it may be a donation in addition to the हुँ food because, there is no word which shows that अध्वर्य is intended for eating.

दानुस्तविदद्रमान्तन्त्रदििदामक्षेष्विकारः स्वाच्छेयं प्रत्य-विशिष्टव्याहत || १० । ७ । १६ ॥
दानु of the donor ; न on the other hand ; अनिधियमित्रिव्याहत by reason of the absence; हुँामक्षेष्विकार modification of हुँ food ; स्वात is ; शेष rem-
nants; प्रति towards; अविशिष्टत्वाद् by reason of there being nothing special.

16. On the other hand, by reason of the absence of the donor, it is in lieu of दृष्ट food because in the remnants, there is no speciality.

The author says that there can not be a gift because there is no donor and in the offerings that have been made to the deity there is no ownership left in the sacrificer. So both the priest and the sacrificer are equally entitled to it. The conclusion is that the offer of अधृतनि is in lieu of दृष्ट food.

Adhikarana v. dealing with the subject that विनिपु is in lieu of food.

अमृत्युष्ण विनिपुरुष्युनीवत् || १० ३ १ १० ||

अमृत्युष्ण, अमृत्युष्ण; च and; विनिपु; विनिपु; अधृतनि like अधृतनि:.

17. And विनिपु is of अमृत्युष्ण like अधृतनि.

The author says that the same principle applies to विनिपु which is given to अमृत्युष्ण priest in lieu of his food. The same arguments as given in the foregoing अधिकारण apply mutatis mutandis to the present case of अमृत्युष्ण. विनिपु is explained by सामन्य that it is like अधृतनि an organ other than the heart &c. the 11 parts of the animal mentioned in the commentary on the sūtra 9. at p. 793. सामन्य the learned commentator of शास्त्रीयविद्या says that it is a flesh near the omentum. दृष्टवधारण मात्र thinks it to be a particular part of the large intestine. "A part of the entrails of an animal offered in sacrifice;" or, "the particular part of the intestines near the omentum." (Monier Williams).

Adhikarana vi. sūtras 18-19. dealing with the subject that मैत्रावहस्य is also entitled to the remnants of the food.

अमृत्युष्णत्वान्मैत्रावहस्यस्याभमृत्युष्णस्य || १० ३ १ १५ ||

अमृत्युष्ण being absent in the model sacrifice; मैत्रावहस्य of मैत्रावहस्य; अमृत्युष्णस्य not eatable.

18. There is no food for मैत्रावहस्य by reason of its being absent in the model sacrifice.

The question is, whether in a अस्तित्वम्, the मैत्रावहस्य priest is entitled
to partake of the remnants of the food. The reply of the objector is that he is not entitled, because there is no such procedure in the model sacrifice.

Sūtra 7. 21.

Svādāḥ hotṛaḥḥuṣtrī́vibhā́rāṇe kṛmaṁśeṣaṃv失踪.

10 17 19 21

Svādāḥ svādāḥ is; ṛā on the other hand; hōṭṛaḥḥuṣtrī́vibhā́rāṇe by reason of his being assistant of hōṭaḥ and abhisṛst, tāmāḥ: their; kṛmaṁśeṣaṃv失踪 by reason of being connected with the act.

19. On the other hand there is, by reason of his being an assistant of hōṭaḥ and abhisṛst, because they are connected with the act.

The author says that mṛṣṭṛaḥṛṣṇa is entitled to the remnants; because he obeys the commands of abhisṛst and helps the hōṭaḥ in reading the mṛṣṭṛaḥṛṣṇa. "तथात्तमद् मर्व च ग्रांह: मर्व ग्रांह: " "Therefore a mṛṣṭṛaḥṛṣṇa priest obeys the command and follows in reading."

In this way, being connected as assistant in the sacrifice, he is entitled to the remnants.

Adhikaraṇa vii sūtras 20-21. dealing with the subject that the mṛṣṭṛaḥṛṣṇa has only one portion.

Dvīpamāga: svādāḥdvīkṛmaṁśaṃv失踪 II 10 1 7 20 II

Dvīpamāga: two shares; svādāḥ svādāḥ is; dvīkṛmaṁśaṃv失踪 by reason of there being double work.

20. There are two shares, by reason of there being double work.

As shown in the preceding abhirṛṣṭṛaḥ, mṛṣṭṛaḥṛṣṇa helps the abhisṛst and hōṭaḥ; now the question is, 'what share does he get'? The reply of the objector is that he gets two shares, being an assistant of two priests.

Ekaṭvādvīkāmaṇa: svādāḥmāgaśvādāḥabhisṛstāṇaḥmṛṣṭṛaḥṛṣṇa II 19 1 21 II

Ekaṭvādvīkāmaṇa: being one; Ekaṭvādvīkāmaṇa: entitled to one share; svādāḥ svādāḥ is; abhirṛṣṭṛaḥ, of a share; abhisṛstāṇaḥmṛṣṭṛaḥṛṣṇa by reason of there being no text.

21. On the other hand, being one he is entitled to one share, there being no text for assigning his shares,
The reply of the author is that he is entitled to one share only because मेत्रात्त रुष priest is one; nowhere it is said that he is entitled to the share of अभुव्य and होता.

Adhikarana viii, सौत्रा 22-23, dealing with the subject that the प्रतिरस्थायता gets no remnants.

प्रतिरस्थायतुम्भः वपाःर्स्यपणात् || १० । ७ । २२ ||
प्रतितरस्थायु: of a प्रस्थायता ; च and ; वपाःर्स्यपणात् by reason of boiling the fat.

22. And of the प्रतिरस्थायता by reason of boiling the fat.

What is the share of प्रतिरस्थायता in the अभुव्येमीय animal? The function of the प्रतिरस्थायता is to boil the animal fat. The reply is that he is also entitled to the remnants.

अभुव्योऽत् कर्ममेदातात्सयः सर्वंप्रदानान्तवात् || १०१ । २३ ||
अभुव्यः no share in the food ; वा on the other hand ; कर्ममेदातात् by reason of separate work ; तथा: its ; सर्वंप्रदानान्तवात् by reason of there being no residue.

23. On the other hand, he has no share in the food by reason of his separate work and of there being no residue.

The author says that the function of the प्रतिरस्थायता is to boil the omentum, so he is not entitled to any remnants of the animal flesh and as the whole of the omentum is offered and no residue is left, he is not entitled to any share.

Adhikarana ix, सौत्रा 24-33 dealing with the subject that by "वायुयमायात यज्ञम्" the extraordinary principle of युज्यमेश्य is laid down.

विक्रमतौ प्राकृतस्य विचेर्णव्रणपणात्पु: प्रतिरन्तरिकाः स्यात् || १० । ७ । २४ ||
विक्रमती in the modified sacrifice; विचे: of the command; प्रदर्शनत् by taking; प्राकृतत्व: of the model sacrifice; पक्षःयुति repetition; अनकथिका meaningless; स्यात् is.

24. In the modified sacrifice, by, reason of the command of the model sacrifice, the repetition is a tautology (meaning- less).
In connection with the वातुमांस्य it is laid down, "मकुद्ध्वयो गुह्मपिधिभ्यः सर्वसांदुःगे सायमोदले" (Maitrayani Saṃhitā, I. 10. 1.) "To the महत्स of गुह्मसेवी in the milk of all, in the evening rice." There is a text. "आय-भागीयजनिष्ठ" He offers ghee oblations.

There are certain questions to be determined in this अधिकरण; whether this offering of ghee transferred under a योद्धक text is only an अनुवाद, or whether it is a double act under the योद्धक and the present texts. There are 8 views set forth in the present अधिकरण. The first view is that it is only a statement of facts; because we have the offering of ghee in the model sacrifice; its repetition in the modified sacrifice is only a tautology and is, therefore, an अर्थवाद. Take the example; from this house, the ब्राह्माण्ड named देवदर्श, विष्णुमित्र and वजस्त्र are to be fetched, The naming of the persons is by way of surplusage or अर्थवाद.

अपि बाणसेयवद्विशाल्दनस्य स्यात् ॥ १० । ५ । २५ ॥

अपि also; वा on the other hand; अग्निनयत्व- like the establishment of fire; द्विशाल्दन by reason of the double repetition, स्यात् is.

25. On the other hand, it is like the establishment of fire by reason of the double repetition.

The second view is that it is only a repetition, the text in the model sacrifice is, "आय्यभागी यज्ञिः" "He offers ghee oblations."

In the modified sacrifice also "आय्यभागी यज्ञिः"

The offering of ghee could have been performed according to the text of the model sacrifice even without this repetition. The same object is served by these two texts. It is a repetition just as it is in the आग्नेय "अनिमन भावः" "O! Agni, bring Agni."

The deity is addressed with a view to bring himself. We find the same example in the ordinary life; "here is a stick, beat him with the stick." It is, therefore, neither an अनुवाद nor another sacrifice.

न वा शब्दपथक्यात् ॥ १० । ५ । २६ ॥

न not so; वा on the other hand; शब्दपथक्यात्त by reason of the difference of the text.
26. On the other hand, it is not so by reason of the difference of the text.

The third view is that it is neither an अर्थवाद nor the same object denoted by two texts. It is by way of praise. You are to act according to the model sacrifice; if you so act, the ghee offering will be made; in doing so, the sacrifice will be completed.

अथिकं वार्थेवच्रात् स्यादर्थेवादुणामावे वचनाद्विविकारे
तेषु हि ताद्वर्त्य स्यादपूर्व्वत्वात् ॥ १० ॥

अथिकं addition; वा on the other hand; अर्थवच्रात् by reason of being for the purpose; स्यात् is; अर्थवादुणामावे in the absence of statement of facts and praise; वचनात् under a text; विविकारे in modification; तेषु in them; हि because; ताद्वर्त्य being for it; स्यात् is; पूर्व्वत्वात् by reason of its being extraordinary.

27. On the other hand, it is an additional sacrifice by reason of its being for the purpose; there being no statement of facts and praise, by reason of the text it remains unchanged: in this state, by reason of its being extraordinary.

The fourth view is that it can not be an अर्थवाद; it is not the same thing denoted by two texts; it is not by way of praise but a separate sacrifice. The separate text which lays down an extraordinary principle can not be meaningless; its object is fully served, if we consider ghee offering to be an entirely different sacrifice.

प्रतिपेर्य: स्यादिदितं चेत् ॥ १० ॥

प्रतिपेर्य: prohibition; स्यात् is; इतिचेत if you say.

28. “It is a prohibition” if you say.

The fifth view is that it is by way of a परिसंच्या. The force of the text, “अर्थवादमानो जस्यति” “(He offers ghee oblations.)” is that only one part from the model sacrifice, namely the ghee offering is transferred while other details shall not be transferred. As for example when we say “five sorts of animals having five nails are eatable”, we mean thereby that other animale are not eatable.
29. Not so, by reason of its being not ordained.

The sixth view is set forth in this and the following sūtras. The critic says that the text is not in the nature of a परिसंक्षेप. As said repeatedly a परिसंक्षेप has three defects; स्थायत्वपति, परस्यकल्पना, & पार्थवाद.

अग्रहणादिति चेत ॥ १० ॥ ७ ॥ ३० ॥

अग्रहणादि by not accepting ; इतिचेत if you say.

30. 'By not accepting' if you say.

He further says that there is no necessity of making an inference of a चोदक text; it is sufficient that you have a direct text in the modified sacrifice. In this view, why should you create a difficulty by importing a चोदक text unnecessarily?

न तुत्यत्वाद ॥ १० ॥ ७ ॥ ३१ ॥

न not so ; तुत्यत्वाद; by reason of the equality.

31. Not so, by reason of the equality.

The seventh view is that the ghee offering and other details are on all equal footing; it will be inequitable to have ghee offering under the text and the other details transferred on the principle of अविदेश. So they are all equally transferred under the principle of अविदेश.

तथा तस्य ग्रहणे स्वात ॥ १० ॥ ७ ॥ ३२ ॥

तथा similarly ; तस्य in its acceptance.

32. Similarly it will be in the acceptance thereof.

This is an objection to the seventh view. If you accept the principle of अविदेश and hold that ghee offering is to be made under the चोदक text, the same objection will apply to it. Why should other details be not transferred?

अपूर्वतां तु दर्श्येषु ग्रहणस्वायर्थवाद ॥ १० ॥ ७ ॥ ३३ ॥

That is an objection.
अद्वांते extraordinary principle; उ on the other hand; दश्येव may show; प्रथणस्यायंत्वत्वा by reason of the acceptance being for the purpose.

33. On the other hand, it may show an extraordinary principle; by reason of the acceptance being for the purpose.

The author says that if you accept the text, "(अथवमगी यज्ञिः)" it will show that the गृहमेधीय is separate from दश्येवमात्यर्थात्, because it has its own extraordinary principle. In accepting the गृहमेधीय to be पून्तवान्, (having a model) the text quoted above will be meaningless. The procedure will no doubt be borrowed, but it will not affect the extraordinary nature of गृहमेधीय.

Adhikaraga xx. dealing with the subject that in the गृहमेधीय sacrifice, the स्वाक्षर &c are to be performed.

ततोऽपि यावदृच्छः स्यात् || ० ३ ३४ ||
तत: therefore; अपि also; यावदृच्छः as many as; कक्य mentioned; स्यात् is.

34. Therefore, there are as many as are mentioned.

The result from the foregoing अविकरण is that you are to borrow those details which are mentioned by the direct text, "अनवो श्वाक्षरके समस्य चित्ति" "इदायुपयोवति" "He offers to the स्वाक्षर fire." "He offers इडा."

In this view स्वाक्षर &c, allowed under a special text, are to be borrowed.

Adhikaraga pa xi. śātras 35-37 dealing with the subject that in a गृहमेधीय there is no eating of remnants,

स्वाक्षरकृत्यथ्यक्षणायात्: स्यातुत्त्वकारणायात् ||

35. There is a prohibition of the eating of the स्वाक्षर remnants; स्यात् is; तुत्त्वकारणायात् by reason of equal causes.

The ब्रूच nature of the गृहमेधीय being established in the foregoing अविक-
If you accept मृदुपेदीयम् to be अधूर, then there are no remnants to be eaten; but our author proceeds on the assumption that it is पूर्व वान् (having a model) and says that by the word विहितकः there is परिसंवैयम् as regards eating thereof. In view of the principle laid down in the last अधिकारण, both the विहितकः and the eating thereof are forbidden; but by virtue of the special text quoted, only विहितकः offering to the fire is permissible.

अम्रतिपिधो वा दर्शणामदिडायां स्यात् || १० । ६ । ३६ ॥

अम्रतिपिधः: no prohibition; वा on the other hand; दर्शणाम् by seeing; इद्भायां in the case of इद्धा; स्यात् is.

36. On the other hand, there is no prohibition, by seeing it in the case of इद्धा.

The objector says that you lose the permissibility of a certain procedure under the special texts; there is a text "इद्भामुख्यति". "He offers इद्धा."

The word इद्धा indicates that the eating is not forbidden.

प्रतिपिधो वा विविहितकं स्यात् || १० । ७ । ३७ ॥

प्रतिपिधः: prohibition; वा on the other hand; विविहितकं of the previous injunction; दर्शनाम् by seeing.

37. On the other hand, it is a prohibition by seeing the previous injunction.

The author says that it is a परिसंवैयम् about eating of the विहितकः remnants; it does not operate as परिसंवैयम् of all sorts of eating. The विविहित text ("अम्रतिनं विहितकं यजति") "He makes a sacrifice to the विहितकः fire." relates to the विहितकः only. The example of इद्धा remnants will not hold good here.

Adhikarapa xii. सृत्रं 38-39 dealing with the subject that in प्रायवैयम् and आम्रतिव, the end is in अंधु and इद्धा.

शांधिविहितत्वं विकल्पः स्यात्परेपु पत्न्युत्प्रातिपिधे-धोडङ्गन्धकं: स्यात् || १० । ७ । ३५ ॥
38. There is an option in the end of शंयु and इडा; in the latter part, the prohibition as to पर्वी and अनुयाज will be meaningless.

In the आदिध्यम it is said "श्रव्यंता प्रायशीया संतिप्ते न पर्वी:संयाज्ययंति।
इडांता आतिथ्या संतिप्ते नानुयाजान्त यज्ञत।" "They sit up to the end of शंयु in प्रायशीया but do not perform पर्वीसंयाज; they perform आतिथ्य up to the end of इडा food but do not perform अनुयाज."

The question is, whether the प्रायशीया is to end in शंयुवाक and आतिथ्य in इडा food, or the whole series of the details is to be performed. The reply of the objector is that by the prohibition of पर्वीसंयाज and अनुयाज, it follows that besides these, the rest of the details is to be performed.

नित्यालुवादो वा कर्मण: स्यादाध्वद्वल्लात ॥११११३३॥

नित्यालुवाद: permanent statement; वा on the other hand; कर्मण: of an action; स्यात is; अशाद्वद्वल्लात by reason of being nowhere ordained.

39. On the other hand, it is a permanent statement of facts, because the action (subsequent to शंयुवाक) is nowhere ordained.

The author says that the text which you consider to be by way of a परिसंख्या is only an अनुवाद. It is a statement of facts; it shows the practice: it does not prohibit the action. Take the text "नातिरक्तनिदिवि अभिनिधे-तथायः। "Neither in the sky nor in the intervening space, the fire is to be established." It is not a परिसंख्या but only an अनुवाद. So here also.

The result is that the प्रायशीया ends in the repetition of शंयुमंत्र and the आतिथ्य ends in इडामक्षण, because any subsequent act is nowhere laid down, when they are in the end..

Adhikaraṇa'xiii śāstras 40-12. dealing with the rule of the first शंयु and इडा in प्रायशीया and आतिथ्य.

प्रतिपेधाध्वाचार्यः तस्स्वरुपाचार्यः परस्तात्म्यातिपेधः स्यात ॥१५७५॥

प्रतिपेधाध्वाचार्यः by reason of the prohibition being for a purpose; उत्तरस्य of the subsequent; परस्तात्म्य subsequent; प्रतिपेधः prohibition; स्यात is.
40. By reason of the prohibition being for a purpose, subsequent acts of the second are prohibited.

In the foregoing अधिकरण it is established that प्रायणीया and अतिषया end in शंदुवाक and हेडामक्षण. In the model sacrifice, there are two sorts of शंदु and हेड; one before पद्मीसंवाज, and the other after it. The question is, which शंदु is meant? The reply of the objector is that the second one is meant; in that view the prohibition as to पद्मीसंवाज which is before शंदु will be significant and the subsequent acts are already prohibited.

प्राप्तेऽपूर्वस्य वचनाद्वित्रिकम्: स्यात् ॥ ३३ ॥

प्राप्ते: is meant; वा on the other hand; पूर्वस्य of the first; वचनात् under a text; अतिषया transgression; स्यात् is.

41. On the other hand, the first is meant under the text; (otherwise) there will be a transgression.

The author says that the first शंदु is meant; in that view only the prohibition as to पद्मीसंवाज will be a permanent statement of facts. The author says that the text shows that प्रायणीया is to end in शंदुवाक and the subsequent performance of पद्मीसंवाज is prohibited. The second शंदु which follows the पद्मीसंवाज necessarily fails.

प्रतिषेधस्य त्वरायुक्तत्वातस्य च नान्यदेशश्चतमु् ॥ ॥ ३३ ॥

प्रतिषेधस्य of prohibition; त्व स on the other hand; त्वरायुक्तत्वात being connected with त्वरा (quick); तथा of it; च and; नान्यदेशश्चतमु the state of no other place.

42. The prohibition being connected with त्वरा (quick), it has no other place for it.

The author relies on the हित argument in support of his view; he says that there are texts "देवारुपाः सत्यमभाजत । अदरूदेवा सत्यस्यास्मात अद्वैमधुरुः। तदाधुः सत्यसुवन्यालंदेवान्वामपाकामत् । ते प्रायणौं निर्वयपतितटच्छ्यावतासीत्। अथर्मुरुराख्यामायस्ततो चवः तवः इति । तत्वे इत्यावरण कल्वा स्वरूप मा-द्रिदिक्ते"
The gods and the Titans divided truth; half of truth came to the share of the gods and the other half was allotted to the Titans. The Titans without telling truth surpassed the gods; they performed प्रायोरीय: it ended in श्रीयु. The Titans went to the sacrifice; then the sacrifice sped. Acting thus, they appreciate speediness. ।

"They resorted to आतिथ्य; it ended in इढ़ा and then the Titans went to the sacrifice: the sacrifice sped. Therefore making the sacrifice end in इढ़ा, they appreciate speediness."

The texts are quoted to show why the प्रायोरीय and आतिथ्य end in श्रीयु and इढ़ा. The inference from them is that the first श्रीयु and इढ़ा are meant; then only (स्वरीति) quickness in the text will be significant.

Adhikarana xiv, सौरास 43-46 dealing with the subject that by the text "प्रह्यतु उपसाधः" &c, the extraordinary principle of the उपसाधि is laid down.

उपसत्तु यावदुक्तमकर्म स्यात् ॥ १० ॥ ० ॥ ४३ ॥

उपसत्तु in उपसत्; यावद as much ; उक्तम said ; अक्तम no work; स्यात् is.

43. In उपसत्तु, as much said should not be done.

In a श्मैयतुियुम there are 6 upasads named अभिन, अनोन, गोम, शल्य, विश्यु, तेजम.

In that connection it is said "अर्ययाणास्त्र अतनुयाणास्त्र:; "They are without प्रायाः and अनुयाः."

The question is, whether all the details are to be performed with the exception of the prohibited one, whether that alone which is ordained is to be performed and the rest is not to be performed or it is अशुर्य. The reply of the first objector is that alone which is prohibited should not be performed and the rest should be performed.

स्मैयतुिवांसुगुणार्थाच्चेष्टमार्नातिप्रतिपेदः स्यात् ॥४४॥

स्मैयतुि with a text pertaining to a ladle; वा on the other hand; गुणत्वाच by reason of its being subordinate; शेषार्नातिप्रतिपेदः prohibition of the remaining; स्यात् is.

44. On the other hand, with the text pertaining to a ladle by reason of its being subordinate, the rest is prohibited.
The second view is that you must perform all the details which are allowed with the exception of those that are prohibited. “अप्रतिपिप्यप्रतिप्रस्वात्” “He sprinkles ghee with a ladle.”

The text shows that the sprinkling of ghee with a ladle is permitted and the rest is prohibited by the principle of परिस्वात.

अप्रतिपिप्य वा प्रतिपिप्यप्रतिप्रस्वात् ॥११०॥

अप्रतिपिप्य not prohibited; वा on the other hand; प्रतिपिप्य after prohibiting; प्रतिप्रस्वात् by reason of the counter-command.

45. On the other hand, not prohibited, after prohibiting, by reason of the counter-command.

The first objector says that you are wrong; the prohibited details are not to be performed and the rest should be performed. The text you quote is not in the nature of a परिस्वात but it is प्रतिप्रस्व. i.e. permitting a thing to be done with some conditions after prohibiting it. The whole text runs thus:

“नान्यामाहुतिः पुरस्ताज्जशुयादृयद्यत्ना माहुतिः पुरस्ताज्जशुयाद्वयस्य हर्भुवसार्वभार्यति” “No other offering should be made first; if one makes another offering first, he shall turn his face towards the other side. He, therefore, sprinkles ghee with a ladle.”

This clearly shows that it is by way of a प्रतिप्रस्व. As in ordinary life, bathing is strictly prohibited to an invalid, but with certain conditions it is permissible as for example with tepid water or by washing the body with a wet towel. This kind of permission with conditions attached to it is called प्रतिप्रस्व, (counter-command).

अनिज्या वा शेष्य सुखोदेवतानमभोज्यत्वात् ॥

46. On the other hand, the rest is not to be performed because there is no offering of ghee to the principal deities.

The author's view is in this concluding sūtra; the prohibition
as to प्रयाज and अनुयाज is by way of अनुवाद. The complete text is

“नान्यामाधुर्यं पुरस्तानेिज्जुश्चाप्तमन्यित्वामुविविध्यात्र नरमेव न अर्थमपूर्वीती
पुरस्तानेिज्जुश्चापिता मन्यनिषुभक्तियद्वादमन्यित्वां अरीनिक्षुभक्तियद्वादमादाय
यति नान्याय ज्ञाते अर्हिन्तिकोशाम शाल्यं विष्णुतेजः” “No other offering
should be made first, saying; fire is verily the mouth of all fire-oblations,
if he offers other offerings in the modified sacrifice, he shall turn his face
aside because fire is the mouth of fire oblations. He sprinkles ghee with
a ladle; he does not make any offering, such as, अर्नि, अरीन, लोभ, शाल्य, विष्णु
and तेजः.”

The ghee offerings to the principal deities are prohibited; and the
rest is without the offerings of ghee. The result is that the six
वस्त्रव are in the nature of असूर्व and only those details are to be performed
which are allowed by the direct text. No चोटुङ्क text intervenes.

Adhikarana xiv. सूत्राः 47-50, dealing with the subject that with the text “वर्णवैककाकपालेन”
&c. the extraordinary principle of the sacrificial bath is laid down.

अवभृष्ट: वाहिष्पः प्रतिलिपुष्कम् स्वात् ॥१०॥

अवभृष्ट in the sacrificial bath; वाहिष्प of वाहिष्प; प्रतिलिपुष्कम the rest of the action; स्वात is.

47. In the sacrifice by reason of the prohibition of वाहिष्प, the
rest of the action is to be performed.

In a अतिद्वांग, there is a sacrificial bath “वर्णवैककाकपालेनावन्द्र्यमथ्वर्तित”;
“They resort to the sacrificial bath with a cake baked on one potsherd
and consecrated to वहण.”

In that connection it is said “अपवाहिष्प: प्रयाजान्त यज्ञित। अपवाहिष्पोऽि
अनुयाजी यज्ञित” “He offers प्रयाज without वाहिष्प; he offers two अनुयाज without वाहिष्प.”

Now the question is, whether with the exception of the fourth प्रयाज
and first अनुयाज which constitute the वहिष्ष्ठाय, the rest should be performed;
or with the exception of the ghee offerings, the text operates as परिलिप्तम
as to the rest; or the sacrificial bath is an असूर्व. The reply of the
first objector is that with the exception of the वहिष्ष्ठाय, the rest should
be performed; the reason is that they are only prohibited. The rest of
the details will be transferred by the चोटुङ्क text.
48. By reason of the ghee offerings being subordinate, the rest is prohibited.

The second objector says that the rest of the details are prohibited because the anusya is ordained. It is a परिक्रमा as to the rest of the details; the ghee offerings are permissible "अपुसुमंतवाच्यमाण्योपजति" "अस्त्रवन्नमलिखितश्रुतपुमा समोऽशव्रीति" "He makes final ghee offerings in waters." "O ! Agni there is thy place in the water; Soma told me in the waters."

49. By reason of the prohibition of a part of the प्रयाज offerings, there is subordination of sentences; it is, therefore, a permanent statement of facts.

The first objector says that it is not a परिक्रमा. In that view the text is split up into two sentences, one lays down the anusya offerings and the other prohibits the वहिंया. This splitting up of sentences is highly to be deprecated by the Mimāmsakas. It is therefore an anusya i.e. a mere statement of the facts.

50. The acceptance of the ghee offering is by way of statement of facts like a गृहमेधीय.
The author concludes the discussion and says that the sacrificial bath is अनृव, a model in itself; in that view, the text is clear and there is no splitting up of the text into two sentences. You are to perform those details of the sacrifice which are allowed by the express texts as in the case of a गूढनेवीय or उपसर्ग.

Adhikarana xvi. satras 51-57, dealing with the subject that the rule in बाजपेय &c. the यूप &c. are of खदिर wood &c., is restrictive.

विरोधिनामकारुती नियमः स्यादुग्रहणस्यार्थवच्चचचः

विरोधिनामः of two contradictories; एकश्रृः in one text; नियमः restrictive rule; स्यात् is; प्राधान्य of the transference; अर्थवच्चच by reason of being for a purpose; शरवति like the reed; च and; शृःतिः from the text; विशिष्टत्वात by reason of the special feature.

51. When there are two contradictories in one text, it is a restrictive rule, by reason of the transference being for a purpose like the reed and by reason of the special feature of the text.

There is a बाजपेय sacrifice “शरदि बाजपेयेन स्वाराज्यकामे यजेत” “Let one desirous of the sovereignty in heaven, perform a बाजपेय in an autumn.”

In that connection it is laid down “रचविदिरोष्यो भवित” “A sacrificial post is made up of खदिर wood.”

The question is, whether the यूप is to be constructed from रचविदिर wood, or पलाश or रोहतक wood.

In another connection, it is laid down “वृहत गुष्टंभवित”. “There is a वृहत् गुष्ट.”

The question is, whether the गुष्ट is of वृहत tune alone or रथन्तर also.

In connection with वैचा तवी it is laid down “वरमयो मधयमः”. “The middle one is made of barley.”

The question is whether the middle पुरोडाशा is made of barley only or of rice also. The reply of our author is that on account of the optional nature of the materials in the model sacrifice under the text there is a contradiction; in this view, the present text laying down the खदिर wood is
by way of नियम and does away with पलाश or रोहतक wood just as शार is in
the place of कुशा in "शरमयी बाहिक". "The बाहिक grass consists of reed."

The reason is that by so doing, the acceptance of the material will be
for the purpose and the special substance mentioned in the text will
displace the other materials that would otherwise be transferred under
the चोदक text. The same reasoning will apply mutatis mutandis in the
case of barley and ब्रह्म.

उभयप्रदेशान्नेतिचेत || १० || ७ || ५५ ||
उभयप्रदेशा by reason of the transfer of both; न not so ; इतिचेत if you
say.

52. “Not so, by reason of the transfer of both” if you
say.

The objector says that it is not a नियम ; under the चोदक text both ma-
terials are transferred. How is it that one is accepted?. It is therefore
optional to use any of them.

शरेण्विपि चेत || १० || ७ || ५३ ||
शरेणु in the reed ; अपि also ; इतिचेत if you say.

53. “In the reeds also” if you say.

The author says that the illustration of शार is appropriate. How is it that
the principle of वाय applies and the शार displaces the कुश grass? The same
thing happens here also.

विरोध्यगुह्यान्तथा शरेण्विपि चेत || १० || ७ || ५४ ||
विरोध्यगुह्यात by reason of not accepting the contradictories ; तथा
similarly ; शरेणु in the case of शार ; इतिचेत if you say.

54. “By reason of not accepting the contradictories, the same
is the case with the शार” if you say.

The objector says that कुश and शार are two contradictory substances;
if you accept the शार, the कुश will be, necessarily, displaced.

तथेततरसिन्न || १० || ७ || ५५ ||
तथा similarly ; इतरसिन्न in the others.

55. Similarly in the others.
The author says such is also the case with खंडिर, पलाश & रोहतक wood. If you accept one kind of wood, the other kind is, necessarily, set aside.

The text is meaningless if you say.

The objector says that if by accepting the खंडिर wood, the पलाश wood is set aside, the चोड़क text, under which both of them are optional is meaningless.

By reason of the acceptance being for the purpose, there can not be an application of both.

The author says that there is a direct text; if you accept the खंडिर wood, it will be significant and for the purpose. In that view, there is no option left; both can not come under the चोड़क text.

Adhikaragā ṝvii. śūtras 58-60 dealing with the subject that in the desire-accomplishing sacrifice, the substance and the deity of the model sacrifice are suspended.

And by acceptance of all, by reason of the significance of the subordinate acts there is no application.

There are desire-accomplishing sacrifices. “अन्नेवमृष्टकपालं निर्विपट कक्षाम:” “ग्रामी गोमीयमेकार्तकपालं निर्विपटक्यामाकं वायूवर्णस्कामः” “पद्ममे-कादस कपालं निर्विपटजातामः” “One who is desirous of splendour shall offer cakes baked on eight potsherds and consecrated to Agni; one who is desirous of Brahmanic glory shall offer cake made of शामक, baked on eleven potsherds to Agni and soma: one who is desirous of progeny shall offer cakes baked on eleven potsherds to Indra.”

The question is, whether in these desire-accomplishing sacrifices,
materials and the deity of the model sacrifice are suspended or not. The reply of the author is that the materials and the deity of the model being for a special purpose and that both having been specially prescribed, there is no occasion for the application of the texts which operate in the case of other details about which the texts are silent.

स्माधिति चेत् ॥ १० ॥ ७ ॥ ५३ ॥

अविक्र विचरणं; स्यात् इस्; इतिमेव if you say.

59. "There is a combination" if you say.

The objector says that the deities and the materials of both the model and modified sacrifices may be combined.

नाथ्यंभावत् ॥ १० ॥ ७ ॥ ६० ॥

नैत so; अनायंभावत् by reason of the want of purpose.

60. No so, by reason of the want of purpose.

The author says that though the चाद्र तext is not prohibited by the direct text, the purpose is served by one deity and material and so there is no necessity for the transfer of the deity and material from the model sacrifice.

Addhikaraṇa xviii sūtras 61-63 dealing with the subject that in a सूमायोगिण animal sacrifice the ख्य्यर-माध्यamificial post is a restrictive rule.

तथ्या कार्यविकारे प्राकृतस्याम्बृति: प्रवृत्ती हि विकल्प;

स्यात् ॥ १० ॥ ७ ॥ ६१ ॥

तथा similarly; एकार्थविकारे where one object is modified; प्राकृत्य of the thing of the model sacrifice; अप्रवृत्ति: suspension; प्रवृत्ती in application; हि because; विकल्प: option; स्यात् is.

61. Similarly where one object is modified, the thing of the model sacrifice is suspended; because in its application, there is a dilemma.

In a certain sacrifice it is laid down "चौद्वारस्वरूप भवित्" "There is a sacrificial post made of उद्धव wood."

Now the question is, whether the ख्य्यर post which would have been borrowed from the model sacrifice but for this text, is replaced or not. The reply of the author is in the affirmative; one प्रृत serves the purpose,
either the खदिर or the उद्म्बर one: in such a state, the principle laid down in the preceding अधिकरण applies i.e. the substance of the model sacrifice will be replaced. If you borrow the substance from the model sacrifice there will be a dilemma in the matter of choice which is highly undesirable.

यावच्छुतीति चेतृ ॥ १० । ७ । ६२ ॥
यावच्छुति just as much laid down; इतिवेदित if you say.

62. 'Just as much laid down' if you say.

The objector says that there is the चोदक text under which खदिर wood would be used and there is the direct text under which उद्म्बर wood is to be used; why should you not combine both of them?

न प्रकृतावशाभद्वात् ॥ १० । ७ । ६३ ॥
न not; प्रकृती in the model sacrifice; अशावद्वात् by reason of there being no such direction.

63. Not so, by reason of there being no such direction in the model sacrifice.

The author says that it is wrong; in the model sacrifice there is the खदिर post and in the modified sacrifice we have उद्म्बर sacrificial post; but nowhere it is said in the model sacrifice that two kinds of श्रद्धा will be used. So the principle of संचु प्रथम does not apply.

Adhikaranā xix, śūtra 64-71, dealing with the subject that the persons desirous of Brahmanic glory should perform the sacrifice with the rice only.

विष्ठाती त्वानियमः स्यात्रप्रपश्राज्यवदुग्रहणस्य गुणार्थः
त्वादुभयोशच प्रदिकण्त्वादुगणशास्त्रं यदैवति स्यात् ॥

विष्ठाती in the modified sacrifice; तु on the other hand; अनियम: no rule; स्यात is; गुणायनस्य like the mixture of curd and milk; गुणार्थ of the acceptance; गुणार्थवात् by reason of being for the purpose of the quality; सन्मौऽ: of both; य and; प्रदिकण्त्वात् by reason of being laid down; गुणशास्त्र laying down the quality of the subordinate act; यदैव then; इति participle; स्यात is.
64. On the other hand, in the modified sacrifice there is no rule like the mixture of curd and milk by reason of the acceptance being for the purpose of the quality and by reason of both being laid down; when the laying down the quality of the subordinate act is (set aside).

There are texts “सौमारीद्वृत्तचार निर्विपेक्ष्यां व्रीहीजां बह्ः बह्ः वर्षसकामः”
“सौमारीद्वृत्तचार निर्विपेक्ष्यां व्रीहीजां नमस्रत्तचारन्निर्विपेक्ष्यां व्रीहीजां”
“सौयुचारं निर्विपेक्ष्यां व्रीहीजां” “One who is desirous of Brahmanic glory shall offer चन made of white wild rice and boiled in ghee to Soma and Rudra; one performing witchcraft shall offer चन made of black wild rice to Soma and Rudra; let him offer चन made of white wild rice to उण्डत. Let him offer चन made of white wild rice to Sun-god.

The question for determination is, whether the sacrifice is to be performed with the wild rice of the model sacrifice or rice only. The reply of the objector is that there is no rule; just as in the प्रायसण, you have both the curd and ghee, so here also. If you accept the rice, it is in compliance of the direct text which lays down the quality of the rice; if you accept both, it is in accordance with the direction of the चार and direct texts; but the quality of the rice will be set aside by the use of wild rice in the sacrifice. The result is that you have an option.

एकाध्यायं नियमं सुभितं विशिष्टवाच ्॥ १७१६॥

एकाध्यायं by reason of there being one object; वा on the other hand; नियमं lay down as a restrictive rule; सुभितं from the text; विशिष्टवाच by reason of its being specialised.

65. On the other hand, it is a restrictive rule by reason of there being one object and by reason of its being specialised by the text.

The author says that it is a restrictive rule. The object of the sacrifice is fulfilled by the use of one substance only whether it be barley or rice. And as there is a special direction in the text, the barley of the model sacrifice will be replaced, because both can not be used.
66. And by reason of there being contradictory as in the ordinary life.

The author says that two contradictory things can not exist side by side. You can not use barley and rice in the same sacrifice. Just as in ordinary life you can not use fish and milk together. So the qualified rice replaces the barley of the model sacrifice.

67. And of the sacrifice, by reason of its being of the same quality.

The author gives another reason in support of his view. He says that the sacrifice is said to be black or white. The rice is also said to be white or black; so it will be in conformity with the quality of the sacrifice.

68. And of the contradictories being not mentioned, there is an option.

The author says that when there are two contradictory things under the direct texts and there is no mention as to the transfer, there is an option. In this view also, it is a restrictive rule.

69. In by reason of the combination, because there the acceptance is for the object of the quality.
The author says that you have given the example of अनुवन्य. It is a mixture of ghee and curd. The principle of अनुवन्य, therefore, applies there; the reason is that you cannot produce the material called अनुवन्य without the above-said mixture. There are other materials produced in ordinary life as red-powder by mixing lime and turmeric and red vermillion by mixing mercury and sulphur. But in the present case you are not going to make a third substance by mixing barley and rice.

यद्र्पिच्छतारवत्तीति तु नियमे नोपपद्यतेः ॥९०॥

यदापि though; चन्दुरस्ति, चन्दुरस्ति ; इति participle , तु on the other hand ; नियमे in a restrictive rule; न not ; सप्तद्यते arises.

70. On the other hand, ‘though चन्दुरस्ति’ does not arise in the view that it is a restrictive rule.

The objector says that if you take the view that it is a restrictive rule and does away with the चोदक text, then चन्दुरस्ति will replace चन्दुरस्ति which is not the case.

कि कर्त्तरे या तत्त्वायत्वात्कर्ममेवेदात् ॥५।७।७९॥

कि कर्त्तरे in another sacrifice; या on the other hand; तत्त्वायत्वात् by reason of its being proper; कर्ममेवेदात् by reason of being different act.

71. On the other hand, in another sacrifice by reason of its being proper; because it is a different act.

The author says that you make a confusion. In the दशंशून्यायलयम्, there is a पुरोगारदा cake. So the sacrificer is called चन्दुरस्ति but in an animal sacrifice he is called पच्चवशी. So there is a difference of sacrifices; they are entirely different things.

Adhikarana xx, sūtras 72-73 dealing with the subject that by the text ‘चन्द्राबलैवपपालय’ the सप्तद्यङ्ग applies to the portions also.

यथायशुर्तीति चेत् ॥९०॥७।६॥

यथायशुर्ति according to the text; इति if you say.

72. ‘According to the text’ if you say.
There is a text in connection with the animal sacrifice in a 
उपोद्होम
“स्वपितितरवचो यज्ञान: पंचावत्तेव वपाकायः” “Though a sacrificer is बदवचगी, yet the fifth offering is to be made of the omentum.”

Now the doubt arises by hearing the term ‘पंचावत्त’ in connection with the omentum; it has no application to the other parts of the animal. What are पंचवर्षी and पंचवर्षी? They are the गोत्रs of the sacrificers. “जामदेया वत्सविद्रवार्तिपेश्चतेवयः। पंचावत्तिन्न एवान्ये सर्वेऽचतुरविनिनः” “The descendants of जननिन, वत्सविन्दु and वांदे पेश are three; these are offerers of four oblations and others are offerers of five oblations.” Then there is another text.

“जामदेवायतसविद्रवार्तिपेशस्तथेवच। भार्गवायस्चना श्रौर्ष पंचावत्तिन द्विरिता:” “The descendants of जननिन, वत्सविन्दु, वांदे पेश, भार्गव & श्रौर्ष are the offerers of five oblations.” The पंचवत्तीय in युनासीय consists of पंचवर्षी an oblation consisting of five-fold cut (or ladled) ghee which is offered without disturbing fire “पंचकर्त्तमोदवद्रव संयासतात्मायं पंचावतरिवं.” “Offering five times from the collected ghee is called पंचावतरिवं.” (See at p. 1176 of vol. iii. of सं 8 आंद्राधम series).

The reply of the objector is that when पंचावत्त in the text applies to the omentum only, it does not apply to the other portions of the animal.

न पीधकत्वात् इ। १० ७ १६ ॥

न not so; पीधकत्वात् by reason of there being one injunction.

73. Not so, by reason of there being one injunction.

There are the portions of the animal and there is omentum; both are governed by one पीध तext. You can not split up the text by dividing it into two parts. It will constitute the defect of splitting up of a sentence which a Mimâṃsaka highly deprecates. So one text governs both and the result is that पंचावत्त applies to the portions of the animal as well.

END OF PÂDA VII.
PADA VIII.

Adhikarana I. sutras 1-4 dealing with the subject that the prohibition of the transferred अनारस्यविधि is by way of पर्वतद्वार.

प्रतिपेधः प्रदेशोनारस्यविधाने च प्राप्तार्तिपिन्दुल्वादि
कल्पस्यायात् II १०।८।१॥

प्रतिपेधः प्रदेशोनारस्यविधाने च प्राप्तार्तिपिन्दुल्वादि
कल्पस्यायात् II १०।८।१॥

प्रतिपेधः प्रदेशोनारस्यविधाने च प्राप्तार्तिपिन्दुल्वादि
कल्पस्यायात् II १०।८।१॥

1. The prohibition in the case of the scattered text and the transferred text is optional by reason of the transferred prohibition.

In connection with महापिन्दुस्य transferred by चोदक, there is a text.

"सहेताः श्रष्टानी नाबद्वेद्" ""He does not appoint a होता nor does he repeat the names of the Riśis."

There is a scattered text.

"अोपावतेयति चतुर्दशं चतुर्दशं ब्रह्मणेति प्राप्तार्तिपिन्दुल्वादि ये यज्ञांहे
इति पंचात्रं, श्रष्टायेव यज्ञांहे यज्ञांहे कर्तिम्
"अोपावव" consists of four letters; अस्तुस्यम् consists of four letters; 'यज' consists of two letters; 'ये यज्ञांहे' consist of five letters; वष्ट्ट has two letters; these seventeen are the Lords of the universe and fit in the sacrifices. Therefore in अंस्तुयावज, 'ये यज्ञांहे' are not uttered.

Now the question is, whether the appointment of a priest in the महापिन्दुस्य and the repetition of 'ये यज्ञांहे' in अंस्तुयावज are prohibited by reason of these texts, when in the model sacrifice they are allowed. The reply of the objector is that when there is a prohibition by reason of the direct and चोदक texts, it is an option.

अथर्थप्राप्तवदिति चेत् II १०।८।२॥

अथर्थप्राप्तवत् like the attaining of the object; इति चेत् if you say.

2. "Like the attaining of the object" if you say.

The objection to the पूर्वपक्ष view is that when there are विभिन्न and यज्ञिर्भिष्ट in conflict, it is the latter that prevails. As for instance, do not take poison; do not put your finger into the serpent's mouth and do not
kick thorns with your foot. All these prohibitions are for some object in view and will, therefore, prevail.

3. Not so, by reason of the equal causes; both are based on the word.

The reply of the objector is that you are mistaken. Both the command and the prohibition are based on the texts. So they are both equally binding. The result is that it is optional.

4. On the other hand, it is a supplementary sentence by reason of the impropriety of the option; the command is only partial.

The author says that the texts are only supplementary texts and the prohibition is only partial. The महाविठ्ठ्य is to be performed with all the details of the model sacrifice with the exception of the appointment of priests and that all the यज्ञ should be performed with all the details with the exception of the repetition of "सेव यज्ञमाहे" in the अनुयाज offerings. This kind of prohibition which is partial is called पदुःदात. The author says that the option which you say is improper. The texts are, therefore, in the nature of पदुःदात.

Adhikaraṇa ii, dealing with the subject that in "not those to be done in animal sacrifice" the negative is by way of अथर्वाद.

5. In the case of अपूर्व, it is a recommendation.
There are full and new moon sacrifices in which there are ghee offerings. Taking them as models, it is said "न तीत्रांकरोति न सेवे" "He does not perform those two in an animal sacrifice nor in a soma sacrifice."

Now the question is, whether the text is prohibitory text or a पञु दास्य or अर्थवाद्य. It is not पञु दास्य. It is said in connection with दशमूलांसयान; there is no relevancy of the सामयाण. You can not say that the दशमूलांसयान should be performed with the exception of सामयाण, you can not say that it is a prohibition that is transferred to सामयाण by श्रीदृढ़ text because साम is a model in itself (अनूबय). The result is that it is अर्थवाद्य and means that as there are no ghee offerings in सामयाण, should not they be made in an animal sacrifice? The question suggests the answer; it means that the ghee offerings should not be made in an animal sacrifice. It is called a question of negation in grammar and a leading question in law.

Adhikaraṇa iii. dealing with the subject that the prohibition in the text "नातिरात्रेस्याकार्य पोदहिन्" is by way of option.

शिष्टं तु प्रतिषेध: स्वात् ॥ १० । ६ ॥

शिष्टा after having laid down; तु on the other hand; प्रतिषेध: prohibition; स्वातः is.

6. On the other hand, after having laid down, there is prohibition.

There is another form of a negative. In connection with a अस्यतिरिण it is laid down "अतिराट्रेपोदिसिधित् गुड्डावति, नातिरात्रेपोदिसिधिन्युद्वायति" "He takes पोदशी cup in an अतिराट्र; he does not take पोदशी in an अतिराट्र."

As to such texts where the thing is once laid down and then it is prohibited, it can not be पञु दास्य (an exception) "In an अतिराट्र, a पोदशी is used, then again it is not used". The अतिराट्र is the same, you can not say that with the exception of पोदशी, all details should be performed in an अतिराट्र. So you can not assert a thing at one time and then deny it in the same breath; you can not blow hot and cold. Secondly it is not अर्थवाद्य. When you say "Excepting the horses and cows others are not animals" Here by denying the other animals the title of 'animal', you praise the cows and horses; but here you can not praise the पोदशी by prohibiting it. So
the prohibition in the present case where two contradictory texts exist side by side, is by way of option.

Adhikaraga iv dealing with the subject that the prohibition in the text "अनादुतितं जर्जिष्का\nकृष्ण" is by way of अयङ्गादः.

न चेदन्यं प्रकल्पयेत्रप्रकल्पायार्धवादः स्यादानर्थक्यातपरामर्थान्यावादः सामर्थ्यांच् १०।८।०॥

न not; चेत if; अन्य another; प्रकल्पयेत lay down; प्रकल्पस्त in so laying down; अयङ्गादः by way of अयङ्गादः; स्यात् is; अनयङ्गानाम् by reason of its being meaningless; परसामर्थ्यांत् by reason of being dependent on the force of another; च and.

7. If it lays down another, on so laying down, it is by way of अयङ्गादः by reason of its being meaningless and dependent on the force of another.

In connection with अनिन्द्रो, it is laid down "जर्जिष्कवास्या जुध्याद्य वगे भुज्रज्जवास्या वाद्याध्याद्य न प्रास्यान पद्धति न जर्जिष्कवास्या ॥ अनादुतितं वैज्ञानिकः\nलालम् गवे तुकाच्। पवला अर्थविन्द्रो जुध्याद्या" (T.S.V. 4.3. 1&2); "Let him offer gruel* made of wild sesamum, let him offer gruel made of wild wheat. He does not kill village animals or wild animals. The wild sesamum and wild wheat are not fit for offerings. Let him offer them with milk."

The first part of the text "जरिष्कवास्या......" is a विचि "अनादुतितं......" is a prohibition "पवला................." is again a विचि. In this state of facts, the principle laid down in the preceding अदिकारः will apparently apply; but our author says that when you prescribe another substance, then it will be an अयङ्गादः. जरिष्का is a wild sesamum and गवे तुकाच् is a wild wheat. First you say that they may be offered but subsequently you say that they are not fit for offering and lastly you permit their

* गवला which is here translated by gruel is a particular liquid food made of 4 parts of rice boiled in 6 parts of water. It may also consist of rice flour boiled in water. This kind of food has medicinal properties under the Hindu medical science. According to Monier Williams जरिष्कवास्या is a juice of wild sesamum and गवे तुकाच् is rice gruel boiled with Cos barbata.
offering with milk. So it is an архвав because the prohibition is meaningless by reason of the subsequent permission and because they become fit by being mixed with another substance. It is in praise of milk.

Adhikaraga v. dealing with the subject that in преймас the offering of ghee and the non-offering of ghee are by way of архвав.

8. And with the preceding ones, by reason of equal time.

In чануна in connection with преймас it is said "अभिधारणवी: नामाधारण दत्ति मीमांसते, यद्विभाषायेदुद्यायस्य पश्चातभाषायात् व्याख्यातीय: पश्चातभाषायायैव नाथी बारङभाषायतमिति"

"होतवा सम्भवात् नहीलो भिनि मीमांसते श्राहवादिनि: यदरविद्याद्वारू यथा पूर्व माहती ज्ञ हुयात् यन्नहुद्यायात्स: परापत्तू तुवशी मेवहोतवाय, यथा पूर्व माहती ज्ञ होति मानि: परापतरीति" "They determine whether ghee should be sprinkled or not; if he sprinkles ghee, he places the animals in the principal vital air of Rudra; if he does not sprinkle ghee, he does not place animals in the principal vital air of Rudra. Therefore it is said that ghee should be sprinkled; certainly no offering is without ghee. The Brahmavādins determine whether an अभिधारण should be performed or not, if he does he shall offer oblations as before; if he does not, fire will go away. Let him offer oblation silently; if he offers oblation as before, the fire does not turn away."

The question is whether the sprinkling of ghee should be made in прейमас or not; whether an अभिधारण should be performed or not. There are both निप्प and नियंय. The अभिधारण should not be performed; if it were performed, it should be done in a low tone. The author in this state of conflicting statements considers it an архвав and places it on an equal footing with the principle laid down in the preceding अभिधारण. He says that the question for determination for a मीमांसक is, whether an अभिधारण should be performed or not; if it were performed it would be done with a certain condition attached. So also in the case of अभिधारण. In this
view it is a praise or अर्थवाद by reason of its being a subordinate sentence (व्ययशीय:)

Adhikarana vi. sūtras 9-11 dealing with the subject that in the establishment of fire, the calum-
ny is by way of option.

उपवादश्र तद्वरः ॥ १० ॥ ५ ॥ ६ ॥
उपवादः कलमन्य; च और; तद्वृत्तः लिखे.

9. And the calumny is like it.

In connection with अन्यायान, it is said "य एवं विद्वान् वारवर्तीयगायित, य एवं विद्वान् यज्ञायीय गायित, य एवं विद्वान् वामद्रव्यं गायित" "One who
knows this, sings वारवर्तीय; one who knows this, sings वज्ञायीय; one who
knows this sings वामद्रव्य.

There it is said "उपवीता वा एतस्यायनेयोग्यवित्या यज्ञान्योपेयेऽष्ट्या सामानि
गायित" "His fires are deserted (by delay), if भजा sings songs in an अन्यायायेय.

The question is, whether this calumny which is attached in case भजा
sings songs, is by way of prohibition or not. The fact is that the भजा
never sings songs, it is the उदगाता only who sings; so the word 'भजा' includes
the उदगाता also by the reason of its general signification. It is not an अर्थवाद.
The author, therefore, says that, it is governed by the principle laid down
in the adhikarana iii. sūtra 6. (at p. 821) i.e. you can not assert two con-
tradictory things in one and the same breath. So singing of the भजा will
be optional.

प्रतिपेधादिकरमेंत वेत् ॥ १० ॥ ५ ॥ १० ॥
प्रतिपेधात्व by reason of the prohibition; अकर्म non-act; इतिवेत if you
say.

10. "By reason of the prohibition, it is non-act" if you
say.

The objector says that the prohibition as to भजा not singing songs
is an indication that it is not an act which is enjoined; it is, therefore,
prohibited.

न शस्त्रपूर्ववर्त्तवादः ॥ १० ॥ ५ ॥ ११ ॥
न not so; शस्त्रपूर्ववर्त्तवादः by reason of its being based on the word.
11. Not so, by reason of its being based on the word.

The author says that you are mistaken; there is a text where it (सामग्राम) is praised. So from praise you infer that it ought to be done and from dispraise, you infer that it ought not to be performed. So in this state of conflict, it is proper to consider the text to be optional.

Adhikaraṇa vi, sūtras 12-15, dealing with the subject that the prohibition in the text "दीर्घः तोनददाति" is by way of पचम् वास.

दीर्घितस्य दानहोमपाकपुरुतिषेधःविशेशपालसबब्दानहोम पाकपुरुतिषेधः स्यात् ॥ १० ॥ १२ ॥

दीर्घितस्य of an initiated दानहोमपाकपुरुतिषेधः: the prohibition as to the donation, sacrifice and cooking; अविशेषपाल् by reason of there being nothing special; सबब्दानहोमपाकपुरुतिषेधः prohibition of the entire donation, sacrifice and cooking; स्यात् is.

12. The prohibition relating to donation, the sacrifice, and cooking by an initiated is a prohibition of the entire donation, sacrifice and cooking by reason of there being nothing special.

In connection with a अविशेषितम्, it is said, "दीर्घितो तद्दाति तद्दृढ़ति न पचति" "An initiated does not make a gift, perform a sacrifice or cook food."

The question for determination is, whether all gifts, sacrifices and cooking are prohibited or only those which are not for the purpose of the sacrifice (कल्पन) or those कल्पनें which are transferred by the चोदन text are prohibited. The reply of the objector is that the whole is prohibited, because there is no word which limits it to any thing special.

अक्षुतुपकानां वा धर्मेऽस्यात्र: क्षत्रियोऽवस्थात् ॥ १० ॥ १२ ॥

अक्षुतुपकानां those which do not pertain to the sacrifice; वा on the other hand; धर्मेऽ: characteristics; स्यात् is; क्षत्रियोऽ: of the sacrifice; प्रत्यक्षशिरस्तवाद by reason of being laid down directly.

13. On the other hand, it is of those that do not pertain to the sacrifice, because as to those of the sacrifice, it is directly laid down.
The second objector says that the prohibition relates to those details which are पुज्ञायन्त्र or conducive to the object of a man. The reason is that the क्षेत्र्य is directly laid down and so it can not be prohibited.

तथ्य वाक्यानुमालिकमकविशेषारत || १० || ८ || १४ ||

तथ्य its; वा on the other hand; अधि also; अनुमालिकम the inferential one; अविशेषारत by reason of there being nothing special.

14. On the other hand, the inferential one, by reason of there being nothing special.

The third objector says that it is only those details which are transferred by a चौद्रक text from the model sacrifice, that are prohibited, because they are based on an inference and further there is nothing special in them.

अधि तु वाक्येन्द्रस्यादितरपयुद्रासः स्वात्प्रतिपेधे
विकल्प: स्वात || १० || ८ || १५ ||

अधि also; तु on the other hand; वाक्येन्द्रस्यादितरपयुद्रास by reason of being a supplementary text; इतर of the other; पयुद्रास: prohibition; स्वात is; प्रतिपेधे in prohibition; विकल्प: option; स्वात is.

15. On the other hand, by reason of being a supplementary text, it is a पयुद्रास; of the other in a prohibition it is optional.

The author expresses his view in this सूत्र. It is a पयुद्रास. It is a partial prohibition; it relates to the पुज्ञायन्त्र. It can not be a prohibition of क्षेत्र्य because it will put a stop to the performance of the sacrifice. So it is a prohibition of the acts when done with some desire but their performance is not prohibited if they are for the object of the sacrifice.

Adhikarapā viii. dealing with the subject that by वस्मेहेम &c. the शास्त्र is suspended.

अवशेषेण चच्छास्त्रमन्याययत्वाविकल्पस्य तत्सन्दिग्ध
मारादिर्शेषिष्ठित्त स्वात || १० || ८ || १६ ||

अवशेषेण generally; यत् which; शास्त्र laid down; अन्याययत्वाविकल्प by reason of the imprropriety; विकल्पस्य of the option; तत् तत् that; संदिग्धम् doubtful; भारत distant; दिरेषिष्ठ laid down specially; स्वात is.
16. That which is generally laid down, by reason of the impropriety of the option, is doubtful and inapplicable; the special laid down applies.

There is an अनारम्य text, वरदाहनवीयजरुहित तेन सामवासी: प्रीति, "By whatever he offers in an आहवनीय, his desired one is pleased."

In connection with व्योमिश्रोम, it is laid down "पदेजुहोति, वर्मनिजुहिति "He offers on a step; he offers in the way."

In connection with राजसूय it is said "वल्लीकावपसुरसुरस्यजुहोति" "Having taken the fat of a white ant, he offers (an oblation)."

At some other place it is laid down "गाइंपत्ये पत्रींसंयाजातु जुहोति" "He makes पत्रिसंयाज offerings in a गाइंपत्य fire."

Now the general text permits the offerings in the आहवनीय and by special texts we see that there are different procedures laid down. The question for determination is, whether in this conflict, between the general and special texts, there is an option or not. The reply of our author is that the special text prevails over the general text, because the option is improper when special procedure is laid down.

Adhikarana 11 x sutras 17-19. dealing with the subject that in श्रुति &c, the injunction relating to 17 सामवासी is by way of a subordinate sentence.

अप्रकरणे तु यथाचास्त्रं विशेषे श्रुयमाणमविकृतमाय भागवतप्राकृतप्रतिशेधार्थं ॥ १० ॥

अप्रकरणे in reference to no particular context; तु on the other hand; यथा what; शास्त्र लaid down; विशेषे in particular; श्रुयमाणम is heard; श्रुयमाणम unmodified; भागवतप्राकृत प्रतिशेधार्थम् like ghee offering; प्राकृतप्रतिशेधार्थम् with a view to prohibit the subordination to the model sacrifice.

17. On the other hand, what is laid down with reference to no particular context and is heard in connection with any particular act, it is unmodified like the ghee offerings and is with a view to prohibit the subordination to the model sacrifice.

There is an अनारम्य text "सपदस्यासवासी:निरुच्य यात्" "Let him pronounce seventeen सामवासी verses at the end."

Then again in श्रुति, भवरकल्प, &c we hear the same text. The question is,
“what is the effect of this अनारस्य text when heard in connection with a modified sacrifice”? The reply of the objector is that it is a model in itself like the ghee offering in the गृहमेधिय (See Pada vii Adhikarana ix sūtras 24-33, at p. 802.) and it is with a view to prohibit the subordination to the model sacrifice.

विकारे तु तदर्थ्य स्वात् || १० || १ || १८ ||

विकारे in a modification; तु on the other hand; तदर्थ्य with that object; स्वात् is.

18. On the other hand, in a modification with that object.

The objector supports his view by an argument; had it been for the object of the modification, it would have been for it; but it is not so; the result is that it is a model in itself.

वाक्यशीरो वा क्रुतुना ग्रहणांस्यादनारस्यविधानस्य ||

10 || 8 || 18 ||

वाक्यशीर् a supplementary sentence; वा on the other hand; क्रुतुना with the sacrifice; न not; ग्रहणांस्य by reason of non-application; स्वात् is; अनारस्यविधानस्य of the scattered injunction.

19. On the other hand, it is a supplementary sentence by reason of its application in a sacrifice and by reason of the scattered injunction.

The author says in reply that it is in the nature of a वाक्यशीर् (supplementary statement). The reason is that the general text is in the nature of the injunction (विषिः) describing the nature of the सामवेनी. The particular application thereof to वैशुद्ध &c. is by another text which supplements the विषिः. Both form one complete text; the one is विषिः and the other is its supplement.

Adhikarana x sūtras 20-22 dealing with the subject that with the injunctive text “गृहविधिस्वाहा” &c. the स्वाहा in those offerings in which no स्वाहा is laid down, is prescribed.

मन्त्रेनवाक्यशीरोपत्वं गुणोपदेशसत्स्यात् ||

10 || 8 || 20 ||

मन्त्रेन in the mantras; वा on the other hand; अवाक्यशीरोपत्व नो subordination of sentence; गुणोपदेशाय by reason of laying down the quality.
20. On the other hand, in the mantras, there is no subordination of sentence by reason of laying down the quality.

In connection with द्विधोम as model sacrifice, it is laid down,

"पूजिते स्वाहा शंतिरिध्वय स्वाहा वायवे स्वाहा" "Hail to the earth; hail to the intervening space; hail to the wind."

There is an अनारम्य text "चलस्तिरिध्वय वा स्वाहाकारेण वा देवेयोर्या प्रदीयते" "Food is offered to the gods with वष्प or स्वाहा:"

The question is, whether the 1st text is the supplement of the अनारम्य text as laid down in the previous अविधकरण. The reply of the author is that the preceding अविधकरण does not apply and it is, therefore, not a supplementary text. The reason is that in the preceding अविधकरण by reason of the apprehension that the sentence will be fruitless, it was so held but in the present case the offering is of the principal things and conduces to the fruit of the action. So also in other द्विधोमs, the word स्वाहा should be pronounced. So the mantras of the first text are not supplementary sentences

अनारम्यते च दर्शनात् || १० || ८ || २१ ||

अनारम्यते in those also which are not laid down; च and; दर्शनात् by seeing.

21. And by seeing in those also which are not laid down.

The author says that in those acts where the reading of the word स्वाहा is not laid down, it is read "चरतेन्द्राप्राप्तिधी अविधकरणिः (T.S., I. 3.1. 2; vi.2.10.5.) तौ दुध्वृष्ट्या विशाले चुहोति श्रान्त्रान अविधकरणे श्रामसनासने करोति "Fill up the earth and sky with ghee; he performs a homa with ब्राह्म वर wood in विशाला; he drops down intestines; on falling on the ground, he utters स्वाहा."

प्रतिपेधाचः || १० || ८ || २२ ||

प्रतिपेधाचः by reason of the prohibition; च and.

22. And by reason of the prohibition.

The author supports his view by saying that some where there is a prohibition "न स्वाहिति वचनं करोति मंत्रचनाह " "He does not pronounce स्वाहा nor does he utter मंत्रा."

When there is an applicability of स्वाहा, then only there will be a prohi-
bition. This indirectly shows that it is not a supplementary text. The result is that the rule as to the supplementary sentence laid down in the proceeding अधिकरण does not apply to the case of the सूत्र

Adhikarana x. शृंगāra 23-28, dealing with the subject that there is a direction of fire and the cups in the modified sacrifice.

प्रामन्यतिग्रहावर्त्य विष्टलावपदेशाद्वृत्ति: स्यात् ॥

॥ १० । ५ । २३ ॥

अन्यतिग्रहावर्त्य of the fire and the cups; विष्टलाव by reason of the direct injunction; अन्यतिग्रहान्वि: non-application; स्यात is.

23. There is non-application of the fire and the cups in the modified sacrifice by reason of the direct injunction.

In connection with the establishment of fire, there is a text “यथैव विद्धान-मित्यदिनुः — He who knows this, piles up fire.”

As regards cups, there is a text “उपयुक्तमेव पुत्राहस्त्य यद्विग्रहास्त्। “It is the support of the sacrifice namely the अतिमार्ग्य cup.”

अतिमार्ग्य is the name of a particular cup. Now the question is, whether the अतिमार्ग्य and अतिमार्ग्य are transferable to the modified sacrifice or not. The reply of the objector is that they are not transferable, because we have direct texts where they apply.

“अधातोपातानिदिनिमिनियोमेनाध्ययज्ञति, तदुपक्येत, तमतिराज्येश तंचदृराज्येश तं पंचरा अतिमार्ग्य तं पद्राज्येश ततसतराज्येश तमपहराज्येश तंदराज्येश तं दक्षराज्येश”

“यदु प्रध्येत्युप्तिमित्यदिनुः प्रांचं यद्व प्रध्येत्युप्तिमित्यदिनुः: यदुप्रध्येत्युप्तिमित्यदिनुः। “He offers subsequent oblations in the fire with अतिमार्ग्य, with उक्ष, with अतिराज with four night sacrifice, with five night sacrifice, with six night sacrifice, with seven night sacrifice, with eight night sacrifice, with nine night sacrifice, with ten night sacrifice.” If he takes up अतिमार्ग्य in a दुह, the दुह will occupy the front sacrifice; if he takes up अतिमार्ग्य in a उक्ष.............”

If they had applied to the modified sacrifice there would have been a घोरः text. The result according to the objector, is that they do not apply to the modified sacrifice under the principle of अतिदेश.

मासिक ग्रहणम् तद्नव ॥ १० । ५ । २८ ॥
मासिन in every month; प्रहण practice; च and; तद्वृत like it.

24. And the practice every month is like it.

The objector gives another reason in support of his view. He says that there is a text "मासिनासिस अतिमाघ्रामर्येदेऽ" "He takes up अतिमाघ्रा every month."

If the चोदक text had applied, there would have been no direct text as to the use of the अतिमाघ्रा cup monthly.

ग्रहण वा तुल्यत्वात् ॥ १० । ५ । २५ ॥

ग्रहण borrowing; वा on the other hand; तुल्यत्वात् by reason of the equality.

25. On the other hand, borrowing by reason of the equality.

The author says that as you will borrow other details under a चोदक text, what harm is there if they are also taken under the अतिदेश and उपदेश as well. They are both equally good.

लिंगदर्शनाच स ॥ १० । ५ । २६ ॥

लिंगदर्शनाच by seeing the force of the text; च and.

26. And by seeing the force of the text.

The author relies on the force of the texts "कंकचित् चिन्यीत शैर्य चित्र चिन्यीत यः कम्पेय घृणीयः अरिम्भंके सम्भवेयः" पंचद्रानिग्राहायान गृहािति" "Let him pile fire in the form of a heron, let him pile fire in the form of a head if he desires that he may become of good head." He takes five अतिमाघ्रा cups consecrated to इद्र.

गृहािन समानविधानं स्यात् ॥ १० । ५ । २७ ॥

गृहािन borrowing; समानविधान of an equal विधि; स्यात् is.

27. And the borrowing is of an equal विधि.

The author says that those acts are of समानविधि for which there is a direct text prescribed in the model sacrifice and similar text in the modified sacrifice. So the establishment of fire and using of the अतिमाघ्रा cup are of the same class of विधि (समानविधि).
28. And borrowing in a month is with the object of prohibiting the repetition.

The author replies to the objection raised in सूत्र 24. He says that they are to be practised every month but not every day.

Adhikarana xii. śūtras 29-32 dealing with the subject that पुरोदाश is to be divided into 4 parts along with उपस्तरण and अभिवरण.

29. The origin being for it, the quartering is of the principal because it is connected with the sacrifice. The ghee is in excess by reason of the inequality just as in ordinary life, their origin being subordinate.

In connection with दशशूर्णमाल, it is said "चतुरवत्सं जुहोति" 'He offers four parts'.

Now the question is, whether the quartering or dividing into 4 parts is of the principal substance or of उपस्तरण and अभिव्यारण also. The reply of the objector is that this चतुरवत्सं relates to the पुरोदाश only, not to the ghee that is sprinkled over it. The reason is that the principal substance is पुरोदाश and it is for the sacrifice; ghee is necessarily in excess and the उपस्तरण and अभिव्यारण are subordinate in the sacrifice. The standard is generally the principal just as it is in the ordinary life. He eats one seer; it means one seer of the bread and dal but vegetables are certainly in excess; such is also the case here. The dividing into 4 parts therefore relates to पुरोदाश only.
And by reason of hearing as to their being purificatory rites.

The objector supports his view by an argument that उपस्तरण, and अभिवारण are mere purificatory rites "यदुपस्तरणाति अभिवारणाति अभितायति मेवानं करोति" "When he spreads grass and sprinkles ghee, he makes an offering of nectar."

This shows that the principal substance is to be apportioned.

ताभ्यां वा सह स्विदेश्यत: सकृत्वे द्विरिभिष्मारणेन तदान-सिवचनात् ॥ ४० ॥ 

तत्तथा with them (two) ; वा on the other hand ; सह with ; स्विदेश्यत: of स्विदेश्य: सकृत्वे in being once; द्वि: twice; अभिवारणेन with sprinkling of ghee; तदान-सिवचनात् by reason of the text for securing it.

31. On the other hand with them in one of स्विदेश्य with sprinkling of ghee twice, by reason of the text for securing it.

The author says that the division of the पुरोदाश cake is along with उपस्तरण and अभिवारण. The reason is that in a विदेश्यक, there is also उपस्तरण and one offering of two cuts of अभिवारण (sprinkling of ghee twice). "सकृत्वे पुरोदाशाति सकृत्वे द्विरिभिष्मारणेति चतुर्घत्वस्याये" "He spreads grass once, he makes an offering once, he sprinkles ghee twice in order to make it four parts.

The conclusion is that the चतुर्घत्व applies to उपस्तरण and अभिवारण also.

तुल्यवच्चाभिभाय सर्वं भक्तयुग्मणात ॥ ४१ ॥

तुल्यवच्चाभिभाय सर्वं भक्तयुग्मणात ॥ ४१ ॥

तुल्यवच्चाभिभाय सर्वं भक्तयुग्मणात ॥ ४१ ॥

तुल्यवच्चाभिभाय सर्वं भक्तयुग्मणात ॥ ४१ ॥

32. Having mentioned the equal division in all by reason of the enumeration of the portions.

The author gives a reason in support of his view. "कथार्यां एतानिदेव द्राधानि अब्धातानाति यदुपस्तरणाति तदनुवाक्याये यथा पूर्वभवदानं तदान्ये यदुत्र्"
There are four offerings given to the gods; when he spreads grass, it is for the *agni*; the first offering is for the *yajña*; the subsequent one is for the deity; when he sprinkles ghee, it is for the *yajña*.

The text shows that the 4 parts consist of अभिवारण and उपस्तरण (1) उपस्तरण for *agni* (2) 1st offering for यज्ञ (3) the second offering for deities (4) अभिवारण for यज्ञ.

Adhikaraṇa xiii. sūtras 33-34 dealing with the subject that there is a necessity of चतुर्वशा in उपांशुयाग.

33. Like the 17, there is the rule.

There is an उपांशुयाग in the दर्शनमालयाग. In connection with it, there is a text "न सुरवनुष्टहोति" "He offers four cuts of an oblation."

The question for determination is, whether in an उपांशुयाग, four portions are to be made or not. The reply of the objector is that the principle laid down in the Adhikarana ix, sūtras 17-19. at p. p. 827, 828. applies i.e. it is by way of a वाक्येश. The division into four, does not apply in उपांशुयाग. It applies to herbs and milk being based on the principle applicable to the उपस्तरण and अभिवारण.

34. On the other hand, the offering being subordinate, there is a desire of the application in that state.

The author says that चतुर्वशा is the quality or the characteristic of a *homa*, so it will also apply to an उपांशुयाग. You say that the allotments into 4 parts relates to the उपस्तरण and अभिवारण of an अग्नि and संज्ञाय. The text relating to उपस्तरण and अभिवारण is not a supplementary sentence of चतुर्वशा; what it means is that a substance which can be apportioned into 4

*The ghee or any other substance is taken in a ladle and is offered four times by making imaginary division of it. It is one offering but divided into four parts and thrown into fire successively.*
parts should be offered into fire. So the चतुर्वर्ष also applies to वाणिज्यम.

Adhikārana xiv, sūtras 35-36 dealing with the subject that the अधिकारविवरण of the 

drhurōṇamānavām are by way of अनुवाद.

पुरोडाशायाम्यामित्याधिकुत्तानां पुरोडाशवियाहपदेशार्तचद्ध

तित्वादिर्यस्तोऽमवत् ॥ १० ॥

पुरोडाशायाम्यायम with the two पुरोडाश cakes; इति participle; अधिकारिणाः of those 

who are entitled under a text; पुरोडाशययोः about the two पुरोडाश cakes; 

वपदेश: direction; तत्रतित्वाद् by reason of the text to that effect; वैश्यस्तोऽमवत् 

like the वैश्यस्तोम.

35. To those who are entitled under a text with the \"two पुरोडाश cakes\" it is a direction about the two पुरोडाश cakes by 

reason of the text to that effect like the वैश्यस्तोम.

In connection with the द्रहुरुणाणमात्याम, there is a text \"पुरोडाशायाम्यायमेवा 

सामायाजिन्यायाः त्रिवेदायत्वायात्मैग्नियायात्मनि; सन्नातेन तु सेम सेम सामायाजिनिः\" \"Let 

him make one who has not performed a सामायाम offer two पुरोडाश cakes con-

secrated to अग्नि and आइन्राग्न; on the other hand one who has per-

formed soma shall be made to offer with सामायाम.\"

The question is, whether the text is a विवि or an अनुवाद. In the former 

case there are six different views which we shall presently examine. 

The first view is that it is an अधिकारविवि. It is a श्रेण of \‘सा

ंकामो यजेत\’ \"Let one who is desirous of heaven, perform a sacrifice.\"

A person desirous of heaven should perform the sacrifice with these 

two पुरोडाश cakes. The reason is that the text so lays it down; just as 

\‘वैश्य बैश्य तोमेन याजयेत\’ \"Let him make a वैश्य perform a sacrifice with 

the वैश्यस्तोम.\" is an अधिकार विवि, so it is also an अधिकारविवि investing a sac-

rificer with a certain right to which he is entitled in case he is desirous 

of heaven and wishes to perform the sacrifice without soma.

न त्वानित्याधिकारोनसिति विघी नित्येनसम्बन्ध

स्तस्मादवाक्यशेषपतम् ॥ १० ॥

n not; तु on the other hand; अनित्याधिकार: not a permanent right; 

अधिकार is; श्रेण in an injunction; नित्येन with the permanent; सम्बन्ध connection; 

स्तस्माद therefore; वाक्यशेषपतम् supplementary sentence.
36. Not so, it is not a permanent right; in the injunction there is a permanent connection, therefore it is not a supplementary sentence.

The second objector says that the दृश्यूणमाणयास are permanent याम as said "याभज्जीव दृश्यूणमाणयास यहे।" "Let him perform the new and full moon sacrifices as long as he lives."

These two Puroḍāśa cakes are permanent being accompanied with the fruit. How can they benefit an असोयाजी who is not permanent but only सैभासितल? It can not therefore be a शेष of an अथिकारिणिः, but it is a text laying down separate acts apart from दृश्यूणमाणयास. It, therefore, means that an असोयाजी desirous of heaven should offer अर्यन्य and पुरोडाश cakes. So they are different acts.

सति च बैक्ट्रेश्य कतुः प्रथानङ्गत्वात् ॥१०१३॥

सति on its being so; च and; न not; पैक्टेश्य with a portion; कतुः of an agent; प्रथानङ्गत्वात् by reason of being the principal.

37. And in the case of its being so, it is not so with a portion by reason of the agent being the principal.

The 2nd objector supports his view by an argument. He says, "take it for granted that it is a supplementary text, the connection between the असोयाजी and पुरोडाश cakes does not arise. In that case the agent is the principal; without the fruit, there is no principal. The two पुरोडाश cakes being the parts of the दृश्यूणमाणयास there will be no separate fruits thereof." So this argument is also in refutation of the view maintaining it to be a शेष of an अथिकार विषय.

कृत्सन्तवात् तथा स्तोमे ॥१० ५ ५ ३८॥

कृत्सन्तवात् by reason of the entirety; तु on the other hand; तथा similarly स्तोमे in a song.

38. On the other hand, by reason of the entirety in a song.

The second objector shows the inapplicability of the illustration. He says that the वैश्यकोम is complete in itself but not a part of any other; so it is connected with the fruit. The illustration of the वैश्यकोम does not hold good here.
JAIMINI SUTRA X. 8 41.

39. "It is of the agent" if you say.

The third objector puts forward his own view; it is a direction for a jāti-vāk. It means that a person who is an अत्याभावी and desirous of heaven should be made to offer these two पुरोदाश cakes.

न गुणार्थवात्प्राप्ते न चोपदेशार्थः: || १० । ५ । ४० ||

n not so; गुणार्थवात by reason of his being for a subordinate act; प्राप्ते on obtaining; व and; न not; उपदेशार्थ: for the purpose of direction.

40. Not so, by reason of his being for the subordinate act; he is not for the purpose of direction.

The second objector meets the 3rd objector with a reply and says that the priests are only subordinate; the sacrificer is the principal. The direction is not for the priests. The result is that the offering of the two पुरोदाश cakes is a distinct act in itself.

कर्मणोपस्त प्रकरणे तन्त्यायत्वादगुणानां विन्दिनेन कालशास्त्रं स्यात: || १० । ६ । ४१ ||

कर्मणो: of the two acts; वि on the other hand; प्रकरणेः in the context; तन्त्यायत्वात by reason of its propriety; गुणानाः of the subordinate acts; विन्दिते with the mark; कालशास्त्र: ordaining of time; स्यात् is.

41. On the other hand, of the two acts, in the context by reason of the propriety, with the mark of the subordinate act, it is ordaining of time.

The fourth objector comes forward and puts forth his view. It is not a separate act; it is only with the object of pointing out the time. It lays down that there are no पुरोदाश cakes for the अस्तम्यावती. It is proper. It is an injunction laying down time. See chap iv. Pāda iv. Sūtra 6 at p. 242. The result is that at the time of a non-soma sacrifice in connection with द्विपुरुषमास्यायन, two cakes are to be offered. The fruit of this special offering will contribute to the fruit of the entire sacrifice.
42. On the other hand, if the soma sacrificers offer milk then there is no connection with the two cakes by reason of the divided time.

The second objector refutes the view of the 4th objector by saying that if the soma sacrificer is a soma (offers milk) then he has no connection with the two cakes. The reason is that the cakes will be offered first and then the milk offering afterward; you can not therefore divide the time. So it is not an injunction as to that but only a separate act.

43. On the other hand, by reason of being ordained, on hearing it again for the object of the subordinate act, the text is for the object of two deities; though not applicable, yet Agneya is seen in connection with one deity.

The 5th objector says that it is an (statement of fact) as regards Agneya. The reason is that it is laid down in both a new and full moon sacrifices "When a cake baked on eight potsherds is offered to on a new and a full moonday, it becomes permanent." While on the other hand is only laid down in connection with a.

\[\text{Pūrva Mīmāṃsā.}\]
There are texts “आगनेयं चतुर्दशिकरोति” “साक्ष्यप्रस्तावे आच्यमागायियं प्रचरं आगनेयं पुरोदासिनें” “He divides the offering to Agni into four.” “In a साक्ष्य प्रस्ताव हृदिकर अग्नि with the ghee oblations, he makes an offering with a cake consecrated to Agni.”

विधिं तु वादरायणः || १०.८.४५ ||

विध इनjunction; तु on the other hand; वादरायणः - according to बादरायणः.

44. On the other hand, it is an injunction according to बादरायणः.

The sixth view is the view of बादरायणः. It is a काृतिधिं of ए० द्रामः.

Before सोवन्द्रस there is an offering of सहाययं “सहु ह संवेदय” “Then let him offer सहायय.”

प्रतिपिद्विज्ञानादा || १०.८.४५ ||

प्रतिपिद्विज्ञानात् by reason of knowing the prohibited; च on the other hand.

45. By reason of knowing the prohibited.

The 7th and the last view is expressed by the author in this sūtra, He says that it is an अनुबंध of both. It is a statement of facts. The text, therefore, means that an अनुकायानी offers two पुरोदास cakes namely आगनेय and ए० द्राम, and one who is a सोवन्द्रस performs the offering with सहायय.

तथा चान्यार्थेदर्शनम् || १०.८.४६ ||

तथा similarly; च and; अनुवर्षदर्शनम् seeing another proof.

46. And similarly there is seen another proof.

The author in support of his view relies on the texts. “चतुर्दशिपार्श्चायं माहृत्यो हृयंते ब्रह्मेदायामार्श्चायाम्”. “Fourteen offerings are made on the full moon day and thirteen on the new moon day”

There will be an increase of the offerings by reason of the additional act. In the full moon sacrifice there will be 14 offerings which are as follows: 5 ग्रामयं, 2 ghee offerings, 3 principal offerings, 3 दाहिनी offerings and one अनुबंध; while in the new moon sacrifice there are 13 offerings by reason of there being no ग्रामयं.

Adhikastra xv. sūtras 47-48 dealing with the subject that in an उत्तर्ण sacrifice the material is the ghee of पुण्य vessel.
47. In the text "he makes an उपांशुयाग in the interval", by reason of there being no indication of the offering, it appears that one may offer according to his own will. In the full and new moon sacrifices, it is said "उपांशुयाजमतरा यज्ञित" "He makes an उपांशुयाग in the interval."

There is a doubt as to the material to be offered. The reply of the objector is that there is no indication as to the material to be used in the उपांशुयाग, a sacrificer may use any material he likes. He can take any ghee for the offering.

48. On the other hand, from the भुव्यā vessel by reason of its connection with all.

The author says that you will have to make an offering of the ghee from the भुव्यā vessel in the उपांशुयाग because it is connected with all sacrifices. "सर्वेस्वेवा प्रदयनवायुष्णते यहुद्भुव्यायामाज्जम्" "The ghee which is in a भुव्यā vessel, is taken for all (purposes)."

In all यज्ञi offerings, the ghee is taken from the भुव्यā vessel.

49. And similarly in the deity.
In this sūtra the question is, what is the rule as to the deity in the उपशुयाज ? The objector says, as I said in the preceding अधिकरण there is no rule as to the material in the उपशुयाज, so also there is no rule as to the deity. "विष्णु शुद्धश्च वष्णुः" "Viṣṇu should be worshipped silently."

तान्त्रिकाः प्रकरणात् ॥ ५० १ ॥

तान्त्रिकाः of the slow metre; प्रकरणात् by reason of the context.

50. By reason of the context of the slow metre.

The author says that that the deity of the उपशुयाज is regulated by the context of slowly pronouncing of the verses. The deity of the विधयत is the deity of the उपशुयाज; you can not therefore say that there is no rule as to the deity.

Adhikarana xvii sūtras 51-61. dealing with the subject that of an उपशुयाज, विध्यत &c., are the deities and the performance is on the full moon day.

भार्त्स्रा स्यात्प्रजापतिः ॥ ५१ १ ॥

भार्त्स्रा by reason of the characteristic; वि on the other hand; स्यात् is; प्रजापति: the lord of the universe.

51. Prajāpati is the deity by reason of the characteristic.

In the preceding अधिकरण, we have seen that there is a rule as to the the deity of the उपशुयाज. It is laid down there that the deity of उपशुयाज is governed by the context pertaining to the तात्री. Now the question is, whether there is any rule in the तात्री or not. The questions for determination in the present अधिकरण are, whether the deity is प्रजापति, is he अरिन्त or विध्यत and the उपशुयाज is to be performed on the new moon day or is it to be performed on the full moon day and विध्यत is the deity? Or is it to be performed on both occasions and there is an option of deities? The reply of the 1st objector is that the deity of the उपशुयाज is प्रजापतिः because that is the characteristic of the प्रजापतिः. In a प्रजापतिः sacrifice every thing is done silently.

* In some copies, there is 'तात्री' which is better; it means "of the context."
53. On the other hand, there being no mention of the deity, and there is the softness of the word, so he is to be determined by the right.

The second objector says that you are mistaken in holding that \( \text{प्रजापति} \) is the deity, the \( \text{प्रजापत्य} \) sacrifice is, no doubt, of silent character "\( \text{प्रजापतिः मनसायेऽ} \)" "Let him sacrifice to \( \text{प्रजापति} \) silently."

The text shows that whatever is done in a \( \text{प्रजापत्य} \) sacrifice is done silently, but the converse does not necessarily hold good. In the \( \text{उष्णुवय} \), however, the words uttered are soft, so the deity of the \( \text{उष्णुवय} \) is not \( \text{प्रजापति} \). Of the gods who are entitled to the offering, Agni is the principal deity; \( \text{अनिः} \) is therefore the deity of \( \text{उष्णुवय} \).

53. On the other hand, \( \text{Virīṇu} \) is the deity by reason of his being laid down in connection with \( \text{होता} \); and new moon oblation is the offering by reason of seeing \( \text{होता} \) there.

The third objector says that you are all mistaken; \( \text{Virīṇu} \) is the deity because there is a text which lays down \( \text{विष्णु} \) in connection with \( \text{होता} \) on the model of the new moon sacrifice. "\( \text{होता} \) विष्णुस्वर्णविचकमेप्रतिवर्णः स्तुते ब्रीम्येऽ" "\( \text{Virīṇu} \) strode this (universe); he sings praises of his valour."

\( \text{विष्णु} \) the deity; \( \text{वा} \) on the other hand; \( \text{स्वत्} \) is; \( \text{होतायनात्} \) by reason of being laid down in connection with \( \text{होता} \); \( \text{अमावस्यायहितिः} \) new moon offering; \( \text{च} \) and; \( \text{स्वत्} \) is; \( \text{होतस्य} \) pertaining to \( \text{होता} \); \( \text{तत्र} \) there; \( \text{दर्शनात्} \) by reason of seeing,
If विष्णु is the deity of an उपर्युग, then it is all right by performing it on an अमावस्या day.

एष प्राचीन विम्बिष्यां स्वातिः चानशावदसंयोगाद्वागुणत्वान्तः.

एष च यथा प्रायां स्यात || १० | ५ | ५५ ||

अष्टि also; तथा on the other hand; प्राचीनाः प्राचीनाः on the full moon day; स्यात् is; प्रधानशाहदसंयोगात् by reason of the connection with the principal word; गुणव्याय by reason of being subordinate; मन्त्र; मन्त्र; यथा just as; प्रधानः principal; स्यात् is.

54. On the other hand, on the full moon day by reason of the connection with the principal word, because the mantra is subordinate just as it may become principal.

The fourth objector says that the उपर्युग does not take place on an अमावस्या day; the text lays down to be performed on a full moon day “अख्याते व तै: स्वातिप्राचीनां यज्ञो” “Let us (both) offer ghee oblations silently on a full moon day.”

You can not therefore transfer it to the new moon sacrifice because there is the मन्त्र in the उपर्युगम्; where there is an उपर्युग, there it shall be recited; the converse of this is not true. The उपर्युगम् is not for the मन्त्र but the मन्त्र is for the उपर्युगम्.

आनंदाभ्यं साधारणस्य पुरोदाशेन दृष्ट्यत्यमावस्याय

विकारे || १० | ५ | ५५ ||

आनंदाभ्यं the interval; च and; साधारण of साधारण; पुरोदाशेन by पुरोदाशेन cake; इर्ष्यति shows; अमावस्याविकारे in the modification of अमावस्या.

55. And the interval of साधारण is shown by पुरोदाशेन cake in the modification of अमावस्या.

The fourth objector advances an argument in favour of his view. He says that in a साधारण the modified sacrifice of the new moon sacrifice, there is an interval in साधारण by means of the पुरोदाशेन offering but not by means of the उपर्युगम्. “अख्यातमाणाः प्रच्याम्याग्निजयेन च पुरोदाशेनानाग्निजयेन चौ प्राय तह कुम्भिकितिमिकामात्राः”. “Having discharged with the ghee
oblations, taking the तुरोड़का cake consecrated to fire in the ladle of an 
अग्नि and moving with the pots, he says."

This विचित्र argument, says the fourth objector, is in his favour.

अग्नियोगलिफ्यानात् िषर्मास्थायाःमुभयत्र विधीयते ॥

56. On the other hand, by reason of laying down अग्नियोगम in 
the full moon sacrifice, it is laid down in both.

The objector says that the उपांशु वाज takes place on both the full and new moon sacrifices, "उपांशुयाजममतत् यज्ञि" "जयदनवायस्वेक नौ उपांशु पोर्णमास्थायं यजन". "He performs उपांशुवाज in the interval. Let us (both) offer ghee oblations silently on a full moon day."

In the full moon sacrifice when the उपांशु वाज is performed, the deities are अग्नियोग but when it is performed on the अमावस्या day, the deity is विश्वु.

प्रतिविध्वध्यविधानान्तः बिधिषुः समानदेशः स्यात् ॥

57. On the other hand, by laying down after prohibition, 
(the deity) विश्वु is of equal time.

The fourth view is the view of the author embodied in the present Sūtra. He says that an उपांशु वाज is performed in the full moon sacrifice and the deities are विश्वु &c. The reason is that the text lays down the 
उपांशु वाज for the full moon sacrifice after prohibiting it in the new moon sacrifice. Having said in the model sacrifice "श्राज्यस्यैवनो उपांशु पोर्णमास्थायं यजन" "Let us (both) offer ghee oblations silently on a full moon
day", it is further said, "Jāmiḥ va pataḥāśyaṁkṛtāṁ upaṁtyuṣyaḥ māṁ suṁ ṣeṣaḥ. "He who offers the two subsequent puṇḍāsṛṣṭi cakes in the interval of an upaṁtyuṣyaḥ, make a repetition of a sacrifice."

From this, it follows that it is to be performed on the full moon day.

"Viṣṇu should be worshipped with the silent offerings in order to avoid repetition; the lord of the universe should be worshipped with the silent offerings in order to avoid repetition; Agniṣoma should be worshipped with the silent offerings in order to avoid repetition."

So the result is that the upaṁtyuṣyaḥ is to be performed on the full moon day and Viṣṇu &c. are the deities for the occasion.

तथा चाच्यायार्थोऽद्धोऽनि ॥ ३० । ५ । ५ ॥

tatha similarly; च and; अन्यायार्थोऽद्धोऽनि seeing another proof.

58. Similarly there is another proof visible.

The author says that there is another text: "वेयदश्त्योलमाद्यान् योहास्यं त्रयोदशास्माद्यान्याः "On the full moon day, fourteen offerings are made; on the new moon day, thirteen offerings are made."

By reason of the absence of the upaṁtyuṣyaḥ, there are only thirteen offerings on the अधावस्या day. See the commentary on sutra 46. at p. 839.

न चाच्यायां सस्क्रतोऽद्धोऽनि ्तः विद्वयेतासम्बन्धात् ॥

n not; च and; अन्तः the principal; सस्क्रत once; योहास्य in the text; उयस्वत at both places; विद्वयेत is laid down; अत्यन्त by reason of the want of connection.

59. Nor again the principal once laid down, appertains to both by reason of want of connection.

The author gives the second reason in support of his view; that the upaṁtyuṣyaḥ is principal but not a subordinate part. A part being subordin-
ate to a principal can apply to two principals but a principal can not be connected with another principal.

गुणानं च परार्थवात्प्रवृत्ती विचित्रित्वानि दर्शयिति॥ १०।५।६०॥

गुणानि of the subordinate act; च and; परार्थवात् being for the object of another; प्रवृत्ती application; विचित्रित्वानि the marks of an injunction; दर्शयिति shows.

60. And the subordinate acts being for the object of another, the marks of the injunction are shown in the application.

The author says in support of his view, that a subordinate act is for the purpose of another; there are marks of a विचित्रि in the application to the principal. The principal is not for the object of another. "अपुमण्डा वास्त्वकारी जजत्षकाल्यकाराः प्रवाज्ञान् जजत्षकाल्यकाराः" "He makes offering of ghee shining in water; he offers eleven प्रवाज्ञ and eleven अनुब्राज्ञ."

From this text also, it appears that उपासु यज्ञ is not in the new moon sacrifice because it is principal.

विकारे चाशुत्तित्वानि ॥ १०।५।६१॥

विकारे in the modification; च and; अशुत्तित्वानि by reason of being not heard.

61. And in the modification, it is not heard.

The author gives the last reason in support of his view. In a साक्षरस्याय, which is a modification of the new moon sacrifice, the उपासु यज्ञ is nowhere heard of. "अपुमण्डा वास्त्वकारी प्रवर्ततीये गनुणुरोदारान्वते गुणुरोडे पापानस सह कुम्भमितिरिस्तिकामवाहि" "Having discharged with the ghee oblations, taking the पुरोदा cake consecrated to fire in the ladle of an अभिन्नि and moving with the pots, he says............."

The text shows that after an आयने, there is सराय but not उपासु यज्ञ. This also shows that there is no उपासु यज्ञ in the new moon sacrifice.
JAIMINI SUTRA. X. 8. 63.

Adhikarana xviii. sutras 62-70 dealing with the subject that in one पुरोदशः offering also, there is an वर्षायुगः.

द्विपुरोदशायां स्वादन्तरार्थत्वाद् || १० || ८ || ६२ ||

द्विपुरोदशायै in the offerings of the two cakes; स्वादृ is ; अन्तरार्थत्वात् by reason of being for the interval.

62. There is in the offering of the two cakes by reason of their being for the interval.

In connection with the द्विपुरोदशायां, there is a text “वर्षायुगाजमंत्र यजन्ति” “He performs an उपांश्च याग in the interval.”

In the foregoing अधिकरण it is established that in the full moon sacrifice there is an वर्षायुगः and there are deities विष्णु &c. After the performance of a सोमवारः, there are two पुरोदशः cakes in the full moon sacrifice and one before it. The question for determination is, whether the वर्षायुगः is to be performed in two पुरोदशः cakes only or between two पुरोदशः cakes and one पुरोदशः cake. The reply of the objector is that it is to be performed in the offering of two cakes. The reason is that there will be an interval between the two cakes. “वर्षायुगाज मंत्र यजन्ति” (“He performs an उपांश्च याग in the interval”) will be complied with.”

There can be an interval in the offering of two cakes but not in the offering of one cake.

प्रजामिकरणार्थत्वतः || १० || ८ || ६३ ||

प्रजामिकरणार्थत्वात् by reason of not repeating the same; च and.

63. And by reason of its being for not doing the same.

The objector gives a reason in support of his view that in order to remove the जामिकरण (defect of similarity) this is done.

“जामि वा पत्रेऽस्यक्षिप्तं यद्वर्वचै पुरोदशःशाङ्कुपश्च यजन्ति || विष्णु दपश्च यद्वधाम्रामिकरणं प्रजापतिः पुरोदशः यवज्ञानमित्वाय अपि ते योजामाचर्य व्यायामित्वाय” “He who offers the two subsequent पुरोदशः cakes in the interval of an उपांश्च याग makes the repetition of a sacrifice; विष्णु should be worshipped with the silent offerings in order to avoid repetition; the Lord of the universe should be worshipped with the silent offer-
ings in order to avoid repetition; Agni-soma should be worshipped with the silent offerings in order to avoid repetition.”

जामि means similarity, repetition or imitation; जामिनेप would arise, if उपोष्याण is performed in the offering of one cake “जामि वा पद्ययस्य कियये यदनवंचिपुरोदाणिपुरोदाणं कत्वा पुरानुपोषण: पुरोदाण्डे” “He makes a repetition of a sacrifice, when he makes one cake of the two subsequent cakes and (offers it) as a subsequent cake.”

तद्धयेर्मुणि चेन्तत्त्वान्त्वात् ॥ १० । ५ । ६४ ॥

तद्धये it is for it; इति if you say; न not; तद्धयेर्त्त्वात् by reason of its being principal.

64. ‘It is for it’ if you say; it is not so by reason of its being principal.

The second objector says that you assert that the उपोष्याण is in the offering of two cakes by reason of its being for the interval. This interval is subordinate in the full moon sacrifice which is principal. So the उपोष्याण can take place in the offering of one cake which is also in the full moon sacrifice.

अशिष्टेन च सम्बन्धात् ॥ १० । ८ । ६५ ॥

अशिष्टेन by that which is not laid down; च and; सम्बन्धात् by reason of the connection.

65. And by reason of the connection with one that is not laid down.

The 2nd objector supports his view by saying that you can not connect the उपोष्याण with the interval which is not laid down. The interval is laid down as subordinate; so उपोष्याण can be performed in the offering of one cake also.

उत्पन्तेस्तु निवेशः स्यादगुणस्यानुपराधेनार्थस्य विद्या-
मान्त्वाद्गुणात्मान्त्वान्तरार्थस्य नैमित्तिकत्वाचतुदभावेशुगुणात्मकः

॥ १० । ८ । ६६ ॥

कार्यः by reason of the origin; द on the other hand; निवेश: introduc-
tion; स्यात इत्यादि; गुणायतं of a quality; अनुपालित with the uninterrupted connection; अवर्ग्य of the object; विधानान्वैत by reason of the interval; विधानान्त by reason of laying down; अंतरार्ग्य of the object of interval; नैसिसिक्ष्यत् by reason of its being causal; तदुपयुक्त that; अभावे in absence; अभयुष्ण on not being heard; स्यात इति.

66. On the other hand, by reason of the origin, it is introduced with the uninterrupted connection with the quality, because there exists the object, by reason of laying down the object of interval and by reason of its being causal. In its absence, it is not heard.

The first objector replies that you are mistaken in understanding the text which is the origin of an उपायुत्यावः it is said, "उपायुत्यावांतरावं जनानितः" "He performs an उपायुत्यावम् in the interval."

By reason of this text, the quality is connected with the principal by the principle of concomitance or affinity. A principal can not exist without its subordinate part. So the उपायुत्यावम् will be introduced in the interval. If it is not performed in the offering of one cake, it will not be meaningless. The offering of two cakes is for the interval; if there is no interval between the offering of one cake and the other, the term दिप्योदित will not be heard of. So the result is that an उपायुत्यावम् is to be performed in the offerings of two cakes.

उभयारस्तु विधानान्तः ॥ ९० । ८ । ६७ ॥

भयो: of both; तु on the other hand; विधानान्त by reason of laying down.

67. On the other hand, by reason of laying down in both.

The author says that the उपायुत्यावः is prescribed for both the offerings of one cake and of two cakes "भ्रम्यवै नां उपायु दोपायु मस्याऽवजनः" "Let us both sacrifice silently in the full moon sacrifice."

It applies to the पृणमस्यावः which consists of the offering of one cake before the performance of the सौमयावः and the offering of two cakes after the performance of the सौमयावः.

गुणायत्कु पराधवेत्वादुपवेषवद्वेिन्ति स्यात ॥९०॥
68. And the subordinate parts are for the purpose of others, like उपवेष; when it is, it will happen.

The author gives a reason; the interval is subordinate and is for the purpose of an उपवेष याग. It benefits the उपवेष्याणा but that does not necessarily prevent its performance in the offering of one cake. Take for example, the pans are placed by means of an उपवेष; but if an उपवेष is not available, you can do it by means of other instruments. The उपवेष is not an indispensable thing. So also in the case of an अंतिराम, you can perform the उपवेष याग where there is no interval i.e. even in the case of the offering of one cake. An उपवेष is a stick to divide the burning cinders. It is thus described by the author in the commentary on काल्याणन्त्रोत् तृत्व विष. "मूलादृष्ट्विकारणः "He prepares उपवेष from the root." It is a सूत्र of काल्याणन. chap iv. 41.

"अथमंत्रणोष्ठाला मुनमरति प्रमाणादितिक प्रमाणेणव्य धक्ष काथान्तसादापवेषपरं करोति उपवेष चारदिमामासादापादानादिरा वा पराशरकः् जा। "First, after cutting the root of a branch of the size of a cubit or a span, it should be separated; an उपवेष (a pair tongs) is made therefrom; an उपवेष is said by 'पाराशर' to be of the size of a cubit or a span.'

So उपवेष is prepared from the lower part of the branch of a tree.

अनपायश्र कालस्य लक्षणं हि पुरोढाश्री ॥१९५०॥

अनपाय: permanance; च and; कालस्यलक्षण characteristics of time; हि certainly; पुरोढाश्र two पुरोढक cakes.

69. And permanance; two पुरोढक cakes are the characteristics of time.

The author says that the interval is the peculiarity of two cakes. As for example you order a man at the time of sounding of a bell or conch, but if there were no bell or conch, even then the man will come at the proper time. If you say to him "come to me at the time when cows return from the jungle," the man so ordered will not wait for the return of the cows which may sometime come earlier or sometime later. He will come to you in the evening. So here also; the interval does not prohibit the performance of an उपवेष याग in the offering of one cake. "अभिवा पद्धभस्य
"He makes a repetition of a sacrifice, if he offers the subsequent two cakes in the interval of the vr̥ṇḍūyāga".

There are three cakes. The first cake is offered before the performance of the śāmaṇyāga and the two puroḍhala cakes by the interval of the vr̥ṇḍūyāga after the performance of śāmaṇyāga. This subsequent offering of the two cakes is characterised by time but that leaves the offering of one cake intact.

प्रश्नार्थमजामिल्वम् ॥ १० । ८ । ७० ॥

प्रश्नार्थम् for the purpose of praise; जामिल्वम् the absence of similarity.

70. The absence of similarity is for the purpose of praise.

The author attempts to reply to the objection embodied in the sutra 63. The जामिल्वकरण (non-repetition) which you mention is only by way of praise; it does not bring any fruit. Two acts should not be similar, otherwise there will be a defect of repetition. Just as udāsna and abhivaśa are called the offering of immortality “अभ्रतंवा आन्तं सत्त्वं हविर्युपास्तर्वतिभिवारयत्वम् -

तातिगृहितस्वातं करोति” “Ghee is immortality (nectar; and an offering is mortality; when one covers it with grass and sprinkles ghee, he makes an offering of immortality (nectar).”

It is only to praise udāsna and abhivaśa, so here also it is in order to praise the vr̥ṇḍūyāga.

END OF PĀDA VIII.

END OF CHAP. X.
The author has described the principles of वाध and समुच्छय in chapter x. In the latter half (उपास्त्तक) which deals with the extent of अतिदेश, these two chapters, viz., the 11th and 12th are also included. The application of the principle laid down in the present chapter is to both उपदेश and अतिदेश. In the eleventh chapter, the author treats of तंत्र and अतिदेश.

The process by which you benefit many at a time is called तंत्र; an illustration will explain it better. A lamp placed in a multitude of ब्रह्माण्डas will benefit the whole assembly by shedding its light on all sides. If you pound a large quantity of rice, you can by this process clean the whole quantity at a time.

The process by which a benefit is conferred on each individual by repeating it at every time is called अतिदेश, as beneficial each ब्रह्माण्ड with sandal paste and feeding them each individually. So if you commence removing husk from each individual rice one by one, it is a slow process of अतिदेश. All these are the illustrations of an अतिदेश.

Adhikaṇṇa I, satras 1-4 dealing with the subject that अतिदेश &c. collectively on the principle of तंत्र, secure heaven.

प्रयोजनाभिमिस्वन्ध्यात्मकपूर्वक सतांतत: स्याद्रैककर्ममेवक- 
शब्दाभिमिस्यायगात || १९ || १ || १ ||

प्रयोजनाभिमिस्वन्ध्यात्मक by reason of the connection with the purpose; उपक्षति of separate individuals; तत्त: thence; स्यात् is; ऐःक्रमेयस् fruit; ऐः 
शब्दाभिमिस्यायगात by reason of the connection with one sentence.

1. By reason of the connection with the purpose, of the separate individual, there is one fruit by reason of the connection with one sentence.

There is a text that "दशःपुर्णासाम्यो व्याकर्मारोपयेत्”. “Let one desirous of heaven perform new and full moon sacrifices.”

All the अतिदेश &c. though separate, conduce to the attainment of heaven jointly, because there is one text which shows that the full and
new moon sacrifices with all their primaries conduce to the attainment of heaven. Just as one says the whole village digs a well or a tank; he thereby means one tank or well dug by all the villagers collectively, but not each villager digging wells separately. So here also, all the primaries which are included under the term of the द्वारा यात्रान मात्रिक संस्थाप्तेयत॥ १९ ॥ १ ॥ २ ॥ द्वारा like the subordinate acts; यात्रान on the other hand; मात्रिक संस्थाप्ते each act, यात्रान divides.

2. On the other hand, like the subordinate acts, the purpose divides each act.

The objector says that you are mistaken there; each detail which makes up the whole, contributes its iota of share in securing heaven. You must divide the fruit into each separately. When you say, bathe the assembly of the Brāhmaṇas; you mean to bathe each Brāhmaṇa individually one after the other. So here also distribute the fruit amongst all the subordinate parts.

अविधानातु नैव स्यात् ॥ १९ ॥ १ ॥ ३ ॥ अविधानात् by reason of not being ordained; यात्रान on the other hand; यात्रान not; एवम् thus, so; स्यात् is.

3. On the other hand, it would not be so by reason of not being so ordained.

The author says that in the case of an assembly of the Brāhmaṇas all the individuals constitute the Brāhmaṇa assembly; here you will have to bathe Brāhmaṇas separately. An individual Brāhmaṇa is not apart from the assembly of the Brāhmaṇas; but in the case of the subordinate parts and the whole the matter is entirely different; all the subordinate acts lead up to one result which is the result of the whole sacrifice. You can not separate it. The result or fruit is one.

शेषप्रय हि परार्थवात्रि यात्रानात् मात्रिकं मात्रिष्ठानमावः स्यात् ॥ २१ ॥ १ ॥ ४ ॥
4. The subordinate being for another, by reason of the injunction, there will be a separation of each principal.

The author says that in the illustration of bathing of the Brähmana assembly, the bathing is a subordinate act and because its fruit is visible, so it is a purificatory rite of a man. So this will be performed in the case of each individual Brähmana. The result of this discussion is that if there are several principals and the object is one, the subsidiary act will be performed once for all, because they all collectively secure one object; but if the object of each principal is separate, then the subsidiary act will be repeated in the case of each.

Adhikaraṇa II, śūtras 5-10, dealing with the subject that all the subordinate acts constitute one whole act.

अद्वानान्तु शब्देवदात्रक्तुवत्स्या वफदान्यत्वम् ||१११।१५५||

अंगानि of the parts; द्व on the other hand; शब्देदात्र by reason of the difference of the word; कुतुष्ट like a sacrifice; स्याद् is; फलान्यत्वम् separate fruit.

5. On the other hand, of the parts by reason of the difference of word like a sacrifice, there is separate fruit.

We have seen in the preceding अधिकरण that several principal acts which are performed in one sacrifice conduce to one fruit of the whole sacrifice. Now the question is, whether the parts which constitute the whole of a principal act conduce to different results or one result. The reply of the objector is that the parts are for different objects; they have therefore different results. The reason is that there are different चौद्वन texts. “समिधो वजिति” “शद्वनपात वजिति” “He sacrifices समिध.; he sacrifices तनुनपात”

* The word “स्याद्” does not find its place in the Chaukhambha edition.
Their objects being different, the objects of the parts will necessarily be different. The fruit will necessarily be different just as the objects of the different sacrifices are different.

Their objects being different, the objects of the parts will necessarily be different. The fruit will necessarily be different just as the objects of the different sacrifices are different.

\[
\text{अग्निमेंद्रस्तु \ तत्राथाइकाथायंदैकक्षम्यम्} \| 19 \| 1 \| 6 \|
\]

अग्निमेंद्र: difference of objects; तत्र on the other hand; अथ there; अथ है here; प्रसाध्यं by reason of the unity of the object; प्रकर्ष्यम्यम् unity of act.

6. On the other hand, there is a difference of objects; here by reason of the unity of the object, there is unity of act.

The author says that where there is a variety of objects to be achieved, the case is different but here in the case of the parts constituting the whole, the object and the act are one. This is a great difference.

\[
\text{शब्दमेंद्राल्पनेति चेत} \| 19 \| 1 \| 5 \|
\]

शब्दमेंद्रत् by reason of the difference of the text; न not so; इत्येव if you say.

7. "Not so, by reason of the difference of the text" if you say.

The objector says that there is a difference of texts as regards these parts showing that their object is different. So there can not be a unity of action.

\[
\text{कामार्थ्यताप्यस्यो मन्त्रव्यथां स्वातदर्थ्यत्वात्} \| 19 \| 1 \| 8 \|
\]

कामार्थ्यत्वात् by reason of its being for the act; प्रयागे in the application; ततः that; शब्द word; स्वात is; तद्विष्क्यत्वात् by reason of its being for the object.

8. By reason of its being for the act, in the application that word is used because it is for its object.

The author says that when the principal is laid down under a text, its constituent parts are also presumed to be laid down along with it under the same text. If there are different texts which may be called अग्निमेंद्र.
they do not constitute different acts because they are all for the purpose of the sacrifice and the texts in their connection are for the purpose of the same one end. Take for example the दशानंदमास; there are many parts about which there are texts such as “समषोयजिति” “He sacrifices सानिध्” &c. They all lead up to one result, namely, the attainment of heaven. They, therefore, constitute the इतिकलम्बपत्त and come under one designation of दशानंदमासायां.

कर्त्तविषयार्थार्थाहुँग्रणमधानेशुरुः ॥ ११ ॥ १ ॥ ५ ॥
कर्त्तविषय: of the injunction relating to the agent; नानार्थार्थात् by reason of the variety of the object; गुणवानेशु in the subordinate and the principal.

9. In the subordinate and principal, by reason of the variety of the object of the injunction relating to the agent.

The objector says that you are mistaken in saying that the विष्णु which relates to the principal applies to its subordinate acts also, because the latter contribute to the object of the former. The object of the principal is to obtain the fruit, while that of the parts is for the principal. The injunction is laid down for the object of the principal but no such injunction is laid down as regards the parts. One injunction can not cover both the principal and the subordinate parts.

आरम्भस्य शष्ट्यपर्वत्वात् ॥ १२ ॥ १ ॥ १० ॥
आरम्भस्य of the commencement; शष्ट्यपर्वत्वात् by reason of being dependent on the text.

10. Because any act commenced depends on the text.

The author says that when the text says “स्वरंकामायनेत्” “Let one desirous of heaven perform a sacrifice,” the question naturally arises, how one should perform the sacrifice to obtain heaven. The enquiry resolves itself into 3 parts; how, what and by what i.e. the इतिकलम्बपत्त, साध्य and साधन. The इतिकलम्बपत्त comes under the same विष्णु. You can not separate it from the principal act.

Adhikatra iii. सौरस ११-१९, dealing with the subject that the desire-accomplishing sacrifices like the new and full moon sacrifices should be completed with all their parts.
एकेनापि समाप्तेष्ट कृतार्थत्वादः रूपमात्रेऽपि प्राप्तेष्युचो
त्तावतस्यायं ॥ ११ ॥ ९ ॥ १२ ॥
एकेनापि with one also; समाप्तेष्ट can be completed; कृतार्थत्वाद by reason of having accomplished the object; यथा just as; कर्यंतरेपि separate sacrifices; प्राप्तेष्यु on obtaining; च and; बतावते like the additional one; स्यात is.

11. With one also, it can be completed by reason of having accomplished the object just as in separate sacrifices, and on obtaining like the additional (cows).

The next question for determination in the present अधिकरण is whether all the parts of दशरूणमात sacrifices which are कामकांम should be performed or only few of them. The reply of the objector is that only so many parts should be performed as are necessary for the accomplishment of the object, just as it is the practice in the other sacrifices such as सीव, अय्यमणि, प्राजिस्व & नैक्रत &c; the sacrificer obtains the fruit of as many acts as he is capable of performing. There is another example of a सच्चाय. “वायुत्तलिको दोषिष्टविविधवाणन्वङ्कास्वभुतमुल्यरा दोषिष्टविक”

“Having controlled his tongue and milked three cows, he breaks silence and having recommenced silence, he milks the others.”

Three cows are to be milked by controlling the tongue and the other cows are to be milked silently after opening the mouth. The number of other cows depends upon the stock of the sacrificer.

फलाभावान्वितेऽैवेत् ॥ ११ ॥ ९ ॥ १२ ॥
फलाभावात by reason of the absence of the fruit; न not so; इतिशेष् if you say.

12. “Not so, by reason of the absence of the fruit” if you say.

The second objector says that if you do not perform all the parts of the दशरूणमात, there will be no reward of the sacrifice.
13. Not so, by reason of the connection with the act; the object is not deprived of the fault of the word.

The first objector says that you are mistaken that the fruit is connected with the principal act. The word "कोट" in the text "श्राप्पणसामायव्यासंगीत" ("Let one who is desirous of heaven, perform new and full moon sacrifices") is connected with द्युष्णारास्य, the principal sacrifices but not with their parts. In this view only the word "कोट" is without any flaw and if you connect it with the parts also, in that case, the text will be strained to the unusual limit.

14. "By reason of being one word" if you say.

The second objector says that there is one word which is connected with the principal act consisting of several parts. It is, therefore, one act for which there is one word.

15. Not so, by reason of the difference of the object; by reason of the equality, it will not be subsidiary.

The first objector says that all are not connected with the fruit of the isacrifice. The principal is for the fruit and the parts are for the principal. This is the distinction. If you do not observe this distinction, the principal and the parts will be on the equal footing; no one will be subordinate, they will be all principals. Śabara has interpreted the sūtras 14-15 differently, but I have preferred this interpretation.
16. On the other hand, by reason of the injunction based on one text and by not prescribing them alternately and being connected, as they are permanently heard, with the इतिकल्प्तयता and by reason of securing the object simultaneously, just as obtained, the own text like निवीत applies in all proceedings.

The author after discussing the pros and cons from the point of view of the objector expresses his own view. He says that all the parts are included in the principal and the principal, with all its parts, completes the sacrifice. The reasons are as follow: (1) that there is one text "स्वरूपायमात्रे शास्त्रूपमात्रे विवेचना" "Let one desirous of heaven perform the new and full moon sacrifices." It means दुर्गृणामास with all their details but not in their incomplete form; (2) these parts are not to be performed alternately, i.e., at one time one detail, then at another time another detail; (3) they are to be performed in the same form in which we hear them in the दुर्गृणामास i.e. in their entire and complete form with the parts depending upon the principal; (4) because there is an object to be achieved, so all these details on being performed benefit the principal act. You can not make distinction amongst them. He gives an illustration of the निवीत. "निवीतकालिनिक चरित्रिति" "The priests wearing the sacred thread on the right shoulder move about." Here no distinction is made amongst the priests, so they will all wear it. So the text will apply here to all the details without any distinction or omission.
17. And similarly by the direction for the action.

The author gives another reason in support of his view that the दृश्यानां means the principal with all its details "चतुर्दश्युर्यायामागुत्यो 
हृयंते जयोद्शामाश्वयायाः" "On the full moon day, fourteen offerings are 
made and thirteen on the new moon day."

2 ghee offerings, 5 प्रायाः, 3 principal offerings, 1 यज्ञकुमार and 3 अजुयाः are 
14 offerings on a पूणैनासी. By reason of one offering of two in the एवारम, 
there are 13 offerings on an अमावस्या. From this we see that all the parts 
make up the principal.

18. In the other sacrifice, there is another text.

The author replies to the objection raised in सूत्र 11 wherein, the 
example of सीव्याम &c. is given. He says that the sacrifices are differ-
ent and the texts are different, "सीव्यवह निर्वैयेर्वयेर्ववर्षकामः" "One who is 
desirous of the Brāhmanic splendour, offers boiled rice to the sun."

Then again it is said, "एव्यागमेकादिश कपालिनिवर्षेत 
प्रजाकामः" "One who is 
desirous of progeny offers cakes baked on eleven potsherds to हृद & अभिन."

Thus we see that they are different and not connected with each other. 
The illustration, therefore, does not hold good here.
laid down; विरोधाय्याः of the special; कृतार्थंत्वात् by reason of being utilised; संतैहें in milking; यथाकामी according to one's desire; प्रतीयते it appears.

19. In other cows by reason of those being not laid down and by reason of the special being utilised in milking, it appears that he can do according to his desire.

The author replies to the illustration embodied in sutra 11. He says that there is no injunction as to the milking of the उत्तरा; it is only the 3 cows which are to be milked under the restraint of tongue imposed; after it the mouth is opened. The milking of those cows is to be commenced in which the sacrificer has a right to use the milk for himself. There he is not restricted to any number; it depends upon his sweet will. This illustration also, therefore, does not hold good.

Adhikarma iv. sutras 20-26 dealing with the subject that the desire-accomplishing acts should be performed repeatedly for the excessive reward.

कर्माणिस्यममात्मायत्वात्कृत्तितपत्यारभम् फलानि स्युः

19. In an act by reason of its commencement, like agriculture; कृत्तित् every repetition; फलानि fruit; स्युः are.

20. In an act by reason of its commencement, like agriculture every repetition bears fruit.

The question is whether a desire-accomplishing act should be performed once or repeated to procure excessive reward. The reply of the author is that it should be repeated to secure repeated fruits like every cultivation bearing fruit.

अविभार्यस्त्र सर्वप्रसं कार्य्यंत्वादुपपद्यन्ते विशेषः

20. अविभार्यस्त्र, title; च and; सर्वप्रसं of all; कार्य्यंत्वात् by reason of being an act; स्युः is obtained; विशेषः special.
21. All are entitled; by reason of being an act, the special is obtained.

The author gives a reason in support of his view. All the sacrifices when repeated are entitled to be called with a special designation, as once, twice, thrice, &c. This kind of special phraseology arises only in the case when the acts are entitled to be repeated.

\[ \text{सक्रमु स्वात्तृतार्थ्यत्वादःक्षवत्} \parallel 11 । 1 । 22 \parallel \]

\[ \text{सक्रमु} \text{ once; न on the other hand; स्वात्व is; कृतार्थ्यत्वादु by reason of the accomplishment; अनुवर्त्त like the parts.} \]

22. On the other hand, once by reason of the accomplishment like the parts.

The objector says that the desire-accomplishing acts should be performed only once; the reason is that when the object is accomplished why should they be repeated? The parts are not repeated; they accomplish the object of the principal. So the principal should not be repeated.

\[ \text{शब्दार्थ्यः तथा लोके} \parallel 11 । 1 । 23 \parallel \]

\[ \text{शब्दार्थः the meaning of the word; च and; तथा similar; लोके in the ordinary life.} \]

23. And the meaning of the word is also similar in the ordinary life.

The objector says that in ordinary life we say “bring a load of wood” we mean once but not repeatedly.

\[ \text{अपि वा संप्रयोगे यथाकामी प्रतीताःशुतित्वादिविधिपु वचनानि स्यु:} \parallel 11 । 1 । 24 \parallel \]

\[ \text{अपि also; वा on the other hand; संप्रयोगे in the application; यथाकामी one to act according to his wishes; प्रतीति appears; शुतित्वाद by reason of the absence of text; विधिपु in injunctions; वचनानि texts; स्यु: are.} \]

24. On the other hand, in the application it appears that one is to act according to his wishes; there is no direction as to the performance once; in connection with the injunction there are texts both ways.
The author sums up both views and says that it depends upon the will of the sacrificer; he may perform it once or repeat it. There is no text which limits the performance to one time only. There are texts both ways.

एकशव्द्वातथाप्रेमयुः || २७. १ || २८ ||
एकशव्द्वात् by reason of one text; तथा similarly; अपर्युः in parts.

25. And similarly in the parts, by reason of one text.

The author replies to the objection of the objector embodied in sutra 22 that you have given an illustration of the parts, but that illustration does not hold good for this reason that there is one text which applies both to the principal and its parts. So for the purpose of the principal they are performed once only. But here the repetition is of the principal for the excessive fruit.

लोः कर्मिष्ठर्बलक्षणम् || २५. १ || २६ ||
लोः in the ordinary life; कर्मिष्ठर्बलक्षणम् the act is characterised with the object.

26. In the ordinary life, the act is characterised with the object.

The author replies to the objection raised in sutra 23. He says that in the ordinary life also when you say bring fuel, it will be brought once or twice according to the need, So this illustration does not hold good.

Adhikaranā v. sutras 27-28 dealing with the subject that the parts are not to be repeated.

कियाणामर्यषोपत्यात्मक्षतसत्सिद्धं स्यारपवर्गः स्यात्||

27. Of the action being fully completed with its object, visibly its end is the accomplishment.

The rice is pounded and then it is ground; as soon as the husk is remo-
ved and flour is prepared, the act, says the author, is complete in itself by accomplishing its desired object.

धर्ममात्रेन त्वद्यथानांच्छिन्नाधिनार्थान : स्यात् ||११०६५||

धर्ममात्रेः in the case of परमेः तु on the other hand ; अद्यथात् by reason of the invisible effect ; श्रवणेन with the object of the word ; अपवान्: accomplishment ; स्यात् is.

28. On the other hand, in the case of परमेः by reason of the invisible effect, the accomplishment is by compliance with the object of the word.

The author proceeds and says that in the case of परमेः, where invisible effect is produced by the act, the object is accomplished by mere compliance with the word. In the case of pounding of rice, you will have to repeat the strokes of the pestle till the husk is removed from the rice but in religious acts, “अनितिचित्वामौदिनामरसुलुललि सर्वावधस्य पूर्फिल्वाइत्यय त्तुपद्धाति” (“In an अनितिचित्वामौदिनाम, having filled a mortar made of Udambhar wood, with all kinds of herbs, he pounds them and here he places them”) the object is not to remove the husk from the rice; mere compliance with the text is sufficient. The process of (अनितिचित्वामौदिनाम) pounding will not, therefore, be repeated.

Adhikarana vi. sūtras 29-37 dealing with the subject that the प्रयाज &c. parts should be performed once.

क्रत्तुवचानुमाणेनाम्यासे फलभूमा स्यात् ||११०६५||

क्रत्तुवचानुमाणेनाम्यासे like the sacrifice ; च and ; अनुमाणेन by the inference; अभ्यस्ये in repetition ; फलभूमा excessive fruit ; स्यात् is.

29. Like the sacrifice, by the inference there is excessive fruit in the repetition.

The question is whether such parts as प्रयाज &c. should be repeated or should be performed once. The reply of the objector is that they should be repeated. It is inferred that if you repeat them, you will get excessive fruit just as in the case of the sacrifice. See Adhikarana iv sūtras 20-26. (at p. p. 861-863.). The principle laid there, applies here also.
30. On the other hand, once by reason of the unity of the cause.

The author says that the parts should be performed only once because there is only one reason namely the parts benefit the principal. If once the parts are performed, they achieve the object of the principal, if they do not achieve it in one performance, what hope is there that they would do so on repetition?

31. And the limit will be without any restrictive rule.

The author gives another reason in support of his view; he says that there is a limit of 14 offerings in the पुण्माः and 13 in the वाभास्वम sacrifice. See the commentary on सूत्र 17 (at p. 360). If your view is correct, then there will be no such restriction; there will be any number as 15 17 &c.

32. By reason of the achievement of the fruit; in the sacrifices there is a difference of fruit.

The author replies to the objection of the objector embodied in सूत्र 29. He says that you have given the illustration of the desire-accomplishing sacrifices; but there the fruits are different; here the object is not worldly, but it is to obtain heaven; it is however achieved by accomplishment of the act. So your illustration does not apply in the present case.
33 The repetition is fruitful by reason of the variety of the action; in one (act) it is useless like the food by reason of the unlimited nature of the principal fruit; and by reason of the object of the action there is no restrictive rule.

The sutra is divided into 3 parts. The objector in the first part says that there is a variety of acts, so in order to achieve the objects, the acts will have to be repeated; in the second part he says that where the act is one, there is no need of repetition as in the case of food. You take food, you feel satisfied you, but do not repeat it then and there. The third part says that the fruit of the principal act is unlimited and a restriction is put to it by the parts. If your subordinate acts are large in number, the fruit would be in abundance. So the fruit of the principal is in proportion to the repetition of the subordinate parts.

34. By reason of the separation, there is a limit under an injunction.

The objector replies to the argument of the author embodied in sūtra 31. He says that the objects of the offerings are different, so with reference to the objects, there is a limit under the text quoted by you.
35. On the other hand, there is no repetition by reason of the unity of the text for application; all are simultaneously laid down and by reason of the subordinate acts being fruitless, because they are for the principal act.

The sūtra is divided into 4 parts. In the first the author says that the parts are not to be repeated, because there is one text under which the principal with all its parts apply. In the second part he says that the subordinate parts all apply at one and the same time. In the third part he says that they do not lead to any fruit being subordinate to the principal. In the fourth part, he says that if they are fruitless, as said, the result would be that they are useless; in order to avoid this, he says, they are for the object of the principal.

36. On the other hand, there is a repetition by reason of the word ‘once’ in cutting, washing and offering.

The objector says that the subordinate acts should be repeated. In connection with the offerings to the departed souls it is laid down “सकुट्कविशः वसंजन्ति” “The grass is cut once.”

In connection with the अववधि, it is laid down “सकुट्कपरिवीर संबालिः” “He washes boundary sticks once.”
In connection with भ्रष्ट्रित् there is a text, “उत्तरार्द्धं सहस्रबलवति” “He cuts once from the second half.”

The objector argues that if the parts are to be performed once, then there was no necessity of using the word ‘once’ in the text. The result is that the subordinate acts except in the above said cases, are to be repeated.

अनुभवसर्वत्र वाच्यत्वात् II 19 II 30 II

अनुभवः no repetition; द् on the other hand; वाच्यत्वात् by reason of being laid down.

37. On the other hand, there is no repetition by reason of being laid down.

The author says in reply that in दुरूप्राण स्थापितम् it is said that “असाधारितत् ज्ञानं संप्राप्तिः” The grass is not cut once.”

The प्रस्तायम् is their modified form. Under the principle of अस्त्रितेष्ठ the असाधारितत् ज्ञानं will be transferred; in order to restrict it, it is said that the grass cut should be of one time only. So in the same way in प्रायं the washing is said to be performed three times; but for the text, the washing would have been performed three times in अस्त्रितेष्ठ under the principle of अस्त्रितेष्ठ. So the text “हिन्द्रविवेगतः” “He makes two offerings” would have applied to the भ्रष्ट्रित् offering had there been no text quoted in सूत्र 36. So the word ‘once’ is intentionally used for a purpose and, therefore, does not lend support to the view that the subordinate parts should be repeated.

Adhikaraṇa vii, sūtras 38-45, named kapinjala.

बहुवचनेऽन सर्वप्राप्तेःविभक्त: स्थानं II 19 II 38 II

बहुवचने with the plural number; सर्वप्राप्ते taking of all; विभक्त: optional; स्थान is.

38. With the plural number, taking of all is optional.

There is a text “वर्तवायकपिण्डजानालमेत” “Let him bring partridge for a sacrifice.”

The word कपिण्क is used in the plural; a कपिण्ड is a species of birds. The
The question is whether a limited number such as 3, 4, 5 &c. should be taken optionally or 3 may be taken in order to comply with the text. The reply of the first objector is that as you can not fix any number, you can take any number from 3 to quadrillion (परां) optionally.

The second objector objects to the view of the first objector and says that in four also, the plural number is used and the word 'कपिल' is used for a peacock also.

He further supports his view and says that some time a man is called a liou, so also a 'कपिल' may be used in the sense of a peacock and may be, therefore, brought to the sacrifice optionally.

This दृष्टि does not find its place in the Chaukhambha Sanscrit series.

The first objector says that it is in a secondary sense.

He continues to say that the same applies to other numerals; 4 contains more units than 3 and so on; so they are correlative. All numerals from 3 to quadrillion (परां) come under all or many.

The first; वा on the other hand; नियमित is restricted; कारणात for a reason; अतिक्रम: violation; स्यात is.
42. On the other hand, the first is restricted; for a reason it is violated.

The author after discussing the pros and cons of the different views on the subject gives his own view; he says that 3 is fixed as it happens to be the first in the plural number; but this rule may not be observed, if there be a special cause. "पृक्तव्रञ्जा, पद्यव्रञ्जा हृदासार्यं चत्वृतत्वं लिखितिः" One should be given; six should be given; twelve should be given; twenty should be given.

43. By reason of there being nothing special in the purpose of the text.

The author gives another reason in support of his view. He says that there is a text "पुस्तावेन"; it does not describe the nature of the animal; whether it should be costly or big; nor is it said that it will confer greater reward; but if you pass over a muscular animal and take a lean instead, you transgress the rule. You can therefore take a fat animal fit for a sacrifice in order to comply with the text. So here also.

44. And similarly there is another object seen.

There are texts which, says the author, lead to the same conclusion. "कुच्छा यान्या जनविन्दोत्सारं चानभोजण: पाजन्या: तेपामेंद्राणोद्यम: " "The black are consecrated to यम, the arrogant to रुद्र and the sky-coloured to the god of rains; of them, the tenth is consecrated to देवानाम."

The first three deities have three animals each in this view of the author and the tenth therefore, belongs to the dual deities देवानाम.

45. And with the model sacrifice like the preceding by reason of its proximity.
The author says that there is another दिश्र which shows that plural includes the lowest number three. अग्निपञ्चगी is borrowed from the model sacrifice. It also depends upon the numeral three according to the principle laid down in the preceding sutra. In a युग्मातित्व there is another proof; “अन्तर्व्याहार” “He uplifts rice.” The first triad is heard without any quality as “साधनार्थ; of the middle at other places, you have “पंद्यान नायन!” “अन्तर्व्याहार” “the middle of the fifth.” “the middle of the eighth.”

Adhikarasāṇa vii sutras 46-51, dealing with the subject that the milking of the उत्तरा cow is by way of अनुबाद.

उत्तरासु यावस्त्रमपूर्वत्वात || 91 1 1 46 11
उत्तरासु in वर्त यावस्त्र as many as, स्वस्व own property; पूर्वमपूर्व by reason of the extraordinary principle.

46. In उत्तरा cows, as many as one owns, by reason of the extraordinary principle.

In connection with सब्रय, there is the milking of the cows. It is said, “वाग्ण्ड तित्त सारसूत्रिका वि दुर्यायनवर्त्त मेत्त रारुपति” “Having controlled his tongue and milked three cows, breaks silence and having recommenced silence, he milks the others.”

The question for determination is as to whether the milking of उत्तरा cows is a विध or अनुबाद. (This text is discussed in the sūtras 11-19. at pp. 857-861. See the commentary on them). The objector says that it is a विध, because it lays down an extraordinary principle.

यावस्त्रम् वाग्न्यविविधर्मनानुवादः स्थात || 91 144 11
यावस्त्र as many as; स्वस्व own property; वि on the other hand; अन्यविविधानेत by reason of laying down another; अनुबाद: restatement; स्थात is.

47. On the other hand, “as many as one owns” is an अनुबाद by reason of laying down another.

The author says that the later portion of the text is an अनुबाद but the first part of it is a विध. If there are two विधs in a text, it will be a split of a sentence.

साकलविविधानात् || 91 1 1 48 11
साकलविविधानात् by reason of laying down the entirety.
48. By reason of laying down the entirety.

The author says in support of his view that the entire number of ब्रह्मा cows has been prescribed for milking “नासैता राजिं पथसारयित्वोषोधुमयातुं कुमारायणं नयेयालमेरन्” “No Agnihotra should be performed that night with the milk nor shall his tender boys get milk.”

बृहत्त्वाच न १९ । १ ॥

बृहत्त्वाच by reason of the sense of all; and.

49. And by reason of the sense of ‘all’.

The author supports his view by another reason. “बहुरुपोधितावदेवेयोहिदिवि” “The offering to Indra consists of milk from many cows.”

The text also shows that all the cows are to be milked for the god’s offering.

अनिहोत्रे चाषोपवद्यगृह्यानियमः प्रतिशेषःकुमारायणाम् ॥ १९ । १ ॥

अनिहोत्रे in an agnihotra; औ and; अनेकपद दक्षिण; यवापूनियम: rule about gruel; प्रतिशेष: prohibition; कुमारायणम् of youngsters.

50. And in an Agnihotra the rule about the entire gruel and the prohibition with respect to the youngsters.

The author gives two illustrations in support of his view. One relates to यवापू. It is a liquid substance made from any grain chiefly rice by boiling it. (See the note at p. 822): “नासैता राजिः पथसारयित्वोषोधुयाव यवापूयये देवताये प्रतिमन्यस्ये देवताये देशयातु तात्स्तुतयायातु ववागम्यावजुहुयावत्” “Let him not perform an agnihotra that night; let him offer that which is to be offered to another deity; let it be that: let him offer gruel.”

The milk taken from the ब्रह्मा cows is not to be offered to any deity; in its place you can take gruel. The second case is that of the youngsters; the milk which is so reserved after milking the ब्रह्मा cows is not to be given to the youngsters. This also shows that all the ब्रह्मा cows are to be milked.

सर्वप्रायिणापि लिङ्गेन संयुक्तेऽदेवतामिषंत्यागात् ॥ १९ । १ ॥
The author gives another Brhad argument in favour of his view. He says that there is a text from which it appears that all the sannas cows which one owns should be milked for an offering to the deity. "वल्लभवश्च द्वापरपता मनुष्यप्रथम पुराणप्रतेकते आयतादिविवेभ्य एवतता आयाप्रत्यति" (T. B., III. 7.4.17. &c) "They nourish the calves certainly and men formerly, therefore they nourish the gods."

A. B. 52. Of the subordinate acts being for the object of the principal act, by reason of its difference, there will be a difference of acts in the application.

In the दर्पणमासल्यागां the आयार &c are the primary acts; their subsidiary acts are आयार &c. The question for determination is whether the subsidiary acts should be performed for each primary act separately or they should be performed once for all. The reply of the objector is that they should be performed separately for each primary act.

क्रमकोप्याः योगपद्धातु ल्यात्* ॥ ९१ । १ । ५२ ॥

क्रमकोपः: breach of order; च and; योगपद्धातु by reason of simultaneousness; स्यात्: is.

53. And there will be a breach of order if performed simultaneously.

The objector supports his view by criticising the other view. If you

* In other editions, there is ‘योगपद्धातु’ instead of ‘योगपद्धातु’. 
say that all the subsidiary acts should be performed simultaneously, then there will be no order.

Hastāna: tu yagpadmaekasabddopadeshastvyadivalopaya-

Hasta of the equals; tu on the other hand; yagpadma simultaneousness; 
Ekārthdāyavāya by reason of laying down one direction; vyāt is; 
Visheshadhyāyat by reason of not taking any thing special.

54. On the other hand, there is simultaneous performance of the equals by reason of laying down one direction and by not taking any thing special.

The author says that the durgunyāmayās are prescribed under one text; all the subsidiaries are connected with the primaries simultaneously. They are all on equal footing with respect to the agent, time and place. There are 4 priests, they all perform the principals with all their subordinate parts. The fruit of durgunyāmayās is one, "durgunyāmayās ṛgvar ṛmAṣṭeṭ" "Let one who is desirous of heaven, perform new and full moon sacrifices."

All the parts equally contribute to the attainment of that object. There is no special direction to point out any subordinate act. So all of them should be performed once for all; there is, therefore, no necessity for repeating them in the case of each primary.

Ekārthdāyavāya: vyāya: vyāt 19 1 54

Ekārthāādāyavāya by reason of having one object; abhyāva: no breach of order; 
Vyāt is.

55. By reason of having one object, there is no breach of order.

The author replies to the objection raised by the objector in stūra 53. He says that all the subsidiaries collectively achieve the object; so there is no order. No breach of order is, therefore, possible.

Tathāavana by reason of the object; durgunyāmayās another proof; kāmu-kāya: the name of a caitya.

53. "Accordingly there is another proof" says kāmu-kāya.
The author in support of his view relies on the authority of कामकायन who is some older मीमांसा writer. He cites an authority.

"चुरुङ्गपौरिषमात्यामाधुर्यो हृदं तत्रे दश:मावर्त्यायो" "They make fourteen offerings in a full moon sacrifice and thirteen in a new moon sacrifice."

If there were repetition, there would not be 13 or 14 offerings as laid down in the text.

57. By reason of its propriety; by reason of the helplessness, there is performance one after the other because the purificatory rite is for it.

The sutra is divided into 3 parts. The objector says that the simultaneous action is proper everywhere (2) but it is helpless in the present case. You see that one burning coal can not cook all the cakes; so the process will have to be repeated (3) because the process is for the object of cooking.

58. Even separated, they are for its object.

The objector says that if these subordinate acts are performed separately, they are for the benefit of their primary, in close proximity of which they happen to be.

59. On the other hand, on account of its richness, like a lamp.

The author says that just as a candle-light put in an assembly
sheds its lustre on all sides, so these subsidiaries performed once, benefit all the primaries.

60. In the ordinary life, by reason of the object; by an injunction, primary with each; स्थान is.

The objector criticises the illustration given by the author. The objector says that the lighting of one lamp or repetition thereof depends upon the object. If it once lit, it sheds lustre on the assembly; it is done once for all; if it is not sufficient for the purpose, then any number will be required according to the need. But in the religious acts, the benefit or the contrary of it is known from the scriptural injunction. From the proximity and special application, it appears that the subsidiary benefits the primary, in the proximity of which it is performed. Hence the subsidiary acts should be repeated in the case of each primary act.

61. “Once the offering” says कामुकायन by reason of its being contrary to the limit.

The objector refutes the view of कामुकायन; you say that the subsidiary should be performed once for all and base your view on his; it is just in contravention of the limit of the offerings i.e. 14 and 13 in देवस्मिन्द्रा and अमावस्या respectively.
The objector says that the subordinate parts are for the primary; when they are performed in proximity with any primary, they will be for its benefit; so they will have to be repeated in the case of each primary. So the number 14 has been fixed in पूरणा and 13 in अभावस्वर. It is by way of अभुवाद.

विधिवत्प्रकरणाविभागे प्रयोग वादारायण: ॥२१॥६३

विधिवत् like an injunction; प्रकरणाविभागे in the indivisibility of the context; प्रयोग application; वादारायण name of a कथि.

63. "Like the injunction in the indivisibility of the context, there is the application" says वादारायण.

The author relies upon the authority of his own preceptor वादारायण. He says that the subsidiaries are to be performed once for all, because all the primaries come under one context. The order or proximity upon which the objector relies is weaker than the context under the rules of interpretation. Though the injunction relating to the six primaries is of equal force, yet you have to know the इतिकलच्चत्र of प्रयाज from their context. Suspending the order or sequence they are to be performed at a time simultaneously.

अपि चैनेन सत्विनान्मविशेषप्रकरिष्ठे ॥ २१ ॥ १ ॥ ६४ ॥

अपि also; च and; चैनेन by one; सत्विनान् proximity; विशेषप्रकरिष्ठे not special; हेतु cause.

64. And also though in proximity with one, it is not a special cause.

The author gives a reason in support of his view. He says that though the subsidiaries are performed in connection with one particular primary, yet they will not cease benefiting others and thus becoming special. The are, therefore, not to be repeated.

क्रमित्रिधानान्नेति चेतु ॥ २१ ॥ १ ॥ ६५ ॥

क्रमित्र somewhere; धानान्नेति by reason of the injunction, च not so; हेतु if you say.

65. "somewhere by reason of the injunction, it is not so" if you say.
The objector says that there is an injunction somewhere laying down simultaneous action, "तद्वधर्मि सद्विद्विधि" "They pound together; they grind together."

So by परिसंचया, the inference is that at other places, there is a repetition of the acts.

66. Not so, by reason of the binding force.

The author says that there निर्वाण is laid down; in order to counteract the force, the तद्व is laid down. In आहारय and अधिकारोऽय, the निर्वाण is laid down; by reason of this distributive action, pounding and grinding would have been separately done but for the text which lays down the collective action (तद्व).

67. Those acts which are not specially taken and are of equal grade have been explained to be done simultaneously.

There is a text, "आनें ग्रामेणण्मालेना, सुभाषिण माननें कुष्मण्योऽय पुरो-धारावोषपदमान।" (1 S., V. 5. 23. 1 &c.) "Let one competing for the foremost position bring a black-necked animal to Agni, a reddish brown animal to Soma, and black-necked animal to Agni."

The animal no. 1. and the animal 3 in the above text are the same. The question is whether they should be offered distributively or collectively. The reply of the objector is that you have already explained the "collective" (संपन्न, in the preceding अधिकारय) and so they will be offered to the deities once for all, because there is nothing special to direct the procedure.
68. On the other hand, separately by reason of the difference of time and by reason of the intervening injunction; there is a special command because time is principal.

The author says that the principle of तस्मां as laid down in the preceding अधिकारण does not apply here for two reasons; because there is a difference of time, the first is an animal of black neck for the god Agni, the second is the brown coloured animal or ichneumon for the god Soma and the third is the ‘black necked’ animal for the god fire. The second reason is that second intervenes the first and third and if these animals are offered simultaneously, the order will be disturbed; so there is a special injunction by reason of time being principal here.

69. And similarly seeing other proof. The author supports his view by the विभिन्नता argument "अभिन्नात: सौमयमाध्यवी मवत:) "On all sides there are animals consecrated to Soma and Agni."

70. If you say that it is not an injunction, by reason of the use of the present tense.

The author says that the text quoted in the commentary on sutra 69 is not a विभिन्न, because the present tense is used. It is by way of अर्थवाद.
In the first Pada the principle of Tantra was considered in connection with the principal; here, it will be considered along with the subsidiaries.

Adhikaraṇa I. śāstras I-2 dealing with the object that of artha &c. time, space &c. are not in the nature of a Tantra.

एकदेशकालकृत्वम् मुख्यानामेकशब्दोपदेशात्

एकदेशकालकृत्वम्; unity of space, time and the agent; मुख्यानि of primaries; एकशब्दोपदेशात् by reason of one command.

1. Unity of space, time and agent of the primaries by reason of one command.

In the दृष्टेनामास the आर्थ्य &c are principal. There are space, time and agent as follows "समेद्धीपूर्णमानाब्रह्मं यजेत" "पौर्णमास्या पौर्णमास्याय यजेत, अमवास्यायामास्यायु मायः यजेत" "दृष्टेनामास्यायांस्यायु द्वारकं भव भवि: "
"Let him perform new and full moon sacrifices on an even ground; let him perform a full moon sacrifice on a full moon day; let him perform a new moon sacrifice on a new moon day: there are four priests in the new and full moon sacrifices."

In connection with the चातुमास्य sacrifice, there are texts as regards space, time and agent, "प्राचीनवर्गः वैश्वदेवेन यजेत" "वसलेन वैश्वदेवेन यजेत" "चातु-मास्यानि वैश्वदेवेन पान्तमित्रिजः: " "Let him perform a वैश्वदेव sacrifice on a ground sloping to the east; let him perform a वैश्वदेव sacrifice in a spring; there are five priests in the चातुमास्य sacrifices."

Now the question for determination is, whether the space, time and agent are governed by the principle of आर्थ्य with respect to the आर्थ्य &c the primaries or they are separate in each case. The reply of the objector is that the principle of आर्थ्य applies. The reason is that they are parts of the procedure and they are connected with one fruit and there is one injunction with respect to them. There is no special direction to the contrary; they are, therefore, governed by the principle of आर्थ्य.
2. If it is not an injunction, it appears to be connected with the action; by reason of the connection with its secondary sense and by reason of the injunctive nature, it is primary with every other of them.

The author says that if you do not consider it a special command, then the text with respect to space &c will not apply to the objects &c distributively. It is an injunction, so it will apply to each primary distributively on the principle of an object. I have followed the interpretation, but all other commentators have considered the 1st sūtra as containing the view of the author and the second sūtra consisting of the view of the objector.

Adhikarapa ii. sūtras 3—11 dealing with the subject that the subsidiaries are governed by the space &c of the primaries.

3. And in the subsidiaries, it is absent by reason of pointing to the primary.

The question is "what is the rule as to the subsidiaries?" Whether the rule as to space, time and agent with regard to them is based on or the objector's reply is that the rule does not apply to the subsidiaries; because it is mainly directed to the primaries. Just
as material and deity are in connection with the primaries only, so are space, time and agent connected with the primaries.

4. If on the other hand, the injunction is connected with the action by reason of one text and being connected with the name of the object of the primary.

The author says that there is one text and it is connected with the principal act and all the subsidiaries come under the designation of one primary. So the text relating to space, time and agent applies to the subsidiaries collectively but not distributively. The principal of तंत्र but not the principal of आवाप governs them.

5. And similarly there is another proof.

The author relies on the किंत्र argument in support of his view. "उप्रा शिष्ठ वा एतर्ति घोरविद्वानिविद्वानन्तमस्यायाः संभियते भ्रायेम प्रथम मौद्रेः उत्तरे "
"Fierce or dangerous are the offerings, if in the new moon, the first offering is prepared to Agni and then two offerings to Indra."

This kind of sequence is possible at one time only.

6. And the text in connection with them is like the primary, by reason of the text as regards action being for the object of another.
The author gives another reason in support of his view. He says that the rule as to space, time and agent is like the principal act; the text relating to a procedure is for the purpose of another. So the text applies to the subsidiaries collectively but not distributively.

उप्रेष्ट्वाल्यः यो च ॥ ११ ॥ २ ॥

कर्मणोऽशुरुतिवाच्च ॥ ११ ॥ २ ॥

कर्मण: of the action; अशुरुतिवाद by reason of being not heard of; तथा and.

7. By reason of the action being not heard of.

The author gives another reason in support of his view. He says that we hear of no action, no procedure, no principal but only the level ground, the time of performance and the priests who perform it. This is all intended for the principal. So the text in connection with the space, time and agent applies to the subsidiaries on the principle of त्रि but not on the principle of अवाप.

अज्ञानि तु विधानत्वात्मःधानेनापदिश्येतं स्तस्मात्स्यादि

कदेशशाल्वम् ॥ ११ ॥ २ ॥ ८ ॥

अज्ञानि the subsidiaries; तु on the other hand; विधानत्वात् being prescribed; प्रधानेन with the principal; दिश्येत् are governed; तस्मात् therefore; स्याद् is; एकदेशशाल्वम् subordinate nature.

8. On the other hand, the subsidiaries being prescribed, are governed by the text relating to the primary, therefore their subordinate nature.

The author says that the text which applies to the primary, applies equally to the subsidiaries, so they are subordinate to the primaries. When we say "दशष्टूणमात्माया यद्येव स्वरं काम: "Let one desirous of heaven perform new and full moon sacrifices." we mean the full and new moon sacrifices with all their complete parts. The subordinate parts, therefore, subserve the main object; they are not apart from the principal act. So the text with reference to space, time and agent governing the principal governs its parts also. So they need not be repeated in case of each subsidiary.
If you say "similarly the deity and the material."

The objector says that the material and the deity of the principal and the subordinate are sometimes different; so why should you not apply a distributive principle in the present case? This is an introductory अन्तपत्
called अन्तपत्.

न चोदनाविविशेषः वाच्यिं नियम्यं विशेषः ||११२२११||

न not so; चोदनाविवि श्रेष्ठ्यात् by reason of the part of an injunctive sentence; नियम्यं: for the object of restriction; विशेषः special.

10. Not so, by reason of the part of the injunctive sentence; the special is for the object of restriction.

The author says that the deity and material are governed by the विशेष (injunctive part of the text). "हदानिधि: पुरोहिताश्च" "हदानिधिष्ठिताभो" Here are Agni and पुरोहित cake." "Here are clarified butter and Agni and Soma (dual deities)."

These texts relate to the principal, "आशेष प्रयाजन यजति" "शेषतुः स्वेषेष्यं यजति" "He makes प्रयाज offerings with ghee." "He makes विस्तुः offering from the remainder."

These texts relate to the subordinate parts, you can not apply the rules of one to the other. The materials and deities are governed by a part of a चोदनाविवि, while the text relating to space, time &c governs the procedure of the subsidiarises. The illustration of the deity and the material does not hold good; because they are governed by a different set of rules.

तेसु समवेतानां समवायाचाचन्त्रभवानिः भेदस्तु तदभेदाः
त्कर्मभेदः प्रयोगः स्थायित्वां प्रधानशब्दत्वाचि चान्यायार्थदर्श्च
नम् || ११ || २ || १९ ||

तेसु in them; समवेतानां of the combined; समवायाचाच by reason of the combination; तद् by a तद्; भंगानि the subordinate parts: भेदः difference; तद् on the other hand; तदभेदां by reason of its separation; कर्मभेदः difference of procedure; प्रयोगं in an application; र्हासत is; तेसु theirs; प्रधानशब्दत्वात् by
reason of being a principal word; तथा similarly; च and; अन्यांच्यांनम् another proof.

11. In them of the combined (parts), by reason of the combination; the subordinate parts are governed by तः and on separation, there is separation. There will be a difference of procedure in the application by reason of their being the principal word; and there is another proof.

The author sums up the whole argument and says that if the materials and deities of the subsidiaries are combined with those of the primaries, the principle of तः will apply, because the subsidiaries then come under their primary; but if on the other hand, there is a separation, the principle of आवाप will apply because in that case they are themselves primaries. There will be a separation in the case of each. In the third part of the sutra, the author relies on the लिङ्ग argument in support of his view. This sutra is divided into 3 parts. In the first part, the application of तः is explained; in the second part, the principle of आवाप is applied and in the third part he relies on the text,

"चतुर्दश पौर्णिमाभासानसायं ज्वाल्याच्याभासान" "Fourteen offerings are made on the full moon day and thirteen on the new moon day."

Adhikarana iii. sutras 12-18 dealing with the subject that in राजसूय & co the subsidiaries are to be repeated.

इष्टिराजसूयचातुर्मार्गभोज्येककर्म्यांद्रानां तंत्रभावः स्वायः

11.12

इष्टिराजसूयचातुर्मार्ग्येपु in the इष्टि, राजसूय and चातुर्मार्ग; ऐककर्म्यांतु by reason of the unity of the act; भन्तानि of the subsidiaries; तःभावः once for all; स्वायः is.

12. In the इष्टि, राजसूय and चातुर्मार्ग, by reason of the unity of the act, the subsidiaries are to be performed once for all.

"दशौष्णिमासामायं स्वर्गकामो यजेत" "राजसूयेन स्वाराज्यकामेष्ठेन" "चातुर्मार्गे: स्वर्गकामेयजेत" "Let one who is desirous of heaven perform new and full moon sacrifices." "Let one who is desirous of heaven perform the चातुर्मार्ग sacrifices."
These are the texts. The question is whether the subsidiaries in the द्वार्याणमास, राजसूय and चातुर्मृष्टि are to be performed once for all or separately. The reply of the objector is that they constitute one act and there is one fruit of the sacrifices, so the subsidiaries are to be performed once for all.

कालमेदान्नेति चेत ॥ ११ ॥ २ ॥ १३ ॥
कालमेदात् by reason of the difference of time; न not so; इतितेव if you say.

13. “Not so, by reason of the difference of time” if you say.

The author says that the principle of ्त्र does not apply by reason of the difference of time. Somewhere there is a difference of time, somewhere there is a difference of space. As to time “पौर्णमासिं पौर्णमासिः यज़्तामावस्यायामावस्या यज़ेत्” “चातुर्मृष्टि पर्वेशां वसंते वैशवदेविन यज़ेत, वर्षाणुवर्तमायायायेयं जेत, हेमंतसाक्षमेयङ्गेजेत्” “Let him perform a full moon sacrifice on a full moon day and a new moon sacrifice on a new moon day. Let him perform a वैशवदेव sacrifice of the चातुर्मृष्टि and of ceremonial occassions in a spring, a वर्षाणुवर्तम in the rains and a साक्षमेय in winter.”

As to the difference of space in a राजसूय “वाहस्पत्यशर्म्भासो गङ्गेन्द्रेना- कादशकपाले राशोऽहे आदित्यशर्म्भास्थित्य गँगेः” “The boiled rice to Brihaspati in the house of Brahan, and a cake baked on eleven potsherds in the house of a king, and boiled rice to Aditi in the house of a queen.”

The पौर्णमासियाय is different from the अमावस्यायाय, so the principle of अवाय applies,

नेकदेशत्वात्पशुवत् ॥ ११ ॥ २ ॥ १४ ॥
न not so; एकदेशत्वात् by reason of its part; शुवत् like an animal sacrifice.

14. Not so, by reason of its being a part like an animal sacrifice.

The objector says that the अमावस्या or पौर्णमासियाय is a part of the द्वार्याणमास्याय, their fruit is one. Just as in an animal sacrifice, the omen-tum is offered in the morning, the पुरोद्यक cake in the noon and the parts of an animal in the evening without the repetition of the subsidiaries; so here also. The principle of त्र, therefore, applies.
अपि वा कर्मणात्मक्तवात्तेऽ तन्त्रविधानात्साहायणामुपे

देशः स्यात् || ११ । २ । १५ ||

अपि also; च on the other hand; कर्मणात्मक्तवात् by reason of the difference of action; तेहि theirs; तन्त्र, Tantra; विधानात् by reason of being laid down; संगानाम् with the parts; देशः direction; स्यात् is.

15. On the other hand, by reason of the difference of the action, they are laid down to be done collectively and so there is a direction for their performance with the subsidiaries.

The author says that the दश्याम is different from the पूर्णमास्यायम. They are to be performed on the new moon day and full moon day respectively. So the दश्याम is to be performed with its subsidiaries once for all and similarly the पूर्णमास्यायम is to be performed with its subsidiaries once for all. The principle of तत्र applies in the case of each; but when the पूर्णमास्यायम are looked upon as one, the performance of the subsidiaries is considered to be done on the principle of आवाप.

तथा चान्याध्यदश्र्यनम् || ११ । २ । १६ ||

तथा similarly; च and; अन्याध्यदश्र्यनम् another proof.

16. And similarly there is another proof.

The author relies on the विश्व argument in support of his view. “चतुर्दशोपान्त मास्यामाहात्यो ह यथे चीयाध्यदश्र्याय” “The: offer fourteen oblations on the full moon day and thirteen on the new moon day.”

तथा तदवयेपु स्यात् || ११ । २ । १७ ||

तथा similarly; तदवयेपु in their parts; स्यात् is.

17. Similarly in their parts.

“The principle of आवाप being laid down” says the author, “it will apply in the case of the parts of the राजम् &c by reason of the difference of time & space”.

पश्चि तु नरदेवक्तवात्तत्तन्त्रस्य विधर्कर्प: स्यात् || ११२ ||

पश्चि in the animal sacrifice; च on the other hand; नरदेवक्तवात् by reason of one command; तत्रस्य of a तत्र; विधर्कर्प: remoteness; स्यात् is.

18. On the other hand, in the animal sacrifice, by reason of one command of तत्र, there is remoteness.
The author says that you have given an illustration of an animal sacrifice which is one but the दुष्कृतामासस्य यज्ञ are two different sacrifices though in form they are similar. The animal is one but the parts are offered at different times. “वप्पम प्रातः सपने प्रचारांति पुरोदापातेन मात्यादिने श्री-श्रीस्वतीयस्वनो यज्ञ।” They set about with omen in the morning सपन, with cakes in the midday सपन and with the viscera in the evening सपन।

The time of the offerings is different but the animal sacrifice is one, but here in the present case, we have "अभायस्यायमासस्य यज्ञ।" “Let him perform new moon sacrifice on the new moon यज्ञ।”

This is a great difference, so your illustration does not apply.

Adhikaraṇa iv. saknas 19-23 dealing with the subject that the subsidiaries of अभायस्यायमास are to be performed separately.

तथा स्वादर्थस्वरकल्पेष्ठिविशेषिस्याकालत्वात्

19. Similarly in the अभायस्यायमास by reason of the unity of the time of the special offering.

There is a desire accomplishing इष्टे named अभायस्यायमास. It is laid down, “अभायस्यायमासस्य प्रतार्था कपालनिर्विषेप, सारस्वत चरं वाहस्थतं चर्माभायस्यवेशं मेकादशक्तिपाल मात्यादिने, सारस्वत चरं वाहस्थतं चर्माभायस्य वेशं वाहस्थतं मात्यादिने, सारस्वत चरं वाहस्थतं चर्माभायस्य वेशं वाहस्थतं स्वातः तत्नस्मिनः।" “Let him offer cakes baked on eight potsherds to Agni and Viṣṇu in the morning, boiled rice to सरस्वत and वृहस्पति and cakes baked on eleven potsherds to Agni and Viṣṇu in the noon and boiled rice to सरस्वत and वृहस्पति and cakes baked on twelve potsherds to अभिन् and Viṣṇu and let one whose enemy perform a रोमणि, offer boiled rice to सरस्वत and वृहस्पति।”

Now the question is whether the act which have been enjoined at different times should be performed collectively or distributively. The reply of the objector is that they should be performed collectively just as in an animal sacrifice. The reason is that these special parts which are prescribed to be performed at different times are ordered to be done at one time “पुरावाच: प्रविन्तोमित्विषेप, “Let it be offered before the speech of speakers.”
There is nothing wrong in it; such is the case in the animal sacrifice where different parts of the animal which are directed to be offered at different times are offered on the principle of तङ्ख.

इष्टिरिति चैकवन्न्युति: ॥ १९ ॥ २ ॥ २० ॥

इष्टि , इष्टि ; इष्टि च च; एकवन्न्युति: what is laid down as one.

20. 'इष्टि' is what is laid down as one.

The objector says that the sacrifice अध्वरक्षेष्ठि is in the singular number, though there are many गार्ग. So they are treated as one because the principle of तङ्ख applies.

अपि वाकर्मेऽण्यक्षऽर्तेषां च तन्नत्रविधायात्साध्यात्मामुप-देशः स्यात् ॥ १९ ॥ २ ॥ २१ ॥

अपि also; वा on the other hand; कर्मेऽण्यक्षऽर्तेषां by reason of the difference of action; तेष्य theirs; च and; तन्नत्रविधायात्साध्यात्मामुप-देशः by reason of being laid down to be done collectively; सागानाम् with the parts; वदेशः direction; स्यात् is.

21. On the other hand, by reason of the difference of the action, they are laid down to be done collectively and so there is a direction for their performance with the subsidiaries.

The author says that the आग्नावैधव्य &c. are separate; the principle of तङ्ख applies as far as each is concerned. Each is to be performed with all its parts on the principle of तङ्ख. In relation to others the performance is on the principle of आवाप. See the commentary on सुत्र 15. (at p. 887).

प्रथमस्य वा कालवचनम् ॥ १९ ॥ २ ॥ २२ ॥

प्रथमस्य of the first offering; वा on the other hand; कालवचनम् a text regarding the time.

22. On the other hand, it is a text, as regards the time of the first offering.

The author replies to the objection embodied in सुत्र 19 where the objector says that the different acts ordained to be performed at different times are directed to be done at one time. The author says it is not so; it is shown how the first निवारण is to be done; he stops there but there-
by he does not prohibit the other offerings at their proper time. So there is nothing special in the text "पुरावाचः प्रवद्योगिन्त्वेत्" "Let him offer it before the speech of the speakers."

23. By reason of the unity of result, the word श्रृवः is used just as in others.

The author replies to the objection embodied in sutra 20. He says that an aggregate of sacrifices is called अधवरक्लेष्ट्र in the singular number on account of the achievement of one result. There are other similar instances सर्वप्रथा, श्रुतांश्च, श्रुतानामंश्च.

Adhikarana v sutras 21-25 dealing with the subject that the वसाहोम is to be performed separately.

24. The offering of marrow is to be done collectively to one deity by reason of the unity of the time of the offering.

The example is of those animals which are offered to one deity. There are 17 animals for प्रज्ञापति. In the model sacrifice namely the अनीपोमीय animal sacrifice, the वसाहोम is performed; "वासाहोमभवाचासाजुहोति" "He offers marrow with a half verse of a याज्या." It is transferred in the modified sacrifice. The question for determination is whether वसाहोम is to be performed separately or once for all. The reply of the objector is that it should be performed once for all, because the deity is one and the वसाहोम is to be performed on the principle of तत्र; the time of offering is one and the half rik of the याज्या where the offering is made is common to all.

कालमेद्रात्वावृत्तिर्द्विवेकामेदे "11 1 21 25 II"
by reason of the difference of time तु on the other hand; अभिविधिः: repetition; देवमेत्रः on the difference of the deity.

25. On the other hand, by reason of the difference of time, there is repetition on the difference of the deity.

The author says that where there is a different time of offering as in the case of एकादशिनि where different half vīks of वांश्य end and different deities are worshipped, the principle of अभिविधिः applies. In such a case you can not perform the बसाहितः once for all. The fifth अधिकरणः has been divided by other commentators into two अधिकरणः; the first contains the author's view as to तीः i.e. it applies where there is one deity and in time of offering as in the case of प्राभावः but where the deities are different and the offerings are made at different times, it is impossible to apply the principle of तीः. The principle of अभिविधिः will, therefore, apply. This view of having two अधिकरणः seems to be correct; but we have followed our learned commentator Sabara.

26. In the end, the offering at the sacrificial post like it.

There are 11 sacrificial posts in a यांत्रिकम् “एकादशायामानुस्थिति” “He cuts eleven sacrificial posts.”

In the model sacrifice namely in the अमोकोष्ठीय animal sacrifice, there is an offering in connection with the sacrificial post, “यूपस्यांतिकेत्स्थितिमयौऽयावहुतः उदेशः” “Having produced fire by friction near a sacrificial post, he makes an offering relating to the sacrificial post.”

The question is whether this यूपस्यांतिकेत्स्थितिमयौऽयावहुतः is to be performed once for all or should it be performed near each sacrificial post? The reply of the objector is that it is to be performed separately just as laid down in the preceding अधिकरणः.

इति । १५ । २ । २५ ।
27. On the other hand, it is a prohibition of the other.

The author says that the text "Having produced fire by friction near a sacrificial post, he makes an offering relating to the sacrificial post." is a prohibition to the use of the आह्वनीय fire, "He makes an offering in an आह्वनीय fire," because आह्वनीय fire is used everywhere in होम. The text is not an injunction as to the offering to be made near a sacrificial post. The आह्वनीय fire is there and can be had easily but in order to put the sacrificer to a little labour, it is ordered that he should produce it near the sacrificial post by rubbing two pieces of sticks. So the principle of तत्र applies and the प्रपश्यति is performed once for all.

अशाक्षक्षर्वाच्च देशानाम् || १९ र २। २६।।
अशाक्षक्षर्वाच्च by reason of being not capable to be ordained; and; देशानाम् of the place.

28. And by reason of the place being not capable to be ordained.

The author gives another reason in support of his view. It is not an अतिविधि i.e. a rule to fix the place, because fire is not to be produced there. You ought not to produce fire near the sacrificial post as a rule, lest it may catch fire. So the प्रपश्यति is to be performed once for all.

Adhikaara va vii. sutras 29-32. dealing with the sacrificial bath.

प्रवश्ये प्रधानेषुग्रनिविकारः स्यात्र हि तदंतुरगनिसंयो-गः || १९ र २। २६।।
प्रवश्ये in the sacrificial bath; प्रधाने in the principal; अतिविकारः modification of fire; स्यात्र is; न not; हि because; तदंतु for the reason; अतिविकारणसंयो- connection with fire.

29. In the sacrificial bath which is principal, there is the modification of fire; for this reason there is no connection with fire.

In a येोत्रीषिम, there is a sacrificial bath. It is laid down "अपस्यांत्ये- नवरति" "They perform bath in the water."
The question is, whether the primary act is to be performed in the water singly or with the subsidiaries also. The objector says that in the primary act, there is the modification of the fire-offering, so only the primary act should be performed. This is the reason why fire is not mentioned in this connection. "आहवनीयद्वाति" “He makes an offering in the आहवनीय आग.”

The fire is ordained for all homas; it is used in the primary and subsidiaries but in the present case the water is ordained for the primary only. The word ‘अवक्षुथ’ connotes the sacrifice in which cake is offered to The god Varuna. So this ceremony is to be performed in the अवब्रह्म; water is, therefore, prescribed. The subsidiaries are out of question.

व्रध्यदेवतवत् ॥

व्रध्यदेवतवत् like the material and the deity.

This Sūtra does not find its place in the Chāukham Bhā edition, but it forms a part of Śābara commentary.

The objector gives an example in support of his view that when materials and deity are prescribed for the primary, they do not apply to the subsidiaries.

साध्वतो वा प्रयोगवचनेकत्वात् ॥ ११ ॥ २ ॥ ३० ॥

साध्वतो: with the subsidiaries; वा on the other hand; प्रयोगवचनेकत्वात् by reason of the unity of the text for application.

30. On the other hand, with the subsidiaries, by reason of the unity of the text for application.

The author says that अवक्षुथ is to be performed in the water with all its subsidiaries, because there is one text for the performance; water is for प्रयोग (performance) but not for अवक्षुथ. It does not mean “bath in the water” but “with the अवक्षुथ ceremony in the water” So the water is the part of the procedure (प्रयोग). It means the undivided application of the primary with all its subsidiaries. The result is that the अवक्षुथ with all its subsidiaries is laid down.

क्षुदर्श्वाचाच ॥ ११ ॥ २ ॥ ३९ ॥

क्षुदर्श्वाचाच by seing the क्षुं ; च and,

31. And by seeing the लिंग.

The author relies on the लिंग argument in support of his view. अभ्यु-
"Having thrown grass in the water, he sprinkles ghee."

The force of the text is that if you do not sprinkle ghee in the water the injunction as regards throwing grass will be useless. This shows that the primary along with the subsidiaries is to be performed.

32. By reason of the division of the word, the application of the deity.

The objector says that the deity and the material pertain to the primary and so the अवस्थय is to be performed with the primary only. The author says in reply that there is a division by the words, अवस्थय means principal and आधार &c., mean the parts; the material and the deity are no doubt connected with the word अवस्थय; they do not apply to the parts. Water is, therefore, laid down as a part of the procedure. So the example of the material and deity does not hold good.

Adhikarana viii 33-41. dealing with the subject of the sacrificial ground in the वधक प्रथाम &c.

33. In the southern fire in a वधक, by reason of the difference of the place all is done.

In a वधक, the sacrificial hearth is separately laid down "पृथिवीनी प्रथवत्: पृथिवीवेदीदुरुत्कः" "Let them carry fire separately, let them construct altar separately."

In that connection, it is said, "अध्वरयं बायुपरावरे विहारे हन्तोऽयालाद्यति-माल्यार्थव्य प्रतिवृत्यातव्यदिविस्तिम्" "An Adhwaruyn priest places the offering on the northern hearth and a प्रतिवृत्य प्रिय र यो प्राव यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि य यो प्रि

*In the Chaukhambha edition, the reading is नय: in place of अपनयः.
The question for determination is whether the subsidiaries in the southern hearth should be performed separately or those which have been performed in the northern hearth are quite sufficient. The reply of the author is that they should be performed separately, because those that have been performed in the northern hearth are for the object of the northern hearth and those that are performed for the southern hearth are for the object of the southern hearth. So the subsidiaries are to be performed separately.

अच्छोदनेतिचेत || १९ ॥ २ ॥ ३४ ॥

अच्छोदना नो नैसाधिकारित्वम् || १९ ॥ २ ॥ ३५ ॥

स्यात्मा इति; पौर्णमसीतिवत् लाई लाई फुल मून सरक्षण.

34. "No stimulating command" if you say.

The objector says that there is no text which shows that there is any fruit for the separate performance, nor is there any इतिकारित्वम्. There being only one साधना & इतिकारित्वम्, so the principle of तत्त्व अथ इतर applies.

स्यात्मैः नासाधिकारित्वम् || १९ ॥ २ ॥ ३५ ॥

35. It is just like the full moon sacrifice.

The author gives an example of the पौर्णमसीपत्यम्. Though the fruit of दशौप्यमसीपत्यम् is one, yet these two sacrifices are to be performed separately. So here also. (See Adhikaraṇa iii. at p. 887.)

प्र्योगच्छोदनेति चेत || १९ ॥ २ ॥ ३६ ॥

प्र्योगच्छोदना नासाधिकारित्वम् || १९ ॥ २ ॥ ३६ ॥

36. “There is the command as to the procedure.”

The objector says that in case of the पौर्णमसीपत्यम्, the chodanā is indicated by यज्ञित्व which applies to the procedure.

इहापिमास्तिय: प्र्योगस्चर्चोदति || १९ ॥ २ ॥ ३७ ॥

इहापिमास्तिय: प्र्योगस्चर्चोदति || १९ ॥ २ ॥ ३७ ॥

37. Here also, the application of माहत्ति is directed.

The author says that here in the present case also, the offering to महत्ति is laid down separately.
The objector says that in the present case "असाद्यति" (at p. 894.) is used which means placing near. It can not mean sacrificing.

39. Not so, by reason of being one with the text in connection with the northern hearth.

The author says that you must read both the texts together. The असाद्यन of the text relating to the northern hearth should be inserted in the text relating to the southern hearth. The placing of the materials of the sacrifice is for the purpose of the offering. So the subsidiaries are to be performed at both places separately.

40. By reason of its being not conveyed.

The author says that the 'असाद्यति' does not convey directly the significance of होम. It is in the secondary sense. Just as in the full moon sacrifice, the procedure in the present case is governed by the verb 'असाद्यति'.

41. The Vedic text is like it.

The author says that the meaning of 'असाद्यति' is also supported by the text. "यद्वाचयः करति तत्र प्रतिय स्थला करोति" "यस्मिन नेव होमस्तिपत्र श्रेयः देवतयस्तन" "The प्रतियस्थला does what the अवयु Priest does; where there is a homa, there he utteras देवस्तन.

So it means that there should be a separate sacrifice in the southern hearth.
Adhikarana ix. sūtras 42-47 dealing with the application of the principle of त्र to the agent.

कर्त्तेवदेशस्तयेति वेद ॥ ११ ॥ २ ॥ ४२ ॥
कर्त्ते: the difference of the agent; तथा similarly; इतिवेदित if you say.
42. “Similarly the difference of the agent” if you say.

Now the question is, whether the priests will be the same or different. The reply of the objector is that in view of the principle laid down in the preceding अधिकारण, the agents will be different in the northern and the southern portions of the sacrificial ground.

न समवायात ॥ ११ ॥ २ ॥ ४३ ॥
न not so; समवायात by reason of the affinity.
43. Not so, by reason of the affinity.

The author says that the principle of त्र applies in the case of the agents. The reason is that there is a text which shows that there is a united number of the agents. “चातुर्माण्यायामात्रकौपिन्य चतुर्विंशतः” “There are five priests of the चातुर्माण्य sacrifices.”

The वर्षक्षमास is a part of the चातुर्माण्य and so there will be five priests only. Two are already mentioned namely अवस्थु and प्रतिमाणात; होता, अमोर्य and व्रज are the remaining priests. The limited number of the priests shows that the principle of त्र applies.

लिङ्गर्दशनाचिच ॥ ११ ॥ २ ॥ ४४ ॥
लिङ्गशनाथ: by seeing the लिङ्ग च and...
44. And by seeing the लिङः.

The author relies on the force of the text, “प्रवयस्मृयपदक्षिणाय द्वालिः” “He gives a strong bull as fee.”

There is one fee which shows that there is only one agent. One fee will not be sufficient for a double set of priests.

वदिसंवयागानादिति वेद ॥ ११ ॥ २ ॥ ४५ ॥
वदिसंवयागाल by reason of the connection with the altar; इतिवेदित if you say.
45. "By reason of the connection with the altar" if you say.
The objector says that there is a text "अन्तर्वचनम् पादरूपे उपरुपं वाहितचनम्;" "One foot of the hotā is within the altar and the other is without it."
One pair of feet of the होता can not be at two places. The force of the text shows that there should be two hotā priests.

एकाक्रपरस्परं तन्त्रं स्थात् \[1\] \[2\] \[45\] \[1\]
एकाक्रपरस्परं by reason of the unity of the sentence.
46. Not so, by reason of the limit of the space.
The author says that it is with a view to define the place. The text means that the होता should sit at a place where his one foot is placed near the internal altar and the other at the external altar.

एकाक्रित्वादपरेषु तन्त्रं स्थात् \[1\] \[2\] \[45\] \[1\]
एकाक्रित्वाद by reason of one fire; अपरेषु in other fires; तन्त्र the principle of तन्त्र; स्थात is.
47. By reason of the unity of the sentence.
The author gives a reason in support of his view; it is one sentence and it is to show the proximity to the altars and the unity of the object. If you take a different view, there will be a split of a sentence.

Adhikarana X. \[48-49\] dealing with the subject that in the अपरातिनि, the principle of तन्त्र does not apply.

एकाक्रित्वादपरेषु तन्त्रं स्थात् \[1\] \[2\] \[45\] \[1\]
एकाक्रित्वाद by reason of one fire; अपरेषु in other fires; तन्त्र the principle of तन्त्र; स्थात is.
48. By reason of one fire, the principle of तन्त्र applies to other fires.

In a वर्णपपाट where there are eight आग्नेये and one माहती, the पद्मिनयायाज are performed in the गाईपश्व fire. The question is whether the पद्मिनयायाज are to be performed all at once or separately. The reply of the objector is that they should be performed once, because there is only one गाईपश्व fire; like the आह्वनीय fire in the southern hearth, the गाईपश्व fire is not different.

नाना वा कर्त्तृभेदात् \[1\] \[2\] \[45\] \[1\]
49. On the other hand, differently by reason of the difference of the agents.

The author says that the आराध्य s with their parts are to be performed by the अभ्युत; while the मात स with its parts is to be performed by the त्रिभुषण. There will be a confusion of the duties of each, if you apply the principle of त्रिभुषण. So the पद्मयायाम are to be performed on the principle of आराध्य.

50. In the relinquishment of the animals round whom fire has been carried and who are dedicated to प्रजापति, there is the end of the act by reason of the common text like the wild animals; therefore in भ्रह्मसाम, there is a separate injunction.

In a वाजपेय there are 17 animals transferred from the model sacrifice; in that connection, there is a text "तान्त्रयनित्तालादायमानिसत् भ्रह्मसामार्याम्" "They relinquish those round whom fire has been taken; they bring them to the sacrifice with the भ्रह्मसाम."
is an injunction with respect to another act or the first part prohibits
the subsequent subsidiary acts by taking the torch fire round the animals
and the second part is intended to have the effect of प्रतिप्रस्व (counter-com-
mand) in course of time. The reply of the objector is that it indicates the
completion of one act by reason of the common nature of the text just
as in an अश्ववेय "पयविदक्तानर्यावतुस्यति" "They relinquish the wild animals
round whom fire has been taken;" the wild animals after the taking of the
torch fire round them are relinquished. In this view, the second part of the
text is a direction for another act.

संस्कारप्रतिपेयो वा वाक्यैकत्वे क्रतुसामान्यायात ॥ ५१ ॥

संस्कारप्रतिपेय: prohibition of the subsidiary act; वा on the other hand;
वाक्यैकत्वे in one sentence; क्रतुसामान्याय by reason of the common nature of
the sacrifice.

51. On the other hand, it is a prohibition of the subsidiary
act by reason of the common nature of the sacrifice in one
sentence.

The author says that you are mistaken. There is one text and the
sacrifice is common. The text prohibits the subsidiary acts for the present,
leaving them to be performed when an occasion arises.

वाक्यैकत्वे क्रतुसामान्यायात ॥ ५२ ॥

वाक्यैकत्वे in one sentence; क्रतुसामान्याय by reason of the common nature
of the sacrifice.

52. By reason of the common nature of the sacrifice in one
sentence.

This sūtra has been separately numbered by Śabara though it has
been read by him at the end of sūtra 51. The other commentators do
not read it separately.

The author gives a reason in support of his view; he says that if your
view is correct, one part prohibits the performance and the other part
lays down another act. The sentence will be split up which is a serious
fault according to the principles of the मीमांसा. There is one sacrifice; you can not, therefore, have a text of such a double nature.

There is one sacrifice; you can not, therefore, have a text of such a double nature.

53. And by seeing of the omentum being not sprinkled with ghee.

The author relies on the छत्र argument in support of his view
“सत्या वा धत्तिं वपा यद्यन्यमात्रम् श्रवयं बहसाम यदू बहसामालामले तेनासत्यास्तेता भिग्नाना” “Omentum is therefore reverse (सत्या) because it is not sprinkled with ghee; the बहसाम is बहसा; that which is brought to a sacrifice with बहसाम, is right and, therefore, ghee is sprinkled.”

If the text is a prohibition of the subsidiary acts, then it is possible for the omentum to be not sprinkled with ghee, because no ghee is left in the जूठु by performance of the प्रायवा; but if it prohibits the action itself, then the sprinkling with ghee is possible for another act बहसाम. This argument also supports the view of the author.

Adhikaraṇa xii, sūtras 54-57, dealing with the subject of पञ्चशारदीय.

54. “पञ्चशारदीय similarly” if you say.

There is an अर्थी sacrifice named पञ्चशारदीय lasting for five days. It is performed annually for five years; hence it is called पञ्चशारदीय. In the first year, when the new moon day falls on the विशालाक्ष्णम, 17 young cows and 17 bullocks are taken. A torch is carried round them and they are sacrificially purified; the cows are sacrificed and the bullocks are relinquished.

“सतदशस्मातितीविवक्तसा श्रवयी उपाकरणिति, सतदशशृष्ठीस्वस्तान् पर्यशिष्टादाना प्राक्रियातानुमात्रम् श्रवयं श्रवयं ग्यागमम् तेनासत्याश्रवयं तांत्रिकश्रवयं बहसामालामले तेनासत्यास्तेता भिग्नाना” “He prepares seventeen three-year old, barren cows for an offering to महत, seventeen thin bodied oxen round whom a fire brand has been carried and who have been sacrificially purified; the one set is brought to the sacrifice and the other is relinquished: they
bring the lotus-coloured ones in a year and those oxen round whom the fire brand has been carried "

The question for determination is, whether the 17 bullocks are to be relinquished as in the case of the wild animals in an अञ्जनेय by completing the sacrifice or it is only a cessation of the subsidiary acts for the time being as in the case of the प्राज्ञपत्र animals. The reply of the objector is that the principle laid down in the preceding अधिकरण applies i.e. it is a cessation of the subsidiary acts for the time being and they will be transferred forward for the last i.e. the 5th year.

न चोदनेकवाक्यत्वात् ॥ ११ । २ । ॥

न not so ; चोदनेकवाक्यत्वात् by reason of one sentence of the injunction.

55. Not so, by reason of one sentence of the injunction.

The author says that it is a completion of the act, because there is one text; 17 cows are to be sacrificed and 17 bullocks are to be relinquished. There are 34 acts which are put on the same level by the text; you can not split it into two and say that under it, cows are to be sacrificed and bullocks are to be left for the time being to be used in the sacrifice in the last year. The text governs both sets of animals equally.

यात्यामलत्वाच्च ॥ ११ । २ । ॥

यात्यामलत्वाच्च by reason of being stale ; च and.

56. And by reason of being stale.

The author gives another reason in support of his view. He says that the animals which have been used and relinquished in the first year will be stale for the next year. This act is, therefore, prohibited.

संस्कारणां च तद्यथोऽनात् ॥ ११ । २ । ॥

संस्कारणां of the subsidiary acts ; च and ; तद्यथोऽनात् by, seeing it.

57. And by seeing the subsidiary acts.

The author gives another reason in support of his view. He says that taking of the fire brands round the animals and preparing them for the sacrifice annually also leads to the conclusion that these annual performances are separate and independent acts.
In a दशपेय by reason of the transference backward of the sale, there is the transference of the preceding ones; they are of equal तत्र.

In a राजसूय there are two soma sacrifices called दशपेय and अभिपत्तिकार्य last-ing for a day each. Now the question is, whether these subsidiaries should be performed once for all or separately. The objector says that they should be performed once for all, because soma is purchased for both अभिपत्तिकार्य and दशपेय together. “सौमयां राजसूयाः अभिपत्तिकार्यं दशपेयं” “Soma of the अभिपत्तिकार्य and the दशपेय is purchased together.”

The अभिपत्तिकार्य being prior, the दशपेय will be transferred backward by reason of the purchase of the soma, because then only there can be a simultaneous purchase of सौम for both. When it is transferred, all the subsidiary acts which take place before the purchase of सौम will necessarily be transferred backwards. The reason is that both अभिपत्तिकार्य and दशपेय are of equal तत्र. So the result is that the subsidiaries of both of them will be performed once for all.

समानवचनं तद्वत् ॥ १९ ॥ २ ॥ ५८ ॥
समानवचनं the text as to equality; तद्वत् similarly.

59. Similarly the text as to equality.

The objector supports his view by quoting a text as to the equality of these two soma sacrifice, “समानो वा एवमेव यहशुपेयश्चारिते गणोदेशं” “Equal are the sacrifices called दशपेय and अभिपत्तिकार्य.”

They are of equal तत्र; so the sacrifices are also of equal grade.

अभिपत्तिकार्यं वायुस्थितत्वत् ॥ १९ ॥ २ ॥ ६० ॥
The author says that there are two kinds of purchase of *soma*, one with the object and the other only under the text. The first is done before the sacrifice is commenced, because no sacrifice can commence without *soma*. It may be exhausted before the sacrifice is over or the vendor may demand a higher price; so sufficient quantity of *soma* is purchased in the beginning. It is not done once for all; but the other kind of purchase is only verbal and done in compliance with the text during the progress of the sacrifice at its proper time. This nominal purchase which is done under the command cannot be transferred backward and will have to be performed at its proper time.

61. And in the preceding one by seeing the sacrificial bath.

The author gives another reason in support of his view. "*समानं वा एतं चाबिचिन्द्रं दृष्टं यद्विषेषतः श्रुतिदातं श्लोकमाध्यवर्तितं*" "The equality of the sacrifices is violated, if they resort to the bath of the अभिप्रेतानां."

Here we see that the sacrificial bath which is at the end of the sacrifice is said to be at the end of अभिप्रेतानां; if the principle of तंत्र had applied, it would have been said to be at the end of तंत्रावेय.

62. And the initiation of the succeeding one.

This sutra is not separately given in शर्स's edition of जैमिनि's सूत्र, but he has commented upon it. With the exception of राहुक्तिकाः all the commentators have given the sutra separately.

The author in order to support his view says that the initiation cer-
mony which takes place in the beginning is given in the द्वाषेय, “सत्मानिकायति सध्यान मानिकायति” “He initiates him at once and he purchases soma at once.”

It may be borne in mind that the अभिप्रेषन नीति is first in order and द्वाषेय is after it.

समानः कालसामायात् \(\frac{11}{2} \frac{1}{62}\)

समानः एकान ; कालसामायात् by reason of the common time.

62. Equal, by reason of the common time.

The author says in reply to the objection raised in sutra 89 that these two soma रामस-are said to be equal, because they are performed in the same season. They are performed in the same राज्य sacrifice.

Adhikaraṇa xiv sutras 63-65 dealing with the sacrificial bath in वरणप्रचार.

निष्कास्यावृष्टीं तदंकेनेत्रवच्यात्युवत्त्रदानविप्रकरणं:
स्यात् \(\frac{11}{2} \frac{1}{63}\)

निष्कास्य of the remnants ; अभिप्रेषन in a sacrificial bath ; तदंकेनेत्रवच्यात् by reason of the partial nature ; पशुचित like the parts of the animal ; प्रादानविप्रकरणं: difference of offering ; स्यात् is.

63. By reason of the partial nature of the remnants of the आमित्ता in a sacrificial bath, like the parts of the animal, there is a difference of offering:

In the चानुमार्गप्रचार the आमित्ता consecrated to वरण is taken from the model sacrifice, “वारणामार्गप्रचार तुयम् वरणामार्गप्रचारित” “They resort to the bath with the remnants of the curd-dish consecrated to Varuṇa and with husk.”

There the procedure is thus described. There are nine offerings in the वरणप्रचार ; the eighth is आमित्ता for वरण. The 9th is a cake baked on one pan to प्रजासति. In the आमित्ता is placed a ram made of barley flour. Then the ram with the आमित्ता is offered in the sacrifice and then afterwards having walked with the cake, the remnants of आमित्ता stuck to the vessel and the husk of the barley, they go to the sacrificial bath.

The question for determination is, whether going with the आमित्ता and
the husk subsequent to the procession with one कपाल, after having performed the sacrifice with the ram made of barley is a separate proceeding like the offering of an animal, “प्रति: सवनेवप ग प्रचर्यतुत्ती सवनेवद्वयार नै हार.”
“After having performed the ceremony with the omentum in the morning, there is a performance of the ceremony in the evening with the heart, the viscera.” or is it a separate and independent act in itself or is it a mode of final disposal? The reply of the objector is that it is only a separate proceeding like the parts of the animals that are offered at different times; because the remnants of the अभिमिश्ठ are only the parts of the अभिमिश्ठ.

अपनयो वा प्रस्तुतेनाभिमिश्ठयोगाणां ॥ १९ ॥ २ ॥ ६४ ॥
अपनयः: a separate act; वा on the other hand प्रस्तुते with the well known;
अभिमिश्ठयोगाणां by reason of the connection.

64. On the other hand, it is a separate act, by reason of the connection with the well known.

The author says that it is a separate act because it is connected with the sacrificial bath which is well known.

प्रतिपतितिरिति चेव ग्रामसंयोगानित। ॥ १९ ॥ २ ॥ ६५ ॥
प्रतिपतिति: mode of final disposal; इत्तथेत if you say; न not so; ग्रामसंयोगानित by reason of the connection with the action.

65. If you say “it is a mode of final disposal” it is not so, by reason of the connection with the action.

The author says that it is not a प्रतिपतितिकर्म, because it is connected with the act itself.

पद्धकारपात्तव प्रतिपतितिकर्मानि ॥ ६६ ॥
पद्धकारपात्तव 66-68 dealing with उद्धनीय.

उद्धनीयेन च तद्वृत। ॥ १९ ॥ २ ॥ ६६ ॥
उद्धनीयेन in उद्धनीय; च and; तद्वृत similarly.

66. And in उद्धनीय similarly.

In connection with the उद्धनीयेन, it is laid down, “प्रायगीयस्य निष्कासे उद्धनीय समसत्येऽपि” “With the remnants of the प्रायगीय, they complete उद्धनीय.”

The question for determination is whether the उद्धनीय is a separate act, a mode of disposal or a purificatory act,
As said in the preceding अधिकरण; the उद्देश्य is a separate act itself. This is one view.

प्रतिपत्तिवर्गः कर्मसंयोगात् ॥ ११ ॥ २ ॥ ६॥

प्रतिपत्ति: final disposal; वा on the other hand; अक्रमसंयोगात् by reason having no connection with the action.

67. It is a final disposal by reason of its having no connection with the act.

The second view is that it is a mode of final disposal, because it is said to dispose of the remnants of आमिष्ठा, belonging to the प्रायश्चित्त by निर्वाप (throwing them into fire).

अर्थकर्म वा शेषत्वाचार्यणवत्तदर्शनविधानानात् ॥ ॥ ११ ॥ २ ॥ ६॥

अर्थकर्म, अर्थकर्म (purificatory act); वा on the other hand; शेषत्वाचार्यणवत्त by reason of being a शेष; अथवा like boiling; तदर्शन for its object; विधानात by reason of being ordained.

68. On the other hand, it is an अर्थकर्म (purificatory act) by reason of its being subordinate like boiling, because it is ordained to be for its object.

The author gives his own view; it is an अर्थकर्म because the remnants of the आमिष्ठा are subordinate to the offering in the fire (निर्वाप). The reason is that the word निर्वाप is used in the locative case. It is a substratum; it is a means of purification and by the completion of उद्देश्य, the object is obtained and the निर्वाप which accomplishes it, becomes fruitful. So the उद्देश्य with the निर्वाप produces an invisible effect just as the boiling of milk does, "प्रत्यामैत्रुयायस्य श्रोणिपाति, धानाभिर्हारियोजने" “He mixes (soma) with milk in स्त्रावक्षण cup and with parched grain in हारियोजन

END OF PÂDA II.
In the 2nd Pāda, the author has dealt with the principle of Tantra with reference to the sacrifices which take place on one and the same day. In the 3rd Pāda, he treats of those sacrifices which take place on different occasions.

Adhikaraṇa i, dealing with the subject that time of the subsidiaries like the ० ० ० ०, is different from the time of the principal.

अद्धिकारण न शुद्धकालत्वाधुः चनादन्यकालत्वम्

अयुक्तत् of the subsidiaries, सुहुकालत्वान by reason of the time of the principal; रचनात् under a text; अस्त्वकालत्वम् different time.

1. The time of the subsidiaries by reason of the time of the principal, is different under a text.

The author says that the time, space and agent of the subsidiaries have been described; they are governed by those of the principal but where a text lays down a different time, space and agency it will be so acted upon. Just as in the new moon sacrifice, in the foremoon the altar is made and in water bath is performed.

Adhikaraṇa ii, dealing with the subject that the principle of त्र्यम् applies to the establishement of fire.

द्र्यम्यकर्मकालनियप्पति: प्रयोगः सर्वार्थः स्यात्स्वकानन्तः ॥ ११ १ ३ २ ॥

प्रयोग of the material; कर्मकालनियप्पति: by reason of being produced at the time of the action; प्रयोगः application; सर्वार्थः for the object of all; स्यात् is; स्यात्स्वकानन्तः by reason of its own time.

2. By reason of the material being produced at the time of the action, the application is for the object of all, because it has its own time.

There is a fixed time for अस्त्वकानन्तः, "इससे वाणिज्यभिन्नमादयते प्रीथिे राजनायः"
Let a king establish fire in spring, let a king in summer and a vēry in autumn.

The question is, whether fire should be established once for all at its appointed time or should it be established at the time of each different sacrifice? The reply of the author is that the sacrifice is to be performed at its appointed time once for all. The fire can be taken for the use of any sacrifice that may be performed at a different time from that of the sacrifice.

Adhikaraṇa iii sutras 3-4 dealing with the subject that in the animal sacrifice etc., the principle of Tāṭra applies to the sacrificial post.

3. And the sacrificial post, by reason of the different time of action.

There are animal, animal and animal animals in the Sūtra. The sacrificial posts are thus described. "वाहिके व नाति, पलाश बनाति, रोहि तके वहाति" "He ties it to a sacrificial post made of wood; he ties it to one made of wood; he ties it to one made of wood."

The question is, whether there should be separate sacrificial posts or one only. The reply of the author is that the principle of Tantra applies to the sacrificial posts. The reason is that the animals are tied at different times, "एक्याल्पाल्प सूर्याणि रूद्रतिगति कोतेवा राजनि" "They cut a sacrificial post at a different time, as at the time of initiation or purchase of the king (soma)."

एक्यपृष्ठ च दृश्यति II ११ \( \, १ \, ३ \, ४ \, ४ \)

एक्यपृष्ठ one sacrificial post; च and; दृश्यति is seen.

4 And one sacrificial post is seen.

The author says that we see one sacrificial post in the text, "चवनीये पृष्ठ विरुद्धायु परिवर्तति विरुद्ध परिवर्तणाविद्घाति" "On tying a sacrificial animal to a sacrificial post with a thrice-twisted cord, he twists it round three times."
The result is that the principle of Tantra applies to the sacrificial post.

Ahikar q. iv. śatruts 5-7, dealing with the subject that the principle of śṟa applies to the purificatory rites of a sacrificial post.

संस्कारास्त्रवातेऽरुपःकालत्वात् ॥ १२ ॥

संस्कारः: the purificatory rites; तृ on the other hand; आवतंत्रिक are repeated; अथ्वकालत्वात् by reason of the time of the object.

5. On the other hand, the purificatory rites are repeated by reason of the time of the object.

The rites connected with the यूष are washing, anointing, erecting and cutting. Now the question is, whether they are to be repeated or should be performed once for all. The reply of the objector is that they should be repeated, because they are to be performed at the time when an animal is tied. So they are to be repeated at every time when an animal is tied to the sacrificial post.

तत्कालस्तु यूषकर्मम्बतावतस्य धर्मविधानारस्वार्यानां

च वचनादन्यकालत्वम् ॥ १२ ॥

तत्कालः at that time; तृ on the other hand; यूषकर्मम्बतात् by reason of their being the rite in connection with the sacrificial post; तस्य of it; धर्मविधानात् by reason of laying down the duty; स्वायानात्म अभ्यासितम् accomplishment of all objects; च and; वचनात् under a text; अन्यकालत्वम् another time.

6. On the other hand, at the same time, by reason of their being the rite in connection with the sacrificial post and by reason of laying down the duties in connection with it; and there is another time under a text of all accomplishing objects.

The author says that these ceremonies are performed at the time of the initiation when the sacrificial post is fixed; these rites are performed, because they are for it and because they are laid down. The यूष is for the use of several animals; an animal is tied to it at different times under a text. So the ceremonies in connection with the sacrificial post is performed at one time, though the animals may be tied to it at different times as occasion requires it.
The author relies on the argument, "विविधात्यूपं परिवृत्तं सङ्करियं पथ्य पुष्पाकोशं" "He prepares a sacrificial animal for a sacrifice after tying it round the sacrificial post with a thrice-twisted cord.'

The cutting of the sacrificial post only once as appears from measuring of it by taking round the rope shows that these rites are to be performed on the principle of त्र त्र only but not on the principle of आवाप.

9. The completion by त्र in the case of स्र is by reason of its having no time.

As to the construction of a स्र, see chap iv Pāda II अधिकरण । at p. 216.

The question is, whether the स्र is to be fixed at the time of each anointment of the animals. The objector says that the principle of त्र applies to it and as soon as the anointment is over, it is thrown away into fire; there is the completion or end of the स्र. The reason is that it has no time of its own; it is used at the time of the anointment, "स्वर्णा वा स्वचिनिताः वा पशु समनकिः" "He anoints an animal with a स्र or an axe."

The author says that both स्र and स्र are produced from one tree;
the first chip that falls from the wood which is prepared as षुष्म is called श्रवण. It is prepared after the षुष्म and is fixed at the top of the षुष्म. The author says that the same principle applies to it. As one षुष्म is sufficient for several animals, so is one श्रवण. “यथेतदपूष्ठ स्वर्णकरोतिः” “Because he prepares a श्रवण of this sacrificial post.”

The result is that there is only one श्रवण which is common to all.

सोमान्ते च प्रतिपत्तिदर्शनात् ॥ ११ ॥ ३ । १० ॥

सोमान्ते at the end of a soma sacrifice; च and ; प्रतिपत्तिदर्शनात् seeing the प्रतिपत्ति (final disposal).

10. And seeing the प्रतिपत्ति (final disposal) at the end of soma sacrifice.

The author says in reply to the statement made by the objector in सूत्रः ८ where he says that the principle of तथा applies up to the end of श्रवण when अभिनोभी animal is done away with. The author says that the प्रतिपत्तिकार्य or final disposal takes place at the end of all three सवन “संस्थिते सोमेद्यभो प्रस्तर प्रहरति श्रवण वा यश्वेशस्याय” “On the completion of a सोमयागः, the grass or श्रवण is thrown in the fire for the final end of the sacrifice.”

The principle of तथा, therefore, extends to the final disposal of all the सवनसः.

तत्कालो वा प्रस्तरवनः ॥

तत्कालः its time; वा on the other hand; प्रस्तरवन like the grass.

On the other hand, its time (is) like the grass.

This सूत्र does not find its place in the edition of शाखर but it is commented upon by other commentators excepting the author of भाद्रीपिका.

The objector says that it is the time of the श्रवण which is to be offered in the fire at the end of each सवन just as grass is done.

न चौत्तिस्वाक्षवात् वात्रप्रदेशात् प्रस्तरे तथा ॥१११३१५११॥

न not so; च and ; स्थापित: origin; वाक्यव्यात् by reason of the text; प्रदेशात् by reason of the principle of अविदेशः प्र स्तरे in the case of grass; तथा similarly.
11. Not so, by reason of the text as to its origin as it is in case of the grass by reason of the principle of अतितेष.

The author gives a reply. He says that the text which ordains the final disposal, is "सेमाते प्रस्तर प्रहरणि खड़ा या यज्ञवेशाय" "He throws grass or a खड़ at the end of a सेम sacrifice for the final end of the sacrifice."

The text shows that at the end of soma, the final disposal of खड़ takes place; but the final disposal of ग्रस्त takes place at the end of each सवन. If you hold that the ग्रस्त is to be finally disposed of at the end of each सवन and खड़ is to be disposed of at the end of all सवन, there will be a split of a sentence which is to be avoided. The case of grass is entirely different; its final disposal is regulated by the principle of अतितेष. Its disposal is laid down in दशौर्यायामः "अहिरिः प्रस्तर प्रहरि " "He throws grass in the fire with benedictions."

So the illustration of the final disposal of the grass does not hold good; it is disposed of under a चोदङङ text while खड़ is disposed of after the performance of all सवन under a direct text.

Adhikaraṇa iv. sūtras 12-14 dealing with the subject of throwing of the black antelope's horn.

अहिरिः विषाणाप्रासात् धर्मविग्राहितेषाधारने प्रथमे वाहिनि विकलप: स्यात् ॥ ९१ ॥ ३। १२ ॥

अहिरिः in the sacrifices lasting for days; विषाणाप्रासात् the throwing of a horn; धर्मविग्राहितेषाधारत् by reason of the difference of the duties; अन्ते on the last day; प्रथमे on the first; वा or; वाहिनि day; विकलपः; option स्यात् is.

12. In the sacrifices lasting for days, the throwing of a horn by reason of the difference of the duties, is optional; either it is on the first day or on the last day.

A black antelope's horn is used for scratching the body, "कृष्णविपा या हृदयुति।" "He scratches with the horn of a black antelope." when it is no longer required, it is thrown away in a pit. "नीतासुद्धिनानुधात्याये कृष्णविपाणा प्रास्यति " "Having carried the fee, he throws the horn of a black antelope in a pit."
It is said in connection with a उपाल्यOF; it is transferred to the अहंगः under a चोटः text: now the question is, when should it be thrown either on the first day or on the last day? The reply of the objector is that it is entirely optional. If you throw it on the first day, then the text which lays it down after the payment of fees is not complied with. If you throw it on the last day, the rubbing of the body with the hand which should be done, will not be complied with. So in this state of dilemma, the objector says that in either case, there will be a transgression of the rule; there is, therefore, an option.

13. On the other hand, by reason of the scratching by hand being not heard of, the rule as to scratching by horn is prescribed, because there are many प्रातःसवनस and because the commencement is made of that which is sanctioned.

The author says that there is no authority for scratching with the hand; the scratching is done with the horn only, you can not, therefore, throw it on the first day because there will be many प्रातःसवनस where the horn is required, before the अहंगः is over; when you have commenced performing the sacrifice, you will have to do it under the rule as laid down. The born will be, therefore, thrown into the pit after the fee of the sacrifice is paid i.e. when the sacrifice is completely over.

14. And by reason of having undertaken to perform what has been laid down.
This śutra has been separately numbered in śrīvatsa's edition; but excepting the author of भाज्यविवर्णक, other commentators have not separately numbered it. It is a concluding part of the śutra 13. It is already commented upon in connection with śutra 13. It requires no separate commentary; you can consider it a separate reason in favour of the author's view.

Adhikāraṇa vii. śūtras 15-16 dealing with the subject of breaking silence.

वागविवर्णी हिविष्कृता वीजमेधे तथा स्वात्।

वागविवर्णी: breaking of silence; हिविष्कृता by the offering maker; वीजमेधे in difference of seeds; तथा similarly; स्वात् is.

15. Similarly is the breaking of silence by the offering-maker in the नातावजेधि.

In a राजसूय, there is the नातावजेधि. In that connection there are texts, “भानुंग्रहैतपये दारामात्माकापलं निर्विष्कृत्, खोमात्मनस्पतये श्यामार्कार्जुनं, सविभ्रेष्टि प्रस्विष्कृति सतीजानामाधाकापल” “Let him offer a cake of rice of rapid growth (called अस) baked on eight potsherds to the domestic fire, the master of the house, boiled millet to Soma, the lord of the forest and cake of different varieties of peas, baked on eight potsherds to सविभ्रेष्टि the stimulator.”

For the variety of grains, only one mortar is used; they are, therefore, threshed successively. In the model sacrifice, it is said, “श्रीप्रेमी प्रत्येक वचन वाचन बच्चुंति तां सति हिविष्कृता विवज्जति” “Desirous of carrying holy water, he restrains tongue; they loosen it along with the हिविष्कृत्.”

The silence is broken at the time of carrying of the holy waters when the offering maker is called. It is transferred here under the चोद्रक text. The question is whether silence should be broken at the time when हिविष्कृत् is called or at the end. The reply of the author is that it should be done at the end, as laid down in the preceding Adhikāraṇa.

यथाहानमपीतिषेव ्॥ १९ ॥ ३ ॥ १६ ॥

पथा just as; भाह्यमस calling; अपि also; हिताशेष if you say.

16. “Just as calling also” if you say.
This sutra does not find its place in the edition of other commentators excepting भाद्विपिका. If the silence is broken before calling इविभक्तत्, it will be against the rule of observing silence before calling इविभक्तत्. If the silence is broken after it, the rule enforcing silence after it will be broken. So in view of the sutra 13 of the preceding अधिकरण, silence should be broken at the end.

अधिकरणम् viii dealing with the तर्न nature of the animal and cake sacrifices.

पशौ च पुरोडःशी समानतन्त्रं भवेत् II ११ I २ I १७ I

पशौ in the animal sacrifice; च and; पुरोडःशी in the पुरोडःशा sacrifice; समानतन्त्र the same तर्न; भवेत् should be.

17. And in the animal and the पुरोडःशा sacrifices the same तर्न applies.

There is an अन्तःयोगम् animal sacrifice in which there are both animal and पुरोडःशा offerings. The question is, whether the silence should be broken after the animal sacrifice or after the पुरोडःशा offering. The arguments both pros and cons of the preceding अधिकरणम् mutatis mutandis apply to the present case. The result is that the silence should be broken once for all at the end of both sets of offerings.

अधिकरणम् ix. सूत्रas १८-२१ dealing with the subject of joining fire.

श्रृंगप्रत्यायायायोऽऽम्भ मार्गर्यें विमोक: स्वातः* II

श्रृंगप्रत्यायाय: being for the subsidiary and the principal; येन: joining (of fire); स्वातः on the completion of the whole; च and; विमोक: the release; स्वातः is.

18. The joining of fire being for the object of the subsidiary and principal, the release is after the completion of the whole.

In connection with the अन्तःस्थान it is laid down, "अन्तःध्रविनियोगसङ्गतेने तित्ततोति। अन्तःमेवत्युत्थनः। अन्तःस्पष्टःद्वियमेवायस्मातः मधुमित्यन्निनिविधिमेकत् ज्ञातोति।"

* The सूत्र is differently read by other commentators with the exception of खंडदेव.
"I join fire with powerful ghee" saying this, he makes an offering; he, therefore, joins fire only; "again I suck this sweet breast" he offers the release of fire."

The question for determination is, whether the joining of fire is for the purpose of the subsidiary and primary acts and its release is therefore, at the end of all or it is for the object of the principal and therefore its release is after the completion of the primary. The reply of the objector is that it is for the object of the primary and subsidiary and the release of the fire is after the completion of the entire ceremony.

प्रधानार्थयें च तद्यत्प्रार्थी" प्रधानार्थस्य प्रतिपर्योपवृक्तार्थवाचः ॥ १९ ॥

प्रधानार्थयें on the completion of the primary; च on the other hand; तद्यत्प्रार्थां by reason of its being for its object.

19. On the other hand, on the completion of the primary by reason of its being for its object.

The author says that the joining of fire is for the primary, so the release of the fire is after the completion of the primary, "पंचमिष्युणिकिं पांको यशो यावानेच यशस्तालमातेत्" "He joins with five, because a sacrifice is five-fold; in proportion to a sacrifice he brings it." This text shows that mixing of fire is for the purpose of the sacrifice.

अवभूथ्ये च तद्वत्प्रधानार्थयें प्रतिपर्योपवृक्तार्थवाचः ॥ २० ॥

अवभूथ्ये in a sacrificial bath; च and; तद्वृत्त similarly; प्रधानार्थस्य for the primary; प्रतिपर्यो prohibition; अवभूथ्ये प्रार्थां by reason of the completion.

20. And in a sacrificial bath similarly for the primary; there is a prohibition by reason of the completion.

The author says that in an अवभूथ्ये, the prohibition relating to the appointment of a hotā and the repetition of गोश्रेषु is proper "नहोतारसुषीतेनार्थवेश" "There is no appointment of a hotā nor is there a repetition of family names."

The appointment of a hotā is for soma ("यथोतारसुषीतेन सक्षमस्त तद्यथिते" "When he appoints. होता, he woos the whole world.") and will enure for the benefit
of the entire sacrifice but for the prohibition which is, therefore, proper.

On the parity of reasoning, the joining and release of fire is for the principal.

अहारंगश्च प्रत्येकं स्थानत्थर्थवात् ॥ ११ ॥ २ ॥ २१ ॥

अहारंग in an अहार ; प्रत्येक every day; स्थान है; तथर्थवात् by reason of its being for it.

21. And in the अहारंग, it is every day by reason of its being for it.

The author relies on the second illustration in support of his view; he says that in the ठाउशाह the joining and release of fire takes place daily. "स्वयं अहारम् नित्य अहारविषुद्धऽ चति " "He joins (fire) daily; he releases it daily."

कमारित्व मन्वित has interpreted the अधिकरण otherwise: what is पूर्ववर्ष here is सिद्धत there and what is सिद्धत here is पूर्ववर्ष there.

Adhikarana ix. सूत्रास २२-४३ dealing with the subject of the call of गृहारण.

स्वप्रवर्त्या तु तत्त्वं दीप्तावद्यकालवाटात् ॥११३॥२॥

स्वप्रवर्त्या the call of गृहारण ; तु on the other hand ; तत्त्व by तत्त्व ; दीप्तावद्य like the initiation ; अन्यकालवाटात् by reason of the different time.

22. The call of गृहारण is by तत्त्व like the initiation by reason of the different time.

In a ठाउशाह there is the time of वस्त्र called प्रवर्त्य day where शृंगि is performed. Now the question is, whether the call of गृहारण should be performed once for all or at different times, "श्येषुक्ष्मा माणयं गुरुवेषु धृतया माणयं भयामः धृतया माणयं" "Come to the extraction of soma juice on the third day; come to the extraction of juice on the second day; come to the extraction of juice to-morrow."

The reply of the objector as embodied in the सूत्रa is that it should be done once for all, because its time is different from that of the श्वार which when once performed enures for the benefit of the entire sacrifice. This सूत्रa is an entire अधिकरण in all other commentaries but in the edition of श्वार it is treated as the view of the objector.
23. By reason of being of that time, it should be repeated in the application, because there is a connection with the special.

Now the question for determination is what is about the call of the शुद्धकर्मण् which is done at the time when soma is extracted (सुव्याकाल)? The reply of the author is that it should be repeated at every extraction because there is a special connection with the application, “अयुक्तामार्गः”

The word ‘अधि’ ‘today’ shows that it is to be done on every occasion.

रामयोगात्मिकि चेत इिहसि ११ ३ "२४"
रामयोगाति not a part of the application; इत्चेत if you say.

24. “It is not a part of the application” if you say.

The objector says that the word अधि is not a part of the application in the model sacrifice whence it has been transferred by the principle of अतिदेश: ‘सुव्यामार्गः’ “come to the extraction of soma juice’

This applies equally to any day. So the call is to be made once for all but should not be repeated.

रामयोगिनिःशतकमल्लेन्द्रवति ११ ३ २५"
रामयोगिनिःशति by reason of the direction of the application; कन्देल्लेन्द्रवति like the difference of the agent.

25. By reason of the direction of the application like the difference of the agent.

The author says that though the word अधि is not essential, yet the performance that is done for any day enures for the benefit of that particular day just as we have seen in the case of विहार where अधि places the 8 offerings in the northern part of it and विकृतिस्वाता does in the southern part of it. As the principle of आपात applies there by reason of the

* There is ‘स्वात’ before ‘प्रयेति’ in other editions.
difference of space, so it also does here by reason of the difference of time. (See chap xi Pada ii. Sutra 33 at p. 894.)

तदभूतस्थानादिविविद्यति चेतदपवर्गस्तद्धर्थत्वात्

11 2 26

तदभूतस्थानात् by reason of the deity of that invocation; अभिविवत like fire; 
इतिविवत if you say; दद्यम् its end; तद्यथैव by reason of that being for it.

26. “If you say that by reason of the deity of that invocation like fire”; (the reply is) that there is the end by reason of that being for it.

The author gives a reply to the objection of the objector which is also embodied in the sūtra. The objector says that the deity is invoked for one day just as fire and that invocation enures for the benefit of the whole sacrifice; so also here, the शुद्धिण्य may be invited once for all. The author says that the invitation is seen to be ending on the same day, because it is only for the object of that one like other purificatory rites, just as sprinkling water on fire. So it is to be repeated.

अभिविविद्यति चेत्

11 3 20

अभिवत like fire; इतिविवत if you say.

27. ‘Like fire’ if you say.

The objector says that the establishment of fire enures for the benefit of the whole sacrifice, so does the invitation of the शुद्धिण्य.

न प्रयोगसाधारण्यात्

11 3 28

ब not so; प्रयोगसाधारण्यात् by reason of the common nature of the application.

28. Not so by reason of the common nature of the application.

The अभिविविद्यति is performed at its own time; but here in the case of the invitation of the शुद्धिण्य, it is done for that act only. It enures for the benefit of that act for which it is performed.
विध्येकत्वादिदिति चेत् II ११ ३ ३२ II

विध्येकत्वादि by reason of one injunction; हिति चेत if you say.

32. “By reason of one injunction” if you say.

The objector says that only one विधि alone governs it just as you have one प्रकाश, (water taken for the purpose of ṣoma) and one अवस्था.

न क्रृत्सस्य पुनः प्रौयोगकात्र्यानवतः II ११ ३ ३३ II

न not so; क्रृत्सस्य of the whole; पुनः again; प्रौयोगकात्र by reason of the application; प्रधानवट like the principal.
33. Not so, by reason of the application of the whole again, like the principal.

The author says in reply that a ceremony that is done once benefits that act only by reason of the difference of time but when it is repeated, it benefits all. The primaries are repeated every day. The अभिषिक्त, पवमण, cups, spoons and praises like स्तोत्र and शब्द are also repeated; but वसतिवरी (water taken for the purpose of soma) is done once only. The author says that the soma extraction takes place every day; so the invitation of सुब्ज्य to be repeated every day at the time of सुब्ज्य (extraction of soma).

Adhikaraṇa xii sūtras 34–45 dealing with the subject of the maintenance of the vessels.

लोकिकेन यथा कामी संस्कारानाथ्योपाध्यायः ॥१११॥

लोकिके in the ordinary things, यथा on the other hand; कामी just as one wishes; संस्कारानाथ्योपाध्याय by reason of the non-omission of the purificatory rites.

34. On the other hand, in the ordinary things just as one wishes by reason of the non-omission of the purificatory rite.

The instances of the ordinary things are following; 1st, place “समेददशूर्णामालास्योपजेः” “Let him perform the new and full moon sacrifices on the even ground.” 2nd, agents, (“स्वपूर्द्ध्यास्ययोः यथक्षोवेशवत्वार ्शतिविजज्: “There are four priests of the new and full moon sacrifices.”) and 3rd, sacrificial utensils such as vessels, spoons &c.

The question is, whether they will serve the purpose of another sacrifice or not, or new ones should be provided for. The reply naturally is that new ones should be procured, because things once used should not be used again in a sacrifice. The reply of the author is that it depends upon one’s will, he may use the same place and priests or he may procure the new ones; there is no omission of the purificatory rite by taking new ones by reason of its absence. There is, therefore, no hard and fast rule.

The question is, how do you meet the text as to the priests? (“पूजितायां नातिचित्रितविष्ये” A priest and a preceptor should not be disobeyed”) The reply is that it is in connection with man’s duties (पुरुषचर्यम्) but it is not a rule of procedure of a sacrifice (कर्मचर्यम्). This is about the agent and
place. Having left this portion of enquiry, Śabara has abruptly taken another subject in his commentary; while other commentators have treated this sūtra as a separate Adhikarana. He proceeds to deal with the sacrificial vessels.

35. The sacrificial weapons should be maintained by reason of the injunction for their final disposal like the soma dregs.

The sacrificial vessels should be maintained because they are ordered to be finally disposed of with the dead body of the sacrificer, "अधितानिनमितिविद्धिति यज्ञपथ पारैश्रवः" "They burn one who has established fire with the sacrificial vessels." The author who holds that the sacrificial vessels should be maintained till the death of the sacrificer gives an illustration of soma dregs which are kept till the sacrificial bath is over. 'अन्यश्रवः' "They throw them in water."

36. On the other hand, it is a purificatory rite of the sacrificer and they are for the object there; so one may use them according to his wishes, being for the object of the action.

The objector says that the vessels are for the object of the sacrifice; they can be used according to the wishes of the sacrificer. He may use the new vessels or use the same vessels. Those vessels may be used which may serve the purpose of the sacrifice.
37. On the other hand, the vessels of the first sacrifice should be kept by reason of the death being uncertain.

The author says in reply that the vessels used in the first sacrifice should be preserved for this reason that if the sacrificer dies after its completion and before the other sacrifice is commenced, the cremation ceremony will have to be performed without the vessels if they are not preserved.

38. On the other hand, one who dies on the sacrificial day, he is entitled like the lower part of a branch.

The objector says that there is no necessity of preserving the vessels; suppose the sacrificer dies on the very day of the sacrifice, he is entitled to the cremation ceremony, just as a sacrificer is entitled to use the lower part of the branch in arranging the pans and cinders. What he means is that for a sacrificer who has commenced the sacrifice for the first time, the vessels will be finally disposed of, in the funeral pyre without being used. So the new vessels can be used. He gives the example of the branch of a tree; he says that the lower part of the branch of a tree is used in placing the pans for baking the cakes, but not in the case of a non-sannaya; you can not use the lower part of it for the purpose.

39. Not so, by reason of the definition as laid down.

The author says that the illustration does not hold good. The lower part of the branch is for the sacrificer and not for any other. The branch is used for driving off calves; so the lower part of it is used for arranging
the potheads. Such is not the case here; you have to cremate the body with the vessels; the vessels are there on the second day; they can be disposed of.

40. On the other hand, new ones by reason of their being subsidiary like the milk.

The author says in the alternative: what harm is there if these vessels are taken anew? they are subordinate just as in a जलवेय another cow is taken for milking, “अतःतेधे भुतत्रतौभवत्: “अभावे भदुहोड़न्यायज्ञानस्य भदुहामाशिरेवृद्धिः” They observe a fast in a जलवेय.” “In the absence of a cow required for milk in a fast, he milks another cow of the sacrificer for milk.”

41. “Meaninglessness of the word” if you say.

The objector says then “the sacrificial vessels” have no meaning. The word जलवेय is used for the vessels that have been used in a sacrifice but not for the new vessels.

42. Similarly in the milk also.

The author says that the new cow which is obtained for the sacrifice for milking, can not be considered भदुहः; but if the new cow is a भदुहः so also the new जलवेय.

The objector says then “the sacrificial vessels” have no meaning. The word जलवेय is used for the vessels that have been used in a sacrifice but not for the new vessels.
43. On the other hand, there is the separation by reason of its being laid down; there is a desire of one substance. Here there is the statement of fact in order to achieve the extraordinary principle.

The author says that this meaninglessness is caused under the scriptural command "धृतवतिमवति". "They observe fast."

In the योगिष्ठू which is the model sacrifice, in order to live on the milk diet, milk is obtained from जवत्सु cow. This practice obtains by अतिदेश in the जतपेय and a new cow is obtained for the milk. Here in the present case, burning of those vessels which are once used up is possible; it is only in some extraordinary cases that the strict compliance with the text is not observed and the final disposal of the unused up vessels takes place.

पृक्तयथर्थत्वात्पीर्यमास्या क्रियरञ्ज ॥ १९ ॥ ३ ॥ ४४ ॥

पृक्तयथर्थत्वात् by reason of being for the model sacrifice; पीर्यमास्या: from the full moon sacrifice; क्रियरञ्ज should be preserved.

44. By reason of their being for the model sacrifice, they should be preserved from the full moon sacrifice.

In other editions, another Adhikarana commences from this sutra. The question for determination is, whence these vessels should be preserved i.e. what is the starting point? The reply of the objector is that from the time of the full moon sacrifice. The text as to the sacrificial vessels belongs to no particular context. So it is for the दशंशमात्वायाम, the model sacrifices. Their origin is there; so they should be preserved from the period when the full moon sacrifice is performed.

श्रमन्याधेये वारविप्रतिष्विधातात्तानि यार्येन्मरणस्यानिनिमि -

तत्वात् ॥ १९ ॥ ३ ॥ ४५ ॥

श्रमन्याधेये in the establishment of fire: वा on the other hand; अविप्रतिष्विधात by reason of the non-obstruction; सावि hey; जार्येव should be preserved; मरणस्य of death; अनिमित्तवात् by reason of being uncertain.

45. On the other hand, in the establishment of fire by reason of the non-obstruction, they should be preserved because death is uncertain.
The author says that these vessels should be preserved from the time of the establishment of the fire. The प्रमाण and offerings are borrowed from the full moon sacrifice under the चोदक text; but as the अन्ययापन takes place before the पूर्णांशयाग, and if the sacrificer happens to die before the full moon sacrifice and after अन्ययापन, his body will be cremated without the vessels. So the vessels should be preserved from the time of the अन्ययापन.

Adhikarana xii dealing with the subject that the principle of त्र न applies to place, agent, and vessels.

पूर्णपत्तिन्तर यथान्येवासः ॥ २२ ॥ ३ । ४६ ॥

पूर्णपत्तिन्तर: the final disposal; धि on the other hand; यथान्येवासः like that of others.

46. On the other hand, the final disposal is like that of others.

This sutra is in continuation of sutra 34 in Šabara's edition; (see at p. 923.) but in other texts, it belongs to the same Adhikarana. The author says that the final disposal of these vessels is like that of other vessels to which soma has stuck. They are thrown in the water at the time of the sacrificial bath, while on the other hand the final disposal of these vessels consists in throwing them on the body of the sacrificer but not in burning them "दृष्टिजोविषातहृदान्यासवदत्ति" "In the right hand, they place जृह.

Adhikarana xiii, sutras 47-53 dealing with the use of soma.

उपरिष्ठात्सोमानां प्राजापत्येश्वरन्तोति ॥ २२ ॥ ३ । ४७ ॥

उपरिष्ठात सोमानां subsequent to soma; प्राजापत्येश्वर: with प्राजापत्य animals; परमित हृतित they commence.

47. Subsequent to soma, they commence with the प्राजापत्य animals.

This sutra is incomplete in Šabara and भाद्रीपिका editions but in other editions there is a further text, "सवेयाश्रिवेयाश्रिवाश्रिवाश्रिव वेयाश्रिवाश्रिवाश्रिवाश्रिव प्रकृतिकारः" "by reason of there being general to all, because the time of the model sacrifice is only inferential." This additional portion forms a part of the commentary of Šabara.
In the बाजपेय, there are प्राजापत्य animals borrowed from the model sacrifice. In that connection, it is said, "अतिरिक्तसमानोन्मात्र प्राजापत्यं लघूरति" "Subsequent to Soma, they commence with animals consecrated to प्राजापत्य." There the order is as follows:

In the 3rd सवन, the first is आमंत्रपयस, then the soma accompanied with songs up to श्रवण(cups), then the soma homa with songs, then अतिरिक्त songs and the अक्षय, the modification of soma. The questions propounded for discussion are, whether the performance of this प्राजापत्य is at the time of आमंत्रपयस or at the time of soma accompanied with songs or at the time of the soma modification or at the end of all. The reply is that it is to be performed after all, because the word soma is used in the general sense. So it is to be performed after all at the end, because the time of आमंत्रपयस which would come from the model sacrifice under a चोदक text is inferential and the time laid down by the direct text will, therefore, prevail. This is one view which is the author's view.

अद्वितियालोकावचनाधिरिति चेत् ॥ ९६ ॥

अद्वितियालोकः confusion of the parts; विनावचनाल without any command;
इतिवद if you say.

48. "There will be confusion of the parts without any command" if you say.

The objector says that there will be a transposition of the order as to the parts, if you perform the प्राजापत्य after all somas. As for instance, "अतिरिक्तसमानोन्मात्र प्राजापत्य पारिहीन हारियोजने लघूरति" "They commence अनुवाद after अतिरिक्तसमान." "After finally disposing of पारिहीन, he commences हारियोजन.

Both these, namely, the order of अनुवाद and the disposal of the पारिहीन will be upset.

उत्कर्षः संयोगात्कालभाष्मित्वः ॥ ९६ ॥

उत्कर्षः transference forward; संयोगात् by reason of the connection; कालभाष्मित्व only a time; इतरस्त elsewhere.

49. There will be transference forward by reason of the
connection with (the animal sacrifice); elsewhere it indicates only a time.

The reply of the author is that the अनुयाजङ्ग and परिपथ पहरी will be transferred to the animal sacrifice which seems to be proper under the circumstances; what do you say as to the text which lays down that after the अनुयाजङ्ग they perform अनुयाजङ्ग? "अनिमानवतारूर्वं नृयाभ्याश्चारिति प्रह्यपरिपथीयेतृहोति" "They commence अनुयाजङ्ग after अनिमानवत and after finally disposing of the परिपथ he makes oblations." The reply is that it denotes time, just as in "दशंशुष्ण सावसयामास्थ्या सोमेनवलजेत" "Let him perform soma after the new and full moon sacrifices."

Take an ordinary conversation, "अनिमानवतारूर्वं नृयाभ्याश्चारिति" "Come at the time of अनिमानवत;" it denotes the time of अनिमानवत though it may not be performed.

प्रकृतिकालास्ते शस्त्रवतारिति चेत् ॥ ११ ॥ ३ ॥ ५० ॥

प्रकृतिकालास्ते: by reason of getting the time of the model sacrifice; शस्त्रवतारिति after the songs; चेत्, if you say.

50. "By reason of getting the time of the model sacrifice, after the songs" if you say.

The second objector puts forward his own view. He says that it is to be performed after those soma which are accompanied with songs. (See the order in the commentary on सूत्र 47 at p. 928). The second order is meant here. He says that it is the proper time. It will be in compliance with the time of the model sacrifice and the parts will not be transposed. It is the time after the third extraction of soma (दशीयस्वयं).

न प्रतिप्रतियेवश्च ॥ ११ ॥ ३ ॥ ५१ ॥

न: not so; प्रतिप्रतियेवश्च by reason of the contravention of the text.

51. Not so, by reason of the contravention of the text.

The author says that it will contravene the text which means the soma in general "उपरिहारत गोमानान्ति प्रजापति श्चरिति" "They perform the प्रजापति after the somas."

How can you make it special?
52. "After the order of the modification" if you say.

The third objector says that it will be after the शक्ति &c the modifications of soma. See the order in the commentary on sutra 47. at p. 928. They are the modifications of the अभिन्नधर्म. So the प्राजापत्य will come after them.

न चोदनाप्रथक्त्वात् ॥ ११ ॥ ३ ॥ ५६ ॥

न not so; चोदना प्रथक्त्वात् by reason of the different command.

53. Not so, by reason of the different command.

The author says that it is governed by the different command. These are different actions; one belongs to soma sacrifice; the other pertains to the animal sacrifice. So the प्राजापत्य will be commenced when all soma rites are over.

Adhikarana xiv sutras 54-55 dealing with the subject of सूक्तबाक.

उत्कर्ष सूक्तवाकस्य न सोमदेवतानामुत्कर्षः पश्वनन्द-लक्षणाय निष्कर्षनान्यः ॥ ११ ॥ ३ ॥ ५४ ॥

उत्कर्ष in transference; सूक्तवाकस्य of सूक्तबाक; न not; सोमदेवतानाम of soma deities; उत्कर्ष: transference; पश्वनन्द-लक्षण by reason of there being not parts of the animal sacrifice; यथा just as; निष्कर्ष in expulsion; न not; अन्यः union.

54. When the सूक्तबाक is transferred forward, the soma deities are not transferred forward, by reason of their being not parts of the animal sacrifice, just as in expulsion, there is separation.

When अण्वास are transferred forward, the सूक्तबाक is also transferred forward along with them. There the deities of सवन्य गुरोवाय are praised "भृजयन्तिरायहिरिथायातानाम् पूर्ववते कर्मभेण सरस्वतीवतेरिविवेन्तं सुपस्थावब्राह्म-धो वनस्पतिरस्वद्" "Parching with the rice to दुह़ा who possesses horses,
with gruel to गूँगा, with fried grains of rice to सरस्वती. The god of soup has to-day become vegetable."

The question is, whether these deities are also transferred forward by virtue of the forward transfer of the सूक्तवाक to the animal sacrifice. "अनिमातात्त्वधारणार्थविनुयात्मेशरसिः" "They commence with अनुवाजस after अनिमातात्त्व offerings."

The reply of the objector is that they will not be transferred forward, because the deities do not belong to the animal sacrifice. The अनुवाजस accompanying the parts of the animal sacrifice can follow them only, they can not accompany the parts of the soma. The deities are the parts of the soma. So they can not be transferred to the animal sacrifice. The objector gives an illustration that in the सूर्यनासाथम where the deities of the दृश्याग अलग are absent, the deities of दृश्य अलग are not transferred on the transfer of सूक्तवाक.

वाक्यसंयोगाद्वितकर्ष्यं समानतन्त्रवादर्थेऽलोपदर्थन्वयः ||

55. By reason of the connection with the सूक्तवाक, there is a transference forward by reason of their belonging to their same तंत्र and by reason of the omission of the object, there is a separation.

The author says that there will be a transfer of the deities forward; the reason is that you can not disconnect the deities from the सूक्तवाक. The illustration, he says, does not hold good; the दृश्य and सूर्यनासाथ sacrifices are governed by the same तंत्र principle and the two have therefore, one सूक्तवाक; but the sacrifices take place on different occasions. If you raise the deities of the new moon on the full moon day, and those of the full moon on the new moon day there will be anamoly. The
illustration is, therefore, dissimilar. The result is that there will be a separation of the deities.

END OF PĀDA I.}

PĀDA III.

Adhikaraṇa I. sūtras 1–3, dealing with the subject of the applicability of त्र म to the subordinate parts.

चोदनेकवाद्राजसूयेनुकङ्कदेशकाळानां समवायात्तन्त्रम्

हानि ॥ १९ । १४ । १ ॥

चोदनेकवाद्र बy reason of one command; राजसूयें in a राजसूय; अनुकङ्कदेशकाळानां of those whose time and space have not been specified; समवायात्त बy reason of the combination; त्र म the principle of त्र म; अंगानि the subordinate parts.

1. By reason of one command, in a राजसूय on account of the combination of those whose time and place have not been ordained, the principle of त्र म applies to the subordinate parts.

In the राजसूय there are many primaries, the time and place of which are not given. The question is, whether the principle of Tantra or अवाच ब applies to the subordinate parts. The objector says that the principle of Tantra applies; the reason is that the primaries with their subsidiaries combined together conduce to the fruit under one चोदने.
2. On the other hand, there is a different fee by reason of the connection with the agent, just as in the ṛtis by reason of the subordination there is a combination because when that is accomplished, there is one text on account of its unity.

The author says that just as in the ṛtis, though the fruit is one, yet the subordinate parts in both of them are separately performed. So in the ṛajj there are different priests because there are different fees,

""Aghoṣa viṣṇavā ṅakṣaṇakurā, Pṛ ṁatavaiṣṇavākurāḥ: sāmaṃ vaiṣṇavānukurālo āma-
āvālīśaḥ sāmā pīṣṇaṇaḥ-kurāḥ: Pṛ ṃatāpīṣṇaḥ-kurāḥ, pīṣṇaḥ-kurāḥ, śāmāvālīśaḥ”

"There are cakes baked on eleven potsherds to Agni and Viṣṇu. There is boiled rice to Indra and Viṣṇu. There are cakes baked on three potsherds to Viṣṇu. A dwarf is the fee. There are cakes baked on eleven potsherds to Soma and Puṣa. There is boiled rice to Indra and Puṣa. There is boiled rice to Puṣa. A black animal is the fee”.

By virtue of this difference of fees, there are different priests; by reason of this difference, the subordinate parts will have to be performed separately.

तथा चायार्थ्यादेशाद्विनम् ॥ ९१ । ४ । ३ ॥

तथा similarly; च and; अन्यायर्थादेशाद्विनम् another proof.

3. Similarly there is another proof.

The author relies on the चिन्त argument in support of his view.
"Let him offer cakes baked on eleven potsherds to Ārṇi and Viṣṇu, cakes baked on eleven potsherds to Indra and Viṣṇu and cakes baked on three potsherds to Viṣṇu and a dwarf is the fee." This is one triad.

2. "There are cakes baked on eleven potsherds consecrated to Agni and Soma, cakes baked on eleven potsherds to Śaivism and Soma and boiled rice to soma. The fee is a reddish brown animal."

This is another triad, "The first triad produces a warrior and the last triad produces an animal."

The terms 'first' & 'last' clearly show the difference of the application.

Adhikaraṇa ii. stanzas 4-7 dealing with the rule as to the appointment of priests from the commencement.

अनियमः स्वादिति चेत् II ११ । २ । ४ ॥
अनियमः no rule; स्वादिति if you say.

4. "There is no rule" if you say.

The question for determination is, whether those priests who have been appointed in the commencement of the sacrifice are to continue for the whole period, or they are to be changed at the change of each proceeding. The reply of the objector is that there is no hard and fast rule.

नापदियत्वाद् II ११ । २ । ५ ॥
not so; नापदियत्वाद् by reason of the direction.

5. Not so, by reason of the direction.

The author says that it is not so, because when the sacrificer appoints
a priest, he does so for the whole sacrifice, "अनेकारणारूपे संपन्नं संतुष्टमिहायेन राज्यम्", "Make me sacrifice by means of this ceremony called राज्यम्."

So the appointment is for the whole sacrifice.

लाघवापतिथ्य ॥

हाघवापति: the defect of levity; तं and.

And there is the defect of levity.

This sutra finds its place in other editions. The author says that it will be considered levity on your part if you change your priest at every change of procedure.

प्रयोजनेनक्षत्रात् ॥ ३१ । ४ । ६ ॥

प्रयोजनेनक्षत्रात् by reason of the object being one.

6. By reason of the object being one.

The author gives another reason in support of his view; he says that the payment of fees also indicates that the service of the priest is for the whole sacrifice.

अविशेषायार्थं पुनः श्रुति: ॥ ३१ । ४ । ७ ॥

अविशेषायार्थं for the object of the common; पुनः श्रुति: repetition of the text.

7. The repetition of the text is for the object of the common.

The author says that sometimes the payment of the fee for the subordinate parts is laid down; but it is for the common object. It conduces to the general welfare which is the end of the sacrifice.

Adhikarana iii. sutras 8-9 dealing with the subject that the subsidiaries are to be performed separately in an अवेदि.

अवेदी ॥ ३१ । ४ । ८ ॥

अवेदी in an अवेदि; तं and; एकत्रविशेष the principle of तं, स्वात् is; तिक्रयात्रावित्त by reason of seeing the तिक्र; वचनात् by reason of the text; कामसंयोजने with the connection with desire.

* In some editions, there is विशेषायार्थं.
8. And in an अवेष्टि the principle of नम्न applies by reason of seeing the सिंग, because of the text and of the connection with the desire.

In a राजसूय there is an अवेष्टि consisting of fire offerings; in connection thereof different fees are laid down, "स्त्रावयमप्राप्तांनििविंििति हिरण्यंद्र
विषया। वेष्ट्रेवं च ऐििंगिर यमेको हुििया। मैत्रावह्यिमामिसां वशादिि्ि। वाइिसप्तां च ऐििंगिि शििियोद्ििया।
"He offers a cake baked on eight potsherds to Agni with the fee of gold, a cake baked on eleven potsherds to Indra with the fee of a bullock, boiled rice to the विश्वेश्वर with the fee of a tawny coloured cow of six years, curd-dish to मित्रावह्यि मामिसां with the fee of a barren cow and boiled rice to वशादिि्ि with the fee of a white-backed animal."

The question is, whether in these ceremonies the subordinate parts should be performed all at a time or separately. The reply of the objector is that they are to be performed at a time because there is a अवेष्टि, "यदिििििास यजेत, वाइिसप्तां मपैििियािािुिं हुिा मपिििािये। यदिििाििि, पेठः। यदिििाििि वेष्ट्रेवं। "If a ब्राह्मण makes a sacrifice, let him sprinkle ghee after placing it in the middle and making an oblation to वशादिि्ि, if a अशिस्त to हििि and if a वैश्य to विश्वेश्वर."

Here "placing in the middle &c" shows one performance. The second reason is that there is a text which lays down the desire, "एतिििाििसारििाम काम यजेन्। "Let him make one desirous of corn to perform it."

There is unity of purpose and number which also shows that the अवेष्टि is one and the subordinate parts should be performed once for all. Some text writers have considered, "वचनात् कामसंस्थेंगो।" as a different सूत्र embodying the author's view therein.

9. If you say it is for the object of the sacrifice; not so, by reason of the connection with the caste.

The author says that you are mistaken; the five subsidiaries have the different fees prescribed; the subordinate acts should, therefore, be performed separately. As to the different castes, the text has no bearing
on the राज्य which a king is exclusively entitled to perform.

Adhikaraṇa iv., śāstras 10-13, dealing with the subject that the desire accomplishing पवमानेष्ठि is to be performed separately.

पवमानेष्ठि:प्रेक्षकतन्त्रय प्रयोगवचनेष्ठक्रयात् ॥१९५॥

pavamanah:pu, in the pavaman offerings; प्रेक्षकतन्त्रय the principle of त्र्त; प्रयोगवचनेष्ठक्रयात् by reason of the unity of the text of the application.

10. The principle of त्र्त applies to the pavaman offerings by reason of the unity of the text of the application.

In an अयापाण, there are pavamanah: “आज्ञयेपपवमानयायाःकपालं निर्वर्षिति | आज्ञयेपपवमानयायाः शुचिये�॥ “He offers a cake baked on eight potsherds to the purifying fire; to the fire which is holy, to the fire which is pure.”

The question for determination is, whether the principle of त्र्त or शवाप applies. The reply of the objector is that the principle of त्र्त applies, because there is one text for application “अध्यामिनाण्याणि” “The days are to be ascertained.”

By reason of this text as to application, the subsidiaries are to be performed simultaneously.

लिङ्गशासनानाच् ॥ १९ ॥ ४ ॥ १९ ॥

लिङ्गशासनाच् by seeing the लिङ्ग; च and.

11. And by seeing the लिङ्ग.

The objector relies on the लिङ्ग argument “सामान्याः विभाजित” “They have the same sacrificial grass,” in support of his view.

वर्तमानापदेशाद्वचनानातु तन्त्रमेधः स्यात् ॥१९५॥१९॥

वर्तमानापदेशाद्वचनानातु by reason of having the present tense; स्यात् by reason of the text; हे on the other hand; तन्त्रमेधः difference of त्र्त; स्यात् is.

12. On the other hand, by reason of the text having the present tense, there is the difference of Tantra.

The author says that the subsidiaries are to be performed separately because there is the text.

“अध्यायः कामयेत् वर्त्यायंऽधेयां स्यायमिति तस्यायैवपवमानाय निरूपः स्थविषयः”
When one wishes to become great and noble, having ascertained (time) for the purifying Agni, let him make an offering in which there is the same sacrificial grass in the northern hearth to the purifier and the pure; then he took him and thereby he becomes great and noble subsequently."

In the first offerings the subsidiaries are to be performed on the principle of आवाप and in the last offerings, on the principle of तः।

What do you say as to the text about the application, "अन्तर्निहृद्यापि"? "The days are to be ascertained." The reply is that it is about time, but has nothing to do with the application or procedure.

सहस्रे नित्यालुनावादः स्वात् ॥ ११ । ४ । १३ ॥

सहस्रे in the simultaneity; नित्यालुनावादः permanent statement; स्वात् is.

13. In the simultaneity, there is a permanent statement.

The author says that you rely on the विधा argument, "समानवर्णी मिश्रवन्ति" "They have the same sacrificial grass." but this is a statement of facts, "वेयं वे वेयं वेयं स्वात् तरं स्वातं हिविवं स्वातं मिश्रवन्ति," "One who is desirous of Brahmanic glory, all his offerings should be ascertained."

When the object is to obtain the splendour of a ब्राह्मणa, there is the joint application. It is a statement of facts as they exist; the inference made from it is the joint performance there.

Adhikaraṇa Vi śūtras 14—21 dealing with the subject of श्रीक्षा &c., in a द्राधशाह.

द्राधशाहे तु पृक्तिव्यादके कैकमहरपट्रण्येत कर्मपृथक्क्त्वात्

द्राधशाहे in a द्राधशाह; तु on the other hand; पृक्तिव्याद by reason of the model sacrifice; पृक्तिव्याद one by one; अहः day; अपभ्रण्येत should be completed कर्मपृथक्क्त्वात because the action is separate.

14. On the other hand, in a द्राधशाह by reason of the model sacrifice, it should be completed every day because the action is separate.

There is a द्राधशाह; "द्राधशाहेऽन्मजज्ञाम श्रावितेत" "Let him make one who is desirous of progeny, perform a द्राधशाह."
There are दीक्षा, उपसद, सुख्या, and one performer. Now the question is, whether they should be performed on each day i.e. दीक्षा and उपसद each separately on separate days and सुख्या on one day thus making up 25 days, or दीक्षा, उपसद and सुख्या should all be performed on 4th day or lastly they should be performed at their proper time and thus making up 36 days on the principle of शान्तिविद्य. The reply of the 1st objector is that they should be performed with दीक्षा and उपसद each separately on separate days and उपसद on one day according to the model sacrifice thus making up 25 days as total. His reason is that they are separate acts in themselves.

अहूँ वा श्रुतिभूतत्वायाच्छ नां त्रिचेत यथा माध्यन्दिने ॥ १५ ॥

अहूँ of the days; च and श्रुतिभूतत्वायाच्छ by reason of being laid down; तत्र there; सांग with all its parts; क्रियेत should be performed; यथा just as माध्यन्दिने in the noon.

15. And by reason of the days being laid down, all should be performed there with the subsidiaries just as in the माध्यन्दिन.

The second objector says that by making up 25 days, you contravene the express text which says down 12 days. So the दीक्षा, उपसद and सुख्या should be performed on each day at noon just as they are done in a साप्तवानीय.

अपि वा फलकर्त्सम्यन्धात्सह प्रयोगः स्यातानेया
ग्नीपोमीयवत् ॥ १६ ॥

अपि also; वा on the other hand; फलकर्त्सम्यन्धात् by reason of the connection with the fruit and the agent; सहप्रयोगः the joint application; श्यात्तत्त्व is; श्यातानेयान्नाग्नीपोमीयवत् just as in भानेय and भानीयोऽम.

16. On the other hand, by reason of the connection of the fruit and the agent, there is the joint application just as there is in भानेय and भानीयोऽम.

The 3rd objector says that both of you are wrong; my view is that they should all be performed on the principle of वत्र on the fourth day. The reason is that there is one fruit and the fee is also one for the priest,
just as आयुष्य and अर्थनीयम are performed once for all by reason of one fruit and one agent.

साक्षात्सुतितव्याद्र, स्वस्थायानां विकारः स्यात्ं

17 On the other hand, by reason of the time of the subsidiary with the principal being laid down, there is the modification of those that are at their places.

The author after discussing the different opinions says that you cannot perform all the subsidiaries on the 4th day, because the text lays down different time of the subsidiaries with the primaries: their time is, therefore, different. The result is that 12 उपसद्धि, 12 दीक्षा and 12 सांह्य will have to be performed separately on each day. So there will be 36 days considered as द्रादशाहः.

दीक्षोपसद्धि च संह्या प्रथयपूयकः प्रत्यक्षसंयोगात्

18. And the number of दीक्षा and उपसद्धि is separate by reason of the connection with the direct.

The author says that there will be 12 दीक्षा and 12 उपसद्धि and the द्रादशाहः is, therefore, correctly called by reason of its connection with these things so differently performed.

वस्तीवरीपर्यानितालिपूर्वावृणितंत्र मन्यकालत्वादवर्गादी-न्यु तराणिदीक्षा विस्मर्यत्वत्

बस्तीवरीपर्यानितालिपूर्वावृणितंत्र मन्यकालत्वादवर्गादी-न्यु तराणिदीक्षा विस्मर्यत्वत्

19 18 19
by reason of their being for the completion of the दीक्षा.

19. The preceding ones up to the taking of water for soma are to be performed on the principle of तंत्र by reason of their different time and the following ones i.e. the sacrificial bath &c. by reason of their being for the completion of the दीक्षा.

The water taken for soma is called वस्त्रीवरी. The author says that the principle of तंत्र applies to all the rites up to the taking of water for soma in the preceding ones and अवस्था &c in the latter ones because the sacrificial bath ends the दीक्षा, “अपदुदितं मक्षिकविद्वायः स्वर्गलोक मायनयद्यांनातितामेवदीधामालमहि | अर्थयद्योपयथमस्यांतितामेव दीतांपुनरसु प्रवेशायंति"
The gods went to heaven after thrusting the दीक्षा in water when one bathes in water he is thereby initiated but when one resorts to the अवस्था (sacrificial bath) he thereby thrusts the दीक्षा (initiation) in the water.”

तथा चान्यायांवर्तेन्द्राशनम् || १९ || २० ||
tatha similarly; च and; अन्यायांदर्शनम् another proof.

20. And similarly there is another proof.

The author relies on the बिध्व argument in support of his view "पहुँचि दृष्टि दहो वा पुष्टि दशाहः" “This दशाह consists of नृत्य days.”

चोदनाप्रथक्ते त्वैकतन्त्रं समवेतानां कालसंयोगात् ||

19 1 8 21

चोदनारूपकर्मे, chodana being separate; द on the other hand; पक्तविच simultaneity of performance; समवेतानां of the connected ones; कालसंयोगात् by reason of the relationship with the time.

21. On the other hand, on the चोदना being separate, there is simultaneity of performance of the connected ones by reason of the relationship with the time.

The author says that you have given the illustration of अवस्था and अमोर्प which are performed together at a time, even though the चोदना text is different. The reason is that the time is one and all the parts with the principal will, therefore, be performed together. “वैयक्तत्वां वैण्य मात्रा वजेत संयोगम्” “Let him perform a full moon sacrifice with all the details on the full moon day.”
The šūrṇamāvatya will, therefore, be performed with the primary and its subsidiaries once for all. So here according to the time of the primary, all the subsidiaries up to the taking of the वस्त्रीवरी should be performed on the principle of त्रृत्र just as it is done in the establishment of fire.

Adhikaraṇa vi, śloka 22-23 dealing with the subject that those subsidiaries whose time is not different from that of the primaries are to be performed separately.

The question for determination is, what is the principle applicable either त्रृत्र or आवाप in the case of those subsidiaries whose time is not different from that of the primaries? The reply of the author is that they are to be performed separately along with their primaries, because the time of their performance is different just as in the दृश्य & पूर्णमास. The time of the subsidiaries is governed by their primaries, because they are connected with their primaries.
The author gives another example of श्रावस्त्रा call which is made every evening after the extraction of soma, "संस्थितसंस्थिते सन्यासनी ब्राह्मणं प्रविष्टसत्रा रात्रिकुर्मण्यं मात्रेयि प्रपण्डति" "He thus commands on the departure of each day after entering the room of the अनीत्र priest, O! Subrahmanya, call सुधार्या."

The repetition of the word 'संस्थिते' shows that the principle of आवाप applies.

पश्चात् तिरिक्ष्य || ११ || १४ || २५ ||

पश्चात् तिरिक्ष्य: excess of animal; य and.

26. And the excess of animal.

There is a text which shows that the animal that exceeds the number 11 is called पूर्णान्ति; "यद्येक: पशुर्विविविधतेः पूर्णान्ति:कामः" "When one animal is in excess, it should be consecrated to Indra and Agni."

When an animal is sacrificed each day, in a पश्चात् तिरिक्ष्य then only there is a possibility of the 12th in excess.

Adhikarana vii. sūtras 26-28, dealing with the subject that at the time of अपाद्य the call of सुधार्या should be performed without modification.

सुधार्याविवृद्धिः सुधार्यावयायां सर्वपापुपलक्षणं प्रकृत्यन्ति
यादावाहिनवति || ११ || १४ || २६ ||

सुधार्याविवृद्धी on the increase of सुध्या; सुधार्यावयाः in the call of सुधार्या; सर्वपापुपलक्षण उपपलक्षण generalisation; प्रकृत्यन्ति by reason of the affinity or association with the model sacrifice; आवाहिनवत् like the invocation formula.

26. In the case of the increase of सुध्या, in the call of सुधार्या, there will be generalisation everywhere by reason of the relationship with the model sacrifice like the invocation formula.

In the model sacrifice there is a formula, "मघ्वा, come on such and such day."

The word इति in the formula, is in the place of the numeral, namely, 'such and such day' "2nd day" "3rd day" &c. This formula is transferred under the principle of अतिरिक्त in the द्वादशशाह. Here the time being different from the time of the principal, how is this formula to be repeated? The
objector says that this formula is to be repeated with modification as 13th or 14th day &c. The reason is that in the अष्टिणकोम which is the model sacrifice, there is an affinity of the number with the days. They vary there. The objector supports his view by an illustration; he says that the invocation formula is repeated by reason of the difference of time. "आग्नेयं कृष्णग्रीवालमेति सौम्यवस्मानं ज्योशीयं" "Let him sacrifice black-necked animal to Agni, tawny-coloured to Soma and black necked to Agni."

Here though the deity of the first and the 3rd is the same, yet by the intervention of the 2nd, the invocation formula is repeated.

अष्टिण वेन्द्रामिथिक्याज्ञानवात्सक्तक्षयादुपलक्षणं कात्स्य-
लक्षणार्थश्चार्थात् ॥ ११ ॥ ४ ॥ २७ ॥

अष्टिण also; वा on the other hand; इन्द्रामिथिक्याज्ञानवात by reason of naming इन्द्रवेष्ट; सख्त् once; र्यान is; उपलक्षण generalisation; कात्स्य of the time; क्षणार्थश्चार्थात् being for the secondary sense.

27. On the other hand, by reason of naming Indra, it should be uttered once, by reason of the time being for the secondary sense.

The author says that the formula should be repeated only once and the numeral that is used is in the secondary sense to denote time. The deity is important and primary.

अतिवधातनायः ॥ ११ ॥ ४ ॥ २८ ॥

अतिवधातनाय by reason of impartibility; च and.

28. And by reason of impartibility.

The author says that you have given an illustration of the invocation formula. The illustration does not apply; in that case the time is divided by reason of the intervention of "साम्यवस्मायु" (tawny-coloured to soma).

This result is that the मंत्र is to be uttered without any modification.

The अतिवधातनाय is named by Sābara as dealing with उद्द applied as once for all or differently, but we have here preferred other commentators in naming the Adhikaraṇa.
Adhikarana viii sutras 29-35 dealing with the subject that the principle of स्त्रोत्तरि applies to

पशुगणि कुम्भेश्वरपान्नि नास प्रभुवाचातन्त्रभावः

स्यात् ॥ ११ । ८ । २६ ॥

पशुगणि in an animal sacrifice; कुम्भेश्वरपाठरपणिनि of the pot, rod and the cauldron; प्रभुवाचात् by reason of their sufficiency; स्त्रोत्तरि: fit to be used for all; स्यात् is.

29. In the animal sacrifice, the pot, the rod and the cauldron by reason of their sufficiency are fit to be used for all.

कुंभी is a small pot in which the parts of an animal are cooked.

शूद्राः are the pieces of wood on which heart and viscera of the animal are baked. ब्यापरवणि is a cauldron in which omentum is boiled. The question is, whether one vessel is sufficient for the culinary purposes. The reply of the author is that they are sufficient for the culinary purposes; they should not be changed at every time.

भेदस्तु सन्देहाद्विवतान्तरे स्यात् ॥ ११ । ८ । ३० ॥

भेदः being separate; त on the other hand; सन्देहाद्विवतान्तरे for another deity; स्यात् is.

30. On the other hand, they should be separate, by reason of the doubt for another deity.

The objector says that the vessels enumerated above should be separate, because there will be an uncertainty in the case of one vessel as to which part of the animal is intended for an offering to a particular deity.

अर्थाद्वा लिङ्गकम स्यात् ॥ ११ । ८ । ३१ ॥

अर्थाद्वा for the purpose; या on the other hand; लिङ्गकम symbol or marking; स्यात् is.

31. For the purpose, the mark or symbol should be made.

The author says that all should be cooked in one cauldron, pot or on one rod and for distinction you must make some mark to distinguish one from others.

प्रतिपादत्वाद्वादसानांभेदः स्यात्स्यवाचाज्यापूदानत्वात् ॥

११ । ८ । ३२ ॥
32. By reason of the disposal of the marrow, there is a separate vessel, because it is incapable of gift under its own याज्य.

The objector says that the marrow can not be distinguished, you can not put a mark on it. It is further offered in the fire with half चक्र which is recited at the time. So you can not distinguish which marrow belongs to a particular animal; for it, therefore, there should be a separate pot. In the edition of Šabara, there is प्रतिपाध्यात्मक but in the commentary it is read as अयायस्वात्; but both mean the same thing. The other commentators excepting संहद्वेद have read अयायस्वात्.

अपि वा प्रतिपाध्यात्मन्त्रं स्यात्स्वत्वस्यायुत्त्वात् ॥

33. On the other hand, by reason of its being for the final disposal, there will be only one vessel, because nowhere it is laid down that it should be offered with its own offering formula.

The author says that one vessel should be sufficient for boiling the marrow because it is for the final disposal. There is no text which says that it should be offered with its own half चक्र recited at the time of offering.

सङ्क्षिप्तिः चेत् ॥ १९ । ४ । ३४ ॥

सङ्क्षिप्तः अवश्य if you say.

34. Once, if you say.

The objector says that the marrow may be offered once with the half चक्र belonging to any offering.

न कालेभदा् ॥ १९ । ४ । ३५ ॥
35. Not so, by reason of the difference of time.

The author says that it is not possible, because there is time of each āyā (half rīk of a āyā). This Adhikaraṇa has been treated by Śabara as one but by other commentators, it is divided into 3 Adhikaraṇas.

Adhikaraṇa ix. sūtras 36-38 dealing with the subject that by reason of the difference of the cooking time there is a separate vessel for the marrow.

36. By reason of the difference of cooking, the pot, the rod and cauldron should be separate.

This sūtra does not find its place in the editions of other commentators excepting Bṛhaddeva but he has read it as a concluding sūtra of the preceding Adhikaraṇa. The commentary has made it absurd by putting it as the view of the objector. He says that owing to the difference of the deities to whom the animals are offered the principle of Tantra applies. (This is not a correct exposition of the text as it stands at present).

37. In the different species of animals there is a difference, by reason of the dissimilarity of cooking.

The author says that when there are animals of different species, their flesh takes different time in being cooked. The flesh of some animals is cooked sooner, while that of the others takes a longer time. So there will be separate vessels for the flesh of the different species of animals to be cooked.

38. And by seeing the increase.
The author gives a reason in support of his view. He says that there is an increase of vessels in स्त्रोतस्तम्भ्यवर्तिति. "They resort to the sacrificial bath with the rods or rice gruel."

Adhikarana x. सात्रा 39-40 dealing with the separation of the earthen pans.

कपालानि च कुम्भोत्तुल्यसंख्यानाम् ॥ ३९ ॥
कपालानि पान; च और; क्षेत्रवत्तै लिख discussion; तुमयसंख्यानां of equal number

39. And the pans are of equal number like the pot.

There is an अस्त्रवधारिणी; in it there are पुरोदाश cakes baked on ४ pans for the deity in and varying according to the number of horses. "यावति श्रवणप्रतिघीतात् तावतत्तत्त्वपालान वाल्लायाविश्वेषत्" "Let him offer as many cakes baked on four potsherds to Varuṇa as he takes the horses in gift."

The question for determination is, whether all the cakes should be baked on big pans or there should be ४ pans for each पुरोदाश cake. The reply of the objector is that the principle of Tantra applies just as in the case of कुर्जी &c. (See Adhikarana viii at p. 945).

प्रतिनिधात्वं वा प्रक्तरिवत् ॥ ४० ॥
प्रतिनिधात्व for each primary; वा on the other hand; प्रक्तरिवत् as in the model sacrifice.

40. On the other hand, for each primary as in the model sacrifice.

The author says that there should be four pans for each पुरोदाश, just as it is in the द्वार्यानमास्तायां which are the model sacrifices.

सर्वेनां वामिप्रथमं स्यात् ॥ ४१ ॥
सर्वेनां of all; वा on the other hand; अमिप्रथमम extension; स्यात् is.

41. On the other hand, there is the extension of all.

The author advances an argument in favour of his view; he says that the extension of पुरोदाश which is laid down, is not possible if there are not separate pans, "यावत्वेक्ष्यात पुरोदाश प्रथमवाति". "He spreads a cake to the extent of a potsherd."

The पुरोदाश cake is to be extended up to the full length of the pan.
Adhikarapā xi, dealing with the subject that the mantras pertaining to the threshing stroke should be uttered once for all.

एकदृश्ये संस्काराणां ज्याःथायात्मेककर्मवृत्तात् ||१११७०४२||

एकदृश्ये in one substance; संस्काराणां of the purificatory rites; ज्याःथायात्मम् is explained; एककर्मवृत्तात् by reason of its being one act.

42. In one substance, the purificatory rite is explained by reason of its being one act.

In connection with the दुर्गुणदशायाग्रास, the rice is threshed; there at the time of threshing, the following Mantra is uttered. "अवरस्ता: सप्प्र् वथ्यासं" आपलस्मांश्रीवन्दुः 1. 19. 11. "Protecting heaven from the killing enemy."

The question is, whether this mantra should be uttered with each stroke or should be pronounced once for all. The reply of the author is that it should be repeated once for all, because there is one substance and there is one act, namely, threshing consisting of so many strokes.

Adhikarapā xii, dealing with the subject that in नानावचेष्टि, the मंत्र is to be recited at each time.

द्रश्यान्तरे कृतार्थस्वात्तथ्य पुनः प्रयोगान्तर्मत्रस्य च
tadgūṇत्त्वात्पुनः प्रयोगः स्थात्दर्थेन विधानात् ||१११७०४३||

द्रश्यान्तरे in the different substance; कृतार्थस्वात् by reason of its accomplishing the object; तस्य of this, पुनः प्रयोगात् by reason of its repetition; मंत्रस्य of the मंत्र; च and; तदगुणत्त्वात् by reason of its being subordinate; पुनः प्रयोगः repetition; स्थात् is; तदर्थेन with its object; विधानात् by reason of being laid down.

43. In the different substance, by reason of its accomplishing the object, by reason of the repetition of the मंत्र and by its being subordinate, it is to be repeated because it is laid down for it only.

In a राष्ट्रुयं there is नानावचेष्टि There are many cereal grains used in it.

"अग्नेय गुणपते ग्राभुतामास्मिनपलिनिपिप्तः" "सोमाय वनस्पतेयश्यामकंचः" "Let him offer cakes made of rice of quick growth and baked on eight potsherds to the domestic fire." Let him offer boiled black rice to Soma, the lord of the forest."
The process of threshing isborrowed from the model sacrifice. Now the question is, whether the मन्त्र for threshing is to be repeated once or on the occasion of threshing each cereal grain. The reply of the author is that the principle of आवाप applies and as there are different varieties, the formula of threshing will have to be repeated on each occasion because the mantra endures only for the purpose of threshing one class of cereal grain and when another class of cereal grain is taken for threshing, the mantra will have to be repeated.

Adhikāraṇa xiii, śūtras 44-46, dealing with the subject that in निवर्पति &c, there is the difference of the मन्त्र

निर्वर्पानलवनस्तरणाज्यायग्रहणेषु चैकद्रयावत्पूयोजनेक

त्वात् ॥ १९ ॥ १४ ॥ ४४ ॥

निर्वर्पानलवनस्तरणाज्यायग्रहणेषु in offering, cutting, covering and taking of ghee; च and; एकद्रयावत् like one substance; प्रयोजनेकत्वात् by reason of the unity of the object.

44. In offering, cutting, covering, and taking of ghee like one substance by reason of the unity of the object.

There are four ceremonies mentioned here (1) निवर्पति. In the दर्शारणवास it is said, “वुरोस्त्रिविविपलि” “He offers four handfuls.”

The mantra that is repeated is, देवस्यत्तत्सवित् प्रवेशशिवोनायहृदयं पूज्ये हस्तायमन्मागन्येज्जपातिनिर्वाह पाशि” White Yajur Veda 1. 10. “I being inspired by god Savita, make a pleasing offering to the, Agni with the hands of पूर्णa and the arms of Aswins.”

2. चत्र, “अयुवानायामनोधिनाति” “He cuts odd or even handfuls.”; the mantra that is repeated at the cutting of the grass is “वाहकर्मवर्तम इमि” “I cut the grass the seat of the gods.”

3. उपसारण spreading the grass on the बेदि, “ग्रामा तु पंचा तु वाब्रहिद्वस्तुपातिति” “He covers the altar thrice or five times.”

The mantra is, ‘कर्माध्यद्रव वृत्ताशि’ “I spread thee, soft as wool.’

4. आय प्रदृष्ट taking of ghee in a ज्वल ‘पुंचुद्वाएणुपातिति” “He takes it four times in a ज्वल.”

The mantra is, “दुक्त्वास्यायां भान्तेयान्येवे देवये दुर्वेव हास्ये” “I take thee, the resplendent one (ghee) in the resplendent one (vessel) for the gods at every place in every ceremony.”
The question is, whether these mantras of different ceremonies are to be repeated on each offering, cutting, covering and taking of ghee; in other words, the question narrows itself to, whether the principle laid down in Adhikarna xi or Adhikarna xii applies to whether the principle of Tantra or Avay applies. The reply of the objector is that the principle of तः laid down in Adhikarna xi, at p. 949, applies because the object is one.

The author says that the principle of आवाप embodied in Adhikarna xii, at p. 949 applies because every handful of rice offered is purified by the mantra. So every offering should be accompanied by the repetition of the mantra; the same principle applies in the case of others.

A dhikarna xiv, sūtras 46 47, dealing with the subject that the principle of तः applies to the तः uttered at the time of sprinkling water on the altar.

45. On the other hand, it will be like the different substances by reason of their being purified.

46. In sprinkling water on the altar, the mantra is to be repeated by reason of the repetition of the act.

There is a (sprinkling of water on an altar), वेदि प्रोक्षणे. "ञः प्रोक्षलि" "He sprinkles water thrice".

The mantra is "वेदि प्रोक्षणे" "O ! grass, thou art altar."

The question is, whether the mantra is to be uttered once or with each sprinkling of water. The reply of the objector is that it is to be repeated in each case, because there are separate acts.
47. On the other hand, it is laying of quality of one by reason of the unity of the substance; therefore there will be one application.

The author says that the purification of the altar is one act and the sprinkling of water is only a quality. The altar is purified by uttering the mantra; so the mantra is to be uttered once only.

Adhikāraṇaḥ sūtra 48.49 dealing with the subject that the principle of ॐ applies to the pronunciation of the मृग at the time of rubbing each part of the body.

48. In rubbing each part of the body, by reason of the difference of the act.

There is शौचित्यम्; in this connection, there is a mantra for scratching the body with the horn of a black antelope. "इविसुभाषस्त्रप" "In ploughing, thou art black, ploughshare".

The question is, whether the mantra should be uttered on the occasion of rubbing each part of the body with the horn when irritating sensation arises simultaneously in each part of it. The reply of the objector is that it should be repeated while scratching the different parts of the body, because there is a difference of acts.

49. There is no चोद्वान; it happens at one time and it is one act.

The author says that the mantra should be repeated once; because
there is no चोडना; it is not done for the purification of the body. The teasing desire arises and it is satisfied by rubbing the parts with the horn at one time.

Add. xvi dealing with the subject that the principle of Tantra applies to the uttering of मंग्र on the occasions of dream and crossing of streams &c.

स्वप्ननदीतरणाभिवर्गणामेधायप्रतिमन्त्रणेषु चैवम्

स्वप्ननदीतरणाभिवर्गणामेधायप्रतिमन्त्रणेषु on the repetition of the mantras on the occasion of dream, crossing of rivers, excessive rain and dung; and; चैवम् same:

50. In the repetition of the मंग्र on the occasion of dream, crossing of the river, excessive rain and dung, the same principle applies.

In अन्तिङ्गतेष्थ there is a mantra to be repeated by the initiated (1) on the occasion of a dream, "स्वमन्त्रतप बिधि" "Thou art, O! Agni an observer of a vow". (2) on the occasion of crossing any stream "देवमप्राय:अपानपता" "The god water, the grandson of अपास". (3) on the occasion of rain, "उन्नतीरोजपले" "He has the bathing lustre". (4) on the occasion of seeing any excrement "अद्वित्यक्षु" "Unimpaired sight".

These mantras are pronounced to ward off the evil effects. If the dreamer after one dream rises and sleeps again, should he repeat it again or not? (and the same question in the case of others). The reply of the author is that the mantra is to be repeated once and the principle of Tantra applies.

Adhikarana xvi dealing with the subject that the मंग्र is to be repeated once, on departure.

प्रयाणे त्वार्यनिवृत्ते: // ११ १ ५ //

प्रयाणे on departure; तु on the other hand; निवृत्ते: by reason of the completion of the object:

51. On departure by reason of the completion of the object.

When an initiated goes on a journey, the following mantra is uttered, "अदानिःस्य: अश्व: प्रदो" "Go, prosperous with the blessings &c."
The question is, whether this mantra is to be repeated on each march or once for all in the beginning. The reply of the author is that it is to be uttered once in the beginning, because the sacrificer starts with an object and the accomplishment thereof is in connection with the undertaking of the journey.

Adhikāraṇa xiv fi: as 52 53 dealing with the subject that the मण्ड is to be repeated in the case of उपरव separately.

उपरवमन्त्रस्तन्त्रं स्त्यालोकवद्यःहुव चनात् ||११।४५२॥

उपरव मण्ड; उपरवस्त्र; तः by the principle of मण्ड; स्त्यात् is; कोऽवचत् as in ordinary life; बहुचनात् by reason of the plural number.

52. The उपरवमंत्र is governed by the principle of मण्ड, as it is) in ordinary life by reason of the plural number.

उपरव is a pit for the extraction of soma juice in the व्योतिभोम. It is in the form of a stool. These pits are four in number. The mantra is pronounced on the occasion of digging the pits, "रक्षाओऽयो वजगहियो बैश्यान्तकः रक्षानाम्" वैसो १.३.२.१. "I dig demon-killing and charm-killing pits pertaining to Viṣṇu."

Now the question is, whether this mantra should be pronounced once for all or on digging each pit. The reply of the objector is that it should be repeated once for all, because in the mantra the plural number is used (बैश्यान्तकः), meaning thereby that the mantra is to enure for the benefit of all the four pits.

न सत्यप्रातिवादुसत्यप्रातिकर्मणां विशेषग्रहणे का
लैक्षात्संकृद्धचनम्* || ११ । ४ । ५३ ||

न not so; सत्यप्रातिवादु by reason of the association of ideas; असत्यप्राति कर्मणां of the acts in which there is no association of ideas; विशेषग्रहणे in taking the special; कालैक्ष्यात् by reason of the time being one.

53. Not so by reason of the association of ideas (of the acts to be performed); in taking the special acts in which there is no association of ideas, there is a recitation of the mantra once by reason of time being one.

* Śabara and छंडेश्व have omitted सकृद्धचनम् from the सूत्र.
The author says that the उपरवन्त is to be repeated on the occasion of digging each pit, because there are different pits and so the mantra is associated with each act of digging; but where there is no such association and time is one, the mantra is repeated once for all, as for instance in the case of calling वधाक्षय. The plural number is used out of respect.

Adhikaraṇa xix, sutras 54-56 dealing with the subject that the mantras हर्षिक्ष, &c., are to be repeated severally.

हर्षिक्षदिग्युपरोदशतुवाक्यामनोतस्मावृत्ति: कलभेदादा
स्यात् || ११ || ४ || ॥

हर्षिक्षदिग्युपरोदशतुवाक्यामनोतस्मावृत्ति: कलभेदादा
स्यात् || १५ || ॥

The plural number is used out of respect.

54. (The mantras pertaining to) हर्षिक्ष, अभिगु, पुरोदशतुवाक्या and मनोता are to be repeated by reason of the difference of time.

In a उपरवन्त, in each स्वन there are पुरोदश cakes and there is a mantra calling on the हर्षिक्ष, "हर्षिक्षदिग्यु" "Come, O ! offering-maker."

In the वाज्येव, there are sacrificial and the प्रावज्येव animals; in that connection there is a mantra commanding the अभिगु. "द्रष्य: शमितार: " "O ! divine killer."

There is पुरोदशतुवाक्या "अनेनवुपयथा" "O ! Agni, lead us by good path," Rig I. 189. 1.

Lastly there is the मनोतामन्त्र, "वधाक्षय प्रयोग समयो मनोता" "Rigveda vi. 1. 1, "Thou, O ! Agni, art the first wished-for object."

Now the question for determination is, whether these mantras should be pronounced once or repeatedly. The reply of the author is that they should be repeated separately, because there is a difference of time. In the case of the हर्षिक्ष मन्त्र there is a difference of time for extracting soma. Similarly in the case of अभिगु and मनोता there are मंत्र, three different स्वन; and in the case of पुरोदशतुवाक्या by reason of the सामयेव intervening, "अग्नेय उपरवन्तमालेन सौम्यंबुव्यागमेव उपरवन्त" "(Let him sacrifice black necked animal to Agni, tawny-coloured to Soma and black-necked to Agni.)" there is a difference of time.

अभिगुगुरू विपण्यासात् || १५ || ॥

अभिगु: of the अभिगु; च and; विपण्यासात् by reason of the transposition.
55. And by reason of the transposition of the अभिगुः

The author says that in the case of the अभिगुः, there is an additional reason. If you utter the अभिगुःप्रेषणम् in the morning सवन, the पर्यायङ्करण of the animals will be suspended; if you do it at the time of the प्रभ-साम in the 3rd सवन you will perform those acts which should have been performed previously. So in order to avoid this confusion, the mantra is to be repeated on different occasions.

करिण्यदृष्टचनात् ॥ ११ ॥ ४ ॥ ५६ ॥
करिण्यत् done; वचनात् by reason of the word.

56. By reason of the word "done"

The author says that the words used in the command made to अभिगुः are: "आरब्धङ्क्षुपनवत्" "Commence and bring."; as soon as this command is given, the activity on the part of the अभिगुः to commence the act is observed. If you transpose the order and utter the formula before its time, you will have to postpone all other proceedings which would have taken precedence, if performed in the ordinary course. So in order to avoid this confusion the प्रेप्तञ्च is to be repeated at every time.

END OF PĀDA IV.

END OF CHAP. XI.
CHAPTER XII.

PĀDA I.

Adhikaraṇa I. śūtras 1-7 dealing with animal and pūrabāṣṭ sacrifices.

तत्त्वंसमवाये चोदनात: समानानामेकतन्त्रयमतल्युपतुति
भेदः स्याद्विधिप्रक्रमवादेश्यात् अनुतिकालनिर्देशानन् ॥१२१२॥

The above at the time of many primaries; चोदनात: by command; समानानाम् of equal; एकतन्त्रः one simultaneous performance; मततयुपति in unequal; ति on the other hand; भेदः difference; श्वात् is; विचित्रप्रक्रमवादेश्यात् by reason of the commencement of the subordinate being for it; अनुतिकालनिर्देशालय because the scripture has directed its time.

1. When there are many primaries, there is simultaneous performance, if they are governed by one command; but in unequal, there is difference because the commencement of the subordinate is for it and because the scripture has directed its time.

In the 11th chapter, the author has dealt with Tantra and अवाप and in the present chap xii, he deals with प्रस्वंग. In Tantra the performance of the subordinate parts is intentionally done for the benifit of one or more primaries; on the other hand in a प्रस्वंग the performance of the subordinate parts is done originally for the benifit of one primary but it benifits another primary also though originally it is performed for one primary only. As a big lantern which is burning on a palace though originally lit for the royal house also sheds lustre on the public road though the object of the lantern is to illuminate the royal house. Other illustrations will come before the reader, as we proceed to examine the view of the author on different sacrificial rites. In the अग्नीयोमणि animal sacrifice, there is a pūrobāṣṭ cake. “अग्नीयोमणिवीद्वस्वयापवर्त्यादि नोमणि पद्धुरोदाष्ट-मेकाद्वरकपालविच्चेतु ” “Having served with the omentum of the अग्नीयोमणि animal let him offer cakes made of the animal flesh and baked on eleven potsherds to the dual deities अग्नीयोमणि”

Here we see two different acts, the animal sacrifice and the offering of the cake. Now the question is, whether the subordinate parts performed in the animal sacrifice should be repeated in the pūrobāṣṭ or their per-
formance in the animal sacrifice will also ensure for the benefit of the पुरोदाश.
The reply of the objector is that there should be a separate performance, because one has no connection with the other; the first is an animal sacrifice and the other is an offering of the पुरोदाश cakes: because the underlying principle is that if the primaries are connected with each other and governed by one चौद्वृणा, the Tantra principle will apply there. But if they are governed by different चौद्वृणास, then आवाप will come into operation, because the text so directs it and because the parts belong to their primaries.

2. By reason of the modification of the quality and time, there will be a difference of Tantra.

The objector further supports his view and says that the animal sacrifice and पुरोदाश offerings are different by reason of the quality and time. In the animal sacrifice, there are 11 प्रयाज offerings and 11 अनुषाज offerings but in पुरोदाश we have five प्रयाज offerings and 3 अनुषाज offerings. In the animal sacrifice, you use प्रवाद a mixture of curd and ghee, while in पुरोदाश, only ghee is used. In the animal sacrifice, the animal remains standing, while you can use any substance near at hand for the पुरोदाश cake. The पुरोदाश is offered after the omentum; so there is a great difference and the principle of आवाप, therefore, governs them.

3. On the other hand, by reason of its being laid in connection with the primary, the accomplishment will be by one primary, because the object of the primary is not special.

The author says that the subordinate parts are to be performed in the animal sacrifice only; the performance there, will benefit the offering of the cakes; the reason is that the पुरोदाश offering is read in connection with
the animal sacrifice, "अनन्योपमीयस्य वप्पात्रनायायनीपीयंयुपरुदातमेकांकं
कपालिनिर्दिष्ट" "Having commenced with the omentum of the अनन्योपमीय animal, let him offer an animal cake baked on eleven potsherds and consecrated to अनन्यीयम"; and so it will be considered to be benefited by the performance of the subordinate parts in the animal sacrifice, because there is nothing special in the text to make it particular: the object of the animal sacrifice is general. Just as the lamp lit on the royal palace sheds lustre not only on the royal palace but also on the public way.

The author replies to the objection embodied in sutra 2. He says that there are द्व प्रायो offerings in पुरातन and there are eleven in the animal sacrifice, what harm is there if more are performed? There is no difference in the object for which the प्रायो offerings are made; there is only a change of number. One is given milk; but if he is given milk and sugar, it is an additional advantage. So long as the object is not changed, there is nothing wrong, if there is a modification of quality and time.

The objector says that the subordinate acts can benefit only one primary; their capacity to confer benefit does not extend to others.

The author says that one performance accomplishes the object; no further repetition of the same is required: what is completed, does not require another completion. What is done cannot be done again. This sutra does not find its place in other editions.
7. There is also proof like one fire.

The author relies on the argument to show that there is only one fire for the animal and sacrifices.

"सङ्ख्यान्वेष्णावर्गायुक्ति ज्ञोति पुरोदार-शायति. पशवाहितोश्च."

"In the fire, he makes an offering of ghee, cake and animal."

Adhikaraṇa-ii, dealing with the subject that the ghee offering is to be made in the offering of the animal sacrifice.

रूपसीप्रतिषेधः स्वतंत्रप्रतिषेधः स्यात्

8. The view of Jaimini is that by reason of the application of the तंत्र, one's own application of तन्त्र is prohibited.

Take the same पशुपुरोदारः; आयमान्याः are not in the animal sacrifice. "तौष्ण्दीन्धवर्गनेव" "They (both) are neither in a वृत्तायाम or in an animal sacrifice," while they find their place in the पुरोदारः under the चालक text. The question is, whether they should be performed or not. The author says that when the पुरोदारः offering has been governed by the Tantra principle of the animal sacrifice, the procedure so far as governed by the प्रयोगवचन (the text relating to procedure) is prohibited but not that which is transferred to the पुरोदारः offering from elsewhere under the चालक text.

When देवद्वारिष्ण rides in the car of पशुद्वारः, there is no necessity of देवद्वारिष्ण's own car, but that does not mean that he should not have his own apparel. The प्रयोगवचन under which they are both governed will benefit both by one performance under the principle of प्रसंग, but the procedure which does not find its place in the animal sacrifice and which is borrowed from elsewhere is not thereby prohibited.

Adhikaraṇa-iii. śūtras 9-10, dealing with the subject that in a जैन sacrifice, there are no separate śūtras.

नानाध्यत्वालसंपुर्णमासप्रकटतीनां वेदिकम् स्यात्
By reason of the variety of the objects; the construction of the altars is of the full and new moon sacrifices, as its models.

Now the question is, whether the altars should be differently constructed in the soma sacrifice as is done in its model sacrifices. The reply of the objector is that separate altars should be made in compliance with the practice of the full and new moon sacrifices, its models, because there the altars are separately constructed for placing the offerings.

On the other hand, it should not be constructed; if constructed, it is defective.

The author says that you should not construct a separate altar according to the practice of the new and full moon sacrifices; if constructed it will be of no use. If you enquire, where will be the offering placed? The reply is that you can place it on the big altar. So there is no necessity of constructing a separate altar.

In a soma sacrifice, the cup and spoon are used; there are also certain rites of the full and new moon sacrifices such as performed; there are vessels belonging to them. The question is, whether the vessels of the soma, namely, the cups and spoons will be sufficient or the vessels of the new and full moon sacrifices, viz. should also be used in those rites which are borrowed from the sacrifices. The reply of the objector is that the principle of applies and the
cups and spoon are quite sufficient, as they are for the purpose of a home.

न्याय्यानि वा प्रयुक्तवादप्रयुक्तके प्रसंगं स्थात् ॥ ।

न्याय्यानि proper; वा on the other hand; प्रयुक्तवात् by reason of being used; अप्रयुक्त when not used; प्रसंगं the principle of प्रसंग; स्थात् is.

12. On the other hand, they are proper, by reason of being used; when not used, the principle of प्रसंग applies.

The author says that it is proper that the vessels of the दृश्यांमाययागs should be used in those rites of the दृश्यांमाययागs which are imported; while those vessels which are already in the soma sacrifice may serve the purpose and will not be newly brought in. The principle of प्रसंग will apply in the latter case. When there are no vessels in a ceremony belonging to it there will be a necessity of borrowing them. When there is no car of his own near by, Devadutta goes in the car of वाचक but if the car is there, he would not do so. So the vessels of the दृश्यांमाययागs will be used only in those rites which are connected with दृश्यांमाययागs and transferred to the soma sacrifice.

Adhikarapya v. dealing with the performance of animal and पुरुषाष्ट्र sacrifices in the शामित्र fire.

शामित्रेन च पशुपुरुषोदायी न स्थानितरस्य प्रयुक्तवाद् ॥

शामित्रेन in the fire for cooking the sacrificial flesh; पशुपुरुषोदाय: the animal पुरुषोदाय sacrifice; स्थान is; इतरस्य of the other; प्रयुक्तवाद by reason being used.

13. In the शामित्र fire, the animal पुरुषोदाय sacrifice should not be performed by reason of the other being used.

The question for determination is, whether the animal पुरुषोदाय cakes should be cooked in the शामित्र fire or the शालामुख्य fire. The reply of the author is that they should not be cooked in the शामित्र fire because गाइपस्य fire has already been used. "पूरीतत्त्वे गाइपुष्योभवति" This गाइपस्य fire is after it. शालामुख्य fire is lit in the eastern part of the sacrificial ground having bamboo built-stall called प्राचीनवश्चाला (see frontispiece fig I);
first आहवनीय fire is burnt in the उत्तरबेदी; गाहङ्गङ्ग fire is lit afterwards. So the offering of पशु पुरोहित (animal cake) should be cooked in the गाहङ्गङ्ग fire which is already there before the शालामुख fire.

Adhikarapa vi dealing with the offering in the प्राजिति fire.

अपण मः वाजिन्होत्रस्य शालामुखीये न स्याहङ्गङ्गित-र्य विद्यमानत्वात् \(\text{II 12 1 14}\)

अपण cooking; वा on the other hand; अविन्होत्रस्य of अविन्होत्र; शालामुखीये in the शालामुख fire; स्याहङ्गङ्ग is; प्राजिति of the प्राजिति; विद्यमानत्वात् by reason of presence.

14. On the other hand, cooking in the अविन्होत्र should not be in the शालामुखीय, because of the presence of the प्राजिति.

Now the question for determination is, whether in the अविन्होत्र of कौठपत्याभावन, the cooking is to be made in the शालामुख बीय or in the प्राजिति fire. The शालामुखीय fire has already been explained. The fire burnt in the eastern part of the sacrificial ground called प्राचीनवेश having a stall is called शालामुखीय. The first fire burnt is आहवनीय and after the completion of the rites in the उत्तरबेदी, the गाहङ्गङ्ग fire is burnt. In the preceding Adhikarana it is laid down that the पशुपुरोहित offerings should be cooked in this शालामुखीय fire which happens to be गाहङ्गङ्ग. The author therefore, says here that the term गाहङ्गङ्ग is used to denote शालामुखीय in the secondary sense, so the offerings of the अविन्होत्र will be cooked in the principal गाहङ्गङ्ग which is otherwise known as प्राजिति. It is the fire lit in the western part of the प्राचीनवेश stall and is principal गाहङ्गङ्ग fire; what the author means is that when the principal गाहङ्गङ्ग (प्राजिति) is present, there is no necessity in cooking the offerings in the ‘शालामुखीय’ fire which is गाहङ्गङ्ग fire in the secondary sense.

Adhikarana vii. सङ्ग्राहस 15-16 dealing with the निर्देश in relation to the two soma carts.

हितिहृद्यने निर्देशप्रणायं साधयेतां प्रयुक्तवात् \(\text{II 12 1 14}\)

हितिहृद्यने in a हितिहृद्य cart; निर्देशप्रणायं for the purpose of the offering; साधयेतां completion should be made; प्रयुक्तवात् by reason of the act being commenced.

15. In a हितिहृद्य cart, the completion should be made for the purpose of the offering, by reason of the act being commenced.
There are two carts called हविष्णु carts in which different sacrificial materials are placed. They remain standing at the द्विविष्णुमंडल. The निश्चय is offered at a place to the west of the गार्भगृह fire. The question is, whether the निश्चय offering should be made to one of these two carts or another cart should be brought in. The reply of the objector is that one of them will be quite sufficient for the निश्चय offerings; there is no need of procuring a third one because the act has been already commenced with them.

असिद्धार्थन्यदेशत्वात्मध्यान्वेगुण्यादेगुण्याये प्रसंगः: स्यात्॥ १२ ॥ १ ॥ १६ ॥

असिद्धः failure; वा on the other hand; अन्यदेशत्वात् by reason of the separate place; प्रधानावेगुणात् by reason of the principal being spoiled; अवेगुणेऽ on the principal being not spoiled; प्रसंगः the principle of प्रसंगः: स्यात् is.

16. On the other hand, there will be a failure by reason of the separate place and by reason of the principal being spoiled. On the principal being not spoiled, the principle of प्रसंग will apply.

The author says that one of the carts named हविष्णु will not do; because they stand at a distance from the place of the offering. If you bring one of the carts to the place of the offering, the principal ceremony, namely, the सामवेग will be spoiled. If the principal ceremony is not spoiled, then one of these carts will do.

Adhikarana viii. dealing with the subject of another cart.

अनसाध्य दर्शनात्॥ १२ ॥ १ ॥ १७ ॥

अनलो of the carts; च and; दर्शनात् by seeing.

17. And by seeing the carts (in the plural number).

This sūtra is a concluding part of the preceding Adhikarana in all other editions but Śabara has treated it as a separate Adhikarana. The author says that the ‘cart’ is used in plural number which shows that a third cart is used, “अनाल्य वर्णविविधिः” “They employ carts.”

Adhikarana ix. dealing with the subject that दृश्य and जागरण should be performed separately.

तद्युक्तन्त्वं च कालःदद्वात्॥ १२ ॥ १ ॥ १८ ॥

तत् कर्त्तव्य combination with it; च and; कालःदद्वात् by reason of the difference of time.
18. And combination with it by reason of the difference of time.

In the soma sacrifice, the vigil takes place on the day of initiation, "यथवेगोंशोषिते राष्ट्रियार्थियानायसवतेत्" "The first night on which the initiated remains awake, is changed by him in dreaming."

In the दृश्यार्थियानाय, the same is said of श्रीवल्स्य दिन as regards vigil. It is transferred to the प्रायवीय under a वेदस्र text; the time thereof falls in the middle; now the question is, whether the vigil which falls in the middle should be kept separately or the vigil that was kept on the initiation day would enure for the benefit of the whole sacrifice. The reply of the author is that the vigil should be separately kept, because the vigil of the initiation day will not enure for the whole sacrifice.

Adhikaraṇa x. dealing with the subject of मंत्र and आवाप in the case of the separate विहार.

मन्त्राश्र सन्निपत्तित्वाव || १२ || १ || १४ ||

मंत्र: the मंत्रs; च and; सन्निपत्तित्वाव by reason of their distant benefit.

19. And the मंत्रs by reason of their distant benefit.

In the वस्त्रप्रथम there are different sacrificial hearths; there are mantras for taking ghee, sprinkling water and touching. The question is, whether they should be repeated separately. The reply of the author is that they should be separately recited, because they are associated with separate acts and remind separate acts. They are separate acts of अधवु and प्रतिज्ञ स्वता and so, the mantras will be of necessity recited separately.

Adhikaraṇa xi. dealing with the establishment of fire in a Soma sacrifice.

धारणार्थाल्वात्रसेमेजसंविन्यवायामां न विद्यते ||१२०||१२०||

धारणार्थाल्वात्र by reason of its being for the maintaince; सेमेय सोमा; अग्निवायाम re-establishment of fire; न not; विद्यते exists.

20. In soma by reason of its being for the maintaince, there is no re-establishment of fire.

In a soma sacrifice, there are दृष्टि like दृष्टि विद्या &c. The establishment of fire is transferred there by the वेदस्र text. Now the question is, whether the fire should be separately kept in the दृष्टि विद्या or the अग्निवायाम of soma will enure for the benefit of the whole. The reply of the author is that when fire is once established for the Soma sacrifice, there is no necessity of re-est-
abliihment of it for the दीक्षणीय &c.

Adhikaraṇa xii. sutras 21-24. dealing with the vows belonging to the full and new moon sacrifices.

तथा ब्रतमेत्तथात् ॥ १२ । १ । २९ ॥

तथा similarly; ब्रतम् the vows; एत्थात् by reason of being already undertaken.

21. Similarly the vows, by reason of their being already undertaken.

Now the question is, whether the vows which have been taken in the soma sacrifice enure for the benefit of the whole sacrifice or another vow should be taken in the इष्टोऽ like प्राययीय &c transferred from the दशौपूण्यामालयागाः under the चेत्रक text. The reply of the author is that the vow taken in the beginning is quite sufficient and lasts for the period of the whole sacrifice and there is, therefore, no necessity of taking another vow in connection with the इष्टोऽ a part of the same sacrifice.

विप्रतियोगाच्छ ॥ १२ । १ । २९ ॥

विप्रतियोगाच्छ by reason of the prohibition; च and.

22. And by reason of the prohibition.

The author gives a reason in support of his view, "अनेकश्रृवते ब्रत्वा चारित्यदिक्" "O! Agni, lord of the vow, I shall observe a vow."

By taking a vow in the present, the prohibition of any future undertaking is thereby prohibited.

सत्यवदिति चेत् ॥ १२ । १ । २३ ॥

सत्यवदिति like truth; इनिचेत् if you say.

23. ‘Like truth’ if you say.

The objector says that though speaking of truth is a man’s duty (पुरुषवृत्तम्) yet when one commences दशौपूण्यामालयागाः, he undertakes an additional vow.

न संयोगप्रथेऽति वादाः ॥ १२ । १ । २८ ॥

न not; संयोगप्रथेऽति by reason of the separate connection.

24. Not so, by reason of the separate connection.
The author says that there are two different duties, one is यक्ष्यथः i.e. the duty of telling the truth during the whole life and the other कृत्यम् imposed during the course of a sacrifice; so the vow which one takes at the commencement of a sacrifice is यक्ष्यथः and lasts for the whole of the sacrifice and, therefore, there is no necessity of undertaking it at every stage.

Adhikarana xiii. sutras 25-27. dealing with the subject of reception of gods

23. And for the object of reception of gods by reason of being for the object before the दक्षिण

See xi Adhikarana at p. 965, it is in continuation of the same: just as the establishment of fire enures for the benefit of the whole sacrifice consisting of soma and दक्षिण, so does the invitation to the gods and receiving them as guests enure for the whole sacrifice, “समायने चर्चौित्वेत्वस्वित्वपूज्यपानिन्यद्राय द्वारास्वेत्वयोग स्वयं दूर्वजते” “O! Agni in the invocation, let there be my splendour” (X. V. 123. 1.) saying this he receives Agni (as guest) first; the gods that are received on the previous day are worshipped on the following day.”

You invite the gods on the previous day and worship them on the following day.

“अग्निदहेकसक्ता विस्त्र परमेवदानावैष्ठमयमकायश कपालनित्यपतिदेवता यार्य पदस्य गीत. परिन्यश्चान्ते” “Agni is the first (last) of the gods and Viṣṇu is the highest when one offers cakes baked on eleven potsherds to Agni and Viṣṇu, it is a sacrifice in honour of a deity and, therefore, they initiate both ways.”

The same deities invited for the soma shall serve the purpose of the दक्षिण.

शेषवदिति चेन्न वैश्वदेवो हि स्त्रादृष्यपदेशात् ||

12 12 26 ||

शेषत like the subordinate part: इतिवेष्र if you say: न not so; वैश्वदेव by reason of all the deities; हि because, स्त्रात is; ध्यपदेशात by reason of designation.
26. "If you say like the subordinate parts;" not so, by reason of all the deities; it may be a designation.

The sūtra is divided into 3 parts. The first part embodies the objection of the objector; it says that the gods of दीडान्य are received, but the gods of the subordinate parts are not thereby received. The second part embodies the reply of the author; he says that you are wrong; there is the worship of all the gods, "साध्यावसोऽद्विः: "The sādhya, बसुं and र्रा।"

The third part embodies the reply of the objector. He says that the gods are named, "अग्नि with वसुं, सोम with र्रा, इव with महतं, वर्ण with अद्यम and द्विःपति with all the gods."

In other editions there are 3 different sūtras which our learned commentator has put into one.

न गुणार्थत्वात् ॥ १२ ॥ १ ॥ २७ ॥

न not so; गुणार्थत्वात् by reason of its being for the praise.

27. Not so, by reason of its being for the praise.

The author says that the designation is not for the purpose of limiting the number but for the purpose of praising the deities; as in the expression, "all animals such as the horse, cow &c", the specification does not exclude other animals.

Adhikarana xiv. dealing with the subject of equipment of wife

सच्चहन्दु गुणत्वात् ॥ १४ ॥ १ ॥ २८ ॥

सच्चहन्दु the equipment; च and; गुणत्वात् by reason of its being already undertaken.

28. And the equipment by reason of its being already undertaken.

The equipment of one's wife is laid down in the दृश्यामासवायाम "योक्रेन पत्तिसन्दहित" "He equips the wife with a grass rope."

Now the question is, whether in the शिं्छिः which are the parts of the soma, the equipment transferred from the दृश्यामास under the चोदक text is to be performed or not. At the time of initiation, the equipment is performed for the object of the soma, "योक्रेष् पत्तिसन्दहित। मेवल पद्मिनितो मिष्युत् त्वाय" "He adorns the wife with a grass rope, the initiated one with a girdle for becoming a pair."
The equipment is for tightening the dress and ensures for the benefit of the whole sacrifice.

Adhikaraṇa xvi dealing with the subject of the forest food.

एन्यविधानाति भोजनं न्यायदिक्कं हि वृत्त्यथ्यम् II

अन्यविधानति by reason of laying down another; भार्यभोजनं forest food; न not; न्याय is; उभय both; वृत्त्यथ्यम् for maintenance.

29. By reason of laying down another, there is no forest food; both are for maintenance.

In connection with दशरथसूक्ति, there is forest food, "वदार्यांमालिनि-सूक्ति इत्यः मेषार्यार्यानोध्ये" "When one partakes of the forest food, thereby he maintains forest and one's own sense organs."

It comes to प्रायः क्षिति under a चौद्रक text. The author says that the forest food should not be partaken of, because another food is laid down in the soma sacrifice which is the principal, "पण्यात वह्य यथापर्यामा ज्ञानस्यामि लाबिश्वस्यम्" "Milk food is for a priest; gruel is for a warrior and curd-dish is for a merchant."

They are both for maintenance. So the food prescribed in soma sacrifice will do and there is no necessity to resort to the forest food when transference in प्रायः क्षिति suffices.

Adhikarapa xvi. dealing with the remnants of food.

शौषधाक्षरभाग्यतिरूपः भाषायार्थत्वात् II १ २ १ ३ ० II

शौषधाक्षर: remnants of the food; तथा similarly; इति if you say; न not; अभाषायार्थतिः by reason of their being for another.

30. If you say "remnants of the food similarly"; no, by reason of their being for another object.

The sūtra is divided into two parts; the first part embodies the objector's view. He says that the same principle applies to the remnants of food. The second part embodies the author's view; he says no; they are for a different object. They are not for maintenance; they are for purification, "वजनायांचलांचलित उदामक्षयति" "The four priests and the fifth sacrificer partake of हुः food."
So eating of the remnants will be transferred to the \( \textit{\text{हृदिः}} \) which are the parts of \( \textit{\text{सेवक्याणं}} \) from \( \textit{\text{दर्शार्मास्मयागः}} \).

\textbf{Adhikarana xvii. sutras 31-33.} dealing with the subject of hiring the services.

\textbf{सूत्तव्याचार परिक्रयः II १२ \& १ \& ३१ II}

\textbf{सूत्तव्याख्या:} by reason of maintenance; \( \textit{\text{च एव}} \); \textbf{परिक्रयाः} hiring of services.

31. And by reason of maintenance, there is hiring of services.

In the \( \textit{\text{दर्शार्मास्मयागः}} \), the hiring of the services depends on the gift of food prepared with rice. It is transferred here under a \( \textit{\text{बोद्र}} \) text. But in soma the fee is 1200, "सत्त्वद्वार्दशार्यात दर्शाया!" "His (or its) fee consists of 120."

This is for the maintenance of the priests.

Now the question is, whether there should be a separate fee of the \( \textit{\text{हृदिः}} \) which are the parts of the \( \textit{\text{सेवक्याणं}} \). The reply of the author is that the fee of the soma is quite sufficient and no separate fee is required for the parts; because the securing of the services is for the whole sacrifice including its parts.

\textbf{शृण्यमक्ष्टि चेत}\(12\) \& 1 \& 32 II

\textbf{शृण्यक्ष:} eating of the remnants of the food; \( \textit{\text{च एव}} \); \textbf{चेता} similarly; \( \textit{\text{इतितेत्}}\) if you say.

32. And eating of the remnants of food similarly, if you say.

The objector says that eating of the remnants of food may be considered in lieu of the services secured for the subordinate parts (see \textit{\text{Adhikarana xvi. sutra 30.}} at p. 969).

\textbf{न कर्मसंयोगात् II १२ \& १ \& 33 II}

\textbf{न} not so; \textbf{कर्मसंयोगात्} by reason of the connection with the act.

33. Not so, by reason of the connection with the act.

The author says that eating of the remnants is not in lieu of the services secured but for purification. The \textit{\text{sूत्रs}} 32 & 33 have been put under a different \textit{\text{Adhikarana}} by other commentators.

\textbf{Adhikarana xviii sutras 34-40 dealing with the appointment of a होता.}

\textbf{प्रकृत्वरणात्मकता तत्तत्वरणात्मकतितन्तत्वरणं हातुः क्रियेत् II}
34. By reason of the commencement of the appointment and by reason of the appointment for each Tautra, there is appointment of the hóta for each part.

In the दर्शनमाल्यमात्र, there is the appointment of a hóta, “अग्निंद्रोद्वृद्याहोदता द्वादशाक्रमम्” “Agni the divine hóta priest sacrifices to the gods.” It is transferred to the इदिः, the parts of the soma under a चोकः text; but there is also an appointment of a hóta in a से न sacrifice, “अग्निहोता स में होता हो रस्स्यमें होतासंवित होतायादृश्योत” “Agni is the hóta; he is my hóta; O! priest, thou art my hóta; saying this he appoints a hóta.”

The question is, whether the appointment of the hóta enures for the benefit of the whole sacrifice or there should be another appointment in the इदिः. The reply of the author is that the appointment should be for the इदिः separately. The reason is that when the sacrifice has been commenced, the appointment of a hóta is for each त्व्र separately, so there must be a separate appointment for each.

35. “Brahma also” if you say.

The objector says that if your view is that hóta should be appointed separately, then Brahma should also be separately appointed.

36. Not so, by reason of the previous appointment, because it is for it.

The author says that the appointment of a Brahma is before the commencement of the sacrifice; so it is for the purpose of the sacrifice; it therefore, enures for the whole sacrifice; but in the case of the appoint.
ment of a hota, the appointment is after the act is commenced and it is for the purpose of the invisible effect.

निर्दिष्टस्येन चेत ॥ १२ । १ । ३० ॥
निर्दिष्टस्य of the directed; इतिचेत् if you say.
37. “Of the directed” if you say.

The objector says that a day previous to the new moon, the construction of an altar is directed “पूर्व युग्मण्यात्सर्वेदि करोति” “On the previous day to the new moon, he constructs an altar.”

The work is done by the Brahma; so he should be considered to have been appointed after the commencement.

न शुद्धत्वात् ॥ १२ । १ । ३८ ॥
न not so; शुद्धत्वात् by reason of not being laid down.
38. Not so, by reason of not being laid down

The author says that the construction of the altar one day before the new moon is laid down but no where Brahma’s appointment is so laid down. He is appointed on the full moon day and so his appointment enures for the benefit of the new moon sacrifice also. He is, therefore, not appointed for each separate part but for the whole sacrifice.

होतुस्तथेन्द्रिते चेत ॥ १२ । १ । ३६ ॥
होतु: of the होता; तथा similarly; इतिचेत् if you say.

The objector says that the appointment of the होता is also likewise for the whole sacrifice.

न कर्मसंयोगात् ॥ १२ । १ । ४० ॥
न not so; कर्मसंयोगात् by reason of the connection with the act.
40. Not so, by reason of the connection with the act.

The author says that the appointment of the hota is after the sacrifice has commenced, “सामचनी नाहि” “He recites सामचनी verses subsequently”

The recital of the सामचनी verses commences before the appointment of the hota. So the appointment of the hota is for the accrual of the invisible effect.
Adhikarins xix, dealing with the sprinkling of water on the ब्रह्म grass.

यज्ञोत्पत्त्य पदेशी निषिद्धकर्मन्यागमेदां पूर्तितन्तः क्रियत॥

42. In the direction relating to the origin of a sacrifice; निषिद्धकर्मन्यागमेदां by reason of the difference of the application of the fixed act; पूर्तितन्तः separate तः क्रियत should be done.

41. In the direction relating to the origin of the sacrifice by reason of the difference of the application of the fixed act, it is to be done separately.

There is ब्रह्म in an अतिथ्या; the same is in उपस्त्र and अन्नीयोगीय. When ब्रह्म is cut, water is sprinkled on the front part and the lower part is washed. Now the question is whether this sprinkling of water should be repeated in each case or the process performed in one, shall enure for the benefit of the others, because the ब्रह्म is the same. The reply of the author is that the sprinkling should be performed separately in each case, because the sprinkling that is done in the अतिथ्या enures for the benefit of that only. So the process is to be repeated in each case.

न वा कृत्त्वात्तदुपदेशी हि॥

न not so, वा on the other hand; कृत्त्वात् by reason of having done it; तदुपदेशी direction for it; हि because.

Not so by reason of having done it, because the direction is for it.

The sutra does not find its place in the edition of Śabara, but it has been commented upon by all other commentators. They consider it to embody the opinion of the author and the preceding sutra as containing the view of the objector. The author says that there will be no repetition, because sprinkling is done with the object of purifying the ब्रह्म; but if it is done for the object of the अतिथ्या only, the sprinkling will have to be repeated in each case separately.

Adhikarins xx dealing with the subject that the principle of प्रसंग does not apply to the निरामायः there.

देशपृथक्यान्यन्त्रोप्यावर्तते॥ १२ । १ । ४२॥
42. By reason of the separation of the place, the mantra is repeated.

There is a लक्षणमन्त्र recited when grass is spread, "ग्नाऽग्रेदस्तंभासुत्यामिः" "I spread thee soft as wool."

Now the question is, whether the लक्षणमन्त्र should be repeated separately while spreading grass. The reply of the author is that it is to be repeated, because the प्राववः where grass is spread is different from the उच्चवेदः. The प्राववः is purified by it but not the उच्चवेदः. So the मंत्र will have to be repeated.

प्राववः is an eastern portion from the house where offerings are placed and where the sacrificer and his wife reside (See frontispiece fig I. 3.)

Adhika-arāṇa xx. sūtras 43 44 dealing with the subject of the सञ्ज्ञनहरण मंत्र.

सञ्ज्ञनहरणे तथेति चेत् ॥ १२ । १ ॥ ४३ ॥
सञ्ज्ञनहरणे in सञ्ज्ञनहरण ; तथा similarly ; इति चेत if you say.

43. "In सञ्ज्ञनहरण similarly" if you say.

Grass is purified in the अतिथिः place and carried to the अतिथिः place after arranging and fastening it with the accompaniment of the Vedic mantras; it is called सञ्ज्ञनहरण. The tying of grass in a bundle is संज्ञन and carrying it to another place is हरण. There are two mantras for the purpose "पुजते प्राववःधनादु " वृष्टेःतेमुखःनांदरामि " "Let Puṣā tie thy bundle." "O ! Brihaspati, I carry thee with my head."

Now the question is, whether these mantras should be read when the वाहः is carried in a bundle from the place of अतिथिः to the place of अतिथिः. The reply of the objector is that they should be repeated according to the principle laid down in the preceding Adhikaraṇa.

नान्यार्थत्वात् ॥ १२ । १ ॥ ४४ ॥
म not so ; अन्यार्थत्वात् by reason of the object being different.

44. Not so, by reason of the object being different.

The author says that the object of the लक्षणमन्त्र is different. Here in carrying the grass from the place of अतिथिः to अतिथिः, there is no
necessity of repeating the mantras, because no mantras are repeated when it is carried from the place of गांव to आहार्य. These mantras are for the purpose of carrying grass from the place where it is cut and tied. (रबनरैश)

END OF PĀDA I.

PĀDA II.

In the preceding pāda the author examined the acts which fell with in the the scope of Tantra but now he proceeds to examine those acts which are without its pale.

Adhikaraṇa I śūtras 1—7, dealing with the subject that in the sacrificial fire, the ordinary act is forbidden.

विहारो लोककालामर्थः साधयेत्प्रभुत्वात् \textsuperscript{1212111}

विहारः sacrificial fires; लोककालामर्थः of the ordinary; भाष्यः object; साधयेत accomplish; प्रभुत्वात् by reason of the capacity.

1. The three fires may accomplish the ordinary act by reason of the capacity.

The विहार means the three fires. The objector says that the sacrificial fire can also accomplish the acts of the ordinary life such as cooking, burning and lighting; because it is competent to do so.

मांसपाकप्रतिपाद्यत्वं तद्वैत \textsuperscript{12121211}

मांसपाकप्रतिपाद्यत्वम्: the prohibition about the cooking of flesh; तद्वैत लिंके like it.

2. The prohibition about the cooking of flesh is like it

The objector supports his view by saying that the cooking of flesh is properly prohibited, showing thereby that other ordinary acts are not prohibited, "दक्षिणां वेषयते: कान्तार्दक्:"

"In the fire in which they cook, they make it carnivorous."
3. On the other hand, by reason of the direction, it is for the Vedic acts.

The author says that by reason of the direct text, it appears that the sacrificial fire is intended for the Vedic rites only, "When he offers an oblation in the आहवनीय fire, then his (wished for) deity is pleased."

4. And in its existence, there is seen उपासन यज्ञ.

The author gives a reason in support of his view; he says that in a राजदीय sacrifice, there is a text about the उपासन यज्ञ, (fire in which worship is performed) "यहाँमें यज्ञनिष्ठ यज्ञनिष्ठ ब्राह्मण ि स्नाति तस्योपासन यज्ञलयस्य ज्ञातयाः" "One who wishes that his kingdom may be for his subject, shall bring an animal for a sacrifice in the आहवनीय fire."

This text is in connection with the राजदीय sacrifice when it is commenced and when there is this triple fire. If the triple fire had been sufficient to extend its use to the ordinary acts, there would have been no necessity of the उपासन यज्ञ.

5. And by seeing the absence.

The author says that you have relied upon the argument that the cooking of flesh is prohibited. The prohibition relates to the cooking of flesh which is not intended for the sacrificial purposes.

"माण्डेयांत्तेऽथ एवत्र वामस्तुसारा यज्ञमालान्वान्याच्याविष्ठ यज्ञमाला अवकल्यायती वर्णित ह चायेव चिन्ततुसारा स्नातातो न्यायांसाधारायिते। "When a sacrificer does not offer oblations, the fires long for flesh, meditate on the sacrificer, think about the sacrificer; and those who cook flesh uselessly in other fires have no other longing for flesh left."
The cooking of flesh is in the nature of the prohibition of that which is laid down by reason of the connection with the offering.

The author says that you assert that the cooking of flesh is prohibited and thereby you infer that other acts are not prohibited in the sacrificial fire. This prohibition of cooking of flesh relates to the boiling of omentum which is prescribed to be done in the आहवनीय, because it is connected with the offering; “तस्मादाध्यानामां वृत्तति बहिःप्राप्ति” “Therefore in the fire, in which oblations are made, flesh is not cooked.”

In the आहवनीय fire the offerings are made and the boiling of omentum in it is, therefore, prohibited.

7. On the other hand, it may be a supplementary sentence of the scattered text in the southern fire.

The author gives another reason about this prohibition as regards the cooking of flesh. He says that it is in connection with the vow of the wife to subsist on flesh; “द्विःप्राप्ति पद्मीकंतं अयवति” “In the southern fire he cooks flesh during the fast of his wife.”

When the wife is suffering from some malady, she subsists on flesh diet; so flesh will necessarily be cooked in the बहिःप्राप्ति. The text is, therefore, in the nature of a conditional prohibition and is not general. It is a supplementary text as it is here called.

Adhikaraṇa II. sutras 8-10. dealing with the animal पुरोहित cake.

सवनीये छिद्रापिधानार्थित्वात् पशुपुरोहिताशी न स्यादृष्टे।
8. In a सङ्केत by reason of the object for covering the hole, there is no animal because others are for the purpose.

The animal cake should not be made in a सङ्केत animal sacrifice because it is for the purpose of covering the fissure made in the body of the animal to take out omentum "चुनियाैैँ' पशुँै माणुसाखानिति ; यद्वस्विः मध्ये पुरोऽध्ये माणुसाखानामाणितयाय."
"When animal is pierced, the omentum is taken out; when the cake is made of rice, it is to cover it and make it unpierced."

It can be done with the सङ्केत पुरोऽध्ये. The sense is that the पुरोऽध्ये in connection with the अस्तियानील अनिल is for the purpose of covering the fissure made in the body of the animal. The same is transferred to the सङ्केत अनिल sacrifice under a चौदृठ text. The objector says that here you have to use the पुरोऽध्ये which is prescribed in the सङ्केत अनिल sacrifice. "अनुसबन्न सङ्केताः पुरोऽध्याः निश्चित्ते अनिलित्या अनिलित्तायाः"
"In each सङ्केत, the सङ्केत पुरोऽध्ये cakes are offered in order to cover the fissures."

कर्मा वा देवतार्थस्वात्वत् ॥ १२ ॥ २ ॥ ६ ॥
कर्मा performance; वा on the other hand; देवतार्थस्वात्वत् by reason of its being for the purpose of the deity.

9. On the other hand, it should be performed by reason of its being for the purpose of the deity.

The author says that the पुरोऽध्ये (animal cake) should be made, because it is for the deity (See chap x. Pāda 1. śūtras 19-33 Adhikaraṇā 9 at p. 608.) The text as to covering of the fissure is by way of अनिलवाव.

लिङ्गार्थात् ॥ १२ ॥ २ ॥ १० ॥
लिङ्गार्थात् by seeing the लिङ्ग; च and.

10. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument, "चप्पा प्रातः सङ्केत चर्चित पुरोऽ.
They commence with omentum in the morning, with cakes in the midday, and with the bodily organs in the evening.

If there had been no cake, the difference of time as regards application of the materials would have been meaningless. So the animal cake should be made.

Adhikaraṇa iii. sūtras 11-12, dealing with the subject of the call of Ṛtviśktu.

The call of Ṛtviśktu is not in the sāvaniyās; if in the model sacrifice, it is for the accomplishment of all objects, and the call is made already for the animal sacrifice by reason of the existence.

The question for determination is whether there is a call of Ṛtviśktu in the sāvaniyās. In the model sacrifice, however, there is a call in the case of the materials which are herbs but not in the case of milk (sāvay). The animal sacrifice which has its model in the sāvay, has, therefore, no call of Ṛtviśktu. The objector, therefore, says that as there is a common call to Ṛtviśktu with respect to herbs and milk in the model sacrifice, so there is none in the sāvaniy animal sacrifice. It is based on the principle of kulačīnta. This sūtra is itself a separate Adhikaraṇa in other editions.

Pashī tu sansktte vibhānāt || 12 1 2 11||

Pashī in the animal; tu on the other hand; sansktte on being purified; vibhānāt by reason of its being laid down.

12. On the other hand, in the animal which has been purified there is, by reason of its being laid down.

In the third sāvay, before boiling the parts of the animal killed, there is an offering of the sāvaniy animal; after it there is an offering of ṛhū to the god Soma and two cakes to Ārṣitrūm. Now the question is, whether there is a call of Ṛtviśktu in ṛhū and kapāṭ offerings. The reply of the objector is that ||
should be made separately, because it is laid down in the case where the parts of the animals are boiled and because it will be for a purpose there by reason of their being completed and हविष्कृत having been discharged. In other editions, there is an addition to the sūtra, "तात्त्विक्षिकमिकसु स्वात्सू लोम्यातिरितिवापायुकतार्थवातः" "It should be done in the third सवन by reason of the offerings to सूम and जिवितान्ता."

This portion though omitted in the sūtra forms a part of Śābara's commentary. What the objector means to say is that the हविष्कृत has been discharged by the completion of the second सवन, so there is a necessity of a fresh call.

यागद्रश्य यहाँ तथ्मोक्ते विसर्गः स्यात् ॥ १२ ॥

यागद्रश्य by reason of being engaged; यहाँ on the other hand; विसर्गः discharge; स्यात् is.

13. On the other hand, by reason of being engaged for the sacrifice, the discharge is on its completion.

The author says that the same हविष्कृत will do, because he is engaged for the whole sacrifice; he can not, therefore, leave the place before the sacrifice is over. "कस्यैवाः यहाँ विसर्गायुक्तां" "Who engages thee; he engages thee."

So his services can not be dispensed with, before the sacrifice is over.

Adhikaraṇa iv. sūtras 14-16 dealing with the subject of the nocturnal sacrifice.

निशियन् यथैः प्राकृतस्यार्थवृत्तिः स्यात्प्रत्येक्ष सविशिष्टवातः ॥ २ ॥ २ ॥ १५ ॥

निशियन् in the nocturnal sacrifice; प्राकृतत्व of model sacrifice; अप्रत्यायः completion; स्याद is; प्रवेशितव्यवातः by the reason of the direct injunction.

14. In the nocturnal sacrifice, the Tantra of the model sacrifice ends by reason of the direct injunction.

There is a काव्येण, "ग्रहितेऽत्रत्रायं निर्वृत्तमानि रत्नोपायिविभिष्यति" "One who is afraid of demons, shall offer cake baked on eight potsherds to Agni, the demon killer."

There is another text, "भगवद्गुरुपार्थिविभिष्यति" "Let him sacrifice at night on the new moon day."
Now the question is, whether this nocturnal sacrifice which is performed to ward off the demons, is governed by the Tantra of दृश्यायण, because in other text it is said that it is to be performed on the night of the new moon. The author says that it is not so governed, because there is a direct text which lays down that it is a separate इष्ट which is performed with certain object in view; so it can not be governed by the Tantra of the new moon sacrifice.

कालवाक्याभेदाच्च तन्त्रभेदं स्यात् ॥ १२।२।१५॥

कालवाक्याभेदात् by reason of the difference of time; व व तंत्रभेदः difference of त्र्यं स्यात् is.

15. And by reason of the difference of time and text, there is a difference of Tantra.

The author says that it a difference of time and text; the कामेदि is performed at the midnight of the अमावस्या and the दृश्यायण is performed on the next day in the day. The text as regards the nocturnal sacrifice finds its place in the context of the कामेदि while the text as regards the new moon sacrifice is in connection with the new and full moon sacrifices.

Adhikaraya v. सूत्रं १६-१७, dealing with the digging of an altar.

वोपुदूहु नन्द्रतान्तन्तविप्रतिपिथात देव स्यात् ॥ १२।२।१६॥

षेपु रूपां त् यक्ष्यम् the fast observed in connection with the digging of the altar; विप्रतिपिथात् by reason of the prohibition; तदेव the same; स्यात् is.

16. The fast, observed in connection with the digging of the altar by reason of the prohibition shall remain the same.

There is a fast observed in connection with the digging of the altar in the new moon sacrifice; now the question is whether a separate fast should be observed in connection with the nocturnal sacrifice. The reply of the author is that both the digging of the altar and the fast observed in connection with the new moon sacrifice will enure for the benefit of the nocturnal sacrifice.

तन्त्रभेदं विधानाद्वा तत्तन्त्रा सवनीयवत् ॥१२०॥१३॥

त भेदं in one particular त्र्यं; विधानात् by reason of its being ordained; त तंत्रा its त्र्यं; सवनीयत् like a सवनीय animal sacrifice.
17. By reason of its being ordained in one particular Tantra, its tantra is governed like that of a सज्जन्य animal sacrifice.

The author strengthens his argument and says that निःशिष्यन्ति falls on the अद्यावस्था; so it will be governed by the Tantra of the अद्यावस्था. The altar is already dug for the दुर्संधाण and the fast is observed in that connection; so no useful purpose will be served by demolishing the altar and constructing another and breaking one fast and keeping another. So the principle of प्रसंग will apply as it does in the case of a सज्जन्य animal cake (See भविषयः iii. at p. 979).

Adhikarana vi. dealing with the subject of fuel and grass.

वैगुण्यादिध्वमवहिनेनसाध्येदुग्न्यन्वाधानं च यदि देवतार्थम् ॥ १२ ॥

वैगुण्यात् by reason of the failure; दुग्न्यन्वाधानं the re-establishment of fire; च and; यदि if; देवतार्थं for the deity.

18. By reason of the failure, the fuel and grass would not accomplish it; and the re-establishment of fire, if it is for the deity.

As to sacrificial fuel and sacred grass, the author says that they have been procured for the new moon sacrifice; so if the principle of प्रसंग applies, there will be an insufficiency of them and the object of both will not be accomplished. So in that case the principle of प्रसंग will not apply and the fuel and grass should be separately procured.

Adhikarana vii. dealing with the re-establishment of fire for the object of the deity.

अम्यन्वाधानं च यदि देवतार्थम् ॥ १२ ॥

अम्यन्वाधानं the re-establishment; च and; यदि if; देवतार्थं for the deity.

19. And the re-establishment of fire, if done for the object of the deity.

The author further says that if the re-establishment of fire is done for the purpose of one deity, the principle of प्रसंग will not apply and you will have to re-establish the fire. This सूत्र is a concluding part of सूत्र १८ and so by many commentators, it is not treated as a separate अधिकाराः.
and sūtra. It may be stated here that the Adhikaraṇas iv-vii have been included into one and treated as one adhikaraṇa.

Adhikaraṇa viii. sūtras 20-23 dealing with the subject of आरंभणीया:

आरंभणीया विकृती न स्वात्मकृतिकालमध्ययत्वात
कृता पुनस्तदर्थ्यन् ॥ २० ॥

आरंभणीया, the आरंभणीया; विकृती in a modified sacrifice; न not, स्वात्म is; प्रकृतिकालमध्ययत्वात by reason of falling within the time of the model sacrifice; कृता if done; पुन: again; तदर्थन with its object.

20. The आरंभणीया should not be performed in the modified sacrifice by reason of falling within the time of the model sacrifice; if done again, it will be for its object.

The question for determination is, whether in the modified sacrifices, the आरंभणीया of the दश्तृण्यासत्तान should be performed or not. The reply of the objector is that it should not be performed, because this performance of the modified sacrifice falls within the time of the दश्तृण्यासत्तान. “याव जीवद्वां

The modified sacrifices of the दश्तृण्यासत्तान fall during one's life and as the आरंभणीया is the initial ceremony, so it need not be repeated on the performance of each modified sacrifice.

सक्ताक्षरसारसंयोगात् ॥ २१ ॥

सक्तव one, at one time; आरंभणीया by reason of the connection with commencement.

21. By reason of the connection with the commencement at one time.

The objector relies on one performance of आरंभणीया which ensures for one's full life. See chap ix pāda 1. Adhikaraṇa x sūtras 34 35 at pp. 520 and 521.

स्याद्वा कालस्याश्चेष्वमूत्वात् ॥ २२ ॥

स्याद्वा is; वा on the other hand; कालशेषमूत्वात by reason of the time being subordinate.
22. On the other hand, it may be performed by reason of the time being subordinate.

The author says that the अर्थमिमांसा should be performed in the modified sacrifice, because the time in the द्रव्यमान्य is मववर्धन or the duty imposed on the performer in the श्रव्यमान्य नाम समस्त but can not ensure for the benefit of all other sacrifices that may be performed by him during his life. See chap ii. पाद 4. Adhikarana. 1. sutras 1-7. at p. p. 75 et seq.

आर्थमिमार्गचरिक || १२ ॥ २ ॥ २३ ॥
आर्थमिमार्गचरिक by reason of the division of the commencement; च and.

23. And by reason of the division of the commencement.

The author gives another reason in support of his view. He says that the commencement of the model sacrifice and the modified sacrifice are different.

Adhikarana ix. dealing with the subject that when there are conflicting characteristics, those ones which are in large number shall prevail.

विभेदितिधर्माणाः समवाये भूयसाः स्यात्समविन्निविकत्यम्॥

विभेदितिधर्माणाः of the conflicting characteristics; समवाये in a combination, भूयसाः prevalence of the majority; स्यात्समविकत्यम् being of one type.

24. When there is a combination of the conflicting characteristics, those of the majority of one type will prevail.

In the प्रचलितरत्र there are 15 nights; there is अनिपुरुष the first day. Its model is अनिपुरुष which is एकद; there is a call to सुमुक्तवाय. This ceremony is transferred to the प्रचलितरत्र and is called आनंदी सुमुक्तवाय. On the remaining 14 days the प्रचलितरत्र ceremony at the time of वसन्त is transferred from their respective model sacrifices. Now the question is, that under this conflict of calls of आनंदी and सुमुक्तवाय, which Tantra will apply? The reply of the author is that it will be governed by the majority of the calls of the प्रचलितरत्र. So it is in the ordinary life; where there are more lamps, they shed more lustre than those that are few in number. So the प्रचलितरत्र call will be performed in this view.

This sutra or Adhikarana is otherwise interpreted by the वास्तिक, दार्शनिक,
who says that in connection with the रामेश्वर it is said "अगवाढळे पुरोदात्मकाराकारासहितिरुद्धप्रदर्श पुरोहितवेदामंत्राधिक:तस्मांहृद्य भागापत्य पुष्काम: 'Let one desirous of cattle offer cakes baked on eight potsherds to Agni, the donor, cakes baked on eleven potsherds to Indra, the donor, and curd, honey, clarified butter, water, parched rice and their mixture to the Lord of the universe.' Here we see seven separate ceremonies; the ghee oblation called आज्ञासाय �should be performed by. Tantra once. The offering to Indra therein is the modified form of the ceremony and the curd offering is the modified form of स्राव. Both of them being governed by the procedure of the new moon sacrifice, have शुभ्रवती verses as पुष्कलावध; while honey, clarified butter and water offerings are the modified forms of उर्मित; the verses are borrowed therein from the full moon-sacrifice. The first two have शुभ्रवती and last three वर्धवती verses. In this state of conflict, the majority namely वर्धवती will prevail and they will, therefore, be read throughout.

Adhikrama 10, dealing with the subject that when there is an equal number of conflicting characteristics, the first will prevail.

मुर्द्यं वा पूर्वोपोद्विपथकावित १२ २ २३ ॥

मुर्द्यं the first; वा on the other hand; पूर्वोपोद्विपथकावित as in ordinary life.

25. On the other hand, the first by reason of the first command as in ordinary life.

The question is, when the number of the conflicting characteristics is equally balanced, what will be the procedure? The first will govern the whole, as for example:

"अमन्यमेकात्काराविकायितेन्" || "सारास्यतिमेश्वर वनस्पतये" "Let him offer cakes baked on eleven potsherds to Agni and Viṣṇu, and one consecrated to सारास्यतिमेश्वर वनस्पतये to the Lord of forests."

Here (अमन्यमेकात्काराविकायितेन्) Agni and Viṣṇu being first, will govern the whole procedure.

तथा. चाल्यायनंदश्रेष्ठम २ २ २६ ॥

तथा similarly; च and; चाल्यायनंदश्रेष्ठम another proof.

26. And similarly there is another proof.

The author relies on the लिङ्ग argument, "अच्छरस्वेष पूर्वमथागमनेयविषयोऽत:..."
"Just as in the beginning of a sacrifice, an animal is sacrificed, so like it is the fire oblation."  "Just as the subsequent acts do not get precedence over the preceding acts nor are they displaced, similarly it is also."

Adhikarana xi deals with the subject of a performance of दीप्ति नीया in an अभिनिदेश.

अद्द्वृणविरोधेः च ताद्यथर्यात् ॥ १२ ॥ २ ॥ २७ ॥

अद्द्वृणविरोधे in a conflict between a subordinate part and the quality of the principal; च and ताद्यथर्यात by reason of its being for the object of it.

27. And in a conflict between the subordinate part and the quality (of the principal) by reason of its being for the object of it. In a अभिनिदेश there is a दीप्ति नीया, "ग्रहेयापश्चातालोमेन वा यज्ञेत्, सोमायमाने चतुर्मास्यां पीर्वमास्यां वा यज्ञेत्"  "Let him who performs a sacrifice by means of the इरिः, animals and Soma, do so on a new moon day or full moon day."

There is one day for the दीप्ति नीया and the soma sacrifice. There is a conflict, एकार्द्वातित्वं विपश्च: पंचमोम मुतः" One दीप्ति, three यज्ञसंहस्त and the fifth, the extract of soma juice."

According to the view expressed in the foregoing Adhikarana, the दीप्ति नीया should be given preference, but the author says that when there is a conflict between the subordinate parts and the principal, the latter shall prevail. So the extraction of soma being principal, will have precedence and the दीप्ति नीया will be transferred forward. Adhikarana xii. शृङ्खला २८-३०, dealing with the परिच्छ.

परिच्छेदवर्थ्यायाद भयान्तरम् स्थानं ॥ १२ ॥ २ ॥ २८ ॥

परिच्छेद: of the परिच्छ; द्वयायाद being for two objects; भयान्तरम् possessing characteristics of both; स्थानं is.

28. The परिच्छ being used for two objects, partakes the characteristics of both.

The परिच्छ is used for two objects; one is its own, namely making a fence round the fire and the other is for tying an animal. One view is that if
they are not inconsistent, both kinds of rites should be performed on the परिधि. This sutra is an Adhikaraṇa in itself in other editions.

यौप्यस्तु विरोधे स्थानात्मुख्यान्त्यांत् \( \frac{12}{1} \frac{2}{1} \frac{23}{1} \)

यौप्य: the characteristics of a sacrificial post; तो on the other hand; विरोधे on conflict; स्थानात् is; मुख्यान्त्यांत् by reason of being close to the chief (principal).

29. On the other hand, the characteristics of the sacrificial post shall prevail, if there be conflict by reason of its being close to the chief (principal).

The objector says that if there be a conflict of the characteristics of the परिधि and those of the तु, then those of the latter shall prevail, because the तु belongs to internal autonomy of the sacrifice i.e. to the animal; while the परिधि appertains to the external side of it, namely, fire.

इतरी वा तत्स्य तत्र विधानात्मुभयोश्चांगसंयोगः \( \frac{12}{1} \frac{2}{1} \frac{30}{1} \)

इतर: the other; वा on the other hand; तत्स्य its; तत्र there; विधानात् by reason of its being laid down; भयो: of both; च and; शाङसंयोग: connection with the parts.

30. On the other hand, the other by reason of its being laid down there; both are connected with the parts.

The author says the characteristics of परिधि shall prevail, because it is used in tying animals to it under the text "परिधीपधु निधु जन्ति ("they tie an animal to the परिधि); if the rites of a sacrificial post are performed on it, it will lose the character of a परिधि. So the rites in connection with परिधि should be performed. As to the external and internal autonomy, the author says that both the sets of the characteristics are connected with the subordinate parts but not with the principal part. The concluding part of the sutra is a separate sutra in other editions.

Adhikaraṇa xiii. sūtras 31-33, dealing with the subject of the सवनीय cake.
31. There is option in the सवनीय animal; if there are characteristics of the modified sacrifice, by reason of both being not laid down.

The सवनीय animal sacrifice commences in the morning and ends in the evening, "वप्या प्रति सवनेचारति पुरोदाशेन माध्यंदिने अवैस्तुलियः सवने" "They commence with the omentum in the morning सवन, with the पुरोदाश cake in the midday सवन, and with the bodily parts in the third सवन."

The सवनीय पुरोदाश cakes are also ordained along with it. The midday and the evening सवन are obviously प्रसंगी falling under the तः of the animal sacrifice, but the question relates to the morning सवन. The reply of the objector is that it is optional, you can apply the Tantra of the animal sacrifice or the पुरोदाश cakes of the midday सवन; because the proceedings of the modified sacrifice will be complied with, as both are not governed by any direct authority.

32. On the other hand, the Tantra of the animal sacrifice governs it, by reason of the special being laid down; it will be meaningless, if it be optional.

The author says that there is a special text under which it is governed by the animal sacrifice; otherwise the text will be meaningless, "अनिमद्य भार्मि भवसऽधृतावर्मृधीचाराय दुताधुतिः यज्ञमान:" "This sacrificer who has either extracted soma juice or not has to day appointed Agni as his होता".

If the पुरोदाश cakes were नाती, then the वेदावध क्षण will have to deliver the command and the words "सुताधुतिः यज्ञमान:," ("The sacrificer who has either extracted soma juice or not") in the text will be meaningless. This shows that the पुरोदाश cake is a प्रसंगी.
33. And there is a separation of the animal sacrifice by reason of its being laid down in the middle.

The author says in support of his argument that the omentum of the animal is used in the morning, the पुरुषादश cake in the midday and parts of the animal in the evening. The fact that पुरुषादश falls in the middle also shows that it is governed by the Tantra of the animal sacrifice and is a प्रत्यय.

Adhikaraṇa p. xiv. dealing with the subject that the त्र of the modified sacrifice applies when there are द्व of the model and modified sacrifices equally balanced.

अपूर्वः च प्रकृती समाजन्त्र चेद्यन्त्यत्वाद्वादनर्थं हि स्यात् || १२ । २ । ३३ ि

अपूर्वः no precedence; च and; प्रकृती in the model sacrifice; समाजन्त्र of the same त्र; ब्य if, अनियत्वार्थ by reason of its having no permanent character; अनियत्व meaningless; हि because; स्यात् is.

34. And in the model sacrifice there will be no precedence, if the modified sacrifice is of the same Tantra; by reason of its having no permanent character, it will be meaningless.

The model sacrifices which are नित्यकप्य are performed on each fortnight day while the modified sacrifices which are कामयक्ष are and partake of the impermanent nature also fall on the fortnight day. Now the question is, that both of them being of the same Tantra, which tantra will govern the modified sacrifice? The reply of the author is that it will be governed by the tantra of the विक्रिय, because it is of impermanent nature, it will lose its character, if you apply the Tantra of the model sacrifice. The कामयक्ष is performed with a certain object in view and in this view the modified sacrifice is the त्र and the model sacrifice is the प्रत्यय.

Adhikaraṇa a. xv. Āstras 35-33 dealing with the subject of the भाष्यपृष्ठ.

अधिकारण गुण: साधारणेविरोधात्कांस्यभोजित्वमूर्खं-रिपु || १२ । २ । ३५ ि
अभिक्ष्: ग्रेटर; तो और; गुण: ग्यारहणें इन्हें दिखाएं; अविरोधात्, by reason of no opposition; कास्यगोजित्वत् like a pupil eating in a vessel made of bell metal; अग्नि: not principal; अग्नि also.

35. In the common, the one with greater quality by reason of no opposition like a pupil eating in a vessel made of bell metal, though not principal.

There is an अविरोधात् in which there are three offerings as following (1) प्रत्यावृत्त (2) वैश्वदेव (3) धावाध्विणि. There is flowering grass prescribed in the धावाध्विणि while in the others it may be a flowering grass or non flowering grass. Now the question is, which Tantra will apply? The reply of the author is that in having the flowering grass, there is an additional quality and there is nothing inconsistent; so the flowering grass which is the quality of the धावाध्विणि offerings may be used, though it is not first in order. As for instance a disciple is not ordered to take food in the vessel made of bell metal but if his spiritual preceptor takes it in such a vessel, he can partake of it in it as the remnants of his preceptor's food. This sūtra is an अभिक्ष्य, in itself in other editions.

तत्प्रवृत्त्या तु तन्त्रस्य नियमः स्यादञ्चया पाशुकं सूक्त- वाकेन ॥ १२ ॥

तत्प्रवृत्त्या with the application of that; तु on the other hand; स्याद् of the ह्रेण; नियम: rule; स्याद् is; यथा just as; पाशुकं pertaining to the cake of the animal sacrifice; सूक्त-वाकेन by the सूक्त-वाकः.

36. On the other hand, with the application of that, the Tantra is laid down, just as in the purodāsa cake pertaining to the animal sacrifice, by the सूक्तवाकः.

The objector says that when the flowering grass is used, it shows that all the three offerings are governed by the Tantra of the धावाध्विणि, just as it is seen above in the case of the सवनीय पुरोदासa cake, in Adhikaraṇa xiii. sūtras 31-33. a. p. 988 & 989

न वाकेनिरोध्यात् ॥ १३ ॥

न not so; वा on the other hand; अविरोधात् by reason of there being no inconsistency.

37. No so, by reason of there being no inconsistency.
The author says that all are not governed by the Tantra of शवामयुति. Here the flowering grass is used, because it is not inconsistent with the use of grass in मेर्जान and शर्वदेव. The case of स्वयम्भु पुरोहित is entirely different. There the वृक्षाकक्ष makes it special; see sūtra 32 at p. 988. So the illustration of the स्वयम्भुपुरोहित does not hold good here.

अशास्त्रवक्षणत्वाचः ॥ १२ ॥ ॥

अशास्त्रवक्षणत्वाचः by reason of the peculiarities not enjoined by the scripture; व and, 38. By reason of the peculiarities not enjoined by the scripture.

The author says in support of his view that the flowering grass is not under any direct text but under a चूड़क text. So it does not lay down any hard and fast rule as to Tantra.

END OF PĀDA II.

PĀDA III.

Adhikara pa 1. sūtras 1-2. dealing with the subject of calf’s skin in a धिष्यति.

विष्णुजितिः वत्सः वड़नामध्येयादिति यथा तन्त्रभूय त्वं दृहतं स्यात् ॥ १२ ॥ ॥

विष्णुजितिः in a धिष्यति; वत्सस्तरः calf’s skin; नामध्येयादि by reason of नामध्येय; इत्यादि otherwise; तन्त्रभूयस्यात् by reason of the majority of तन्त्र; भहतं unwashed cloth; स्यात् is.

1. In a धिष्यति, the calf’s skin by reason of the नामध्येय; otherwise by reason of the majority of Tantra, the lower garment.

There is an अहीन sacrifice called अहीन ॥ There are two अतिग्राम sacrifices.

* In साबरा and माध्रीमार्क, it is शाच; but I have preferred the reading of other commentators.
ences in the beginning and in the end called विश्वजित, and अभिजित. In the middle there is a श्रेणि called अधर. In the विश्वजित, the calf's skin is enjoined for dress and in the अधर, there is the lower garment enjoined. These two kinds of dress come to the अष्टरा. The question is, which dress should be used. The reply of the objector is that calf's skin comes under the नामचेय, while other comes under the चांदक text. The first applies to one day and the other applies to all other days. Under the नामचेय, the calf's skin is to be used but on account of the large number of the Tantra as laid down in सूत्र 24 of पाद 2 at p. 984, the lower garment may be used. So there is an option in the case of dress.

"अविरोधो वा उपरिवासो हि वत्सलवक् ॥१२१॥
अविरोधः no inconsistency वा on the other hand; उपरिवासः upper garment; हि certainly; वत्सलवकः calf's skin.

2. On the other hand, there is no inconsistency; the calf's skin is the upper garment.

The author says that there is no inconsistency, both kinds of dress may be worn; one is upper garment and the other is the lower garment. The principle of सत्तुः applies.

Adhikaraṇa II. सूत्र 3-7, dealing with the subject of the after-offerings.

अनुविरायणयु पूरोवभेन तन्त्रनियमः स्वाच्छूष्ट्रकुदः
नास्तु ॥ १२ ३ ३ ॥
अनुविरायणयु in the subsequent offerings; भूरोवभेन with the majority; तन्त्रनियम: the rule of तन्त्र: स्वातः is; स्वाच्छूष्ट्रकुदः दशैनादात् by seeing the स्वाच्छूष्ट्रकुदः and.

3. In the subsequent offerings, with the majority the Tantra should be governed and by seeing the स्वाच्छूष्ट्रकुदः.

In the अष्टरा it is said, "अष्टरायणयु पूरोवभेन गुरुश्रामदेवस्वादानीयीयिन्यंपि" "He subsequently makes an offering of the पूरोवभेन of the अष्टरायणयु to the eight gods.

In the अनुविरायणयु animal sacrifice also, there are subsequent offerings. There the majority will govern the Tantra. The objector says that the subsequent offerings are larger in number; so they will have their own Tantra and the पूरोवभेन cakes will be regulated by them. Further the
objecor says that the word 'स्वरूपः' is met with, "अभिरोमयमत्स्य वैकादशक्ति\nपालस्ववरूपः च हृदामान्यन्या स्वरूपः समावयति" "He offers to स्वरूपः Agni the
offerings consecrated to the eight gods, from the cakes baked on
eleven potsherds and consecrated to the अभिरोमयमत्स्य."

It is proper that the subsequent offerings are governed by their own
Tantra.

आग्नेयस्याद्रव्यम् स्वाच्छूतिविशेषादितरस्य च
मुख्यवाचः \nहानि तन्नेत्रे

\n
The subsequent offerings come after the पञ्चमुःहस्ताश्च and so merge into
its Tantra and by reason of a special text, the पञ्चमुःहस्ताश्च is first, "पञ्चमुःहस्ताश्च
मुख्यवाचः"

He makes an offering subsequent to the animal cakes."

स्वस्थानवाचः \nहानि तन्नेत्रे

The subsequent offerings are governed by their own characteristics and by the special text, the
other being the principal.

4. On the other hand, by reason of being incomers, they are
governed by their own characteristics and by the special text, the
other being the principal.

The subsequent offerings come after the पञ्चमुःहस्ताश्च and so merge into
its Tantra and by reason of a special text, the पञ्चमुःहस्ताश्च is first, "पञ्चमुःहस्ताश्च
मुख्यवाचः"

He makes an offering subsequent to the animal cakes."

स्वस्थानवाचः \nहानि तन्नेत्रे

5. And by reason of its own order;

The author says that the order in the animal पुरोहित is fixed. In the
morning you have omentum, in the noon the पुरोहित cakes and in the even-
ing the parts of the animal. If you give precedence to the subsequent
offerings, the order of the animal sacrifice will be upset.

स्विध्यस्त्रपणानन्तितिब्द्विकारः पवमानवनः \nहानि तन्नेत्रे

6. "If you say no, by reason of the स्विध्यस्त्र पणानन्तितिब्द्विकारः पवमानवनः offering", (the
reply is that,) the modification is like पवमान.

The सूत्रa consists of two parts; the first part embodies the query by
the objector. It is embodied in the concluding part of सूत्रa. 3 at p. 992.
but this additional portion does not find its place in other editions excepting भाट्रिपिका. The first part, therefore, forms a separate सुत्र in those editions.

The second part embodies the reply of the author. He says that this modification takes place under the text and so it should be complied with, just as it is done in a पवमान.  "अग्नये पवमानायनिविर्यपति" "अग्नयेरिवहर्षे समवयति" "He makes an offering to the purifying fire." "He makes an offering to the विवहक  fire."

The author of भाट्रिपिका says that if you give the subsequent offerings precedence, then there is a command to मैत्रावहः "अग्नये स्ववहले प्रेषय" "command for स्ववहले fire."

If the subsequent offerings govern the तः, then there will be a command to the hotā in the following form "अनिविवहलयज" "Perform a sacrifice to विवहल  fire."

It is only in the case of the पशुपुरोदास being the तः, that the simple statement in the following form is possible "अनिविवहले समवयति" "He makes an offering to the विवहल Agni."

अविकारो वा प्रकृतिवच्छोदनां प्रति भावायु ॥

7. On the other hand, without modification like the model sacrifice by reason of its being a statement of the command.

The author says that you can do even without a विवहल offering; then the question arises what will be the effect of the offering? "देविकोहवियमनये स्ववहले समवयति" "He makes an offering consecrated to the deity to the विवहल fire."

Here in the case of the modification, there will be a split of sentence. In the new and full moon sacrifices, there is a command as to the use of विवहल; so it is to reiterate it.
8. In one act by reason of their being laid down, the subsidiaries are all to be performed.

There is a text, “अधागरे ऋणमाधायरयति सततमाधायरयति प्रांच्माधायरयति”
“In sprinkling he sprinkles straight, he sprinkles continuously, he sprinkles in front.”

Here the question is, whether all these should be performed or not. The author says that there is one act, as for example (अधागर) sprinkling of ghee; it should be done in the ways given in the text i.e. the principle of समुच्चय will apply.

Adhikarana iv. sūtras 9-11, dealing with option.

एकार्थास्तुतिक्ष中国政府ेंस्मुद्गच्छेष्य अग्निति: स्यात्म प्राणस्य ॥ ॥ ॥

एकार्थाः: those that have one object; न on the other hand; विक्षेत्रम् may be optionally used; समुच्छये in combination; हि because; अक्रिति: repetition; स्यात् is; प्रचारस्य of the principal.

9. On the other hand, those that have one object in view may be optionally used; in combination, there will be a repetition of the principal.

The author says that when there are two or more substances for one purpose, any one may be used, as for instance rice and barley; झादिर wood &c.; पुहुत् & सप्ततर &c. If the object is attained by one substance or thing, there is no use of repeating it.

अयप्रयेतार्थवत्वादिति चेत ॥ ॥ ॥

अयप्रयेत should be repeated; अयमेत्वात् by reason of being for its purpose; इति चेत त if you say.

10. ‘It should be repeated by reason of its being for the purpose’ if you say.

The objector says that it should be repeated in order to make the substance subservient to the purpose, so that all the substances may be used and be for the purpose.
11. Not so, by reason of its being not laid down; the optional use is seen; and it may be of use in course of time.

This sūtra consists of 3 parts. The author says that the repetition is not sanctioned, but there are texts showing the optional use; one is insufficient and the other may be of use in some other act. This is the reading of the sūtra according to Śabarā and he is followed by Śraddhā in his bhāṣā. But other commentators have divided all the three parts into 3 different sūtras and between the first and second parts there is the following sūtra.

सतिचाष्यायाशास्त्रत्वात् ||

सति on being; च and; अन्तरायायाश्च by reason of repetition being laid down,

And where there is repetition, it should be done by reason of its being so laid down.

The objector says that it should be repeated in compliance with the text which lays down repetition “उच्छेदकार्य सर्व स्वत:” “There are both दुःख and सर्वतः.”

Adhikaraṇa v. sūtras 12-13. dealing with the subject of expiation.

प्रायिकतत्वोऽचेकायायांच्छिपन्नेनाभिमिसंयोगस्तत्तमात्

सर्वस्य निर्वाहं: || १२ || ३ || १२ ||

प्रायिकतत्वोऽ in expiatory rites; च and; एकत्वात by reason of the unity of the object; निर्पन्न with the accomplished; अभिसंयोग: connection; तत्साधा therefore; सर्वस्य of the whole; निर्वाहं: removal.

12. And in the expiatory rites by reason of the unity of the object, there is a connection with the accomplished (fault); therefore the whole (fault) is removed (by one).

There are two kinds of expiatory rites; one for voluntary acts of
commission or omission; the other for those acts or omissions over which the performer has no control. As to the former, “यदि ज्ञातो यदि अस्तित्व यथास्मिन् राजस्वस्ति गार्ह्षणे यथायादथ यदिय्युद्धो दृष्टिसामवेतः स्वाहाति यद्यागमः स्वाहेत्याह्वनीय पव” “If a sacrifice is destroyed by reason of the क्रयेद्व, then the offerings should be made in the गार्ह्षण fire by uttering ‘welcome, स्’; if by reason of the यथाभेद, then the offerings should be made in the southern fire by uttering welcome स् and if by reason of the समवेद the offerings should be made in the आह्वनीय fire by uttering ‘welcome स्.”

How is the sacrifice destroyed? It is destroyed by not observing what has been laid down and doing what is prohibited. Now the question is, what is to be done? Whether all the expiatory rites should be performed or one would do. The author says that one would do, to remove the sin; as there is one fault and so one sort of expiatory rite out of many prescribed will do.

ययुःचय: combination; स on the other hand; दोपार्थ: for removal of fault.

13. There is a combination for removal of fault (sin).

When a fault is committed by a sacrificer over which he has no control, he must perform all the expiatory rites prescribed, “यत्स्याह्वतमिन्निहोसुग्म्योऽस्युद्वास्मात्र्वचार्यिष्येत्; सौरेष्ट्रेकापलयस्याह्वतमिन्निहोस्युग्म्यायुत्तात्” “If the sun arises when one has commenced an Agnihotra, he shall offer boiled rice to Mitra; if the sun arises, when one has commenced an Agnihotra, he shall offer cakes baked on one potsherd to the Sun.”

These two sūtras have been put into one Adhikaraṇa by Śabara making sūtra 12 embody the view of the objector; but in other editions there are two separate Adhikaraṇas. These two sūtras provide two sets of expiatory rites under two different circumstances. Both sūtras, therefore, embody the author’s view.

Adhikaraṇa a vi. sūtras 14-15 dealing with the subject that the मः should be read on those days on which reading is prohibited.
own characteristics; भन्ते: application; स्वतः is; चर्मस्व of the characteristics; तस्मिनि by reason of their being for the object.

14. The mantras are connected with the action; they are to be applied with their own characteristics, because the characteristics are for their object.

There is a text, "पत्तितेनानां च वातेनानां वनियिद्वीताणि" "There is no study on the new and full moon days, no study in storm, no study in thunder."

The question is, whether the mantras should be repeated in the sacrifices which are performed on the full and new moon days. The reply of the objector is that they should not be repeated, because the peculiarities of these mantras are that they are not to be read on the full and new moon days.

विद्वांसत्तितिवानाद्र सर्वकार्यां प्रयोगः स्वत: कर्मार्थ-
त्वात प्रयोगम् II १२ १ ३ १५ II

विद्वांसत्तितिवानाद्र by reason of being laid down for the object of knowledge; व औ on the other hand; सर्वकार्यां in all cases; स्वतः should be; प्रयोगः application; कर्मार्थत्वात by reason of being for the object of the action; प्रयोगम् of application.

15. On the other hand, by reason of being laid down for the object of knowledge, the application should be in all cases, because the application is for the object of the action.

The author says that the prohibition as to reading relates to the acquisition of knowledge but it does not relate to the repetition of the mantras on the occasion of a sacrifice.

Adhikarana vi. अत्रास १६ १९ dealing with मंगलवरः.

भाषास्वरोपदेशेति प्राक्रिक प्रायवचनप्रतिवेधः II १२ १ ३ १६ II

भाषास्वरोपदेशेति in the direction of भाषाकरः; एवतः like पूरः; प्रायवचनप्रतिवेधः the prohibition of the original स्वर

16. By reason of the direction of भाषास्वर like पूर, there is a prohibition of the original स्वर

There are स्वरs in the Vedic mantras. There are many mantras which have a different स्वर in the प्रायवचन; it is called भाषास्वर. The mantra which is read with a particular स्वर in the संहिता is called प्रायवचन or प्रायवचनस्वर.
Now the question is, "how is the mantra to be read"? The reply of the objector is that it should be read according to भाविक्षर which is defined as follows, "हांद्रगाव वहुदुचारस्वेत तथा वाजसनेयति: | उच्चबन्धिराय नाहु: सवेभापि-

पकड़यते" "The छांद्रा, वहुदुच and वाजसनेवी schools pronounce mantras in a loud or low tone. It is called भाविकतः."

Just as निर is read पूर at the time of singing, so the original स्वर is suspended and भाविक्षर is used.

मंत्रापदेशोऽव प्रायोपपतेभाविक्षरितः:॥

17. On the other hand, it is a direction as regards mantra but not as regards modulation. The text as to स्वर is (based,) by reason of the excellent development.

The author says that mantras should be read according to the direction given in the mantra प्राय, because they are known after it, while the भाविक स्वर is for excellent pronunciation and if the mantras are read in a sacrifice according to the origin, the tune will be spoiled. The direction in the भाविक्षर, is for excellent reading.

विकारः कारणायाङ्गः तन्त्रायायत्वादु दृष्टेद प्रबेदम् ॥

18. There is a modification on not accepting the reason; by reason of its propriety, it is so even in the seen.

The sutra as read in the Chaukhamba Sanscrit series seems to be incorrect, in view of the reading in the other texts. The first part of the sutra is the concluding part of the अविकरण; after it commences a new Adhikarana. In the other texts 'हु' is with a vowel. So the meaning will be clear by having अविकरण. There is modification for a reason; निर्मां बद्धत्. So the Vedic निर्गा becomes पूरा at the time of singing. The objec-
tor says that any mantra which is seen in the मं पाद should be read as it is directed there. But what about those mantras which take their origin in the राज्र य only?

तदुपन्तेवार्थं प्रवचनलक्षणत्वात् || १२ ||

तदुपन्तेः by its origin; वा on the other hand; प्रवचनलक्षणत्वात् by reason of the characteristics of being pronounced as directed.

19. On the other hand, by its origin by reason of the characteristics of being pronounced as directed.

The author says that the mantra, which is not read in the मं पाद but takes its origin in the राज्र य should be sung as directed in the राज्र य; the reason is that the characteristic of a mantra is that it is to be pronounced as it is instructed.

Adhikarapa viii dealing with the recitation of a मं in an action.

मन्त्राणां करणार्थित्वान्मन्त्राणतेन कर्मादिस्त्रिपातः
स्वात्सर्वस्य विनार्थित्वात् || १२ ||

मन्त्राणां of the मं; करणार्थित्वात् being for the act; मन्त्राणां म च the end of the मं कर्मादिस्त्रिपातः: the connection of the commencement of the action स्वात् is; संबंध of the whole; व विनार्थित्वात् by reason of being for the meaning of the text.

20. The mantras being for the act, the connection of the commencement of the action is with the end of the mantra; the whole of it is for the meaning of the text.

The question is, whether in an action the whole mantra should be recited or only a short passage from it to remind the action. The reply of the author is that the whole of it to the end should be recited, because the whole of it conveys the sense and action is also connected with the whole of it.

Adhikaraṇa ix śātras 21-22 dealing with the subject of वेदाणव.

सन्ततत्वचनाद्वारायामादिःसङ्गेय: || १२ ||

सन्ततत्वचनाद्वारायामादिः by reason of the word ‘immediate’; धारायां in the धारा; अदिः-सङ्गेय: the connection with the beginning.

21. By reason of the word ‘immediate’ in धारा, the connection
with the beginning will suffice.

There is a text "सत्वं च विधिरं तितिः"  "He offers a continuous flow of ghee libation called वसु in an अभिनवन ceremony."

In अभिनवन ceremony, there are 12 offerings for one अयुर्वर; there is a mantra, "वायुमे अश्वंचमे प्रणितं त्वमेधितं त्वमे, कन्तु भच, स्वर्णमेश्वलोकमे, अश्वंचमे अहृतं त्वमें ज्योतिंसमे खुर्यमे"।१० स० २० २२। "May for me power, knowledge, purity, desire, digestive power, sacrifice, tune, praise, speaking power, hearing power, light, heaven .........."

For the remaining, there are other mantras, "प्रणितं त्वमे अयुर्वरमे"  "May for me breathing in and breathing out............."

Now the question is, whether the whole mantra should be read or only a part in the beginning to remind the act. The reply of the objector is that only a part in the beginning in the case of धारा, by reason of causing no delay.

कर्मसंतानो वा नानाकर्मेऽविदितस्त्याश्रयक्ष्यल्वात् ॥

२२। ३। २२॥

कर्मसंतान: series of acts; वा on the other hand; नानाकर्मेऽवात् by reason of variety of acts; इतरस्य of the other; अश्वक्ष्यल्वात् by reason of the incapacity.

22. On the other hand, there is a series of acts, by reason of the variety of acts, because of the incapacity of the other.

The author says that the act of offering takes a short time, and the reciting of the mantras takes a longer time, "द्रापांद्रायासानिच्छिन्दित"।१० स० ५.३। २। २। २। "He makes twelve cuts of twelve offerings"

The act can not be prolonged with the recitation of the mantra. In view of the principle laid down, in the preceding Adhikarana, the whole mantras should be recited in the beginning but not a part of it. See T. S. Anandââśrama edition at p. 3270.

Adhikarana x. dealing with the subject of आचार.

आचारे च दीर्घाधार्तवात् ॥ २२। ३। २२॥

आचारे in sprinkling with ghee; च and; दीर्घाधार्तवात् by reason of long flow.
23. And in sprinkling with ghee by reason of long flow.

There are texts in connection with the sprinkling of ghee in the full and new moon sacrifices, “सत्तमादारयति” “दीवधारयादृहि” “He continuously sprinkles ghee” “He makes an oblation with a long flow of ghee.”

Here in this case also the भाव and the recitation of the mantra cannot be of equal durability. The author says that the ghee which is taken in a झूठ should be dropped in आहवनी火 fire gradually in dribbles, in order to keep pace with the mantra which should be recited in its entirety.

Adhikaraṇa xi, dealing with the subject of option in the case of more than one मत्र for any act.

मन्त्राणां सन्निपातितवादेकार्योनाविकल्पः स्यात् ॥

24. By reason of the mantras being associated with an act indirectly and having one object in view, there is an option.

Where there are mantras for one object as for instance for the division of पुरोदार cake, “पूरवां विभाजतु” “ायारावां विभाजतु”, ““Let धू divide it for you” “Let श्याया divide it for you.” There is an option in the use of them; you can make a choice and use any one mantra, because the mantra is only सन्निघ्नकारक i.e. it confers a benefit indirectly.

Adhikaraṇa xii, dealing with the combination of मत्रस.

संख्याबिचिन्तितपु समुच्छयांसन्निपातितवाद ॥१२३१२५॥

संख्याबिचिन्तितपु in those acts where number is laid down; समुच्छय: combination; असन्निपातितवाद by reason of there being no connection (with the act).

25. In those acts where number is laid down, there is a combination by reason of there being no connection (with the act).

The author says where number is mentioned as for instance, “चतुर्मित्रसिम् मार्देक्षार्यांबनति जब्दिराहिति” “He takes a wooden spatula with four, he digs with two, and he carries with six.” There will be a combination; the number can not be completed without समुच्छय. There can be a connec-
tion with the act by reason of this combination of the mantras only.

Adhikarana xii. 26 29 dealing with the subject that there is option in the use of the मंत्र “उषयस्यस्त्र”

च संबोध्यान्तवस्त्वापूरणपरिस्थितिवात

26. And in those मंत्र there is a combination like the number, by reason of all being laid down.

There are two mantras in the ब्राह्मण for extending the पुरोदाश cake. “उषयस्यस्त्र पुरोदाश प्रयतिः” “उषयस्यस्त्र मुखान्तिः पुरोदाश प्रयतिः”

“He extends the पुरोदाश cake (by uttering) ‘spread it wide.’” “He extends the पुरोदाश cake by uttering ‘let the master of the sacrifice spread it extensively.’”

The objector says that the principle of समुच्चय applies in view of the rule laid down in the preceding Adhikarana, because both are sanctioned.

याज्यायपत्कार्योपेया समुच्चयद्वियाः तद्भव [12 31 28]

याज्यायपत्कार्योपेि of याज्या and यक्तकार ; च and ; समुच्चयद्वियाः seeing the combination ; तद्भव like it.

27. And there is seen combination of याज्या and यक्तकार similarly.

The objector says that there is a समुच्चय of याज्या with यक्तकार, “याज्याया अधिकारकरोति” “After याज्या he utters यक्तकार.”

This also shows that the principle of समुच्चय applies.

विकल्पो या समुच्चयस्वात्तितिवात [12 31 28]

विकल्प: option ; या on the other hand ; समुच्चयस्य of the combination ; स्थान is; समुच्चय तत्त्व by reason of being nowhere laid down.

28. On the other hand, there is an option because combination is no where laid down.
The author says that the principle laid down in Adhikaraṇa xi sūtra 24 at p. 1002 applies and so there is an option, because nowhere saṃśaya is laid down.

**गुणार्थ्यत्रवादुपदेशस्य** ॥ १२१ ३ २७ ॥

गुणार्थवाद, by reason of being the object of the quality; वपदेशस्य of direction.

29. By reason of being the object of the quality, there is a direction.

The author says that you rely on the fact that all are laid down and thereby support your argument as to the doctrine of saṃśaya. You are mistaken, it is laid down with the object of praise, "पश्चायंत्यपुता: श्रवित-परिसंध्या अवर्ष्यांविरोधा" "With the object of praise, there is either repetition, implied prohibition (परिसंध्या) or अवर्ष्यांविरोध.“

Adhikaraṇa xiv. sūtras 30-32. dealing with combination in वष्टकार.

**वष्ट्कारे नानार्थ्यत्वातसमुच्चयो हौत्रास्तु विकल्पेनस्य**

**कार्यत्वाद** ॥ १२१ ३ ३० ॥

वष्ट्कारे in the वष्ट्कार; नानार्थ्यत्वात by reason of its being for manifold objects; समुच्चय: combination; हौत्र: the mantras pertaining to a होता; तु on the other hand; विकल्पेनच्छ तु may be optionally used; एकार्थत्वाद by reason of their being for one object.

30. There is a combination in the वष्ट्कार by reason of its being for manifold objects; on the other hand, mantras pertaining to the हौता may be optionally used, by reason of their being for one object.

The sūtra is given here according to the Chaukhamba Sanscrit series of of Ṣabara’s edition. The first part says that the principle of समुच्चय applies in the case of वष्ट्कार i.e. it is for the gift and यात्वा is for the deity. Both are combined; this is the view of the author and seems to be an Adhikaraṇa in itself but the other commentators with the exception of लघुदेव consider it a part of the preceding Adhikaraṇa. The second part contains the view of the objector who says that the mantras pertaining to hotā being for one object should be optionally used, "उष्ठवस्त्रवनस्ते" “Arise, O! Lord of the forest.” for erecting the पुरो, "उष्ठवस्त्रवनस्ते" "young
and well dressed." for tying rope round the post.

**31.** On the other hand, by reason of the statement of the acts to be done, the principle of combination to the mantras relating to the Hotā.

The author says that the principle of समूच्य applies to the mantras of the hotā, because the mantras are for the purpose of reminding the acts to be done. The hotā repeats the mantras and अच्छुं acts accordingly. So the principle of combination applies.

32. And it shows combination.

The author supports his view by the चिंग argument, "चिंग" "चिंग" "चिंग" "चिंग" "चिंग" "चिंग"
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1. And the जप मंत्रs are not connected with any act and are in praise, benediction and description; the principle of combination applies to the mantras pertaining to the sacrificer by reason of the separation of the benediction.

There are जप नामs (the mantras that are counted on a rosary) e.g. “वैष्णव ब्रह्मज्ञवाण्यंत्यथ” “वाहस्पत्यमन्नच्यवाण्यंत्यथ” “Let him control his tongue after uttering वैष्णवी verses” “Let him control his tongue after uttering verses in honour of वृद्धसति” They are classed under three heads.

(1) Praise, “अप्रिणमूर्धादिव,” “Agni is the forehead of heaven.”

(2) Benediction, आग्नेये अग्निः अस्यायु मदे हि “O! Agni, thou art life-giver; give him life.”

(3) Description “परंसिद्विपोपरिस” Thou art this, thou art this.”

The author says that the principle of समुच्छय applies to these जप मंत्रs, because the benedictory mantras are entirely separate. Others have divided the जप मंत्रs into two classes; one वैष्णव and the other benedictory mantras and have translated the word अविभाजन as class or denomination.

समुच्छयं च दर्शयति || १२ । ४ । २ ॥

समुच्छय combination; च and; दर्शयति it shows.

2. And it shows combination.

The author relies on the लिंग argument. “चिन्तनमामन्नवाद” “ग्रिन्तनमामन्नवाद” “He utters the first thrice at the end.” “He utters the last thrice at the end.”

Adhikarana II, sutras 3-4, dealing with the subject that in a याज्ञ्यa and अनुवाषय there is option.

याज्ञ्यानुवाषयां तु विकल्पः स्याद्विवतोपलक्षणार्थ-ल्वात् || १२ । ४ । ३ ॥

याज्ञ्यानुवाषयां in याज्ञ्यa and अनुवाषय; तु on the other hand; विकल्प: op-
tion; स्वाति is; देवतोपक्रमणार्थवात् by reason of their being for pointing out the god.

3. On the other hand, there is option in याज्या and अनुवाक्य by reason of their being for pointing out the god.

There is a pair of याज्या and अनुवाक्य in an ऐतिहासिक ceremoney as for instance, “द्वावामामामान्यदिनम्: ग्रीगिमान्तद्राह्वस्तपो” Rig Veda I. V. 49. 1. “O! Indra and Brihaspati, this pleasing offering in your mouth...... first of the pair “अयूँ बो परिच्छयते सेमस्त्राह्वस्तपी” “वृहस्ततिन्य परिपाठ” “O! Indra and Brihaspati, this soma is poured out for you” “Let Brihaspati protect us.” 2nd of the pair.

The question is, whether there is an option, or does the principle of समुच्य apply? The author says that you have an option because the mantras are to remind you of the gods; one can serve the purpose. The principle of समुच्य does not apply.

लिङ्गदशनाच्च || ॥ ॥

लिङ्गद्विनालय by seeing the लिङ्ग; औ and.

4. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument.

“कतुरैंदेवान्तः पार्थायाचाये: एकयोग्यतागन्ध्विता गमयत्वया” “The sacrifice of the gods is in the याज्या and अनुवाक्य; by one he comes and by the other he departs.”

But between themselves i. e. याज्या and अनुवाक्य inter se, the principle of समुच्य applies.

Adhikaraṇa iii. śūtras 5.7, dealing with the subject that the principle of समुच्य applies to the substance used in purchasing असा.

क्रेपासु तु विकल्पः स्यादेकार्येत्वात् || ॥ ॥

क्रेपासु in the purchase; तु on the other hand; विकल्पः option; स्वाति is; प्रकार्यवात् by reason of its being for one object.

5. On the other hand, there is option in the purchase by reason of its being for one object.

There are several commodities used to purchase soma by way of...
The question is, whether the principle of समुच्चय applies or not. The objector says that you can purchase soma with any of the commodities; so you can choose one, because there is one purpose of all these commodities i.e. to purchase soma.

6. On the other hand, there is a combination by reason of the union of the commodities of purchase.

The author says that the principle of समुच्चय applies, because with them you purchase soma and pay its price and by paying a higher price, you settle the bargain more easily.

7. And it shows combination.

The author relies on the दर्शन argument.

“तवैदशस्रिकृत्यातिॉत्तिविराट्विराजमेव प्राप्तिति’ इति “He purchases it with ten; the विराट has ten letters, he obtains sovereignty.”

Adhikaraṇa iv. dealing with the subject that the principle of समुच्चय applies to the minor होम called युद्रोपयजन.

8. And in the purificatory rite by reason of its being principal.

In an अनात्मोपायिय animal sacrifice, it is said “उद्रोपयजनि” “He sacrifices with the rectum.”

After the sacrifice of an animal, his minor parts such as anus &c.
are finally disposed of. In an एकदिशीत तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तहस तह
solution of the question depends upon the solution of another question which arises in the case; is the offering of the tail an अर्थकम or a प्रतिपिन्दकम? It is an अर्थकम in view of the principle laid down in the preceding अधिकारण, you have, therefore, on option and the doctrine of समुच्चय does not apply. The reason is that the पञ्जीसश्याज is prescribed in the दर्शनमासिद्धार्थ; there the tail and ghee are optionally recommended. The same tail comes to the अन्तीयोपिनी animal sacrifice under a चोदक text. As it is optional in the model sacrifice, so it is in the modified sacrifice. This is what the author lays down as the विद्वान view.

द्रव्यत्ववेदनामि समुच्चयो द्रव्यस्य कर्मज्ञातें प्रतिपिन्दे कर्मेनेदविवं सति यथाप्रकृति || १२ ॥ ४ ॥ ११ ॥

द्रव्यवेदनामि in the nature of the substance; अपि also; समुच्चय‍: combination; द्रव्यस्यकर्मज्ञातें: by reason of the accomplishment of the act; प्रतिपिन्दे with each animal; कर्मेनेदविवं by reason of the difference of the acts; सति in existence; यथाप्रकृति the procedure as that of the model sacrifice.

11. Also in the nature of the substance, there is a combination by reason of the accomplishment of the act; there being difference of the acts with each animal, the procedure (is) just as (it is) in the model sacrifice.

The objector says that here the principle of समुच्चय applies, because the tail is obtained by killing the animal. The object of the जाप्ती is the performance of the पञ्जीसश्याज. Now in the case of a number of animals, many tails will be obtained. So they ought to be offered for the purpose of the पञ्जीसश्याज. If that is so, the model sacrifice will be complied with. The offering of the tail though essential, is governed by the principle of समुच्चय.

कपालेयपि साथेतितिवेद् इति || १२ ॥ ४ ॥ १२ ॥

कपाले in the pans; अपि also; तथा similarly; इतितिवेद if you say.

12. “In the pans also, similarly” if you say.

The author says that if that were so then the principle of समुच्चय will apply to the pans as well. “पुरोदासकपालेव दुःशान्ति” “He scatters husk with a potsherd.”
The śūreśvarā pans are used for winnowing rice and for baking cakes. So you can use the pans for winnowing rice and in baking cakes i.e. you must have all of them for winnowing as well as for baking.

न कर्मणं परार्थवत्वात् ॥ १२ ॥ १ ॥ १३ ॥

न not so; कृष्ण: of the act; परार्थवत् being for the object of another.

13. Not so, by reason of the act being for the object of another.

The author continues and says that it is absurd; the pans are for baking cakes primarily but winnowing of rice is incidental. So any of the pans may serve the purpose for winnowing. In the same way killing of the animal is for the purpose of obtaining viscera but not to obtain its tail; it is obtained incidentally. It is directed to be offered in a प्रतिपत्तिस्तु; any one may serve the purpose in a sacrifice where several animals are killed.

प्रतिपत्तिस्तु शेषवत्वात् ॥ १२ ॥ १ ॥ १४ ॥

प्रतिपिष्ट: final disposal; हूँ on the other hand; शेषवत् by reason of its being a subordinate act.

14. On the other hand, it is a final disposal by reason of its being a subordinate act.

The objector says that the offering of the tail is a final act of disposal (प्रतिपिष्टकम्). The essential thing is the offering of the viscera of the animal; the tail being of no use, is finally disposed of.

प्रतेषोपि पूर्ववत्त्वात् ॥ १२ ॥ १ ॥ १५ ॥

घेते in the boiled milk; अधि also; पूर्ववत्त् as in the preceding; त्वात् is.

15. In the boiled milk also, as in the preceding.

The objector says that as the burning of the tail is the final disposal thereof, so also boiling of rice in curd or milk in the अभ्यवस्थित शेषकार्यस-
16. It is optional, by reason of the rule of the essential act being principal; and in the subordinate, by reason of the act connected with the extraordinary principle, it is an essential act.

This sutra embodies the author’s view in reply to the objector’s objections contained in sutras 14 and 15. The author says that the burning of the tail with ghee is optional in दृष्टुष्णासवाहा, by reason of only the tail being laid down in connection with the पद्यासवाहा. It is transferred to the अयोगीप्रयोग sacrificer; the burning of the tail being an अयोग्य in the पद्यासवाहा, it is, therefore, optional as in the model sacrifice. As to the illustration of boiling of rice in milk or curd in an अभ्यद्वेष्टि, the author says that though milk or ghee is subordinate, yet it is so connected with the principal act that the boiling of rice in milk or curd is an अयोग्य.

अर्हिकारण vii sutra 17.22, dealing with the subject that in उष्ण fire it is optional.

17. In an उष्ण fire, there is a combination of the permanent and the desire-accomplishing acts, by seeing the connection of desire with the command.

The उष्ण fire is kept in an उष्ण vessel “संतप्यानिनिंजनयति” “He produces fire with heat or torture.”

An उष्ण is a vessel to keep साहसनीय fire; it is tied round the sacrificer’s neck with the slings for a year. The fire so kept in the vessel and tied round the sacrificer’s neck is called उष्ण fire. Though a sacrificer after having been thus initiated, does not perform an अस्ति, yet the homas for the purpose...
of brahman are performed. Then taking it to be the model, there are texts.

"तु सामाजिकवल्लो ब्रह्मचर्चसामाजस्वार भावाद्वायत | स्वामृद्धार्थकामस्या ज्ञ्यात् ब्रह्मचर्यादि कामस्याद्वायत"

"Let him who is desirous of the Brahmānic glory establish fire by taking it from the front of a burning tree; let him who is desirous of grain establish fire by taking it from a gridiron; let him who is desirous of rains establish fire by taking it from lightening."

The उख्रा fire is for a permanent act and the fire produced from friction of the trees & c is for desire accomplishing acts. The question is, whether in such a case the principle of समुच्चय applies. The objector says that in the उख्रा fire, there is a combination of the permanent and the desire-accomplishing acts; the reason is that in the text quoted above, we find the desire connected with the forest fire or electric fire & c. So the principle of समुच्चय applies.

असति चासांस्कृतेऽपि कर्म स्यात् ॥

असति in the absence; च and असांस्कृतेऽपि in the non-consecrated fire; कर्म牺牲; स्यात् is.

And in the absence, the sacrifice will be in the non-consecrated fire.

This sūtra, does not find its place in शबरम and शवदेव. The objector gives a reason in support of his view; if you use the काम्य fire (fire intended for the accomplishment of desires), the sacrifice will have to be performed in the unconsecrated fire in the absence of the उख्रा fire replaced by it.

तस्य देवतार्थवृत्तात् ॥ १२ । ४ । १५ ॥

tasy of that; च and देवतार्थवृत्तात being for the deity.

18. And of its being for the deity.

The objector continues and says that the उख्रा fire being for the deity, it is necessary to combine it as consecrated, with the काम्य fire.

विकारि वा नित्यस्थानसे: काम्येन तदुक्तहेतु: ॥१२४।१५॥

विकारि modification; वा on the other hand; नित्यस्थाय नित्य of the permanent;
of fire; with the desire accomplishing act; the above said reason.

19. On the other hand, it is a modification of the permanent fire; with the desire, the above said reason is connected.

The author says that the fire is the modification of the permanent fire and the desire is connected with the said reason. The meaning is that if you have any desire to be accomplished, you have to perform the sacrifice in the fires as described (fire); but if you have no desire to be accomplished, you can use the permanent fire which is at hand.

20. Under a text, there can be a sacrifice in an unconsecrated fire.

The author says that there is nothing wrong in performing the sacrifice in an unconsecrated fire if done under the command of a text, “There is nothing heavy for a text.”

This a reply to the objector’s view embodied in the intervening sutra between 17 and 18. at p. 1013.

21. And in contact also, there is wrong.

The author says that if you combine both fires, the purity of fire will be effected; it will be a mixed fire, “Let him offer cakes baked on eight potsherds to the pure fire.”

* In Babara and चंद्रेश्वर, there is ‘स्वामिनिश्श्रमिनुर्मनुस्तरस्रान्ताश्च’.
case, \textit{स्त्राग्निय:} offering without acceptance of the deity; \textit{कम्यः:} of the act; \textit{कृत्तत्वात्:} by reason of having been done.

22. 'Under a text' if you say; so also in the other case, there is offering without acceptance of the deity, by reason of the act having been done.

The \textit{sūtra} consists of three parts. The first part embodies the objector's view; he says that there is nothing wrong, if you make an offering in the composite fire because the text so ordains it. The second part contains the author's reply; he says that it also happens in the other case when you make an offering in the unconsecrated fire. The third part is the continuation of the author's view; he says further that in both cases, there being nothing wrong done under a text, the permanent fire is modified and the offering is made in the unconsecrated fire; because by the establishment of fire, the deity is invited, "\textit{यपूर्वेऽथ्युतन्त्रह्वातिष्वेत्वैत्योऽपूर्वते} \textit{वेयतात्सियजे} "He who receives Agni on the preceding day, he worships the deity on the following day."

It is, therefore, no wrong if you invite the deity by making an offering in an unconsecrated fire. In other editions, this \textit{sūtra} is split up into 3 different \textit{sūtras}.

\textit{Adhikāra pā viii. sūtras 23-26.} dealing with the subject that \textit{उत्त} fire is the \textit{अहवनियः} fire.

\textit{स अहवनियः स्यादाहुतिस्वयंगात्} || १२ || ४ || २३ ||

\textit{s:} he, it; \textit{अहवनियः:} \textit{अहवनियः} fire; \textit{स्यात्} is; \textit{अहुतिस्वयंगात्} by reason of the connection with the offering.

23. It is the \textit{अहवनियः} fire, by reason of the connection with the offering.

The question is, what kind of fire is the fire which is obtained for the desire-accomplishing act. The objector says that it is the \textit{अहवनियः} fire, because the offerings are made there; derivatively it means "in which offering is made after bringing it."

\textit{अन्यो वोढूः याहरणान् तस्मिन्त्संस्कृतकम् शिुष्ठरावात्} || १२ || ४ || २४ ||
24. On the other hand, it is other than the आहवनीय fire, by reason of getting it from elsewhere; in it there is purificatory rite by reason of its being laid down.

The आहवनीय is a consecrated fire and is used in a conventional sense; you can not twist it, by deriving its meaning from the component parts: while the काम्य fire is obtained from elsewhere and the संस्कारकम्, as for instance अम्यायान is to be performed therein under a text.

In other editions, the sutra and Adhikaraṇa end at 'हर्षायान'. The Adhikaraṇa lays down that the उँच fire alone is आहवनीय and the काम्य fire is not. The other Adhikaraṇa commences from "तत्स्मेतु संस्कारकम्" &c. It treats of the subject that in the काम्य fire, no ceremony of अम्यायान is performed. So this concluding part of the sutra which in Šabara’s edition is सिद्धानत view, is the view of the objector to the effect that in the काम्य fire, the अम्यायान can be performed. This reading of the sutra in the Chaukambā Sankirt series of Šabara’s commentary seems to be incorrect for obvious reasons and is not supported by any commentator, even by संस्कारकम्.

25. By reason of the place, they are omitted.

The author says that as this unconsecrated fire takes the place of the consecrated fire, therefore, the purificatory rite is omitted; the object is served by the unconsecrated fire.

Adhikaraṇa i.x, sutras 26-27 dealing with the subject that there is no tying of उँच fire always.

26. नित्यधारारो विकल्पो न ह्यक्षमात्मप्रतिपिधः स्यात्

24 25 26
There is option in tying it always; there is no prohibition for no reason.

We have seen that the उष्ण vessel containing आह्वनीय fire is tied round the neck of a sacrificer for a year with the slings. The question is, whether it remains tied up with one's neck for ever or not. The reply of the objector is that there is a prohibition about it; by reason of the injunction and prohibition, you have to make a selection in the matter, "प्रतिविधिः क्षण-व्ययस्मैजनयति" "If he kindles it again, it produces enemies for him."

निद्धारणाद्वा प्रतिपेध्यो गतिष्यिः ॥ २६ ॥

निद्धारणाद्वा by reason of tying it always; वा on the other hand; प्रतिपेध्य: prohibition; गतिष्यिः for one who has lost fortune.

On the other hand, by reason of tying it always, there is a prohibition for one who has lost fortune.

The author says that the आह्वनीय fire is to be maintained always by one who has lost fortune, "निद्धारण आह्वनीयागतिष्यिः" "The आह्वनीय fire of a गतिष्यि is perpetually maintained."

The उष्ण fire takes the place of the आह्वनीय fire, so under this text it will have to be maintained always. The above said prohibition relates to it; it will, therefore, follow that the fire is not to be tied round the neck always.

Adhikaraṇa x. śūtras 28-29 dealing with the subject that in a संग्रह and अहिन्न all are entitled to do an act which is to be done by one.

परार्थाण्येकः प्रतियंतिवत् सत्राहीनयो यजमानाणि

परार्थाणि those that are for the purpose of another; एकः one; प्रतियंतिवत् like going to every side, सत्राहीनयेष: of a संग्रह and अहिन्न; यजमानाणि in an assembly of the sacrificers; अनियम: no rule; अविशेषार्थ by reason of there being nothing special.

28. Those that are for the purpose of another like the one
going to every side, in an assembly of sacrificers in connection with the ग्रह and अग्रम; there is no rule, by reason of there being nothing special.

This sutra is again wrongly printed in Sābara’s edition, while the other commentators have read it differently. I shall try to explain it in this state of confusion. There are several sacrificers in a sattra or अग्रम, there is a ceremony called शुकस्यात्म, touching of the शुक cup. “युक्त जयमानोत्तरस्तम्भिः” “यज्ञानन्तसत्तिः वद्वरतिः” “The sacrificer touches the शुक cup.” “An Udāmbar stick is measured by the sacrificer.”

The question is, whether one यज्ञान or all of them should do it. The author says that as the act is not for the purpose of any sacrificer, any one may do it; if the act had been for the benefit of the sacrificers, all would have done it. So any one may do it. When one has done it, the rest may not repeat it.

In an अग्रम there is no rule; so any one of them may perform it, because there is nothing special in it, to show the contrary.

मुख्यो वार्णविप्रतिषेधात् ॥ १२ । ४ । २५ ॥

मुख्यः the principal; वा on the other hand; अविप्रतिषेधात् by reason of the prohibition.

39. On the other hand, the master of the sacrifice should do it, by reason of the prohibition.

We have seen in the preceding sutra that in a sattra, one alone can perform the शुकस्यात्म and we have also seen further that there is no rule in an अग्रम as to who is to do it. In the present sutra the author says that it is the ग्रहवति who does it; because there is a prohibition for others to do it. This Adhikaraṇa is divided into 3 Adhikaraṇas by other commentators.

Adhikaraṇa xi. Sutras 30-34, dealing with the subject that in a सत्त्र certain rites pertaining to a sacrificer are to be performed by all.

सत्त्रे ग्रहपतिःस्यागाध्येयात्मवदाम्नात्यावचनाच च ॥ १२ ॥

सत्त्रे in a sat; ग्रहपति: the master of the house; अस्येकालः by reason of there being no connection; हीतवत् like the acts pertaining to a होता ; अम्लावचनाच by reason of the word of the scripture; च and.
30. In a satra the master of the house by reason of there being no connection; and like the act pertaining to a होता, by reason of the word of the scripture.

In a satra, all the sacrificers are the priests; now the question is, whether the rites such as anointing the body and applying collyrium in the eyes are to be performed in the case of all sacrificers or in the case of the गुरुपति alone. The reply of the objector is that these rites are to be performed only on the master of the sacrifice, as no other is connected with the word गुरुपति. Just as the ceremonies connected with the hota are performed by the hota alone, so here also. Further we have a text to support this view, "येवै-सत्वताव्यायं गुरुपति: स तत्रस्य प्रभुपता स दि सूचिवृद्धिद्रुत्प्वति।" "He who is the master of the house, in a sattra of several sacrificers, is the leader of the sattra; he obtains big fortunes."

31. On the other hand by all, by reason of that being for them.

The author says that all the sacrificers are equally entitled to the rites, because the sacrifice is for the benefit of all.

32. When there is a conflict, the other (prevails).

The author assigns a reason in support of his view; he says that when there is a conflict between the पुरुषार्थ and कार्यार्थ, the latter prevails; in this view, as all the sacrificers contribute to the success of the sacrifice, they are all entitled to the performance of the purificatory rites.

33. In the ceremonies pertaining to a hota priest, by reason of his being for another.
The author says that you have given the illustration of a hota priest; there the case is entirely different; he is engaged for another and the act is not for himself; so anyone who is engaged, shall have to do it. The illustration, therefore, does not apply to the present case.

वचनं परम् ॥ १२ । ४ । ३४ ॥
वचनं a text; परम् the other.

34. The text is other.

The author says that you rely on the text of the Scripture but that is only an अर्थवाचः.

Adhikaraṇa XII. śātras 35-40. dealing with the subject that the ब्राह्मणोऽन्ये alone are entitled to officiate as कृतिवाचः.

प्रभुत्वादात्यत्वं सर्ववर्णानां स्यात् ॥ १२ । ४ । ३५ ॥
प्रभुत्वात् by reason of being able; आत्यत्वं to officiate as priests; सर्ववर्णानां of all castes; स्यात् is.

35. By reason of being able, all castes are entitled to officiate as priests.

Now the question is, whether all castes are entitled to officiate as priests. The reply of the objector is that all are entitled, because they are learned and proficient and so they can act as priests.

स्मृतेवं स्यादब्राह्मणानां ॥ १२ । ४ । ३६ ॥
स्मृते: by reason of the tradition; एव on the other hand; स्यात् is; ब्राह्मणानां of the ब्राह्मणस.

36. On the other hand, the Brahmans by reason of the tradition.

The author says that the Brahmans alone are entitled to officiate as priests, because it is handed down from time immemorial as tradition by the good men.

फलचमसविधानाचेतेनेपाम् ॥ १२ । ४ । ३७ ॥
फलचमसविधानात् by reason of फलचमस being ordained; एव and; एवेन in the case of others.
37. By reason of फलचमस् being ordained in the case of others.

The author now proceeds to give the reasons in support of his view;
(1) that in the case of others the फलचमस् drink in place of soma is prescribed, सयाद्राजान्येव& या यज्ञेव: सयाद्धोमायांस्यविषयस्याध्यापयुप- श्रोराङ्गजतर: साधिष्ठुवत्तु ता मस्तरेद्धाय चछेष्ठले ""If a ksattriya or a Vaśya be assisted in performing a sacrifice and if he wished for a soma drink, then young spouts of udambara tree should be pounded and their juice mixed with curd should be given to him for a drink; no soma is to be given."

For a फलचमस् soma drink is indispensable, so a क्षत्रिय or a वैश्य can not officiate as a priest.

साद्राज्ञेवै वै प्रतिस्व: सौमपीयहेतुत्वात् ॥१२१५:३७॥
सहाये in सहाय; अथि also ; एवं thus ; प्रतिश्व: prohibition ; सौमपीयहेतुत्वात् by reason of the soma drink.

38. So there is also a prohibition in सहाय, by reason of the soma drink.

The author gives the second reason in support of his view. In a सहाय drink also, there is a similar prohibition, "न राजायो न वैश्यो या साद्राज्ञयो या पिवेदू ब्राह्मणपीयेवायोऽपि " "Let not a king or a tradesman drink सहाय, because he can not drink soma."

A क्षत्रिय or a वैश्य is not entitled to drink सहाय, because they are not entitled to drink soma. They can not, therefore, officiate as priests.

चतुर्थाकरण: च निर्देशात् ॥१२५:४:३७॥
चतुर्थाकरण: in dividing into 4 parts; च and ; निर्देशात् by direction.

39. And by direction, in d.viding into 4 parts.

The author proceeds to give the 3rd reason in support of his view. He says that in the दृष्टांशमास्त्याः, only Brāhmaṇas are authorised to divide the पुरीश्चाका cake into 4 parts व्राह्मणानामेव: हवि: सौमपीयालोमपीयानिन्दाध्राहार्श्यति " "This food offering belongs to the Brāhmaṇas who perform a sacrifice and drink soma juice; it does not belong to a non-Brahman."

This also shows that Brāhmaṇas alone are entitled to officiate as priests.
because if the non-Brāhmaṇas were entitled to do so, they would have not been prohibited to partake of the शेषमक्ख (remnants of food).

अन्वाहायं च दर्शनात् ॥ १२ ॥ ॥

अन्वाहायं in the monthly wages; च and; दर्शनात् by seeing.

40. And by seeing in the monthly wages.

The author gives the fourth reason in support of his view. He says that the अन्वाहायं fee is paid to a Brāhmaṇa only, “तद्भवे देवा ब्रह्मायामलयु-प्राक्षणयेत्रविसता तातातैव तेन प्रीतयति” "These gods certainly eat the offering when Brāhmaṇas receive अन्वाहायं food; by this, he pleases them."

The अन्वाहायं are paid अन्वाहायं and so the श्राक्षण alone are entitled to officiate as priests.

END OF PĀDA IV.

END OF CHAP. XII.

End of the Pūrva Mimāṃsā Sūtras of Jaimini.

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