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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VOL. XXVII—PART I.

THE MĪMĀMSĀ SÛTRAS OF JAIMINI

CHAPTERS I—III.

TRANSLATED BY
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Vakil, High Court, Allahabad.

PUBLISHED BY
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1923
The translation of Jaimini’s Pûrva Mîmâṃsā is now published and placed before the learned readers. The translator knows how difficult it was to understand the Mîmâṃsā 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 Pûrva Mîmâṃsā 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 Mîmâṃsā 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 Kûnte who, I am informed by Major B.D. Basu, is the brother of Dr. Annâ Moreśwar Kûnte, 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 Sûtra 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 पद्यसंशोधनितिका. 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 Mîmâṃsā stops short at sutra 10 of páda 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 Pûrva Mîmâṃsā but for the help I got from Mr. Kunte in under-
standing it. I cannot 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 sutras from my manuscript from chapters vii to xii and the staff of the Pāṇini 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 shortcomings 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.

हे नाथ सर्वश्वर सर्वपूज्य,
सर्वात्रात्मकरराजराज ॥

गृहाण संसारपते मद्दीय
पुष्पपानहारं रचितांवदरं ॥ १ ॥

शान्दित्यगोत्री दुववाह्राहख़ेन,
हारीतवंशावज्जदिवाकरेण ॥

नाम्ना प्रसिद्धेन च मोहनेन,
देवमसादाय कृतांजलिते ॥ २ ॥

जैमिनियस्य शास्त्रस्य टीका:वृहचं कृतां: पुरा ॥
तासांसारांशंकृत्य मयाभाषांतरं कृतमू ॥ ३ ॥
क्षितिवसुनवचं विक्रमाल्वे च देशे
सकलभुवनपूज्ये तीर्थराजे प्रयागे ॥

विद्विदितमिहपुराणं जैमिनियां प्रसिद्धं,
तवकरकमलेषं प्रहुया देव रामिं ॥ ४ ॥
श्रीमद्विवोदासपिता ममासीत,
गंगा च माता सुलोकपूज्यां ॥
तातप्रभावेन करोमियतं,
मीमांसितुंवा द्रिशिष्यशास्त्रं । ॥ ५ ॥
पितामढीयो 'भगवमाद' ग्रामे,
स्वजन्मना मूमिलंचकार ।
तद्वंशजा: विष्णुपुराषामाना
स्सिंहासनां सततं भजंते ॥ ६ ॥
तातस्य पुणेवेन कृतिमंद्रीया,
पूर्वतिगता कङ्केशुल्ता विशाला ।
तस्यात्मजोऽहं वदुशास्त्रवेन्ता,
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II. Sutras 3–7. Dealing with the subject of the after-offerings.
III. Adhikaranā dealing with the combination of straightness &c. in Āghāra.

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V. " Sūtras 12-13. dealing with the subject of expiation. 996
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VII. " Sūtras 16-19 dealing with the Mantrasvarā. 998
VIII. " Dealing with the recitation of a Mantra in an action. 1000
IX. " Sūtras 21-22 dealing with the subject of Vasudhāra. 1000
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Addenda Et. Corrigenda.

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<td>31</td>
<td>2</td>
<td>Omit &quot;it.&quot;</td>
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<td>2</td>
<td>Insert &quot;of&quot; between विनियम: and proximity.</td>
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<td>Delete, after विनियम:</td>
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<td>For 'Proximity,' read 'proximity.'</td>
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<td>For वर्णविश्व read 'वर्णविश्व'</td>
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<td>For &quot;split&quot; read &quot;split of.&quot;</td>
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<td>2</td>
<td>For sūtras 8 read sutra 9.</td>
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<td>For repitition read repetition.</td>
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<td>Delete 'in.'</td>
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<td>For 'presumed' read 'completed.'</td>
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<td>For 'put' read 'but.'</td>
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<td>For 'dicty' read 'deity.'</td>
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<td>For 'dicties' read 'deities.'</td>
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<td>For 'is to be' read 'is not to be.'</td>
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<td>For 'dicty' read 'deity.'</td>
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<td>For 2, 3 read 3, 4..</td>
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<td>For 4. read 2.</td>
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<td>For (2) (3) read (3)(4).</td>
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<td>For (4) read (2).</td>
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<td>2</td>
<td>For 'produce' read 'produce.'</td>
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<td>2</td>
<td>For 'life' read 'life.'</td>
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<td>2</td>
<td>For 'subject' read 'subject.'</td>
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<td>For 'Tho' read 'The.'</td>
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<td>For 'cups' read 'pans.'</td>
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<td>For 'are' read 'is.'</td>
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<td>For 'securing' read 'throwing.'</td>
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<td>For अनिष्ठोत्तर read अनिष्ठोत्तर</td>
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<td>After 'author' add and called &quot;successive performance of the sacrificial acts.&quot;</td>
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<td>20</td>
<td>After 'butter and' add अनुप्राण of clarified butter and.'</td>
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<td>For <em>Ist</em> read <em>Its.</em></td>
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<td>For <em>second</em> read <em>second.</em></td>
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<td>For <em>dieties</em> read <em>deities.</em></td>
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<td>For <em>dieties</em> read <em>deities.</em></td>
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<td>297</td>
<td>For <em>performance</em> read <em>performance.</em></td>
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<td>For <em>wheather</em> read <em>whether.</em></td>
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<td>For <em>primitive</em> read <em>primitive.</em></td>
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<td>345</td>
<td>For <em>Adhikarana X</em> read <em>Adhikarana V.</em></td>
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<td>347</td>
<td>After says insert that.</td>
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<td>For <em>dieties</em> read <em>deities.</em></td>
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<td>For <em>dieties</em> read <em>deities.</em></td>
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<td>361</td>
<td>For <em>आर्यावृत्त</em> read <em>आर्यावृत्त</em></td>
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<td>374</td>
<td>For <em>उदःसार</em> read <em>उदःसार</em></td>
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<td>374</td>
<td>For <em>उदःसार</em> read <em>उदःसार</em></td>
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<td>374</td>
<td>For <em>first</em> read <em>the first.</em></td>
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<td>374</td>
<td>For <em>first</em> read <em>the first.</em></td>
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<td>380</td>
<td>For <em>मित्रावर</em> read <em>मित्रावर</em> simply.</td>
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<td>375</td>
<td>For <em>गाणाणर</em> read <em>गाणाणर</em></td>
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<td>378</td>
<td>For <em>Sātras 37-38</em> read <em>Sātras 6-9.</em></td>
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<td>390</td>
<td>For <em>Adhikarana III</em> read <em>Adhikarana II.</em></td>
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<td>394</td>
<td>For <em>Sātras 14-20</em> read <em>Sātras 14-17.</em></td>
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<td>Insert इत्यादि 3.2 after &quot;यदयः&quot;</td>
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<td>426</td>
<td>Insert &quot;with मित्रावर, after अर्थावद&quot;</td>
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<td>426</td>
<td>For <em>बाहुवली</em> read <em>बाहुवली</em></td>
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<td>For <em>वहाँ</em> read <em>वहाँ</em></td>
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<td>For <em>वहाँ</em> read <em>वहाँ</em></td>
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<td>438</td>
<td>For <em>transference</em> read <em>transference.</em></td>
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<td>440</td>
<td>For <em>or</em> read <em>to.</em></td>
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<td>446</td>
<td>For <em>are</em> read <em>are.</em></td>
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<td>453</td>
<td>After <em>दुःखिता चाप</em> insert <em>दुःखिता चाप, दुःखिता चाप</em></td>
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<td>457</td>
<td>For <em>to</em> read <em>of.</em></td>
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<td>For <em>not</em> read <em>not a.</em></td>
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<td>465</td>
<td>After <em>Adhikarana XVI</em> insert <em>Sātras 27-31.</em></td>
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<td>Read <em>from</em> for <em>for.</em></td>
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<td>Read <em>अमित्रावर</em> for <em>अमित्रावर</em></td>
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<td>493</td>
<td>Read <em>a ladle is used</em> for <em>grass is offered.</em></td>
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<td>495</td>
<td>Read <em>ladle</em> for <em>grass.</em></td>
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Page Line
495 18 Read 'a ladle is used' for 'grass is offered.'
495 25 Read 'procedure' for 'procedure.'
495 29 Read 'दबिक्र' for 'grass &c.'
495 29 Read 'सरिबनकर' for 'सरिबनकर'  
495 30 Read 'the दबिक्र for 'grass, the skin of.'
495 30 Insert 'a after has.'
495 30 Read 'hole' for 'holes.'
495 30 Read 'downward' for 'which has.'
495 34 Read 'दबिक्र' for 'grass.'
496 Read 'दबिक्र for 'grass.'
502 29 Read 'dispose' for dispose.
522 13 After 'offering' insert see I. 10.
524 12 Read 'a term' for 'the terms.'
525 4 Read 'sacrificer' for 'sacrifice.'
525 5 Read 'consigned to the fire' for 'brought from the jungle,'
525 10 Read 'consigning for carrying of.'
525 10 Read 'to the fire for from the jungle.'
539 7 Read 'unequal' for 'anequal.'
543 34 Read 'विशारद्विक्र' for 'विशारद्विक्र.'
548 12 Read 'राजस्थानिके for 'राजस्थानिके'
563 11 Read 'no ट्र for 'ट्र'
573 18 Read 'according to for 'according,'
583 10 Delete 'and.'
583 10 After 'hornless' insert 'and.'
584 4 Read 'hornless' for 'cow.'
584 5 Read 'bos gaviae for 'deer.'
595 13 Read 'सद्धवत्र for 'सद्धवत्र'
603 20 Read 'spoon for 'grass.'
603 26 Read 'अनुपति for 'अनमनिष.'
605 34 Read 'सनिवस्वास्यानक for 'सनिवस्वास्यानक' 
610 17 Read ' for '
614 24 Read 'वाधवधमप्राप्त for 'वाधवधमप्राप्त' 
617 21 Read 'ष for 'ष'
622 31 Read 'उपवत्र' for 'उपवत्र'
623 12 Read 'suck for 'stuck.'
632 26 Read 'रितिन्द्रवत्री for 'रितिन्द्रवत्री'
633 2 Read 'VIII for 'VII.'
633 2 Read '22-28 for '22.'
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<td>Read उदयचारी for उदयचारी.</td>
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<td>Read कावेश्वर्धि for कावेश्वर्धि.</td>
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<td>20</td>
<td>Read 'touch' for 'ouch.'</td>
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<td>Read दयांकामाद्वाय for दयांकामाद्वाय.</td>
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<td>27</td>
<td>Read 'dealing' for 'dealing.'</td>
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<td>4</td>
<td>Insert प after ज.</td>
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<td>Read वश्वनाद्वर्धि for वश्वनाद्वर्धि.</td>
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<td>653</td>
<td>13</td>
<td>Read 'goat is' for 'goats.'</td>
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<td>22</td>
<td>Read 'word' for 'words.'</td>
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<td>657</td>
<td>4</td>
<td>Read 'are' for 'is.'</td>
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<td>Read 'objector' for 'objectors.'</td>
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<td>After purpose insert 'as it is done without अज ामार'</td>
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<td>30</td>
<td>Delete 'it.'</td>
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<td>For 60-64 read 62-64.</td>
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<td>For चर्चित read अचर्चित.</td>
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<td>For 'sa' read 'said.'</td>
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<td>14</td>
<td>For रिच read विच.</td>
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<td>For 'sacrifice' read 'sacrifice.'</td>
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<td>For 'pithet' read 'epithet.'</td>
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<td>For 'snog' read 'song.'</td>
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<td>14</td>
<td>Insert 'of' before 'those.'</td>
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<td>Read अम्बाचे for अम्बाचे.</td>
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<td>After 'accepted' insert 'as model.'</td>
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<td>16</td>
<td>For 'separation' read 'separation.'</td>
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<td>14</td>
<td>After 'cups' insert 'first.'</td>
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<td>9,13</td>
<td>For 'remnants' and 'sediments' read 'placing.'</td>
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<td>Read 'five' for 'six.'</td>
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<td>Read विश्वजित्व for विश्वजित्व.</td>
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<td>Read 'conformity' for 'confrimity.'</td>
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<td>Read 51—58 for 57—58.</td>
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<td>Read 3—9 for 3—6.</td>
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<td>Read अम्बाचे for अम्बाचे.</td>
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<td>Read 'for' for 'for.'</td>
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<td>Read 'claws' for 'nails.'</td>
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<td>13</td>
<td>Read X for XX.</td>
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<td>808</td>
<td>6</td>
<td>Read 'after laying down', for 'saying.'</td>
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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 ब्रह्माण
835 18 Delete 'with'
840 23 Read वर्दन्यायूष्ठन for वर्दन्यायूष्ठन
843 14 Read 'lays it down' for 'lays down.'
847 15 Read वर्दन्यायूष for वर्दन्यायूष
851 2 Read वर्दन्यायूष for वर्दन्यायूष
866 19 Delete the second 'you.'
873 6 For किन्न read विकन्न
877 28 For 'Tha' 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 शं 2, 2, 9, 8.
894 32 Read 'Northern' for 'ohern.'
905 9 Read 59 for 89.
913 19 Read VI for IV.
984 26 Read ११ ३ for ११ ३.
948 6 Read ३९-४१ for ३९-४०.
984 33 Read 'in' for 'is.'
985 17 Insert 'Sutras २५-२३' after 'Adhikarana X.'
995 23 Read 'it' for 'ff'
1002 21 Read आर्थिक for आर्थिक
CHAPTER I.

Adhikarana I. Dealing with the enquiry of duty.

अथातो धर्मज्ञानसा || १ १ १ २ ||

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.

Adhikarana II. Definition of duty.

चौदनांलक्षणोऽयों धर्मः || १ १ १ २ ||

चौदनांलक्षणोऽयों: 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.

Adhikarana III. Dealing with the examination of its authority

तत्स्य निमित्तपरीष्ठि: || १ १ १ ३ ||

निमित्तपरीष्ठि: 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.

Sutras are of six kinds:—

संज्ञा definition; परिभाषा key to interpretation; विधि statement of a general rule; नियम restrictive rule; अधिकार heading to which a number of rules belong; अन्तर्देश general application of a rule.

Adhikarana 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 प्रवृत्ति 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.

5. Certainly there is eternal connection between the word and its meaning; its knowledge is never erroneous in matters invisible; it is authoritative in the opinion of Bādarāyaṇa 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 सीमायचा, it is the second proposition. In matters connected with invisible things it is never erroneous; this is the third proposition. In the opinion of Bādarāyaṇa the word is authoritative; this is the 4th proposition; and lastly it does not depend upon any other proof and is sufficient in itself.
analogy (उपमान) 4. testimony (शक्त) 5. presumption (अर्थार्थ)
6. absence (अभाव).

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

कर्मके तत्र दर्शनात् ॥ १ । १ । ६ ॥
कर्म act; एके one ; तत्र there ; दर्शन त् by seeing.

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.

स्वस्थानात् ॥ १ । १ । ७ ॥
स्वस्थानात् by reason of no stability.

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.

करोतिशब्दात् ॥ १ । १ ॥
करोतिशब्दात् by reason of the word 'make'.

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 cannot be eternal.

सर्वान्तरे च योगप्रयात् ॥ १ । १ । ८ ॥
सर्वान्तरे in other beings; योगप्रयात by reason of its being simultaneous.

9. By reason of its being heard simultaneously by other beings.

The fourth objection to the eternality 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.

प्रकृतिविक्रियायोऽच ॥ १ । १ । १ ॥
प्रकृति original form; विकृति modified form; च and.

10. And on account of the original and modified forms.

There is the fifth argument against the eternality of sound. The
changes take place, for instance दिव्य आन्य become द्वियान्य. The इ and आ change into वा

उद्दित्च कर्त्तभूमनास्स्य ॥ १ । १ । १ ॥

उद्द इ increase; व आ and द्वियान्य with the multiplicity of the agents; अस्स्य 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.

समं तु तत्र दर्शनम् ॥ १ । १ । १ ॥

समं 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: परस्मर्शिनं विश्यानागमात ॥ १ । १ । १ ॥

सत: of the existent; पर after; ओर्शिन disappearance; विश्यानागमात 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.

प्रयोगस्व घरम् ॥ १ । १ । १ ॥

प्रयोगस्व 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.
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.

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 'चव' and 'अनव' both exist there.

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.

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 जाति, ध्वनि and आकृति; 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 ध्वनि. The word जाति is genus. The difference between जाति and आकृति 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 आकृति.

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

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.

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.

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.

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.
Adhika-ana V. 27-32 dealing with the divinity of the Vedas.

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 कपालक &c.

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.

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 Seriatim. 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 संज्ञित प्रूढ़

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, वनस्पतिस्त्रांकर्माला, सप्तः, स्वर्गाला। 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 वनस्पति. This is called कृतिकृतमण्य।

END OF PADA I.

PADA II.


33. अथम्नायस्य कियार्थल्यादान्थ्यक्यमतद्ध्यान्

तस्मादानित्यमुच्यते ॥ १ ॥ ॥

अथम्नायस्य of the Veda; कियार्थल्याद of reason of its being for an action; अन्यायस्य useless; अतद्ध्याना of those that are not actions; तस्माद therefore; अनिुष्ठान not eternal; उच्यते is said.

1. The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not 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 can not 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 अन्तः.

शास्त्रग्रहिरोधाच ॥ १२1२ ॥

शास्त्रग्रहिरोधाच 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.

तथाक्षताभावत ॥ १२६॥

तथाक्षतः 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.

अन्तःनर्थक्यात ॥ १२१॥

अन्तः other; नर्थक्यात by reason of uselessness.

4. And by reason of the uselessness of others.

The objector says that there are texts.

सत्य सत्यार्थिति: भर्तरेवार्थिति नैव भौ स्वाति।

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.

अन्तःनिन्दितिप्रतिपदाच ॥ १२५॥

अन्तः 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 "वत्स वादिनो वर्षित न प्रकृत्यांतरिष्के न विद्यमिद्विवेद्यः" (१० तत्त्व ११) 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.

अन्तःसंयोजान ॥ १२६॥
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 "वक्र: प्रायोगिकाकामशः"

विधिसा चेकवाक्यतत्त्वादलस्तुत्यथेन विधिनां स्यु: || 11 21 आ

विधिसा with the injunction; तु on the other hand; एकवाक्यत्वत by reason of being one sentence; स्तुत्यथेन with the object of the praise; विधीनो of the command; स्यु may be.

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 Siddhânta 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 विधिसा and by reason of their being for the praise they are parts of the विधि; i.e. they are अर्थवादः.

न्यत्यं च सामप्रदानाजिकम || 11 21 = ||

न्यत्य equal; च and; सामप्रदानाजिक one who has a purpose.

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

सामप्रदानाजिक is a new word; it means one that has a purpose; the विधि 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 sūtra.

अपासा चानुपपति: प्रयोगे हि विरोधस्यार्थचक-न्ददश्चप्रयोगभूतस्तत्त्वादादुपपत्तेष् || 11 21 8 11

अपासा wanting; अनुपपति no proof; प्रयोगे in the sentence; हि because विरोध: contradiction; स्थान is; शब्दस्य the meaning of a word; अर्थवेगभूत: not a sentence; तत्त्वा therefore. अर्थवेग utility is proved.

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 sūtra 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.

**गुणवादस्तु** II 9 1 90 II

10. On the other hand description of quality.

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

**रूपात्रायायत** II 9 1 91 II

रूप by resemblance; प्रायात by its frequent observation.

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

The author explains what गुणवाद 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.

**दूरभूमस्वात** II 9 1 92 II

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.

**अपराधात्कुतुर्वुपस्तवायस्मि** II 9 1 93 II

अपराधान by reason of the fault (of the woman); क्रुः; of the husband; अ 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 "नचेतद्विभिर्विध्वर श्रावणाय अवधारण न " 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.

**आकालिकेश** II 9 1 94 II
14. Untimely desire.

The author says that गुणावन्द is known by an untimely desire. It is a question of appeal. Does a महाराज ever kill a cow? knowing full well that a महाराज 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 sutra 4. The objector said that all desires were accomplished by the गुणाहिति; 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 गुणावन्द 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. Sutras 19 25 dealing with नियय which is like विषय

विषयं स्यादपूर्ववादादामात्र ध्यानर्थकम् || 11 21 16 ||

विषयं: Command; या on the other hand; अपूर्ववाद by reason of its
being an अपूर्वं; वादामात्र only अर्थवाद; अनर्थकम् without any purpose.

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

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

लोकविद्यति चेत || 11 21 20 ||

लोकविद्यत like the worldly affair; हितिवेद 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 Sutra 19.

न पूर्ववादः || 11 21 29 ||

न not; पूर्ववाद 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.

उक्त्ततु वाक्यशोष्यम् || 11 21 22 ||

उक्त्ततु described; त tu 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 विषय as stated in Sutra
67 of this pada.
### Jaimini Sūtra. I. 2. 25.

**विधियन्त्रार्थकः कचित्तःस्माल्लुति: प्रतीयेत तत्सामन्यादितरेषु तथाल्लम् II 1 2 23 II**

विधि: injunction; च and; अन्यक: without any purpose; कचित some where; 
तत्सामायत: therefore; स्माल्लुति: praise; प्रतीयेत is known; तत्सामायतः by reason of its 
गनर nature; इतरे य at other places; तथाल्लम् the same thing.

23 Somewhere the विधि 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 विधि; there it is only eulogy 
and from such particular instance, you have general statement that such 
passages are generally अर्थवाद।

**प्रकरणे सम्भवन्तपकर्षो न कल्प्येत विध्यान्तर्फक्षेण**

हिं तं प्रति II 1 2 24 II

प्रकरणे in the subject; सम्भवन् being possible; अपकर्ष: transference; न not; 
कल्प्येत should be made; विध्यान्तर्फक्षेण uselessness of the injunctive passage; 
हिं therefore; तं प्रति to it.

24. When the content can be construed reasonably the trans-

ference should not be made; the injunction will be useless by rea-

son of it.

The author further observes that if you construe the passages reason-

ably, you ought not to transfer the passage from अर्थवाद to विधि, otherwise 
the force of the विधि will be useless. See for examples in the भाष्य।

**विधिओ च वाक्यमेदः स्यात् II 1 2 25 II**

विधी in a vidhi; वाक्यमेद: splitting of a sentence; स्यात is.

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

The author finally gives his own opinion; what he says is that if you 
consider the अर्थवाद to be a विधि then you will have to split a sentence into 
two and this is considered to be a fault by the Mimamsā-writers. So you 
must keep both विधि and अर्थवाद distinct; consider it only अर्थवाद. See for 
examples in the भाष्य।
Adhikaraṇa III Śūtra 26-30 dealing with निगड़ (text of the प्रवृत्तिः) which contains reasons.

हेतुवर्ग स्यादर्थव्योपपतिभम्यामी || 1 2 26 ||

हेतु: cause, reason; वा on the other hand; अर्थात् independent signification; उपपतिभम्यामी by explanation.

26. On the other hand it is a statement containing reason by virtue of the independent signification and explanation.

पूर्वायुक्त ज्ञातः हेतु तेन ह्याप्रियते (लैं अशो 165) 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.

स्तुतिस्तु शब्दपूर्ववाद्वादोदनाच तस्य || 1 2 27 ||

स्तुति: eulogy; वा on the other hand; अवस्था no injunction; व and; तस्य its.

27. 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 अर्थवाद; because a sentence which contains a reason presupposes another विचि text; it in itself is not a विचि.

न्यायेः स्तुतिन्यायायायेति चेत || 1 2 28-||

न्याय useless; स्तुति: eulogy; अन्नाय improper; इतिवेद if you say.

28. 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.

अर्थस्तु विचिरशेषपत्वायथा लोके || 1 2 29 ||

अर्थ: object; वा on the other hand; विचिरशेषपत्वायथा by reason of its being subordinate to विचि; यथा just like; लोके in the world.

29. The causative sentence is with an object being subordinate to another विचि 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 विचि text by assigning a reason. It also happens in an ordinary life; as for example the mountain is fiery because it smokes.

यदि च हेतुवतिष्णेत निदेशात्सामान्यादिति चेद-न्यवस्था विधीनां स्वात् || 1121311

यदिच and if; हेतु: reason; अवतिष्णेत is restricted; निदेशात by reason of the particular statement; सामान्यात by reason of the general; इतिचच if you say; अव्यवस्था unsettled state; विधीनां of the injunctions; स्वात 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 it 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 विचि will be unsettled and loses its force. The first passage is विचि and the second passage is an अर्थवाद and is in support of the विचि. According to the author the sentence containing a reason is an अर्थवाद.

Adhikarana IV Sūtras 31-53 dealing with the practical application of the Vedic मंत्र and शिखः

तद्धशास्त्रात् || 1121311

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 || 1121321

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.

अविश्वास्यनवचनात् ॥ १ ॥ २ ॥ ३२ ॥

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.

अविश्वास्यनवचनात् ॥ १ ॥ २ ॥ ३३ ॥

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 यज्ञवादियां यज्ञवादियां पद्मे देवीयां साह्यतासामाया। (२० सं ३ ५८ श्रव्य ३)

अविश्वास्यनवचनात् ॥ १ ॥ २ ॥ ३४ ॥

अविश्वास्यनवचनात् ॥ १ ॥ २ ॥ ३४ ॥

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

The objector continues अथवथ तथ्यसनम् (२० सं १ २१)। यज्ञवादियां भिक्षुधीम् (२० सं १ २१२)।

"O! Protect us medicinal herbs! hear you stones being learned."

So the Vedic mantras are to be learnt by rote.

अविश्वास्यनवचनात् ॥ १ ॥ २ ॥ ३५ ॥

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 अविश्वास्यनवचनात् ॥ (२० यज्ञ २)। एक प्रेम यज्ञवादियां यज्ञवादियां (२० सं १ ८)।

स्वाध्यायवचनात् ॥ १ ॥ २ ॥ ३६ ॥

स्वाध्यायवचनात् the mantras that are taught; अविश्वास्यनवचनात् 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 मंत्राः the meaning of which cannot be known, जर्जर्जर, दुर्जर्जर &c. See निश्चित परिभाषा chap I. 5. on the point.

अनित्यसंयोगान्मन्त्राःनांतर्भियम् ॥ १२ ॥

अनित्यसंयोगात् by reason of the mention of transitory things; मन्त्रांतर्भियम् the meaninglessness of the mantras.

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

The objector concludes by saying that the Vedic texts are meaningless in as much as they contain transitory things. Such as कौकट प्रसंगक, नैचाशक। 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 कौकट and the reply of वासक in the Nirukta chap. I from paras 15 to 20.

अविशिष्टम् वाक्यार्थः ॥ १२ ॥

अविशिष्ट: essential; तु on the other hand; वाक्यार्थः the meaning of the sentence.

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

The author now commences to reply all the objections raised in sutras 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 मंत्राः.

गुणार्थेन पुनः श्रुति: ॥ १२ ॥

गुणार्थेन with the object of describing the quality; पुनः श्रुति: repetition.

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

The author replies the objection raised in sutra 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 मंत्राः are purified; just as when
water is sprinkled on a darbha grass with the mantra, a new quality is produced which is called prana.

ररितं द्वाय ॥ १२ ॥

42 The repetition may be by way of ररितं द्वाय।

This is the author's reply. ररितं द्वाय means an implied prohibition. One says "पञ्चपन्तां अश्वाय;" it means that all other animal's flesh is prohibited; ररितं द्वाय has three defects, व्रत्याण or स्वार्थ हानि; disregarding its own signification or disregarding what is distinctly heard that is what is distinctly stated in a text. परायं कल्याणा conception of another sense; प्राविन्द setting aside the sense that offers itself for our acceptance.

हमाम गुणोद्वरतदं सुनस्यं हन्तवारिण्यात् मादवे । (तौ त्रशो ५.१२)

There in the passage रशना 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।

अर्थवादी वा ॥ १२ ॥

43. Or it may be an अर्थवाद।

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

As in इह प्रस्तुवोष्ठते यथपति: प्रथतां ॥ (तौ सौ ११०) यज्ञामानसे देव प्रज्ञा प्रभुः प्रथम् प्रथतां ॥ (तौ सौ १२४)

अनिलं परम ॥ १२ ॥

अनिलं contrary; परम the other.

44. The other is not contrary.

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

सम्प्रेषे कर्मगार्हानुपालसम्भ: संस्कारन्त्वात् ॥ १२ ॥

सम्प्रेषे; in a sacrificial order; कर्मगार्हानु the censure of the sacrifice व्यालम्भ; removal; संस्कारन्त्वात् 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 ग्रोक्षणात्मकादयं (१० श्रप १२२३) Put the प्रोक्षण (a vessel full of water for sprinkling); देश is a command given by one कालिक 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.

अभिभानेद्विथवाद: || १ २ ४६ ॥
अभिभाने in the figurative description.

46. The figurative description is by way of अध्वाद.

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 ज्ञावारि ग्रंथा &c, in the माध्यः.

गुणाद्धर्तिषेधः स्यात् || १ २ ४७ ॥
गुणात् by describing; अभिभाने: 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 माताच पिता त्वमेव.

विद्यावचनमसंयोगात् || १ २ ४८ ॥
विद्यावचन understanding the meaning of the Vedic मंत्र while reading; असंयोगात् by reason of their no connection with the sacrificial work.

Not laying down that the meaning of the Vedic मंत्र 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 मंत्र 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 Sūtra 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 संत्र has a meaning, it does not necessarily follow that the संत्रs 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 Sūtra 39. The author says that we have discussed the mention of the transitory things in the Vedic 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 श्रम.

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

52. Substitution.

The subject of ऊह 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 ऊह. The author says that the principle of ऊह also supports the view that the Vedic संत्रs 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 PĀDA 2.

PĀDA III.

Adhikaraṇa I  Sūtras 1-2 dealing with the authority of स्मृतिः:

धर्मस्य शब्दमूलवादशब्दमनपेश्व स्यात्।।।।

धर्मस्य of the duty; शब्दमूलवाद by reason of its depending on the Veda; अशब्द नon-Veda; अनपेश्व not acceptable; स्यात् is.

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

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

अधिवा वा कर्त्तासामायात्रात्माणमनुमान्य स्यात्।।।।

अधिवा not so; कर्त्तासामायात् by reason of the common author; प्रमाण 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 स्मृति and it is a belief that every dictum laid down in the smṛī 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 smṛīs 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.

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

In the preceding adhikaraṇa we have seen that our author says that the smṛitis are authorities because they have the support of the Veda behind them. If we do not find the express Vedic text to support the smṛiti 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 smṛiti text is in contradiction with the express Vedic text?” The reply according to our author is that the smṛiti is to be rejected in such a case because the presumption as to its validity arises when there is no such contradiction.

Adhikaraṇa III. Dealing with the subject that smṛiti 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 smṛitis 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 श्रुति takes cloth after the बैसवं होम.

Adhikaraṇa IV. uttras 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 श्रुति has a limit and therefore not infallible.
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 शब्द. He interprets पदार्थ as action. The objector says what is the authority for such act as अचरण &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.

Adhikarana V. Sutras 8-9 Dealing with the subject that the words used in the 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.

Adhikarana 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 recognized 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 ताम्रल, पिक, नीम &c., in the भाय्य.

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

प्रयोगशास्त्रमिति चेत ॥ १ ॥ ३ ॥ १२ ॥

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

The objector says that the कप्यूत्र are authorities because they are the works on sacrifice by the Rishi.

नाससंशिल्यमात्र ॥ १ ॥ ३ ॥ १२ ॥

न not; असशिल्यमात्र 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 कप्यूत्र are no authorities as there are no खर्स as we find in the Veda.

अवाक्यशोषाच ॥ १ ॥ ३ ॥ १२ ॥

13. And by not being supplementary to any text.

The author gives another reason for not holding the कप्यूत्र 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 शुब्ध and the other is नौष. One a विष्णु and the other an वृद्धि.

सर्वेऽ च प्रयोगात्साश्चिल्यशास्त्राय ॥ १ ॥ ३ ॥ १२ ॥

सर्वेऽ everywhere; प्रयोगात्साश्च by reason of the application साश्चिल्य शास्त्राय 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 कप्यूत्र 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 हौलिका or otherwise called the theory of general revelation.

अनुमान inference; स्वस्थानात् by adjustment; तत्वांत्युक्त 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 शास्त्र the meaning is that the Smṛitis have sanctioned certain local rites which are valid for the locality, such as हौलिका for the eastern country. In this view the translation of the sūtra is "By reason of the establishment of the authority of the smṛiti the local custom (तत्वांत्युक्त) is valid to that extent."

अपि वा सर्वेऽधर्मः स्यात्तथा विनियोगः स्यात् || १३ ||

अपि not so; सर्वेऽधर्मः universal duty; स्यात् is; विनियोगः by reason of its being valid and proper; स्यात् 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 || १ || ३ || १७ ||

दर्शनात् by seeing; विनियोगः 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.

लिङ्गाभावन्त नियमस्य || १ || ३ || १७ ||

लिङ्गाभावन्त 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.

**प्रारूप्यां वि देशसंयोगात्** II 1 3 18 II

आव्यक्त designation; वि 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.

**नः प्रारूप्यान्तरिष्णिति चेत्** II 1 3 20 II

न not; स्थाय is; देशसंयोगात् in a foreign country; इतिवेचि 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?

**स्यायोगार्थ्या हि माथुरवत्** II 1 3 21 II

स्यायार्थ्या 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 mis-nomer.

**कर्मधम्मो वा प्रवणवत्** II 1 3 22 II

कर्मधम्म practice; वा or; प्रवणवत् like the sloping ground.

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

The objector says that there is a difference of practice "प्राचीन प्रवणे बैस्थ देशन यज्ञेत्" One should perform बैस्थावेह sacrifice in the eastern slope of the sacrificial ground. So the practice varies according to the locality.

**तुल्यं तु कर्मधम्मेण** II 1 3 23 II
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 तद्वना or his other qualities; so an established practice cannot 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, Kūṭa interprets it just the contrary.

Adhikaraṇa 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.

तत्र तत्त्वमिभियोगविशेषत्वात् ॥ १ ॥ १ ॥
तत्र there; तत्त्व essential form; अभियोगविशेषत्व from particular dissertations; स्यात् is.

27. On that subject correct form can be known from special dissertations.

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

तदकिनिश्चानुरुपत्वात् ॥ १ ॥ ३ ॥ २७ ॥
तदकिनि: their incapacity; च and; अनुरुपत्वात् by reason of the similarity.

28. And by reason of the similar forms, their incapacity (to signify the meaning).

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.

एक देशत्वात् विभक्तिन्वत्यत्वेय स्यात् ॥ १ ॥ ३ ॥ २८ ॥
एकदेशत्वात् by reason of its being apart; विभक्तिन्वत्यत्वेय in the wrong forms of the declensions; स्यात् is.

29. And in the forms of declensions being parts of the original, they convey sense.

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.

प्रयोगचौदनमावाददैवित्वमिभागात् ॥ १ ॥ ३ ॥ ३० ॥
प्रयोगचौदनमावात् by reason of directing the application; अदैव unity
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.

अन्यदशशवद्वात् || 1 || 3 || 31 ||

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.

अन्यदशशानाच || 1 || 3 || 32 ||

32. By seeing another.

There is a controversy as to whether a word connotes (अकृति) 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.

अकृतिस्तु क्रियार्थवात् || 1 || 3 || 33 ||

अकृति: form; हूँ on the other hand; क्रियार्थवात् by reason of having the action for its object.

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 PÂDA III.

PÂDA IV.

Adhikarana 1. Sûtras 1-2 dealing with the subject that the words व्रत्येदि &c. are the name of the sacrifice.

उत्कर्ष समाज्ञायेदसतंत्रम् तस्मातसवं तदार्थ स्वातः || 14||

उत्कर्ष said; समाज्ञायेदसतंत्रम् this is the object of the Veda; तस्मातः therefore; सवं all; तदार्थ for that object; स्वातः is.

1. It is said that the object of the Veda is sacrifice; therefore all is for that object.
'उद्धितापं यतेः In the preceding pāda, विधि, अथवाद, गुणवा, and मंत्र are described. What is the meaning of the sentence "one should sacrifice with उद्धिता"? Whether the instrumental case is वैयाविकरण or सामानयिकरण. If उद्धिता 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 वैयाविकरण and means a quality (गुण विधान).

अर्थेन वानामध्ये स्वायत्ता तत्तावपूणिमविविकारक-त्वात् || 1144

अर्थेन नोट-स; नाम यथा नाम; स्वायत् य; यत् तथा; उद्धिता in the origin; अविवाक्यक्वात् 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 सामानयिकरण. Let us play blind man's buff; it is a case of सामानयिकरण and is a name of a particular play; but let us play at bat and ball; it is a case of वैयाविकरण; it means a play in which bats and balls are used. You may call it सतन्तरैविषेषिनविश्वासः.

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

यस्मनं गुणोपदेशः प्रधानतोमिलितसम्बन्धः || 114133

यस्मनं in which; गुणोपदेशः description of a quality; प्रधानत: with the principal; अभिलिखित: connection.

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

"चित्रयात्मेष हस्तकः" (तेन वेस माहिष) What is the meaning of चित्र? Is it a गुण विधि or नामचेता. 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 भगिहोत्रा etc. are the names of a sacrifice.

tतत्राव्यबंधायन्यशाख्यम् || 11484

tतत्रप्रवर्त्तते नाम; च उ और शाख्यम् 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 somewhere else. It is called तत्त्त्वविज्ञानम् i.e., conventionalism

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

तद्धर्मदेशर्मच ॥ १ । ४ । ५ ॥

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 तद्धर्मदेशसम्मानम्. 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. Sūtras 6 to 8 dealing with the subject that the terms वाजपेय &c. are names.

नामवेये गुणानुश्ते: स्वादिष्ठानमिति चेत ॥ १ । ४ । ६ ॥

नामवेये in a name; गुणानुश्ते: of the quality; स्वादिष्ठ is; विचार laying down; इत्यत्वेत 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 "वाजपेय नयेत" (१ । ३ । १३) The वाजपेय means extract of the food grain; it means that he sacrifices with the extract of the food grain.

तुल्यत्ववाच्चक्रियायोऽन ॥ १ । ४ । ७ ॥

tulātyataḥ by reason of the similarity; क्रियायोऽन: 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 वाजपेय is that of ज्योतिषम् which belongs to Saumic class and if pure extract of food grain is used, it would belong to रूप class of which the वाजपेय is not. The वाजपेय 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. वाज्येन स्वरूपकामो वजेत. If you take वाज्येय 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 आनेम् &c. are not names.

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.

आनेम् &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 आनेम् &c. are common nouns expressive of a quality.

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

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 वस्त्रिः and आनेम् 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.

प्रोक्षणीपिर्वर्षसंयोगात् || ॥ ॥
प्रोक्षणीपि in प्रोक्षणी (sacrificial vessel); अर्थायनयान्त 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 निर्मय &c. are Compound,

tथानिर्मयः || ॥ ॥

12. Similarly. निर्मय।

The term निर्मय is also a compound.

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

वैश्वदेवे विकलप इति चेत् || ॥ ॥

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

The objector says that in the term वैश्वदेव you have a full option; you may consider it गुणविचि or कर्मनामचयं.

न वा प्रकरणात्तत्त्त्वशिलमचयनान्व न हि प्रकरण

दृष्टः || ॥ ॥

न वा not-so; प्रकरणात by direct statement; च and; न not; हि because; प्रकरण context; दृष्टः 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 वैश्वदेव is a name, the reason which he assigns is that context and direct statement both go to show that वैश्वदेव is the name of a sacrifice.

मिथ्यवचार्यसम्बन्धः || ॥ ॥

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 गृह means subsidiary, subordinate; but it is here translated by quality. The main object is the sacrifice while subsidiary actions are गृहs. 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 अर्थवाट.

पूर्ववर्तकोविधानार्थस्तत्तसामर्थ्य सामान्याये || 1414 16 ||

पूर्ववर्त: Those that are known already; अभिवाचार्य: are not injunctive in object; तत्तसामर्थ्य: that power; सामान्याये in the Veda.

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

The अस्मत्व etc. are used in वैश्वदेव sacrifice, what is the force of numeral? whether it is a part of a विचि or is it an अर्थवाट? The objector says that as the Vedic texts are विचित्राय, they are विचि. 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 विधानार्थे तद्गृहन्त: प्रयोगे स्पुर्णन्यथाका

न हि तं प्रत्यथ्वत्ताकस्ति || 1414 16 = ||

गुणस्य of a quality; तु on the other hand; विधानार्थे in the original statement; तद्गृहन्त: its qualities; प्रयोगे in the practical application; रूप: are; अर्थ हा: meaningless; न: not; हि because; त प्रति to it; अर्थ वसा the quality of being indicative; सक्षित: is.

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 अर्थवाटs. They are
subordinate qualities and they have nothing to do with the practical application of the वाक्य; 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 वाक्य and a प्रकरण. The वाक्य predominates over the context. The subordinate sentence can not lay down any action, it only supports or qualifies the विचि.

तच्छेषो नोपपच्यते ॥ ११.८१ ॥

tच्छेप: its subsidiary; न not; उपपच्यते possible.

19. Its subsidiary is not possible.

The objector says that it is not possible to have a subsidiary to a वाक्य. It is आयाम sutra introductory to another sutra which follows it. The main original statement can not be divided by its context which only explains it.

अविभागाधिभानार्थं स्तुत्यर्थेनोपपच्यर्यन ॥ ११.८२ ॥

अविभागत by reason of the indivisibility; विभानार्थ in the object of a विचि; स्तुत्यर्थ with the object of eulogy; उपपच्यर्यन 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 अर्थवाद from the विचि. The विचि lays down a rule and the अर्थवाद recommends it.

कारणं स्यादिति चेतु ॥ ११.८३ ॥

कारण cause, reason; स्यात 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 बैरवानार 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 कालं therefore in a बैरवानार sacrifice vary according to the desire of the sacrifice.
Jaimini Sūtra. I. 4. 25

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 sūtra 21 as instigating the variations of व्याप्त 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 अर्थवादः. This अविचक्षण is called वैश्वनर व्याय i.e. the particular statements under a general statement only explain the details and are अर्थवादः.

Adhikarana XII. Dealing with the subject that प्रस्तर औ. of the term यज्ञन are praises.

23. Its accomplishment.

What is a praise or अर्थवादः? that which enlarges a subject is अर्थवादः, as for instance यज्ञन: प्रस्ताभः (तैः वै शौर्य २१०१४१२) यज्ञनात् वा एक कपालः (तैः वै शौर्य १९६१६१४) As Rama is a tiger. It is a figure of speech.

Adhikarana XII. Dealing with the subject that the प्रास्तय औ. of the term अर्थवादः are praises.

24. Class.

It is also a figure of speech आर्थवादः वै ब्राह्मणः (तैः वै शौर्य २१०२१२१२) ईद्र्यो वै राजस्यः तैः सत्त्व नाय (२१०२१२१२) वै वर्णविभा विदेशः. 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.

Adhikarana XI. Dealing with the subject that the terms यज्ञन & c. are praises of यज्ञन.

25. By reason of similarity.

The अर्थम (reason) arises by reason of similarity, for example जलमात्र तुष्य, आदि त्यो तुष्य: It is a metaphor.

Adhikāraṇa XV. Dealing with the subject that the terms अपेक्ष & c. are the praises of cow & c.

प्रश्नसा II ११४।२६॥


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

�पेक्षाव्र वा अपेक्षा नो अन्वेषयः । (तै सं ५।२१६।४)

Adhikāraṇa XVI. Dealing with the subject that by means of large number, the सुधिण (sacrificial brick) is described. It is called भुमा adhikāraṇa.

भुमा II ११४।२७॥

27. A multitude.

That which expresses a large number is also an अर्थम. 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 Pandit. All the Kashmiris whether literate or illiterate are called pandits, but a non-Kashmiri who is a learned scholar is also called a pandit. सृष्टिः रूपवृत्ति (तै सं ५।।८४) He disposes bricks called सृष्टि. It is not known which brick is called सृष्टि but as in the चवन sacrifice सृष्टिः abound, so all bricks are called सृष्टिः.

Adhikāraṇa XVII. Dealing with the subject that the term प्रावश्च is by way of praise.

लिङ्गसमवायात् II ११४।२८॥

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 प्रायद्वृत्त; the bricks on which प्रायद्वृत्त verses are recited are called प्रायद्वृत्त but other verses are also recited; if the strict sense of प्रायद्वृत्त be insisted upon, then the other verses which are not प्रायद्वृत्त will be useless by reason of those bricks on which प्रायद्वृत्त verses are not recited, but which are called प्रायद्वृत्त.

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

"He places besmeared pebbles, the light is ghee". From the passages taken together it is clear that the pebbles "besmeared with ghee" is meant. It is called the principle of वाक्यरूप.

Adhikarana XIX. Dealing with the determination of the sense of those that do not admit of sense by means of the inherent potency thereof.

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

He makes an offering with a ladle, he makes an offering with a knife, he makes an offering with the hand. The sense requires that in the first passage ghee is meant, in the second passage flesh is meant and in the third grain etc. are meant. Take the examples. He ate on a mat. He ate in a bellmetal vessel. The meaning is that he sat on a mat and took his food and in the other passage it means, that he took his food which was served in bell-metal vessels.

END OF PĀDA IV.
CHAPTER II.

PADA I.

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

मावार्थी: कर्मशब्दास्तेष्य: क्रिया प्रतीयतेष्य हाथयो 

विधीयते || २१ १ १ १ ||

मावार्थी: signifying existence; कर्मशब्दः: words denoting action; सृष्टि: from them; क्रिया: action; प्रतीयत इत्र is known; एवं this; हि because; अर्थ: 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 Mimamsā 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 sutra the author says that words denoting existence are words indicating action; this definition of Mimamsā 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 भावोर्थं इति चेत || २१ १ २ २ ||

सर्वेषां of all; भाव: action, existence; अर्थ: 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.

येषामुत्तप्तो ये प्रयोगे रूपोपलिपिधिस्तानि नामानि 

तस्मातेऽथ: पराकांडः क्षेत्रवात्तवे प्रयोगे || २१ १ ३ २ ||

येषां of those; उत्पत्ति in the origin; हे in their own; प्रयोगे application; 

use; हृदिपलिपिः: perception of form; साधि they; नामानि names; तस्मात there-
fore; तेत्व: from them; पराक्षण independent; भूतान्व य by reason of the existence.

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.

Adhikarana III. Dealing with the existence of अश्य (extraordinary principle).

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

The author explains the principle of अश्यः स्वर्गकामोपयजेत. 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 अश्यः. 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.

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 पुरोदास &c, the result of which is visible on the different substances used in the sacrifice, are subsidiary acts.

Definition of the subordinate.

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.
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.

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 विशेषत्वं सत्त्वं, कथा सत्त्वं, इत्यदिक अवविद्यते। 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.

If it be said that there is a direct mention of the material.

The objector says “you are right when you say that the objective case is used when material is sacrificially acted upon; but what do you say when the material is directly offered though used in the accusative form? As सक्तः होति।”
12. No; it being for the sacrifice just as in the common life; and its being subordinate.

The author says "you are wrong.  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 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. Śāstras 13–29 dealing with the subject that the etc. are principal.

śūta poetical songs; of the prose work; on the other hand; subordinate; like the mantras; 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 as said in the preceding adhikaraṇa because of the praises of the gods.

अर्थम् त्वपकृष्णेत् देवतानामवैद्यतां युग-भूत्वात् II 21 7 114 II

अर्थम् by the sense; on the other hand; is transferred; of the mention of the name of the dietty; by reason of its being subordinate.

14. On the other hand there will be transference by the sense because of the mention of the dietties' 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. यथामित्वायर्थतः गुणः (तै सं २१५२०१) this occurs in the same and directly mentions हृद. Then in the same the passage that occurs is महानित्वायर्थतः. (तै सं २५२०१) In the latter passage we find the name of हृद; it is subordinate and will have to be carried where principal गुण occurs. This offends against the principles.
sequence and of संविधि: Proximity it is therefore not desirable.

बशावत्व| गुणार्थ स्वाति || ॥ ॥ ॥

बशावत्व like a barren goat; वा on the other hand; गुणार्थ subordinate ; स्वाति is.

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 वैष्णोदी संहिता are not independent. The first passage containing the praise of इन्द्र is a general statement and the second passage mentioning महेन्द्र is special; so they both should be read together like वशा. See the passage साक्षा एवं सर्वेव देव्यायं तावावा बायनायमालभेत. (१५० १५१) So the special is to be read with the general. The first is general and the second is special.

न श्रुतिसमवायित्वात् || ॥ ॥ ॥ ॥

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

The author says that there is a close affinity of the स्रुति texts with the gods. The स्रुति which describes इन्द्र is the प्रेत्म mantra and that which describes महेन्द्र is महेन्द्र. So there is a close affinity between इन्द्र and प्रेत्म and महेन्द्र with महेन्द्र मंत्र. The gods are different, so your position is untenable; both the texts are independent by the close affinity with the respective gods described therein.

व्यपदेशेयादिस: || ॥ ॥ ॥ ॥

व्यपदेशेयादिस by the difference of the name; व and.

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 इन्द्र and महेन्द्र.

गुणार्थान्तर्थकः स्वाति || ॥ ॥ ॥ ॥

गुण: quality; व and; अन्तर्थक: useless; स्वाति is.

18. And the quality will be useless.

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

तथा याज्यापुरोहितः || २।१।१६ ||
तथा similarly; याज्यापुरोहितः of the याज्या and पुरोहित verses.

19. Similarly of याज्या and पुरोहित verses.

The author advances another reason and says that the याज्यामात्र, and पुरोहितमधु of ह्रद are different from the याज्या and पुरोहित verses of महेन्द्र. So the gods are different.

वश्यामाथ्यसमवायात्त || २।१।२० ||
वश्याय in a barren goat; अयंसमवायात्त by the affinity of the sense.

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 वश्या; but it is synonymous with goat. So the analogy does not hold good.

यथेहि वार्षिकस्वात्स्यात्त || २।१।२१ ||
यदि which; हृदि this; वा on the other hand; अयंसवात्त by reason of being of use; स्तात् is.

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 ह्रद, it can be transferred there, so that it may be of meaning; this does not violate the principle of sequence and juxtaposition.

न त्वाम्नातेवः || २।१।२२ ||
न not; द्व on the other hand; अयंसवात्त in the Vedic matter.

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

The author says that the principle of उक्तव्र and अपक्रम does not apply to Vedic mantras.

द्वयेत् || २।१।२३ ||
23. Seen.

The objector says that the principle of अपक्रम and उक्तव्र applies to vedic mantras, as for instance, अक्ष दूक in राज्यम्; मुप्का दूक in एकादशिनि and पारित्र in अर्जगी.
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 श्रोति is used for लोक and श्रवित्व for शर. 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.

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.

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 अन्येय verses. If the अन्येय verses be not considered to be principal, then the Vedic text will be useless.

27. And other sense is known.

The author advances the third reason in support of his view. It is said that लोक and शर 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 शब्दे have different names as प्रवर्तन and निग्रेवल &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 शब्द 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.

30. The ब्राह्मण and the सम्हिता have the same object or sense by reason of the similarity of words.

The objector says that there is no difference between ब्राह्मण and सम्हिता 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 mantra.

नत्रोऽद्वेष्य मन्त्रास्य्या ॥ २११३२॥
नत्रोऽद्वेष्य in instigating that; मन्त्रास्य्या name of a mantra.

32. 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.

बल्ल in the Sūtra refers to प्रयोग in Sūtra 31.

Adhikarana VIII. Dealing with the definition of ब्राह्मण.

शेषे ब्राह्मणशब्दः ॥ २११३३॥
ше in the remainder.

33. To the remainder the word ब्राह्मण applies.
This kind of definition is called शैष्टिक लक्षण.

See for the illustration of the definition in the ब्राह्मण. इवाधिपतिनिवद्व, आशयाविकारकृपय, हेतु, निर्विकल्प, निद्रा, प्रशासन, संधान, विधि, परक्षित, पुरासंक्षेप are the characteristics of ब्राह्मण.

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

अनामनातेष्यमन्त्रवमास्मातेष्य हि विभागः ॥ २११३४॥
अनामनातेष्य in the non-Veda; अमत्रतेष्य non-mantra; ब्राह्मणेष्य in the Vedas; हि because; विभाग: division.

34. The definition of mantra does not apply to that which is not in आश्र्य and the above division is applicable to आश्र्य.

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

Adhikarana X. Definition of त्रहि.

तेषामेऽग्यार्थवशेषस्तु पाद्यवस्था ॥ २११३५॥
तेषामेऽग्यार्थवशेषस्तु Rigveda; यत्र where; अविश्वेष it by the meaning; पाद्यवस्था metrical arrangement.

35. Of those are त्रहि where there is a metrical arrangement by sense.

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

Adhikarana XI. Definition of समां.
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.

Adhikaraṇa XI. Definition of यजुः.

37. In the rest the term यजुः.

That which is neither अपनु nor साम is यजुः.

Adhikaraṇa XIII. Sūtras 38–45 Dealing with the subject that निगद्व पर यजुः?

निगद्व: य चतुर्थी स्याक्तमविशेषात् || 21937-11

निगद्व: a kind of mantra pronounced loudly; य on the other hand; चतुर्थिः विशेषात् by reason of special quality.

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

The objector says that there is a text उसे जन्तुआ किये, रूपात्मा, उपाध्युपयुषा, उपाध्युपयुषा, according to it the निगद्व is the fourth kind.

न्यायदेशांश || 21936 ||

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.

यजुः व तद्युपवात् || 21940 ||

यजुः yajus; य on the other hand; तद्युपवात् 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 निगद्व are यजुः because they resemble the form of यजुः.
41. By reason of the special text there is a special quality.

The author replies the argument of the objector that as the निदास 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 यज्ञ; those यज्ञ mantras that are spoken aloud are निदास.

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 निदास (निततर गच्छे येन स: निदास) So there are two divisions of यज्ञ: (1) the mantras that are pronounced aloud and (2) those that are pronounced silently and slowly. The former are called निदास.

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 Brāhmaṇas in a feast on one side and the Sanyāsins on the other. The Brāhmaṇas who are not Sanyāsins are to be seated on one side. Similar is the case of निदास. The यज्ञ mantras that are loudly pronounced are called निदास.

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 निदास.

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

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 निदास. The author says that is not so; it does not apply यज्ञ though it is pronounced aloud; the yajus mantras that are pronounced aloud are निदास.
Adhikarana XIV. Dealing with the characteristic mark of the unity of a sentence.

अथेर्थक्त्वदिक्क वाक्यः साकार्यः चेदिमागे
स्यात् ॥ २ । १। ४६ ॥

अथेर्थक्त्वात् by reason of the unity of the meaning; एकवाक्यः one sentence; साकार्यः dependant; चेदिमागे on division.

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

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 Rama from a car killed wicked Ravana with the aid of Hanumana for the good of the people in a battle." Complex sentence, "When battle raged and when Hanumana gave his aid, Rama who possessed courage and who was mounted on a war chariot killed Ravana whose conduct was wicked, that the good of the people might be accomplished."

Adhikarana XV. Dealing with the split of sentences.

समेदु वाक्यभेदः स्यात् ॥ २ । १। ४७ ॥

समेदु in equal; वाक्यभेदः 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, "Rama came and Krishna went."

Adhikarana XVI. Dealing with अन्तुगः.

अन्तुगः वाक्यसमासिः सर्वेषु तत्त्वयोगिल्वात् ॥ २ । १। ४८ ॥

अन्तुगः ellipsis; वाक्यसमासिः completion of a sentence; सर्वेषु in all; तत्त्वयोगिल्वात् by virtue of equal fitness.

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

The author explains what अन्तुगः is. In order to understand it, it should be borne in mind that there are three essential things of a sentence आकृष्ट, वेद्यता, सत्सिद्धि. 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." शृंवत्य is fitness; if you say "sprinkle with fire" it is not suited; it ought to be sprinkle with water. संस्धिच 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 अनुपयोग 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 अनुपयोग when words and sentences intervene.

**व्यवायायानुपयोगक्षेत्र् ॥ २ । १ । ४८ ॥**

व्यवायायम् by reason of intervention; न not; अनुपयोगक्षेत्र there is अनुपयोग.

49. There is no अनुपयोग by reason of intervention.

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

Cases of अनुपयोग:—याते अन्नेकशया रजाशया हराया तदविनंग गङ्ग्रेषीवं अनं वर्गी तेषवष वर्गे अन्पवर्गीसाहा ॥ १ ॥ (तै ॥ १२ ॥ १२ ॥ १२)

चिन्हायत्वायानुपयोगक्षेत्र वाच्यातिवायानुपयोगक्षेत्र देवस्वासविवितवायानुपयोगक्षेत्र वाच्यायत्र वसे: सर्वस्य रश्मिमि: ॥ २ ॥ (तै ॥ १२ ॥ १२ ॥ १२)

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

हे अने याते रजा शयातनू हे अने याते हरायतनू.

For details P. 332 of तैस्रीय संहिता of Nirñaya Sagara edition vol. I.

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

चिन्हायत्वाधिकृतत्वा पवित्रायत्र वसे: सर्वस्य रश्मिमिदुपयोगक्षेत्र Repeat the same in all the three passages.

Illustration where the principle of अनुपयोग does not apply.

संते प्राणो वायुयान गच्छति संवधजः रंगानि संवधार्यति राशिया ॥ १ ॥ (तै ॥ १२ ॥ १२ ॥ १२) ते प्राणो वायुयान संवधजः ते अंगानि यजः संवधान्तः यहपतिः आक्षेयं संवध-च्छतनु ॥ 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 अनुष्ठान but it is a case of वाक्यशैष्. See I, 4, 29. This is the difference between अनुष्ठान and वाक्यशैष्.

END OF PĀDA I.

PĀDA II.

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

शब्दान्तरे कर्मेन्द्रे : व्यातनुवन्धबाक्त || २१ २१ ११

यथा शब्दान्तरे ; On having a different verb; कर्मेन्द्रे ; difference of extraordinary principles; व्यातनुवन्धबाक्त 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 अनुष्ठान, संस्करण यते दार्शनिकानिस्मृति, हिंदुष्टाने वाच दर्शिति. The question is whether the यज्ञति, दुर्भाचि, जुड्डोति all produce one अनुष्ठान or three different अनुष्ठानs.

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.

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

एकस्येवं पुन: श्रुतिरविशेषादनर्थं हि स्यात् ||२१ २१ १२||

एकस्य ; of one; पुनं : श्रुति ; repetition; अविशेषात्; there being no distinction; अनर्थं : 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.

समस्योपजयि, तत्तद्वग्न यज्ञज्ञज्ञ ज्ञाति स्वाहाकारं यज्ञिति. (१५ सौ २२ १२) The author deals with another aspect of the verb in the present adhikaraṇa. In the former adhikaraṇa it is stated that there will be different extraordinary principles caused by the uses of the different verbs. In the present adhikaraṇa 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. Sutras 3-7 dealing with the subject that आचार etc are part of आर्थिक etc. principal.

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

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

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 गुणविधि".

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 Sūtra 3 are not गुणविधि; they constitute a चोदना or उत्क्रित विधि, because by simultaneous description many qualities can be described. If you do not consider them constituting उत्क्रित विधि but consider them गुणविधि, then there will be many विधि, 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 अभाव्य etc, point to the same conclusion, viz. it is not a गुण विधि but an उत्क्रित विधि.

Adhikarta-s IV. Sūtras 8–12 dealing with the अनुभव nature of उपाध्ययन.

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 उपांशुयाज.

The objector says that उपांशुयाज is also an अर्पण like पौर्णमासी याग as said in the previous Adhikarana; 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 याज is independent and no scattered passages occur here and there; so it is a विचित्र and the उपांशु याज 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 अनुवाद.

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 याज is described as the principal act.

13. The आधार और अर्पण are not independent (समुदायाचार) by reason of the form being not described.

The objector says that आधार and अर्पण are not principal acts because
there is no description of the nature, god and materials.

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 समुदायार्थवाद।

15. And by reason of being not mentioned elsewhere.

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

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 चोदना and गुप्तबिविधि. The difference will be better illustrated by the following sentences अभिभूत्त्र उद्दृष्टि, वधन ज्ञाति. The first sentence lays down the apūrvā and is therefore उद्दृष्टिविभिः; and the second sentence describes the quality and is therefore a गुप्तबिविधि. 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 Some 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 Sūtra we showed that द्र्प्यावृत्ति is a गुणविद्ध. Now what is to be said about सामेनियेन?

The author says that it is घृवविद्ध 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.

18. And purificatory acts are not injunctive.

The author says that there are चेतक and अचेतन texts; the one lays down the duty, the other is only non-obligatory. To the latter class belong all the संस्कारां. 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 (Samskaras) 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 Sutra 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 samskaras 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 Samskara 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 ज्ञापति. Now the question is whether the seventeen animals are to be killed in the वाजयेपत्य 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.

**Adhikarana VIII.** Dealing with the difference of acts by means of difference of nouns.

**संज्ञा चोत्पत्तिसंयोगात् ॥ २१ २१ २२ ॥

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

In connection with ज्ञानल्लोम it is said अध्ययणतत्व स्वयं विश्वायति र्येण सर्वायति रेतेन सहजदशिक्षणेन र्जेत. 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 ज्ञाति, विश्वायति and सर्वायति.

**Adhikarana IX.** Dealing with the difference of acts by means of the difference of gods.

**गुणािवाक्याः समत्वात् ॥ २१ २१ २३ ॥

गुण: subordinate act; अूर्वः संयोगे in connection with the mention of अूर्वः; वाच्योः: of the two sentences; समत्वात् by reason of the equality.

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

तत्त वर्तमानस्वर्त्त द्यायतत्वमेक विश्वेष्टत्वमेक वाक्यम् वाच्यम्. “In the hot milk when curd is thrown in, it becomes बमिक्षा the dish of the बिश्वेष्टत्व and whey is for the strong." The first sentence lays down an अूर्वः 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.

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

**अगुणे तु कर्मशब्दे गुणस्तत्र प्रतीयते ॥ २१ २१ २४ ॥

अगुणे when not describing the quality; तु on the other hand; कर्मशब्दे the word denoting an action; गुण: quality; तत्त there; प्रतीयत 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 3Tg and so it is अभ्ययति and the second describes the material with which the sacrifice is to be performed; it is therefore गुणविधि. 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.

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 "द्वेषित्य कामस्य गृहात्" 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 adhikarana.

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 Sutra. He says that the two sentences mentioned in the commentary on Sutra 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 श्रुति; and the second sentence being dependent on its meaning on the first is गुणविधितकः.

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

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

In the preceding adhikarana 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 adhikarana 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:

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

Adhikarana XIII. Sutras 28-29 dealing with the subject that सौभर and लिचन both accomplish one object.

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 लिचन. There are two texts and they are both independent, for example:

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 हि or सं. Such a cadence is called लिचन.

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 तीम is one in which it is said that तीम accom-
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
विभि text and second is a निमय text.

END OF PĀDA II.

PĀDA III.

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

कुणस्तु कतुसंयोगात्कर्मांतरं प्रयोजयेतसंयोगस्या-
शेषभूतवात् II २१ ३ १ ३

गुण quality; तु on the other hand; कतुसंयोगात् in connection with the
mention of कु; कर्मान्तर another sacrifice; प्रयोजयेत indicates; संयोगस्य of the
connection of the mention; शेषभूतवात् 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 de-
scribes 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 कु and यज may be explained. In the former Soma is used such as अतिषेप.
यज is the sacrifice in which the soma is not used, such as पाकवज.

एकस्य तु लिङ्गयेदात्र्योजनार्थमुच्यते कल्प गुणा-वाक्यत्वात् ॥ २१ ३ २ ॥

एकस्य of one; तु on the other hand; लिङ्गयेदात्र्य by reason of the difference of the signs; प्रयोजनार्थ for an object; उच्चेत is said; एकस्य 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 अवेषि, and other sentences which describe the quality are only subordinate.

Adhikaraṇa II. Dealing with the subject that अवेषि is a separate कुः.

अवेषि in an अवेषि; यज्ञवल्लभा, by reason of the connection with the mention of यज्ञ; अवेषि chief कुः; उच्छेत is said.

3. In अवेषि there is the connection with the mention of यज्ञ; it is said to be a principal कुः.

The author says that अवेषि is a principal sacrifice; he gives a reason because it is performed in connection with a राजपुत्र यज्ञ which can be performed by a king alone. राजा राजसुपुत्रेण स्वरूपायामयः यज्ञेत; तु अवेषि can be performed by all twice-born. यदि भवाचायो यज्ञन वाद्या स्वस्त्यम् सम्मे निधानानुविविक्ताः हृदः विविधार्थेन; यदि राजाणि न यदि वैज्ञानिक वैच्छेदिः. अवेषि is therefore a separate इष्ट from राजपुत्र यज्ञ.

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

आधाने सर्वेशेषत्वात् ॥ २१ ३ १४ ॥

आधाने in the establishment of fire; सर्वेशेषत्वात् being subsidiary.

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

The अधान 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 दाशायण &c. are subordinate.

अयनेपु चोदनान्तरं संज्ञोपबन्धात् ॥५.३.४.॥

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

The objector says that there are separate names of the sacrifices as दाशायण, साक्षम्यायिय, संकम; so they are separate यक्ष.

अगुणाच कर्मचोदना ॥५.३.६.॥

अगुणाच by reason of being not qualities; च and; कर्मचोदना 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 ॥५.३.५.॥

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 ॥५.३.६.॥

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 3WT sacrifices which are performed on the occasion of the solstices and the equinoxes are the modifications of the दशौष्णमास sacrifices.

**विवेदनाग्र ॥ 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 3WT sacrifices are not separate sacrifices but they are the modifications of दशौष्णमास sacrifices.

**निर्माणप्रतिवन्धः ॥ २ १ ३ । १० ॥**

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

The objector in Sūtra 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.

**समानितिरविशिष्टः ॥ 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. Sūtras 12–15 dealing with the subject that the mention of materials and gods, point to an independent sacrifice.

**संस्कारःविधिकारणोरुक्मशब्दवातः ॥ २ १ ३ । १२ ॥**

संस्कार subordinate; च and; अप्रकरणे without a context; अकर्मशब्दवात् 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 गुणविधि, because they do not occur in any context and further there is no verb indicating an action; the verbs आलम्ब and निवार 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 'निवार' and 'आलम्ब' 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 Sūtra
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.

लिङ्गदर्शनाच्छं ॥ २ ॥ ३ ॥ १५ ॥

15. And by seeing the force of the text.

The author relies on the vedic text to strengthen his view. सीमारूढ़ वक निविषयात (तैः सैः २३२३०७) ॥ परिश्रितयाजयति (तैः सैः २३२३०७) ॥

Adhikaraṇa VI. २३२३०७. Dealing with the subject that touching of the calves etc. is a purificatory rite.

विषये प्रायदर्शनाच्छं ॥ २ ॥ ३ ॥ १६ ॥

विषये in a doubt; प्रायदर्शनाच्छं by seeing the constant use of it.

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

In the preceding adhikaraṇa the term अलंब is used in the sense of a sacrifice, “what is its sense in the following sentence, वस्मालमिति वस्मिकंतालाहिः पशुः” (तैः सैः २३२३०७)? It occurs in the ceremony called गोदेश्वर milking of the cow. It can not therefore mean a sacrifice, because no cows will give milk. It is therefore a संकार विचि but not यागविचि.

अर्थवादोपपत्तेश्च ॥ २ ॥ ३ ॥ १७ ॥

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 VI. २३२३०७. Dealing with the subject that the boiled wild rice is for the establishment of fire.

संयुक्तस्वर्थीयश्वर्त्त्तवे सत्त्वात् संयुक्तस्वर्थीयश्वर्त्तवे सत्त्वात् ॥ २ ॥ ३ ॥ १८ ॥

संयुक्त: connected; सत्त्वात् on the other hand; अर्थवाद with the significant word; तद्भवत्: that object; श्रुतिविद्यामत् by reason of its mention in the Veda.

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. यदेनेव युद्धार्थिः श्रुतिविद्यामत् पतद्विण्यालोकारः.
Adhikaraṇa VIII. Dealing with the subject that the प्रयासिकरण is a quality of व्याप्ताशाली-बल

पाद्रेवते तु पूर्वत्वादवचः॥२१३१६॥

पाद्रेवते in a पाद्रेवते; तु on the other hand; पूर्वत्वाद by reason of the preceding description; अवशेषन: determination.

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

After describing the ल्याप्ताशालीत, as for example, "स्वाभु पाद्रीवतसातकेमेन्!" there is a text "प्रयासिकरणात्मकरण सुधार्थितम्" (१० २० ३१३०२९१२). The पाद्रेवत is completed by turning the burning grass round the sacrificial hearth, the author says that the प्रयासिकरण is not a separate ceremony, it is a final ceremony of the ल्याप्ताशालीत. It is therefore a subsidiary act.

Adhikaraṇa IX dealing with the subject that अद्वाम्य &c. are the names of the sacrificial cups.

अद्वाम्यत्वात्केवले कर्मेशोष: स्यात्॥२१२०॥

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

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

एवहै हृदिता विश्राम्य गृहीता संग्राह्य जुद्दोति || पारा बा पत्तायुः प्राणं पति गृहीता संग्राह्य ॥ (१० २० ३१३०२९१२)

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

Adhikaraṇa X. Sātras 21–23. Dealing with the subject that अद्वाम्य is a संस्कार.

अग्रिन्स्तु लिङ्गदशःनात्तकतुशांद्र: प्रतीयेत्॥२१३२॥

अग्रिन्स्तु fire; तु on the other hand; लिङ्गदशः by seeing the force of the text; तुशांद्र Soma sacrifice; प्रतीयेत isknown.
21. On the other hand, the word अतिचयन 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 अतिचयन is used, the sacrifice is known by that name and it is only a गुणावधि and not a कर्मविधि. The word 'agni' is an adjective there."

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:— when the fruit is not in juxtaposition with the act.

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

27. By reason of the आग्नेय स्रुत्कृत्वा, from repetition an independent act is inferred.
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 आग्नेय sacrifice is one and the same; by prescribing the performers of it on two occasions, there can not be separate sacrifices of that name. The repetition is explanatory.

अन्याथा वा पुनः श्रुति: || २१ ३ || २६ ||

अन्याथा: with another object; वा or; पुनःश्रुति: repetition.

29. Or the repetition is with another object.

The author further says that the repetition serves the purpose of अर्थबाद, but this does not make a separate act.

END OF PĀDA III.

PĀDA IV.

Adhikarana I. Sūtras 1-7. Dealing with the life long nature of अग्निहोत्रा.

यावजीविको भ्यासः कर्मधर्मः प्रकरणात् || २४ १ || २१

यावजीविकः life long; भ्यासः repetition; कर्मधर्मः essential of an act; प्रकरणात् 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, "यावजीव मस्तिष्कः हुहोति" The agnihotra is to be repeated for one's own life. It is not one act; there are many अग्निहोत्रा. The context shows it. The word यावजीव qualifies the agnihotra.

कर्त्तव्यं श्रुतिसंयोगात् || २४ १ ||

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 वेदic text. The ग्रुँि prevails over प्रकरण. So the अगुन्धात्र is one but a performer is to perform it for his own life.

लिंगदर्शर्नाध्य कर्मग्रम्मेण हि प्रकरणेण नियम्येत
tतात्रांन्धकमन्यत्स्वयत् ॥ २१४३ ॥

लिंगदर्शर्नाध्य by seeing the force of the texts; व and; कर्मग्रम्मेण in the quality of the action; हि because; प्रकरणेण with the commencement; नियम्येत is restricted; तत्र there; अनयं another; श्याय 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 यावजीव दुर्गुणसालस्मेवेत्. If you restrict the term यावजीव as the quality of the act, then what will be the intention of the following text?

अव वा पशुवर्गाळकोलिभिः ते दुर्गुणसालस्मेवेत् तथ्यांवस्यं वा पूण्यांवस्यं वा नियातयति (ते० सं० २१४३ ॥)

"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 falls 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.

००९५८३ च दृश्यतिः कालशेत्कर्मभेदः स्वात् ॥२१४३॥

००९५८३ completion; च and; दृश्यतिः shows; कालः time; वेध if; कर्मभेदः 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. दुर्गुणसालस्मेवेत् लोमेंयज्जात. After performing दुर्गुणसालस्मेवेत् 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.
अनित्यत्वातु नैव स्यात् ॥ १४। ५॥

अनित्यत्वात् by reason of being not permanent; हूँ on the other hand; नैव not so.

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 अनित्यत्वात् to be not permanent, then there will be meaninglessness in the Vedic passage.

िविरोधार्थापि पूर्ववत् ॥ १४। ६॥

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 लोंग and others are the modifications of दशर्णमालाः and so they will also become lifelong ceremonies which are not sanctioned by the Vedas.

कृत्तस्तु धर्म्मनियमकालशाङ्क स्यात् ॥ १३। ६॥

कृत्त of the agent; हूँ on the other hand; धर्म्मनियम by reason of the restriction of the quality; कालशाङ्क laying down of time; स्यात् cause; स्यात् is.

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.

Adhikaraṇa II. Sūtras 8-32, Dealing with the unity of असिद्धांशुयां laid down in the different branches of the Vedas.

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 कावापक; the sacrifice is also called after the name of the शाखा.

2. Form; in one शाखा you find 11 pans for अक्षियोमियं and in another you find 12.

3. Peculiar qualities or duties; some शाखास 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 शाखास 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 बृहस्ताम while sacrificing; if he has not performed a Soma sacrifice, he chants a रथतरसाम।

एकं वा संयोगहुप्चोडनारुभाविशेषतः ||25486||

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 स्यादेव चोदनामध्यानला ल क || ॥ ॥

मार्ग ब्य the name; अचोदना non-command; अभिधानस्वात्त्र 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.

सर्वाय पारस्करम्य स्थान || ॥ ॥

सर्वाय of all; पारस्करम्य 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 अभिधानस्वात्त्र to be different by reason of the names of काठक and कापलक then all the sacrifices mentioned in काठक will be one. This is simply absurd. So the name means nothing.

कृतकं चाभिधानम् || ॥ ॥

कृतक artificial; अभिधानम् name.

12. And the name is artificial.

The author gives another reason; he says that names of the school were called after the Risis who taught the Vedas.

एकत्रेषपं परम् || ॥ ॥

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.

विग्यायं धर्मशास्त्रम् || ॥ ॥
14. In knowledge, there are laid down the duties.

The author replies the objection raised in sūtra 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 अभिषीत several.

15. The repetition is like अन्त्यमंत्र.

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. Šabara 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 अभिषीत that is described in one recension is not restricted to the follower of that recension.
19. And the assertion is like the completion.

The author says that the वाजवनेत्र is complete the असिद्धार्थ, by performing a certain act while the वैश्वायत् complete it by performing another act. Such a description of the completion of the sacrifice shows that it is one and not different.

20. 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.

21. The penance is with an object.

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.

22. On the other hand by the command from the beginning.

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.

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.

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 ।

See the reason no. 9 in Sutra -8. The author says that you have shown the incongruity put there is no । it is a । i.e. an inferred statement. It is a procedure in the । 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 । 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.

The author says that there are several texts about the distance in a । 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 sauta sacrifice. It is a complex mixture of vira and vira. There are two contradictory texts about it; one says that the song is to be sung in an sauta and the other is that it should not be sung. So according to the objector the thing enjoined is prohibited. The author says that on account of this injunction and prohibition the vira is increased some times by two syllables and sometimes by three syllables.

27. In a Saraswat offering by reason of the prohibition the term 'when' occurs.

In a Saraswat cup of the soma juice, those who offer and those who offer and 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.

28. In the soma juice, there is no counter exception.

The objector says how do you explain the contradictory statements in connection with the soma juice cup? Here the term is to be explained. First a rule is laid down called when (2) it is prohibited, it is called ; thirdly when the prohibition is set aside, it is called.
29. On the other hand the repetition is for describing the quality.

There are texts, "वयत्रपतिः सत्यं लाभं: सत्यावृत्तिः" Second सत्यं लाभं: त्रयों योगादि दक्षिणा. 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 description.

प्रत्ययं चापि दर्शयति || ॥ ॥

30. And the same conviction is also conveyed.

The author says that all the recensions of the Veda point that the act is one. One is a principal sentence and the other is subordinate. See in the analogy for illustration.

अष्टवृक्ष् प्रयाजः: समानीय होत्या: || कुंडलिकः || कुड़ु-दोषोत्थवशमान खंडादशे || कुड़लिकः

The different texts convey the same idea, and the acts do not thereby become several.

श्रीपि वा क्रमसंयोगाधिधिप्रथमक्वमकेष्यां व्यव-तिष्ठत || ॥ ॥

अष्टवृक्ष्या or also, not so; क्रमसंयोगान् by reason of the connection with the order; विवि प्रथमक्व्य difference of injunction; एकस्यां in one; व्यवहितत्व is adjusted, should be.

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.

बिरोधिना स्वसंयोगादैकम्ये तत्संयोगाधिधीनां

सर्वक्षमप्रत्ययः स्यात् || ॥ ॥

बिरोधिना with the contradictory; दृष्ट on the other hand; कर्मनेवाद् by reason of no connection; एक कर्म्य in one action; तत्संयोगान् by reason of the connection with it; बिधीनी of the injunctions; सर्वक्षमसत्य: conviction of
all actions as one; स्वाति 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 PÂDA IV.
CHAPTER III.

PÂDA I.

Adhikarana I. Enunciation.

अथात्: शेषलक्षणम् II 3 1 1 9 II

1. Now is therefore an enquiry 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.

शेष: परार्थत्वात् II 3 1 1 2 II

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.

द्रष्टव्यपिणाः संस्कारेऽपि वादरि: II 3 1 1 3 II

3. The substance, quality and purificatory acts are शेष according to वादरि।

The author gives the view of वादरि। According to him शेष denotes substance, quality and purificatory act.

कर्मशयपि जीविनि: फलार्थत्वात् II 3 1 1 4 II

4. According to जीविनि 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.

फलं च पुयपार्थत्वात् II 3 1 1 5 II

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.

Adhikaraṇa IV. Sūtras 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 sūtra is connected with the śrīt system of sacrifice. There are several acts as pounding of the rice, drinking of water and preparing the flour &c, mentioned in the śāstra. Are these acts to be performed in all the sacrifices or in a particular sacrifice? But Śarva 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.

The objector says that the distinction which you have made by dividing a sentence into principal and accessory is arbitrary. It has neither the support of the context nor is there any inference from the Vedic texts. In this
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.

faln tu sah vishaya stava vantu bhavathitrityoge-

9. fal fruit; tu on the other hand; sah with; vishaya with an act; stava: the sense of the word; abhava on the principle of abhava; vitra in case of not existing; sat 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.

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 stava. 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 उपर्रित्वक्षणः.

Adhikaraṇa VI. Dealing with the subject that the adjective red &c. are not mixed up.

अर्थकथे द्रव्यगुणयोगरूपकम्याःत्रिनियमः स्यात् प्राप्ति ॥ ३१ १ १ ॥

अर्थकथे in the unity of the object; द्रव्यगुणयो: of the substance and quality; रूपकम्य: by reason of the unity of action; नियम: restriction; ब्राह्म: is.

12. The purpose of the substance and its quality being one, there is a restriction by reason of the act being one.

‘एकाहारया अर्थायां विनायत्वा कीयति’ (४० ५० ६।६।०) 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 राशिशिष्यः.

Adhikaraṇa VII. Sūtras 13-16 dealing with the washing of all the sacrificial cups.

एकत्रुक्तसमक्षण्य श्रुतिसिंहयोगात् ॥ ३१ १ २ ॥

एकत्रुक्त specified by one; एक्र्स्य of one; श्रुतिसिंहयोगात् 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 ‘शरापविच्छेनद्रै लक्षणम्’ shows that the वाशा is used in singular number and that it therefore means one cup.

स्तर्वोर्वा वा लक्षणात्वालोक्षिप्तं हि लक्षणम् ॥ ३१ १ १ ॥

स्तर्वोर्वा of all; वा on the other hand; लक्षणात्वात् by being general; अविशिष्ट not specified; हि because; लक्षणम् 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 adhikaran is called präkrti-vyakhyā.

**Adhikarana VII—88tras 16-17 dealing with the subject that in spoons, & c. washing is not done.**

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 भार्मः भावना and शास्त्री भावना 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 भार्मः- भावना, 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 शास्त्री भावना. You can not 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.

आन्तर्यक्ष्यात्तद्ग० || 3 1 9 1 9=||
आन्तर्यक्ष्यात् by reason of meaninglessness ; तद्ग० in its parts.
18. It is in the parts by reason of meaninglessness.

सत्तदशार्थार्थिवार्षिकस्य यूगी मति ||
“IN a जार्जय sacrifice there is a sacrificial pillar 17 cubits in length.” In the जार्जय 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 जार्जय where the sacrificial pillar is erected. It is a metonymy.

Adhikarana X Sutras 19 and 20. dealing with the subject that walking forward ceremoniously on the sacrificial ground is a part of the प्रावास.

कर्तुष्णेनतुकर्मांसमवायाद्वाक्यभेदः स्यातः ॥ 3 1 9 1 8=॥
कर्तुष्णे in the quality of an agent ; तु on the other hand ; कर्मांसमवायाद् by reason of no connection with the act ; वाक्यभेदः 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 अभिक्रामणः उस्वत्वभवितः “He offers oblation by going forward for victory” (ते से र१६ २१३) In the text there are two actions; they are not connected with the quality of the agent. One is अभिक्राम and the other is ज्वरोति. One has to per-form अभिक्राम 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.

So the objector says by virtue of two actions there is a fault of the split of the sentence.

The author says that it is a complex sentence, because the first verb अभिकास 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.

Adhikarana XII. Dealing with the subject that the vessels made of वारण and बैंकट &c. 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. Their being subservient to others; for, they are independent acts and are therefore co-ordinate inter se.

The sacrificial vessels serve the purpose of and the latter serves the purpose of the new and full moon sacrifices. They are both therefore subordinate parts of but between themselves they are coordinate. This Adhikarana is called i.e. the relation of two co-ordinate acts subordinate to the principal act. The vessels can be therefore used in all the sacrifices.

Adhikarana XIII. Dealing with the subject that the and are the parts of the sacrifice.

23. There is mutuality to avoid meaningless.

"They (two) recite verse on the full moon day verse on the new moon day." (तैः सो २९१२३४)

The offerings are the part of the new and full moon sacrifices and are therefore subordinate. The verses are recited on the full and new moon days and are therefore subordinate. Though they are subordinate to one and the same, yet they are to be connected with each other. This is just the opposite of the principle of the present Adhikarana is called.

Adhikarana XIV. Sutras 24-25 dealing with the subject that sitting with enclosed fist is a part of the whole sacrifice.
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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.

Adhikaraṇa XV. Sātras 26–27 dealing with the subject that division of the sacrificial cake into four is a part of the entire offering to the god अग्नि.

शेषस्तु गुणसंयुक्तः साधारणः प्रतीयत मिथस्ते-
पामसम्बन्धायारः \[319 1 26\]

शेष: subsidiary; द on the other hand; गुणसंयुक्त: connected with the quality; साधारण: common, general; प्रतीयत is known, निय: mutually, inter se; तेन of theirs; अतंबरतः by reason of there being no connection.

26. On the other hand, the subsidiary connected with the quality is known to be common, because amongst themselves there is no connection.

27. The cake to be offered to Agni is to be divided into four. The question is whether it is to be quartered when the offering is made to सृष्टि only or to the gods when they happen to be with अग्नि as इति and अतिरिक्त. The objector says that it applies to all whether the gods happen to be in pair or single; because you have laid down that the subordinate sentences are co-ordinate and apply to the whole act. Upon the principle enunciated by you, the quartering of the cake will apply to the dual gods also when Agni happens to be there.
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 तृत्ति, 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.

PĀDA II.

Adhikarṇa 1. Sūtras 1—2 Dealing with the application of the verses recited on the occasion of cutting of grass in the principal sacrifice.
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 वर्धिन्दृष्टि स्वदेशवाहिनी. "O! grass I cut thee for the seat of the gods." वर्धिन्दृष्टि 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.

2. By reason of their being purificatory they are with that which is not ordained.

अशोदित्व is in the instrumental: but some read it in the locative and न 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 अत्कन्त and उत्कन्त transfer this description where it is pertinent. This adhikaraṇa is called वहिन्याय.

Adhikaraṇa II. Astras 3-4 dealing with the application of the mantras describing दुर्दुर्बल to the गाह्यपत्य fire.

3. On the other hand, by reason of the text, the verses in honour of Indra do not serve their purpose.
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.

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 गाहिजय and इंद्र are not coordinate. As seen in the preceding Sutra गाहिजय is principal and इंद्र 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 अविधिकय and is known as गाहिजयमय.

Adhikarana III. Sutras 5-9 dealing with the application of the mantras containing invitation, in invitation.

5. Similarly it is said that the invitation mantras are also.

The objector says that गाहिजयमय will also apply to the आहान mantras. Here is the example; हवित्वेषे (६० ऋषि ३२१४२) इविप्रयायन अनुष्ठान आहानगति। He thrice beats the mortar, and he invites. In the preceding अविधिकय we have seen that गाहिजय is principal and इंद्र is subordinate; in accordance with the same principle अविधिकय is principal, because by thrice beating the mortar he invites. Beating of the mortar is principal and invitation is subordinate.

Nakalavibhagachādiriṇitvāt ॥ ३ ॥ २ ॥ ६ ॥

न कः कालविधिः injunction about time; चोदित्वात् 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; यथावत् हविष्क्रान्ति संबंधत| (सं ४ ४ १५ १५) 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. अयहतस्मासु हविष्क्रान्ति (सं ४ ४ १५ १५) अयहतायापतर्थता हविष्क्रान्ति। “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 referring to the carrying of the fire from one place to another, into 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 O! kindler of fire, carry fire.”

In the second also, वाच्यविन्यस्ति 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 सूक्तवाक is a part of the ceremony of offering of the grass into the fire.

सूक्तवाके च कालविधिः परार्थ्यत्वात् || 3.12.1111

सूक्तवाके in the Sūktavāka; च and; कालविधिः injunction as to time; परार्थ्यत्वात् being subservient to another.

11. And in the Sūktavāka there is an injunction as to time by reason of its being subservient to another.

‘सूक्तवाके प्रस्तृत प्रहति’ प्रस्तृत is a handful of grass; it is spread over the altar and placed under the sacrificial vessels. When the sacrifice is over this grass is thrown into the fire and सूक्तवाक is recited. It is called प्रस्तृत प्रहरण. The objector says that the two acts are simultaneous and therefore the text quoted in the beginning is only an injunction as to time.

उपदेशो वा याज्याशब्दो हि नाकस्मात् || 3.12.1211

उपदेश: direct statement; वा on the other hand, or; याज्या शब्द: the word याज्या; हि because; न not; अकस्मात by chance, at random, without any purpose.

12. On the other hand, it is an order because the word याज्या is not used without a purpose.

सूक्तवाक एव याज्या प्रस्तृत एव अकस्मात: || The author says that सूक्तवाक is used in the instrumental case; it is a means to an end and प्रस्तृत is an offering. So the सूक्तवाक is a part of the प्रतिप्रहरण and it can not therefore be a कालविधि as explained in the preceding अधिकरण.
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that; देवतार्थ: with the object of the god; वस्तियेगात् by reason of its being connected with it.

13. It (सूक्ववाक) 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 सूक्ववाक is recited; it is therefore done with the object of describing the gods.

प्रतिपित्तिरिति वेदस्वप्पुक्षदमयसंस्कार: स्यात् [2174]

प्रतिपित्ति: final disposal; इतिहेतु if you say; स्विद्दद्वत् like a स्विद्दद्वत offering; दमयसंस्कार double purificatory acts; स्यात् is.

14. If you say that it is final disposal, then like स्विद्दद्वत it serves two purposes.

प्रस्तार 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 प्रतिपित्ति. The author says that if you argue that the प्रस्तार-प्रहस्य is only प्रतिपित्तिकम, then in that view it serves two purposes; one is that the प्रस्तार-प्रहस्य rite is performed and the other is that the प्रस्तार is finally disposed of. This kind of serving double purposes by one act is called प्रतिपित्तिरस्त्रस्त्र, Adhikarana VI.

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 सूक्ववाक should be read on दुर्ष (new) and पूर्णमास (full moon.) It should be read in its entirety.

वथायथं वा शेषभूतसंस्कारात् [31216]

वथायथं according to the rite or meaning; वा on the other hand; शेषभूत संस्कारात्म 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 सूक्ष्मक is a subordinate act. The सूक्ष्मक should not be recited blindly; it should be recited as much as it serves the purpose according to the meaning.

बचनादिति चेत् इ ॥ २ ॥ १७॥

बचनादि by reason of the command; इतिचेत if you say.

17. If you say that it is so enjoined by a command.

The objector says that the reading of the whole सूक्ष्मक is laid down by the Vedic text.

प्रकरणाविभागात् में प्रति कुस्तशब्दः ॥ १३ ॥ २ ॥ १७॥

प्रकरणाविभागात by reason of the indivisibility of the context; में both, प्रति to; कुस्तशब्दः the word ‘entire’.

18. By reason of the indivisibility of the context the word ‘entire’ applies to both.

The author says that the सूक्ष्मक is not one text but consists of several texts. The texts of the सूक्ष्मक can not be divided; the whole is called सूक्ष्मक. Only those मंत्रs are recited which serve the purpose; for convenience’ sake they are called सूक्ष्मक.

Adhikaraṇa VII. Dealing with the subject that the portion (कोष) containing the यात्या and अनुवाक of the desire-accomplishing sacrifice are the constituent parts of the entire desire accomplishing sacrifice.

लिङ्गक्रमसंसार्यानात्काम्यायुक्ता समास्मानम् ॥ १३ ॥ २ ॥ १८॥

लिङ significant power; क्रम order; संसार्यानात by the meaning according to the division; काम्यायुक्ता connected with the desire-accomplishing acts; समास्मान 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 यात्या and अनुवाक मंत्रs that are recited at the time of the offerings are given in वैस्यीय संहिता at one place and the काम्य sacri-
The office is described at another. How are we to connect them with each other? This you can determine with the aid of जिन्ह, कन्त & समाख्या. See chapter III, पाद ३ तथा १४.

Adhikāraṇa VII. Sāras 21-23 dealing with the application of the mantras of the model sacrifice in connection with the praise of the place of अत्तर्थ प्रीतिः.

अधिकारे च मन्त्रविविधिरत्वालयेषु शिष्टवात् ||३१२२||

अधिकारे in the general heading; च and; मन्त्र विविधः the applicability of mantras; अत्तालयेषु not in the classification and meaning; शिष्टवात् 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.

आर्थिको सामान्यम् निबद्धतः ||३१२३||

The objector says that there are also अर्थम्, रूढ़िम् and वैःप्रव mantras in the Vedas; the सर्वेण does not help us in determining मन्त्र; it is by the जिन्ह and कन्त that we know to which देवता the मन्त्र belongs.

तदालयेषाः प्रकरणोपपत्तिभिः याः ||३१२४||

तदालय: samākhyā; वा on the other hand; प्रकरणोपपत्तिभिः by the context and philosophical explanation.

21. On the other hand, सर्वेण या depends upon context and philosophical explanation.

The author says that a rational explanation of the application of the मन्त्र of the श्रवण संहिता and their context can be given, if सर्वेण be recognised.

अन्यथेनुच्छोपदेशः स्यादसम्बन्धार्थाकलवत्ता न
हुपस्थानं फलवत् ||३१२५||

अन्यथेनु: meaningless; च and; इत्यर्थेऽ: direction; श्रावण is; अर्थविवम्ब by reason of no connection; फलवता with one that produces fruit; न not; हि because; उपस्थान 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. अवैतिक produces a fruit; but "if a mantra about अवैतिक be recited, अवैतिक'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 अवैतिक's place is to be regulated by अवैतिक.

अवैतिक चौपदिर्पुत्यात् ॥ २ ॥ २३ ॥

स्वर्णि of all; ए and; अवैतिक by reason of being laid down.

23. And by reason of all being enjoined.

The author says that no स्वर्णि in the Veda is useless; the use of every स्वर्णि is pointed out.

Adhikārṇa IX. Sūtras 24–25 dealing with the application of the स्वर्णि referring to the soma being drank before the soma cups are taken by means of the significant power of words.

लिङ्गसंसारभान्मया भक्त्रार्थतालनुवाकस्य ॥ ३ ॥ २४ ॥

लिङ्गसंसारभान्मया by the लिङ्ग and समाख्य; भक्त्रार्थता drinking of the soma being the object; अनुवाकस्य of the अनुवाक.

24. The drinking of the soma is the object of the अनुवाक and can be inferred by means of लिङ्ग and समाख्य.

The objector says that the अनुवाक which is quoted from the वैदिक संहिता is for the purpose of drinking soma and it can be inferred by means of लिङ्ग and समाख्य. The language and classification show that the whole of it is to be used at the time of drinking the soma.

तस्य रूपोपदेशाभ्यामपकर्षोद्धर्ष्य चैदित्तः

तस्य its; रूपोपदेशाभ्याम by means of the form and direction; अपकर्ष: transference; अपकर्ष: of the sense; चैदित्तः 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 अनुवाक and the direction in connection with it.

Adhikaraṇa X. Dealing with the subject that the mantras commencing with मंत्राभिसृति and ending with अश्वामि are one.

गुणाभिधानानममंत्रादिरेकस्यम्: स्यात्योरेकार्थसंयोगात् ॥ ३४ ॥

The mantras commencing with मंत्र by reason of describing the quality; मंत्रादि: the mantra commencing with मंत्र; एकमंत्र: one mantra; स्यात् is; ततो: of those two; एकार्थसंयोगात् by reason of their being connected with one object.

26. The मंत्रs commencing with मंत्र by reason of describing the quality, constitute one मंत्र, because they both are connected with one object.

मंत्राभिसृति: केतुर्यांशानांवाञ्चनुष्ठान: सौमस्यद्रष्टं ॥ वकुमद्रणस्यसामदेवते मतिभिन्दः प्रात्सत्सनयायसस्सते। धिरुतद्र इद्धरीतस्यमुच्यात् उपहतःस्यापहिता: भक्ष्याचिन्ते। तैः स्यो ३६॥

"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 मंत्रs that are quoted from the शेषार्थलिप्तिः 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 अनुवाक mentioned in the preceding अधिकरण is the example of a compound sentence.

Adhikāraṇa X. 5. Sāstras 27-28 dealing with the application of the 'इद्धरीतस्य' mantras in all drinking ceremonies by means of उत्र (substitution.)

लिङ्गविशेषविनिमेशालात्ममनविधाननेष्वनमाणममन्त्रामयम् ॥ ३४ ॥

लिङ्गविशेषविनिमेशालात् by reason of the direction from the special force of the text; समानविधानान् in the case where equal things are enjoined; अनैद्र्यान्तां of the non-Indra gods; अनैद्र्यत्वम् no mantra.
27. By reason of the direction from the special force of the text, in things equally enjoined, the dieties other than इन्द्र are without मंत्रs.

इंद्रपीतस्यनारायणस्पीतस्य पितुपीतस्यमुमत उपहतस्यानहतोभक्ष्याभिम इति सं 2/24/13.

"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 नारायण cups, and which is drunk by the manes."

The objector says that the मंत्र commencing with ‘इंद्रपीतस्य’ quoted in the भाष्य on सूत्र 24 is to be recited in honour of इन्द्र; 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 इन्द्र only.

यथादेवत वा तत्प्रकृतिः इति दर्शितः 2/24/13.

यथादेवत according to the diety; वा on the other hand; तत्प्रकृतिः the general property of being that which has an original sacrifice for its model; इति because; दर्शितः 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 दशपुर्णमालयां are the model sacrifices of all petty sacrifices and अनिर्माय is the model sacrifice of all big sacrifices. In the दशपुर्णमालयां only इन्द्र is invoked; there are मंत्रs for him; when a modified sacrifice is performed, the diety is अनि but there are no mantras separately for him. They are only the मंत्रs of इन्द्र By the principle of उह you have to substitute अनि in place of इन्द्र and repeat those मंत्रs.

Adhikarana XII. Sūtras 29-31. Dealing with उपलक्ष्य of Indra at the time of drinking of the अनुसब्रा soma juice.

पुनर्भुधितेषु सर्वेषामपलक्ष्यं दिशेषस्वातः 2/24/16.

पुन: again; अनुसब्रा in the अनुसब्रा soma juice cups; सर्वेषा of all; उपलक्ष्य mention; दिशेषस्वातः by reason of the residue of two.

29. Again in अनुसब्रा soma juice cups there is उपलक्ष्य of all by reason of the residue of two.
There are several cups full of soma juice, the first is offered to Ṛṣtri and then without washing the cup, the second is offered to Mātṛakāra. When the offering is made to Ṛṣtri the mantra “Ṛṣṭiḥśāntakā” &c. is read; when Mātṛakāra is invoked, then on the principle of Urm, “Mātṛakāraḥśāntakā” should be read. The second offering of the juice is called Ṛṣṭita. There is in this cup a residue of two, therefore the term ṛṣṭita is used. The author says that in such a case of Ṛṣṭita all the deities are to be mentioned on the principle of Urmā. When a subject is discussed, it necessarily produces some knowledge of other subjects whether connected with it locally or mentally; such knowledge is called Urmā.

अपनयाद्वा पूर्वस्यादिनुपलक्षणम् ॥ ३१ २१ ३० ॥

अपनयाद् by reason of setting aside; वा on the other hand; पूर्वख of the foregoing; अनुपलक्षण 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.

प्रहणादासपनयः स्यात् ॥ ३१ २१ ३१ ॥

प्रहणाः by taking; अपनयः setting aside; स्यात् 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 Ṛṣṭita drink is taken, either all the gods be invoked or Indra be omitted. The author accepts the former view.

Adhikaraṇa XIII. Sūtra- 32 - 33 dealing with non-mention of Indra’s name at the time of drinking पालीवत cup.

पालीवते तु पूर्ववत् ॥ ३१ २१ ३२ ॥

32. On the other hand, in पालीवत cup like the preceding.

The objector says that the principle enunciated by you in the preceding adhikaraṇa 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 Ṛṣṭita cup.
33. On the other hand, by taking there is setting aside.

The author says that the principle enunciated in the preceding अनुसूचित does not apply in the present case. On drinking the cup, the former god is set aside. In the पादवतः तत्व, इत्यादि, मैत्रिकाम् and अशिवानी the dual gods have the cups. The residual soma from the cups is put in a vessel called आदित्वा र्याही and then it is transferred to भाद्रवस्याहारी. The soma juice taken from it is called राजीवत and the cup in which it is drunk is राजीवत cup.

Adhikarana X. Sutras 34 - 35 dealing with the non-mention of the name of स्वाद when the remnant of राजीवत is taken.

34. On the other hand त्वाद तृप्तकल्यायत्याचार इत्यादि.

On the other hand, by reason of the drink.

अनान्त संसारं तदादिक्षम स्वाद सम्पिप्रिन्ते (तैसं सूचा) "O! patnivat Agni, drink soma with god स्वाद."

The objector says that the text cited above from the तृप्तकल्यायत्याचार shows that god agni is invited and is invoked to drink soma along with स्वाद. From the association of ideas (उपस्थित्य) the name of स्वाद 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 अति is invited and he is asked to drink soma in company with स्वाद. There is no equality; the chief god is अति; hence the name of स्वाद is not to be mentioned. The principle of उपस्थित्य does not apply.

Adhikarana XV. Dealing with non-mention of 30, at the time of drinking पाद्रीवत 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 पाद्रीवत सेम; but this description is subordinate. The god Agni is
principally mentioned; the principal is to be mentioned but not the subordinate. The principle of उपलक्ष्य does not apply.

"अग्नि, धर्मसार नानारथवाचा विसरो धारणात् पालेकर निश्चित नाश्चर वेयान्तुनवयथमावः मातयेः॥ (प्र० स० २० ५ ०)

"Oh! 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 अनुव्यङ्कार देवता at the time of drinking soma.

वष्टकारकः कर्त्तव्यम् || ३ १ २ १ ३७ ||

37. And pronouncing of वष्टकार is like an agent.

"सामसारे वीर्हितसु वष्टकरोति" (प० स० २० १४) When drinking soma and saying "अग्नि, धर्मसार नानारथवाचा विसरो धारणात् पालेकर निश्चित नाश्चर वेयान्तुनवयथमावः मातयेः॥ (प्र० स० २० ५ ०)

"Oh! 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 XVII. Dealing with the subject of drinking of soma without a mantra when god Indra is not connected.

ढ़न्द: प्रतिषेधस्तु सर्वामित्वाः || ३ १ २ १ ३७ ||

38. On the other hand, prohibition of ढ़ा by reason of its going into all.

The author lays down another principle that every oblation has its mantra but there are some in which no mantra is recited; where god Indra is not invoked, the drinking is done without reciting any mantra.

Adhikarana XVIII. Sàtras 39-40 dealing with the drinking of soma without a mantra when dual gods Indra and Agni are associated.

ऐन्द्राण्ये तु लिङ्गभावात्स्याः || ३ १ २ १ ३६ ||

39. In the cup of Indra-agni dual gods, by the inferential power of the text, there is a mantra.

The objector says that when the soma cup is offered to इन्द्राग्नि, the mantra "वेयान्तुनवयथमावः" (See the mantras at p. 105) should be recited because ढ़ा is one of the dual gods and so his mantra will be recited by the principle of सिन्हासन.
40. On the other hand, one cup will be divided by reason of another deity.

The author says that the cup is offered to the individual god इंद्रमनी. He is invoked but there is no मंत्र for him. So no मंत्र will be recited when soma is drunk from Indragni 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. इंद्रमनी is entirely a different deity from इंद्र and अरिन.

Adhikarana XIX. Sūtra 41-43 dealing with the application of ‘गायत्रिद्वस’ mantras in offerings in which several छद्द are used.

41. And छद्द is like a deity.

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 पौरिषायन is that there
is only one मंत्र 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 एवलित्त्व is that there is one मंत्र for all. We have seen in Adhikarana XVII, that there is no mantra recited where god invoked is not इद्र. एवलित्त्व says that everywhere, you are to recite the मंत्र, “इद्रीक्ष” quoted in the आयुष on सूत्र 24.

END OF PĀDA II.

PĀDA III.

Adhikarana I. Sūtras 1–8 dealing with the subject that loudness &c. are the qualities of the Veda.

शुनेज्ञाताधिकार: स्यात् II 3 1 2 1

1. By reason of the direct text, there is a class of the Vedas.

उपचैत्याताधिकार: साम्भा उपमुद्यथा II The objector says that “the rik 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 प्रायदशीनात् II 3 1 2 2

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 चण्डेद or not they should be read low. The reason is that there are many such verses from the चण्डेद in the यजुर्वेद.

लिङ्गाः II 3 1 2

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 Ṛg verses; in the midday he stays with the Ṛg verses; he is glosified with the Sāma verses at sunset; with three Vedas, the complete sun goes back."

5. And a person who knows the three Vedas is called knower of the three Vedas.

The term "त्र्योगीकरण" also shows that there are 3 Vedas.

6. "And on confusion, it should be according to the text" if it be said.

The objector says that there is व्यतिक्रम i.e. the verses from the क्राक्षेद are found in the यजुर्वेद and this anomaly can be reconciled by acting according to the text i.e. reading them aloud.

7. 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 Veda. 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 sūtra 1 will prevail over the context. वाक्य predominates over the context where the शब्द, verses occur.

Adhikarana II. Dealing with the subject that in the अम्बुःधान, the Sama verses should be read low.

"दुःन्यूर्भव्यवस्थितमेव दद्धित्वानुरूपमेव वेदस्योगः।। "

gauramukhyavatiknme tadṛṣṭkvaṇāmuruḥyey evadṛṣṭaḥ ।। 3 3 1 8 ।।
gauramukhyavatikme in the conflict between the principal and subordinate; तद्दर्श्वत्वa by reason of its being subservient to it; सुम्बवेन with the principal; वेदस्योगः: connection with the Veda.

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 अम्बुःधान is the ceremony connected with the वेदवेद 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 अम्बुःधान ceremony is performed.

Adhikarana III. Dealing with the subject that आङ्गलतोम is a Yajurvedic act.

"भूयस्वेतनाभयश्रृतिः॥ 3 3 1 10 ॥

भूयस्वेतन with the length of description; सबपश्रृत an act which is described in two Vedas.

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 ज्योतिषोम is described in the Yajurveda and Sâma Veda, but in the former it is described more fully; so the sacrifice will be governed by the यजुर्वेदः.

Adhikarana IV. Dealing with the applicability of context.

असंयुक्त प्रकरणादितिकर्तव्यताधिकारानां || 31 || 11
असंयुक्त unconnected; प्रकरणार from the context; दृष्टिकर्तव्यताधिकारानां by reason of its being for an action.

11. When there is no applicability of भूति, लिङ्ग and वाक्य, the context (प्रकरण) will apply, because it shows how an action is to be done.

In this रूप, the exegetical principles are discussed. There are भूति, लिङ्ग and वाक्य: The Šrutî is the direct sense of a term; it has been called वहित्यय; the metaphorical sense of a word is called लिङ्ग; it is called गाहित्ययय. 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 वाक्य. It is technically called अहित्ययय. 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.

Adhikarana V. Dealing with the applicability of कन (sequence).

कमद्रच देशवासामान्यानां || 31 || 12
12. And कन (sequence) is by the place being common.

The author examines the 5th principle which he calls कन or स्थान: 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.
Adhikarapa VI. Dealing with the applicability of समाख्या.

झास्या चैवं तदर्थ्यत्वात् ॥ ३१ ३१ १३ ॥

13. And समाख्या also, being subservient.

समाख्या is the last principle and weakest of all. It depends upon the principal statement in a passage. The अचार्याः have made artificial division and classification in the Veda; this is called समाख्या. It is also divided into two.

Adhikarapa VI. Dealing with the predominance of शृति तथा over the one following it.

शृति-लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्यानां समवाये पारदृढ्यत्वमथ्यविशेषकर्षात् ॥ ३१ ३१ १४ ॥

14. In the common applicability of शृति, लिङ्ग, वाक्य, प्रकरण, स्थान and समाख्या, 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.

Adhikaranas VIII. Sūtras 15–16 dealing with the subject that the 12 'upasads' are the parts of अहीन.

द्राक्षिणो वा प्रकरणाद्वितीयः: ॥ ३ । २ । १५ ॥

15. On the other hand, अहीन is subordinate by reason of the context.

अहीन is a sacrifice which extends for a period more than one day. It lasts from the 2nd night to the 11th night, द्राक्षिणो वा प्रकरणाद्वितीय स्वरूपः शुचिस्वरूपः अस्वरूपः विशेष निर्देशित तिथि एव सांस्कृतिक सर्वाधिकारगता वद्धमान सर्वविशेषता (४० वै ६६२५९) ॥

"There are to be 12 upasads (oblations) of a Jyotistoma sacrifice; of an अहीन sacrifice there are to be three; it is to be done in an inverted order. Of a अहीन there are to be three oblations and twelve of अहीन sacrifice for valour."

Here सान्त्र means अनुवैधिक. The objector says that अहीन from the context appears to be a part of अनुवैधिक.

प्रसंयोगाति मुख्यस्य तत्समादपृक्ष्येत ॥ ३ । २ । 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 अनुवैधिक is principal and अहीन is subordinate. The 12 upasads are connected with the principal and are therefore to be transferred to their principal अहीन.

Adhikaranas IX. Sūtras 17-19 dealing with the subject that in कुड़क बहुसंपदा the verses called प्रतिपदाः are to be transferred forward.

हित्यबहुत्वकं वा चौदानात्तास्य ॥ ३ । २ । १७ ॥

17. On the other hand, connected with two or more by reason of its being ordained.

There are प्रतिपदाः 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 कुड़कायपदा and द्वितीय are the sacrifices in which several sacrificers join.
There are two Rik verses quoted in the भाष्य the bearing of which is there shown.

1. सुर्यहिस्यः स्वर्यांतोऽद्वेष्योऽमोऽपस्ति । ईश्वरः मियात्तिष्यः ॥ (२० ९१ १२)
2. भ्रवणसुभस्मिद्विदि: परिधानाशयः । विश्वायिनः सौम्यः ॥ (९५२११)

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 यज्ञायतं perform the sacrifice and the second when more than two. So the verses are to be transferred to कुलायतं. This is the siddhānta view of the author.

पक्षेःपार्थक्तस्यैंवैति चेत ॥ १ ३ १ ९ = ॥

पक्षेः with the help, support; अंगक्तस्य of the sacrificer; इतिवेदः if it be said.

18. If it be said that with the help of the sacrificer.

The objector says that the स्त्रेः occur in ज्योतिषोम sacrifice and you transfer them from there to कुलायतं. It is not proper. A sacrificer who is single in the ज्योतिषोम can take help from others in a sacrifice; so the necessity of transferring the mantras from ज्योतिषोम to कुलायतं is avoided.

नक्तरेरकसयोगावत् ॥ १ ३ १ ए ॥

न not; प्रकरः of the model sacrifice; एवक्रसेवगावत 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 ज्योतिषोम which is the model sacrifice has only one यज्ञायतं; 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 कुलायतं where there are two sacrificers.

Adhikārasa X, सूत्रस १९-२३ dealing with the subject that the tail of a sacrificial animal is not to be transferred.

जागनी चेकदेशवात् ॥ २ ॥

2. And the tail of an animal by reason of a part,
The objector says that there is a text: जायन्य पद्धः सः (Jaimini Sūtra III. 3. 24). ‘He offers the oblations called the पद्धिः with the tail of an animal.’ This occurs in connection with the context of दर्शयन्तिमात्सवाणा, but the tail of the animal is of no use there. It should, therefore, in accordance with the principle laid down in the preceding adhikārana, be transferred to the animal sacrifice.

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 पद्धिः. The पद्धिः is therefore principal and the tail of the animal is subordinate. The पद्धिः is useless without दर्शयन्तिमात्सवाणा. So there can not be a transference of it to the animal sacrifice as stated by the objector.

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.

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 दर्शयन्तिमात्सवाणा 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.

Adhikārana XI. Sūtras 24-31 dealing with the subject that fastening is used in a some sacrifice.

Sūtras 31-32 dealing with the subject that fastening is used in a some sacrifice.
by reason of no loss of anything essential; स्थल is.

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 ज्वादिध्येन sacrifice the purchase of soma is optional, so the fastening is also optional. Under the circumstances the text ("अब्जरणपणा...अत्रोभोग सत्त्वेण वर्णी" (स० ६० ६४ ११०६), "In the soma sacrifice called दीर्घकेम a fastening is to be made for securing steadiness.") is not to be transferred to the sacrifice called दीर्घकेम.

उत्कर्षो वा यहङ्गाहि रश्पेश्य् ॥ २ ॥ ॥

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 ज्वादिध्येन sacrifice; so the text quoted is useless but as there is a special reference to दीर्घकेम sacrifice, the text is to be transferred forward in connection with दीर्घकेम sacrifice.

कमर्तो वा विशेषस्य तन्त्रिमितत्वात् ॥ ३ ॥ ॥

कमर्त: from the agent; वा on the other hand; विशेषस्य of the particular; तन्त्रिमितत्वात्य by reason of his being the cause of it.

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 दीर्घकेम to mean the sacrifice of that name; it means one who has performed soma sacrifice for a long time. It is a बुद्ध तेर्लस्त्वा. So there is no transference forward.

कमर्चो वार्ष्यवादानुपसते: स्यात् ॥ ३ ॥ ॥

कमर्च: from the sacrifice; वा on the other hand; अर्थवादानुपसते by reason of the proof of अर्थवाद; स्यात is.

27. On the other hand, from the sacrifice by reason of the force of the अर्थवाद.

The reply to the objection is that धैर्य describes the sacrifice; it cannot be a quality of the sacrificer. So the sacrifice is meant by the अर्थवाद and therefore the दीर्घकेम 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.

28. And soma sacrifices like an agent, by reason of the word 'धारणा' having no particular sense.

The objector says that there are seven संस्थार्थ sacrifices called संस्थार्थ. अतिरिक्त, अतिरिक्त, उक्तम्, योडकी, राजपैय, अतिरिक्त. आसोयणम्. If the transference of the text is made to any of these संस्थार्थ, the word steadiness as used in the text will be meaningless just as you say in the case of the sacrificer.

29. On the other hand, in उक्तम् &c. by reason of the presence of the object.

The reply is that in उक्तम् &c. the seven संस्थार्थ enumerated above, there is लेम present already. There is, therefore, no necessity of transference of the text there.

30. "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 अर्थवाद is meaningless.

31. It is by reason of its being not permanent.

The author says that the text 'दरायुषी सिंभाते he measures ten handfuls') thereby limiting the supply, is not permanent. The text quoted in the beginning (i.e. Sutra 24) is therefore not to be transferred but to remain in अतिरिक्त.
stone slabs is called सेतुनम्.

Adhikarana XII. Sūtras 32-33 dealing with the subject that the prohibition of प्रवाहः applies to the first performance.

सहस्त्यायुतं कतोः प्रकरणात्त्वात् II 31 32 33

सहस्त्यायुतं connected with the numerals; कतोः of the sacrifice; प्रकरणात्त्वात् by reason of the context; त्वात् is.

32. The connection of the numerals is with the sacrifice by reason of the context.

नामिन्तिकं वा कर्त्रेत्योगाभिज्ञकस्य तन्निमित्तत्वात् II 31 32 33

नामिन्तिक occasional; कर्त्रेत्योगाभिज्ञकस्य by reason of the connection with the agent; तन्निमित्तत्वात् by reason of the inferential sense; तन्निमित्तत्वात् 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 प्रवाहः is not to be performed when the ज्योतिष्टम is performed for the first time.
34. The offering of flour to पुष्पा is known in a modified sacrifice, because there is no such direction in the model sacrifice.

35. That is in all purposes, by reason of there being nothing particular.

36. On the other hand, it is ordained in चर्म offering and in पुरोडष्ट 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 पुरोडष्ट is made from the flour so it is indispensable there. But flour can never be mixed with flesh; they are both incongruous.
37. "In the same way" if it be said.

The objector says that just as flour cannot be mixed with flesh, similarly it cannot be mixed with rice.

38. Not so, by reason of its being a synonym for boiled-rice.

The authors says that the term धूष is synonymous with boiled rice. The flour of rice can be boiled. It can therefore be mixed with flour.

Adhikarana XV. Sutras 39 to 46 dealing with the subject that the flour offering to धूष 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 धूष 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:

"धूषपरागंचरमुर्मोदकिष्ठ" (१० लोकं 30) "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 धूष 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; सौमार्येष च निर्वेपेनेनिपिद पशुकाम: II.45. "One who is desirous of cattle should make an offering of half paste to Soma puṣa twin gods."


c谚नातसर्वपेषणं तं प्रति शास्त्रववाद्योभावाधि-
चयापेषणं भवति !! 3 1 3 1 43 !!

cततथात् by reason of the text; सर्वपेषण the whole flour; तं प्रति to him; 
शास्त्रववाद् by reason of its being under a rule; अर्थानावात् by reason of 
its uselessness; द्रव्यती in an offering to the dual gods; अरेषण without 
flour; भवति is.

43. To the god 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.


eकक्षेन्द्रवाध्यमेतवादेन्द्राग्रन्वद्योणे स्यादतन्त्र- 

dितत्वात् !! 3 1 3 1 44 !!

44. On the other hand in one by reason of its being the 

quality of the sacrifice like इंद्राग्रन्ति; 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 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 इंद्राग्रन्ति.


dेहतुमाधवश्यामात्त्वम !! 3 1 3 1 45 !!

45. The toothlessness is only reason.

See the text quoted in the commentary on śūtra 34. The author says that toothlessness is an अर्थवात् and gives a reason why the offering of 

पुषा consists of flour only.
46. Further there is a text.

See the text quoted in the commentary on सूत्र 42. It is not a quality of the god but the quality of the action. नैनिविद्ये 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 सरस्वती.

END OF PADA III.

—:O:—

PADA IV.

Adhikaraṇa I. Śāstras 1—9 dealing with the subject that निविद्ये is अस्वतारा.

निविद्यतिमति मनुष्यधर्म: शाब्दरूप तत्तत्रतान्त्वात्

1. 'Nivita' is the duty of man; because of its being principal of the word (veda).

There is a text; निविद्यति मनुष्यां प्राचीनानां प्राचीनानां प्रचुष्यायुपवित्रानि देवानां सुप्रववतेदेव दक्षमेव तत्रूपेत्। (१० लो २४१।११) "Nivita is of men; प्राचीनाविता 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 मनुष्यधर्म: i.e. lays down the duty of a man because the Veda is mainly concerned with it. Man is principal and निविद्ये subordinate.

अपदेशो वास्तरूप विद्यमानत्वात्

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 can not be a विष्णू or original statement but it is only a restatement or reproduction.
3. It is a command (विधि) by reason its being (अपूर्व) 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.

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 a subordinate and the action is principal.

5. By reason of the completion of a sentence.

The second objector gives his reason and says that the text is in अपूर्वकृति and is connected with the new and full moon sacrifices and what pertains to अपूर्व is subordinate. So by the principal of अपूर्व, it is a quality of an action.

6. On accepting the context, there is अपूर्व 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 अपूर्वविधि.
7. On the other hand, if the मनुष्यवर्ग is principal by reason of equal description of all three, the other is for it.

In the text quoted in the beginning of this अधिकरण that निवृत्त is for men etc., different modes of wearing the sacred thread are given. When you have to perform the अतिष्ठ ceremony, you have to put the sacred thread in the निवृत्त way that is to say, to place it on the right shoulder; and if you have to perform the विवृत्त then you have to put it on in a प्राचीनवीत्त 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 निवृत्त fashion which is man's duty, then other modes are equally good. You can not say that the sacred thread should be in a निवृत्त fashion always. The particular mode of wearing is prescribed for a particular occasion.

अर्थवादो वा प्रकरणात || 3141 = ||

8. It is अर्थवाद by reason of the context,

The author after discussing the पूर्वव्यक्त view of so many different objectors, lays down his own view. He says that it is अर्थवाद by reason of the context.

विधिनाचैकवाक्यत्वात || 3141811

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 उपवृत्त ते विवृत्त तत्तत:।। He makes it indeed a sign of gods, when the sacred thread in the उपवृत्त fashion, is worn. This is important and principal and the other two modes of wearing the sacred thread are subordinate and are therefore occasional.

Adhikarana II. Dealing with the अर्थवाद nature of the division of direction.

दिविभिंगारिच तद्वस्मेव द्विस्थान मृद्धत्वात || 3141911

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 प्राचीनविषय कथिति is a विपित and the rest is अर्थवादः.

Adhikarana III. Dealing with the अर्थवादः nature of "परहिनिति द्वादश।"

परहिनिति द्वादशचूतविद्वग्य च तद्वत् ॥ ३१४२७॥

11. And similarly are परहिनिति-पूण्य-वृतविद्वग्य verses.

The author says that there are 4 texts which are also governed by the same principle laid down in the preceding अविधारणा.

यत् परहिनितम नमेव वहनो तन्मन्त्रालयं समूनं तत्वपदां ॥ १ ॥ (१० सं १११६०१८)

यथाविद्वग्य: श्रावो देवो विशेषः सर्वरोग्य स्तुति: समदेवः ॥ २ ॥ (१० सं ११६६१६४)

यथौ तन्मन्त्रालयं उपयोगिः देवानां अष्ठाः विद्वग्या ॥ ३ ॥ (१० सं ११६६१६४)

घृपते देवानं मध्य विद्वग्या निष्पातं मन्तुपर्याय्या ॥ ४ ॥ (१० सं ११६६१६४)

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 puṣṭक cake is of विज्ञति; the unbaked cake is of श्राव 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 विपित given below:

1. पर्य प्रतितुलानाति । 2. उपरि विलाषुद्गुहाति । 3. नवनीतस्यंके । (१० सं ६१६१६४५ अ) ।

4. तन्मन्त्रालयविद्वग्य तत्त्वादश ॥ (१० सं १६६१६४)

(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. Sātras 12 and 13 dealing with the subject that prohibition against tilling लेख is a quality of a sacrifice. (कलम्बर्त्म)!
12. Connected with a sacrifice, it is not a duty; being connected with moral rectitude it is a permanent rule of practice.

The objector bases the argument on the text नानवत्सदेवे. (१० सो. २४७) “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 दुर्गृणास 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 पुराण and is to be practiced for ever in one's life. The अतिर prevails over the context.

विधिवर्यां संयोगान्तरात् ॥ ३ १ ४ १४ ॥

13. On the other hand it is विधि 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 दुर्गृणास or उपत्यन, it is a perpetual अनुवाद but not अविधि. The author says in reply that not telling lies is to be looked upon from a different point of view in connection with दुर्गृणासांत्वाय. In that view it is a विधि.

Adhikaraṇa V. Sūtras 14-16 dealing with the subject that yawning is connected with the context.

अहृतुतपुपुससत्दर्थयात् ॥ ३ १ ४ १४ ॥

14. Like अहृत it is a duty of man, being subordinate to it.

The objector says that there is a text तस्माजन्य मानव्या न्यूच दक्षकु इति प्राणायामविभाषणयोगे॥ (१० सो. २४७) “Therefore he may yawning violently recite (Mantras). He holds in his soul, the two airs प्राण 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 अहृत. There are 3 kinds of soma libations पुकार, अहृत and नर. पुकार lasts for a day only, अहृत lasts for 12 nights while नर lasts for months and years. In अहृत there are 12 upaṣads which are described somewhere else; so
they are transferred from their context to the भ्रष्टाः. The text about yawning should therefore be 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 शस्त्रस to भ्रष्टाः but there is a special text about it तिथि एव सांस्कृतिकम् ह्रास्ता हीनससि तात्त्विक सांस्कृतिकम्. "There are 3 upsads of सांस्कृतिक and 12 of भ्रष्टाः".

Adhikaraṇa VI. Dealing with the subject that threatens &c. pertain to man's duty.

17. And in the passage शुद्ध by reason of the application to all.

See the text quoted from वैदिकम् संहिता in the भाष्य with some variations (४० ३० २६१६१२१२). See at P. 2047 of the आनंदाश्रम edition. It means, the gods said to शुद्ध. "तस्मात् वतृ योज्यन्त्रायायायुगीर्त तत्शतं पातात्त् योज्यन्त्राय यात्तात् चोतहितं च प्राप्ति च यथा: प्रसन्न पाशुर्य संग्रहाद्यात्त तात्त्विक संवस्तारानि पितरोक्तं न प्रजानी-यादित्वं तत्त्विक यस्य यायायायुगीर्त द्वा न दीर्घित कार्यां "They said, he who assaults a ब्राह्मण, 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 ब्राह्मण therefore should not be assaulted, beaten or besmeared with blood." This occurs in दशौरणि
By reason of the context it will appear that the rule prohibiting the assault on a Brāhmaṇ applies to the durgāṇ्यमासयाग. 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 (पुल्लचर्म).

Pragaparipāchānmanavacaśās: ॥ १८ ॥

18. By reason of the exclusion of a dirty woman from before.

स्वब्राह्मणाः संवेषतः सर्वथा भक्तिभावः ॥ (३० सं २ १७५)

"One should not speak to a woman in menses; nor should food be taken from her."

The text occurs in connection with durgāṇ्यमास 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.

आन्नपतित्रिधाता ॥ १८ ॥

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 (पुल्ल यथा).

विशेषाद: ॥ २० ॥

20. On the other hand, not in any context; it is an ethical principle because of this speciality.

दुर्योधय: अतिष्ठ: तस्मात्सुवर्ण विशेषायादं स्वर्णं एव मवति (३० सं २ १७५). सुवास्य अविष्ठय द्यमेव विस्मति ॥ "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.

अद्वैतवात् तु शेषः स्यात् ॥ ३।१६। २१ ॥

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.

वेदसंयोगात् ॥ ३।१८। २२ ॥

22. By reason of the connection with the Veda.

The objector gives a reason that the Vedas are divided into kandas; there is अवधुचंक। Any thing that belongs to it, is शेष and liturgical. So the text should remain where it is appropriate.

श्रव्यसंयोगाच् ॥ ३।१८। २३ ॥

23. 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 शेष and is liturgical.

स्यादाध्य संयोगवत्फलेन सम्बन्धस्तत्समाकोपः
तिशायनः ॥ ३।१८। २४ ॥

स्यात् is; या on the other hand; संयोगवत् having connection (with material); फलेन with the fruit; संवेग: connection; तस्य therefore; कर्म act of common life; तिशायन इस the view of the तिशायन Rishi.

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 तिशायन.

The author replies the objection of the objector. He says that the action is connected with the material and in 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 तिशायन. 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. Sūtras 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 तैवानिय संहिता in the भागः भागकांशा ईहृत्तं तत्वगताः गुड्यात्। राजस्तोतोगुड्यात् अभ्यानां गुड्यात्” (तै० स० १५६२) 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 sovereignty. He offers the oblations of the 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 श्रावनीयः.

The author says that the texts quoted refer to the homas; and they are connected with the श्रावनीय नित्य. So they are vedic rites. यदावनिये गुढ़ित तेनस्तथापनीयः मीतिः (तै० स० १५६२) “when he makes an offering to श्रावनीय, he obtains his object”.

27. And it is श्रेष्ठ by reason of समास्थयः.

The author gives a reason that the preceptors have made a division of the vedas from which it appears that it is श्रेष्ठ of some vedic rite.

Adhikarana X. Sūtras 28–29 dealing with the subject that an दुष्टि is to be performed when a gift of a horse is taken in a sacrifice.
On the other hand there is an expatiatory rite in the secular acts by reason of the fault; therefore in the vedic act, there is no fault, by reason of being sanctioned.

On the other hand, it is commendatory to avoid any mishap, therefore it is known to be connected with the sacrifice.

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 \textit{हृष्ट} is performed. This description is subordinate i.e. अर्थवादः.

\textit{अर्थवादः} recommendation; \textit{या} on the other hand; \textit{भुजनपात्त} by reason of being no mishap; \textit{स्वातः} therefore; \textit{योनि} in a sacrifice; \textit{प्रतिषेधित} is known.

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The objector's view is that it is to be performed by the donee.

The author says that a वारणेष्ठि is to be performed by the sacrificer. So it appears from the force of the text. See the texts quoted in the commentary.

Prajapati brought a horse for वह। He decreased his divine power. He was troubled with a disease. He saw purodasa cake to be baked on four pans and to be offered to वह। He offered it; then he was disentangled from the meshes of वह।'

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.

Adhikarana 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 सोम 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
वज्रान.

Adhikarana 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 "धारानेवासहकरकोमालस्वाययौध कौमान्तो शास्तंतोभविति".
(०४ १२ १६ २७) "A पुरोदास 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 "दिवदावन जुरोति। हे चुटकार जुरोति। "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 तदर्थवात् \| 31.41 \| 36 \|

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 पुरोवाश cake.

कृतवातु कर्मण्: सक्रूत्याहृत्यस्यगुणभूतत्वात् \| 31.41.40 \|

कृतवात by reason of its being done; त on the other hand; कर्मण्: of the act; सक्रूत्र once; स्वयम् 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 पुरोवाश 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.

शेषदर्शनाच \| 31.41.41 \|

41. And by seeing the residue.

शेषात् हेतामर्यमि। श्रेपालिवद्धतु म्यहि। हे कुटियो द्रव्यं (sacrificial) food, from the residue. He sacrifices from the residue to षट्टिक्षेत्र fire."

The author relies on the vedic text that a residue is kept for use.

Adhikarapa XV. 40 as 42-45 Dealing with the subject that षट्टिक्षेत्र offering is to be made from the residue of all.

भक्षयोजकलंवादेकानिमित्तायरस्यस्य गुणभूतत्वात् \| 31.41.42 \|
not being the means; एकस्मात् from one; कियेरत् should be done; शेषत्व of the residue; युग्मभूतत्वत् 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 गुड्र and some are reserved as the food of महा priest called प्रातित्वक्षण and offering to विष्णु fire. The objector says that the निशेषक 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 दर्शनमात्यायाम these three पुरोहितas mentioned in the commentary on सूत्र 42 are prepared. प्रवाज and अनुवाज श्रास्तis 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 निशेषक 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 वैदिकषक्तमुवः हास्यनोवह | सेवांवैरूर्भवणिः माग्य मुमालस्वति | दृष्टीमृतिसहितार | सेवाभवद्वितिः सदा स्मल्ल सहदव्यायाम्।

"The gods said to निशेषक "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 सक्रम (once) shows that the residue is to be offered from all cakes.
Adhikarana XVI. Sutras 46-47 dealing with the subject that the first offering of श्रवक्षय should be made from the residue of the first cake.

एकसाहिथ्याक्षाम्यविशेषतः II 31 41 46 II

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.

मुख्याद्व पूर्वाकल्वाद् II 31 41 47 II

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.

Adhikarana XVII. Sutras 48-51 dealing with the subject that the portions of पुस्तक्षय are for the purpose of food.

भक्तावग्यायामानशब्दः परिक्रेष्य II 31 41 48 II

48. There being no word for eating, the word 'gift' is in the sense of purchase.

इह नमृत: || इह होि: || इह मध्यवृ: || इह मध्यभिः: || (सो चो 31:13:16) "This is of the मन्त्र; this is of the होिन; and this is of the अन्निष्ट."

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.

ततस्संस्तवात् II 31 41 49 II

49. And by reason of praising it.

एकवेश्यायामासस्योद्धिक्षिष्ठा || "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.

भक्ष्यों वा दाने समत्वात् II 31 41 50 II
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 प्रतिपदेशि:

व्यादेशाद्वायपूज्यनन्दनस्तुति: ॥ ३ । ८ । ५ ॥
व्यादेशाद्वाय व्यादेशात् by reason of division; तन्नन्दत्विति 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 authorise[d] 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 दर्शनाल्पाल्ब अमण्यायः

उपवीतं लिङ्गदर्शनाल्पाल्बवर्धमेः स्यात् ः हृद्या (भ)॥

9-A. उपवीत, by seeing the force of the text, belongs to all ceremonies.

The doubt is whether उपवीत belongs to the दर्शनाल्पाल्ब 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 प्रकरणात्स्यर्छन्तम् ॥ ३ । ८ । ६ (ई) ॥

न not; वा on the other hand; प्रकरणात् by reason of the context; तस्य its; दर्शनाल्पाल्ब reference.
9-B. Not so, by reason of the context; (the लिंग is) its reference only.

The author says that it is not so; the उपवीत occurs in the वस्तुपुर्व context and the लिंग is only with reference to it.

Adhikaraṇa II. Dealing with the subject that उपवीत is विपरीत.

विपरीतो व्यादपूर्ववाच्य || ३ १ ४ ६ (३) ||

9-C. On the other hand, it is विद्विषि because it is a new thing.

In the text quoted in the commentary on sutra 1, there is a passage; उपवीत देववधुस्मदे तत्तवुते. The question is whether it is a विद्विषि or अपर्याय. The author says that it is a विद्विषि and lays down a new thing. See the commentary on sutra 9.

Adhikaraṇa III. Sutras 9-D & 9-E dealing with the subject that उपवीत and the वदनपार्व are अभवाय.

उद्दक्तं चापूर्ववाच्य || ३ १ ४ ६ (०) ||

9-D. And the quality of being north, by reason of its being a new thing.

There is a passage येवदुरोदवेदमार्गाणादि, दक्षिणामांदविषयात्

"These grass leaves lying in front to the north, should be spread with their front part to the south."

The question is whether युर्वं च is विद्विषि or अपर्याय. The objector’s view is that it is विद्विषि by reason of the new thing as said in the preceding Adhikaraṇa.

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 smṛiti texts that the grass should be spread with their top-ends towards the north, so it can not be a विद्विषि; it is therefore an अपर्याय.

Adhikaraṇa VI. Dealing with the subject that holding of the sacrificial fuel is a विद्विषि.

विद्विषितु घारणेदपूर्ववाच्य || ३ १ ४ ६ (ए) ||
9-F. On the other hand it is a विष्ण in holding by reason of its being new.

There is a passage in connection with सहावपद, "अवस्थात विष्णप्रायवादतुदुःकुपरिदित्वेभ्यो भारयति." "Holding the sacrificial fuel from underneath, he certainly holds it in the sacrifice to the gods." The question is whether विष्ण प्रायवाद is विष्ण or अवस्थात्त. The author says that it is a विष्ण because it is a new thing.

END OF THE PĀDA IV.—APPENDIX.

PĀDA V.

Adhikarana I. Sūtras 1-12 Dealing with the non-performance of such acts as विष्णहृत्त with the clarified butter stored up In a vessel called भृग.

अङ्कतयान सर्वसंयोगात् प १ ५ १ ७ न

1. And from the clarified butter by reason of its being connected with the whole sacrifice.

In the Pāda IV adhikarana XV, it has been laid down that इष्ट, प्रशिव and विष्णहृत्त are to be made from the residue of all पुरोदाम cakes. Upon the same principle, says the objector, the remaining rites such as इष्ट, प्रशिव and विष्णहृत्त are to be performed from भृग which is connected with the whole अभिधेयमात्रयाय. The ghee is kept in three kinds of vessel; 1st leather bags; 2nd common vessel and 3rd sacrificial vessel. The latter is called भृग. (ghee stored in the vessel called भृग) It is sacrificially acted upon and taken out in a vessel called उपस्त्र; this is with a view to pouring into उड़ (spoon) and offering to भृग.

कारणाच् प १ ५ १ २

2. And because of the reason.

The objector supports his argument by citing authorities quoted in the commentary on द्वैत 45 of पद 4 of chap. III at p. 137.

एकसिन्तसमववतशब्दात् प १ ५ १ ३

3. In one, by reason of the word समवव (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 is derived from the same root as 

The objector strengthens his position by saying that we see in the Vedic texts the connection of the offering. The latter is therefore an argument.

4. And from seeing in clarified butter, it is of the fire.

A text says that after taking an offering, the objector strengthens his position by saying that we see in the Vedic texts the connection of the offering. The latter is therefore an argument.

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 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 fire from the butter.

6. By reason of its being common, there is not in a butter.

The author gives an additional reason and says that the clarified butter kept in the is for the whole sacrifice; it is common and no can be performed from it. "It is taken for the whole sacrifice; that ghee which is in the butter vessel."
7. And by reason of its being taken in गुह and by reason of its being connected with the homa.

The author says that even there is no residue in the गुह; because the ghee in गुह 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 गुह.

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; सात on the existence; सर्ववचन the word 'all'.

"सत्तःद्वेष्यो हविध्यं समस्माति" "He makes an offering from all oblations." The word 'all' in the text quoted is applicable only to the case where there is any residue left.

11. And further by reason of a particular species.

The author says in reply to the objector's statement in सूत्रा 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.
अन्त्यमरेकार्थे || ३। ५। ७२ ||
अत्थः लत्त; मरेकार्थेः इन the sense of not empty.

12. The last reason (is not valid) because it is not empty.

The objector has referred to certain texts in sutra 4. And infers that the remaining rite is connected with भूवाण्य. The author says that this reason is, not good; when विभूषण offering is made, the vessel called भूवा is not empty of its ghee. So the remaining rite cannot be performed from the residue as stated by the objector.

Adhikaraṇa II. Dealing with the subject that in साक्षरण्य sacrifice, the remaining rites are not to be performed.

साक्षरण्ये सिविष्क्रिकार्थे तद्भव || ३। ५। ७३ ||

13. In a साक्षरण्य sacrifice विभूषण and भूवा are in the same way.

The author says that in the साक्षरण्य यथा the same principle embodied in sutra 5 of the last अधिकारण्य applies i.e. the remaining rites विभूषण and भूवा भक्ति are not performed; साक्षरण्य is a कामेष्टि and is the modified form of इष्पूण्यभूक्ति.

Adhikaraṇa III. Sutras 14-15 dealing with the subject that in सीतामण्यिक, the remaining rites are not performed.

सीतामण्यां च यथेषु || ३। ५। ७४ ||

14. And in a सीतामण्य sacrifice, in the cups.

The सीतामण्य sacrifice is an animal sacrifice; there are cups called अभिनव सरस्वत and देव; 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 can not be performed in what is called महुष्कार.

तद्भव शेषवचनम् || ३। ५। ७५ ||

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 सुत्र ७. उष्णविवेके न सदते दुःखाति, साक्षरण परिकृतियो दत्तेवर्धेन पातार (तैले तैले) । शेषवचनार्थम् समवयति (तैले तैले)। "He keeps a residue, he does not offer the whole. A Brāhmaṇa should be hired to drink the residue. He washes soma in a vessel having hundred holes."
16. By reason of the difference of the main acts, in the unity of the materials, each act should be done.

In a sacrifice there are many main oblations; the objector says that each main oblation should have remaining rites separately i.e. the rites such as सिद्धूत, इड्डामङ्गल और प्राशित्म भक्त्य are to be performed separately for each main oblation, though पुरोडष्ट is common.

17. And by reason of the indivisibility of the remaining half, all are performed at once because there is no special mention about it.

"उपरावृत्ति सिद्धूते समवयि" "He offers to the सिद्धूत fire from the remaining half." The पुरोडष्ट cake is divided into two halves; the first half is offered to इड्डा as often as 5 or 6 times and the other is not divided; and from it the सिद्धूत, इड्डामङ्गल और प्राशित्म भक्त्य are performed.

18. On the other hand, in a cup called एन्द्रवायव by reason of a text, there will be drinking with each subordinate act.

"द्विब्रह्मवायवयः भक्त्याति" "द्विहितासंयस्यप्रक्रीयाति" "He twice partakes of the एन्द्रवायव cup; he twice pronounces वपत्कार of this". In a आंतरिकोम sacrifice, the Soma juice is extracted; it is put in cups and then it is offered to the fire. This is called प्रहङ्गः. In it Soma juice is extracted once and two cups are filled up and offered to इड्डा and बायु. So there is residue left in two cups. The Soma juice should therefore be drunk twice in the एन्द्रवायव cup.
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 स्रवंतः परिहारसाधिनां (तौ सं ु ५१६.१४) मह्पितायपिताशङ्कासां दुर्भिक्षण्ये न सङ्गमं सार्द्धति “He drinks.............turning the aświn 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…………स्रवंतः परिहारसाधिनां तस्य स्रवं भोजय वायुयोगति (तौ सं ु ५१६.१४) “He drinks.............turning the Aświn 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 समास्य in the case of spoons and of the mention of the connection being for it.

The priests called हृदान, श्रीश्री, संत्रावर, ब्रह्मणेश्वर and अनीष्ट्र are called चमसी because they are entitled to drink Soma juice from the cup called चमसी. This is based upon the authoritative statement made by the आचार्य in the समास्य and from the etymology of the word. So the conclusion is that these
priests are entitled to drink Soma juice in a Soma sacrifice.

Adhikāraya VIII. Sūtras 23-26 dealing with श्रतिसंयोगात् priests' right to drink with.

उद्गात्तचमसमेकः श्रुतिसंयोगात् II 3.15.26

23. One should drink from the उद्गात् cup by reason of the Vedic text.

"प्रत्येक कृपा करे श्रुति कुमारकरे" "Let the spoon cup of the होता go forward, that of ब्रह्म and that of उद्गात्". There is an उद्गात् cup; in the text quoted above, the उद्गात् priests are mentioned in plural. The question is whether a priest should drink the Soma juice or all the उद्गात् priests should do so. The objector says that one priest should only drink as there is only one cup of the उद्गात् priests mentioned in the above text.

सर्वे वा सर्वसंयोगात् II 3.15.24

24. On the other hand, all, by reason of the mention of all.

The second objector says that as उद्गात् is used in plural so all the उद्गात् priests should drink the Soma juice from the cup.

स्तोत्रकारिणिः वा तत्संयोगात्रहंशुते: II 3.15.25

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 सुब्रह्मण् i.e. उद्गात, प्रस्तोता, प्रस्तोता.

सर्वे तु वेदसंयोगात्कारणादेकदेशे स्यात् II 3.15.26

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 उद्गात् to mean उद्गात् in its limited sense; it includes all the four priests viz: प्रस्तोता, प्रस्तोता, उद्गात and सुब्रह्मण्. There is no doubt that only उद्गाता sings but under the class of उद्गात् priest all the above-said priests come. So they are all entitled to drink the Soma juice.
Adhikaraṇa IX. Sutras 27-30 dealing with the subject that ब्राह्मण is also entitled to drink सोम juice.

27. ब्राह्मण is not entitled to a drink by reason of non-mention in the Vedas.

The objector says that ब्राह्मण who comes under the head of वैष्णव 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 हारियोजन cup, by reason of the mention of all.

The author says that in the हारियोजन cup, the ब्राह्मण priest is entitled to drink Soma, because in the text all priests are mentioned, so the ब्राह्मण is necessarily included. यहा चमसी मन्यार्थसमस्यास्वलय सप्तदशलिङ्ग विशेषणे अस्मिताणांच प्रायत्नोत्तर जनाती सर्वापेक्षिते. “When from a spoon and from other spoons the spoon-bearers drink (the Soma), then from the हारियोजन 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 सर्वे refers to the चमसी priests but not to all priests as you say. As ब्राह्मण 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 सूत्र 28 consists of two sentences, the first part is in praise of हारियोजन cup and the 2nd lays down अवश्यविधि. In this view, it is one complex sentence. The term ‘नवे’ therefore refers to all priests.

Adhikaraṇa X. Dealing with the subject that pronouncing of वषड़कर is a necessary condition of drinking.
31. And one should drink by pronouncing वषट्काराः.

“वषट किरुः प्रथमक्षः” “He who pronounces वषट has the first drink.”

The author says that one should drink after pronouncing वषट्कार and relies on the Vedic text quoted above.

Adhikarana 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.

हविधिः च समविधि प्रथमरिविधियुद्वाहनीयेत्युद्वा प्रथ्यंचः परेक्ष सदसंसिद्धयति “Having extracted juice with stones from the soma placed in a द्रविदां cart and having offered it to आहसनीय 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.

Adhikarana XII. Sutras 33-35 dealing with the subject that those who pronounce वषट्कार are entitled to drink Soma from चमस cup.

प्रथ्यक्षोपदेशाश्रमसानामवन्यतः शेषे || 311331

प्रथ्यक्षोपदेशाश्रम by reason of direct command; च and; चमसानां of the चमस cups; अध्यक्ष: general, not undeveloped; शेषे in the residue.

33. And by the direct command of the चमस cups and the general in the residue.

The objector relies on the text “निवेदनायमुपचमसः प्रवध्यः प्रेमायुः” See the commentary on the सूत्र 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 वषट्कार 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 वषट्कारः.

One who pronounces वषट्कारः is the same as होता; so in the above text there is a direct statement about a होता drinking from the chamasa cups. में होतकारः"

चमसे चान्यदर्शनात् ॥ ३।४। ३५॥

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 चमसे चान्यदर्शनात् ॥ यहैति। तात्र वषट्कारः हर्षित ॥ "He hands over the chamasa cups to chamasa priest; he passes them on to the priest pronouncing वषट्कारः"

एकपात्वे कमादध्युः पूर्वः मक्षयेत ॥ ३।५। ३६॥

36. In one cup in an order, the प्रवेश्चुः priest drinks first.

The objector says that because there is one cup and there is also an order of precedence, so the प्रवेश्चुः comes first and he therefore drinks first from the cup and then others follow him.

होता वा मन्नवर्णात् ॥ ३।५। ३७॥

37. On the other hand, होता by reason of his mention in the text.

होतेनित्रत पूर्वः हविचिम्माहत् (५० सं १०१३२३।) होतेन: प्रयम: पाहि (५० सं ५१३२३।)
"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.

वचनावः ॥ ३।५। ३८॥

38. And by reason of the direct text.

The author strengthens his position by quoting the direct text. वषट्कारः: प्रयम: मक्ष: ॥ See the commentary on चूँक्र ३१ at p. १४९.

कारणानुवृत्तांवः ॥ ३।५। ३९॥

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 वप्र्दकार is pronounced first by the होता and then the homa is performed by अभिवृत. So the होता drinks first and next follows the अभिवृत.

Adhikaraṇa XIV. Dealing with the subject that drinking is preceded by permission.

वचनादनुज्ञातभक्षणम् ॥ ३ । ५ । ४० ॥

40. By the direct text, there is drinking after obtaining permission.

“तस्मासोमेनाधुपहृतेनपैये:” "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.

Adhikaraṇa XV. Dealing with the subject that the permission is to be given by the Vedic words.

तदुपहृत उपह्यव्यवह्यनेनात्मायलिङ्गः ॥ ३ । ५ । ४१ ॥

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 उपह्यसस्तातः" By this mantra permission is given. The force of the text shows it. This मन्त्र is recited when permission is given.

Adhikaraṇa XVI. Dealing with the subject that the reply to the invitation should be made by the Vedic मन्त्र.

तत्त्वाध्यायंप्रतिवचनम् ॥ ३ । ५ । ४२ ॥

42. There, by the object is the reply.

The text is उपहृत उपह्यव्यवह्यनेन अनुवायद्वेत् ॥ “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 ‘उपह्यसस्तातः’ ‘invite,’ and the reply is उपहृत ‘called’. The अर्थात् i.e. the object shows that it indicates the acceptance of the invitation.

Adhikaraṇa XVII. Dealing with the permission to those who drink from one cup.

तदेकत्राणं समवायात् ॥ ३ । ५ । ४३ ॥

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.

Adhikarana XVI.1. Sūtras 44-46 Dealing with the subject that sacrificer himself is entitled to the sacrificial food.

44. When याज्या is not recited, there is no deprivation of food like the appointment.

Both होता and वज्मन perform the sacrifice, the होता recites the याज्या; but when it so happens that a वज्मन himself recites the याज्या in a ज्योतिश्यो, the Hotā 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.

45. On the other hand, of the वज्मन by virtue of the reason.

याज्यायाय अक्षिण्डकरति। अत्यन्तिवर्णित स्वरागी ग्नतिः। “After याज्या he pronounces वप्प; he himself performs a sacrifice.” When याज्या is recited, the वप्पकार is pronounced and after वप्पकार has been pronounced the sacrificial food is taken. So the person who reads याज्या is entitled to the sacrificial food. This is called कारणामति. i.e. the existence of reason.

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. Śūtras 47-51 dealing with the subject that the ghee in a fruit cup is intended for the sacrifice.

फलचमसो नैमित्तिको भक्षविकारः श्रुतिसंयोगात्

फलचमसा: fruit cup. नैमित्तिक: conditional; occasional. भक्षविकार substitute for food. श्रुतिसंयोगात by reason of its mention in the Vedic text.

47. The fruit cup is a conditional substitute for food, by reason of its mention in the Vedic text.

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.

होमात्

49. By reason of the homa.

चमोकृत्क तुल्यकालत्वात्

50. And by reason of contemporaneousness with the cups.

"वहार्यांशमदानां उपपति क्रयों स चमसं उपपति‖ "When he raises other
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The author strengthens his position by quoting the text. When they lift up other cups, then they lift this cup (समायत). This shows that all cups are to be lifted up for oblation simultaneously.

तिन्दरेशनाम ॥ ३ । ५ । ५१ ॥

51. And by seeing the force of the text.

The author gives the third reason and says that "तस्मैभवास प्रवचनसेतो" "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.

Adhikārana XX. śātras 52-53 dealing with the subject that the भ्राह्मण alone follow the 'obama' of the कस्त्रिय in a procession.

अनुप्रसरिष्टौ सामायात ॥ ३ । ५ । ५२ ॥

अनुप्रसरिष्टौ in a procession; सामायां by reason of its being common.

52. In the procession by reason of its being common.

शालंग्नाः सामाय भर्यंति। दशवशेषेक चापसमप्रसरिष्टं "Hundered Brāhmaṇas drink Soma; ten-ten follow each cup."

There is a दशपेय sacrifice in a राज्य. It is a substitute for सोमयाम. There 100 Brahmans 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 कस्त्रिय carry ten cups according to the principle called स्वस्थ्याय. See chap I. pada IV. Sutra 27. This is the force of सामाय; everyone is a भ्राह्मण there; just as every Zamindar is called Thakur sahib irrespective of his caste though the term Thakur is exclusively used by a कस्त्रिया.

ङ्गषणोऽथ तुल्यशाब्दसत्वात ॥ ३ । ५ । ५३ ॥

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 homogeniety.

END OF PĀDA V.
Adhikaraṇa I. Sūtras 1–8 dealing with the subject that the text enjoining of wood &c. for construction of चुदा &c. is connected with the model sacrifice.

तत्त सर्वत्र धम्माकरणात् ॥ ३ । ६ । ७ ॥

तत् that; सर्वत्र to all cases; धम्माकरणात् 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 सावित्र: चुदा वस्त्र छद्म सावित्र रशेता वस्त्रि सावित्र अस्वाभाव योपवति” (३० ० ६ ७) “He whose ladle is made of khadīr 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.

प्रत्येकं वादिरुर्वक्षगातात् ॥ ३ । ६ । २ ॥

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.

तद्र्जप्तु वचनाधिते ॥ ३ । ६ । ६ ॥

तद्र्जप्तु excepting that; तु on the other hand; वचनाथे 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 प्रथम and inferential अदुस्माचारिक. 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 चोदन 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 प्रश्न in the above sutra is used in the meaning of श्रवण of Gotama's व्यय. It is a kind of भाजनम 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 असरस्यविष (general statement); so it is applicable to प्रश्न sacrifice.

7. Not by reason of parity of reasoning.

गुण is used in the sense of नासात्मस्तुत्र of Gotama's व्यय. 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.
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. जनानमविविषि. general statement, these are texts which belong to no context; (2) प्रक्षितविवावः text laying down the model sacrifice; (3) चोदकवाल्य, texts showing the relationship between the model and the modified sacrifices. So the author says that जनानमविविषि should be connected with the model sacrifice and चोदकवाल्य, it is connected with modified sacrifice; the general statement is therefore connected with the model sacrifice.

Adhikarana II. Dealing with the subject that Samadhemi संज्ञा which are 17 in number should be used in a modified sacrifice.

Samadhemi 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.

(प्रक्षित प्रकरण परिवर्तित) पंचदश सामपेनीरवाह। (१० १० २४ २४) "He says after, 15 सामपेनी verses."

(अनानमविविषि) सत्तदशसामपेनी रघुरावाद। (१० २३ १२) "He ought to say after, 17 सामपेनी 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 अनानमविविषि 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.

"Carry water with the spoon; one desirous of cattle should carry water with the गोदान vessel; one who is desirous of splendour of knowledge, should have a डूब of bel wood."

"By means of a cup, water is carried." The text is read in connection with the full and new moon sacrifices. गोदान & c. i. e. with the vessel of milking cows the water is carried by one who is desirous of cattle. This text can not be applied to the model sacrifice in accordance with the rule laid down in the preceding adhikarana 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 या...

Adhikarana IV. Sutras 11-13 dealing with the subject that अन्यायार्थ 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 अन्यायार्थ is a part of a पवमानेषिः.

12. Not so, because they are for it.

The author says that the पवमानेषिः are for the establishment of fire and so the अन्यायार्थ can not be subordinate to the पवमानेषिः.
13. And by seeing the force of the text.

The author relies on the vedic texts. यथावथ पूर्वोपक्रमे गौर्जेयंत्र्यें वमनिताहितो जीवनिविभागस्तुत्वक्षेत परत्त्वादिपाद्व्यायाम वानीश्लप्यतिष्ठः पुनर्गतम साक्ष्याम जर्जिजिणिति ॥ (तै 31 6। 17।)

"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 पवमान, it is again made new and youthful." The force of the text shows that the अन्नाध्याय न्ति is not a part of the पवमानेि.

Adhikaarana V. Sutras 14-16. Dealing with the subject that अन्नाध्याय न्ति subserres the purpose of all the sacrifices.

तत्प्रकृत्याः यथानव्येः नारमाथवादः ॥ 3। 6। 17॥

14. That is for the model sacrifice just as other general statements.

The objector says, you have laid down in the sutra 2 that अन्नाध्यायविविधि is to be connected with the model sacrifice; upon this principle I say that the अन्नाध्याय न्ति should be connected with the model sacrifice.

स्वर्थे वाग्न्याधानस्य स्वकालवत् ॥ 3। 6। 17॥

15. On the other hand, it is connected with all sacrifices by reason of अन्नाध्याय न्ति having its own time.

The author says that when once fire is established, it is taken for all ceremonies. So अन्नाध्याय न्ति is connected with all sacrifices.

Adhikaarana VI. Sutras 16-17 dealing with the subject that पवमानेि are to be performed in the un consecrated fire.

तासामागि: प्रकृति: प्रयाजवायस्य ॥ 3। 6। 16॥

तासां of their; अते fire; प्रकृति: from the model sacrifice; प्रयाजवायस्य like प्रयाज; सः is.

16. Their fire from the model sacrifice like the प्रयाज.

The objector says that as प्रयाज मंत्रं are transferred from the model sacrifice to the modified sacrifice, so the fire prepared for the model sacrifice is taken to the पवमानेि.

न वा तासां तद्वर्धत्वात् ॥ 3। 6। 17॥

17. Not so, their being for that.
The author says that there is no similarity. The प्रयाज offerings are related to the model and modified sacrifices as parts. The ज्ञेय text directs the अतिदेश namely “perform modified sacrifice like the model sacrifice.” While on the other hand प्रसाणेनि are related to the model sacrifice as cause and effect. For the establishment of fire the प्रसाणेनि are performed. The प्रसाणेनि prepares the sacred fire for the model sacrifice and is therefore related to it as cause and effect, while प्रयाज offerings are made both in the model and modified sacrifices; they are therefore related as parts to the whole.

Adhikarana VII. Sûtras 18-27. Dealing with the subject that the subsidiary operation are to be performed on the Agni Sotniya animal.

18. Equal is the animal ceremony in all sacrifices by reason of there being nothing special about the context.

The प्रणविधि or प्रणम consists of (1) वपाकरण preparatory ceremony (2) उपाकरण binding it to the sacrificial ground (3) अतिदेश: tying it to a peg (4) युतीनिष्ठित passing it to sacrificial post (5) सहः suffocating it to death and (6) विशस्तित disecting it.

There are three kinds of animals; (1) असिद्धार्थ: (2) अवार्त and (3) अवार्य.

The objector says that in a ज्ञेयिस्थित sacrifice there is only one context containing a description of a sacrificial animal; the प्रणविधि therefore applies to all animals equally. Then there is a अवार्त context where the animal ceremony is described; by reason of this context, the प्रणविधि may apply to a अवार्त animal only.

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 प्रणविधि applies to the अवार्त animal. The day preceding the extraction of the soma juice is called अवार्तवस्थित. On this day the sacrificial animal called अवार्तमात्र is prepared and killed. On the next day the soma juice is extracted and सस्त्रमात्र animal is killed; this day is called सस्त्रमात्र. According to this गुरुपाण view, in the order in which the animals are killed, the अवार्तमात्र 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 Mimāṃsā rules of interpretation.

20. According to one, the प्रकृतिः of the succeeding day is described first with a view to describe the quality.

The author's view is that the प्रकृति is to be performed on the अतिशयी animal, though in the context the सवनी animal is described with a view to describe the quality of a sacrificial animal; it is not a विष. Further this description is to be met with in some of the recensions of the Veda; not in all.

21. "By this means, it is laying down of time of the transferred" if you say.

"वापसग्रहः सब्वचरितिः" 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 अतिशयी animal is killed on the अद्वित्ति and the animal ceremony is to be performed on the अतिशयी animal; but on the other hand, it is a rule laying down time, on which day the सवनी 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 अद्वित्तिः 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.

"यथार्थेनेति चेत्" 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. ओपवस्थ्याः; 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 a यजान 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 पश्चिमिषिः is prescribed in connection with the animal sacrifice but not in the context of श्येत्तित्योः. The animal ceremony is only a purificatory ceremony and is described as प्रदाय in connection with animal sacrifice. In this view, the context being set aside the location remains intact and by virtue of it, the अविशेषाय comes first.

26. And by seeing the force of the text.

The author in support of his view relies on the Vedic texts वपवस्थ्याः वपवस्थ्याः पूरंडशनमार्ग दिनेनवनः "They make an offering of tallow in the morning libation and of पुरोदाष cakes in the midday libation."

अचांदना गुणार्थेन ॥ ३ । ६ । २७॥
27. There is no injunction with a view to describe the quality.

The author says that the texts which have been discussed in the अविश्वास class are not of the चेदन class as they are mere descriptive of the details.

Adhikarana VIII. Sūtras 28–29 dealing with the subject that fetching of a branch etc. belong to both the milking times.

दौह्योऽः कालेददारसंयुक्तं न्तुतं स्यात् II.3.6.12=11

दौह्येऽः of morning and evening milking; कालेददार by reason of difference of time; असंयुक्त unconnected; ष्टत heated milk; स्यात इस.

28. By reason of the difference of time in the milking, the heated milk is unconnected.

The objector says that in दृश्यमालक्योष्टं, 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 संसाद is prepared from heated milk. So there will be no connection with the heated milk in the morning.

प्रकरणाविभागाद्वितैंसंयुक्तस्य कालशाख्रम् II.3.6.16=11

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.

तद्द्वास्वमनाल्तरे यथामानासम् II.3.6.13.0=11

बद्ध्रे like it; सरकोतेरे at different times of soma offerings; यथामान 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 savanas in an abhismā 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 abhikrṣa applies to the cups. They are connected and they are to be washed at every time the savana is performed.

Adhikarana X. Dealing with the subject that the rain made of grass consisting of three twists belong to all animal sacrifices.

31. And the bridle by seeing the force of the text.

In a śvetāśrama sacrifice, a string or bridle is described: 

It is made three-fold, it is of darbha grass; and it is made of pounded grass. 

By the context the description applies to all animal sacrifices; but by the Vedic sentence it applies to all sacrificial posts. According to the śvetāśrama rule of interpretation, a sentence (वक्र) predominates over a context (करकम). So the author says that the rope with three twists applies to all animal sacrifices.

Adhikarana XI. Sūtras 32-34 dealing with the subject that washing and placing on the altar are to be performed on अश्शु and अश्श्रय cups.

32. What is laid down at a distance is not connected by reason of its proximity with others.

The abhyāsa verses are repeated at the time of अश्शु sacrifice and are given in a chapter; the cups called अश्शु & अश्श्रय are described there. They are distantly connected with śvetāśrama 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
अज्ञातादेव सर्व वेददायम् सर्ववेदवादायाम्।

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 अन्तर्गुंध and अदायम् subserve the purpose of the अज्ञातादेव sacrifice though the अन्तर्गुंध and अदायम् are not described in connection with the cups; yet by force of the वाक्य what happens in the case of the other cups will apply to the cups called अन्तर्गुंध and अदायम् connected with the अज्ञातादेव sacrifice.

निर्देशादृश्यवार्तिष्टेत्।

निर्देशाद् by reason of special enunciation; वार्तिष्टेत् is to be adjusted or fixed upon.

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 अन्तर्गुंध and अदायम्. The general description is given in the sentence quoted in Śūtra 30 in the आष्टमेव while particular description is given in the context.

४शायवित्तिषेण प्रहस्तसारि। “He cleans the cups with the filtering cloth.”

Adhikaraṇa XII. Dealing with the subject that the bricks called चित्रिकुष्ठी &c. are the parts of the Agnichayana.

अन्यद्वामप्रकरणेऽतहतू।

35. Though not in a context, similarly they are parts of the अन्यद्वामप्रकरणेऽतहतू।

Just as we have seen in the case of अन्तर्गुंध and अदायम् cups that they are described in a context, and in a sentence, the cups connected with the अज्ञातादेव sacrifice are described; so in the same way चित्रिकुष्ठी and वस्त्रिकुष्ठी 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 चित्रिकुष्ठी and वस्त्रिकुष्ठी are to be performed upon the bricks in the असिस्थपण 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 निःविषयिक and शैलिक. The former are permanent and general and शैलिक are occasional and particular. In a शास्त्र याग certain ceremonies are performed; but when वछचमाल is used these ceremonies are dispensed with. The Soma juice is drunk only by a Brāhmaṇ but when a ksattriya or a vaisya drinks, he drinks वछचमाल, as the following text shows:

ययद्यायं व वैश्ययः । सयद्वीणेम विभविपेत आयनास्वावरायताऽः सत्वित्व दुःविनिन्दुः तस्मामार्चपद्येतः न सेवम् ॥ "If a ksattriya 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. Sūtras 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 मन्त्र. The objector says that similar principle of अष्टमानविध्य which applied in the preceding अधिषिक्य 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 मन्त्र; so there will be अष्टमानविध्य 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 वछचमाल, it was different; it was a drink intended for particular castes; it is therefore casual (शैलिक).
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 विनियम applies to it. The substitute is not directly described but it can be only inferred by the second principle known as किंग. There is no relationship of model and modified sacrifices between them while such is the relationship in the case of a फलचक्ष. The same relationship which exists between a model sacrifice and a modified sacrifice exists between Soma and फलचक्ष, 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.

**नियमार्थाः गुणश्रुतिः** \( \| 31618011 \)

40. Description of qualities is with a view to restriction.

In the preceding अंिकरण we have seen that the sacrificial operations are to be performed on the substitute which is not directly mentioned but inferred from the किंग; 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.** Sūtras 41 to 47 dealing with the subject that the sacrifices such as दीपाविद्या न्याय are the parts of अत्योत्तोष.

**संस्थास्थः समानसहायः प्रकरणाविशेषातः** \( \| 3161811 \)

41. On the other hand, संख्याः are समानविधान by reason of their occurring in no context.

What are संख्याः? The भोजितोष is the model sacrifice. The modified sacrifices are अत्योत्तोष, अत्यस्तियोष, बद्द्य, वचूषित, वत्सित्राय, अशुम: and बज्ज्येष्य: They are also called वश्याः. The objector says whatever oblations and other sacrificial ceremonies are performed in a भोजितोष, the model sacrifice, the same should be performed on the संस्थास्थः; the reason is that
they are not described in any context stating that they belong to the model sacrifice only.

न्यपदेशाच 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.

विकारारस्तु 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 न्येवित्सेत; but by virtue of the चारकताव्य they are applicable to the modified sacrifice also.

अपि वा द्विरुक्तवात्रकृतेभविष्ण्यन्तीति || 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 न्येवित्सेत and अवित्सेत are the same with the exception that one is the model sacrifice and the other is the modified sacrifice. All the minor इश्चिति are to be performed in both. So the author concludes that in order to avoid repetition these minor sacrifices are mentioned in connection with न्येवित्सेत only.

बचनातु समुचयः || 3 || 6 || 45 ||

45. On the other hand by reason of the Vedic text, all sacrifices collectively.

यदि अस्मितोऽजुहोति || यदि उक्तव: परिधिमनकि || यदि अविताग्नः परतदेव यजुर्वेदं हविद् सत्तेशन प्रतिपदेन || अग्निरजनमवित्सेते म्हालेव || प्रेद्विन्ते द्वितीय रक्ष्ये || एवं व्रुयितं तुपि यो प्रविञ्चि || "If he performs Agnistoma, if he anoints the three sacrificial sticks with ghee in an उक्तवः, if in an अविताग्नः muttering the yajus silently obtains the हविद्वैत cart, he shall sacrifice a
goat sacred to Agni in the *Agnistoma*, the second sacred to Indra and Agni in the *ukthya*, the third sacred to Śvētra in the *prāśana* sacrifice."

The view is that in the *Agnistoma* one of the modifications of *Agnistoma* 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.

### प्रतिषेधाधार पूर्वलिङ्गानाम|| 3 || 6 || 86 ||

46. And by reason of prohibiting the preceding texts.

यदि प्रतिषेधाधारिन्य ज्ञाति। यदि उक्तपरिवृत्तिसन्निः ज्ञाति। "An *agnistoma* is performed; if in an *ukthya* the sacrificial fuel is annointed, he does not perform the sacrifice."

When *ukthya* 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 *ukthya* is a modification of *Agnistoma*.

### गुणविशेषादेकस्य न्यपदेशः|| 3 || 6 || 87 ||

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. Sûtras 1 to 5 dealing with the subject that grass &c. are the parts both of *dr̥ṣṭāntasarga* and their constituent parts.

### प्रकरणविशेषादंस्युत्तरः प्रधानस्य|| 3 || 7 || 7 ||

22
1. By reason of the special context, the un-connected belongs to the principal.

The objector says that the full description of दृश्यमात्र is given in a context; this description belongs to the principal and is not connected with their constituent parts.

सर्वेऽपि वा शेषः वस्यात्तत्स्युक्तिवात् ॥ २ ॥

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.

आराद्यपतिचेत् ॥ ३ ॥

आराद्य by reason of the immediate relationship; अष्ट also; इतिचेत if it be said.

3. If it be said by means of the proximate relationship.

Those that serve the purpose of the principal directly are आराद्यपकारक अंग and those that serve the purpose of the अंग and thus subserve the principal indirectly are सत्कारक 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 दृश्यमात्र grass. It is taken from the jungle in a religious way and a ceremony is performed. The oblation 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 oblation. The objector asks whether it is a case of immediate relationship as explained above.

न तद्वालयं हि तद्वर्तवात् ॥ ४ ॥

4. Not so; because that statement is for that purpose.

The author says that it is not so; the दृश्यमात्र grass is prepared in दृश्यमात्र because the sentence occurs in connection with their context. No where its preparation is mentioned in connection with the पिन्डपित्याग.
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. स वै धू वा सेवकं सिद्धार्थसिद्धितसः प्रमाणात् ज्ञातृक्षयम् भवति। “He first saturates the धू with ghee, because then the first two parts of the ghee he sacrifices.”

Adhikarana III. 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 सोमालक 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 IV. 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 everywhere in a ज्ञातिष्ठेय sacrifice. The altars &c. are therefore for the sacrifice.

Adhikarana IV. Sutras 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 अभिमर्शण (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.

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.

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 अभिमर्शण is for the principal; but when the parts are named and described, the whole is also named and described. So the अभिमर्शण 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.

11. On the other hand initiation and donation under a text belong to the principal.

“There are three initiations, their donation is twelve hundred; the initiation of Soma, the donation of सोम.” The दीक्षा and दक्षिणा belong to the main sacrifice.

12. And by seeing the cessation,
They enure for the whole sacrifice. The author relies on this argument in support of his view expressed in सूत्र 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 दीक्ष्य 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 दू.  

Adhikarana VII. Sutras 15-17 dealing with the subject that a cart is not a part of the साम्बेनी.

15. "Then they recite the साम्बेनी verses"; two carts under the word are the parts of the साम्बेनी.

स्बयं सुचित साम्बेनी स्वद्वाहा:। "Or as on the carts on which soma is extracted, so they recite the मंत्र called the साम्बेनी") 'on the carts' means 'near the cart'. So the description of the carts and the mantras called साम्बेनी 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 soma in the southern cart; those 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 ḫvivāraḥ refers to a certain space where ṣaṁ juice is extracted; if you do not accept this interpretation then there will be a defect of vāyukṛtyā. It is therefore a part of space where southern cart stands and ṣaṁvedin verses are recited.

17. And the naming is accordingly.

The author says that the etymology of the word ḫvivāraḥ (a cart) also shows that is is a portion of the space. ḫvivāraḥ means a place where offering is placed. So the description in the Veda relates to the place but not to the cart.

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. अद्वयूपेर्व व्यावनिविधति प्रतिप्रश्नायतामिनिन्दुतिति। नेता पद महुदायति। उनेता चर्मात्रविषयति। प्रतिहंता प्रतिरसिति। उद्घाता उद्घातिति। प्रतिहतोऽपि प्रतिरसिति। सुवा कयैः सुवव्यायामाइः। होता पातालवाक मनः। पूजा वेदिका: प्रेर्वित्वचाचुतिह। अन्यत्रवाके प्रतिहती। प्रवेशस्वम प्रवेशस्वमवाह। “The अद्वयूपे priest divides them before; the प्रतिप्रश्नायता sacrifices from the मंथिय vessel; the नेता brings forward the wife of the sacrificer. The उनेता uplifts the चमळ cups; the प्रतिहंता utters praises; the उद्घाता sings; the प्रतिहतो removes sacrificial articles from one place to another;
the सुग्रहणि recites सुग्रहणि verses; the होता recites प्रातःसुवाक hymns; the नैत्रावर्ण gives order and recites after (another); the अभ्यक्त makes an offering; the प्रावृत्त recites प्राकृतिकाय mantras.'

एकथा कर्मभेदादिति चेत॥ ३ । ७ । ॥

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.

नोत्यति हि॥ ३ । ७ । ॥

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.

Adhikarana X. Dealing with the subject that चमसाध्वंस are separate.

चमसाध्वयंवच तैवेवपदेशात्॥ ३ । ७ । ॥

25. And चमसाध्वंस by reason of their being mentioned separately.

The author says that the चमसाध्वंs are separate as they have separate names.

Adhikarana XI. Dealing with the subject that चमसाध्वंs are many.

उत्पत्तीः तु बहुशुरुः॥ ३ । ७ । ॥

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 चमसाध्वं uses the number in plural which shows that there are many चमसाध्वंs.

Adhikarana XII. Dealing with the subject that the चमसाध्वंs are ten in number.

दशांवं लिङ्गद्वर्णानात्॥ ३ । ७ । ॥

27. Ten, by seeing the force of the text.

The author says that there are 10 चमसाध्वंs. दश चमसाध्वंवं दासदश एके
28. And शमिता is (different) by reason of having a separate word.

The objector says that शमिता (a priest who kills a sacrificial animal) is different from the कृतिक and शमिता कृतिक'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 शमिता 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 शमिता priest.

30. And the assistant singers, by reason of the force of the text.

The author says that the assistant singer is not separate; any कृतिक can take up the duty as the text shows. न शमिता उपायमेत् II "An शमिता shall not assist in singing."

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.
32. By doing the sacrificial works all are कृतिविक्, because there is nothing special.

The objector says that any one who officiates as a priest is a कृतिवि. "सोमश्र अवशत यज्ञात्: सुदश कृतिविन: " There are seventeen कृतिविक् in a Soma sacrifice. It is a case of अवयुधावाद. A general description is given, which determines that so many things are to be done by such and 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 अवयुधावाद.

33. Not so, by reason of exclusive specification.

The author says that it a case of परिसंधया. The difference between अवयुधावाद and परिसंधया 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 अवयुधावाद. In परिसंधया there are three defects. (1) स्वार्थान (2) परार्थकल्या (3) मालावाहः. Take for example पञ्चवल्लः अमकश्या: The animals with five claws should not be eaten; it is स्वार्थात. Animal diet with the exception of पञ्चवल्ल may be taken; there is परार्थ कल्याणा. One's natural desire to take flesh is controlled; this is मालावाह. Let us see how this परिसंधया applies in the present case. Every one has a natural desire to become a कृतिवि; this desire is controlled; any one who performs a sacrifice is a कृतिवि; this sense is set aside but one who performs the functions mentioned in the Veda is a कृतिवि; this sense is accepted. It is therefore a case of परिसंधया but not of अवयुधावाद.

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 cannot make a general statement since all are not entitled to perform a sacrifice and become कविक. It is therefore not a case of अस्तुविवाहः. When 12 is mentioned, it can include 8. As ह्रादशकपाल may include अष्टकपाल. This is अस्तुविवाहः But in the present case 17 priests are directly mentioned and finally settled.

Adhikaraṇa XVII. Sūtras 36-37 dealing with the subject that यमा &c. who are mentioned in the text laying down initiation and donation are 17 in number.

नियमस्तु दानिषामि: श्रुतिसंयोगात् ॥३।६॥

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 कविक is limited to 17 only. There is a text which mentions what donations are to be made to the different priests.

उक्त्वा च यजमानल्यं तेषां दीक्षाविवाहानात् ॥३।७॥

37. And having described the position of the sacrificer by reason of the description of their initiation.

रश्यस्यं दृष्टविध्वति दीक्षित्वा श्रान्य दीव्यति। ततुद्धातरां ततो होतारं। ततस्ते प्रति प्रस्थाता दीक्षित्वा अधि नै दीक्षितः। श्रान्यप्रतिस्मितश्च श्राण। श्राणेऽदातां उद्धागतः। मैत्राकर्षण होत। तत्त्वार्यानु दीक्षित्वा कुत्तिधिनिः दीव्यति। आशीर्व दश्य:। प्रतिहारी उद्धागतः। अन्यावां होत। तत्त्वार्यानु दीक्षित्वा पाविने दीव्यति। पोतां दश्य:। श्रध्यायं उद्धागतः। श्रावस्तुं होत:। तत्त्वार्यानु दश्य। दीक्षित्वा पाविने दीव्यति। द्राहयारू वाच्यां प्रतित।॥ "Adwaryu after initiating the master of the house initiates यमा then होता, then दश्य, then प्रतिस्मया initiating him, initiates the second group, यमा from यम्या group, प्रतिहारी from यद्यान्ता group, मैत्राकर्षण from Hota group; then यमा initiating him initiates the third group, यमा from यम्या group, प्रतिहारी from यद्यान्ता group, अन्यावां from होता group; then यद्यान्ता initiating him, initiates the 4th group, पोता from यम्या group, श्रध्यायं from यद्यान्ता group, श्रावस्तुं from होता group; then another यमा initiates him, either a religious student or one sent by the preceptor."
Adhikaraṇa X VIII. Dealing with the subject that the अतिवर्धक 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 अविद्यक that there are only 16 अतिवर्धकs. The author says that the sacrificer completes 17th number, because they all act with the common object. झुड्य can not be the 17th number.

Adhikaraṇa XIX. Sūtras 32-40 dealing with the subject that the sacrificial functions of the अतिवर्धकs are restricted.

ते सर्वाय: प्रयुक्तवर्त्तनयप्रयक क्षमालक्ष्यात

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 अतिवर्धकs 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 आच्छ, हाँच, और मन्त्र. This is the reply of our author to the पूर्णपक्ष view of the objector.

Adhikarana XX Sutras 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 तस्मत मेत्रासारण: प्रेयस्वतिवतुवाद व पेत्रोमन्त्र: (१० सं ३।२।१।२।४।५) “मेत्रासारण priest therefore gives commands and recites after, the verses of the Rg-veda called पेत्र्य and मन्त्र (which are generally recited by पोता and मन्त्र priests respectively.)”

42. And similarly by seeing the force of the text.

The author in support, relies on the text. यद्यहैत्रुषात: मात्रसाराणाम् वन उपास्यः। तद्निम उदगामान्वमच्याव उक्तंशिस्ताः प्रतिहारो अख्यायं। बैलायनांः। भवेद्यान्वमच्यायः। (७० सं ३।२।१।३।१) “Where he ought to hear the होता reciting the morning अवघ, the उदगाम of the उदगाम, the प्रस्तव with the क्रृङ्खला verse of the उक्त singers and प्रतिहार of अख्याय. He who knows the truth of the अख्याय, becomes wealthy.”

Adhikarana XXI. Sutras 43-45 dealing with the subject that the duties of the मेत्रासारण priest are the after-recitation and order that are described.
43. The command and after-repetition are the functions of the मेना वचनम्, by reason of the direct Vedic text.

The objector says that there is a Vedic text तत्तजत मेना वचनम्: मेना तिवान्तु वाक्। (See the translation in the commentary on सूत्र 12). Under this text the duties of the मेना वचनम् is to give sacrificial command and to do the after-recitation.

पुरोज्वनावकण्यिकारो वा प्रेशसतिधातानात् || 3.1.84 ||

44. On the other hand he has a right to पुरोज्वनावक, by reason of the proximity with the sacrificial command.

The author says that the पुरोज्वनावक and शेष are described in juxtaposition and the duty of the मेना वचनम् is to repeat the पुरोज्वनावक.

प्रातानुवाके च होतदर्शनात् || 3.1.7.44 ||

45. And in (the repetition of) प्रातानुवाक्, by seeing (the text authorising) the होता र.

The author in support of his view says that the होता is mentioned in some texts repeating the प्रातानुवाकः "व्यवहृतः प्रातानुवाक समुद्रत उपत्युज्यात् तत्तजतु यो होतात्। "Where he ought to hear होता reciting the morning अनुवाक, then अनुवाक should take it up." This shows that मेना वचनम् is not entitled to all after-recitations.

Adhikarana XXI. Sutras 46–49. dealing with the subject that in a बचमाहिनम an officiating priest is entitled to act.

चमसांद्रचमसाध्वियम् सामास्यावानात् || 3.1.86 ||

46. The चमसाध्बियम् is 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 चमसाध्बियम् should be engaged, because the etymology of the word shows it.

चाध्ययवां तन्नवान्यवात् || 3.1.87 ||

47. On the other hand चाध्ययम् by reason of the principle.

The author says that you are not right; the चाध्यम् who makes an oblation from the चमस cup is a चमसाध्बियम्; the चाध्ययम् is therefore principal and चमसाध्बियम् 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.

चमसाद्रसाद्धवयवेयप्रज्ञारः।
तात् सममय कर्मफरति।
येवाधवयेष्ठिः स्ववेयः
द्वक्षतानेव महति।
सुमय अधवयेष्ठिः स्वमण्यवदस्य।
स्वयमसाद्रथवयवः।

"He hands over the chamanas cups to the चमसाद्रु; he passes on to the reciter of वर्ण; one who knows the truth of अधवय, verily becomes wealthy. The खु क belongs to अधवय; it is dedicated to वर्ण; the चमस cup belongs to him."

49. In weakness, they are to be recognised.

The चमस cups belong to the sacrificer and the अधवय's use them; if the अधवय's are incapable of using them, then चमसाद्रु's; are to be engaged.

Adhikaraṇa XXIII. Sūtras 50-51. Dealing with the subject that श्रेयन & वाजपेर are to be performed by many.

वेदापदेरशातपूर्ववेदाद्यार्ये यथापदेशं स्यः।

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 समावय. As for instance under the chapter of आद्वय, the श्रेयनाय and in the chapter of अधवय the वाजपेर are described. By the principle of समावय, the वाजपेर is to be performed by the अधवय and श्रेयनाय is to be performed by the उद्वाता. 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 समावय is not applicable.

51. Or by accepting it, there is one's duty; by virtue of the बोदः 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 चैन्द्रक text, the duty should be performed with all its constituent parts. When, 4thly there are no such direct texts or चैन्द्रक texts, then you may be guided by समावय. This recapitulates the whole discussion of the chapter.

शब्द says that by accepting the details of the model sacrifice, it becomes connected with the चैन्द्रकवय and by virtue of it, you have to perform all the details. As the अयायितोम is the model sacrifice, it should be followed and many क्रित्रि क्षेत्र should perform the वाज्येय and अंजनयाय. This sūtra is very obscure.

END OF THE PĀDA VII.
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.

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 अत्मनेवद form of the verb is used. The reason is that the fruit accrues to the sacrificer. The परस्मैयद 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.

चौदना प्रति भावाच || 3 || = || 7 ||

7. And by reason of the connection with चौदना 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 अयूर्व 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 अर्द्धउपकारक and others serve the purpose indirectly; they are सत्यपायोपकारक. As for instance in a dinner the food that is taken is अर्द्धउपकारक and the table and chairs are सत्यपायोपकारक. So in the same way the preparatory ceremonies are performed on the persons. The यज्ञन is directly connected with the अयूर्व and the चत्त्रिक, who are employed, are indirectly connected. So according to the Mimamsa rules, the तस्कार 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, यज्ञन who is directly connected with the अयूर्व should have the purificatory ceremony performed upon himself first.

अतुल्यतवादसमानविधानाः स्यूः || 3 || = || 1 ||

8. By reason of the inequality, the directions are not of similar nature.

The functions of the sacrificer and the चत्त्रिक are different; a चत्त्रिक can not perform the functions of a यज्ञन. So there is an inequality in their position; the functions of a यज्ञन are principal and those of a चत्त्रिक are subordinate. So the यज्ञन is principal in relation to the अयूर्व. There are different duties laid down for them.

Adhikarana III. Sutras 9-11 dealing with the subject that the sacrificer is entitled to perform austerities.

तपिय्य फलसिद्धिवाल्यालोकवत || 3 || = || 6 ||

9. And the austerities, by reason of obtaining the fruit as in ordinary life.

धर्मदानानाटि धार्मनानास्ति. "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 यज्ञमान obtains the fruit of the sacrifice, he is to practise austerities just as in common life we see that persons who derive the benefit, do the act.

वाक्यशोषिण तदन्त || 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; वाक्यशोषिण therefore completes a sentence or its sense. A principle is laid down and the argument which supports it, is वाक्यशोषिण.

12. And by reason of its being subordinate, there is no adjustment by means of the Veda.

The author says that क्रितवक्ष also practise austerities if there is a direct text of the Veda. सर्व क्रितवक्षुद्युपवसति. "All the क्रितवक्ष fast."

Adhikarana IV. dealing with the subject that आकाश्य is to be set aside: wearing of the red turbans &c. are the duties of the priests.

गुणत्वाच वेदेन न व्यवस्था स्यात || 31=19211 ||

11. By a direct text, of others also.

The author says that क्रितवक्ष also practise austerities if there is a direct text of the Veda. सर्व क्रितवक्षुद्युपवसति. "All the क्रितवक्ष fast."

In the text quoted, the क्रितवक्ष is principal and red turbans are subordinate. So you can not take the help of समाध्यa; but you can only by the direct authority determine the nature of the गुण.
Sabar says that in a श्रेणयात्र it is laid down that लोहितोष्णीय... प्रचरित || and in a वाजयेत it is laid down that हिरण्यामालिन || प्रचरित || The question arises whether the red turban is to be worn exclusively by the उदगाण्ठ and gold necklace by the अथवा only because the श्रेण sacrifice is in the सामवेद्य and वाजयेप is in the यज्ञवेद्य. The author says that because it is a subordinate act, you can not determine it by means of a समावेद्य of a particular Veda. The direct text is that all priests should wear the red turban and gold necklace.

Adhikaraṇa V. Sūtras 13-14 dealing with the subject that the desire for rain pertaining to the sacrificer.

तथा कामोत्पर्यः संयोगः || 31 = 1 93 ||

13. And similarly desire, by reason of the connection with the object.

विद्य कामयेत वर्णाय पर्यायः || नैः: सहदेविनवायः वेदादिवेदामेव स्विंद्रायामेव बजेत || "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 अथितोष्णः."

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.

व्यपदेशातिदितेर्यां स्यस्त || 31 = 1 94 ||

14. By designation of others also.

The author says that others can have also their desires fulfilled, if there is a direct Vedic text. उदयाता अत्यध्वे व यज्ञमानाय वा यकाय कामयेत सामायायति || "An उदयाता for himself or for his client sings with the wished for object."

Adhikaraṇa VI. Sūtras 15-16 dealing with the subject that the mantras commencing with आयुर्वेद are connected with the sacrificer.

मंत्रावित्तयकर्मेऽर्यापास्तवः || 31 = 1 94 ||

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 मंत्र and are called अकार्यक्षण in the sūtra. The author says about these मंत्र that they are connected with the sacrificer like the act stated in the preceding Adhikaray. "आयुर्वेद अन्वेष्य सुमंगलितेष्यक्षेत्रस्वसिक्षक्षेत्रेष्य || (तैः सा हिन्दौ) "O! Agni, giver of life
give me life. O! fire giver of light, give me light.” These mantras are given in the स्त्रिकोड़क and so by the principle of समावया 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.

16. And by seeing on separation.

The author gives a reason that when the यज्ञमान is travelling, he praises fire (अग्निसद्धो). These उपवचन mantras are in the chapter on अन्तर्विकृत but they belong to the sacrificer. The result is that the अक्षरमय mantras belong to the यज्ञमान.

Adhikarana VII. Dealing with the subject that a mantra twice repeated in the Veda is to be used by both.

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 mantras which are read in the यज्ञमानकोड and repeated in the अन्तर्विकृत. The author says that such mantras 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.

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.

Adhikarana IX. Sutras 19 29 dealing with the subject that 12 sets of utensils are connected with the functions of an अभवस्यात

याज्ञमाने समावयानातकमूषिणो याज्ञमान ेरुः ||31=176||
19. By reason of being described in the याज्ञामानकांड, the sacrificial acts pertain to the sacrificer.

The Veda is divided into कांड; in some of them the duties of the sacrificer are described; it is called याज्ञामानकांड and there is another कांड in which the duties of the अध्वर्यु are detailed; it is called अध्वर्युकांड. There are certain functions connected with the sacrificial utensils which are mentioned in the याज्ञामानकांड. The objector says that these duties are to be performed by the यज्ञामान as they occur in यज्ञामान section of the Veda by the principle called समावय.

अध्वर्युवं तद्वर्यां हि न्यायपूर्वं समालयानम् ॥१३॥

20. On the other hand, अध्वर्युः; it is for him and the समावया is based on reason.

The author says that you are wrong, the अध्वर्यु should perform all these duties because he has been engaged and appointed on fee for that purpose; the principle of समावया is based on reason and it is applicable when there is no other proof available. Here we have a direct text that the अध्वर्यु is hired by the sacrificer.

Adhikaraṇī X. Dealing with the subject that a होता is to perform the duties of an अध्वर्युः.

विप्रतिपे करणः समालावयविशेषादितर्मन्यस्तेषां
यतो विशेषः स्थात् ॥ ३ ॥ = ॥ २१ ॥

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 अध्वर्यु; 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 अध्वर्यु. The second part says that out of so many करिवक any करिवक may perform the duty of the होता, when the latter acts for the अध्वर्यु. The third part says that this distinction should be maintained because a होता can not perform two duties. In a चैत्रनम, two functions are performed; the animal's cord is tied round a द्रुप by the अध्वर्यु and the होता repeats the mantra. In connection with the कुपालयनयज there is a Vedic text येहोतासेवकश्रवुः: The Hotā is, Adhvaryu. The Hotā
therefore ties the cord round the युग्म. In this view as expressed in the युग्म, another अभिनवः repeats the mantra instead of the Hota.

Adhikarana XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

प्रेषणु च पराधिकारात् || २२ ||

22. And in commands by reason of another's right.

प्रेषणोपसिद्धायः इत्याविरस्यपसिद्धायः चु च संस्मृति पञ्ची संष्ठय प्राच्येनादिः.

"Place प्रेषणो (water-vessels; place the sacrificial fuel and grass; wash ladle; having girded the loins of the sacrificer's wife rise with the clarified butter."

These texts occur in आधूः यङ्कपद. By the principle of समाध्य it will appear that both the commands and carrying out of them are to be performed by the अभ्युः; but th's is simply absurd. One priest is to give order and the other is to carry it out. This is what the sutra lays down; the reason is obvious; one is dependent on the other.

Adhikarana XII, Sutras 23-24 dealing with the subject that the command and carrying out of the command are to be performed by the अभ्युः and अशीः respectively.

अभ्युः दर्शनात् || २३ ||

23. On the other hand, अभ्युः by seeing the Vedic text.

The objector says that the अभ्युः is to carry out orders and the अशीः is to give them. He relies on the following texts.

वज्रोवैरप्या || तदन्तः वधार्यर्तु वज्रः अभ्युः: चालीत || दुःखर्त्तु लिफ च धारयति || (तैः प्रौऽ ३२ १०१) "Wooden sword is certainly a thunderbolt, when he may hold it upwards; in a thunder-bolt an अभ्युः perishes; he holds it in front and slantingly."

गौऽर वा करम्सामान्यात् || २४ ||

24. On the other hand, it is subordinate by reason of the function being the same.

The author says in reply that you are mistaken; the word अभ्युः is used in the secondary sense in the text quoted by you, because the function is the same; the अभ्युः gets it done by the अशीः priest. It is done by his command, so it is his act.
Adhikarana XIII. Sūtras 25-27 dealing with the subject that in the करणामेत्र the reward for the master is hoped for.

ऋष्टिविक्षलः करणेष्वर्थवात् ॥ २ ॥ ॥

25. In करणामेत्र's, there is the reward of the ऋष्टिविक्; because it is for his purpose.

There are two kinds of मंत्र (1) करणामेत्र and (2) अकरणामेत्र. The former regulates the sacrificial operation; the latter is chanted in course of a sacrificial operation. There is a text which says that a ऋष्टिविक् should say ममाने वचेष्व विहेष्वस्तु (१० से १२) “O! fire, let there be my splendour in the offerings.” Here the ऋष्टिविक् wishes splendour for himself. The objector says that the fruit of the करणामेत्र accrues to the priest because it is he who performs the sacrifice.

स्वामिनो वा तदर्थवात् ॥ २ ॥ ॥

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 performed; so he gets the fruit. Though the ऋष्टिविक् 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.

लिङ्गदर्शिनाच् ॥ २ ॥ ॥

27. And by seeing the force of the text.

The author supports his view by the Vedic text. पानेकांस्य ऋष्ठिविक्ष अभिषिप-साशास्ते यज्ञात्वस्य एवता. “Whatever desire a ऋष्ठिविक् hopes for, it is of his client.” It is technically called वचेष्वस्तु.

Adhikarana XIV. Sūtra 28-29 dealing with the subject that in the करणामेत्र, the fruit of the actions accrues to the priest.

कर्मार्थेण फलं तेषां स्वामिनं प्रत्यर्थविचवात् ॥ ॥ ॥

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 यज्ञात्व 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. 

The reward of the principal act is to accrue to the sacrifices. The reward of the subordinate acts accrues to the priests.

"O! Agni and Viṣṇu, I have not crossed you; be separated for my passage; do not trouble me."

29. And by the designation also.

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.

30. The purificatory ceremony on the materials by reason of there being no speciality in the context, belongs to all sacrificial acts.

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: 

The modifications are 1. दस्तंगतिनमासायम्, निस्तं पुष्पवंच्यन्ति व ज्ञेतिः.

The modifications include many of the operations of 

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 दर्शणमात्रायण can be extended to the modified sacrifice or पुष्पवंच or श्रीपिनामानि.

Adhikarana XVII. Dealing with the subject that विविषा and पवित्र should be made of परिमोजनीय दर्शण grass.

32. On the conflict, by reason of the special text and the indirect in the remainder.

The दर्शण grass is brought from the jungle; it is sacrificially operated upon. The grass that is not sacrificially operated upon is called परिमोजनीय दर्शण 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 पवित्र and विविषा. 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 दर्शण grass but in the case where it is silent, the other common grass should be used i.e., the पवित्र विविषा and विविषा should be made from the दर्शण grass.

"स्त्रावरभिषिक्षकाऔद्धेः प्रादेशिकमानां पवित्रे कलेति। अर्थं मात्रे विविषार।"

"Two front stems of grass, equal and uncovered to the extent of a span are called पवित्र; if they are one cubit in extent they are called विविषा।"

Adhikarana XVIII. Dealing with placing of the पुरोवत तोक of the model sacrifice.

33. On the other hand, the transference is of a portion by reason of the connection with the one existing.

"पुरोबासशकल मैट वायवस्यान्ते निद्वाराति। पानामाहिकतान्ते। पवसो मैत्रावरस्याति।"

"He places a piece of पुरोबास in the vessel belonging to Indra and Vayu; parched rice in the vessel belonging to Aświnas; and prepared milk in the vessel belonging to मेघवरस्य dieties."

We hear these texts in connection with the अंगिनिमेत sacrifice. Now the question is whether the slice of a पुरोबास cake that is to be placed in the दर्शण vessel should be taken from the cake prepared for the model sacrifice or another cake should be prepared as laid down in the preceding अंगिनिमेत. The author says that the principle laid down in the
preceding अभिकरण, does not apply. There will be a transference, because there is already a cake existing. Why should another cake be prepared?

Adhikarana XIX. Sutras 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.

"यज्ञार्थवाचे काम्या हृदयः त उपानी रक्तवयः।"

"All the desire-accomplishing sacrifices are यज्ञार्थवाच; they should be performed inaudibly."

The objector says that the विक्रति is to be performed like the प्रक्रति. 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 काम्येंचित है 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 काम्येंचित pertains to the principal.

36. On impossibility, by the reason of the special juxtaposition; its constituent parts.

The शेषनवाच 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-
ciple called ‘order’ the butter comes in place of soma in the श्रेयेन्याग; 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.

37. If it be said “similarity in श्रंग्याधान”.

The objector says that a पवमानेन्द्रि is performed for अग्निदाना and अन्येन्द्रि is for श्रेयेन्याग. The conclusion is that the पवमानेन्द्रि is for the sake of श्रेयेन्याग. It is therefore a constituent part of the श्रेयेन्याग. The result from your proposition is that butter should be used in a पवमानेन्द्रि.

38. Not so, by reason of the context being not similar; because the constituent parts are for the principal.

The author says that the श्रेयेन्याग and अन्येन्द्रि 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 अन्येन्द्रि is not a part of the श्रेयेन्याग.

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.

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 श्रेयेन्याग and the texts quoted below mentions nothing special about it.

"शहपुष्टहि लभते || अभ्योषोववस्यांगेः अग्नियोषीय युरोकाषा; || अनुवंचायाः
अनाते मैयावधीयस्य" ||
"He offers with animals; in the place of अतिरेकी जनानimal a cake pertaining to Agni and Soma should be used; in the place of अनुवर्तित sacrificial animal a cake pertaining to वैद्यवर्ति 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 स्वदेशियुरोदशा is made of flesh

42. On the other hand, the स्वदेशिय cakes are of flesh by reason of a special text.

"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 स्वदेशिय cakes are of flesh. Now the question is whether all the cakes are of flesh or only the स्वदेशिय cakes are made of flesh. The author’s reply is that only स्वदेशिय cakes should be made of flesh as it is specially mentioned in the text.

43. "Metonymy is improper when there is no juxtaposition", if you say.

The objector says that a पुरोदशा 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.

44. It may be by reason of the signs of the model sacrifice like बेराज.
उक्तीकृतां पद्ध समामा एकविश्व योडशी वैराज सामा।

"The song called वैराज belongs to उक्ति; there are twenty one songs in a योडशी sacrifice known as वैराज".

There in the vedic text वैराज is used but instead of वैराजसाम, वैराजान्त्र is sung. So by the principle of metonymy वैराजसाम stands for वैराजान्त्र. In the same way in the शाक्यानामयव, flesh cakes are prepared in the place of rice cakes.

END OF PĀDA VIII.

END OF CHAPTER III.

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CHAPTER IV.

PADA I

Preliminary Introduction.

In the third chapter शुभि, रिक्त, वाब्ध, प्रकरण, स्थान, समाध्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थ and कर्त्तर्थ. Subsidiary action is कर्त्तर्थ; and the principal one is पुरुषार्थ: फलविधि: is पुरुषार्थ: and अवशेषाद: is कर्त्तर्थ:.

Adhikarana I laying down the proposition for enquiry.

अथात्: कर्त्तर्थपुरुषार्थ्योजिन्यासा || ४। ११। १||

अथ now; अत: therefore; कर्त्तर्थ पुरुषार्थ्येः of the कर्त्तर्थ: and पुरुषार्थ:; तिर्य-झा enquiry.

1. Now therefore is the enquiry about कर्त्तर्थ and पुरुषार्थ.

This sūtra lays down a प्रतिज्ञा a kind of promise on the part of the author as to what he is going to deal in the chapter.

Adhikarana II. dealing with the definition of कर्त्तर्थ: and पुरुषार्थ:.

यस्स्मिन्योग्याः पुरुषस्य तत्स्य लिप्सार्थेलक्षणासवि-भक्तर्वाद || ४। १। २||

यस्स्मात in which; प्रतिज्ञा love, desire; पुरुषस्य of a man; तत्स्य of that; दिप्सा desire; अर्थक्षणा indicated by or dependent upon certain object; अविभक्ति-तत्वाद on account of its being inseparable.

2. ( पुरुषार्थ: 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 पुरुषार्थ: 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 पुरुषार्थ:; and the opposite is called कर्त्तर्थ:.

Adhikarana III. Sūtras 3-6 प्रजापति मन्त्र is Puruṣārtha.
3. (There are) actions in which there is no natural prompting (but are done, on account of the infallibility of the scripture; nor is there any material substance purified (but) in an action it is connected with the object (and also) there is a direct signification that it is गुरुपार्थ:.

In the preceding Ahikaraṇa पुरुषार्थ: 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 पुरुषार्थ: The illustration is given “नामान्तरं विषयं वत्स: 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 पुरुषार्थ:. 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 पुरुषार्थ:.

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 siddhânta is laid down in Sâtra 3, the objector comes forward with another passage of Taittiriya Samhitâ “समीयो एवंति तदनुपात वज्ञति, तैए.
"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 Taittiriya Samhitā is also a pūrvaśāstra; 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.

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 śrut, śīkṣā, vābhya, śakrpa, śānā, and śamākṛta do not apply, the text should be considered pūrvaśāstra. As the text quoted from the Taittiriya Samhitā can be interpreted by any of the modes, it is śānā and serves the purpose of the sacrifice.

6. And similarly in the conduct of the 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.

Adhikarana IV Sūtras 7-10: relating to the sacrificial materials being restated.

7. Again materials should, without any distinction, be offered (in the fire to avoid) meaninglessness.

The pūrvapakṣa view embodied in this sūtra is based on the preceding Adhikarana; there is a passage of the Taittiriya Samhitā:
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 puṣṭāṇ; 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 Taittirīya 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 kārthya; 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 puclidama cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered. आहिताति मध्यभित्रज्ञि यज पात्रत्र “They burn the performer of Agni-hotra with the fire and sacrificial vessels.”

The author finally relies on the Vedic text from which he comes to the same conclusion by the method of interpretation called लिङ्गमवश पौराण-मार्यशा मादुरमपाहुपते। जयोदशामामस्वायं। Fourteen oblations are made on the full moon day and thirteen on the new moon day.

Arthikaraṇa V Sūtras 11-16. Dealing with the unity of an animal.

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.

“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.

12. And on account of one being used in the Veda.

The objector supports his argument by the method of interpretation called भृति 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 siddhānta 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.
JAIMINI SUTRA IV. 1. 19.

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

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 Mimamsikas call abhav. And the act, which achieves it, is called abhava. The principal act, which is abhava is made up of many minor acts which constitute the abhava. It is the abhava that achieves the invisible fruit called abhav. In the present Sutra, the author says that he abhava also resides in the constituent acts which go to make up the final and principal act.
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.

स्यादा द्रव्यचिकिष्पायां भाविष्यर्थे च गुणभूतताः लोक-दिगुणिमाव: || ४ || १ || २० ||

स्यादा not so; द्रव्यचिकिष्ञायां in the purification of the sacrificial materials; भाव invisible effect; अर्थं in the object; च and; गुणभूतता dependence; अवभाव by reason of its being a principal; गुणिमाव being subsidiary.

20. Not so; in the purification of the sacrificial materials, there in an invisible effect (भूत); 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 sutra. 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

अर्थं समवेषप्रति द्रव्यकर्मणाम् || ४ || १ || २१ ||

अर्थं in the fulfilment of the object; समवेषप्रति by virtue of the parity and disparity; द्रव्यकर्मणाम् 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 आशिष्या 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.
25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Jyotistoma 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 subsidiary.

Adhikarana XI. Treating the subsidiary nature of throwing off of the husk with the earthen-pans.

26. The action of naming *Purodasha Kapala* is based on the main object; on account of the connection with the future *Purodasha Kapala* 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 *Purodasha Kapala*. 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).

Adhikarana 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 Taittiriya 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.

Adhikarana XIII. Sūtras 28 to 32. Dealing with the incidental nature of śviṣṭaṅkut offering in connection with the sacrificial cake.

28. (śviṣṭaṅka 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 swiṣṭakrit fire. Now the question is whether this śviṣṭaṅka offering is āptaye-jātk or not. The author’s view is embodied in the sūtra; he says that the part is included in the whole. The śviṣṭaṅka 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 śviṣṭaṅka offering is incidental.

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 swiṣṭakrit 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 śūtra 29, the reply of the author is that a portion of the pūrṇā has been cut off and reserved for śiśṭakrit offering; so by reason of this reserved portion there is no necessity of preparing another pūrṇā cake and it is therefore not a case of parity.

कर्मकायांतः ॥ २ । १ । ३१ ॥

कर्मकायांतः by reason of the performance of the act.

31. By reason of the performance of the act.

The praises are sung in the Vedas. It is said that the gods said to śiśṭakrit to carry the offering and śiśṭakrit 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 śūtra strengthens his view by the reason of śiśṭakrit’s performing the business of a carrier and getting the remnant as the reward for his services.

लिङ्गदशनाच्छ ॥ २ । १ । ३२ ॥

लिङ्गदशनाच्छ by reason of the suggestive sense (of the Veda).

32. By reason of the suggestive sense of the Vedic text.

The author finally fortifies his view by the text of the Vedas. क्षेपार्दशयमवथितः शेषात् तिस्तक्रृतेन वजितः “He cuts off this offering from the remnant; he sacrifices in तिस्तक्रृतेन from the remainder.”

Adhikārpa XIV Śūtras 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.

अभिन्नारणी विप्रकर्पाद्नूयायाचव तपात्रमेदः स्यात् ॥ ८१३३॥

अभिन्नारणी in sprinkling; विप्रकर्पाद्न by distance; अनुप्रयाज like an अनुयाज offering; पात्रमेद: difference of vessel; स्यात् be.

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyāja offering.

अभिन्नारणा is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the वाजय 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 *pravapakṣa* view embodied in the sutra is that a separate vessel should be used for keeping the remnant of the ghee.

न वा पारात्त्वादपारात्त्वं त्वेकदेशस्वातः ॥ ४१ १ ३४ ॥

न वा not so; अनुयाज by reason of there being no vessel; अपात्त्व absence of vessel; त एकदेशः 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.

हेतुत्वाद सहप्रयोगस्य ॥ ४१ १ ३५ ॥

हेतुत्वाद 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, *abhīgharaṇa* is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

अभावदर्शनाय ॥ ४१ १ ३६ ॥

अभाव दर्शनात 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 ॥ ४१ १ ३७ ॥

सति, there being sprinkling of ghee; सच्च वचन the term *savya*.

37. When there is *abhīgharaṇa*, the term *savya* is used.

The objector says that the term *savya* is used when अभिगरण is performed, that it 'means 'wet' but not 'dry."

न तस्येति चेत् ॥ ४१ १ ३८ ॥

न Not; तस्य of it; इतिवेद 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 व्रजनि cannot become dry. Once wet, it is always wet though no अभिवर्धण is performed at noon. So the term तत्थ means wet but not dry.

स्यात्तस्य मुख्यत्वात् ॥ १ ॥ ३६ ॥

स्यात् तत्थ may be; तत्र 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 अभिवर्धण and after roasting it, it again becomes dry; so the term तत्थ means dry but not wet as you assert.

अदिकारणा XV सं ४०-४१. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

समानयनं तु मुख्यं स्याल्लिंदुर्दश्नेनात् ॥ ४ ॥ ३० ॥

समानयनं samanayana ceremony; तु on the other hand; मुख्य principal; स्यात् is; लिंदुर्दश्नेनात् by reason of the significant power of the Vedic text.

40. On the other hand, समानयन 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 तद्द्रव्यसः; the third is इत्य, the fourth is वर्ध िं वे; and the fifth is स्वाहाकार. The ghee is kept in a large vessel from which it is taken in a big wooden spoon called उपस्त्रि and from it the ghee is taken in a smaller spoon called उपहर which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called उपहर and then the ghee is again taken from the big wooden spoon called उपस्त्रि and the fourth offering is made from it. Carrying of ghee from the उपस्त्रि to the उपहर for the 4th offering is called समानयन. The objector says that according to your view embodied in the former adhikāraṇa, the samanayana is अप्रपयाळक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अतिहावेशवर्षिनि: प्रतिसमानयति जुहस्मैपुः। चतुष्पतिः हितायायानि मर्यति नविन्ध्रस्मातुयायामा० वदमयू भवति ॥

“After having made offering called इत्य he takes ghee in जुहस्मै from उपस्त्रि for the offering called वर्धिं: The ghee is taken four times (up to this) and no अभिवर्धण offerings are made.”
बचने हि हेत्वसामथर्यम् || ४ || १ || ४२ ||

बचने in the Vedic text; हेत्व सामथ्र्य absence of the power of the reason.

41. In the Vedic text or authority the power of the reason is absent.

The author has in mind the Vedic text where चन्द्र हिन्दानि आश्वादनि shows that the ghee is twice taken from the उपव्युष्ट into the उद्धृ for प्रयज 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 समालयन is principal.

Adhikarana XVI Sūtras 42 to 45. The ghee taken in उपव्युष्ट and उद्धृ is respectively for प्रयज and अनुयाज both and that taken in the sacrificial spoon is not for both.

तत्त्रोत्पत्तिरस्वभक्ता स्वातः || ४ || १ || ४३ ||

tātra there (new or full noon); उत्पत्ति production (but here it means the clarified butter taken); अविभक्ता undivided; स्वातः is.

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 प्रयज offerings.

तत्र जौहवमनूयाजप्रतिविधायस्यम् || ४ || १ || ४४ ||

tātra there; जौहव the ghee taken in उद्धृ; अनुयाज प्रतिविधाय for the prohibition of अनुयाज.

44. There the ghee taken in उद्धृ is for the prohibition (that it is not to be used) for अनुयाज offerings.

The ghee taken in उपव्युष्ट is to be used for both अनुयाज and प्रयज while taken in उद्धृ is to be offered for प्रयज only. This is the siddhānta view of the author.

अष्टप्रस्तुतं तपयितं चेतः || ४ || १ || ४५ ||

अष्टप्रस्तुतः ghee taken in उपव्युष्ट; तथा similarly; इति चेतः if you say.

44. If you say that the ghee taken in उपव्युष्ट is similarly (prohibited.)

Just as the ghee taken in उद्धृ is interpreted to be impliedly prohibited for अनुयाज offering, so is the ghee taken in उपव्युष्ट impliedly prohibited for प्रयज offering. This is the reply on behalf of the objector.
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Pūrva Mīmāṃsā

स्वाज्जूहूप्रतिपेधात्मित्यानुवादः ॥ ४ । ५ ॥

स्वाज is; उष्ण प्रतिपेधात्मित्यानुवाद: permanent restatement.

45. By reason of the prohibition relating to उष्ण, there is permanent restatement.

There is a direct text of the तैतत्त्रीय मात्रानुवाद in which it is said that the ghee taken in उपस्त्र is to be used for both अनुयाज and प्रयाज offerings and the text referred to by शतपथ मात्रानुवाद says that the ghee taken in उपस्त्र is to be used in अनुयाज offering. यद्यादायुपेक्षा प्रयाजातु याजस्तवर्तमानातिति ॥

"That which he takes in उपस्त्र उष्ण 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.

Adhikaraṇa XVII Sūtras 46 to 48. Dealing with the act of taking ghee twice four times in the उपस्त्रः.

तद्यादायुपेक्षा अयानां ॥ ४ । ५ ॥

तस् its, of the clarified butter; अष्ट संख्या eight times अयानां on account of the direct text.

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 (उपस्त्रः) and this is an original statement and is प्रयोजक. अष्टतत्त्वायुपेक्षा तैतत्त्रीय संख्या ॥ ३ । ५ ॥. "Eight times in उपस्त्रः."

अनुयाजान्त्वत जीववस्तु ॥ ४ । ५ ॥

अनुयाजः on account of serving the purpose; च and; जीववस्तु of the ghee taken in a उष्ण.

47. Because of its serving the purpose of the ghee in a उष्ण.

The objector supports his objection by saying that an उपस्त्रः is a larger spoon and contains more ghee than in a उष्ण. So the ghee from the उपस्त्रः can be taken in the उष्ण several times.
48. Of the two there is the force of reason and direct authority in समानयन.

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 वङ्ग्युत् which serves the purpose of both should be twice four times. This, the author says, is quite in keeping with the text and reason.

END OF PĀDA I.
II. Adhikarans I sutras 1-6 dealing with the incidental nature of the act of cutting off of the swaru etc.

स्वहस्तव्यकलित्पति: स्वकर्मशब्दद्वात् || 21 1 1

स्वह: swaru; अनेकनिपति: not from the one and the same tree; स्वकर्मशब्दद्वात् by reason of the direction about its preparation.

1. Swaru 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 युष (sacrificial post). The tree is to be felled from a certain height, from it चण्ड a wooden ring to mount on the top of the युष 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 युष 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 युष पश्च of the objector is embodied in the present sutra and according to him, स्वह should be prepared from a different tree and therefore the preparation of the स्वह is principal.

जात्यन्त्राच्छ शड्डेलो || 21 2 1

जात्यंत्राच्छ from another tree; च and; शक्ते 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.

त अवयव स्वहं कुस्कर्मं || यष्टमृत्युश्च स्वहं कुस्कर्ममिष्ठश्वलोच मन्तवारोहेऽऽ || युष्मत स्वहं कस्तति || “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 युष.” 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 स्वहस्तव्यत्तिमित्तवात् || 21 2 3

तदेकदेश: being a portion of it; वा or (has the force of negation); स्वहस्तव्य of the quality of being a स्वह; तत्त्वभिस्तवात् by reason of its being for its sake.
3. On the other hand, the very nature of the स्त्रोत is a portion (of the यूप) and its very purpose is for it (यूप.)

In the present sutra, the author’s siddhānta view is embodied. He says that the tree is felled for preparing a यूप and the chips that are cut are incidentally prepared: So the preparation of the स्त्रोत is not independent but it is a case of disparity.

शकलस्वतेशः II 8 1 2 4 II
शकल स्वते: by reason of the Vedic text of its being a chip; च and.

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 स्त्रोत is described as a chip from a यूप; it appears that it is not an independent description. य: प्रथम: शकल: परापेतं स्त्रोत: कार्य: II. “The first piece that falls off should be made into a स्त्रोत.”

प्रतियूपः च दर्शनात् II 8 1 2 5 II
प्रतियूपः for each यूप; च and; दर्शनात् by seeing.

5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says that in परेकारातै यथा there are 11 animals and so there are eleven यूप, so for each यूप there is a separate स्त्रोत. If it had been an independent action, one स्त्रोत would have been quite sufficient.

आदृते करोतिशब्दः II 8 1 2 6 II
आदृते in (the sense of) taking.; करोति शब्दः the word ‘makes.’

6. The word ‘makes’ (is used) in (the sense of) taking.

There is a Vedic text. यूपस्त्रोतः करोति ‘He makes a स्त्रोत out of the यूप.’ When the यूप is made from the tree felled, the first chip that is chiselled out is taken for the स्त्रोत. So the construction of the स्त्रोत is not independent. The word ‘makes’ used there, is in the sense of taking the first chip thus separated.

Adhikarana II dealing with bifurcation of a branch.

शाखायां तत्प्रथानलंतबाद् II 8 1 2 7 II
शाखायां in the branch; तत्प्रथानलंतबाद 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. यद्यपूर्वाचाब्रह्माणि हूँ (ब्रह्माणि मन्न पन्न लोक) प्राचीन चाब्रह्माणि यद्यपूर्वाचाब्रह्माणि (३० या ३१२) “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.”

Adhikarana III. Dealing with the purpose of felling a tree for securing a branch.

शाखायां तत्प्रधानत्वादातुपर्येण विभागः स्याहैप्रहयंततः

शाखायां in the branch; तत्प्रधानत्ववत् by reason of its being principal; पर्येण with the उपवेप (lower portion); विभागः division; स्याहै is; स्याहै 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 उपवेप is used for arranging the earthen pans. So the author says in the present sūtra, that the tree is felled for the main purpose of securing the branch and the उपवेप is incidentally prepared. It is therefore a case of disparity.

मुत्यपायाच्

मुत्यपायाच् 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 उपवेप is not prepared. When शाखा is prepared उपवेप is necessarily prepared. When शाखा is not prepared उपवेप is not prepared though it is required. As for instance on पुर्वाचाब्रह्माणि sacrifice no calves are to be driven off, so no शाखा is prepared but उपवेप is required for arranging the pans, but it is done by other means.

Adhikar IV. Sutras 10-18 dealing with the प्रतिपदा nature of securing of the branch.

हरणे तु जूहोतिर्ययिंगसामान्यादृढव्यां चार्यिशेष्यवत्वात्
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 सहर्षण तत्तथान्तरिति. "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.

प्रतिपत्तिवर्ग शब्दस्य तत्तथान्तरितवर्गः। १० ॥

प्रतिपत्ति: final disposal of the thing no longer required; वा or; शब्दस्य of the word; तत्तथान्तरितवर्गः 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 प्रतिपत्ति 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.

अर्थप्रि चेतः। ११ ॥

अर्थेण in sense; अविषेठ 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 गृह्यः मानस-सत्कपाल सौभाग्यकपालः। (२० सं २० १०२०२). "Cakes baked on seven pans to सहर् gods and a cake baked on one pan to sun-god."

न तस्यान्धिकारार्थस्य चक्तितवर्गः। १२ ॥
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 शाखारण and secondly the शाखा is finally disposed of when it has served its purpose. So it is the प्रतिपत्तिकामः.

Adhikaraṇa 14 śūtras 14-15 dealing with the प्रतिपत्ति nātare of निनयन.

उत्पत्यसंयोगात्मणीतानांमात्यविद्विधामेवः यातः

क्षतिः in the mandatory command; अस्यवागात्त् having no use or connection; प्राणिनाति of the sacrificial water brought; शाखात् like the sacrificial ghee; विनम्र division; सतात् 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 प्राणिनाति. It is mixed up with the flour of the पुरोदाश चिक and also thrown in the interior of the altar. The former act is called संयवन and the latter is called निनयन. The पुरोदाश 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 अयस्माः.

संयवनार्थानां वा प्रतिपत्तितिरतासां तत्प्रधानत्वात्

संयवनार्थानां of the sanyavana which is the principal act; वा on the other-hand; प्रतिपत्ति: final disposal; इतिराति of others i.e. of निनयन water; तत्प्रधानत्वात् 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 siddhanta view that निनयन is प्रतिपत्तिकामः, संयवन being principal. When no water is brought in a पुरोदाश (milk dish) by reason of the absence of पुरोदाश cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपत्तिकामः.
Dealing with the अर्थ कर्म nature of the act of handing over the staff.

प्रासन्यमेत्राबलस्य दृष्टि युबान कृतार्थस्वात

16. Handing over of the staff to the मैत्रेयवर्ष व्राह्य priest (is a प्रतिपाद्यकर्म) by reason of its having accomplished its object just like throwing off (of the horn of the black antelope).

There is a ceremony called क्रतार्थस्वात्वात. 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 वात्ष. This act is प्रतिपाद्यकर्म. 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 मैत्रेयवर्ष priest. The objector says that after having accomplished its object the staff is passed over to the मैत्रेयवर्ष priest, so this act is प्रतिपाद्यकर्म like throwing off of the horn mentioned above.

अर्थकर्म वा कर्त्तार्थस्वात्वात्वात || १६ ||

अर्थकर्म अर्थकर्म, वा on the other hand, कर्त्तार्थस्वात्वात् by reason of its connection with the sacrificer; श्रवण 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 प्रतिपाद्यकर्म is always principal because it is not connected with any other act. In the present case the मैत्रेयवर्ष 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 मैत्रेयवर्ष priest is the अर्थकर्म.

कर्मयुक्ते च दर्शनात || १८ ||

कर्मयुक्ते in connection with another act, च and, दर्शनात 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 sutra 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 sutras 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 siddhanta 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 अथाथ्यम् but an arthakarma because the अथाथ्य is principal and the sacrificial materials being in the instrumental case are subordinate; अथाथ्य in the objective case and the अथाथ्य bath is performed by means of these materials.

22. On the other hand it is प्रतिपत्ति: by reason of the propriety of its sense; the word अथाथ्य signifies a place.

The author gives a reply. The word अथाथ्य 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 अथाथ्य is only a प्रतिपत्ति being a final act for disposal of the sacrificial materials.

Adhikarama IX Sūtras 23-24. Dealing with the restrictive nature of the statement relating to the agent, place and time of the sacrifice.

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 purvapakṣa, "can not be विषयं but only an अथाथ्य because it reproduces what is already known."

24. On the other hand the Vedic text is restrictive.

The Siddhānta view is embodied in the present sūtra. 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.

Adhikarāṇa X. Dealing with the restrictive nature of the description of the qualities of materials.

तथा द्वेषेषु गुणाश्रुतिस्तत्पतिसंयोगानु 11. 21. 24

tatha Similarly; द्वेषेषु in the materials; गुणाश्रुति description of the qualities; स्तत्पतिसंयोगानु 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 साधय the fruit which the act achieves, the साधन materials used in performing it and इतिकारापत्थता the subordinate acts. When an organic act is directed to be performed, it is called उपवतिपित्विधिः 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.

Adhikarāṇa XI. Dealing with the restrictive nature of the description of the purification of the materials such as pounding etc.

संस्कारे च तत्प्रथानत्वात् 11. 21. 26

संस्कारे purification (of materials); च and; तत्प्रथानत्वात् by reason of 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 नियमविधिः because these acts aim principally at the purification of materials and produce visible effect.

Adhikarāṇa XII. Dealing with the form of sacrifice.

यज्ञति चोदनाद्रव्यदेवताक्रियं समुदाये क्रतार्थत्वात् 11. 21. 29

यज्ञति the command as to sacrifice; चोदनाद्रव्यदेवताक्रियं materials, gods and acts; समुदाये collectively; क्रतार्थत्वात् 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 sutra, the author has defined याग and says that all these constituents make up याग.

Adhikarana XIII. Dealing with the form of a homa.

तदुस्त्रे श्रवणाणज्ञहृतिरसेचनार्थिक: स्यात् ॥ ३० ॥

तदुस्त्रे that being defined; श्रवणात् by the direct text; जुडौति: homa or offering; आसेचनार्थिक: a gift in addition; श्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present sutra 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 sutras. 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.

कात्यायन in his औषध सूत्र says बजति जुडौतिमा के विशेष: ॥ ३२ ॥

तिष्ठद्रोहम् वषट्कार्प्रश्राय गायक पुरोंदुधाक्र्वार्तो यज्ञतय: ॥ ३३ ॥

उपविष्ट होमा स्वाहाकार प्रदान: जुडौतय: ॥ ३४ ॥


What is the difference between a याग and होम? While standing with the word वषट्कार and reciting गायक and पुरुषधुवाक्य mantras, homa (offering) is called बजति (याग). While sitting with the स्वाहा offering, a homa is called जुडौति (होम).

In some copies, gift is defined as follows...

दृष्टिः राजस्वपूर्वक: परस्परवेव संबंध: ॥

Gift is the transfer of one's own ownership in favour of another. In such a case दृष्टिः is used.

Adhikarana XIV Sutras 29–30. Dealing with the case of the विज्ञ grass-in the stitthya sacrifice etc.

विधेयः कर्मपविचित्रवादृथान्तरे विधिप्रदेशः स्यात् ॥ ३५ ॥

विधेयः of a command; कर्मपविचित्रवादृथान्तरे by its lasting till the completion of an act; अयोध्यं for another object; विधिप्रदेशः 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 वहिः has been used for Atithya sacrifice, another grass will be required for उपस्त and अतिपेयमाय.

अपि वोद्यंतिचिन्तागदर्थसम्बन्धेऽविशिष्टानां प्रयोगऽर्गैलक्त्वहैशः: स्यात् || ८ । २ । ३० ॥

अपि वोद्यंतिचिन्तागदर्थसम्बन्धेऽविशिष्टानां प्रयोगऽर्गैलक्त्वहैशः: स्यात् || ८ । २ । ३० ॥

अथि नौ; उपस्त वर्गानां by reason of the original command; अपि वोद्यंतिचिन्तागदर्थसम्बन्धेऽविशिष्टानां of that which are not specially described; प्रयोगऽर्गैलक्त्वहैशः: 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 तर्थि and as उपस्त and अतिपेयमाय 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. II

PĀDA III.

Ad likarana I sūtras 1–3. Dealing with क्रयः nature of materials, their purification and acts.

उद्ययसंस्कारकर्मः परार्थत्वात्कल्पनतिर्थवादः स्यात् || ८ । २ । ३ । ९ ॥

उद्ययसंस्कारकर्मः in materials, their purification and acts; परार्थत्वात् by reason of their being subservient to others; कल्पनतिर्थवादः the text regarding a reward; अर्थवादः 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 दृष्टिकृत्यात् 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 अर्थवादः.

उत्पत्तेश्चात्तप्रधानमत्वाद् II 4 II 3 I 2 I

उत्पत्ति: of the original (text); च and; अर्थप्रधानत्वाद् 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. यथा पर्ययमयः जम्बू-नायिक न पाप्श्च लेखक अध्योति, स्म स्म स्मालंदे “He whose जम्बू 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 जम्बू. So it can only be subordinate and an अर्थवादः. This is an additional reason advanced by the author in support of his view.

फलन्तु तत्प्रधानायाम् II 4 I 3 I 3 I

फल reward; दुḥ 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 अपूर्ब्बिचित्रः. This is the distinction which our author has made as regards the फलशृङ्ग ि being अपूर्ब्बिचित्रः or अर्थवादः.

Adhikarana II. Dealing with the unessential nature of the वाहंदेल्गर (a psalm seen by व्रह्द्गिरि) etc. when they are used in performing occasional acts.

नैमितिकी विकारत्वात्त्रक् तप्रधानमन्यत्स्याद् II 3 I 8 I

नैमितिकी in performance of occasional acts; विकारत्वात् on account of its being विक्रिति or modified sacrifice; क्षेत्रपात्ती the principal sacrifice; अन्यन् different; श्यात 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 अविकल्प that the procedure adopted in performing the नैसिन्धक acts is that of विकृति; and what is called विकृति 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 अभिकल्प.

Adhikarana III. Sutras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

एकस्य तूभयत्वे संध्यागुप्ताक्लम् || ४ || ३ || ५

एकस्य of one; तु on the other hand; उभयते in double capacities; संध्यागुप्ताक्लम split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for विवेक and नैसिन्धक 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 || ४ || २ || ६

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.

नार्थप्रक्ल्पतात || ४ || ३ || ७

न no; अर्थप्रक्ल्पतात 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 जटहिति, द्वारा निदिर्यकामस्य जटायत. “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 क्षण्या nature of the प्रयायत्व etc.

8. On the other hand, the purification of the materials for the purpose of an action is a कर्त्तव्य.

The author has laid down the siddhānta view in the sūtra. 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 कर्त्तव्य in order to distinguish it from प्रयायत्व.

Adhikarana V. Dealing with the fruitfulness of विश्वा विश्वास 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 sense of the Vedic sentence is like the sense of the subordinate act.

Here in the present sutra 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 सहस्राक्षवता, 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 सहस्राक्षवता.
Adhikaraṇa VI sūtras 13-14 dealing with the subject that विश्रवजित produces one fruit only.

तत्स्वर्थ्यमनादेशात् ॥ ॥

तत् तस्; स्वर्या fulfilting all objects; अनादेशात् on account of no specification.

That (विश्रवजित 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 विश्रवजित produces all sorts of rewards.

एकं वा चौदनैकक्वाय ॥ ॥

एकं one; वा or; चौदनैकक्वाय by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्रवजित is only one act and there is only one (विचि) command; so it can produce one fruit only.

Adhikaraṇa VII. Sūtras 15-16. Dealing with the subject that विश्रवजित &c., secure heaven as their reward.

स स्वर्गः र्यात्स्वर्थ्यम्प्रत्ययविश्रवजितक्वाय ॥ ॥

सः that; स्वर्गः heaven; र्यात्स्वर्थ्य is; स्वर्या to all; प्रति to; अविश्रवजितक्वाय by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sūtra embodies the siddhānta view of the author; he says that the fruit of विश्रवजित is heaven as it is the sumnum bonum of all men.

प्रत्ययाचै ॥ ॥

प्रत्ययाचै 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 विश्रवजितन्याय.

Adhikaraṇa VIII. Sūtras 17 to 19. Dealing with the अध्यात्मित nature of the reward of राज्यस्म.

क्रती फलद्यवादमहावत्कार्णजिनिः ॥ ॥
17. It is the opinion of कार्ण्यजिनिन that the अर्थवाद 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 बिष्णु and the subordinate acts by अर्थवाद. So according to कार्ण्यजिनिन the description of reward of a sacrifice is only an अर्थवाद.

18. It is the opinion of आत्रेय that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of आत्रेय is opposed to कार्ण्यजिनिन. He says that the fruit mentioned in the बिष्णु should be considered to be principal and that mentioned as अर्थवाद is redundant; the fruit not mentioned in the बिष्णु but mentioned as अर्थवाद should be considered to be a part of बिष्णु under the principle of वाक्यशृणु. Where no fruit is mentioned, it should be inferred.

19. The praise in subordinate acts (is) by reason of being subordinate to others.

Where two acts are related as principal and subordinate, the praise of the subordinate act under the principle of वाक्यशृणु is for the principal. This adhikaranā is called रात्रि सत्याय.

Dealing with the accomplishment of respective human desires as described, of the काम्य sacrifices.
JAIMINI SūTRA IV. 3. 23.

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 sutra lays down the view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces the purpose mentioned in the text; नौद्रोङकेन पशु कामस्व प्रवेषे "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 कारणे नियमात् || 8 3 21 ||

वीते being satisfied; च and; कारणे 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.

कामः वा तत्संयोगेन चोद्दते || 8 3 22 ||

काम: motive, gratification of a desire; वा on the other hand; तत्संयोगेन in connection with that; चोद्दते 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 act and the inference that heaven is secured in addition to it, is unreasonable.

अथै गुणत्वात् || 8 3 23 ||

अथै in a subordinate act; गुणत्वात् 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 besides being subservient to the main act. It is a case of disparity as explained before.
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 द्रांगुर्णाल sacrificial sacrifices fulfil all desires.

सञ्चायमाघकामें: स्थिरानात् || ४ || ३ || २५ ||

सञ्चायम् accomplishing all desires; अघकामें: desires connected with the subordinate acts; स्थिरानात् 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 द्रां and पूर्णाय त sacrificial sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word ‘all’ used in the Veda, ஏகங்சி வாய்யிடும்: காமாய அகின்றியும் தொல்லாய் துர்க்கூட்டசீராய். எடுத்து வாக்குகளன்: காமாய்ஆதிர்யம் தொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொ ல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொல்ளைதொল்

रोपदेशा || वा प्रधान शब्दमंत्ररोपयागात् || ४ || ३ || २६ ||

रोपदेशा: description of the reward; वा on the other hand; प्रधान शब्द मंत्रयागात् 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 द्वारक्षमास and अपवत्तीम, the fulfilment of desires is in connection with the principal and is therefore अवृवचन:

Adhikaraṇa XI. Sūtras 27-28. Dealing with the subject that दृष्टि and पूर्णमास are to be performed separately and have their respective rewards.

तत्र सर्वंविषेवात् || ४ || ३ || २७ ||
तत्र तत्र सर्वंविषेवात् || ४ || ३ || २७ ||

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 पूर्ववचन.

येवासिद्धिवत्वेयत्तपत्त्यसंयोगसिद्धत्वात् || ४ || ३ || २८ ||

येवासिद्धि: fulfilment of desires in succession; वा on the other hand; अवृवचन of the object or desire; उत्पत्ति production; असंयोगसिद्धत्वात् 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 siddhānta 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 cannot 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 येवासिद्धिवत्वात् and adhikaraṇas X and XI constitute द्वारक्षमासमार्गम. The XI adhikaraṇa according to the other view is called कार्यालयमेकादिक्षमकार्यासंविधिश्रेरिण्य i.e. adhikaraṇa dealing with the subject that कार्य sacrifices fulfil the desires in this and the other world. In this view this adikaraṇa is numbered XII.

Adhikaraṇa XI: 1. Sūtras 29-31, Dealing with the subject that सौत्रासमिति &c., are the part of चायन (architectural sacrifices) &c.
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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; सौधामिष्क is a constituent of agnichayana अभिन ज्ञान सौधामिष्क यजेत. "Having established fire, let him perform सौधामिष्क.

30. कालभुती काल इति चेत || ॥ ॥
कालभुती in the text enjoining time; काल: time; इति चेतः if you say.

31. न not; असमवायत् by reason of no relationship; प्रयोजनेन with the reward; स्थान will be.

32. उभयार्थिमिति चेत || ॥ ॥
उभयार्थि double object; इति चेतः if it be said.

33. If it be said that it is for both.

The Adhikraṇa opens with the पूर्वप्रद view. The text is संस्थाप्य पौर्णमासी वैदुर्भागवनिविति. "Having made the offering of full-moon sacrifice, he performs वैदुर्भ सर्वसार्व पूर्णमासी. The वैदुर्भ sacrifice is mentioned in connection with पौर्णमासी; so it is a constituent part of the full moon sacrifice and be-
cause it is mentioned after the performance of दृष्टव्यमास्तयाद, it therefore also
indicates the sequence of time. In the opinion of the objector it is both
sequence of time and constituent part of दृष्टव्यमास्तयाद.

न शारदेक्तवादं ॥ ४ ॥ ३ ॥ ३३ ॥

न not so; शारदेक्तवाद् 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 Mimânsakâs वैद्य can only be a constituent part of दृष्टव्यमास्तयाद.

प्रकरणादिति चेतु ॥ ३४ ॥

प्रकरणाद् by reason of the context; इत्वेके if you say.
34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्णरूप. If it be said
that the passage occurs in connection with the दृष्टव्यमास sacrifices and
therefore it partakes of the double nature as stated by the पूर्णरूप, the
author's reply to it is embodied in the following sūtra.

नेतपत्तिःसंयोगात् ॥ ४ ॥ ३ ॥ ३५ ॥

न no; दस्तिः संयोगात् by virtue of the original sentence.
35. No; by reason of the original sentence.

The sūtra embodies the siddhânta view of the author. He says that in
the original sentence दृष्टव्य is described as the part of दृष्टव्यमास्तयाद and the
force of the sentence predominates over the context according to the rules
of interpretation laid down by the मीमांसaka authors. So the दृष्टव्य can not
be both.

Adhikarana XV. Dealing with the subject that अनुवान &c. are to be performed after the
recitation of agni mārūta hymns.

अनुपत्ती तु कालः स्यात्प्रयोजनेन सम्बन्धात् ॥ ३५ ॥

अनुपत्ती when there is no original statement; तु on the other hand; कालः
sequence of time; स्यात is; प्रयोजनेन with the object; सम्बन्धात् 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 कालविषय or अंगविषय, it depends upon the Vedic text. If it is स्रोत, it is अंग; and if it is लिङ्ग, it is काल. Now the text is: आग्नेय-मार्गाच्या मुखाच्याचरणचरणचरण. "They perform अनुवाच after आपदानक ह्यम्स."

Agni-mārūta is a part of soma-sacrifice and Anuyāja 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 कालविषय sequence of time.

उत्पत्तिकालविषये कालः स्वाद्वायक्ष्य तत्प्रथान्वात्।। ४। ३। ३७।।

उत्पत्तिकालविषये when there is a doubt whether it is अंगविषय or काल विषय: काल time; स्रोत is; वाचक of the sentence; तत्प्रथान्वात् 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 द्वारा ग्यथाय संविधितत। "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 द्वारा संविधितत and संविधान does not mention any साधन, साधन or इतिकालविषय, nor does it show that द्वारा संविधान sacrifices are subsidiary to संविधान. The only alternative is that it indicates sequence of time.

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 बृजद्वार sacrifice with 12 earthen pans (for baking पुरोदाय 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. आत्मावैपुत्रः "A son is one's own self."

अध्यात्माता नूपुषातस्वयंगो निनिमित्तार्थः | १२ ३ ४ ६ ||

अंगानि of the constituent parts; दू on the other hand; उपवातस्वयंगः mention of the son's birth; निनिमित्तार्थ: with a purpose.

39. On the other hand, the mention of the son's birth is for the purpose of subsidiary actions.

The word उपवात has been differently interpreted. We have followed शबर who has taken it in the sense of the birth of a son. In this view it means that the बृजद्वार sacrifice is to be performed on this occasion. It is not performed immediately but ten days after the birth.

Adhikarana XVIII. Sutras 40-41 dealing with the subject that subsidiary actions such as सौत्रामणि etc. should be performed at their proper time.

प्रधानलेजसंबंधद्राक्षानां मुहूर्तकालवस्तृ | १२ ३ ४ ६ ||

प्रधानः with the principal; अधिरागान् by reason of the connection; अंगानि of the subsidiary actions; मुहूर्तकालवस्तृ 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 सौत्रामणि is subsidiary to अविनचय; so the time of performance of सौत्रामणि is the same as that of अविनचय

अपवृत्ते तु चोदना तत्सामान्यात्स्वकाँडः स्यात् | १२ ३ ४ ६ ||

अपवृत्ते on the completion; दू on the other hand; चोदना commandatory text; तत्सामान्यात्स्वकाँड by reason of its general nature; स्यात: at the proper time; स्यात: 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. अविषयवन is the principal and सत्सारामिणि is its subsidiary sacrifice; वाजळेय is the principal sacrifice and वृहस्पतिवर 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.

Adhikāra 1. Sūtras 1-2. Dealing with the subject that gambling &c. are part of Rājasūya sacrifice &c.

प्रकरणवद्यमानायाभद्योद्यनामकमर्कसु || 418191 ||

प्रकरणवद्यमानाय by virtue of context in general, चौतथमिणि commandary text; अर्यागतम does not constitute the relation of principal and subordinate.

1. By virtue of the word ‘context’ in general, the commandary 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 शुन: शेप and दिविदेह. The objector says that they all occur under the subject of राजसूय and by that reason the minor acts do not become subsidiary.

ॐ वासुदेवामिव्रया: स्युस्ततो विविषिष्टवस || 418191 ||

ॐ वासुदेवामिब्रया: not so; शुस्ततो a subsidiary act; विविषिष्टवस without an oblation; शु: are; त्व: from that; विविषिष्टवस् by reason of the difference.

2. Not so; the subordinate acts are without oblation; therefore there is a distinction.

The author in the present sutra gives his opinion that gambling &c. in the राजसूय sacrifice are performed without oblation and do not produce any fruit; so they are not अविषयवन and are therefore subordinate acts.
Adhikarana II. Sūtras 3—4 dealing with the subject that the gambling is the part of the whole राजसूय sacrifice.

मध्यस्थं यस्य तन्मध्ये ॥ ४ ॥

Middle of a particular context; which, in that context.

3. It belongs to that subject which it is described.

There is अभिप्रेयत्व act in the राजसूय sacrifice; the gambling is described. The objector says that gambling is therefore subordinate to the अभिप्रेयत्व काम.

सर्वासं त्वा समत्वायोदनातः स्यान्त हि तस्य प्रकरणं

देशार्थमुच्यते मध्ये ॥ ४ ॥

Of all; on the other hand; by reason of equality; 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., as described in a serial order under the subject of अभिप्रेयत्व 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 नीमाला, the प्रकरण is stronger than the काम. So the context is of राजसूय यज्ञ and all other details are equally important.

Adhikarana III. Sūtras 5 and 6 dealing with the subject that the सौम्य &c., are to be performed at the time of उपयवमः.

प्रकरणाविवधो च विप्रतिपिन्दिः सुभयम् ॥ ५ ॥

Pra-karananda-vivadó ch vipratipindhiḥ suभayam ॥ ५ ॥

Prakaranāvivege in the indivisibility of the context; च and; विप्रतिपिन्द forbidden, split of the sentence; हि because; उभय 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, Twistra, Visnu and its
is made at the time of उपसत्. The question is whether it is a काल विचि 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 उपसत्.

अधि वा कालमात्रं स्वादुद्शोचनादिनिशपस्य || ४१ ४ ६ ॥

अधिवा not so; कालमात्रं time only; अदश्वात् by reason of absence; विशेषपर्य त्वो 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 sutra. As there is no special mention and as it is mentioned in connection with उपसत्, it is according to the rule (laid down in chapter IV, 3 páda, 36 sutra) a कालविचि:

Adhikarana IV. Dealing with the subject that the आचारहृदि is subsidiary to संयोगी.

फलवद्योक्तेन तद्विदितरस्य प्रधानं स्वात् || ४१ ४ ७ ॥

फलवत् which produces fruit or reward; वा on the other hand; उक्तेन तद्विदितं by the said reason; तरस्य of another; प्रधानं principal; स्वात् 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; आचार homa belongs to the latter class and is therefore subordinate to संयोगी sacrifice in which विवेचनाय are invoked and which is principal. Here in the sūtra इतर is used in contradistinction with प्रधान.

Adhikarana V. Sūtras 9—11. Dealing with the subject that the दधियह is permanent and essential.

दधियहे नैसिदिकः अुतिसंयोगात् || ४१ ४ ८ ॥

दधियहे the cup of curd; नैसिदिकः occasional; अुति संयोगात् 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 दधियह 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 द्विप्रमेय ceremony is therefore occasional.

नित्यश्रृंखला ज्येष्ठश्रव्दित ॥ ४ ॥

नित्य: permanent, essential; च and; ज्येष्ठश्रव्दित by virtue of the word 'excellent.'

(The द्विप्रमेय is) permanent because of the word 'excellent' (used).

The objector takes up another position and says that as the word 'excellent' is used in this connection the द्विप्रमेय ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the द्विप्रमेय ceremony is both essential and incidental.

वेप्या वा परमाणुविकृतेऽक्तेऽज्ञातति ॥ (३५ ॥३५ ॥३५ ॥३५) "It is best of all the cups; he who uses it, becomes excellent."

सार्वप्रथमच ॥ ४ ॥

सार्वप्रथमच by reason of its being the form of all (gods); च and.

10. And also by reason of its being the form of all (gods).

The objector strengthens his view by stating that the द्विप्रमेय is the form of all the gods and the form of the gods is permanent. The द्विप्रमेय ceremony is therefore both permanent and occasional.

सार्वसांवापि द्वैवा तस्य यत्रप्रसो हस्तयुहते सत्तम्ये वै नं रुपाणि पदातात्यतेऽः (३५ ॥३५ ॥३५ ॥३५) "It is the form of all the gods viz., this cup; he who uses this cup, obtains all the forms and cattle."

नित्याः वा स्थादर्थवादस्तथे: कर्मण्यसम्बन्धाद्विन्धित्वा-

वचान्तरायस्य ॥ ४ ॥

नित्य: permanent; वा on the other hand; स्थान is; अर्थवाद: recommendation, restatement; तथा: of the both (the priest and the sacrificer); कर्मणि in the sacrifice; अर्थवादः by reason of no connection; अनित्यवादां by reason of impermanent nature; अभास्य of the impediment.

11. On the other hand, it is permanent; it is अर्थवाद by reason of their (of the sacrificer and the priest) having no connection with the act and by reason of the impermanent nature of the impediment.

The author gives his own view finally after discussing the subject...
from the objector's point of view. He says that both the अच्छुं and वजनमान have no connection with the impediment and because the impediment is of momentary nature it is therefore incidental. The दिविक्षाः is performed to appease the gods in order to obviate the impediment that may happen. The performance of दिविक्षाः is therefore essential.

Adhikaraṇa VI. Sūtras 12-13. Dealing with the subject that वैशाली is occasional.

वैशालिनरः नित्यः व्याक्तित्वः समानसृहत्यत्वात् । 12.13 ॥

वैशाली: Vaiśvānara offering; नित्य: permanent; व्याक्तित्व is; नित्यः: with permanent (things); समानसृहत्यत्वात् by reason of numbering among or along.

12. Vaiśvānara is permanent by reason of its being numbered along with permanent things.

The पुर्वपक्ष view is that as the वैशाली offerings are mentioned amongst permanent things, so they are permanent.

पक्षे वैस्वतसंयोगात् ॥ १२ ॥

पक्षे otherwise, on an occasion; वा on the other hand; सत्परं संयोगात् 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 अविशेषजन sacriifice; if it is not done and the sacrifice is performed, the sacrificer is destroyed 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 वैशाली fire and the danger of destruction is averted. But when ukhya fire has been carried, there is then no necessity of वैशाली offering. So the वैशाली offering is occasional; it is performed when the emergency arises. यथेष्ठ सम्बलसंक्षंपत्तिवालिनि बिचुते यथा सामान्यमेवपयते तात्रेव तत्रस्तिनाच्छुदे वैशालान्त्र द्वादशकाले पुरस्ततू निर्विभि सरस्तेवा अधिर्वेशवावरो यथा संवरस्तापूर्वानि कांठ अथाते विनायत प्रवेश सम्बलसंपत्तिवा कालाथाते दिनिन्तित्वेणातातिष्ठेयो यथा अथेने: प्रयत्नं यथा वैशालाने प्रयासवास्य तद्वरस्वरूपे ॥ (तै । सं । 5।४।१६।१७) "He who without holding fire in वेश्वन, establishes.
the sacred fire, is destroyed like the undeveloped foetus; (in case, he is incapable to carry उर्द्व for a year) he should offer cakes baked on 12 pans to वैशवान, because a year is वैशवान fire; like the foetus which becomes mature in a year and is born on arrival of its time, similarly having held उर्द्व for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अति which is वैशवान; he obtains his dear body certainly.”

Adhikaraṇa VII. Sūtras 14-18. Dealing with the occasional nature of पद्चिति:

पद्चिति: पूर्ववर्त्तात् II 4 4 44

पद्चिति, सच्चिति sacrifice; पूर्ववर्त्तात् by reason of its being like the former.

14. The Satchiti sacrifice is like the former.

The sūtra embodies the पूर्ववर्त्त view of the objector. He says that पद्चिति is also permanent as he argued in the previous cases.

ताभिष्क तथ्यसंहानात् II 4 4 15

ताभि: with them; च and; तथ्य संहानात् 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 various 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.”

अर्थवादापाप्पनेश् II 4 4 16

अर्थवादापप्पनेश्: 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 पद्चिति to be permanent.
17. On the other hand, there is only one chiti on the completion (of the अभिनवन sacrifice) because it is ordained with a purpose.

In the sūtra, the author expresses his own view. The five chitis constitute the अभिनवन 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, अभिनवन sacrifices are stated in न्यायात्मकानि अभिनवनानि चतुर्दशैत्रीः (१५) “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 sūtra, the author expresses his view that पितृप्रेम is an independent sacrifice being performed on a particular day, अभिनवनानि चतुर्दशैत्रीः पितृप्रेम व्रति “They perform पितृप्रेम in the afternoon on अभिनवन.”

20. And by reason of its being counted along with equal (things).
The author gives an additional reason and says that the विषयित्यस्य being mentioned along with principal acts, is also principal.

प्रतिपिठे च दर्शनात् ॥ ४ । ४ । २१ ॥

प्रतिपिठे 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 विषयित्यस्य is performed on a prohibited day, so it is an independent act.

Adhikarana IX. Sūtras 22-24. Dealing with the subject that the rope is a part of युप्र.

पष्वहृं रशना स्थानादागमे विधानात् ॥ ४ । ४ । २२ ॥

पष्वहृं part of the animal; रशना the rope; स्थानादागमे 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.

यूपादः वा तत्संस्करारात् ॥ ४ । ४ । २३ ॥

यूपादः part of the युप्र; वा in the alternative, on the other hand; तत्संस्करारात् 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.

अथ्यवादः तत्दर्थवत् ॥ ४ । ४ । २४ ॥

अथ्यवाद: recommendation; च and; तत्दर्थवत् 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 श्रवः 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.

युवासुतवासा: परिचरित आगान्त हवश्रेयस्ति भवृत्तिज्ञायमन: | तथीचारस: क्रयज्ञायति स्वायं जनवातेवत्व | सूर्य छो (२१८१) “Here comes the strong, well clothed, and tied round (with ropes); it (श्रवः) certainly is the best of all products of wood; the wise poets with meditation, desires of divine position, erect it.”

Adhikarana-X. Sutras 25—28. Dealing with the subject that श्रवः is a part of the animal.

श्रुत्वा चिन्त; च और; श्रवः श्रवः by reason of its being a portion of it.

25. And श्रवः (is a part of श्रवः) by reason of its being a part.

The objector says that श्रवः is a part of श्रवः because it is prepared from it.

निष्क्रया तदन्वत | २६ | ॥

निष्क्रया: ransom; च और; तदन्वत्स its part.

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 ṛṣis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the श्रवः was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

अपश्यन हस्मवेपुरा ऋषयोहये युपः प्राप्यति | संजय हर्षतेविनाथति | यज्ञ वेशसाय वासव योजे कर्म श्रवः | तेषार्ण हर्ष विनिषक्षमपयशन | युपः यहे अयज्ञवेशालय ॥

“The ṛṣis who brought the श्रवः 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 श्रवः is to avert the destruction of the sacrifice.”

पश्यन्य वायुकम्भरम्भत | २० | ॥

पश्यन्य a part of the animal; च on the other hand; वायुकम्भरम्भत्व by
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 sutra. 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.

अत्तथा निष्क्रियवादः स्यात् ॥ ५ । ४ । २५ ॥

अत्तथा by metonymy or transferred sense; निष्क्रियवादः description about ransom; स्यात् is.

28. The description about ransom is by the transferred sense.

अत्तथा 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 बुध is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रियवादः.

The author gives a reply to the objector’s objection contained in sutra 26 by saying that the निष्क्रियवादः is only by way of metonymy. One खर is used in anointing eleven animals with butter. This procedure in a sacrifice is called पश्वेकादित्तिव; so खर is connected with the sacrificial animal.

Adhikaraṇa XI. Sūtras 29 to 38. Dealing with the subject that आदाय &c., are subsidiary.

दशोपूर्णमासयात्रिज्ञायः प्रथानान्यविशेषाय ॥ ४ । ७ ॥

दशोपूर्ण: of the new and full moons; ह्रया: oblations; प्रथानानि principal; अत्तथाय 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 याग are equally important and principal.

अपि वाद्यानि कानि चिद्वेश्ववेव संस्तुतिः सामान्योद्यामिसंस्तवः ॥ ४ । ४ । २० ॥
अपि वा on the contrary also, not so; अंगानि parts; कानिचिद some; वेषु in
which; अवत्तेत by being part; संस्थवित: praise; तामांय: common; हि because;
अभिसंपद्ध: 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 sūtra; that there are certain यांग
which are praised as parts; and so they are parts but can not be
principal.

तथा चान्यायर्थदर्शनम् II ४ । ४ । ३१ ॥

तथा also; औं and; अन्यार्थदर्शने 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.

अविशिष्टन्तु कारण प्रधानेषु गुणस्य विद्यमानल्वात्

II ४ । ४ । ३२ ॥

अविशिष्ट not distinctive; तु on the contrary; कारण the reason; प्रधानेषु
among the principal; गुणस्य of the subordinate; विद्यमानल्वात् 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 sūtra 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 पत्तु यज्ञस्य यद्यानेव: | हदत्य उपार्शुयागः | पादावनोमदीयः ॥

“Agneya offering is the head of the sacrifice; उपार्शु offering is its
heart; the offerings to Agnisoma are its feet.”

नातु अन्यायर्थदर्शनं परार्थत्वात् II ४ । ४ । ३३ ॥

न not; अनुके being not mentioned; अन्यायर्थदर्शनं seeing another case;
pरार्थत्वात्व by reason of its being subservient to another.
33. When it is not mentioned (in the Vedas) 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.

In this sūtra the author attempts to show the distinction between मुख्य and अंग. That which bears the fruit is मुख्य and that which is subservient to the मुख्य and bears no fruit is अंग. On performing the principal act, minor acts are also performed which subserve the principal act. These minor acts are called इतिकरिणयता.

34. On the other hand, by reason of the connection and sacrificial custom, when there is difference of names, (there is) connection with the reward; that which is the quality of bearing the fruit is the distinctive mark of the principal and that in its proximity is unconnected, is a constituent part; the connection with any other is not heard.

35. 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 गुरुक्षम and अंगक्षम. 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 गुरुक्षम describes the quality when principal is known while अंगक्षम by means of इश्वरस्वयमत्र is connected with the principal; the गुरुक्षम produces fruit independently and the अंगक्षम does not.

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 अंगित्र connection should be sought somewhere else.

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 अग्निए, उपास्याक्षज and अन्यिपोवे are performed in order. See at P. 250 the commentary on सूत्र 32. This statement in the Vedas is by way of description of अंगक्षम. The author has given the reply to the objection raised in सूत्र 36.

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 अग्निए &c., are principal and आचार &c., are constituent parts.
"Fourteen offerings are made on the full moonday and thirteen on the new moonday."

Adhikaraṇa XII 39-41. Dealing with the subject that in a jyotistôma sacrifice दक्षिणी और संवत्तात्, are the constituent parts.

39. In a jyotistôma sacrifice all are equal because the cause is not distinctive.

The objector says that in a jyotistôma sacrifice all the minor यागां such as दक्षिणी और संवत्तात्, producing fruits are all equally important.

40. 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 दक्षिणी और संवत्तात् and others are subordinate acts.

"He who is desirous of heaven, should perform ज्योतिष्ठोम. 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.”
तथा चान्यायर्थेदर्शेनम् || ४१ ४१ ४१ ||
तथा similarly; च and; अन्यायर्थेदर्शेन seeing another case.

41. And similarly there is another case seen.

The author in support of his view quotes the authorities.

शिरो चा पत्रं यदस्य यदीश्वर्णि || चतुर्विभासित मानं हिरण्यं दीर्घीयायां द्वातु || प्रायाणियायांद्रे चतुर्विभासित माने ||

“श्रीरणीया is the head of the sacrifice; 24 rattis of gold should be given in श्रीरणीया sacrifice; in प्रायाणिया twice twenty four should be given.”

END OF PÂDA IV.

END OF CHAPTER IV.
CHAPTER V.

PADA I.

Introduction.

In this chapter, the author deals with क्रम (order or sequence). It is divided by him into six classes. (1) धृति क्रम (2) अर्थ क्रम (3) पाठ क्रम (4) ध्यान क्रम (5) गुण्य क्रम (6) प्रमुखि क्रम. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

धृतिक्रम मान्यपूर्वं तत्प्रमाणवाद इति ॥ ॥

धृतिक्रम the definition of धृति; आदुपूर्वं following one after the other; तत्प्रमाणवाद by reason of its authority.

1. The definition of धृति is the order of following in succession by virtue of its authority.

The author explains what धृति क्रम is. It is an order of following in succession, under a direct authority and expressed by such words as अथ, अप्रत्या or by oblative case or by अवधार.

Adhikarana II. Dealing with the subject that order is sometimes governed by purpose.

अर्थार्थं ॥ ॥

अर्थार्थ by purpose; च and.

2. And by purpose.

The author explains the अर्थार्थ. It is an order determined by the purpose which a text serves. As for example असिद्धो दुहोति, यथागृह पवित्रि. He performs Agnihotra; he cooks gruel. There असिद्धो is first but a sacrifice can not be performed without यथागृह (gruel) so the cooking of यथागृह will be performed first. It is called logical order अर्थार्थ.

Adhikarana III. Dealing with the subject that order sometimes is not determined by any rule.

अनियमार्थं ॥ ॥
अनियम: not governed by any rule; अन्य र य 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.

Adhikaraṇa IV. Sūtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

क्रमेण वा नियम्येत कर्त्तवक्ते तद्गुणत्वात् ||५.१.१.६ ||

क्रमेय by the order; वा on the other hand; नियम्येत is regulated; कर्त्तवक्ते being in one sacrifice; तद्गुणत्वात् 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 sutra. 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 श्रुतिकक्तम and पाठकम is that in a श्रुतिकक्तम 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.

अशाब्द इति चेतस्यादावक्ष्यशबद्दत्वात् || ५.१.१.५ ||

अशाब्द not direct expression; इतिचेत if it be said; श्यात् is; शाब्दशबद्दत्वात् 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.

अर्थाकृते वास्तुमानं स्यालक्तचक्तवे परार्थत्वात्स्वेन
वर्त्तन सम्रत्यस्तस्मात्स्वशर्दद्वच्येत् || ५.१.६.६ ||

अर्थाकृते for the sake of the sense; वा on the other hand; अनुमान inference; श्यात् is; कर्त्तवक्ते in being a one sacrifice; परार्थत्वात् by virtue of dependence on another; रचै with its own; तु certainly; अर्य object, sense; सम्रत्य connection; तत्स्वात् therefore; शब्दात् direct expression; उच्चेत 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 sūtra 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.

The author arranges bricks in a reverse order in the sacrifice about the seasons. He recites the song in a reverse order. He takes the tenth cup dedicated to and offers it in the third order.

Adhikarana V. Sūtras 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 sūtra, the author explains what is called प्रारंभिकम्. When one commences to do one particular act out of a series of acts without any particular reason, it is called प्रारंभि. 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 प्रारंभिकम or practical order. The first start depends upon chance or the choice of the person who starts.
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.

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.

11. If you say that like another sacrifice; (सौर्यंगं)
   The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in सौर्यंगं. In it, all the sacrificial operations are performed on an animal at a time before killing it.

12. Not so; there being no relationship of a part with the whole.
   The author says that in the अतिरिक्त्रंगं by way of penance सौर्यंगं is performed. There is no relationship of a part with the whole between to two यागंs. They are independent; so the analogy does not hold good.
13. By position and the original text.

In a śrāvaka sacrifice three animals called (अग्निषोमिया) agniṣomīya and अनुश्रवण are killed. Then there is another modified याग called वाम्यक्ष. According to the principle laid down in the द्राक्ष, killing of the animals in लायक्ष याग is governed by the procedure in the model sacrifice i.e. the भातिम of which it is a modified form. This is called स्वामकम.

Adhikarana VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

मुख्यक्रमे द्रवक्षानां तदर्थ्यातः || 5 || 1 || 14 ||

मुख्य क्रमेन with the order of the principal; या or; अगानाल of the subordinate acts; तदर्थ्यातः 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.

प्रकृती तु स्वश्रवणादयाक्रमं प्रतिष्ठित || 15 || 16 ||

प्रकृती in an archtype, model sacrifice; तु again; स्वश्रवणादयाक्रमं by reason of the direct authority; प्रतिष्ठित according to the order; प्रतिष्ठित 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.

मन्त्रवृत्ति तु विरूपे स्याल्पयोगसपसामथर्यात् स्मादुत्पत्ति-

देश: सः || 5 || 1 || 16 ||

मन्त्र: from the mantra; तु again; विरूपे on conflict; प्रयोगसपसामथर्यात by reason of the strength of the accomplishment; तस्मात् because; हृदिक देश: 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 *Brahmana* is the seat of the origin.

In this śūtra the author shows the difference between the *sāstra* and *ākhyāna*. The mantra determines the form of the sacrifice and is therefore substantive law and the *ākhyāna* deals with the procedure and is therefore adjective law. The former is *ārthik* and the latter is *vādīk*. The author says that where there is a conflict between a *sāstra* and *ākhyāna*, the former prevails.

Adhikaraṇa X. Sūtras 17-18 dealing with the subject that the *śrutā* text is preferable to the *viśāyaṅ* text.

### Taddaṇānaḍīśātuḥ Yathā Pṛthaṣṭāṁ śyatān

**Taddaṇātaḥ** by reason of the word of the Veda; *viśāyaṅ* in a modified sacrifice, in an ectype; *yathā* just like; *pṛthaṣṭāṁ* principal; *śyatān* 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 (*viśāyaṅ*) modified sacrifice is governed by the order of the principal.

### Viśpratipatata Vai Prakṛtyanvayādaneprakṛtī

*Viśpratipatata* in a conflict; *vai* on the other hand; *prakṛtyanvayānte* by virtue of its being connected with the model sacrifice; *yathā-prakṛtī* 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. *Śrutā* text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the *viśāyaṅ* 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 *viśāyaṅ* text as to order in a *viśāyaṅ* sacrifice.

Adhikaraṇa XI. Sūtras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.

### Viśāyaṅ: Prakṛtyārthatāntākāla Śyatāṁyāta Śīṣṭam

**Viśāyaṅ:** *Prakṛtyārthatāntākāla śyatāṁyāta śīṣṭam.*
19. 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 adhikaraṇa, 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 साक्षेप्याग्नि which is a modified sacrifice will also, according to the principle of the former adhikaraṇa, take two days.

अपि वा क्रमकालसंयुक्ता सदा: क्रियेत तत्र विधेर-नुमानात्मकविकृतियमेलोप: स्थात्। ॥ ॥ ॥ ॥

अपि वा not so; क्रमकालसंयुक्ता along with the order and time; सद: immediately; क्रियेत is performed; तत्र there; विधे: of the command; अनुमानात्मक from inference; प्रकृतिपरमेलोप: omission of the subsidiary acts of the model sacrifice; स्थात् is.

20. 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 sutra 19. He says that there is a direct authority in the text that साक्षेप्य 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.

कालोतकर्ष इति चेत ॥ ॥ ॥ ॥ ॥

कालोतकर्ष: transference of time forward; इति चेत if you say that.

21. If you say that the time should be transferred forward.

The objector says that the time should be extended; the minor sacrifice of the साक्षेप्य 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 three yānas performed on the first day: śānta-kāsitaḥ, sāntapāttvādīḥ, śruteśāpyādīḥ; and four yānas on the second day: kāṃkṣīnīvādaḥ, mahādaśitaḥ, mahāparipālaḥ, and pārīśītādī. If the first three yānas are not performed at their respective times on the first day, there will be a confusion. You must complete one yāna 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 saṃskāra-jayantiyāya.

Adhikaraṇa XI sūtras 23-24 dealing with the forward transference of the acts preceded by Anuyāja and the backward transference of the acts that are followed by Pravāja.

23. On the forward transference, the time of the subsidiary acts is that of the principal.

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.

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 utkāraḥ i.e. transference forward, all the acts that follow the act of sprinkling of water etc., over the Śrīmān are transferred, that is technically called tadādrī because that is in the beginning. In the utkāraḥ i.e. transference backward, on the other hand, all the acts that precede the act of sprinkling of water etc., are transferred; it is technically called tadānt. In this sūtra the author has given a reply to the objection raised in sūtra 23. This Adhikaraṇa is called tadānt-tattvāraya.

Adhikaraṇa XII. Sūtras 25-26 dealing with the subject that pravṛti-kram determines the precedence of sprinkling of water etc., over the Śrīmān.
25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the सोमवार is described. (1) प्रातःतुवक: (2) प्रन्यायन्योऽज्ञ: (3) सब्जी पुरोहत्ता (4) वहिष्ठवचनम-स्तोत्र. It is so laid down in the Veda. Then the consecration and ornamentation of the सब्जीपुरोहत्ता is laid down in the text called प्रस्थ्य. The reasonable order will be (1) प्रातःतुवक (2) consecration of पुरोहत्ता (3) प्रन्यायन्योऽज्ञ (4) वहिष्ठवचनस्तोत्र and (5) ornamentation of पुरोहत्ता cake. This order is conventional and is effected by अनंतर and तस्कर principles laid down in the preceding अधिकार.

26. And by inversion or prohibition of the word.

The author gives an additional reason. If you do not accept the conventional order, then the ornamentation of the पुरोहत्ता cake will be first under the text and the ornamentation of the cake which is the anointing of the cake with ghee can not be done without sprinkling of water on it. So the procedure is governed by the conventional order.

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 युक्तवर्ण which is just the opposite of तदाधि तदेव वर्ण. In the case of युक्त (sacrificial post) तदाधि तदेव वर्ण does not apply. So the युक्त is only transferred but not the acts connected with it such as अद्वित्यायन etc. The reason is obvious, because युक्त is not connected with those acts.
Adhikarana XV dealing with the subject that the दक्षिणामिहोम is not transferred forward.

26. A section on dealing with the subject that the देशिकेक च नोतक्षेंद्वसंयोगात is not transferred forward. अधिकाराना XV dealing with the subject that the दक्षिणामिहोम is not transferred forward.

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 दक्षिणामिहोम or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुवाज offering শৃণ্যেয় and ফলিকরান homas are performed. শৃণ্যেয় is the remnant of the rice flour that is left sticking to the slab and mortar; ফলিকরান means the particles of rice left behind. But as these acts are accidental they are not transferred when अनुवाज 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.

29. Similarly model sacrifice.

It is ordained that on the new and full moon days, first the शोभाय়া 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 सूत्रa, no backward transference takes place in the case of new moon sacrifice and only the construction of the altar will take place.

Adhikarana XVI. सूत्रa 30—34. Dealing with the subject that the सांतपनीयa अবिन्हरो can not be transferred forward.

30. On the transference forward of the सांतपनीयa the अबिन्हরो is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीयa and सवन are understood. The soma juice extracted for सवन 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 सांतत्वप्रणय is always performed at noon and the अभित्रास is performed in the evening. If the सांतत्वप्रणय is not finished till evening, then अभित्रास will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the सांतत्वप्रणय is transferred forward, the अभित्रास will necessarily be transferred forward just as it happens in the case of some libations.

अस्मान्यायां ॥ ५ । १ । ३१ ॥
अस्मान्यायां 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 अभित्रास forward, there will be continuity of the order.

असाम्वन्यातु नौकर्षेतु ॥ ५ । १ । ३२ ॥
असाम्वन्यातु by reason of no connection; दे on the other hand; न not; नौकर्षेतु 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 sutra. The अभित्रास is not connected with सांतत्वप्रणय so the अभित्रास will be performed at its proper time i.e., in the evening. There will be, therefore, no case of forward transference.

प्राप्यानाचल निनित्त्स्य ॥ ५ । १ । ३३ ॥
प्राप्यानाचल by accrual; च and; निनित्त्स्य 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 अभित्रास which is evening can not be changed.

यद्यन्त्रते सूर्य प्राताहरुक्ताः। उदिते मुख प्राताहरु होति।सायनहोति (तैैं प्राताहरु होति)।
"One should perform अभित्रास before sun-rise; he performs अभित्रास before sun-rise in the morning; he performs अभित्रास in the evening."

सम्बन्धात्सवनोत्तकम् ॥ ५ । १ । ३४ ॥
सम्बन्धात् by reason of a connection; सवनोत्तकम् forward transference of the soma libations
34. By reason of the connection there is a forward transfer-
ence of the soma libation.

The author replies to the objection raised in सूत्रा 30 where लाहुरसिन्धु य is
compared with लाहुरसिन्धु य. 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 लाहुरसिन्धु य which is not connected
with the अवस्थिति.

Aśhikarana XVI: I treating the forward transference of पोडशी in relation to उक्षणा.

पोडशी चोक्ष्यसंयंगताः II ५ । ९ । ३५ II
पोडशी च and; उक्षणसंयंगताः by reason of its connection with उक्षणा.

35. And पोडशी (is to be transferred forward) by reason of its
connection with उक्षणा.

There are 8 cups of some juice called उक्षणा in a jyotistoma sacrifice; af
after the completion of उक्षणा, the पोडशी cup is offered. If for some
reason the उक्षणा offerings are completed till evening, the पोडशी can not be
taken up in the middle of the performance so it will be transferred
forward and पोडशी offering will be made on the completion of the उक्षणा
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
पदार्थादित्यसमव and कांडित्यसमव 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 कांडित्यसमव. 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 पदार्थादित्यसमव. 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 successiwe-
ly at a time. This is the difference which ought to be kept in view in the course of the study of this पद.

Adhikaraṇa I. Sūtras I—2. Dealing with the subject that the victims of the वाजपेय should have their sacrificial acts performed at a time.

सन्नियते प्रधानानामेकैकस्य गुणां न सर्वकर्मो स्यात्

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 कोडानुसमय.

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 पदार्थानुसमय.

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 कोडानुसमय. There are several पुरोदास; if you proceed upon the principle of पदार्थानुसमय the first पुरोदास cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This sūtra has been independently treated by some commentator as a separate अधिकरणम्. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikaraṇa III. Sūtras 4—5. Dealing with the subject that कोडानुसमय 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  पदार्थामुस्मय 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  कांडार्थमय should be adopted.

Adhikarana IV. Dealing with the subject that the principle of  कांडार्थमय 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  कांडार्थमय In the method of  पदार्थामुस्मय the object is the principal and in the  कांडार्थमय, the act is principal.
Adhikaraṇa V. Sūtras 7-9. Dealing with the subject that the principle of कांडातुसमय applies from the time of anointment till tying round of a string to a sacrificial post.

वचनातु परिश्याणान्तमञ्जरनादि: स्याद || ५ || २ || ७||

वचनात् by reason of the authority; तु again; परिश्याणांत to the end of tying round of a string; अनादि anointment &c., स्याद 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 गुप. The question is whether these acts should be performed on one गुप and then on the second गुप and so on. The reply is, according to the author, in the affirmative i.e., the method should be the कांडातुसमय.

कारणाद्वा(न)वस्त्रः स्यादस्था पात्रविद्धि: || ५ || २ || ८||

कारणात by a reason; वा or; अवस्त्र relinquentment; स्याद is; यथा just; पात्रविद्धि 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, गुपदाय consisting of clarified butter and curd is offered and in a प्रायाः only clarified butter is offered. When an अनुवाज offering is made, another vessel for गुपदाय separate from that which is used for प्रायाः offering 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 गुप after performing one sacrificial act. He means to say that the principle of पदार्थानुसमय applies. When one गुप is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थानुसमय. When one act is performed on the first गुप, it is left off; then the second गुप is sacrificially acted upon.

न वा शब्दकृत्त्वान्यायमात्रामितर्द्धार्तपात्रविद्धि: || ५ || २ || १६||

न वा not so; शब्दकृत्त्वार्थ by reason of the direct authority; अयामात्र matter of inference only; इतरत्व other; अयावर by a reason पात्र विद्धि: 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 कौशलुपमस्य is directly laid down, while the principle of पद्यार्युपमस्य is an inferential matter. So the former method should be adopted. अज्ञाति यज्ञार्थो यूप नावस्पृज्यते आपरिर्वाय्यानां। “A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it.”

Adhikarana VI. Sūtras 10–12. Dealing with the subject that the principle of पद्यार्युपमस्य applies to the offering; viz. दैवत &c.,

पशुगणेत्तस्यत्सत्सयायपवर्जेयतपश्वेकक्तवात् य २ । १०।

पशुगणेः in an assemblage of animals; तत्त्वः its为主体; तत्त्वः its; अपवर्जेयत should be completed; पश्वेकक्तवात् 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. विनेत्र पशुवंप्रण is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अन्तर्ग्रहः. There are three offerings, the first is to the main gods; it is called दैवत; the second is an offering to the खिस्तक्तः fire which is called सौविष्ठ क्रता; and the third is eaten up by the priest. It is called दैवत. This is the general rule. The वाज्येय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method called कौशलुपमस्य should be adopted as laid down in the preceding adhikarana.

दैवतेवैकक्क्रम्यानां य २ । ११।

दैवतः by means of दैवत; वा or, on the other hand; पुक्क्रमानां by reason of one act.

11. On the other hand by the दैवत, because it is one act.

The author gives his own view in the sutra. He says that in the वाज्येय sacrifice, प्रजापति is the chief deity. So the flesh of all the animals should be first offered; then after this, portions of flesh should be given to खिस्तक्तः 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 पदार्थार्थवत्तमाय and thus the entirety of the act can be maintained.

मन्त्रस्य चार्यवत्तमाय || १ ० २ । १२ ॥
मंत्रक of a mantra; छ त and; अध्यवस्तवत् 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, मोहता psalm is recited by the मैत्रावर्धण priest. If you act upon the principle of कांतारमाय, the manotा मंत्र 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 पदार्थार्थवत्तमाय.

Adhikarana VI. Sūtras 13—15. Dealing with the tantra nature of the pestle and mortar in a sacrifice called गनायुतेपि.

नानायीोजेष्वेकुल्स्वर्ण विभवात् || ५ । २ । १३ ॥
नानायीेश्वर in different seeds; एक one; उज्ज्वल्य 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 तात्र is given. It is defined in chap. XI. If by one performance, several benifits accrue, it is called तात्र. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called तात्र. This is what the author says in the सूत्र.

विभिन्नां नियामादानुपूर्वस्य तदर्थ्यत्वास् || ५ । २ । १४ ॥
विभिन्नः mainfold; या or; नियामादानुपूर्वस्य of the order of reading (पाठकम); तदर्थ्यत्वास् by reason of its being subservient to it.

14. On the other hand there must be many, because the order based on पाठ is for that purpose.

According to the पाठकम 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 तामुदलभावादुन्नेतस्तदर्थ्यत्वास् || 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 पदार्थनिर्मया.

Adhikaraṇa VII. Dealing with the difference of vessels in प्रयाज and अनुयाज offerings when अतिलोपित animal is sacrificed.

विकारे त्वनूयाजानां पात्रभेदोदभेदात् तथायान् \( \text{II 15 21 16} \)

विकारे in a modified sacrifice; \( \text{II 16} \) again; अनुयाजानां of अनुयाज offerings.

पात्रभेद: difference of vessel; अथभेदात् by the difference of objects; द्वात् is.

16. Again in a modified sacrifice, there must be a difference of vessels for अनुयाज offerings by reason of the difference of purpose.

The व्याजम sacrifice is based on both model and modified sacrifices. There is an अतिलोपित animal killed and the parts are offered to Agni and Soma; at that time प्रयाज and अनुयाज offerings are made. The प्रयाज offering consists of clarified butter and curd called प्रवेशठाम्य; so necessarily two different vessels will be required.

Adhikaraṇa IX. Sūtras 17-20. Dealing with the precedence of उपहोम to नारिधोम.

प्रकृति: पूर्वकत्ववादपूर्वपर्यमन्ते स्यात्रहयोद्विद्वित्स्य शैषाश्चानम् \( \text{II 15 21 17} \)

प्रकृति: of the model sacrifice; पूर्वकत्ववाद by reason of being mentioned first; अपूर्व new, not mentioned, subsidiary of a modified sacrifice; अते in the end; द्वात् is; न not; \( \hat{h} \) because; अष्टित्त्व not so ordained; शैषाश्चानम ordaining as subsidiary.

17. The (प्रकृति) model sacrifice (first), by reason of its being mentioned first; and (विकृति) modified sacrifice in the end, because of that which is not mentioned is ordained as subsidiary.

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-
cried 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 अर्जुन and the अनुदत्त. The qualities of a model sacrifice are known by the चादर text. Certain उपहोम (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice नारिष्ठोम is performed in the model sacrifice. So in a modified sacrifice both नारिष्ठोम and उपहोम are performed. What is their order? According to the rule laid down in the present ग्रंथa, first नारिष्ठोम should be performed and then उपहोम. So the क्रृति is अंतर्ग and the विकृति is वहिरंग. 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 (श्रेष्ठ) 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 नारिष्ठोम are to be performed.

19. On the other hand, according to बाद्रायण in the end, by reason of their being meant in the text as श्रेष्ठ.

The author gives the view of his own master बाद्रायण in order to refute the argument of the objector based on the view of अत्रेय. He says that the नारिष्ठोम are reckoned according to the Vedas among the principal; so in a modified sacrifice, first the principal oblations and then the नारिष्ठोम and subsequently उपहोम should be performed.
20. And similarly there is another case seen.

The author in support of his view quotes the authority: "The ceremony pertaining to comes first; follows next; that which pertains to Agni, is this act."

Adhikarana. Dealing with the precedence of gambling over the ceremony.

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 sacrifice it is laid down that gambling should be done first and then the bath called. This order should be strictly followed under the direct authority and sequence laid down by and is only a matter of inference. "He plays with dice; repeats the story of he sprinkles water as the hymn is sung."

Adhikarana XI. Dealing with the subject that take precedence over.

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 that before are performed, 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 दीक्षणेय is performed. According to the principle laid down, the दीक्षणेय will come first but in the view as laid down in the present सूत्र the सावित्रहोम &c., as laid down in the तैसरीयसंहिता will come first. यथविविधानिनि विचित्रे। सावित्राणिज्ञहोति। “Knowing this he establishes fire; he performs सावित्रहोम.”

Adhikarana 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,

सत्त्रपातश्रद्धोत्कर्ममन्ते स्यात् ॥ १ ॥ २ ॥ २३ ॥

सत्त्रपात: a large number of acts; चेति if; कथयेत as said; अते in the end; स्यात् is.

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 सूत्र 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणेय; 2nd हन्त वचन tying of gold round the neck and वखात्मरण 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 PĀDA II.

PĀDA III.

Adhikarana I. Sutras 1—2. Dealing with the subject that the eleven number of प्रायश &c. accomplishes all.

विवृद्धि: कर्मभेदात्प्रथःद्रश्चयवत्स्यतस्यपदिश्चयेत् ॥ ५ ॥ ३ ॥ १ ॥

विवृद्धि: increase; कर्मभेदात् by reason of the difference of act; प्रथःद्रश्चयवत् like प्रथः (clarified curd); तस्य of that; उपदिश्चयेत let it be laid down.

1. The increase is by virtue of the difference of acts just like प्रथः; let it be then laid down (separately) for each.
The sūtra embodies the भृत्युपाय view. The objector says that there is a preparation of curd and clarified butter each time for भृत्युपाय offering; so when प्रयाज offering is made, it should be made eleven times.

अपि वा सर्वसंहुच्यत्वादिकारः प्रतीतिः II २३। २४
अविवा or also, not so; सर्वसंहुच्यत्वाद by reason of all numbers; विकारः modification; प्रतीतिः is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The भृत्युपाय 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 भृत्युपाय once made is sufficient for eleven times.

Adhikarana II. Dealing with the स्थायन repetition of the 1st &c., and the 3rd उपसद ओफरिंग्स.

स्थायनान्तः विद्ययेत्रक्षतानुपूर्यंत्वात् II ५ १ ३ १ ३ ॥
स्थायनान्त from their own place; तु again; विद्ययेत्रक्ष्यां should increase; क्षतानुपूर्यंत्वात 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. स्थायन and दुःस्करितः.

Three उपसद offerings are to be made in an भविशयप; 1st on the first 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 दुःस्करितः. 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 स्थायनान्तिः because the repetition takes place at its own place. The author lays down in this sutra that the स्थायन method of repetition applies to the उपसद offerings.

Adhikarana III. 4-6. Dealing with the subject of introduction at the end of the additional (incoming) verses amongst सामपर्णी verses.

समिध्यमानवतं समिद्वतं चान्तैं धाव्यः स्युद्ग्री-वाप्रिथ्येयंतिस्यसमह्यानात् II ५ १ ३ १ ८ ॥
4. The dhayya verses should be between समीप्यमानवती and समीदवती verses because they are described between heaven and earth.

The समीप्यमानवती verses are taken from स्त्रेष्ट and are recited at the time of kindling the fire. समीदवती verses are recited after the fire has been kindled. According to the पूर्वपश्च view, the धाय्या verses come between these two classes of verses as they are so described in the Veda.

इयैतसमीप्यमानवतीसाति समीदवतीयदरातिहाया: ॥

"This is truly समीदवती and it is समीप्यमानवती; the धाय्या verses come between them."

5. Or that designation.

There are two kinds of धाय्या. The धाय्या 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 धाय्या are to be read in the middle. The general धाय्या are to be recited in the end.

उष्णकुकुमोर्न्ते दर्शनात ॥ ५ ॥ ३ ॥ ६ ॥

उष्णकुकुमो: of the metres of those names; अते in the end; दर्शनात by seeing.

6. By seeing at the end of उष्णकु and कुकुम

The author gives an additional reason in support of his view that the धाय्या verses come after उष्णकु and कुकुम metres.

अधिकारण IV. सूत्रास ७—१२. Dealing with the subject that in a वहित्यवमान the additional verses should be recited after पूर्बार्ष.

स्तोमविब्रह्मै वहित्यवमाने पुरस्तात्पर्यशासादागतवः

स्त्रुत्या हिन्दुष्टं द्रादशाहे ॥ ५ ॥ ३ ॥ ७ ॥

स्तोमविब्रह्मे in the case of enlargement of स्तोम; वहित्यवमाने in a वहित्यवमान;
6. In a *vājīvamāna* when *ṣṭom* is enlarged, additional verses should be recited before *paryāsa*, because it is so seen in *ṭrātaḥ*.

In a big sacrifice like *yogatitham* the priests sing in the morning, noon and evening. The songs thus sung are respectively called *vājīvamāna* *mahāvinyapamāna* and *ākṣambhayamāna*. The *vājīvamāna* consists of three parts viz., 1st *ślokiyam*, 2nd *ānubhūpy* 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 *ṣṭom*. 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.

7. In a *vājīvamāna* when *ṣṭom* is enlarged, additional verses should be recited before *paryāsa*, because it is so seen in *ṭrātaḥ*.

In a big sacrifice like *yogatitham* the priests sing in the morning, noon and evening. The songs thus sung are respectively called *vājīvamāna* *mahāvinyapamāna* and *ākṣambhayamāna*. The *vājīvamāna* consists of three parts viz., 1st *ślokiyam*, 2nd *ānubhūpy* 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 *ṣṭom*. 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.

8. The word *paryāsa* is the name of the last one.

In the description given above, the *paryāsa* is the last part of *vājīvamāna*. So the objector gives this as an additional reason.

9. Or it is in the end as it is described.

The author gives his siddhānta view in the sutra and says that the additional rik verses should be recited after the *paryāsa* and is based on the view of *vādārāyana* in V-2-19 at p. 273.

10. The case of the 12th day ceremony is based on authority.

The author refutes this view of the *vādārāyana* 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 पांशः.

स्लोत्रियानुकृतेश्चिचिबच्छेदः || त्रिविधस्तत्सत्वामवाचिति || तु हि उत्तमः पांशः || “स्लोत्रिय
and अनुप्पूर्व are respectively two out of three श्रक् verses in a group; a group
of three श्रक् verses ends in बुधपे. The best is पांशः.”

अन्तङ्किकारः || ५. ३. ११ ||
अन्तङ्किकार: it is not a modification of that; च और.

11. And it is not a modification of that.

In अन्तङ्किका the additional verses are not recited before पांशः, because
it is not a modification of द्वादशाह.

तद्विकारेश्चयपूर्वतावः || ५. ३. १२ ||
तद्धिकारे in the modification of that; अच्छे also; अंतङ्किकार by reason of direct
mention.

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.

Adhikāraपा V. Sūtra 13-14. Dealing with the subject that the additional साम verses
are to be introduced in the middle.

अन्तङ्किकारेश्चयपूर्वतावः || ५. ३. १३ ||
अंतङ्किकारे in the end; हु और; उससे: in the next two; द्वादशाह should be
introduced.

13. On the other hand, (additional verses) should be intro-
duced at the end of the next two.

In the मायविदिः and अभविदिः the additional साम verses are in-
troduced. According to the पुरुषः view, they are to be introduced at the
end under the well known authority of ब्राह्मणवश. See V. 2 19.

प्रथिपि वा गायत्रिवहङ्गत्यनुषु पुषु वचनात् || ५. ३. १४ ||
प्रथिपि वा or also; गायत्रिवहङ्गत्यनुषु in the गायत्री, ब्रह्मती and अनुप्पूर्व metres;
वचनात् by reason of the authority.

14. Under the authority (of a text, they should be introduced)
in the middle of गायत्री, ब्रह्मती and अनुप्पूर्व metres.
The author gives his own view that under the direct Vedic authority, the additional सम verses should be introduced in the middle of गायत्री, ब्रह्म and अनुपूर्ण, श्रीगंधेश्वर उदाराणि गायत्री तृत्यस्तु विति III अनुपूर्ण आवर्जिति अते वेदविवर्तः II. "There are three bellies of the sacrifice, गायत्री, ब्रह्म and अनुपूर्ण; in it they take and out of it they emit."

Adhikarana VI, Sūtras 15-16. Dealing with the subject that cups and bricks are subsidiary to sacrifice and fire.

ग्रहेप्रकृमौपानवाययं सवनचितिशेष: स्यात् ||३१३१५||

ग्रहेपन the cups and the bricks; औपानवाययं which are described in close proximity of अनुवाययं; सवनचितिशेष subordinate to सवन and chiti; स्यात् is.

15. The cups and bricks which are described in proximity to अनुवाययं are subordinate to सवन and विति.

The सवन is an act of extracting Soma juice and विति is a layer of bricks. The पूर्वस्वाभा view embodied in the सुत्र is that cups are subordinate to सवन where they are required and so also bricks are subordinate to an altar where they are also required.

कल्वमिश्रिणा वा चोदितस्वाभावातवादनानुपूवेस्य ||३१३१६||

कल्वमिश्रिणा: subordinate to कल्वमिश्रिणा and अवितिनं; वा or; चोदितस्वाभावा by reason of commandary text; अनुपूवेस्य no command as to order (or sequence).

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 सुत्र, what he says is that cups are subsidiary to the sacrifice: if they be considered subsidiary to a सवन, then there will be a separate set of cups for each सवन. 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 चित्रिणी वा. should be laid in the middle layer.

अन्ते स्युरूस्वाभावात् || १७ ||

अन्ते in the end; स्युरू: are; स्वाभावात् to avoid intervention or the break of sequence.

17. (The चित्रिणी and चित्रिणी 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 बालाराव, (V. 2. 19) the bricks called चित्रिणि and विज्रिणि should be laid in the altar at the end, so that no other may intervene.

लिङ्गदर्शनाच्य: ॥ ५ १ ३ ॥
लिङ्गदर्शनाय: 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. आवप्तिका उपमाचिति: जय इत्यादि उपद्वान्ति ॥ “The last layer is the place; he places other bricks.”

मध्यमायं तु वचनाभास्त्रपत्यः: ॥ ५ १ ३ ॥
सध्यमायां in the middle; तु on the other hand; वचनात् by reason of the authority; बालाराव: the bricks of the name बालारावती.

19. On the other hand in the middle बालारावती bricks should be laid under the authority.

The चित्रिणि and विज्रिणि bricks are characterised in the present तृयः as बालारावती. It contains the siddhānta view of the author and lays down that these bricks called बालारावती should be laid down in the middle layer of the altar.

Adhikarana VIII dealing with the subject that चित्रिणि &c should be laid before लोकंयुगः

प्रार्थ्योक्किमण्यास्तस्तः सम्पूर्णार्थ्यत्वात्: ॥ ५ १ ३ ॥
प्रार्थ्यo before; लोकंयुगः: the brick known as लोकंयुगः: तस्य: its; सम्पूर्णार्थ्यत्वात by reason of its completing the layer.

20. Before लोकंयुगः by reason of its completing (the layer).

The author says that the bricks called चित्रिणि and विज्रिणि should be laid before लोकंयुगः. चित्रिणि and विज्रिणि form the middle layer of the altar and लोकंयुगः forms the last layer.

Adhikarana IX. Sūtras 21-25 dealing with the performance of अधिनोद in a sacrificially purified fire.

संस्कृते कर्म संस्काराणां तद्धयत्वात्: ॥ ५ १ ३ ॥
संस्कृते in a purified; कर्म act; संस्काराणां of the purificatory ceremonies; 
तद्धयत्वात 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 गायंपवम, दक्षिणपवम, and भास्यमस्य. When the fires are sacrificially acted upon, the अवस्था is performed. This is the पूर्बविषय view.

अनंतरं तद्भूतवात || ५ ६ १ २२ ||
अन्तरं after ward; वत्त वव, वर्ण; तद्भूतवात 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.

पूर्व च विद्रूपेनानात || ५ ६ १ २३ ||
पूर्व first; च and; विद्रूपेनानात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts,

The objector gives the texts in support of his view. आहितात् दक्षिण-धार्याथात् | अनिवेष्यं अभिवद्यमानोत्सवति "One who has established fire should not place wet fuel on the fire; they hasten with अवस्था, when fire is established."

अथवादो वार्थस्य विद्रमानत्वात || ५ ६ १ २४ ||
अथवाद recommendatory text; वा on the other hand; वार्थस्य of a purpose; विद्रमानत्वात 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 यज्ञाध्यया | अथवापौर्यावहुद्धर्यात् | यज्ञाध्ययात् अधि: प्रथमवेत् | तृष्णीविशेषतविद् "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."

न्यायविमतस्वत्वाच्च || ५ ६ १ २५ ||
न्यायविमतस्वत्व 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 पवमानेहि purifies the fire. Accordingly fire must be prepared and पवमानेहि 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 पवमानेहि. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.


सत्वेते त्विष्ठित्रकं प्राप्यान्तिमित्तस्य || ५ ३ २६ ||
सत्वेते on an altar being built; तु on the other hand; अभिचरण one who performs अभिचरण sacrifice; तु तु proper; प्राप्यात by virtue of obtaining; निष्ठात्वा of a cause, an occasion.

26. On the other hand, when altar is ready a person is अभिचरण it is proper for him (to perform penances) because occasion has arisen.

An अभिचरण 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 पूर्वपश्चिम says that as soon as an altar is built, a person becomes an अभिचरण and he should observe the vows mentioned above. अभिचरणवपतित धावते || (५५ ५५ ५५) निष्ठात्वापेक्षात्। तत्राभिधित्तं पतिःशील अभिचरणयः || "An अभिचरण should not run in the rains; he shall not cohabit with a woman; an अभिचरण therefore should not partake of bird's flesh."

कत्वन्ते वा प्रयोगवचनाभाबावात् || ५ ३ २७ ||
कत्वन्ते at the end of the sacrifice; वा or; प्रयोगवचनाभाबावात 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 पुरांवत्त; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

प्रान्ते: कर्ममविदेशात् || ५ ३ २८ ||
28. 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 अभिविनित shows that one who performs अनिविनित is अभिनित. The word अभिनित is in the accusative case.

Adhikarana XI sūtras. 29-31 Dealing with the accomplishment of initiation by a small sacrifice.

परेणास्वेतंद्राद्विक्षितः स्यात्स्वेताक्षामिसवचातः

परेणास्वेतं by reason of declaration by others; द्विक्षितः: initiated; स्यात is; सर्वं: with all; स्वाक्षामिसवचात 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. द्वेःत्र द्विक्षितः | मेक्लण्डः यज्ञानां द्विक्षितः | (ते सं ६११३२) कृष्णाजिनेन द्विक्षितः | (ते सं ६११३२) "He initiates him with a staff; he initiates the sacrificer with a girdle; he initiates him with a deer skin."

इष्टयते वा तद्धचः हा विशेषार्थसन्वचातः ॥ ५ १ ३ ॥

इष्टयते sacrifices are performed, वा or; तद्धचः: that being their object; हि because; विशेषार्थसन्वचात not being not connected with anything particular.

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.

समाख्यानं च तद्धचः ॥ ५ १ ३ ॥

समाख्यान name, etymology, च and; तद्धचः like it.

31. The name is also like it.
The author gives an additional reason in support of his view. One who performs दीक्षायी यथा sacrifice is a दीक्षित. So holding of the staff &c. do not precede but follow the sacrifice; when a man becomes a दीक्षित, then he holds the staff &c.


अड्डवेदक्तौतनामानुपूर्वयोऽि ॥ ५ । ३ । ३२ ॥

वेंगवत like constituent parts; कूनाः of sacrifices; आनुपूर्व like following the order.

32. The order (of कामेदित) 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 कामेदित.

न वारसम्बन्धात् ॥ ५ । ३ । ३३ ॥

व not; वा or; असर्वभाद्व 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 कामेदि 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 कामेदि there can not be any order like the constituent parts of a big sacrifice.

काम्यवाच्च ॥ ५ । ३ । ३४ ॥

काम्यवाच्च by reason of their accomplishing the desire; व 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.

आनर्थवाच्च ॥ ५ । ३ । ३४ ॥

आनर्थवाच्च by reason of fruitlessness, न not; हि 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?

स्त्राणिंद्र्यार्थत्वादः परेषु सर्वस्वारात् ॥ ५ । ३ । ३६ ॥

या मये; विवाहवात् for the purpose of education; यथा just as; परेषु among others; सर्वस्वारात् 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 sutra 35. He says that the reading of the पत्रक्रम 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. Sutras 37-38. Dealing with the precedence of अपनिधोद्ध over the sacrificial.

य एतेनेत्यप्रीदोमः प्रकरणात् ॥ ५ । ३ । ३८ ॥

य एतेन who by this; इति this; अपनिधोद्ध: the sacrifice of that name; प्रकरणात् by force of the context.

37. The words "who by this" (indicate) अपनिधोद्ध, by reason of the context.

When the words "who by this" are used, they show that the अपनिधोद्ध is referred to by the force of the context. एवच यथा यथावत्यायानं यथाप्रायायामः;।

यथात्तिष्ठति अयान्वेषयेत गत्तपलक्षेण तदायते प्रामायेते।। "This verily is the first of the sacrifices, this ज्योतिष्ठ; if one performs any other sacrifice without performing it, it falls into a pit or he dies,"

लिङ्गामच ॥ ५ । ३ । ३८ ॥

लिङ्गाम by force of the authority; च and.

38. And by force of the textual authority.

The author in support of his view embodied in sutra 37 relies on the text. तत्यथाय तत्स्यामण्डस्य; ॥ ( ऐ ३० ३१४२ ) "Ist one hundred and ninety स्तोत्रिययः."

Adhikarana XIV. Sutras 39-42. Dealing with the precedence of अपनिधोद्ध over the modifications of ज्योतिष्ठ.
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 ज्योतिर्दोषम. The seven big sacrifices and others also are the modifications of ज्योतिर्दोषम. 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 आपि and विहार are seen in the modified sacrifices but not in the model sacrifice.

The आपि and विहार require explanation. When from one fire several fires can be produced, it is called भर्तिविहार; from one ज्योतिर्दोषम all other sacrifices derive their origin; it is called भर्तिविहार. These sacrifices, deriving their origin from the ज्योतिर्दोषम have all one essential quality which is called आपि or आपि. So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपि 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 ज्योतिर्दोषम. He says that it is only to praise the ज्योतिर्दोषम. The essential qualities of the sacrifice (आपि) 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 a 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 आपद्यि and विहार but you can know by the ब्राह्मण text i. e. by analogy or inference.

Adhikarana XV. Sūtras 43—44 Dealing with the precedence of अर्निहत्या over all sacrifices in which one or more स्तोत्र are chanted.

एकस्तोत्रे वा कन्तुसंयोगाद् ॥ ५ । ३ । ४३ ॥

एकस्तोत्रे in those sacrifices in which one स्तोत्र is chanted; वा or; कन्तुसंयोगाद् by reason of their connection with the sacrifice (अर्निहत्या).

43. Or in those sacrifices in which स्तोत्र is chanted by reason of their connection with the sacrifice.

There are two kinds of sacrifices एकस्तोत्र and अनेकस्तोत्र. The objector says that as एकस्तोत्र is connected with the अर्निहत्या so the अर्निहत्या must be performed and then the एकस्तोत्र.

सर्वषा वा चैदनाविशेषपत्मशंसा स्तोमानाम् ॥ ५ । ३ । ४४ ॥

सर्वषा of all; वा or; चैदनाविशेषपत्म 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 अर्निहत्या occurs is of general application. It therefore applies to both एकस्तोत्र and अनेकस्तोत्र sacrifices. There is no word restricting the general applicability to any particular sacrifice. So the अर्निहत्या must precede all these sacrifices.

END OF PADA III.
PADA IV.

Adhikarana 1. Dealing with the predominance of श्रुतिकृत and अर्थकृत over पाठकमः

कमकोयोऽर्थशब्दाभ्यां श्रुतिविशेषार्थपर्यस्तवाच

कमक: the order; य: which; अर्थशब्दाभ्यां from अर्थ कम and श्रुति कम; 
श्रुति विशेषार्थ by reason of the special text; अर्थपर्यस्त by virtue of the 
predominance of the object; य: and:

1. The पाठकम is (set aside) by the अर्थकृत and श्रुतिकृत by reason 
of the special text and the desired object.

The author gives his view in this sutra as to which should prevail 
when there is a conflict among श्रुतिकृत, अर्थकृत and पाठकम. When there 
is a conflict between श्रुतिकृत and पाठकम the former will prevail; and 
when there is a conflict between the अर्थकृत and पाठकम the former will 
prevail.

Adhikarana II. Sutras 2-4. Dealing with the subject that the अवदान etc., are to be 
performed first to the fire according to the मुख्यकृत.

अवदानभिनिवर्गार्थार्थसादनेष्वानुपूर्वेऽविभ्रूत्वा स्यात्

अवदानभिनिवर्गार्थसादनेषु in the acts of cutting a slice from the पुरोदास
cake, sprinkling it with clarified butter and placing it; अवदानेषु the 
sequence; प्रवृत्त्वा by the प्रवृत्ति कम, स्यात् shall be.

2. In the acts of cutting a slice from the पुरोदास 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 
पुरोदास cake, the order is to be determined by प्रवृत्ति.

यथाप्रदानं वा तद्भूत्वात् ॥ ५ । ७ । ३ ॥

यथाप्रदानं according to the order of the offer; वा on the other hand;
तद्भूत्वात् 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 दुर्गुपस्तावकम्, curd is prepared which is called संताव and पुर्वप्राप्त cake is also prepared for an offering to fire. The question is, which should be performed? We have the पूर्वप्राप्त view which says that according to प्रतिस्कल, the संताव should be offered first. The author says here that it should be guided by the offering i.e., the offering of पुर्वप्राप्त cake to the fire. So the order will be determined by the संताव 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 नवोऽयुक्तविप्रेतिमितिकालिकम् पतिहि प्रथमावशायायमाति यस्य लक्ष्मि। “He will first sprinkle ghee on the दुर्गुप and he will thus be ready to offer the oblations of ghee.”

Adhikaraṇa III. Sūtras 5—9. Dealing with the subject that there is no rule as to the order of the performance of हिन्दु and साम.

5. According to the text the हिन्दु (new and full moon sacrifice) has priority.

There are two practices one is called अवत्तपत्र and the other व्यवधान. Under the practice called अवत्तपत्र, first fire is prepared and then समयम् is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called हिन्दु are performed and lastly the समयम् is performed; under this practice the हिन्दु intervenes between the preparation of fire and समयम्. The present sutra embodies the पूर्वप्राप्त view which adopts the second practice called व्यवधान.
paration of fire; अनान्तर्यात्मकवच्चनात् by reason of the non-observance of the season and constellation; तद्रेण that being the end; न not; अनर्थक meaning less; स्वात् 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 अनान्तर्य 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. यज्ञोपवर्धणे जयो वृषभयाने धर्मसाध्यात्। न तु यथालेख्ये न क्षणं || "One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars."

7. And that (अन्यायाजन) 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 अनान्तर्य is for the object of the सोमयाग; if that is not accepted the object as laid down in the text will be fruitless, यज्ञोपवर्धणे जयो वृषभयाने धर्मसाध्यात्। "He who performs सोमयाग, shall establish holy fire."

अयव्यमाणस्य च पवमानहविपिं कालिनदेशादान-नन्तयादिशब्दाः स्वात् || 5 4 3 ||

अयव्यमाणस्य of a person who does not perform सोमयाग, च and; पवमानहविपिं of पवमान offerings; कालिनदेशात् by reason of the direction as to time; अनान्तर्यात् by reason of the doctrine or practice of immediateness; विशेषका doubtlessness; स्वात् 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 अनान्तर्य (immediateness) is removed,
The author gives second additional reason in support his view. It is laid down in the Vedas that a person who does not perform सामयाग शास्त्र shall have to make offerings for a year. This fact also goes to show that the सामयाग sacrifice should be performed after the preparation of fire. य.स.म.ने अयुक्तमाणिको अध्याद्यात्मको निम्नवर्तमाणसे। “He who establishes fire without offering oblations of soma, shall have to make offerings for a year.”

इष्टिष्यक्ष्यमाणस्य तद्दर्प्यं न सर्वपूर्वत्तमम्।

इष्टि: full and new moon sacrifices; अयुक्तमाणिक of a person who does not perform (सामयाग); तद्दर्प्यं: for that object; सर्वपूर्वत्तम the precedence of सामयाग.

9. For a man who does not perform सामयाग, the इष्टि (should be performed after अन्यध्यायन); but if it (अन्यध्यायन) is for that object (performance of सामयाग) then सामयाग, must be performed first.

The author gives the summary that if the object of the sacrificer is not to perform सामयाग then इष्टि should be performed after अन्यध्यायन i.e. the practice of अन्यध्यायन should be adopted; if the object of the अन्यध्यायन is for the performance of the सामयाग then सामयाग must be performed after अन्यध्यायन: i.e., the practice called अन्तर्तम should be adopted.

Adhikarana IV. शृंगार 10–14. Dealing with the subject that there is no rule for a Brahma as to whether he should perform इष्टि first or सामयाग.

उत्कष्टिष्जुध्राह्रणस्य सेम: स्यात्।

उत्कष्टिष्ज्जत्व by reason of transference forward; ब्राह्मणम् of a Brahmman; सेमः somayāga; स्यात् is.

10. By transference forward (of इष्टि) of a Brahma, soma (sacrifice should be performed first).

The adhikarana opens with the पूर्वस्वाद view and says that in the case of a Brahmman the principle of अन्तर्तम as explained in the preceding Adhikarana applies.

पौर्णमासी वा शुतिसंयंगात्।

Pौर्णमासी full moon sacrifice; वा on the other hand; शुतिसंयंगात 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 Brahma can adopt either of the two practices mentioned in the preceding adhikarana. If he adopts the अन्तर्तम, he can do so on
the पूर्णाश्री day. First अन्न्याय; then सामयक्ष and lastly the इन्द्र. यद्यपि: पूर्णास्ति। "This, then is the full moon offering."

सर्वस्य वैकक्षम्यां || ॥ ॥

सर्वस्य of all; वा not so; एकक्षम्यां by reason of one act.

12. On the other hand, all constitute one act.

The objector says that if the principle of आन्तर्य 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.

स्यान्त विचिस्तद्धर्मेन || ॥ ॥

स्यान्त may be; वा on the other hand; विचि: command; तद्धर्मेन 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 ज्ञेयत्तथम.

प्रकरणातु कालः स्यात || ॥ ॥

प्रकरणात by context; तु on the other hand; काल: time; स्यात 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 Brāhmaṇa must perform अन्तर्याय and then सामयक्ष and lastly the full moon इन्द्र. 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 सामयक्ष as said in the sentence, 'one should not wait for any season.'

स्काहे स्याद्विमर्तिपिष्टात || ॥ ॥

स्काहे at its own time; स्यात is; अविमर्तिपिष्टात 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 आन्तर्य practice neither season nor constellation of the stars is to be observed. The objector says that this prohibition relates to the अन्तर्य only but does not refer to सामयक्ष; so it must be performed at its proper 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 श्रवण and says that the prohibition relates to the सोमयाग but not to आन्तरिक, as the latter can be done at all time. So there is no fixed time for सोमयाग.

17. (Performance of) the full moon sacrifice for a Brāhmaṇa is after the somayaga by reason of the Vedic text.

The author says that it is enjoined that a Brāhmaṇa should perform the full moon sacrifice after the सोमयाग. यदैव पौर्णमासिकविष्टतत्त्वम् खिसिर्पदेत्।

"This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

18. By force of the text, one offering (should be made) before (सोमयाग) by virtue of all being prescribed.

We have seen that a Brāhmaṇa can adopt both practices called आन्तरिक and व्यवहार. 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 श्रवण is, that only one offering can be transferred forward because all are performed between आन्तरिक and सोमयाग.

Adhikaraṇa VI. Sūtras 19—21. Dealing with the non-transference forward of अन्तरिक offering from सोम.

19. Dealing with the non-transference forward of अन्तरिक offering from सोम.
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 diety.

The śūtra is very obscure. In the preceding अविचार it is shown when a Brāhmaṇa adopts the वस्त्रवा practice, he will have to perform the आश्वासन; then all offerings of the full moon sacrifice with the exception of one, then the सोम sacrifice and then the one offering which had been omitted. Now the question is whether this last offering is that of पुरोहित or of clarified ghee. The author in this दृष्टि says that it should be of पुरोहित cake; the reason is that the पुरोहित cake is connected with two dieties अशि and सोम and the sacrificer by reason of performing this becomes अतिशोधी.

अाज्ञपीतिचेति || 5 14. 20 ||

आशि clarified butter; अशि 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 dieties and it can be transferred forward.

न मिश्रदेवत्वादैःनाग्रवत || 5 14. 21 ||

न not so; मिश्रदेवत्वादै by reason of mixed dieties; पुरोहित वत like the dieties हि and अशि.

21. No; by reason of the mixed diety just as in the case of the offerings to gods हि and अशि.

The author's reply to the objection of the objector is that the offering of the ghee is to be made to the mixed dieties. It is made to अशि, सोम, प्रजा पति and विश्व but the पुरोहित is offered to अशि and सोम only. The conclusion arrived at, is that the last offering consists of पुरोहित.

Abhikarapa VI. 80tras 22—24. Dealing with the immediate performance of the modified sacrifices as एक्षांश &c.

विधते: प्रकृतिकालव्यासदःकालोत्तर विधिलिपियोः;
प्रत्यक्षशिष्टवाच || 514. 22 ||

विधते: of the modified sacrifice; प्रकृतिकालव्यासदः by reason of the time of the model sacrifice; सर्वकालोत्तर must be performed immediately; विधिलिपि: modified sacrifice; तये: of the two; प्रत्यक्षशिष्टवाच 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.

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. सद्यया पुनःसमयेन आप्रयणेन वायस्यवनाण: सप्तौपूण्यमया ममावास्यां वा यजेत॥ "He who is desirous of performing हि, animal sacrifice, soma sacrifice or आप्रवण sacrifice, shall do so on full moon or new moon days."

Adhikarana VII. Dealing with the transference forward of the modified sacrifice of सद्यया &c., after सेवा.

25. The modified sacrifices सद्यया and अद्वियेनीय should be performed after soma yāga like the model sacrifice.
सर्वाय 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 सर्वाय. अर्द्धश्रोत is a पूर्णाय cake offered to
अभिमन्यु and सोम after the performance of सौमयाय on the full moon day. The
सर्वाय offering is made on the new moon day after the performance of the
सौमयाय. These are modifications added in the case of one who has already
performed the सोम sacrifice. So the author says that the सर्वाय and पूर्णाय
offerings should be made after the performance of the सौमयाय.

Adhikaraṇa. IX. Dealing with the performance of the modifications of सौम after the new
and full moon sacrifices.

तथा सौमविकारा दर्श्यपूर्णमासाभ्याम् II ५ ९ २६ II
tatha similarly; सौमविकारा: the modifications of सौम; दर्श्यपूर्णमासाभ्याम् 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 आजस्त्य the fire is
first established, then सौम is performed and in the end श्रत्य is performed.
If one follows झ्यवप्रति practice, the श्रत्य intervenes between the आभ्यान and
सौम. In the case of a Brāhmaṇa one offering is omitted which is made after
the performance of the सौम sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice? The modifi-
cations of सौम shall be performed after the performance of the new and-
full moon sacrifices which occur in the end under the आजस्त्य practice.

END OF PĀDA IV.

END OF CHAPTR V.
CHAPTER VI.

PADA I.

Adhikarana I. Satras 1-8. Dealing with the subject that the sacrifice and other ceremonies secure heaven as the reward.

द्वर्त्याणां कर्मसंबंधी गुणलयांत्रिमिसवज्ञचः ॥ ६ । ९ । ११ ॥

द्वर्त्याणां of the materials; कर्म संबंधां in connection with acts; गुणलयांत्रिम by reason of being subordinate; अभिज्ञान: 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 स्वगमः येत “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 indispensable for the performance of a sacrifice. The sacrificer is the agent, the materials are pestle, mortar &c. What is the desire for स्वगम? Wheather it is principal or subordinate? In an illustration दृष्टि पूजाः, the man is principal and दृष्टि is subordinate, so in स्वगमः पूजाः the man is principal and the desire for स्वगम is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the पूजाः view स्वगम is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the स्वगम being such is also subordinate.

असाधकः तु तदार्थ्यांतः ॥ ६ । ११ ॥ २ ॥

असाधकः not means; तु on the other hand; तदार्थ्यांत 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 can not be the means because it is the the object of a sacrifice. There can be no action without an object. So the object of a sacrifice is heaven.
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.

Adhikarana II. Sutras 4–5. Dealing with the subject that a man has a right to perform sacrifices.

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 sumnum bonum; all persons desirous of it, are entitled to perform a sacrifice to obtain it.

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 शून्यांवेळa in the preceding सूत्र 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 पतिशायन is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of पतिशायन'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 वाद्यायन 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 वाद्यायन. 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.
Being enjoined it should be performed, according to the direction of the Veda.

The author gives a reply to the objection raised in sutra 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 चोष. आत्रेयांहवत्वा मूनाहासृवति. "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 ज्ञाति should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

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.

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.

Similarly there is another text.
The objector in support of his view relies on the Vedic text. याप्त्या कीतास्तिः अद्यैवैरवर्त्ति। "She though purchased by her husband, lives with others."

	तद् योऽविक्षितादर्थ्यं ॥ ६ ॥ १ ॥ १२ ॥
	तद्यथा being for his object; कम् an act; तदर्थ्य for his object.

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.

फलोत्साहायविशेषात् ॥ ६ ॥ १ ॥ १२ ॥
फलोत्साहायविशेषात् by reason of there being no distinction of the desire for reward, तु on the other hand.

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.

अर्थेन च समवेत्तवात ॥ ६ ॥ १ ॥ १४ ॥
अर्थेन with wealth; च and; समवेत्तवात् being always connected.

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 सूत्रा 10. He says that a woman is equally partner with him.

कष्यपय सम्मात्रतवम् ॥ ६ ॥ १ ॥ १५ ॥
कष्यपय of a sale; सम्मात्र a form of religion only.

15. The sale is only a religious form.

We have seen in सूत्रा 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.

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: 

"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. 

"He ties a girdle round the sacrificer, and a cord round his wife to become a pair."
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.

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 śūtra. 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.

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 anyāyāna is to be performed by two persons, just like sacrifices which are performed by two persons.
The द्वाराग्राहणम sacrifice is performed by two men; one is यजमान and the other is पुरोहित. On this analogy the objector says that अर्थयात्थान should also be performed by two men.

The objector says that अर्थयात्थान should also be performed, by two, men, of the quality; on the other hand; by reason of enjoining, the dual number, श्यातı is.

The author replies to the objection raised in सत्र 22. There is a Vedic text "सूत्रतमार्गाविवर्मिनि सद्याचाराया द्वितीयशब्दः स्यात्। ६।१२३॥"

This is an adjectival clause qualifying the husband and wife.

Adhikarana VI. Dealing with equal right of wife in आश्रि and वहन्याचारः.

तत्त्वा याबद्धकामार्गेन हार्याचार्य मुत्यत्वात् ६।१२४॥

tतत्त्वा: hers, याबद्धकामा all that is laid down; आश्रि: paring of the nails; हार्याचार्य: celibacy; अनुग्रहशब्द: by their being not equal.

For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the sutra 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. आश्रि 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. Sutras 25 – 38. Dealing with the subject that a शूद्र has no right to perform a sacrifice.

चार्याचार्यमाशीर्षवाट ६।१।२॥

cार्याचार्य all the four castes; अशीर्षवाटः 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 पूर्वप्रकृत 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 Brāhmaṇa text. It is the opinion of Āstreya:

The author gives his own view supported by the view of Āstreya. There is a text of Śaita which 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 Āstāvāna. He can not therefore perform a sacrifice. Vasya the Vaimāṇikamārthī | Śriye Raṇay śastraṇīsya Āstāvāna II “A Brāhmaṇa should establish fire in spring, in summer a Kṣatriya should establish fire: a Vaiśya 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 Āstāvāna at any time he likes. The word in the sūtra 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 शून्त does not find place there. So the conclusion is that a शून्त is not entitled to perform a sacrifice.

वाह्युगमिर वाहतःस्य वाहसत्मकुशयोतः पार्थक्षुम राजन्यिन्यो राजावधार्ते वैश्यम्। याग्यो राजन्यिन्यो आमिशावैश्यम्। पार्थिकुशयो (तैह संसुः) अनुल-प्रक-रेत मुखां। विनाद्योत। एकादशस्युराग्यः। हदशस्युवैश्यः॥ "वाह्युगमिर is the hymn of a Brāhmaṇa, पार्थक्षुम is of a kṣatriya and राजन्यिन्य is of a vāisyya, the fast of a kṣatriya is by gruel, that of a वैश्य by आमिशा and that of a Brāhmaṇa by milk. A Brāhmaṇa should establish fire at the distance of 8 steps, a kṣatriya at the distance of 11 steps and a वाई-या at the distance of 12 steps."

निर्देशास्तु पश्चे स्यात्॥ ६ । ९ । २५॥

निर्देशास्तु। by reason of the direction; पश्चे on the other hand.

निर्देशास्तु॥ ६ । १ । २५॥

निर्देशास्तु। by reason of the direction; पश्चे on the other hand.

निर्देशास्तु॥ ६ । १ । २५॥

निर्देशास्तु। by reason of the direction; पश्चे on the other hand.

On the other hand, by reason of the direction, there is the other side.

There is a general statement in the बैश्य 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 शून्त is entitled to perform a sacrifice, is established.

वेगुतात्मति वैश्य ॥ ६ । १ । ३०॥

वेगुतात्मति। by reason of the disability; न not; इतिवेद if it be said.

वेगुतात्मत। by reason of the disability; न not; इतितवेद if it be said.

वेगुतात्मत। by reason of the disability; न not; इतिवेद if it be said.

वेगुतात्मत। by reason of the disability; न not; इतिवेद if it be said.

वेगुतात्मत। by reason of the disability; न not; इतिवेद if it be said.

वेगुतात्मत। by reason of the disability; न not; इतिवेद if it be said.

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 शून्त, so he is not entitled to perform a sacrifice.

न काम्यत्वात् ॥ ६ । १ । ३१॥

न not; काम्यत्वात् by reason of the desire.

31. Not so, by reason of possessing a desire.

The objector replies to the objection raised in सूत्र 30 and says that a शून्त has also a desire to obtain heaven, he is therefore entitled to per-
form a sacrifice to achieve that object.

संस्कारे च तत्प्रायानत्वात् ॥ ६ । १ । ३२ ॥

संस्कारेण in a purificatory or preparatory operation, च and; तत्प्रायानत्वात् 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.

अपि वा वेदनिर्देशादपथूदार्यानं प्रतीयते ॥ ६ । १ । ३३ ॥

अपि वा not so, or also; वेदनिर्देशात् by the direction of the Veda; अपथूदार्यानः of non-śādras; प्रतीयते 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.

गुणार्थित्वानांतः चेतु ॥ ६ । १ । ३४ ॥

गुणार्थित्वात् by reason of the quality of seeker after knowledge; न not; इतिचेत् 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 सूत्र.

संस्कारस्य तद्धर्ष्ट्वाद्विद्विषायं पुरुषश्रुति: ॥ ६ । १ । ३५ ॥

संस्कारस्य of a purificatory ceremony; तद्धर्ष्ट्वात् by reason of it being for that; विद्विषायं 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 संस्कार 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. वस्ति ब्राह्मण-सुपनसिंह। श्रीक्षे रज्जवं। वर्षसुं बैशाष्य। “A Brāhmaṇa should be initiated in spring, a ksatriya should be initiated in summer; and a vaiśya in the rainy season.”

विद्यानिदेशात्मोति वेत ॥ ६ । १ । ३५ ॥

विद्यानिदेशात् by reason of the direction for learning; न not; इति 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:

अवेदात्याद्भावः कम्मेन स्थान ॥ ६ । १ । ३६ ॥

अवेदात् being not entitled to be taught; अभाव: incapacity; कम्मेन in a Vedic act; स्थान 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. शूद्रेनानाधिकवयम्। “Nothing is to be learnt by a शूद्र.”

तथा चान्यायांर्याण्यान्यम् ॥ ६ । १ । ३७ ॥

tथा similarly; अन्यायांर्यान्यम seeing another text.

38. Similarly there is another text seen.

The author in support of his view refers to the authorities of the Veda. पुरुषवा पद्त्यशास्त्रायंत्र शूद्र समोये न अवेदाय। “A शूद्र is a walking cemetry; one should not, therefore, read near a शूद्र.”

Adbhikarana VI. Sūtras 39-40. Dealing with the right of a poor man to perform a sacrifice.
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.

Adhikarana IX. Dealing with the right of the persons deprived of limbs to perform a sacrifice,

अनित्यत्वानु नैव स्वादर्थान्ति द्रव्यसंचयां: ॥६१०७॥

अनित्यत्वानु being not permanent; न on the other hand; न not; एवं so; स्वादर्थान्ति from a motive; हि because, द्रव्यसंचयां acquisition of wealth.

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.

Adhikarana X. Dealing with the subject that persons possessed of diseased organs which can not be cured are incapable to perform a sacrifice.

उत्पत्ति नित्यसंचयागात् ॥ ६ ॥ १ ॥ ५२ ॥

उत्पत्ति at the time of birth; नित्यसंचयागात् by reason of permanent connection.

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 साधन is used; it is explained by शब्द "in the original text." According to शब्द 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 X. Dealing with the subject that one who has not got three (क्रिया) prāvāras, can not perform full and new moon sacrifices.

अश्वार्षीयस्य हानि स्याति॥ ६ ॥ १ ॥ ५॥

अश्वार्षीय of a person not possessing three prāvāras; हानि incapacity; disability; स्याति is.

43. A person who has not three prāvāras has a disability (to perform a sacrifice).

The founder of a family is called तपस्वि. There are several gotras in one family. They are called prāvāras. There are 1, 2, 3, and 5 prāvāras. There are not four groups (prāvāras). The author says that only persons who have prāvāras are entitled to perform a sacrifice. By saying three prāvāras, the persons of one prāvāra and of two prāvāras are included under the principle of अवयुक्तावर्ग and the prohibition which relates to a person of four prāvāras and two prāvāras is निशा:वर्ग.

Adhikaraṇa XI. Sūtras 44—50. Dealing with the right of a रश्कार besides the four castes, to अग्निधाता.

वचनाद्वषकारस्याधानो वस्त्रसत्वेशेषत्वात् ॥५॥ १॥ ९॥ १॥

वचनाद् by a text; रश्कारस्य of a mixed caste; अधानो in the establishment of fire; अस्य his; सत्वेशेषत्वात् being excluded from the four castes.

44. By a text, a रश्कार's right to अग्निधाता (is recognised), he being excluded from the four castes.

A रश्कार is the offspring of a माहिष्य father from a कर्षणी mother. A माहिष्य is the offspring of a ksattariya from a vāisyaya woman; a कर्षणी is an issue of a vāisyaya from Sudra woman. The author says that under the Vedic text वर्णसूत्रकार अद्वीत; a रश्कार 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 śūdr transitional.

The objector says that as the right of performing anvāyāna is conferred on a śvākar, he therefore belongs to the first three higher castes. He cannot be a śūdr, as the latter is not entitled to perform a sacrifice as said in Adhikaraṇa VII.

46. On the other hand, he cannot 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 śvākar 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 the time).

It is enjoined in the Vedas, that a bāṣyaḥ shall establish fire in spring, a kṣaṭīya in summer and a vēśa in autumn. A śvākar as we have said above in the commentary on sutra 41 is entitled to perform anvāyāna 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 Mimāṃsaka. 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 a chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows:

उक्तमनिम्नलिङ्गम्।।५।।१।।४८।।

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 adhikaranā is called रथकारणयायः:

Adhikarāṇa XIII Sūtras 51–52. Dealing with the right to perform रौद्रयाय by निषाद who does not belong to the three higher castes.

स्थपतिनिर्दिष्टः स्याच्छवद्सामाध्यायत्।।५।।१।।५२।।

51. स्थपति is निषाद by force of the word.

This relates to रौद्रयाय; by this निषादस्यथपि 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 निपाय-स्वपति to perform a sacrifice with it." The question is what is the meaning of निपायस्वपति, a compound occurring in the Vedic text? whether it is काम-धार्म or तस्यहुम. The author's view is that it is कर्मधार्म and the compound means that स्वपति a chief who is a निपाय: ( wild tribe.)

लिङ्गदशांति ॥ ६१ १ ५ ॥
लिङ्गदशांति 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. कुषद्रुक्षिणाः तैः सो १ २ ४ १ "Gift of cows of broken horns." The cows without horns constitute the wealth of this non-Aryan tribe according to शवर.

END OF PÂDA I.

PÂDA II.

Adhikaraṇa I. Sûtras 1-2. Dealing with the subject that in a स्थ्र each sacrificer is entitled to a fruit.

पुरुषार्थकसिद्धित्वात्स्थत्स्यायिकारः स्यात् ॥५५॥
पुरुषार्थकसिद्धित्वा by reason of one result of the पुरुषार्थ तस् तस्य of each one; अधिकारः right; स्यात् is.

1. By reason of one end of the purpose of life (पुरुषार्थ), each one is entitled (to the fruit of an act).

A स्थ्र is a sacrificial session and is performed by a large member of persons; each of them is called a स्त्री. The number of the स्त्रिः 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 स्थ्र is entitled to the fruit of the स्थ्र.
The author supports his view in two ways. The original text confers the right to fruit on all श्रीस. 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 a ग्रं. The original texts are of two kinds (1) प्रस्तुताण साक्ष्यपरिसंपादित: 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) श्रद्धाय साक्ष्यपरिसंपादित: 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. Sūtras 3 12. Dealing with the rule as regards one performer in the new and full moon sacrifices.

प्रयोगे पुरुषश्रुत्यायाकामी प्रयोगे स्त्रात् II ६ २ ३ ॥
प्रयोगे in a sacrifice; पुरुषश्रुते: by reason of a text laying down a rule as to person; याकामी a person desirous (of a fruit); प्रयोगे in a sacrifice; स्त्रात् 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 अविकलन to ग्रं, the objector applies to दान and पूर्णमास याग्य. His position is that the पुरुष is principal and the number is subordinane; 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 विदुर्वि. Where the sacrifice is principal, the पुरुष is subordinate; and the Vedic text which gives the number, becomes important. The text mentions a sacrificer, a sacrifice and its result; so according to the विदुर्वि each and every individual is mentioned separately.

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 सूत्र; 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 पूर्वस्व. 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 (स्वायत्मकामेव). The agent is inferred; what is inferred is not principal but subordinate. The sacrificer, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horse; there are two direct texts about it; but such is not a case here. We have only one text.

अन्यस्यस्यादिति चेत् ॥ ६ । २ । ७ ॥
अन्यस्य of another; स्वात् is; इतिवेद 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:—

अन्यायंत्यनामसम्भन्धः ॥ ६ । २ । ८ ॥
अन्यायें 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 अत्तमेव form is used when the result of the verb is to accrue to the agent; so in the text, the अत्तमेव form is used and if the benefit of the verb was to accrue to another, the अत्तमेव would not have been used.

फलकामो निमित्तामिति चेत् ॥ ६ । २ । ९ ॥
फलकाम: the desire of the fruit; निमित्त essential condition; इतिवेद 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 \textit{sūtra}.

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न स \textit{नित्यत्वात्} ॥ ६ । २ । १० ॥

\textit{न not; \textit{नित्यत्वात्} by reason of the permanency.}
\end{tabular}
\end{center}

10. Not, by reason of the permanency.

The author says that the performance of दशङ्गूणेमास याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the दशङ्गूणेमास 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.

\begin{center}
\begin{tabular}{c}
कर्म \textit{तथैति} \textit{चेत} ॥ ६ । २ । ११ ॥

\textit{karma act; \textit{तथैति} \textit{चेत} if you say.}
\end{tabular}
\end{center}

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:

\begin{center}
\begin{tabular}{c}
न समवायत् ॥ ६ । २ । १२ ॥

\textit{न not; \textit{समवायत्} by reason of connection.}
\end{tabular}
\end{center}

12. No, by reason of the connection.

Those sacrifices in which two or more sacrificers act are \textit{अद्वीत सर्वस्य} sacrifices. They have, therefore, no bearing on दशङ्गूणेमास याग.

\textit{Adhikarana III. Sūtras 13–15. Dealing with the rule that a \textit{काम्य कर्म} once commenced should be finished.}

\begin{center}
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प्रक्रियात् \textit{नियम्येतारम्भस्य क्रियानिमित्तत्वात्} ॥ १५ । २ । १३ ॥

\textit{प्रक्रियात by reason of the beginning; \textit{नियम्येत} it is ruled; \textit{अरम्भस्य} of a commencement; \textit{क्रियानिमित्तत्वात्} by reason of the cause of an action.}
\end{tabular}
\end{center}

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 \textit{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. Śūtra 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.
an excellent man. If you commence building a house and leave it incomplete, the society will hold you in contempt.

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.

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 shastr 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.


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 śāstra 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 कल्पितात्मकत्व: “No flesh of an animal struck with a poisoned arrow should be eaten.” The question is whether the negative participle जैसे qualifies eating or the act. No eating of कल्पना 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 प्रभुदास by a मीमांसक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रतिपाद.

शास्त्राणां त्वर्गस्वरूपे पुरुषार्थं विधियते तयोरसमवयित्वात्तादृश्यं विध्यतिक्रमः ॥ ६ ॥ २ ॥ २० ॥

शास्त्राणां of rules, of injunctions; तृत्य on the other hand; अर्थवर्तमान with the quality of an object; पुरुषार्थ: purpose of the agent; विधियते is laid down; तवो: of both; असमवान: by reason of being not connected; तदादृश्यं 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 यात्रा and a बल. 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 caseviz., कलिंग 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 करिग्र तन्वाच.
Adhikarana VI. Sūtras 21—22. Dealing with the subject that respect to a preceptor is to be paid, after the performance of the उपनयन.

तस्मिन्न शिष्यमाणानि जननेन प्रवर्ततेन ॥ ६ ॥ २ ॥

तस्मिन् in him; त on the other hand; शिष्यमाणानि duties that are laid down or taught; जननेन by birth; प्रवर्ततेन 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 ध्यान in the preceding अधिकरण. 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.

चापि वा वेदतुल्यत्वादुपायेन प्रवर्ततेन ॥ ६ ॥ २ ॥ २२ ॥

अधि वा not so, or also; वेदतुल्यत्वाद् by reason of the equality with the वेदां; उपायेन with the initiation ceremony; प्रवर्ततेन commence, arise.

22. Not so; by reason of the equality with the वेदां, the observance of duties arise from the time of उपनयन (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 उपनयन ceremony the आचाराः are to be observed.

Adhikarana VII. Sūtras 23—26. Dealing with the timely performance of अभ्यासोऽकर्मशेषस्त्रावर्त्तुपूर्णायं विधीयते ॥ ६ ॥ २ ॥ २३ ॥

अभ्यास: repetition; अकर्मशेषस्त्रावर्त्तु being not a शेष of any act; गुरुपायं: 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.

यावजीवनशृड्धेऽहति "one should perform अभ्यास as long as he lives". 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'.

तस्मिन्नमुस्ववन्त्यायं ॥ ६ ॥ २ ॥ २४ ॥
24. In him it is impossible by reason of necessity.

The objector explains what he means by ‘incessantly’; अत्महोत्व 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 अत्महोत्व in the text and so it can not be performed at any time. प्रदेव अत्महोत्व होतव । ध्यायां प्रातः । पौर्णमास्यं पौर्ण मासेनयजेत । आमावस्यायमास्यवमस्येनयजेत ॥ “अत्महोत्व 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. अत्महोत्व has the stated time and is to be performed at its proper time. This Adhikarana is called अत्महोत्ववाय.

Adhikarana VI. Sūtra 27 28. Dealing with the repetition of अत्महोत्व &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 अनिंद्रिय and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the अनिंद्रिय is to be performed in the morning and evening everyday. This is what is meant by आयाम.

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.

अववा य सुताकालकत्वान्ते वेदशुर्यस्यामि समायां वा प्रणालसया वामातसी वातिपादयति ॥ १० ॥ २ ॥ २ ॥ ५ ॥ ४ ॥ "He who, having undertaken a vow to perform दशर्यस्यामि, allows new moon and full moon days pass by, without the performance of the same, falls from the heavenly region.

Adhikarana, IX. Dealing with the repetition of the homa, when any vessel is broken or anything spilled in the new moon sacrifices &c.

तथान्तः कुतुष्मयुक्तानि ॥ ६ ॥ २ ॥ २६ ॥ ॥

तथा similarly; अंतः कुतुष्मयुक्तानि 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 "स्मृतेजहोतिस्कन्तेजहोति।। "He sacrifices, when a vessel is broken; he sacrifices, when contents are spilled."

Adhikarana X. Dealing with the repetition of respect due to a spiritual preceptor, as often as occasion requires.

आचाराद्ग्रहमाणिषु तथा स्वत्युपर्षार्थ्यातः ॥ ६ ॥ ३ ॥

आचाराद् by virtue of social customs or etiquette; ग्रहमाणिषु in the cases recognised; तथा the same; स्वत यु पर्षार्थ्यात् by reason of its being a पुरुषार्थ.

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.

Adhikaraṇa XI. Dealing with the subject that it is essential for a Brāhmaṇa, Kṣatriya and Vaiśya to pay off the three debts.

प्राणेण सुयोगात

of a Brāhmaṇa; त on the other hand; सामविक्यम् soma sacrifice, acquisition of knowledge and production of progeny; जयवाक्येन with the text which enjoins the debts; संयोगात by virtue of connection.

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 ऋषि and (3) the debts due to the देव. The first is paid off by performing a सोमवार; the second by the महत्यय i.e. by living at the house of the preceptor and acquiring knowledge there, and the third पितु in by entering into a family life and propagating the race.

"A Brāhmaṇa from his very birth is under three debts; by celibacy to ऋषि by sacrifice to the gods, by offspring to the पितु; he who has a male child, performs a sacrifice and lives a life of celibacy, discharges the debts."

END OF PĀDA II.

PĀDA III.

Adhikaraṇa I. Sūtras 1 to 7. Dealing with the subject that in a permanent sacrifice, the subsidiary acts may be performed as far as possible.

सबवेशको प्रवृत्ति: स्यात यथाभूतेपदेशात्

on having the whole power; प्रवृत्ति: engagement; स्यात should be; तथा similar; पदेशात् 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 निर्व and कार्य. The question is whether the निर्व should be performed with all its subsidiary minor acts. The position of the पूर्वपक्ष is that it should be performed with all its subsidiary acts, because it is so laid down in the Vedas.

अपि वार्ष्यकदेशस्यात्मप्राणे ह्यांनिर्ब्धित्तिगुणामात्रायितरं तद्धृत्यात्ततत् | 6 3 2 |
अपि वा not so, or also पक्षे on one portion; स्वात् is; प्रथाने on the principal; हि because; अयथनिब्रत्तिः accomplishment of the object; गुणमात्र � subordinate only; इत्यर्थ others; तद्धृत्यात्तत् 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 निर्व कार्य 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 द्वीपस्तम्भात्तो विशेष: स्यात्मप्राणेनाशभिसम्बन्धाय | 6 3 3 3 |
तद् that; अयथनिब्रत्तिः on non-performance; च and; द्वीप sin; तस्यात् therefore; तत: from the subordinate; विशेष: special; स्वात् is; प्रथानेन with the principal; अभिसम्बन्धाय 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 सूत्र. He says that in a निर्व कार्य 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.

कर्मोधिदं तु जैमिनि: प्रयोगवचनेनक्तवत्सत्संपायमुपदेशः | 6 3 4 |
स्याद्विति | 6 3 4 |
4. "On the other hand, the view of 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 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.

अर्थस्य व्यपवर्गित्वादिकस्थापि प्रयोगस्याद्यथा क्रत्वन्तरेषु ॥ ६ ॥

अर्थस्य of an object of the main part; व्यपवर्गित्वादि by reason of its being distinct; एकस्य of one; अयं also; प्रयोगे on performance; स्यात is; यथा just like; क्रत्वन्तरेषु in another sacrifice.

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.

विच्छयपराधे च दर्शनानात्समाप्ते: ॥ ६ ॥

विच्छयपराधे on the violation of the rule; च and; दर्शनानात by seeing; समाप्ते on the completion.

6. And on the violation of the rule by seeing the completion.

The author gives an additional reason in support of his view. He says that if some part is omitted, even then the end of the sacrifice is seen. This additional fact shows that the performance of a subsidiary act is not essential.
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 चैव मर्याद्यात् II ६ ३ ८

काम्येषु in a काम्य sacrifice ; च एव; एव the same ; अर्थित्वात् 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 निष्ठ कर्म some minor acts not essential to the performance are omitted, so in the case of the काम्य sacrifice, minor acts may be omitted.

असंयोगात्रु नैवं स्यांद्रिधि: शब्दमाणात्वात् II ६ ३ ८

असंयोगात्रु want of connection; दृश्य on the other hand; नैव not so; स्यां is; विषये: of the command; शब्दमाणात्वात् 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 सूत्र 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 deities इन्द्र and विद्या. 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 सामर्थ्याति pertaining to the gods विष्णुवेद्या."

अकर्मणिः चाप्रत्यवायातः ॥ ६ ॥ ३ ॥ १० ॥

अकर्मणिः in non-performance; च and; अप्रत्यवायातः no obstacle, no calamity.

10: 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 नियतकर्मः is essential and the non-performance of it entails a sin; while a कार्यकर्मः 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, for certain object. So the non-performance does not produce any calamity or sin.

Adhikaraṇa III. Śūtras 11—12. Dealing with the subject that the act is the same though the materials are different.

क्रियायायाः of actions; अद्वित्तिष्ठतः by reason of their being dependent; विषयार्थं on the change of materials; विभागः division, change; स्यात् is.

11. By reason of the actions being dependent, there is a change on the change of materials:

The sūtra 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 वातथयतिरिक्तकार्यपश्चाविभागाच्छ गोष्टवदैककर्मं स्यात्माध्येयं च सत्त्वनात् ॥ ६ ॥ ३ ॥ १२ ॥

अपि वा not so, or also; अवस्थितरिक्त by reason of the absence of diminution or augmentation; रूपश्चाविभागात् by reason of the non-divisibility of the words expressive of forms; च and; गोष्टत् like the quality of being a cow; एककर्मं unity of an act; स्यात् is; नामशेषेय name; च and; सत्त्वत् 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. Śūtras 13–17: Dealing with completion of the nityākarm and the nāmitākarm when commenced by means of a substitute when the original material is not available.

शुतिप्रमाणत्वाचिच्छिकाचात्मासेवनागमोन्यस्यारशिर्त्वात्

शुतिप्रमाणत्वात् by reason of the Veda being authority; शिच्छिकाः in the absence of the material ordained; न not, आगम: substitute; अन्यस्य of another; शिर्त्वात् 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 पूर्वपक्ष view which lays down that no substitute should be used in a nityākarm and nāmitākarm, when the original material is lost, has become unfit for use or is not available.

कःचिंद्राणात् च II 6 3 14 II

कःचिं some where; चिच्छिकाः 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.

आगमो वा चोदनार्थाविशेषात् II 6 3 15 II
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,

नियमार्थे: क्षितिद्विचिति: ॥ ६ ॥ ३ ॥ १६ ॥

नियमार्थे: with the object of restriction; क्षिति some where; विचिति: command.

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.

िििनित्यं तत्त्वचकीर्षम् हि ॥ ६ ॥ ३ ॥ १७ ॥

िििनित्य: that; निवार permanent; तत्त्व that; च and; चिकीर्षम desire ; हि because.

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.

Adhikaraṇa V. Sutra 18—19. Dealing with the subject that there is no substitute in default of a deity, fire, mantra and act.

न ् देवतानिशचवद्विक्रियमम्यार्थसव्यागात ॥ ६ ॥ ३ ॥ १८ ॥

न not; देवतानिशचवद्विक्रिय for deity, fire, mantra and act; अन्यार्थसव्यागात for being connected with other object.

18. There is no substitute for deity, fire, mantra and act by reason of the connection with other object.

There are two parts of a sacrifice, the general and the particular. The particular part consists of a god, the fire (which is of three kinds), the Vedic mantra and the action. About these, the author lays down that no substitute can be had. Every sacrifice has its deity; you can not
have another in his place. So the same holds good in the case of others.

देवतायां च तद्भर्त्वात ६ । ३ । १२ ॥

देवतायां in the case of a diety; च and; तद्भर्त्वात् by reason of its being for that object.

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 cannot be a substitute.

प्रतिपित्तू चातिशेषण हि तथ्यूतिः ॥ ६ । ३ । २७ ॥

प्रतिपित्तू forbidden; च and; चातिशेषण general; हि because; तथ्यूतिः the Vedic text about it.

20. And a forbidden material generally, because there is a Vedic text about it.

The author says that a material which is forbidden cannot be substituted.

Adhikarana VII. Dealing with the subject that there cannot be a substitute for a master.

तथा स्वामिनः फलसमवायात्फलस्य कर्मयोगित्वात् ॥ ६ । ३ । २९ ॥

तथा similarly; स्वामिनः of a master; फलसमवाया by reason of the connection with the fruit; फलस्य of a fruit; कर्मयोगित्वात् by reason of the connection with the act.

21. Similarly of a master by reason of the connection with the act.

The author says that there cannot be a substitute for the master of the sacrifice. The master performs the sacrifice at his cost with a 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.
Adhikarana VIII. Dealing with the appointment of a substitute in the absence of any master in any sutra.

बहुनां लु प्रवृत्तेन्यमागमयेद्वैगुणयात् ॥ १६।३।२२॥

बहुना of many; लु on the other hand; प्रवृत्तेन on engagement; अन्य another; अगमयेद्वैगुणयात् may be brought in, appointed; बैगुणयात् 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 Adhikarana is called सत्रन्याय.

Adhikarana IX. Sutras 23-25. Dealing with the subject that in a Satra, the position of the locum tenens is not that of a master.

स स्वामी स्यातःसंयोगात् ॥ ६।३।२३॥

स he; स्वामी master; स्यातः; संयोगात् 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 स्त्र in place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the स्त्र which is essential.

कर्मकरो वा भृतत्वात् ॥ ६।३।२४॥

कर्मकरो 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 sutra. 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 स्त्र does not produce the fruit, though it is absolutely necessary; it is subordinate.

तस्मिन्नर्थं फलदर्शनात् ॥ ६।३।२५॥

तस्मिन्नर्थं in him; च and; फलदर्शनात् 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. "If any one of the initiated dies, his is the fruit."

Adhikarana 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 śatra is concerned, the position of the locum tenens is no better than 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 क्रतिक 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.

Adhikarana 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 सामान्य in the śūtra.

Adhikarana 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 बदिरे पत्रि बनाति, पदाशे बनाति, रौहितके बनाति. "He ties an animal to a बदिर sacrificial post; he ties it to a sacrificial post made of पदाश; he ties an animal to a post made of रौहितक." In tying a sacrificial animal, you can make a choice of any of the पदाश; but when you have once exercised your choice and that particular पदाश is lost or made useless, you will have the पदाश of the same wood with which you commenced. This is the view of the author.

अशब्दमिति चेत || 6 3 29 ||
अशब्द 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.

नासनित्वात् || 6 3 30 ||
न not; असंगत्वात् 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 पदाश, it becomes a constituent part of the sacrifice; so the material of the same class may be used with which you started the sacrifice.

Adhikarana X III. Dealing with the use of पूर्तिक in place of soma plant.

चतुर्विंशतिस्याद्ययमभावेतत्सामान्येन प्रतिनिधिर्भावादितरस्य || 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, शूर्तिक may be used. The author says that it is unreasonable not to use शूर्तिक in the absence of संय; when it is expressly sanctioned by the Veda as its proper substitute. यदिनेषोथिवर्तम पुत्रकानिविन्यासस्यार्थम् || "If one does not obtain soma creeper, he may extract the juice of शूर्तिक plant."

Adhikaraṇa XIV. Dealing with the subject that when substituted material is lost, another material used, must be like the original.

न प्रतिनिधिः समत्वाद् ॥ ६ । ३ । ३२ ॥

न not; प्रतिनिधिः in the substitute; समत्वाद् 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.

Adhikaraṇa XV. Sūtra 33-34. Dealing with the subject that when the substitute sanctioned by the Veda is lost, the material that resembles the original should be used.

स्वाच्छुतिलक्षणों नियततत्वात् ॥ ६ । ३ । ३३ ॥

स्वाच्छ should be; चुतिलक्षणों in the symptoms as given in the Veda; नियततत्वात् 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 शूर्तिक is a substitute for संय. When the substitute is lost, the question is whether the substituted material should be like शूर्तिक or संय? The पूर्वपक्ष in this सूत्र says that it should resemble the शूर्तिक, because the Veda has sanctioned the use of the शूर्तिक in the place of संय.
34. Because there is no desire for it.

The author gives a reply that there is desire for *soma*; in the absence of the *soma* plant, *तूर्त* is used; the desired object is *soma*. So the substituted material must resemble *soma*.

**Adhikarana XVI.** Dealing with the subject that principal material should be used when it is lost but subsequently found.

सुख्याधिगमः मुख्यमागमी हि तद्भावात् ॥६॥

सुख्याधिगमः on obtaining the principal material; मुख्य principal; भागम्: substitute; हि because; तद्भावात् in the absence of that.

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.

**Adhikarana 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.

प्रयत्नस्पष्टि चेत् ॥ ६ ॥

प्रयत्न on commencement; अथ also; चेत् if.

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 अविकरण.

नानथ्यङ्कत्वात् ॥ ६ ॥

न not; अनानथङ्कत्वात् by reason of being without a purpose.

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.
Dealing with the principal object, even if the substitute is fit for use.

\[ \text{Adhikarana XVIII.} \]

Deal with the principal object, even if the substitute is fit for use.

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.

Adhikarana XIX. Dealing with the use of the substitute when the original is unfit for use.

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 खंड्र गुप्त which is the original material is weak and the animal to be tied is restive; while, the कंद्र गुप्त which can be substituted, is strong enough for the animal: the author says that in such a case the substitute is to be preferred.

Adhikarana 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.
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.

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.

PÂDA IV.

Adhikarana I. Sûtras 1–2. Dealing with the subject that on the destruction of an obligation, another should be substituted in its place.
From the पुरोदास 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.

1. On the destruction of the double oblation, (the offering should be made) from the remainder because it is with that object.

The author gives the siddhānta 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.

Adhikaraṇa II.- Dealing with the subject that no other offering should be made when an oblation prepared for the खिद्दक is destroyed.

3. Not so, the offering should be of the remainder for a special cause.

The खिद्दक offering is called the final oblation made to finish the sacrifice. The oblation is only a प्रतिपति कर्म, because the remaining things which are not necessary are consumed in the fire. So the author says that if the offering prepared for खिद्दक is destroyed, there need not be another new offering, because the object of it is to destroy the remain-
The offering shall be made from the remainder left after the destruction.

Adhikarana III. Sutras 4—9. Dealing with eating of remnants by the \textit{\textit{करिक}} alone.

\textit{\textit{निदेशाच्छेषपक्षोऽन्येयः प्रधानवत्त्}} \textit{\textit{व १४४}}

\textit{\textit{निदेशात्}} by reason of the direction; \textit{\textit{शेषपक्षः}} eating of the remnant; \textit{\textit{ान्येः}} by others; \textit{\textit{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 \textit{\textit{करिक}} as there is an express text. \textit{\textit{यज्ञमान पंचमािवं मक्षयति}} \textit{\textit{आनेवेत्यस्याक्यपत्}} \textit{\textit{(से १ ६ २ १३)}} “The fifth sacrificer including the four priests eat the sacrificial food. There is a cake baked on eight pans consecrated to Agni.”

\textit{\textit{सवैः समवायातस्यायः}} \textit{\textit{व १५}}

\textit{\textit{सवैः}} by all; \textit{\textit{वा}} on the other hand; \textit{\textit{समवायात्}} being connected; \textit{\textit{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 sutra; he says that the remnants should be eaten by all the \textit{\textit{करिक}}s because they are connected with the sacrifice; and others who are not connected can not partake of them.

\textit{\textit{निदेशस्य गुणार्थस्यम्}} \textit{\textit{व १६}}

\textit{\textit{निदेशस्य}} of a direction; \textit{\textit{गुणार्थस्य}} with a view to benifit.

6. The direction is with a view to be of benifit.

The author supports his view by adding further arguments. \textit{\textit{यज्ञमान पंचमािवं मक्षयति}}. The four priests and the fifth sacrificer eat the \textit{\textit{हृदः}}. The principle of exclusion does not apply. It is an original statement with a view to benifit the sacrificer. This is to show that the priests also eat the remnants.

\textit{\textit{प्रधाने श्रुतिक्षणम्}} \textit{\textit{व १७}}

\textit{\textit{प्रधाने}} in the principal; \textit{\textit{श्रुतिक्षणम्}} 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 परिसंहस्या, but in the present case there is no परिसंहस्या and the mention of यज्ञानां in the text quoted in the commentary on sūtras 4 and 6 at p. 341 is with a view to lay down अभूव. There are three defects in परिसंहस्या viz., loss of its own sense (स्वार्थ्यान) and acceptance of a different sense (अस्वार्थ परिघान:) and barring of that which is obtained (पाल वादः). The author's argument is that the text quoted is not a परिसंहस्या, because the Apurva is laid down in connection with it.

अर्थ स्वदित्चेत इ ० ७ ८ ९ १०
अर्थेत् with a purpose; इत्चेत् 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 इ ० ७ ८ ९ १०
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.

Adhikaraṇa IV. Sūtras 10–16. Dealing with the performance of a penance when a sacrificial vessel is wholly or partially broken.

अर्थसमवायात् प्रायश्चित्तेकदेशोपि इ ० ७ ८ ९ १०
अर्थसमवायात् by reason of the connection with the object; प्रायश्चित्त a penance; एकदेशे on a partial (breaking); अदि also.

10. By reason of the connection with the object, there is a penance on a partial breaking also.

There is a text भिन्नेनुद्देशि. "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.


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.

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 śrāvaka. 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.

**भैदार्थ्यमिति ॥ ६।४।१४॥

नेत्राय for the benifit of breaking, to ward off the sin or calamity arising; इतिविच यदि it be said.

14. If it be said that the penance is to avoid any calamity arising from the breakage.

The objector says that the penance is performed to avoid the calamity that would otherwise arise on the breakage of the sacrificial vessel.

Here in the sūtra, the word नेत्राय is used ‘for breakage’. It means to ward off the calamity arising from the breakage. The phenyl is kept in order to avoid the evil effects that might arise on an epidemic breaking. The objector says that similarly the penance is performed to remove the evil effects arising from the breaking of the vessel. It therefore operates upon the vessel.

**न शेषमूत्त्वात ॥ ६।४।१५॥

न not; शेषमूत्त्वात by reason of its being subordinate.

15. Not, by reason of its being subordinate.

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 शेष to the principal. Here the words शेषेशीर्भव and अंगात्माभव 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 अंगात्माभव. 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 शेषेशीर्भव:

**ञन्यार्थकश्च सर्वनाशे स्यात ॥ ६।४।१६॥

ञन्यार्थक: useless; ज and; सर्वनाशे on the total destruction; छायः is.
16. It is useless on the total destruction.

The author says that the performance of the penance is not by way of संस्कार. 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 puroḍhās cake is burnt.

17. On the other hand, on the total burning (of the puroḍhās 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 अभिक्रण does not apply in the case of burning of the puroḍhās cake, while being baked on the sacrificial pans (क्षण). 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.

18. On the other hand, there is a text that there is a penance on the partial burning of the puroḍhās cake.

The objector says that there is a text that there should be a penance when the puroḍhās cake is partially burnt; when it is totally burnt, it becomes useless and no penance is necessary. प्रतिपदविष: संतिथित, अयेिदेव हिनिर्येत।। “When that offering stands still, the same offering shall be made”

19. On the other hand, by another (a sacrifice) should be performed; this (is a rule) from the text; because of an occasion rising.

अन्येय by means of another; वा or, on the other hand; पुलत this; शाखात from the text; हि because; कारणप्राप्त occasion arising.
The author gives a reply to the objection raised in śūtra 18. He says that the partial burning of the pūrūśādra 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’.

21. In order to avoid unreasonableness, the term हि means the whole sacrifice by force of metonymy.

Aḥāraṇa 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. 

If it is done, it is the 24.

The word of the offerer is the giving of five dishes full of boiled rice. 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.

न तत्त्वद्योऽपि व इन कारणं ॥ ६। ८। २३ ॥

not so; तत्त्वद्योऽपि by reason of the general description of it; इन 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 उपपाति is an adjective; it does not make it special. If you do so, you split the sentence which should be avoided by a मीलांश. 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.

Adhikaraṇa VII. Sūtras 24–25. Dealing with the subject of eating by a person who is competent to perform a homa and extract soma juice.

होमाभिषवभवसं च तद्वृत्तम ॥ ६। ८। २४ ॥

होमाभिषवभवसं eating by one who can perform homa or extract some juice; च and; तद्वृत्त like it.

24. And similarly in the case of a person who can perform homa 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.

उभामायः वा न हि तवेऽर्थेमेशास्त्रम् ॥ ६ ॥ २६ ॥

उभामायः by two together; वा on the other hand; न not; हि because; तवेऽ एमेशास्त्रम् 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.

पुनरावेयमेददनवतय ॥ ६ ॥ २६ ॥

पुनरावेय re-establishment; एददनवतय 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 द्रव द्रव is to be made even when one offering of the milk is spoilt. The objector says that when either the गाः स्व or आहवनीय fire is extinguished, the re-establishment of the sacred fire is to be made.

द्रश्योत्पत्तिवेब्दनया: स्यात ॥ ६ ॥ २७ ॥

द्रश्योत्पत्तिवेब्दनया: by reason of the production of the substance; वा on the other hand; स्यात् of both; स्यात् 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 असंयाधान
should be re-performed. So no occasion arises for पुनरधान on the individual occurrence but on the collective occurrence of the extinction.

Adhikaraṇa IX. Sūtras 28—29. Dealing with the independent nature of the act of offering the five dishes full of boiled rice.

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 तैत्रियवाङ्ग quoted in the commentary on sūtra 22 at p. 347. The question is whether this offering of five dishes full of boiled rice to इद्द एस 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.

29. On the other hand, it is a command; because a text about materials and diety 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 dieties. (इद्द and अधि) The offering of the five dishes full of boiled rice is to be made to इद्द alone, the material is entirely different. So it is an independent act.

Adhikaraṇa 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.

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.

अङ्गविधिर्भ नित्तिन्तन्यायाः। || 6 4 31 ||

अङ्गविधि: statement about a constituent part; वा on the other hand; नित्तिन्तन्यायाः 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 रूप्र; this independent offering intervenes; so it is only a part of the new moon sacrifice.

Adhikāraṇa XI. Sūtras 32 33. Dealing with the subject that when the determination to hold a सृष्टि is given up, it is necessary to perform विष्णुजित्व sacrifice.

विष्णुजित्वप्रकरण भावः कर्मणि स्यात् || 6.41.32 ||

विष्णुजित् the sacrifice of that name; तृतीय on the other hand; अमृते on not commencing; भाव: fruit; कर्मणि in the sacrifice; स्त्रां is.

32. On the other hand when (the सृष्टि) 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 सृष्टि 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 सृष्टि.

निष्क्रयवादार्थः || 6 4 33 ||

निष्क्रयवादार्थः 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.

सर्वगृहो वा पद्मदेवताय: सर्वेय: पुश्चाम्ब: आत्मानामायते य: सर्वाय आगुरे विष्णुजिता अविराण अवर्युद्ध सर्ववेदद्विधिणिः येते। सर्वेय एष्टकायेत्य: सर्वेयः सर्वस्य आगुरे। यद्रातमानं निष्क्रीणेऽस्य || "He who vows to perform a सृष्टि, binds himself to all the gods and to all the पुश्चाम्ब; if he performs a विष्णुजित् अविराण sacrifice with सर्ववेद psalm by giving all his wealth, he releases himself from all the gods and पुश्चाम्ब (hymns)."
Adhikarapada XII. Sutras 34-40. Dealing with the subject that when the words वत्ससंयोगे प्रत्येकदना स्वात्, etc., occur in a text, they fix the time for breaking the fast.

वत्ससंयोगे प्रत्येकदना स्वात् || 6 4 34 ||

This means that in the use of the word ‘calf,’ प्रत्येकदना command about breaking of the fast; स्वात is.

34. When the term ‘calf’ is used, it directs the breaking of the fast.

There is a Vedic text वहिन्द्रायोपणेमाये पर्त अपतिः वत्ससंयोगद्वैयाः “On the full moon day, a fast is observed with the दोम ग्रास 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.

कालेः वत्ससंयोगाद्यंकस्य || 6 4 35 ||

काल: time; वा on the other hand; वत्ससंयोगाद्य: by reason of the connection with the restatement; यथोक्त: of the previously stated.

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.

अर्थार्थियमाणाचः || 6 4 36 ||

अर्थार्थियमाणā, 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.

वत्सस्तु वहिन्द्रायोगानांद्वैयाः स्वात् || 6 4 37 ||

वत्स: the term ‘calf;’ वहिन्द्रायोगानां by reason of the connection with the text; वदग a part of it; स्वात is.

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.

The author says in reply that the text given in the commentary on 33 at p. 350 is not a विभिन्न about calf; it is already known; it is only an अनुभव about it. It is a विभिन्न about time. If it be said that it is a विभिन्न for calf and time both, then there will be a split of a sentence (वाक्यमंद) which should always be avoided.

The author gives a reason in support of his view that if you take ‘calf’ to mean eating of it and विभिन्न 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.

By reason of not having the meaning of the term. The author finally lays down that the term ‘calf’ can never mean flesh.

Dealing with the subject that the terms विभिन्न &c., which indicate time, apply to both who has performed संज्ञाय and has not performed it.

If it indicates time, it applies to one who has performed संज्ञाय 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 सप्राय 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 सप्राय 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 नोपुष्पि. 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 yâga but not of one who has not performed it, as there is no necessity of driving off the calves in the latter case.

कालान्यङ्क्वाद्वाम्योः प्रतीयेत् ॥ ६ । ४ । ४२ ॥

कालान्यङ्क्वाद् by reason of the meaning of time; विभेदः on the other hand; वयमेव: of both; प्रतीयेत् 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 sutra 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 yâga 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.

Adhikaraṇa XIV. Sûtra 43-47 dealing with the subject that the terms 'with the branch', indicate time.

प्रस्तरेशाकाष्ठायणवत् ॥ ६ । ४ । ४३ ॥

प्रस्तरेः in the handful of grass; शाखा branch; अभयवत् like the mixture.

43. In the bunch of grass, there is the branch like the case of mixture.

'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 उत्तीय (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 सैत्रावहङ्ग. There soma juice is principal and milk is subordinate.

калविचित्रोभ्यार्थंर्विन्द्रामानत्वात् II ६ ४ ४४ II
calavichitra: a text about time; वा on the other hand; विनय: of both; विषमा nARB 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.

अततसंस्कारंथर्थवाच्च II ६ ४ ४५ II
atatsanskaraarthavachch by reason of no purificatory ceremony performed on them; व 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.

तस्माच्च विप्रयोगे स्यात् II ६ ४ ४६ II
tasmachc viprayogene syate therefore; व and; विप्रयोगे on separation; स्यात is.

46. And because there is separation 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 प्रतिविष्करण.

उपवेष्ठा पक्षे स्यात् II ६ ४ ४७ II
Upaveshtha: wooden poker; व and; पक्षे 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 सङ्केत offering there is necessarily a branch of a tree. When there is a branch, there is also युत्वेष. 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 युत्वेष. But when no सङ्केत offering is made, there is no branch of a tree; what the author here means is that when a सङ्केत offering is made, the युत्वेष 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.

Adhikarana I. Sūtras 1–9. Dealing with the transference of the नैमिनिक deities in an अशुद्धेशिः connected with the new moon.

अशुद्धेशिः कालापराधादिज्याचोदना स्यादथा पञ्जाध-राचे ॥ ६ ५ १ १ ॥

अशुद्धेशिः on the rise (of the moon); कालापराधात् by reason of missing the time; ज्याचोदना the direction as to a sacrifice; स्यादथा is; यथा just as; पञ्जाध-राचे 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 दश्यायां is performed on the night of अशुद्धेशिः; 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 अशुद्धेशिः night while it was the 14th of the dark half of the month. In such a case, he will have to perform an अशुद्धेशिः as a penance. The question is whether the अशुद्धेशिः is an independent act like the offering of the five dishes mentioned in Adhikaraṇa IX of Chap VI pāda IV sūtra 23. The objector says it is, because there is an independent command about the performance of the अशुद्धेशिः and he relies on the reasoning contained in Chap VI pāda IV adhikaraṇa IX. विवाहाय प्रज्ञापानुमिनर्ध्ययिं वर्ष्यत्येश्वर्यश्च शिवर्त्यस्य हौर्निन्सं पुरस्ताच्चार्यं अशुद्धेशिः श्रेष्ठर्तुल्लित्वि बिभासो श्रीमध्यमा: स्युतानामप्येदादिपुरोनायां
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.

अपनया वा विद्वानत्वात् ॥ ६ ॥ १ ॥ २ ॥

अपनया: transference; वा on the other hand; विद्वानत्वात् 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.

तद्‌पत्वाच्च शब्दानाम् ॥ ६ ॥ ५ ॥ ३ ॥

tad patachcha shabdanam\ by reason of their leading to the same conclusion (form);

शब्दानाम् 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.

आतिरुणाभ्यासस्य दर्शनात् ॥ ६ ॥ ५ ॥ ४ ॥

आतिरुणाभ्यासस्य 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 अख्युद्वेषि 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 अख्युद्वेषि is called आतिरुण; this
doubling of the milk or dividing of it, is called अपूर्वैन्यायः. What the author means to say is that all the materials are there; there is only a change of dieties, no new material being provided.

अपूर्वत्वाद्विधिगानं स्यात् \( \text{II 6 5 4 1} \)

अपूर्वत्वाः by reason of its being अपूर्वः; विधिः command; स्यात् is.

5. By reason of its producing an invisible effect, it may be an (independent) injunction.

य: पठादः स्थात् लोकानवार्तारस्य वत्साराक्रियांति। "One who desires cattle should, after performing a sacrifice on the new moon day, drive off the calves." The author says that in the पठाक्रियांति there is an invisible effect produced by performing it; so the text is a विधिः. There the material and dieties are different but such is not the case in अपूर्वाः.

पयोदेषार्यपञ्चशारवेदुप्रम्ह हीतरत् \( \text{II 6 5 6} \)

पयोदेषाः by reason of the defect in the milk; पञ्चशारवेदुप्रम्ह in the case of the five dishes; हीतरत् without any defect; हि because; हीतरत् 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 sutra 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 dieties in the अपूर्वाः and no change in the material is made.

सावाययेषपि तथेति बेत् \( \text{II 6 5 6} \)

साराये in the साराय oblation; अथि also; तथा the same; हि ति-बेत् if it be said.

7. If it be said that in साराय oblation, the same is (true).

We have explained what साराय 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 following day. The evening milk that has been reserved, is mixed with the morning milk. This mixture is called साराय. 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.

\[ \text{न तस्यात्मक्यात्मक्याविशिष्टं हि कारणम्} \]

न not; तस्य its; अधुरंत्वं तत्र by reason of its being not impure; अति 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 \( \text{सचाय} \) milk or curd is not spoiled; it is all right but \( \text{अस्युर्देहिः} \) 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.

\[ \text{लक्षणाथ्यो श्रवणुलिः} \]

कक्षणाथी the metonymy; श्रवणुलिः the text about heated (milk).

9. The word \( \text{श्वत्} \) (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 \( \text{स्वेषा} \ i.e., \) rice boiled in the hot milk for the \( \text{अस्युर्देहिः} \) becomes meaningless, for no hot milk is available, the whole of it being converted into curd. The author says the term \( \text{श्वत्} \) should be interpreted by metonymy; it, therefore, means what is heated \( i.e., \) water.

\[ \text{अधिकारणम् II. Sūtras 10—11. Dealing with the subject that in the उपास्युगाः there is a change of deities.} \]

\[ \text{उपास्युगाः वज्रचनाद्रायाम्ब्रह्मति} \]

उपास्युगाः in an उपास्युगाः; वज्रचनाद्रायामिः by reason of the absence of any text; ब्रह्मति just as in a model sacrifice.

10. There being no text, in उपास्युगाः (the deity shall be) that of the model sacrifice.

उपास्युगाः is performed on the full moon night and its deity is \( \text{विषु वन्} \) and as the mantras are recited lowly the ceremony is called उपास्युगाः. In the course of the \( \text{अस्युर्देहिः} \) in the new moon sacrifice, it is also performed. The objector says that as there is no text, the deity of the model sacrifice \( i.e., \) विषु shall be deity of the उपास्युगाः performed in connection with \( \text{अस्युर्देहिः} \).
अपनये वा प्रदृश्या यथेतरेसाम् ॥ ६ ॥ ५ ॥ २ ॥

अपनयः transference, change; वा on the other hand; प्रदृश्या 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 उपांशुयाय which is performed in connection with the अभ्युदयेष्टि 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 उपांशुयाय connected with the अभ्युदयेष्टि should, therefore, consist of rice, and this is divided into three parts. The deity of उपांशुयाय viz. विष्णु is changed and three parts will be offered to special deities. So in place of विष्णु, three deities come in; in other words, there is a change of deities.

Adhikaraṇa III. Sūtras 12—15. Dealing with the performance of the अभ्युदयेष्टि even when the material is not consecrated.

निहस्ते स्यात्सांस्योगात् ॥ ६ ॥ ५ ॥ २ ॥

निहस्ते on consecration being effected (on the material); स्यात् is; तस्योगात् 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 अभ्युदयेष्टि 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 अभ्युदयेष्टि should not be performed.

प्रदृश्ये वा प्रापणात्मित्तस्य ॥ ६ ॥ ५ ॥ २ ॥

प्रदृश्ये on commencement; वा on the other hand; प्रापणात् by reason of accruing; निमित्तस्य 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 अभ्युदयिष्टि is the rising of the moon on the supposed night of अन्तरावस्था. When such an occasion arises, the अभ्युदयिष्टि must be performed whether the materials are consecrated or not.

14. The rest is only by way of indication.

शरणारिपिनिर्भ: (तैत सदा) quoted at p. 355. The word निर्भ is used in the text which means ‘consecrated.’ It is used only to indicate the materials to be used in the performance of the अभ्युदयिष्टि. This is how he meets the arguments of the objector.

15. And similarly seeing the other texts.

The author relies on the Vedic text in support of his view. सत्यशङ्कूतं हविर्मुद्रियात्। प्रशालमेवत्रत्स्यायायत्याय। वनविवेयु हथयद्दधि हविरान्तवसंतकुवचित। प्रतिमूच्यंतिक्षास। तनावं तत्पुनर्पाकुवचित। तानयानेति वर्णशेषस्य अपकृतस। तत्व्येदांऽऽ प्रतिमूच्यंतिक्षास। हविर् वेदमेवत्रत्स्यायाय। हविर्मुद्रियात् इति थातिकुरुणात्। पतानांतंदुङ्ङास सहकारस्तिनाम्। “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 पञ 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.”
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 आश्माराध्य, by reason of the change of deities on the preparation of the rice.

The opinion of आश्माराध्य is given by the author in the sutra. The अनुदेहित भाग्य 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 आलेखन 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 आलेखन 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.

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 विकृति? 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.

अमावस्या तत्स्य भावत || 6 1 5 1 16 ||
अमावस्या with the deities of the modified sacrifice; हि because; संयोग: connection; ततःत्चातात्तयत्त्वत्र 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.

अभावाविश्वतत्स्य भावत || 6 1 5 1 20 ||
अभावत by reason of the absence; च and; इतरस्य of the other; खर्च is.

20. And by reason of the absence of the others.

We have understood the sacrificial procedure. The विनायां 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 तृणिष्ठौ (silently.)

Adhikaraṇa VI. Sūtras 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 सङ्क्राय and who has not performed it;
21. A person who has not performed a ṣaṃśaya shall not perform (the anusya) by reason of the connection of the text with the ṣaṃśaya.

We have already explained what ṣaṃśaya is. See the commentary on sūtra 7 (at p. 350.) The objector says that there is a Vedic text द्रयःचर्ह अङ्गेर्वति (तैः सौः शामिलार) “Rice boiled in curd; rice boiled in hot milk.” See at p. 356. It shows that a person who has performed ṣaṃśaya shall alone perform anusya.

22. On the other hand, both (should perform the anusya) by reason of the text mentioning annuals (षोडशयी). षोडशयी 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 वेदाक्षरि which are both plants and trees. The author gives his reply to the objector and says that both the persons who have performed the ṣaṃśaya and who have not performed it, shall perform anusya. 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-साम्यायि who having no milk or curd, can not perform the anusya. If he has cows, he becomes a साम्यायि. By reason of this want, a non-साम्यायि shall not perform the anusya.
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 अर्थावत्. You can dispense with it. So both should perform the अमुदयेरि.

Adhikarana VII, Sūtras 25–27. Dealing with the performance of विशेषित्त by one who has only undertaken to perform a स्त्र.

साम्युत्थाने विशेषित्तकीति विभागसंयोगात् ॥ ६५१२६॥

साम्युत्थाने on rising without completing it; विशेषित्त the performance of the sacrifice of that name; कीति on purchase; विभागसंयोगात् by reason of the connection with the text which lays down division of the soma.

25. One should perform विशेषित्त on his not completing the स्त्र after the purchase of सॆम by reason of the text which mentions the division of सॆम.

The text referred to is as follows: यद्विद्यवद्यक्तिभवसाम्युत्थानेऽसामनबशाय विशेषित्ता अतिरिक्तम नर्त्सेवे रत्सदस्तिक्षेपन यज्ञम्. "If those who are initiated to perform a स्त्र, relinquish it after the division of सॆम, shall perform विशेषित्त with अतिरिक्त in which all the सॆमस and सर्ववृद्धि 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 सॆम, should perform विशेषित्त as a penance for leaving the स्त्र incomplete because in the Vedic text quoted above, the division of सॆम is mentioned which cannot take place without previously purchasing it.

प्रकृते वा प्राप्तमात्रिमितिस्य ॥ ६ ५ २६ ॥

प्रकृते on undertaking; वा on the other hand; प्राप्तात् by reason of obtaining; निमितिस्य 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 विशेषित्त arises as soon as the determination to perform a स्त्र is broken.

आदेशावर्तमान शुद्धि: ॥ ६ ५ २७ ॥

आदेशावर्तमान for the general sense; शुद्धि: 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 सम 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 सङ्ग.

Adhikaraṇa VIII. Sūtras 28—29. Dealing with the limit of 12 days for the initiation ceremony.

दीक्षापरिमाणे यथाकाम्यविशेषात् || ६ ५ २८ ||

दीक्षापरिमाणे in numbering the days for initiation ceremony; यथाकामी as one desires; विशेषात् 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 दीक्षा.

ढादराहस्तु लिङ्गात्मक्यात् || ६ ५ २६ ||

ढादराह: twelve days; द on the other hand; लिङ्गात् by the force of the text; अति 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 ढादराहस्तुाच्छिन्नेत्रेऽस्मिन्. "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 ग्रामद्वारे before the full moon of the Māgha (माघ).

पीर्यमायामानियमार्गशीर्षपाय || ६ ५ ३० ||

पीर्यमायाय on the full moon day; अनिर्यम: no rule; अविशेषात् 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 Śrīdharmoṣṭhita A śūkra shall be performed 4 days before a चूजनमासी. The objector says that as the word चूजनमासी is used in a general sense, any चूजनमासी 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 gāvamāna 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 चूजनमासी will do. The second objector in the present sūtra says that there is another Vedic text immediately preceding which mentions the चूजनमासी specially; so both the texts should be read together.

32. On the other hand, the full moon day of माघ because the Vedic text refers to the 8th day of माघ.

The author gives his own view. He says that the term used is एकाष्टक which means the 8th day in the month of माघ. 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 (कृष्णपक्ष) of माघ. On the अष्टमी day, soma plant is purchased.
33. If it be said that एकात्मक may mean the अद्यतन of another month.

The objector says that the term एकात्मक may be used in a general sense and may mean any अद्यतन.

न भक्तिवादेपि हि लोके ६ । ५ । ३४ ॥

न not; भक्तिवाद् by reason of the figure of speech; एकात्मक 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 एकात्मक in the secondary sense means any अद्यतन but the word is used in the common parlance in the sense of eighth day of मास.

35. And on the failure of the initiation ceremony, by reason of the release, grace, remedy.

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 मासीर्णमासी a penance is provided. So this additional fact also shows that एकायुष्य is the eighth day of मास.

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 affafa and spring up after the completion of the sacrifice. 

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On their rising, the cereals and plants follow (in springing up). This fact also shows that the word 'एकाएक्ता' means अध्याय after which spring comes.

अस्यां च सवर्णिलङ्कानि। 6 1 2 3।

अशायाः in it; च च and; सवर्णिलङ्कानि 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. आत्त ति । वद्वस्तर स्वाभिरूपिति य एकाभांक्यांद्रिश्च यस्ते वद्वस्तर स्वाभिरूपिति त एकाभांक्यांद्रिश्च। (१० २६ ७८४१२) "Those who are initiated on the एकाभांक्यः day, do so by the trouble arising during the year; those who are initiated on the एकाभांक्यः day do so in anticipation of the change of the year." In the text आत्त means trouble arising from the cold of शान्ति and वद्वस्तर is the change of year in the spring following शान्ति. They all point to the fact that the माध्य पूर्णमासी suits the initiation ceremony; because the other पूर्णमासिकs 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 माध्य पूर्ण-मासी is the most suitable of all.

Dealing with the subject that on the transference forwards of the initiation ceremony, all sacrificial acts connected with it are transferred forward.

दीशाकालस्य शिष्टवाद्वित्रमें नियतावामनुत्तकर्मः

दीशाकालस्य of the time of the initiation ceremony; शिष्टवात् being laid down; अतिक्रमे in allowing it to pass; नियतावां of the necessary acts (connected with it) अनुरło non-transference forward; प्रास्धारकत्वात् 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. यात्रजीवनम्महोत्वहेतुः "One performs an Agnihotra as long as he lives."

उत्कर्षिणा सा दीक्षितत्वादिविषिणं हि कारणम् ॥ ६६१३॥
उत्कर्षिणा: transference forward; सा on the other hand; दीक्षितत्वात् by reason of being initiated; अविषिष्ट not special; हि because; कारण cause.

39. On the other hand by reason of being initiated, they will be transferred forward because there is no special reason.

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 अव्यय bath. Engagement in the ज्योतिष्ठम is the general cause for stopping the daily duties. तस्माद दीक्षितो न द्वाहितनिप्वलति न जुहेवित ॥ "An initiated, therefore, does not give, cook or perform a homa."

हेतुः अदेकारणा। तृतीय सूत्र ४०-४१। Dealing with the non-performance of the प्रतिहोम when the ज्योतिष्ठम is transferred forward.

तत्र प्रतिहोमो न विद्वते यथा पूर्वशामु ॥ ६९१३॥
तत्र there; प्रतिहोम oblation; न not; विद्वते exists; यथा just like; पूर्वशामु of the former.

40. There does not exist प्रतिहोम as in the case of the former.

प्रतिहोम is performed after the completion of the ज्योतिष्ठम, 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 ज्योतिष्ठम and omitting the daily duties.

कालमाधान्यायः ॥ ६१५१४१॥
कालमाधान्यायः by reason of the time being principal; च and.

41. And by reason of the time being principal.
The author gives an additional reason in support of his view.
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 XI. Dealing with the non-performance of pratiñhāma on the transference forward of udvartanaśraya sacrifice.

42. And by reason of the prohibition after the bath till (udvartanaśraya) sacrifice.

The udvartanaśraya sacrifice is performed after the abhstury. The author says that the prohibition about the performance of the daily duties extends to the time when udvartanaśraya is performed after abhstury.

Adhikaraṇa XIII. Dealing with the subject that if pratiñhāma is performed, the abhisṛṣṭi &c., should be commenced in the evening.

43. If pratiñhāma is performed, the abhisṛṣṭi &c., should 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 abhisṛṣṭi &c. will be performed in the evening.

Adhikaraṇa XIV. Dealing with the performance of abhisṛṣṭi &c., in the morning in the vājra sacrifice.

44. On the other hand morning, in the case of vājra sacrifice.

The author says that in the case of the vājra the rule laid down in adhikaraṇa XIII does not apply. In this case the contrary is the rule.
The reason is that the शोषण is finished at night and so the अभिविष्ट &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.

"He performs a homa on breaking; he performs a homa on spilling." These are the texts in connection with दशसूर्यमासवादा. When a vessel is broken or the contents thereof are spilt, then a sacrifice should be performed. The question is whether the texts apply in connection with all sacrifices. The objector says that they apply to all; though they occur in the context of the दशसूर्यमासवादा, yet their application is general. The force of the context is weaker than the force of the sentence.

47. And they are not the modifications of it.

The author further says that the अथविषयम and अथिनिषयम are not the modifications of दशसूर्यमासवादा; so the texts do not apply to them.
Adhikaraṇa XVI. Dealing with the meaning of व्याप्तः.

व्याप्ताः of the thing defiled; अपद् in the water; गति on throwing; वत् that; अनौपयः not eatable; आयां of the Aryas; वत् that; प्रत्येक 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 व्याप्तः is. Anything which an Arya can not eat; any eatable in which a dead insect or hair is found, is called व्याप्तः or defiled article.

Adhikaraṇa XVII. Dealing with the performance of a penance even when all leave off simultaneously.

विभागाः: प्रायश्रृतं यौगिकः न विद्यते || २६ ||

विभागाः: by reason of the text laying down separation; प्रायश्रृतं a penance; यौगिकः on simultaneously (leaving off); न not; विद्यते 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 sacrificial procedure. In the ज्योतिष्ठम sacrifice, वहिष्ठवमान is sung after walking out of the sacrificial ground. The priests प्रत्येकः, श्रद्धारा and प्रतिहर्षण walk out. The प्रत्येकः goes out first and then श्रद्धारा holding his (प्रत्येकः's) clothes tucked behind him, follows him and lastly प्रतिहर्षण holding the clothes tucked behind him, follows him (श्रद्धारा). 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.

स्त्रात् प्रायौनिशित्त्वालकालमात्रमेकम् || २६ ||

स्त्रात् may be, वा on the other hand; प्रायौनिशित्त्वालकालमात्रमेकम् by reason of the cause arising; कालमात्र time only; एक 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.
Adhikarana XVIII. Sūtras 51–53. 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 or is detached, the whole should be given.

The text is very clear that when 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 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.

Adhikarana XIX. 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 last.
54. 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 Udrāgata lets go the tucked up clothes of the Pratiharāṁ then Prātīta 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 prakṛti and vikṛti sacrifices are to be performed, the last will exclude the first and only the vikṛti sacrifice will be performed.

Adhikaraṇa XX. Dealing with the subject that when an Udrāgata’s tucked up clothes are also let go, the whole wealth should be given away as a gift.

55. When the Udrāgata 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 sutra 49, see at p. 372; it appears from the said description that the Udrāgata is the last whose tucked up clothes are held by Prātīta. 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 Pratiharāṁ. The ordinary fee is 1200 cows but the whole wealth will exceed this number of 1200 cows.

Adhikaraṇa 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 soma-sacrifices. 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 soma-sacrifices varying from two to twelve is abhanga which is here called abhanga, because the sacrifice lasts for as many days as there are soma-sacrifices. Now the author says that when the hold of the tucked up clothes is let go in a particular rupa, that rupa alone is to be repeated as a penance but not the whole series of rupa, 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 stūtra.

सन्निपाते बैमागायात प्रकृतिवचच्चत्यकल्पाय ज्ञेष्ठन || ६।४९ ||

सन्निपाते in an assembly; बैमागायात to avoid failure; प्रकृतिवचच्च like the model sacrifice; तुल्यकप्याः those who belong to the same kalpa; यज्ञदाता 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 sanātipate means a gathering. Here it is used for a stūtra. The opinion of गारतार is that persons of the same gātrata can perform a stūtra but the opinion of शीतक is that people of different gātras but belonging to the same sacrificial system can perform a stūtra. We have already seen that in a stūtra there can not be less than 17 sacrificers. सत्यदाता: सत्यदाता: "Seventeen should, at least, sit in a stūtra." So under these circumstances, can persons belonging to different gātras or sacrificial systems perform a
What is a kalpa? There are two systems called भाराभंस्क and तदन्नपात. There are the verses of the Rigveda repeated at the time of the प्रयात offerings. Those who repeat नारंभस verses belong to the भाराभंस्क and those who repeat तदन्नपात verses belong to the तदन्नपातकल्प. 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.

वचनाद्व अस्तो वर्त्स्याद् ॥ ६ ॥ ६ ॥

वचनाद् by reason of the authority; वा on the other hand; अस्तो वर्त्स्याद like a mixture; वात्स्याद 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 अविचयन 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 अशिरोवत sacrifice, another cow is brought in, under a special Vedic text. So the Vedic text overrules the sacrificial custom. पुरुषविवर्णपद्धति (तैः सूचैः ५.२.६२) ज्ञतपेये गुणर्वतोभवति ॥ "He places a human head." "In ज्ञतपेय, one has to live on ghee only."

न वा नारस्यवाद्वाद्वाद् ॥ ६ ॥ ६ ॥ ३ ॥

न वा not so; अनारस्यवाद्वाद्वाद 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-
pose. The Vedic text is general but the principle of *नारस्याचे* applies. If the heterogenous element is to be introduced in a *स्त्र*, the whole sacrifice will be fruitless; but if there is homogenous element, the purpose of a *स्त्र* 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*. *नारस्याचे* is explained by वाजप्रत्यय. 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 *नारस्याचे* is in a *वहयः*. 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 ओदुङ्गर tree.

The objector says that a twig of a fig tree is taken in a sacrifice by the measurement of a यजमान; that alone serves the purpose. It is not measured by other sacrificers with their hand. So in the same way, the गोष्ठ or kalpa being subordinate by reason of its serving the object of the sacrifice, is the गोष्ठ or kalpa of the यजमान and the गोष्ठ or kalpa of the 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 homogeneity of the *कल्प* is very essential.


6. By reason of the twig of the ओटुम्बर 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 यज्ञमान. There are several sacrificers in a सृजना 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 कल्पन, but not a पुष्पायण. The author gives an example of sacrificial pan. It is used for throwing off the husk of the rice and is therefore subordinate.

अन्येनापि चेत || ६ १ ६ १ ७ ||

अनेन by another; अपि also; इतिविर्त 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 यज्ञमान?

नेत्र्वात्स्य चाचाचिकाराच्छल्लाच्छ चाचिमक्त्वात्

|| ६ १ ६ १ ८ ||

न not; एक्तवात् by reason of being one; तस्म his; च and; अनविकारात् by reason of his being one and their (the sacrificers) having no right and the word being indivisible.

8. Not so, by reason of his यज्ञमान being one and their (the sacrificers) having no right and the word being indivisible.

The author refutes the objection embodied in सृजना ७ in three ways; first the यज्ञमान 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 यज्ञमान is very specific and by no stretch can it be extended to mean the other sacrificers participating in a सृजना.

सचि यातातु निमित्तविचारः स्वाद्वह्वद्धन्तत्वस्विद्विभक्त-

शिष्टत्वाद्विस्मितिनर्विक्तेऽय || ६ १ ६ १ ७ ||

सचि यातातु by reason of mixing together (persons of different sacrificial systems); तः on the other hand; निमित्तविचार: removal of the cause (dis-
tinction); क्षत्रिय is; शृङ्गः धनावत just as in शृङ्गः धनावत song; चिम्बविश्विद्वात by reason of the text laying down the separation (of different persons); विपिण्विर्नप्तेः in a sacrifice to be performed by विपिण्विर्नप्तेः.

9. On the other hand by reason of the fusion, the cause of distinction should be removed just as in a शृङ्गः धनावत song, by reason of the text laying down the fusion of different persons, in a sacrifice to be performed by विपिण्विर्नप्ते priests.

There are two kinds of कप्त (sacrificial systems). Those who are विपिण्विर्नप्ते repeat the नारायण verses from the Rigveda and those who are काश्यप &c. repeat the तदन्नावल verses. राजन्य वासिद्वानां नारायणसे विन्तीयः प्रायाः तदन्नावलं द्विवपूरणम् || "Of the kings and the विपिण्विर्नप्ते priests, नारायण and second प्रायाः offerings; of others तदन्नावल्." In a प्रायाः in शृङ्गः साम verses beginning with शुकः are sung and in रथवतसाम verses beginning with ईश्वरवर्ष 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 शृङ्गः धनावत where both the tunes are fused together, any one of it may do; so where persons of different कप्त are fused together in a साम, the distinction (i.e. cause) may be removed by taking away the नारायण or तदन्नावल songs.

अपि वा क्रत्त्वसंथ्यागाद्विचतव: प्रतीयत स्वामित्वे-नामिसंवन्धात् || ६ ॥ ६ ॥ १० ॥

अपि वा not so; क्रत्त्वसंथ्यागाद्विचतव by reason of the connection with the whole; अनविचतव: not removing; प्रतीयत is known; स्वामित्वेव with the ownership; अनस्तविचतव 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 सूत्र 9. You say that the distinction can be removed by taking off either तदन्नावल verses or नारायण verses in a साम. 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 sacrif-
So there will be no removal of the verses, but the sacrificers of the same \textit{kah} will participate in a \textit{kah}.

\begin{verse}
\textbf{सामनोः: कर्मव्रता कादेशेन संयोगे गुणविनाभिसंबन्धस्तस्मात्र विचारः स्यादः \| 6 \| 6 \| ९१ \|}
\end{verse}

\textbf{सामनोः: of the two songs; कर्मव्रताः with the increase of the sacrifice; कादेशेन with one part; संयोगे on connection; गुणविनाभिसंबन्धस्त with the quality of the subordinate; अविशेषः connection; तस्यात् therefore; तञ्च there; विचारः annulment; स्यादः 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 \textit{श्रुत्यंथर} song. While commenting on \textit{sāstra} 9, we explained that in a \textit{श्रुत्यंथर} song when \textit{श्रुत्यंथर} song is sung, the verses beginning with \textit{शुकारे} are chanted and when \textit{रंधर} song is sung, verses beginning with \textit{इत्वा} are chanted. The \textit{श्रुत्यंथर} song is a mixture of both and is therefore an increase of the sacrificial act and the \textit{श्रुत्यंथर} songs and \textit{रंधर} songs are both subordinate and are connected with \textit{श्रुत्यंथर} as its parts. The author's reply to the objector's illustration is that it does not hold good because there are two kinds of songs connected with the main \textit{स्तेत्र} 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.

\textbf{Adhikarana II. Sātras 12–15.} Dealing with the subject that in a \textit{कुलायणः} the king and his priest even of different sacrificial systems are entitled to join.

\begin{verse}
\textbf{वचनात् द्विसंयोगस्तस्मादिकस्य पाणिवतः \| ६ \| ६ \| ९१ \|}
\end{verse}

\textbf{वचनात् by reason of the text; तु on the other hand; द्विसंयोग the connection with two; तस्यात् therefore; एकः 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 \textit{adhitkaraṇa} the subject that the sacrificers in a \textit{kah} should be of the same \textit{kah}. The objector says that there is a text \textit{एतेन राजपुरोहिता साधुस्य कामो वचियाताम्} “By this the king and his priest desirous of salvation should perform a sacrifice”. In view of the principle laid down in the 1st \textit{Adhikaraṇa}, there must
be two priests of a king of the same क्षण. The compound in the राजपुरोहित in this view, is कल्याणकर्ता. He gives an illustration that अजलिता उद्देशि.

"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 religious acts.

अथाभावम् नैव स्याद् ॥ ६ ॥ ६ ॥ १३ ॥

अथाभावम् by reason of the absence of the object or purpose; ६ on the other hand; ६ not; पुरुष such; स्याद् 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.

अथाभावम् विभक्तत्वात् तच्छुतेन संबंधः ॥ १६१६ ॥

अथाभावम् of the purpose; ६ and; विभक्तत्वात् by reason of the difference; ६ not; तच्छुतेन 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 राजपुरोहित is हियः.

पाणीः प्रत्येकाभावसंबंधः प्रतीचित ॥ ६ ॥ ६ ॥ १५ ॥

पाणीः of the hand; प्रत्येकाभावसंबंधः by reason of the composite parts; संबंधः want of connection; प्रतीचित 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 अजलिता 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 सत्त्र.
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 Sūtra 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 here is the Vedic song to be sung; of a Brāhmaṇa; of the other two; of a Brāhmaṇa, a Śrauta sacrifice; of the other two; of a Brāhmaṇa can be initiated as, so the other two castes can also be initiated as under the Vedic authority. Those who are sacrificers are the priests."
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 सूत्र 19 the यज्ञाचार is subject and कृतिवक् is predicate but in this view, the कृतिवक् is subordinate to the यज्ञाचार and is for the purpose of the यज्ञाचार’s purification; the text will, therefore, mean those who are कृतिवक् are यज्ञाचार.

20. No, because it lays down ownership.

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 सूत्र 137 of कप्रयाण अन्तरण chap. I and the commentary of कर्क on it.

21. On the other hand, they (क्षत्रिय and वैश्य) may be entitled in the ceremonies connected with the गुह्यवत, because there is prohibition.

The objector says that 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 (फल चन्द). See at P.P. 153, 166. The song to be sung by a ब्राह्मण is वाह्यविषय that to be sung by a Kṣatriya is पार्वत्रम and that to be sung by a Vaisya is राजेवाणि. 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.

22. Not so, by reason of the difference of the sacrificial system.
extending over a period for more than a day; खिंगदसंनयम् seeing the force of the text.

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 सूत्र 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 सूत्र (see commentary on सूत्र 22). The author says that the inferential force of the text goes to show the ownership (गृहपति) of the other castes in an अहीन sacrifice but not the right to act as अचिकरण.

Adhikarana IV. सूत्र 24-26. Dealing with subject: तिष्ठातिः and of those who are of the same कुल are entitled to perform a सात्र.

वा विष्ठातं वा ब्रह्मत्वनियमात् || ६ १ ६ २४ ||

वा विष्ठातं of the Vasiṣṭhas; वा on the other hand; ब्रह्मत्वनियमात by reason of the restriction as to the appointment of ब्रह्मा.

24. On the other hand, the Vasiṣṭhas by reason of their appointment as ब्रह्मा.

As to the Vasiṣṭhas, see commentary on सूत्र 9 of the present पादा p. 379. In the previous Adhikarana, it is shown that a Brāhmaṇa alone is entitled to perform a सूत्र. The question is whether all the Brāhmaṇas are entitled to it or Brāhmaṇas of a certain गौर्त्र. The reply to this question according to one party is that only वासिष्ठas are entitled as they alone can be appointed ब्रह्मा in a sacrifice under a text वासिष्ठो ब्रह्मा भवित. A वासिष्ठ becomes a ब्रह्मा.

संवेष्यं वा प्रतिप्रसवात || ६ १ ६ २५ ||

संवेष्यं of all; वा on the other hand; प्रतिप्रसवात 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 सूत्र, because they all have power to do it under the text “य एव करिचन स्मामयस्ययोऽमेव स एव ब्रह्मा भवेत; anyone who can read the portion of सात्र, is entitled to become a ब्रह्मा.”
By reason of a विश्वामित्र being appointed a होता, भूगु, शुनक and विसिस are not entitled.

Our author's view is that a माहण of विश्वामित्र's family can alone be appointed a होता; so the family of भूगु, शुनक and विसिस is excluded and is not entitled to perform a सर्व.

Adhikāraṇa V. Sūtras 27-32. Dealing with the subject that a person who has performed अन्यायांत्र is alone entitled to perform a सर्व.

विहारस्य प्रभुवस्तुदात्मण्यामपि स्यात् । ६ । ६ । २६ ॥

विहारस्य of the fire temple; प्रभुवस्तु by reason of the ownership; अन्यायांत्र of those who have not performed अन्यायांत्र; अपि also; स्यात् is.

27. By reason of the common property of the temple, even a person who has not performed अन्यायांत्र is entitled.

Before a sacrifice is commenced अन्यायांत्र 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 आह्रविय fire. In the dictionary it is used in the general sense of temple. According to शाबरा "विहारस्यप्रभुवस्तु" means the competency of the fire of the person who has performed अन्यायांत्र to confer benefit on others. It subsequently came to mean 'Buddhist monastery' perhaps from the fire hearth of आहिताकिन्द्र.

सारस्वतेः च दर्शनात् । ६ । ६ । २८ ॥

सारस्वत in a सारस्वत sacrifice; च and; दर्शनात् by seeing.

28. And by seeing in a सारस्वत sacrifice.

With reference to the सारस्वत सर्व there is a text "परस्भेता पुते स्वर्गं संयं यतिं वेदनाहि तामेवयस्त्रात्रत्वं" The objector says in support of his view that it is said
of a सारक्त सत्र that “the sacrificers who without performing अम्बधान, establish a सत्र go to heaven with the materials of others”; and this text supports his contention that both भ्रमार्जिन्य and अनाहितार्जिन्य are competent to perform a सत्र.


मायाधिनतिविधानानाथच II 6 6 29

मायाधिनति विधानानाथ 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. पश्चात्तिरमेश्वरेऽनि राजामानवत् सरस्वतेऽत्यते ब्रितिचेऽद्यक्षः निर्वर्णेतु॥ “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 अम्बधान goes to show that both भ्रमार्जिन्य and अनाहितार्जिन्य can perform a सत्र.

साधीनां वेष्टिन्यव्यवहार II 6 6 30

साधीनां of those who have performed अम्बधान; वा on the other hand; इक्ष्वाकुर्वान्ति 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 सत्र, because the इक्ष्वार्जिन्य is performed previously.

The author gives his own siddhānta view in reply to the पश्चात्तिर view. He says that as इक्ष्वार्जिन्य (fire offering) is performed previous to the performance of a सत्र, the अम्बधान is indispensable; the conclusion therefore is that only a person who has performed अम्बधान is entitled to perform a सत्र.

स्वार्धन च प्रयुक्तवात II 6 6 31

स्वार्धन with one's own object; च and; प्रयुक्तवात 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. अन्त्रिनाद्ध्योऽि I “Let him establish fire.”

साधिवार्षष च दर्श्यंति II 6 6 32

साधिवार्षष the mixture of all fires; च and; दर्श्यंति shows.

32. And mixture of all fires shows.
The author advances another argument in support of his view: “Those who wish to perform should mix fire.” The text also goes to support the proposition, that only an is entitled to perform a.

Adhikarama VI. Sutras 33—35. Dealing with the subject that &c., should be new ones.

Juladiinammyikutvatasteh yathakami pratyayet 1616133.

Juladans of the sacrificial spoon &c.; avyuktaav by reason of being not used; sarehe in a doubt; yathakami just as one likes; pratyayet appears.

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.

Apy vamvani patrani sarivarvani kurviviniprati-
Bhavachaturkhttvant 6 6 34.

Apy va not so; antvani other; patrani vessels; sarivarvani new; kurvivin should be made; vimuktiyav by reason of the prohibition; and; shakrhttvant 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. “Aperson 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.

Prayatriitamapdi stya 6 6 34.

Prayatriit a penance; abhavit in a calamity; stya is.

35. There is a penance in a calamity.
The author strengthens his position by द्वारा, i.e., an inference arising from the text. In सूत्र 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.

Adhikaraṇa VII. Sūtras. 37–38 Dealing with the right of the castes to recite 17 saṃśānti verses in a modified sacrifice.

पुरुषकल्पनेन विद्वती कालेनियम: स्यादान्तस्य तद्गुण-त्वादभावादितरान्तुप्येकस्मिन्नर्थाधिकार: स्यात् ॥ ६ ॥ ६ ॥ ३६ ॥

पुरुषकल्पने with the performance of the act by a particular person; वा on the other hand; विद्वती in a modified sacrifice; कालेनियम: the restriction as to the agent; स्यात् is; तद्गुणस्य of the sacrifice; तत्त्वादभावादितरान्तुप्येकस्मिन्नर्थाधिकार of its being subordinate; भावादितरान्तु by reason of the absence; इतरान्तु to others; प्रति toward; एकस्मिन् 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 अध्यव कल्व and आरम्भणिति in which 17 verses called सामवेनित verses are recited. The question is whether the recitation is to be done by all castes or by the Vaiśyas only. About विद्वती it is said “सदास सामवेनिती रक्तू यात्” “One should repeat seventeen सामवेनित verses,” and about प्रकृति there is a text “सदास रक्तू याद्याञ्जलेक हिर्यायत” “A Vaiśya should repeat 17 verses.” The objector upon these authorities, says that as the recitation is to be performed by a particular person इति, in a model sacrifice, the Vaiśya will repeat the सामवेनित 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 सामवेनित verses is therefore vested in one caste only.

लिङ्गाचार्याविशेषाकार ॥ ६ ॥ ६ ॥ ३७ ॥

लिङ्गाय by reason of the force of the texts, च and; इत्याविशेषाकार 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. वैश्यो वैश्यस्तोनेन यजेत॥ "A vaisya should perform a sacrifice with a hymn of his caste."

न वा संयोगुप्यकथादु गुणस्येज्याप्रधानत्वादसंयुक्ता हि चेदना॥ ६ । ६ । ३८॥

न वा not so; संयोगुप्यकथान by reason of the separation of the texts; गुणस्य of the subordinate; गुणाप्रधानत्वान by reason of the oblation being principal; असंयुक्ता disconnected; हि because, therefore; चेदना command.

38. Not so, by reason of the subordinate being separately connected and the the fire offering being the principal, the command is therefore disconnected.

The author lays down his मिद्रांत view and says that all the three castes are entitled to repeat the सामपन्नी verses. The texts referred to in the commentary on sūtra 36 are not connected with each other. The restriction of the recitation by the वैश्या 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 इज्या is principal. So the विनिमय text of the one, does not apply to the other. The इज्या is for all castes; the repetition of the verses is, therefore, to be done by all castes.

इज्यायां तद्गुणत्वाद्विद्विधे पेण नियम्येत॥ ६ । ६ । ३८॥

इज्यायां in a fire oblation; तद्गुणत्वात that being subordinate; विनिमये 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. "वैश्यो वैश्यस्तो मेनये " the special song is for a vaisya when he sacrifices. It is a special sacrifice for a special community; this does not apply to all. So the सामपन्नी verses are to be recited by all castes in a modified sacrifice.

END OF PĀDA VI.
PADA VII.

Adhikarana I. Sutras I—2. Dealing with the subject that in a विश्वाजित sacrifice parents &c., can not be presented as a fee.

स्वद्वारे सर्वमविश्वापाति || ६ || ७ || ४ ||

स्वद्वारे in presenting or offering property; सव all; अविश्वापाति 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 "विश्वाजित सवस्व ददाति" "He gives the whole wealth in a viśvajit." The question is, what is the meaning of सव? 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 सव.

यस्य वा प्रभुः स्वादित्स्वायात्सत्यत्वाति || ६ || ७ || २ ||

यस्य of which; वा on the other hand; प्रभु master, owner; स्वाति is; इतरस्य of others; अशाक्षरत्वाति 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.

Adhikarana III. Dealing with the subject that in a विश्वाजित sacrifice, land can not be given.

न भूमि स्यात्सवान्त्यविश्वापाति || ६ || ७ || ३ ||

न not; भूमि land; स्याति is; सवस्व to all; प्रति to; अविश्वापाति by reason of it's 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 विश्वाजित sacrifice because it is not a special property of any one, being vested in the Crown.

Adhikarana III. Dealing with the subject that in a विश्वाजित 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 न केवलियोऽदि, न उभोत्तत: प्रतिगुहानि. “He does not give horses; he does not accept the animals who have two rows of teeth.”

Adhikaraṇa IV. Dealing with the subject that in a विश्वजन 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 सबक्ष. 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 V. Dealing with the subject that in a विश्वजन 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 सबक्ष.
Adhikarana VI. Dealing with the subject that all wealth that may be present at the time of donation should be given.

दक्षिणाकाले यत्रवं तत्प्रतीयत तद्वनसंयोगात ॥६१०॥
दक्षिणाकाले at the time of donation; यत् that; स्व wealth; तत् that; प्रतीयत is meant, is known; तद्वनसंयोगात that being connected with gift.

7. 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.

Adhikarana VII Sutras 8-13. Dealing with the performance of the ceremonies after the payment of fee in a विष्णुविगत sacrifice.

अशेषवत्तातदेन: स्यात्कर्मणो द्रव्यसिद्धिवत्तात ॥६१०॥
अशेषवत्तात there being no remainder; अंत end; स्यात is; कर्मण: of an act; द्रव्यसिद्धिवत्तात by reason of the success depending on the wealth.

8. 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 अवन्द्य & c. 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.

अष्पि वा शेषकर्म स्यात्कर्म: प्रत्यक्षशिष्यत्तात ॥६१०॥
अष्पि वा or also; not so; शेषकर्म the remaining act; स्यात may be, कर्त: of the sacrifice; प्रत्यक्ष शिष्यत्तात by reason of its being laid down directly.

9. Not so; the remaining act of the sacrifice should be (finished) being laid down directly.

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 sutra 8, all the three kinds of wealth should be paid on the occasion of माय्येणिष्यत्तस्तन 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 उद्वत्सानिय ज should have to be performed and a portion should be reserved; and the end of the sacrifice should not be considered with the माध्यदिनिलवन.

तथा चाच्यायार्यर्थशर्यन्म् ॥ ६ । ७ । १० ॥

तथाच similarly; अन्यायार्थशर्यन्म् seeing other texts.

10. And similarly seeing other texts.

The second objector relies on the text अवस्थनायादुर्देश्य वस्त्रायावाच्चायद्वयंति “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 माध्यदिनिलवन, the विश्वजित्व sacrifice should not be considered as at an end.

अशेषं तु समझसादानेन शेषकर्म स्यात् ॥ ६॥ ११ ॥

अशेष entire; तु on the other hand; समझ proper; आदानेन by acquiring new wealth; शेषकर्म 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 माध्यदिनिलवन and the दूसीय स्वन should be performed by earning fresh money.

नादानस्यारित्याचार्य ॥ ६ । ७ । १२ ॥

न not; आदान new acquisition; स्यात् 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 विनिदेशशाद्रक्त्वयेन संयोगस्तस्मादविरोधः

स्यात् ॥ ६ । ८ । १३ ॥

dीक्षासु in initiations; तु on the other hand; विनिदेश्यात् by direction; अक्त्वयेन with that which is not the object of the sacrifice; संयोग connection; तत्स्यात् 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 "प्राञ्जली पञ्चमयोपि". The अयत्तिष्ठम is the model sacrifice and in the विश्विषित 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 viśvajit sacrifice included in a sacrifice extending over a period of eight nights.

अहर्गण्यं च तदृमेः स्यात्सर्वपाषामविषेषात् ॥ ६४ ॥

अहर्गण्यं in an अहर्गण्य sacrifice; च and; तदृमेः just like it; स्यात् is; सर्वपाषाम of all, विषेषात् by reason of no difference.

14. And in an अहर्गण्य sacrifice, the same rule applies, being applicable to all.

Before understanding the षुङ्ग, it is better to explain what अहर्गण्य is. It is also called अद्राष्टा. In an अद्राष्टा sacrifice which is an अहर्गण्य sacrifice, on the first day विश्विषित is performed, then अमिद्रा which extends over a period of 6 days and lastly अमिषित. There is a sacrifice extending over a period of 12 days called द्वादशाश्त्र. Now the question is, what is the fee of the विश्विषित 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.

द्वादशाश्त्रं वा प्रकृतितवत् ॥ ६५ ॥

द्वादशाश्त्रं twelve hundred; वा on the other hand; प्रकृतितवत just like the model sacrifice.

15. On the other hand, the fee may be 1200, just like the model sacrifice.

The objector says that अयत्तिष्ठम is the model sacrifice and so the fixed fee is 1200 cows. This view is accepted by the वार्षिकिकार as the view of the author.

अतद्गुणपत्वात् नैवं स्यात् ॥ ६५ ॥

अतद्गुणपत्वात् नैवं स्यात् ॥ ६५ ॥
16. On the other hand, being not subordinate to it, it cannot be so.

The author gives a reply to the objection raised in śūtra 15. He says that विष्णुजित is not a subordinate act of अपेक्षोम तम but an independent act itself; so there cannot be a fixed fee.

विकार: सच्चु भयतोतिविशेषात् ॥ ६ । ७ । १६ ॥

विकार: modified sacrifice; सच्चु being; भयतो: both; विशेषात: by reason of there being nothing special.

18. The viśvajit is a modified sacrifice; so both can, 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 विष्णुजित sacrifice. The objector's view is that both of them are entitled to perform it, because there is nothing special about it.

अधिक वा प्रतिप्रसवात् ॥ ६ । ७ । १६ ॥

अधिक more, वा on the other hand; प्रतिप्रसवात by reason of the possibility of recurrence of the prohibited.

19. 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 विष्णुजित. 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.

अनुग्रहाच्च पादवत् || ६ ७ 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 स्वपनित्रीम 1200 cows are mentioned; then it is said, having procured so much, or on procuring wealth, one should invite अंवरित.

The author says in śūtra 19 that on the principle of प्रतिपत्ति 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 अनुमय विर, the whole includes less. One rupee includes a quarter of it also. When more than 1200 is mentioned, the more includes 1200 also.

Adhikaraṇa X. śūtras 21—22. Dealing with the subject that "unlimited should be given in an अनन्यायान" mean other number.

अपरिमिते शिष्यस्य सहृदयाः प्रतिपिते यस्तच्छतित्वात् || ६ ७ २१ ||
अपरिमिते in an unlimited; शिष्यस्य of that which is laid down; प्रतिपिते 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 "एकादेवोऽपि यदि किसी देवता शादेव शादेव अपरिमितेऽदेव" “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 तुल्यवत् प्रस्तुतानात् || ६ ७ २२ ||
कल्पान्तर another gift; वा on the the other hand; तुल्यवत like equal; प्रस्तुतानात 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 X. Sūtras 23-25 Dealing with the subject that the word ‘unlimited’ means above one thousand.

अनियमोदिशिष्यात् || ६ || ५ || २३ ||
अनियम: no rule; अविशेषात् being nothing special.

23. There is no rule, by reason of there being nothing special.

In the preceding Adhikarana 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 स्याद्वहृत्यथं दितरेषां सविवधानात् || ६ || ० || २६ ||
अधिक more; वा on the other hand; स्वात is; वहुर्लत्वाद by reason of the meaning ‘many’, इतरेषां of other; सविवधानात 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.

अर्थवादश्र तद्यथवत् || ६ || ७ || २५ ||
अर्थवाद: recommendation; च and; तद्यथवत 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 XI. Sūtras 26-30. Dealing with the subject that इति, ह; च & co., which are in the nature of परक्रिति and पुराक्रिप्य are अर्थवादः.

परक्रितिपुराक्रिप्य च मनुष्याः स्याद्धर्याः हनुकीर्त्तनम् || ६ || ७ || २६ ||
परक्रिति any act done by an individual; पुराक्रिप्य any act done by a large number of individuals; च and; मनुष्याः: duty of a man; स्वात is; हि
because; अयां for the fruit; अनुक्रियनम् 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 परक्रिय is the narration of the acts of one individual; पुराक्रिय is the narration of the acts of a community. They are known by the terms इति, ह and स. 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 सुत्र 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 मनुप्राप्तार्थविचि

तद्र के च प्रतिष्ठात् || 6 || 7 || 26 ||

तथु के on being connected with it; च and; प्रतिष्ठात् by reason of the prohibition.

27. And on being connected with that (मित्र), by reason of the prohibition.

“अमेषयावेषाया: The beans are impure on account of the calumny attached.” It is a निषेधविचि In sutra 26, the objector has (सूति) praise in his mind and in सूत्र 27 he has मित्र 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.

निद्रेष्यात्रा तद्रम: स्वातप्पासावत्वत् || 6 || 7 || 28 ||

निद्रेष्यात्रा by mentioning (a particular clan); वा on the other hand; तद्रम: of that clan; स्वात् is; प्लावसावत् 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 परक्रिय and पुराक्रिय are not the duties to be observed by the whole human race; they are only to be observed by a particular community, just as (“प्लावसावर्तनात्मको”) प्लावत् is to be performed by the family of जनमदित्ति by reason of the name being mentioned. प्लावत् is described in अश्वायनशौचतृत्र. It is a division of वस into five portions. See बाचस्य dictionary.
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 विधि by reason of the sanction from the Veda becomes a प्रवर्तकवाद. It is binding on all men.

30. On the other hand, it is only a recommendation being subordinate to a command, therefore it is a permanent re-statement.

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 अर्थवाद praising or deprecating certain commands or prohibition called विधि or निषेध.

Adhikaraṇa XIII. Sūtras 31-40. Dealing with the subject that ‘thousand years’ mean thousand days.

31. One thousand years; by reason of that age being impossible amongst men.

"Three times, fiftyfive years, 15 times, 55 years; seventeen times, fiftyfive years; twenty one times, fifty five years: that is thousand years are the limit of विषदुः."

The विषदुः 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.

अपिविवतद्विधिकारानमनुष्यवर्मज्ञ: स्यात् II 6 1 7 II 32 II

अपिविवत not so; द्विधिकारान् by reason of his right to it; मनुष्यवर्मज्ञ: duty of the man; स्यात् 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 विश्वसूजः.

This is the second view.

नासामय्यांत II 6 1 7 II 33 II

न not; असामय्यांत 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. शतायुःपुरुष: "A man is of hundred years' age."

सम्बन्धादर्शनात II 6 1 7 II 34 II

संबन्धादर्शना 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 कार्त्तिकार्जिनिनिरेकसिपाणसंभवात् II 6 1 7 II 35 II

स: that; कुलकल्पः performance of a generation; स्यात् is; इति end; कार्त्तिकार्जिनि: the name of a Rishi; निरेकसिपाण in one; संभवात् by impossibility.

35. "It may be the performance of a generation" says कार्त्तिकार्जिनि by reason of the impossibility in one man.
Then there is a third view of Kāraṇaṇīni. He says that such a big sacrifice may be completed by his descendants in several generations.

Then there is a third view of Kāraṇaṇīni. He says that such a big sacrifice may be completed by his descendants in several generations.

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 Bhāṣya; this objector thinks that by undertaking the विभ्रम one attains that age.

37. "On the other hand", says Labukāyana "to avoid contradiction the other is in a secondary sense".

The view of Labukāyana is that the word सहस्र is used in the the secondary sense. According to this view 250 persons can complete the विभ्रम 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 सूत्र, 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 विश्वसन is a modified sacrifice and the model sacrifice is गवामयन. There the term is used in the sense of a month. देवी 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.

'हृदास्य रात्रिः संवस्तरः प्रतिमा'. "Twelve nights constitute the form of a year." According to this text, a 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 वादिमसंस्कृयत्वात् ॥ ६ । ७ । ४० ॥
अहानि days; वा on the other hand; अभिमित्वत्वात् 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 आदिवो वा सर्व जलम्, सचिवेदितम् वसंतो, यदा संवस्तरक्षीमो, यदामथपुनः पुनः वा सर्व पराजीयो शस्त्रेऽ यदास्तमेव धृतं शिष्यिरो" "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 हस्तं and winter." So in a day all the six seasons are complete, the Vedic text i.e., ब्रति is, therefore, superior to धिन (secondary sense).

END OF PÂDA VII.

PÂDA VIII.

Adhikaraṇa I. Sūtras 1 to 10. Dealing with the subject that only a person who has not performed अन्यायान is entitled to श्रवणेदन हौम.

इष्टिपूर्वार्थात्क्रतुश्रीषो हौम: संस्कृतेयवायिष्य स्यादपूर्वीपूर्वीपूर्वपूर्वपूर्व-प्यायानस्य सर्वशीपत्वात् ॥ ६ । ८ । १ ॥
इष्टिपूर्वार्थात by reason of the precedence of the fire-offerings; अक्षुरोषः not subordinate to any sacrifice, हौम fire-offering; संस्कृतेय in the consecra-
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 अम्भायाचन being subordinate to all.

2. On the other hand, the praises are of इति; it appears that the वहुरेत्व होम is to be performed in the non-consecrated fire.

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 विचः, as the ceremony is not subordinate to any sacrifice; in this view only, the text conveys a meaning, otherwise it will be meaningless.
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 अनुग्रहण. It refers to both whether he has established fire or not.

अपि वा क्लयाभावादनाहिताग्नेशषेपूतानिदिः ||६ द्वारे ॥

अपि वा न नो; क्लयाभावाद् by reason of the absence of the sacrifice; अनाहितानि: of a person who has not established fire; अषेष्टुनिदिः: direction as to its being not subordinate to any.

5. Not so; it is to be performed by a person who has not performed अनुग्रहण 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 चठाम is not subordinate to any sacrifice; nor is it a sacrifice; so anyone who has not established fire can perform it.

अपि वा नानाध्यायागतच || ६ ७ ६ ॥

अपि: recitation; वा on the other hand; अनाध्यायागत by reason of the connection with the unconsecrated fire.

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, चठाम may be regarded as mere uttering of the mantras.

इस्तित्वेन संस्तुते होम: स्वादनारभ्यायायासंयोगादिते-पामवाच्यत्वाद || ६ ८ ६ ॥

इस्तित्वेन as an इति: तु on the other hand; संस्तुते on being praised; होम Homa, खात is; अनारभ्यायायासंयोगात by reason of the connection of the fire with the general statement; इतरों of others; अवाच्यवात by reason of meaninglessness.

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 
पन्न अनाहितानेति to mean that this performance of the person who has 
not established fire resembles दृष्टि. It is far-fetched; the simile is meaning-
less; the अर्थवाच fails. The text therefore means that this दृष्टि pertains to 
the person who has not established fire; thus interpreted the text conveys 
sense and it is in praise of दृष्टि.

उभये: पितुव्रजवत् ॥ ६ । ५ । ४ ॥
उभये: of both; पितुव्रजवत् like the offerings to the departed.

8. Of both, like the offerings to the manes.

There is another objector who says that चतुर्द्वृंखलः 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 पितुव्रजः.

निर्देशो वांनाहितागेत्रारस्मायांविद्येयगातः ॥ ६ । ५ । ४ ॥
निर्देशः direction; वा on the other hand; अनाहितानेति: of a person who has 
not established fire; अनारस्मायांविद्येयगातः 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.
अनारस्मापिताः is a general statement which does not refer to a particular 
state of things; those अनाः the applicability of which is not mentioned, may 
be read in a विद्येयः. What the author means is that the चतुर्द्वृंखलः अनाः are not 
mentioned to belong to any particular ceremony; their applicability to 
अनाहितामिति is mentioned under a direct text and this establishes that the 
चतुर्द्वृंखलः is to be performed by a person who has not established fire.

पितुव्रजः संयु कस्य पुनवर्णनम् ॥ ६ । ५ । ४ ॥
पितुव्रजः in the offerings to the departed; संयु कस्य of the combined, or com-
posite; पुनः again; वर्णनम् a text.

10. Again in a पितुव्रजः 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 भावितामि and अभावितामि to perform it but such is not the case in चतुर्दशं होम.

Adhikaraṇa II. Sūtras 11–19. Dealing with the subject that उपनयनहोम is to be performed in an unconsecrated fire.

उपनयनाद्याद्वितीय होमसंयोगार्य ॥ ६ ॥ ८ ॥ ९९ ॥

उपनयनाद्वितीय the person whose उपनयन ceremony is to be performed; भावितामि should establish fire; होमसंयोगाद्वितीय 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 "उपनयंबिन्दुस्मिदं दुयार्य " 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.

स्वप्तीष्ववल्लोकिकेऽऽत् विद्याकर्मानुपूर्वत्वाय ॥ १५ ॥

स्वप्तीष्ववल्लोकिकेऽऽत like the स्वप्तीष्ववल्लोकि; विद्याकर्मानुपूर्वत्वाय 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 स्वप्तीष्ववल्लोकि, by reason of the knowledge and act preceding the अविकरण.

The author's reply is that such offerings should be made in the unconsecrated fire like the स्वप्तीष्ववल्लोकि which will be described in the next अविकरण. The reason is that the consecration of the fire presupposes knowledge and action, which one can not have before the sacred thread.

अथायां च भायायसंयंकुर्मि ॥ ६ ॥ ८ ॥ १३ ॥

अथायां establishment of fire; च and; भायायसंयंकुर्मि 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.
अकर्मे चोर्ध्वमाचानातत्तस्मवः विकृमितं: ॥ १६ ॥

अकर्मे no act; च and; उक्तं subsequent to; भाषानि after the establishment of fire; तस्मवः her company; विकृमितं: with the acts.

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.

श्राद्धविदमधिति चेतु ॥ ६ ॥ १५ ॥

श्राद्धवः like the offerings to the manes; इतिवेद if you say.

15. If you say that it is like the offerings to the manes.

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.

न श्रुतिविभिषिद्यत ॥ ६ ॥ १६ ॥

न not; श्रुतिविभिषिद्यत by reason of the prohibition enjoined by the Veda.

16. No, by reason of the prohibition enjoined by the Veda.

The author’s reply is that it is enjoined that ‘हाते तिथंत्तु’ the marriage should be performed after the completion of the Vedic study thus prohibiting a marriage before the completion of it.

सर्वार्थंत्वं पुत्राः न प्रयोजयेत ॥ ६ ॥ १७ ॥

सर्वार्थंत्वं by reason of fulfilling all objects, च and; पुत्राः: desirous of a son; न not; प्रयोजयेत not engage.

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. It is clear that 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 “Samaapanaat pramanam dvitiyasya tasmad uparchet” 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 pitryaj 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 pitryaj. “Apnaabhisaketa karya: "It should be performed also by one who has not established fire.” You say that there are two wives for two different purposes (see 407 at 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 upanayadham which is performed only in an unconsecrated fire.

Adhikaraṇa 111. Sūtras 20–21. Dealing with the subject that the śpratīṣṭhā is performed in the unconsecrated fire.

śpratīṣṭhā: prayaṣṭvaḍaṇyaḥṣeṣyāṃ prayaṣṭvaḍaṇyaḥṣeṣyāṃ paurṇaṣṭaḥ 16 18 19 20

śpratīṣṭhā a sacrifice which is to be performed by a śpratī caste; prayaṣṭvaḍaṇya like prayaṣṭvaḍaṇya offering; apnaabhisaketa the establishment of fire; prayaṣṭvaḍaṇya should
employ or make; ताद्वयति for the object of it; च. and; अप्रयाज्येत should be consigned to the fire.

20. The स्वपत्तिः should be performed like the प्रयाज offerings in the consecrated fire and for that object, the offerings be consigned to the fire.

As to स्वपत्तिः see कार्ययष्णेन श्रीत्र द्वृत्त chapter I sutra 12. There is a text in connection with the स्वपत्तिः, “पुत्रशास्यपति वाज्येत्.” “By this, let him make निपादि स्वपति perform a sacrifice.” See chap. VI पाद 1. Sutras 51-52. The question is whether such इष्ठि 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 स्वपति, so they should be made in the स्वपत्तिः. The offerings should be made in the fire consecrated for the purpose.

अपि वा लौकिकेःभृ न स्वदाया योगस्या स्वपन्नर्येपत्तात्

अपि वा not so; लौकिके unconsecrated; अनी in fire; स्वत् is; अधानस्य of the establishment of fire; अस्वर्येपत्तात् by reason of being not subordinate to any sacrifice.

21. Not so, it should be made in the unconsecrated fire, because the अमन्त्राधान is not subordinate to any sacrifice.

The author’s reply is that the स्वपत्तिः should be performed in an unconsecrated fire, because अमन्त्राधान 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.

अन्वकोणिर्णिपुष्प्य तद्वदायानस्या अमन्त्राधानमकालत्तवात्

अन्वकोणिर्णिपुष्प्य: an animal offered as a penance for a breach of the vow by a religious student; च and; तद्वद like it; अमन्त्राधान of the establishment of fire; अमन्त्राधानमकालत्तवात् 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 sutra refers to गद्येनया; in this connection see sutras 13—17 of the chap I of कार्ययष्णेन श्रीत्र द्वृत्त. The present sutra embodies the सिद्धात्. When a religious student who is bound to observe the vow of celibacy, goes astray,
he is to perform गद्देश्या 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 (व्रह्मचारयांशम्) students’ life. The subject is fully discussed by कल्याण in the श्रीत गृहा. ब्रह्मचारयवकीयायै नेत्यतगैदमरावणेत "A religious student who goes astray, shall offer an ass consecrated to नैकेकता.”

Aldhikārṇa 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.

उदगयनपूर्वपक्षायः पुष्याहेसु दैवानि स्मृतिरस्पान्यार्यम्

dरश्नातात् || 6 || 23 ||

उदगयनपूर्वपक्षायः पुष्याहेसु when the sun is in the north, in the first half of the month in the day and on some auspicious occasion; दैवानि the godly ceremonies; स्मृतिरस्पान्यार्यम् of those that belong to smriti as opposed to श्रीत कर्म; अन्यायं दर्शनात् 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 पैश्य. The former are again subdivided into श्रीत and काल. The author says that all the मात्रेवकर्म्स 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. एतद्विद्वानां दुर्ग युद्धगयन्य पूर्वपक्षीय: || “It is the form of the gods, viz., winter solstice, the bright half of the month and day.”

अहिति च कर्मसाकल्यम् || 6 || 24 ||

अहिति in the day; च and; कर्मसाकल्यं 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.

Adhikārṇa 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.

इतरेषु तु पित्याणि || 6 || 25 ||

इतरेषु in the other; तु on the other hand; पित्याणि 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 offerings 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 अयोग्यम are permanent.

याच्याक्रयणमविद्यमाने लोकवत् \(6\) \(8\) \(26\) \(1\)

याच्याक्रयण begging and purchasing; अविद्यमाने 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 अयोग्यम there is a text "द्वादश रात्रिद्विषित भूति कम्पनीयानि". 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 वार्थवत्त्वात्स्यात् \(6\) \(8\) \(27\) \(1\)

नियत certain; \(वा\) on the other hand; अर्थवत्त्वात् by reason of their being for a purpose; \(वादः\) 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 अयोग्यम &c. the milk diet &c. are permanent.

तथा भृत्यपाच्छादनसंज्ञघोम्भ्रेवम् \(6\) \(8\) \(28\) \(1\)

तथा similarly: सङ्क food; \(प्रैयिक\) order; अच्छादन dress; संज्ञघोम性能ence
of संज्ञपन होम (to avert evil); द्वेशम् repetition of certain mantra (to avert enmity).

28. Similarly food, command, dress, संज्ञपनहोम and enmity.

In a योगित्रोषन sacrifice, certain formalities are observed; a Brāhmaṇa lives on milk, a Ksatriya on gruel and a Vaisya on आसिस्क (whey). In new and full moon sacrifices certain orders are given. "Bring me प्रोज्यो; get fuel ready &c.;" in a वाज्ञेय, one has to put on grass dress and to perform संज्ञानहोम and recite द्वेशम्. संज्ञान होम is performed when one's animal has a liver complaint or has been hurt in the thigh or the leg. The द्वेश mantra is वेपमानस्र्वेषिय मन्त्रयन्त्रधात: "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 संज्ञान होम : one who has got an enemy, he must recite the द्वेशम्. 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.

अनर्थकं लग्नित्यं स्वातिः || ६ १ ६ १ २५ ||

अनर्थकं fruitless; तृ० on the other hand; अनिष्वः not permanent; खार्ग is

29. On the other hand, (when it is apprehended that it will be) fruitless, it is not permanent.

According to श्रव ऐ fast is broken in the midday or after the midnight in a योगित्रोषन. 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.

पञ्चर्चौदनायामस्वातियमांवेशपाल सौ || ६ १ ५ १ ३० ||

पञ्चर्चौदनायि where it is laid down as regards an offering of an animal; अनिष्वः no rule; अविसेशतः 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 शोधितोम it is said बादोर्तिता यात्स्रोधोर्मवीय पशुमालभाति || "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 मन्त्रवाणीत || ६ ।५ । ३१ ||

हागो: a goat; वा on the other hand; मन्त्रवाणीत् 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 "अपि छागहय वषपाय मेदसाहासुर दि" "Invoke Agni with the fat of the marrow of a goat;" from the force of the text, it appears that an मन्त्रयमीय animal is a goat.

न च चादनाविरोधात || ६ ।५ । ३२ ||

न not; चादनाविरोधात 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 मन्त्रवाण (the force of a text) can not predominate over चादना. 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).

आर्यवर्दिति चेत || ६ ।५ । ३३ ||

आर्यवर्द लिङ आर्यवर्होम; इतिवेच्ये if you say,

33. If you say that it is like आर्यवर्होम.

The author's reply is that there is a general proposition about the animal to be offered to the gods भगिं and सोम and the special text limits it to the goat; just as it happens in an आर्यवर्होम. 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. आर्यवर्द वस्त्रीति || चीन वस्त्रीति || "He repeats the names of the Rīṣis; he repeats three names." Accordingly the author says that there is nothing inconsistent in it. As to आर्यवर्ह homa, see वाचस्यं dictionary vol I. p. 819. See chap VI. Pāda I, 43.
not; तत्र तत्र, हि because; अज्जोधित्वात् by reason of its being commanded.

34. 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 स्वरा there is a command which limits it to three.

नियम: वैकाश्यम् व्याधित्वाध्येषं पृथक्केनाभिधायानात् || ६ ० ५ ३४ ||

नियम: rule; वा on the other hand; पूज्यम् one meaning; हि because; अध्येष्ट्रत् by reason of the difference of meaning; वेदः difference; पृथक्केत्वा with the difference; अभिधायानात् by reason of the name.

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 "अज्जाय" 'Bring an axle' the servant sees a carriage in front of him, he understands the axle of the wheel by the term अज्जाय but can not think that अज्जाय means dice for gambling. So when it is said that an animal is to be sacrificed to अज्जाय and अस्सम 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.

अनियम: वायुन्तिरस्त्राद्विल्यं व्याधिक्षणेश्वर्मेदाभ्याम् || ६ ० ५ ३६ ||

अनियम: no rule; वा on the other hand; अन्तिरस्त्राद्विल्यं व्याधिक्षणेश्वर्मेदाभ्याम् by reason of the difference of the meaning; अन्तिरस्त्राद्विल्यं व्याधिक्षणेश्वर्मेदाभ्याम् by reason of the difference of words.

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 goat derivatively; a horse who goes limping is, therefore, a goat.

37. By reason of the form and gender.

The objector says that the word घाणा 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 अविकरण X at pp. 30-32.

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.

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.

40. The modified form is also not meant, because of the significant power of the word.
The author says छाग 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 नैमित्तिकः पशोगुर्णस्याचोरोदित्वादः ॥ ६ ॥ १४९ ॥

स: that; नैमित्तिकः: accidental; पशो: of an animal; गुर्णस्य: of the quality; अचोरोदित्वान: 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 अभित्र and सेव 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.

जातेवाऽ तत्प्रायवचनार्थवत्तायिन्याम् ॥ ६ ॥ ५ ॥ ४२ ॥

जातेव: of the genus; वा on the other hand; प्रायवचनार्थवत्तायिन्याम 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 छाग 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 विविधावत्त.

In this connection see the discussion of the author as to whether 'words' convey अहृति or व्यक्ति in chap I Pâda III Sûtras 30-35.

END OF PÂDA VIII.

END OF CHAPTER VI.
CHAPTER VII.

PADA I.

The author has dealt with वपदेश 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 वपदेश in मीरामाता 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 वक्त्रि; and the other which is a modified form is called वक्त्रि.

A bhikarana I. Sūtras 1–12: Dealing with the subject that the qualities of प्रयाज &c. are in the nature of an extraordinary principle.

अतिश्रुणात्मानवाच्छिपाणार्मुख्यायेदि यथाधिकार̄ भावः

स्यात् ॥ ७ ॥ १ ॥ १ ॥

अतिश्रुणात्माय by reason of the authority of the Veda; श्रुणाय of the subordinate; मुख्येदि in the difference of the principle; यथाधिकार̄ 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 प्रयाज are read in the context of the दश्युणामादवग. The question is, whether the प्रयाज are the qualities of all the sacrifices or the qualities of the दश्युणामाद 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.

उत्तपत्यार्थाविमागाद्रा सत्यवदेक्षमयं स्यात् ॥ ७ ॥ १ ॥ २ ॥

उत्तपत्यार्थाविमागाद्रा by reason of indivisibility of the object of the original वा on the other hand; सत्यवदेक्षमयं like an animal; प्रेक्षायं belonging to all; स्यात् is-
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 प्रयज्ञs belong to 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 अवृद्धि 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 दशौर्णमासवास, then there will be the following difficulty. There is प्रयाज in युद्धसि then there will be also प्रयाज in सौयंयाग. "प्रयाज्ञे प्रयाज्ञे कृष्णाल जूहोति" "In every प्रयाज, he makes a कृष्णाल offering." कृष्णाल is a weight as will appear from यात्वकत्वस्तुति 1. 362, 363. त्रितेय 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 राजस्पं; 3 राजस्पंs make one मौस्पं; 6 मौस्पंs make one यथव (barley); 3 average barleys make one कृष्णाल; 5 कृष्णालs make one माप; 16 मापs make one सुपं; 4 सुपंs or 5 सुपंs make one पक.

गीति (wild rice) is made of gold grains weighing one कृष्णाल. Such gold grains when offered to fire constitute कृष्णालहोम; according to the text every प्रयाज contains कृष्णालहोम. You will have to perform a प्रयाज and along with the प्रयाज you will have to perform कृष्णाल; 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 अभ्यर्थ्य. By virtue of this, there are different acts, in other words there are different objects in view, so there are different acts.

यदि वाणिज्यभिधानवत्सामन्यायात्सर्वध्यर्म्भ: स्यात्॥१६॥

यदिवा or if; भविष्यात् like a name; सामन्यायात् by reason of being common; सर्वध्यर्म्भ: peculiarity of all; स्यात् is.

8. Or if like a name, by reason of its being common, it is the peculiarity of all.

The objector says if you say that it is the अभ्यर्थ्य which actuates one to perform a sacrifice and on account of the variety of this अभ्यर्थ्य there is variety of actions. Accepting this to be so, the अभ्यर्थ्य 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 अभ्यर्थ्य 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 त्वर्मभिध्यात्यात् स्यादभिधानेन पूर्व्योन्यर्

यत्म्योगस्य कर्मण: शाब्दभाष्यत्वादिभिधागच्छेषाणामप्रवृत्ति: स्यात्॥१६॥

अर्थस्य of the object; तु on the other hand; अभिधानेन by reason of indivisibility; अभिधानेतु in the names; पूर्व्योन्यर् by reason of being before; प्रयोगस्य of the application; कर्मण: of the sacrifice, of an act; शाब्दभाष्यत्वात् by being founded on the word; विभाषात् by reason of divisibility; शेषार्थेन of the subordinate acts; अप्रकृति non-application.

9. 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-
ticular object in view which is called अष्टवं. This varies according to the nature of भवना or desires. There is no similarity and the subordinate acts of one sacrifice do not apply to the others.

स्मृतिरितिचेत ॥ 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 अर्लपराशर which lays down that all the characteristic peculiarities belonging to दशंगुण्मास belong to all the इष्टेष.

न पूर्वबत्तवात ॥ ७ । १ । ११ ॥

पूर्वबत्तवात 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 बिधि lays down that the modified sacrifice is to be performed like the model ones and the चोद्रक 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 अनुवाद.

अर्थस्य शास्त्रमात्यत्वात्प्रकरणनित्तथानाभिषेकडादेवाः
न्यत्र भावः स्वातः ॥ ७ । १ । १२ ॥

अर्थस्य of the object; शास्त्रमात्यत्वाः being founded on the word; प्रकरण नित्तथानाः; by being connected or tied to the context; शास्त्राः by virtue of the word; एव only; अन्यत्र elsewhere; भाव: existence; स्वातः 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 अविवकरण. It says that the अष्टवं has been laid down by the बिधि 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 चोद्रक text which makes their applicability elsewhere; when such is the case it is called अतिदेश. So the अतिदेश primarily is of two kinds as shown in the table below:
The Antideva is defined as follows.

प्रक्षेप कर्मोऽस्मात् तत्समानेशु कर्मगुः ॥
धर्मप्रदेशो येन स्वात् सोतिदेश इति हिस्यां: ॥

"The rule of Antideva is that by which there is a transfer of the peculiar characteristics of the model sacrifice to another sacrifice of similar nature".

The pravaksi shrut is now to be explained.

There is, therefore, a necessity of the study of Antideva.

Adhikāraṇa II. Sūtras 13-16 dealing with the subject that under the text "other is similar with श्रेयोऽस्मात्," all the peculiarities of the श्रेयोऽस्मात् have been applied to हुपुयायः.

सामाने पूर्ववत्तादुपन्नाधिकारः स्वात् ॥ १ ॥ १ ॥ १३ ॥
सामाने in an equal; पूर्ववत्ता by reason of being not new, दुपन्नाधिकार falling under the context of its origin; स्वात् is.

13. In equal sacrifices by reason of having their previous model, the original is the context.

There are two modified sacrifices called श्रेयोऽस्मात् and हुपुयायः having their model उपयोगिस्थोऽस्मात्. They are similar; their similarity is described in connection with the context of हुपुयायः in this way "समानभिः श्रेयोऽस्मात्". "The other is similar with श्रेयोऽस्मात्." Now the question is whether it is an अनुवाद or अनितिर्विधिः? The objector says that you have already expressed your view in the previous अविधिः; according to this view, it is an अनुवाद. The हुपुयायः and श्रेयोऽस्मात् are both modified sacrifices; they have their origin in उपयोगिस्थोऽस्मात्. So all the details that are applicable to the उपयोगिस्थोऽस्मात् are applicable to the हुपुयायः. In this view, it is an अनुवाद.
14. If you say 'of यदेन.'

There is a doubt expressed in the view of the objector. It is a Vidhi; the हुयायान is similar to the यदेनवाण because both are performed in one day and both are the modifications of योजनित्रूम. By taking यदेन, the word 'similar' has a meaning, otherwise it is meaningless, because it is यदेनवाण which is similar to हुयायान.

15. Not so, by reason of no proximity.

In the यदेनवाण there are characteristics of the योजनित्रूम and its own characteristics as well; so the other characteristics referred to in the text naturally belong to the योजनित्रूम by reason of its proximity. This is how the objector expressed the objection mentioned in सन्त्र 14 to his view.

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 योजनित्रूम; that meaning is then similar.

The author now concludes by saying that the text quoted under the commentary on णु 13 is a विचि by reason of laying down the invisible principle (अवृत्त) and the word इतनत means 'over and above' all the peculiarities of योजनित्रूम. 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 चैत्र. Here the word 'other' is used in the meaning of 'besides' or 'over and above'. So having described the qualities of the हुयायान the text says 'the other details are similar to those of यदेन'. All the details of योजनित्रूम are exhausted and over and above those details, the peculiar characteristics of यदेनवाण also apply. The text in this view is an अविदेशविचि and makes all the details of the
Adhikaraṇa III. Sūtras 17—21. Dealing with the subject that the text एतद्वायुक्तार्थम् एव रा्यम् read in connection with 5 off-rings is transferred with वित्ति and अर्थवादः.

पञ्जस्त्रेरवर्ध्वार्धवादार्थिदेशः सन्निधानात् ॥ ५ । १ । १७।।

पञ्चतंत्रेण in the five offerings; अर्थवादार्थिदेशः the transference of अर्थवादः; सन्निधानात् by reason of proximity.

17. In the five offerings, there is a transference of अर्थवादः by reason of the proximity.

There are 4 divisions of चातुर्मार्गयामानः. (1) वैष्णव (2) वर्णाश्रमस्य (3) साक्षी (4) सुनातीर्थियो. In the वैष्णव eight offerings are mentioned as follows : (1) आदिर्मक्षणपद्धति. निर्वर्ज्जध (2) सोमपद्धति (3) सार्वभूदातंकपकाल (4) सार्वभूदातंकपकाल (5) पावनपद्धति (6) मात्रेन सार्वभूदातंकपकाल (7) वैष्णवन्मानिधिः (8) चातुर्मार्गस्यस्यकपतिपानम् (५० सौ १५१२)।।

(१) "He offers a cake baked on eight pans dedicated to Agni, (२) boiled rice dedicated to soma (३) a cake baked on 12 pans dedicated to sun, (४) boiled rice consecrated to Saraswati (५) boiled rice consecrated to Pūraṇa, (६) a cake baked on seven pans consecrated to Maruts, (७) whey consecrated to विश्वदेवः (८) a cake baked on one pan consecrated to Heaven and Earth." In the Brahman, there is an अर्थवादः of these offerings "वायुर्ज्जधिन्य वा पुत्रिणिः विदिः। "These offerings pertain certainly to the killer of the demon वृक्षः."
The अंगविविहारिः are also stated. 'श्रेयस सन्तोषःविहिंसति' "श्रेयस सन्तोषःयस्ते" "नव प्रायव्या इवते: " (५० मौ १५१३) "The grass becomes armoured thrice." "The sacrificial fuel becomes ready thrice." "They offer ९ प्रायाः" “nine, अनुयायिः.”

In connection with वर्णप्रायाः, the first 5 offerings are mentioned and in connection with the above said वायुर्ज्जधिन्य वा पुत्रिणिः विदिः मात्रामक्षण निर्वर्ज्जधिनिः निर्वर्ज्जधिनिः सार्वभूदातंकपालपाल (५० सौ १५१३)।।
The objector says that there can be a transference of the अर्थवादः by reason of the proximity of the 5 offerings with the Brāhmaṇas. There is no transference of अंगविविहारिः.

सवर्स्त्र वैष्णवार्थानात् ॥ ५ । १ । १८।।

सवर्स्त्र of all; वा on the other hand; राशिल्यानात् unity of the sentence.

18. On the other hand, of all by reason of the unity of sentence.

The author says that there is transference of both the अंगविविहारिः with the
by reason of the word व्राक्षण being similar. That includes both विजि and अर्थवाद:

19. By seeing the force of the text.

The author relies on लिङ्ग. In connection with व्राक्षण there are 30 libations "वाजिनेयबलाहुद्विना सत्यलो त्रिशत्स्तव" II. "They offer libations of a watery portion of अभिस्क्ष्य for the increase of the offerings to make them thirty." As to the explanation of वाजिन see सौं 5:16.12 verse 9 and also vol. III. P p. 1116 and 1117. of सौं सं Anandásrama edition. If विजि are not transferred, there can not be 30 libations.

20 If you say 'it can not be by reason of the repetition of what is laid down; न not; एविचेव इf you say.

The objector says that in this view व्राक्षण is only a repetition of वैश्वदेव. This is an अभापान (introductory sūtra).

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 विजि 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 एवहितियम.

The 'व्राक्षण' is thus explained in शास्त्रीयिका "वूर्वेष व्राक्षण वर्तुः तत्त्वतितिदिशर्यले। चोढ़े वेन वन्येन तत्त्वे व्राक्षणमनि।" "When a व्राक्षण of the model sacrifices is transferred to the modified sacrifices, the चोढ़ु text under which it is done, becomes their व्राक्षण.''

Adhikaraṇa IV dealing with the subject that by the text commencing with 'पुनःव्राक्षण,' the transference of पुनःकपालेन्द्रास्त्रि with विजि and अर्थवाद is intended.

एककपालेन्द्रास्त्रि च तद्वरु। १। २२।
22. And similarly like it, in एक कपालेद्राष्ट्रि.

And similarly like it, in एक कपालेद्राष्ट्रि.

एक कपाल बालारण is read in connection with वैष्णव and वहणप्राय and पैदान्ति बालारण is read in connection with वहणप्राय alone. In this state, in connection with साक्षेर, एक कपाल and पैदान्ति बालारण are transferred by the text "पुत्रिमार्ग एक कपाल: एक-गोमेंद्र एक कपालो यह वहण: इतरवेतरय एक कपाल:; इतरवेतरय एक कपाल:; 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 विचि and अध्वाद्रि is intended.

Adhikarana V dealing with the subject that in a साक्षेर there is a transference of एक कपाल pertaining to वहण प्रायः.

23. Of the sacrifices in which a cake baked on one earthen pan is offered, the वैष्णव is the model; in the first offering, by not seeing the completion of the whole homa and by reason of the text the double offering at a time on the occasion of the sacrificial bath.

In connection with वैष्णव there is a text "वासुदेवप्रियसमेककपाल" (ते। स० 11412) and in connection with वहण प्रायः, it is said "काय मेककपालः" (ते। स० 11413) "A cake baked on one pan, consecrated to heaven and earth." "A cake baked on one pan dedicated to क i. e. प्रायःप्रायः" In connection with साक्षेर after saying that there should be एक कपाल of वैष्णव, there is a text एक कपाल एक कपाल: "This is the वहण, एक कपाल:; The question is, whether it is the एक कपाल of वैष्णव or वहण प्रायः, which should be transferred to साक्षेर? The पूर्वप्रक्रि view is that वैष्णव is the model sacrifice, so the एक कपाल of वैष्णव is to be transferred. The author's view is embodied in the present सूत्रa in reply to the पूर्वप्रक्रि view. He criticises it; he says that if the details of वैष्णव be considered to be transferred to the साक्षेर, there will be two difficulties.
The one is that in वैष्णवेव, 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 एकक्षार is peculiar to वैष्णवेव and its transference elsewhere is meaningless; while the peculiar characteristics of वृहणप्रवास will be significant, if transferred to साक्षरेव. वृहणप्रवास is close to साक्षरेव and the एकक्षार वृहण is also read in connection with वृहणप्रवास. So the एकक्षार of वृहण प्रवास is transferred to साक्षरेव.

END OF PĀDA I.

PĀDA II.

Adhikarana 1. Sūtras 1 - 21 dealing with the subject that the words such as रुपेत &c. denote a particular tone of a song.

सामन्तोभिभाषणशब्देन प्रक्रियति: स्यायत्यास्तिशिष्यम् ॥३२॥

सांस्कृत: of the psalm; भिभाषण by the word indicating the name; प्रक्रियति: inclination, tendency; शिष्यशिष्यम् 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 "कवतीप स्यद्व गायति". कवतीs are first three verses from Book IV. सूक 31 of the Rigveda. They commence with व्रतादिच्च व्यात्तित्वा &c. Then there is another verse from मंडल VII. सूक 32 and verse 22 अभिभाषणशूरणोत्तम: &c. which is technically known as भिभवित and is to be sung in (रुपेत) low tone. The above said text means that in कवतीs, रुपेत 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.

शब्ददैत्त्वात्यविविधत्वाद्धार्यान्तरेदप्रक्रियति: स्यात्पुथभावात-तिक्रयाया हुभिमिस्वम्बन्ध: ॥ ५ २ १ ॥

शब्दः by means of words; श on the other hand; अभिभिविचार laying down the meaning; अर्थांतरे in a different sense; अपरेत्ति: non-application;
2. On the other hand, by means of the words, the meaning being laid down, there cannot 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 "अभिव्य" &c., is to be conveyed by "क्यानिष्वत्र" &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 (रत्न) loud tone and the other is (रत्न) low tone.

स्वार्थ व र्वत्र प्रयोजनं क्रिया य स्तंभभावेनोप

दिश्वरन् इ २ ३

स्वार्थ in its own end; वा on the other hand; स्वात् is; प्रयोजन purpose; क्रिया: of the action; स्तंभभावेन by being its constituent part; श्लिष्वेत्र 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 रत्न तुन is अभिव्य शूर नोनुम; it is technically called अभिव्य. The अभिव्य, being used for its own end is, therefore, a constituent part of the कवि, and produces an invisible effect as laid down. This view is also difficult to support as the invisible result is presumed for an action.

श्रद्धामात्रमितिवेत् इ ३ ४

श्रद्धामात्र only verbal; इतिवेद if it be said.

4. If it be said that only verbal.

The objector says, 'let invisible result be laid aside'; the रत्न is only a word; it should be used in कवि.
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 講義 will be meaningless.

7. If it be said 'of the word'.

The objector says, let it not be a transfer of the शार (verse) or शब्द word but of the शार of the अभिव्य.

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 शार of the अभिव्य is different from that of the कव्त्री. The शार of the अभिव्य can not be introduced into the कव्त्री. The text which is कव्त्रीवृत्तार्थंतरागत्वतः has therefore no connection with it. The शार is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.

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 शार of the अभिव्य is different from that of the कव्त्री. The शार of the अभिव्य can not be introduced into the कव्त्री. The text which is कव्त्रीपुरायंतरागत्वतः has therefore no connection with it. The शार is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.

The author says that you are wrong there. The शार of the अभिव्य is different from that of the कव्त्री. The शार of the अभिव्य can not be introduced into the कव्त्री. The text which is कव्त्रीपुरायंतरागत्वतः has therefore no connection with it. The शार is the line mark in the Vedic verses, which are therefore to be read according to the particular direction as to voice.
9. On the other hand, the श्वर is in the origin; because the mark and letter are indivisible.

The objector says that the श्वर is in the very pronunciation of the अभिवित्ति, because the marks and letters are indivisible. The marks and letters occur in अभिवित्ति and कवित। So the text quoted is an अनुवाद of the transference of the श्वर of अभिवित्ति to कवित। You can not do without a श्वर; it is used in pronunciation.

10. And by seeing the force of the text.

"I do not see रघूं of the two उत्तरा songs, saying this, विभाषित commencement a penance. I do not see वहृत्त and उत्तरा saying this वशिष्ठ &c." These texts show that there is रघूं of two songs called उत्तरा. This an argument which the objector advances as झंग in favour of his view that श्वर is transferred.

11. On the other hand, because in उत्तरा (a number of songs) no modulation is laid down, it is according to instruction.

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 श्वर.

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 श्वर can be transferred, because no rिक can convey the sense of another rिक; no रघूं can, therefore, be sung in the कवित। But रघूं 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.

अच्छिन्त कर्मशालयं स्वाध्यायोर्थिः प्रसिद्धग्रहणत्वादिविकारो
हविशिष्टोऽन्यः।। ७ । २ । १३ ॥

अच्छित on the other hand, also; कर्मशालयः word indicating action; खात is; स्वाध्यायः real sense; प्रसिद्धग्रहण्यत्वम् by reason of taking it in the popular meaning; विकारः modification; हि because; अविश्वासः not special, not particular, without any difference; अन्यः 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 sutra; it is divided into 3 parts. The first part says that all the meanings of रथतर 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.

अद्वैतं चापि दृष्ट्यते।। ७ । २ । १४ ॥

अद्वैतं a song without तः; च and; अच्छी also; दृष्ट्यते is seen.

14. And a song without a रिक is also seen.

The author says in support of his view that there are songs which are sung without a रिक verse प्रज्ञातिद्वादश्च चाकांत्यायति. “He sings a song called प्रज्ञातिद्वादश्च चाकांत्यायति without a रिक,” This fact also shows that रथतर is a peculiar tune.

तस्य च किया ग्रहणायो नानायेंपु विरूपित्वाद्विद्योऽहासामलैकिको विधानान्।। ७ । २ । १५ ॥

tasya its; च and; किया action; ग्रहणायं for practice; नानायेंपु in different forms; विरूपित्वाद्विद्यो by being shown or manifested; अर्थ: object; हि because; आसी of these; अवैधिक extraordinary or uncommon; विधानान् 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 र्थत &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 व्रज, र्थत &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 व्रज, शाक्ति, विकारणंक्त्वात्, आज्ञेऽस्याः लक्ष्यते, शूद्रः स्तुवते. The word ‘शाक्ति’ is used for the verses which are not set to tune. The word ‘शूद्र’ for the verses that are set to tune. By laying down the word ‘शाक्ति’, the verse that is not set to tune is shown to be the source of the song called र्थत. 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 योिनि and उत्तरा. For the songsters, there are two works viz. छंद and उत्तरा. In the former, several varieties of Rik verses which are the योिनि are collected; in the latter, a collection of three verses, is given. In this collection of three verses, the first verse is the योिनि which is read in छंद and the other two are called उत्तरा. र्थतसुचताध्युत्तिति. यथोरोत्तित्तुर्योगाखलि [योिनि] "He sings उत्तरा with र्थत tune; he sings उत्तरा with the tune of the योिनि."
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.

19. If you say that there is no variety in one object.

The objector says that there can not be a variety of forms in a र्यङ्ग; when you say र्यङ्ग, it excludes the idea of वृहत.

20. 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 र्यङ्ग tune will not be complete. Some copies read लोके in place of पाके; but that does not change the sense of the लेखा.

21. 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 लेखा 12. In this view, कवतीम are the verses of the Rigveda and र्यङ्ग is a tune. The former is
by way of दैवत्सवक्रम as said in the भाष्य and the latter is by way of अर्थाशास्त्र. The कवचs are therefore to be sung in a भरत्तु tune.

END OF PÂDA II.

PÂDA III.

Adhikarana I. Sûtras 1-4 dealing with the subject that by the word अभिहोत्र, there is the transference of its qualities.

Now the नामातिष्ठ is explained. See at p. 422.

उच्चं क्रियाभिधानं तत्च्युतावन्यत्र विभिन्नदेशः स्यात्

उच्छ it is said, it is stated; क्रियाभिधान a name of an action; तत् that; अन्यत्र elsewhere; विभिन्नदेशः transfer of the quality; स्यात् 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 निर्दिशित view and is divided into three parts. The parts will be clear from the Vedic text which runs thus. In connection with the कुंपवाणिन sacrifice, it is said मात्सरमिहोत्रूप्ति. "He performs अभिहोत्र for a month." Here the term अभिहोत्र is to be explained. In the first part of the sûtra, it is said that it is a name of an action (कम्यांवान-विषय). It is explained in the chapter on नामप्रेय and तत्त्वावन्यत्व. 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 कुंपवाणिन? 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 अभिहोत्र. The author says that अभिहोत्र is a name and in connection with कुंपवाणिन sacrifice, the qualities of the अभिहोत्र are transferred. It is not a different action and therefore means that it should be performed like अभिहोत्र for a month.

अपूर्वं वापि भागित्वात् II ७ ३ २ II

अपूर्वं in the extraordinary principle; वा on the other hand; अपि also; भागित्वात् 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 अत्यन्त in a क्षुद्राण्विन sacrifice lasting for a month, just like the common अत्यन्त. It is therefore the name of both.

नामनस्त्वेतत्पतिक्षयात् ॥ ६ ॥ 

नामः of the name; ये on the other hand; व्यतिगतिक्षयात् 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 अत्यन्त should be used in a double sense. The result is that it is (विविधतत्व) transference of the qualities of अत्यन्त.

प्रत्यक्षार्थगुणसंयोगात्मक्क्षयाभिधानं स्वातदभावेवप्रस्तुतं स्यात् ॥ ६ ॥ 

प्रत्यक्षार्थ by reason of the visible; गुणसंयोगात् by connection with the quality; क्षयाभिधानं name of an action; अस्तित्व unknown; स्यात् is; तदसाबे 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 अत्यन्त 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 अत्यन्त. 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 अत्यन्त 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 प्रत्यक्षार्थ, there is no transference of the characteristics.

अपि वा सद्यक्षमेषि गुणाभिधा प्रातिः स्यात् ॥ ६ ॥
4. On the other hand, in a sacrificial session the text is descriptive of the qualities.

In the द्राक्षरन sacrifice, the first day is called प्रायश्रीय. In the गावा मय न which is the modified form of द्राक्षरन there is a text which says "वैशालनर ज्योतिःधोम: प्रायश्रीय महत्वविह" The प्रायश्रीय pertaining to वैशालन and ज्योतिःधोम is a day." In it also the first day is प्रायश्रीय. According to the view expressed in the preceding अधिकारण, there is the transference of the peculiar characteristics of the first day of द्राक्षरन. 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 नामक्रय transferring the characteristics of the first day of द्राक्षरन to the first day of गावा मय न.

Adhikāraṇa III. Śūtras 8-11. Dealing with the subject that by the term सर्वपूर्ण there is a transfer of the दुप्!

विष्णुत इस् सर्वपूर्ण तत्पूर्वकत्वाज्जैतयिःमिकानि प्रष्णायस्ति च प्रत्यक्षः ॥ ५ ५ ५ ॥

विष्णुत in a sacrifice called विष्णुत; सर्वपूर्ण in a सर्वपूर्ण (sacrifice); तत्पूर्वकत्वाज्जैतयिः its being a model; जैतयिःमिकानि pertaining to जैतयिः; सर्वपूर्ण; तत्पूर्ण: the word प्रत्यक्ष.

5. In a विष्णुत sacrifice in सर्वपूर्ण, by reason of its being a model, the पूर्ण of the जैतयिः are intended; there is the word प्रत्यक्ष.

The objector says that there is a text in connection with विष्णुत sacrifice "विष्णुताक्षरायस्ति:" "A विष्णुत has all songs" In a जैतयिः sacrifice, in the interval of noon पवमान there are 4 psalms in honour of महादेव. (1) अभिलेखायुगलोनुम: Rig. Veda VII. 32. 22. (2) कन्यानिर्वाच भासुवकार्ती R. Veda IV. 31. 1. (3) तवेदस्म नृतीयह Rig. Veda VIII. 88. 1. (4) निरेश्वरविविश्वकुम. R. Veda VIII. 66. 1. In these four पूर्ण, the psalms become 17 लोमस. They are called पूर्ण. The objector therefore says that these seventeen पूर्ण which are in जैतयिः are meant, because it is the model sacrifice of विष्णुत. The text is, therefore, an अनुक्रान्तः.

वदहाद्रव तथा हि चोदना ॥ ५ ५ ५ ॥

वदहाद्रव from दहाद्र (sacrifice lasting 6 days); तथा or; हि because; चोदना a command.
7. Or from the पदाङ्ग sacrifice because there is a command.

The author says that in a ज्येष्ठित्रोम, there are not many पूजाः; so it can not be an अभिवाद्य; it is a विधि. There is a command “यूदनार्थाय पूजाः पवित्रि.” “Of the songs, the सुर्योति is the tune.” So there can be a transference of पूजाः from पदाङ्ग, where one पूजाः is daily ordained. viz. (1) सुर्योति (2) त्रहूस (3) वैरुप (4) वैराज, (5) शाकर (6) रेवत. By the word सर्वपूजाः they are meant.

8. And by the force of the text.

The author supports his view by the following texts वैरुपहूँ: साम, वैराज मैत्रावर्षस्य, वैराजमायाः सिसिंत:; शाकरसशाकाशकतः।। “वैरुप is the tune of a होता, वैराज is that of a मैत्रावर्षस्य, वैराज is of a ब्राह्मणाचाचाची and शाकर of अमचाकाश।।

उत्पचारिकारी ज्येष्ठित्रोम: || 7 3 6 ||

उत्पचारिकार: the class in which many songs occur; ज्येष्ठित्रोम: name of the sacrifice.

9. The ज्येष्ठित्रोम is the class in which many songs occur.

The objector said in the शृत्रा 6 that there is the word पूजाः. The author replies that there the word पूजाः is not in its original sense. The शृत्रा is only known as पूजाः. So the transference can be from पदाङ्ग. In theज्येष्ठित्रोम the word is used in its secondary sense.

10. If it be said that it is a command relating to both.

The objector says, let it not be an अभिवाद्य, but let it be a विधि. It is a विधि of both ब्रह्म and सुर्योति. What do you say to this?

न व्यर्थेष्वातृसर्वशास्त्रस्य ॥ 7 3 19 ॥

न no; व्यर्थेष्वातृ by reason of meaninglessness; सर्वशास्त्रस्य of the word ‘all’.

11. No, by reason of the meaninglessness of the word ‘all’.

The author says that the word is सर्वपूजाः; it is not applicable to the case
of two viz. भूत and रथ्यत. In that case the सर्व becomes meaningless. So it is proper to hold that here the द्रज्ञs mean the द्रज्ञs of पहाह.

Adhikarana IV. Sutras 12—15. Dealing with the subject that by the word ‘अवश्य’ the transference of the qualities of सौम is intended.

तथावस्थय: सौमाल || १ ३ १२ ||
तथा in the same way; अववृध्य: sacrificial bath; सौमाल from सौम.

12. In the same way, the sacrificial bath from सौम.

In connection with वहणप्रवास there is a text “वारुणयात्रिकासेन दुवस्वावस्वयंचित्” “They go to the bath with the remnant of आमिशा and husk.” निष्कास is the remnant left stuck to a vessel. In the दशशूर्णसायनाम, the water is sprinkled in all directions with the following mantra “प्राणयविद्विदेवाः विजोमार्जयंताः” “In the eastern direction let the gods purify the priests.” This sprinkling done for the removal of निष्कास is called by the word अवश्य in आमिशावयाम and is transferred to दशशूर्णसायनाय by the चेतुक text “एवद्वैशूर्णसायनावर्णवृष्टय:”. “This is verily the bath of the new and full moon sacrifices.” Now the question is, whether the अवश्य of वहणप्रवास is the अवश्य of दशशूर्णसायनाय. The author’s reply is that it is not. It is the अवश्य of सौम according to the principle laid down in the preceding अधिकरण because in a सौम sacrifice, the bath is principal.

प्रक्तर्थितिचेत || १ ३ १३ ||
प्रक्ति: from the model sacrifice; इत्वचेत if you say.

13. If it be said “from the model sacrifice”.

The objector says that the model sacrifice of वहणप्रवास is दशशूर्णसायनाय. The अववृध्य of दशशूर्णसायनाय is therefore meant. This is called आमिशावातृम leading to another.

नभक्तिवाद || १ ३ १४ ||
न not; भक्तिवाद by reason of the secondary sense.

14. Not so, by reason of the secondary sense.

The author says that in दशशूर्णसायनाय the अववृध्य 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 अववृध्य. So the sense of अववृध्य in the दशशूर्णसायनाय is not original but only secondary.
15. And by seeing the force of the text.

He does not offer libation with life giving (आयुद्र) verse, (See युद्धच 1. 17. See at p. 188.) he does not sing songs, nor does he repeat the नरस for going.” These are some of the acts prohibited from which it is inferred that the अवस्था referred to above, is taken from सामायन.

Adhikarana V. Dealing with the subject that the substances viz. the husk and the remnant of the amīkas pertaining to the sacrificial bath of वर्णप्राप्त.

16. When a substance is mentioned, then that substance by reason of its connection with the text; and a purodāsa cake, if there be no mention, by reason of its being a model sacrifice.

As discussed in the preceding अधिकरण, the अवस्था is taken from the सामायन. Now the question is, what material is to be used, whether the पुरोडास cake which belongs to the model sacrifice or husk or remnant mentioned in the text वायुपाटिकपकासेनुवष्ट्र वत्स्मृष्ठयति? “They go to the bath with the remnant of अभिध्य 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 लिङ. If there had been no such direct text the material of the model sacrifice would be transferred. The model sacrifice of वर्णप्राप्त is दुर्योधनासामायन.

Adhikarana VI Dealing with the subject that by the word वैद्यक, there is no transfer of the peculiarities of the अभिध्य sacrifice.

भिंगदुर्योधना by seeing the force of the text; औ and.

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17. On the other hand, it is मुखबिचि (laying down of qualities) and does not borrow them, being equal.

There is अतिथिक्षेष्टि in संयमय, in this connection there is a text "वैष्णवक्ष्य-कपाल:" "A cake baked on nine pans consecrated to विष्णु" In connection with राजसूय there is another text "वैष्णवक्ष्यकपाल:" "A cake baked on three pans consecrated to विष्णु" Is it a case of transference of all the peculiarities of अतिथिक्षेष्टि or राजसूय? 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 (अतिथिवा) of the peculiarities.

Adhikarana VII. Sutras 18-22. Dealing with the subject that by the word निम्नंक्ष्य &c., there is no transfer of the qualities.

निम्नंक्ष्यादिदु कैवम् ॥ १८ ॥

निम्नंक्ष्यादिदु in निम्नंक्ष्य etc.; व and; एवम् thus, similarly.

18. And similarly in निम्नंक्ष्य &c.

There are texts "निम्नंक्ष्येनेत्काः वर्षिति "वहिःपूज्यवर्ष मवल्गुणाऽर्थिति" "अक्षेश्वरमतमिति" "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 पुष्पया to be transferred to दर्शनमात्मायाम? The reply of the author is in the negative. He says that as said above in the preceding अधिकरण, by the words निम्नंक्ष्य, वहिः and आध्य, there is no transference of the peculiarities of an animal sacrifice to the new and full moon sacrifices.

Adhikarana VII. Sutras 19-22. Dealing with the subject that by the words "द्वोऽन्त: प्रणयति", there is no transference of the qualities of the संयमय.

प्रणयनन्तु सौभिकमवाच्यं हीतरत् ॥ १९ ॥

प्रणयनं carrying of the fire; व on the other hand; सौभिकम् pertaining to साम; अवश्य not ordained; हि because; हितरत other.

19. On the other hand, carrying of the fire pertains to संयमय, because the other is not ordained.

There is a text in connection with बालमात्स्यायां "द्वोऽन्त: प्रणयति । बालाय-
"They carry in two, therefore with two they go." This is a ceremony in the साम्याण and it is also in दशौंदृष्माक्षाय. See the description of अनिवर्तयन in sutra 231 of chap. VI of काल्यायनभ्रोत्सुत्र. The question is, which अनिवर्तयन is meant? The reply of the objector is that it is the अनिवर्तयन of साम्याण; as to the अनिवर्तयन of दशौंदृष्माक्षाय there is no चौदूक text and अनिवर्तयन is the peculiar characteristic of साम्याण.

उत्तरवेदिक्षितिः प्रतिवेर्दिः तद्वृत्त || 3. 3. 20 ||

उत्तरवेदिः northern altar; प्रतिवेर्दिः prohibition; च and; वद्वित like it.

20. And the prohibition of उत्तरवेदिः is like it.

The objector says that there is a text "नाभास्थेन्नतरवेदिः गुरुवर्तिः न सुनासीरिः." "They do not construct उत्तरवेदि in a वैष्णव sacrifice, nor in a श्रुतासीरीय." The prohibition of the उत्तरवेदि in the text indicates that the peculiarities of साम्याण are meant but not of दशौंदृष्माक्षाय in which there is no उत्तरवेदि.

प्राकृतं वायुनामल्याय || 3. 3. 21 ||

प्राकृत belonging to the model sacrifice; वा on the other hand; अनामल्याय 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 अनिवर्तयन is not a नामल्य of the प्रज्ञयन of साम्याण. दशौंदृष्माक्षायायाय are the model sacrifices; so the 'अनिवर्तयन' is used in the general sense of carrying fire to the eastern side.

परिसङ्ख्यायं प्रवर्णं गुणार्थनयां वा || 3. 3. 22 ||

परिसङ्ख्यायं for the sake of परिसङ्ख्या; प्रवर्ण the text; गुणार्थ for the sake of a quality; अर्थवाद recommendation; वा or.

22. The text is for परिसङ्ख्या or descriptive of quality or recommendation.

The objector said in the concluding part of सूत्र 19 that the other is not ordained by the text इत्या: प्रवर्णीति, तथाहाराम्भे प्रवर्णीति। "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 परिसङ्ख्या, गुणबाद or अर्थवाद. If परिसङ्ख्या, it excludes वैष्णव, and श्रुतासीरीय out of the four parts of चातुर्यायाय. (See at p. 424.); but परिसङ्ख्या has three defects (See at p. 20 and 178). If the text be considered to be a गुणबाद, the difficulty is that it lays down no
quality. If it be considered an अर्थायां, it is useless, (see below.) It is bet-
ter to explain अनन्तरणयऽ; it is carrying of fire from the place where it is
produced by rubbing two pieces of wood against each other, to the nor-
thern altar in the eastern direction. If there had been no such text there
would have been अनन्तरणयऽ and उत्तरवेदित्र in (1) वैद्यान्त, (2) वर्णप्रवास (3) साक्षमेष
and (4) शुनासीय.

Adhikarana IX. Sutra 23—25. Dealing with the subject that by the word द्वयो: प्रभवति,
the carrying of fire of the two middle is meant.

प्रथमोत्तमचयोः प्रणयनसुत्तरवेदिप्रतिलिपिष्ठात् २३ 23

प्रथमोत्तमचयोः of the first and last; प्रणयन carrying of the fire; उत्तरवेदि northern altar; प्रतिलिपिष्ठात् by reason of the prohibition.

23. The carrying of the fire is of the first and the last by reason of the prohibition of उत्तरवेदि.

The text द्वयो: प्रभवति is quoted at length in the commentary on दूर 19.
The question is which two are meant. We have seen on commenting on
सूत्र 17 of पाद I. (See at p. 424) that there are 4 divisions of चातुर्मांकवयऽ.
(1) वैद्यान्त (2) वर्णप्रवास (3) साक्षमेष (4) शुनासीय. The objector says that the ‘two’ referred to, are the 1st and the last, as the prohibition relating
to उत्तरवेदि quoted in the commentary on सूत्र 20 shows. The उत्तरवेदि and अनन्तरणयऽ are connected with each other. The prohibition relates to उत्तर-
वेदि only but not to अनन्तरणयऽ.

मध्यमयोऽथ गत्यर्थवादादात् २४ 24

मध्यमयोऽथ of the middle two; वा on the other hand; गत्यर्थवादादात् by rea-
son of the description of motion.

24. On the other hand, of the middle two by reason of the
description of the motion.

There is a text “उस्य वा दृतस्याः, यत् वर्णप्रवास: साक्षमेष्ठशः” “Verily they
viz. वर्णप्रवास and साक्षमेष are the two thighs of a sacrifice.” The वर्णप्रवास
and साक्षमेष are as if the thighs of a sacrifice and it is completed by them.
So this text is an अर्थायां as said in सूत्र 22 of the preceding अधिकरण. The
author therefore says that the अनन्तरणयऽ is in the वर्णप्रवास and साक्षमेष, as
we see from the above text.
pertaining to उद्योग; अनारक्षविष is the general text; अनिविष: prohibition.

25. As to that pertaining to उद्योग, it is a prohibition of the general text.

The author says that there is a general text "उद्योगविषिषि". "Here they make offerings." The text "इत्यः प्राक्किषि" is the prohibition of the अनारक्षविषि. When उद्योग are prohibited, the अनारक्षविषि is necessarily prohibited.

When उद्योग are prohibited, the अनारक्षविषि is necessarily prohibited.

In the northern altar, they place fire.

The author says that by the word स्त्रावसम &c., there is transference of the peculiarities.

स्त्रावसमाक्कपालामिश्रि म च छिन्ददर्शनात्

song, cake baked on one pan and a curd dish; च and; हिंदुदर्शनात् by seeing the force of the text.

36. And the स्त्रावसम, एककाल and त्रीमिश्रि by reason of the force of the text.

The author's view is embodied in the present. In connection with ग्रामभ, it is said "अभित्रदिवीकोलोम त्रय स्त्रावसमात्." "On both sides of दिवीकोलोम, there are three स्त्रावसमात्." There is the principal day which is called दिवीकोलोम on both sides of which there are 3 days called स्त्रावसमात्. In these स्त्रावसम days there are 17 songs sung under a direct text.

In connection with another sacrifice called पद्म हिंदुदर्शनात् स्त्रावसमात्. "The पद्म has songs having two स्त्रावसमात्." According to the principle laid down in the अधिकार्य where the term वैष्णव is explained, (See p. 440) as the objector would argue, the स्त्रावसम can not refer to the स्त्रावसम of the ग्रामभ. The author says no; you are wrong; the peculiarities of ग्रामभ are meant. The reason he assigns is that by seeing the हिंदु we arrive at this conclusion. There are six songs sung during the six days viz (1) ब्रम्ह (2) पच्चदश (3) सददश (4) एकदिव (5) त्रिश्व (6) श्वशिव in a वर्ष. Then in an अधिकार्य, according to the text यथा तेलसदसम: तत्र यथा श्वास्यभास्न्वालंगिरारि" "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 "प्रमाणा ग्रामभानाम मनोविनयात: "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 गावाम्यन are meant.

(2) In चेतावेव sacrifice, one cake is offered to चावार्म्यन्वी deities and in आदायन sacrifice also one cake is offered to चावार्म्यन्वी; under the text यत्स्व-हरूर्तरति "which makes the whole offerings" by अर्यावेव, in connection with the latter the peculiarities of चेतावेव can be transferred.

(3) In चेतावेव sacrifice, the चेतावेवाम्यन्व is mentioned and the peculiarities are described; elsewhere after describing बैत्रावल्यामिन्व, ('नवावजी नेन प्रविष्टि' "They do not use watery portion of अमिन्व") by this prohibition, the peculiarities of चेतावेव are transferred.

चोदनासामान्याद्वा ॥ ७ । ३ । २७ ॥
चोदनासामान्यात् by reason of the general command; वा on the other hand.

27. Or by reason of the general command.

The author says by reason of the commonness of the texts, खरसाम, एक-कपल and आमिन्व, are transferred from the respective ceremonies mentioned in सूत्र २६.

Adhikarana XI. Sūtras २८ -२९ dealing with the subject that in the words ‘बास्तुददाति’ the form is the cause.

कर्मजे कर्म यूपवत ॥ ७ । ३ । २८ ॥
कर्मजे in a thing which is produced by an act; कर्म an act; यूपवत् like a sacrificial post.

28. In a thing which is produced by an act, it is an act like a sacrificial post.

बास्तुददाति, अनेददाति “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.

रूपं वाशेशप्रभूतत्त्वात् ॥ ७ । ३ । २६ ॥
रूप form; वा on the other hand; अशेषप्रभूतत्त्वात् by reason of nothing being left.

29. On the other hand, it is form by reason of nothing left (of action).

The author says that the terms apply to the objects when they are rea-
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 a gāndhāraṇa, the unconsecrated fire should be used.

विशाये लौकिकः स्वात्मवार्थ्यत्वात् || ३१ ३२ ||

विशाये in a doubt; लौकिकः common; स्वातः is; स्वार्थ्यत्वात् by reason of accomplishing all objects.

30. In a doubt the common fire, by reason of its accomplishing all objects.

In connection with gāndhāraṇa. it is said “अविन्युपनिचाय स्तुवीत”. “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 वैदिकमर्थ्यनिदेशात् || ३१ ३२ ||

न not; वैदिकम 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. आहवानीयज्ञद्वितीय। गांडःपेहलोषण अवति. “He sacrifices in आहवानी fire, he offers libations in गांडःपेहलोषण fire.”

तथोत्पतितिरितिरियां समत्वात् || ३२ ||

तथा similarly! उत्पति: origin; इतरेश्यां 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 स्यात्चयन्त्यद्वायद्। ३ ॥

संस्कृतं conserved; खातं is; तत् that; शब्दत्वात् by reason of the word, text.

33. Consecrated by reason of that word.

In connection with पुक्तिरिती sacrificial it is said “उपशायोपशामचति” “उपशाय becomes a sacrificial post.” In the पुक्तिरिती sacrifice there are 11 sacrificial posts; the sacrificial posts erected from the south number 11; the eleventh is called उपशाय. “यह चक्षुएक्षाय” “That which is from the south is called उपशाय.” The question is, whether purificatory ceremonies should be performed on the उपशाय? The objector says, yes because it is called a दूप and so all the ceremonies which are performed on a दूप should be performed on the उपशाय.

भक्त्या वायुभ्रेष्ठत्वादुगणानामभिधान्त्वात्। ३ ॥

भक्त्या by the secondary sense; वा on the other hand; भवश्रेष्ठत्वात् by reason of being not the part of the sacrifice; दुग्णानम् of the qualities; भवश्रेष्ठत्वात् by describing.

34. It is by the secondary sense being not subsidiary to the sacrificial and by describing the qualities.

The author says that no animal is tied to the eleventh pillar, so no ceremony is necessary “सर्वे वा अन्येऽवरः पशुपतं अवभायते एव” “Animals are tied to other sacrificial posts, but not to the उपशाय.” So no rope is tied round it. It is a दूप not in the primary sense but only in the secondary sense. When it is called a दूप it is only to describe the qualities. As for example यज्ञानेवैतौः. “A sacrificer is certainly a sacrificial post.” It is only to show the excellence of दूप that यज्ञान is called दूप.

Adhikaraṇa XIV. Sūtras 35-36 dealing with the subject that in the text पुष्पह्रिष्टिः the word पुष्प means a matter of the Rigveda.

कर्मण: पुष्पशच्च: स्यात्चयामूलोपदेशात्। ३ ॥

कर्मण: of an action; पुष्पशच्च: word पुष्प; खातं is; अवभायते by laying down similar direction.
35. The word गदन̄ denotes an action by laying down similar direction.

In connection with अनिष्यन, it is said "गदन̄तिष्णि" "They worship with songs." The word गदन̄ is a proper name of a song in अवेदिष्यम in माध्यमकवन. The objector says that when this word is used in अनिष्यन, it means the peculiarities of the गदन̄ of अवेदिष्यम according to the principle of अनिष्यन as explained in अधिकारिण I of पादा III. at p. 434.

It, therefore, denotes an action and the peculiarities of गदन̄ are (1) the general दृष्टि &c. and (2) the particular दृष्टिरिष्यमनताधायेव "meditate on the earth mentally."

अभिवानोपदेशाय प्राविधिष्याहृदद्वेषु प्रदशाहद्: स्यात

II ७ II ३ II ३६ II

अभिवानोपदेशात् by mentioning the name; ना on the other hand; विष्यमनेाल्यहु by prohibition; द्वेष्यु in a substance; प्रदशाहद्: the word गदन̄; स्यात् is.

36. On the other hand, by mentioning the name and prohibition, the word गदन̄ is used in the sense of substance.

The author says that गदन̄ means a matter from the Rigveda, as for instance अभिवानोपदेशाय: &c. Rig. Veda VIII. 32-22. The reason which he gives is that the अस्तनेवद form of the verb is used which prohibits the उङ्गम (worship). By reason of the instrumental case and the अस्तनेवद form of the verb, the गदन̄ means the verses from the Rigveda; it therefore prohibits the separate act of उङ्गम. So it is not a transfer of the acts from अवेदिष्यम. It means "sitting near fire with mantras" but not doing acts similar to गदन̄ in अवेदिष्यम.

END OF PÂDA III.
The author now proceeds to explain the inferential आद्वमानिक अभिधेय. See the division at p. 422.

इन्तकर्त्त्वताबिभेदेयायते: यथवेततम् ॥ ५ ४ १ २ ॥

इतिकर्त्त्वताः subordinate acts; अविभे: by reason of being not prescribed; वज्जते: of the sacrifice; यथवेततम् 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 सौंचच्चजनित्यजनकासः: (५० २२ १ ६.) “A person desirous of Brähmanic splendour, should offer boiled rice consecrated to sun.” We must before explaining the सौंच explain what is भावना. It is volition, a faculty by which you desire to accomplish certain object. It consists of three parts: (1) साध्य the desired end i. e. the fruit; (2) साधन is the means by which you achieve it, i. e. the different materials and (3) इतिकर्त्त्वता which is the variety of the subordinate acts which lead up to that main act. See p. 224. “अप्रियःप्रेमः स्वर्गकामो यतेः.” “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 इतिकर्त्त्वता. The author says that in such cases where the इतिकर्त्त्वता is not mentioned, you infer it from the model sacrifice.

Adhikaraṇa II. śātras 2—12—dealing with the subject that in the text “सौंचच्चजनित्यजनकासः” there is Vedic subordinate act.

स लोकिकः स्यांतिदक्षत्रृणित्यात् ॥ ७ ५ १ ॥

स: that; लोकिकः wordly; स्यां is; दक्षत्रृणित्यात् by seeing its application.

2. It is wordly, by seeing its application.

Now the question is, that when the इतिकर्त्त्वता 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 ततोन्यत्ततम् ॥ ५ ४ १ ॥

वचनातु by the text; तत on the other hand; तत: from that; अन्यत्ततम otherwise.

3. On the other hand, by the text, it is otherwise.
The objector continues that if there be any special text, then the इतिकळ्टयता is Vedic.

विहिन वा नियम्यतं लिङ्क्य तत्तुगुणत्वत् \[61\] 4 ///

विहिन by the force of the text; वा on the other hand; नियम्यतं is regulated; लिङ्क्य of the force of the text, तत्तुगुणत्वत् by reason of being its character.

4. On the other hand, it is regulated by the force of the text since it is the characteristic of the force of the text.

The author says that the इतिकळ्टयता is not profane; it is Vedic. It is regulated by the inference derived from the text because it depends upon it. For instance, सीवं चहुँ, व्याजक्षणाः, (१० तॊ II. 3. 2.) &c. indicate that the इतिकळ्टयता is Vedic but not profane.

अष्टि वाचन्ययोपर्वक्षणम् मित्यातुबावडयचनानि स्यः \[51\] 4 ///

अष्टि not so; अथवयोपर्वक्षणम् by reason of being based on unreasonableness; यथा where; मित्यातुबावडयचनानि permanent restatement.

5. Not so, being based on unreasonableness, when there is permanent restatement.

The objector says that you can not fix the Vedic इतिकळ्टयता by inference from the texts; how can such inference be drawn where the passages are permanent repetition? It is therefore profane इतिकळ्टयता.

भियो विप्रतिलेखधि गुणाना यथार्थकल्पना स्यात् \[51\] 4 ///

भियो mutual; विप्रतिलेखधि by reason of incompatibility; गुणाना of subordinate acts; यथार्थकल्पना real applicability; यथार्थ is.

6. And by reason of mutual incompatibility, there is the real applicability of the subordinate.

The objector continues in his own way and says that both वैदिक and लौकिक इतिकळ्टयता can not exist side by side. If it is Vedic इतिकळ्टयता, it can not be लौकिक. If it is लौकिक इतिकळ्टयता, it can not be Vedic; when the लौकिक इतिकळ्टयता is admitted to be applicable, all the subordinate acts of the model sacrifice are transferable. So only one is applicable and that is लौकिक इतिकळ्टयता.
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 *apurva* is Vedic; because it partakes of the *abuv*. The *apurva* is produced by the principal act and the subordinate acts lead up to it. When you mention अभिधान्तवाद by reason of indication; *गुणानामू of the subordinate acts; अभिधान्तवाद by reason of indication; संक्षेप by relationship; अभिधान्तवाद like a name; वयालिक; चेषु: a cow, a mare; किशोरेण by its colt.

8. On the other hand, by virtue of the equality of the origin, they are regulated by the context.

The लिंग can not determine it; because प्रयाज &c. are of equal origin. They are all the constituent parts of आवृत्त. So they pertain to the context of their principal (आवृत्त). If प्रयाज be considered principal, then its शेष namely अनुप्राय will be inferred. So the characteristics which are mentioned in connection with the अनुप्राय, 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 अर्थ along with the principal, the constituent parts are raised up to a higher position; they are no longer subordinate acts. So the हितिकर्ता is not Vedic and your position that by one text both the principal and its parts are possible is untenable.

विव्यन्तो वा प्रकटितव्योद्धानाय प्रवर्तेत तथा हि लिङ्गदर्शनम् ॥ ७ ॥

विव्यन्तो end of the विधि; वा on the other hand; प्रकटित अनुप्रयोग like the model sacrifice; चोदनाया in a command; प्रवर्तेत 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. दश्युण्मासाध्यायवेत “Let him perform new and full moon and sacrifices.” It is the commencement of the विधि i.e. विधाति. 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. विव्यन्त is the entire Brāhmaṇa with the पुरोदास excepting the principal विधि. On the contrary, विव्यादि consists of the वाण and पुरोदास. The author says that the विव्यन्त 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 सौर्यायाग is दश्युण्मास. The whole procedure of दश्युण्मास under the चोदना applies to सौर्यायाग. There are 3 constituent parts of आभाव (1) what (2) by what (3) how. (1) सा (2) साधन (3) हितिकर्ता. See at p. 448. The author says that the लिङ्ग also shows the same. The प्राव &c. belonging to दश्युण्मास are found in सौर्यायाग. This argument shows that the हितिकर्ता is Vedic.

लिङ्गहेत्तुत्त्वादलिङ्गे लोकिकं स्ताय ॥ ७ ॥

लिङ्गहेत्तुत্ত्वादलिङ्गे by virtue of लिङ्ग being the cause; अलिङ्गे in a case where there is no लिङ्ग; लोकिक profane; स्ताय 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 हितिकर्ता will not be Vedic. As for
Let cakes baked on eleven pans be offered to ᵇ and ᵃṇ."

"Let cakes baked on eleven pans be offered to ᵇ and ᵃṇ."

12. By reason of the priority of ᵇ and the ᵇᵒᵈⁿᵃ being common, one only determines just as one (grain of) rice in a cauldron.

The author says that the ᵇ alone does not determine that the ᵇᵗᵗᵏᵗⁿᵗⁿᵗᵃ is Vedic or profane; the ᵇᵒᵈⁿᵃ which is common to all, coupled with the support of the ᵇ, determines that the ᵇᵗᵗᵏᵗⁿᵗⁿᵗᵃ 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 ᵇᵗᵗᵏᵗⁿᵗⁿᵗᵃ is Vedic.

Adhikarana III. Sutras 13-20. Dealing with the subject that in गवामयन, the subordinate acts of द्वादशाहिक should be performed.

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.

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.

"They who are desirous of offspring, resort to गवामयन" After laying this down it is said that ेति, यी; and आत्म are one day sacrifices in it. The question is whether the ᵇᵗᵗᵏᵗⁿᵗⁿᵗᵃ of द्वादशाहिक or एकाह applies to गवामयन? In गवामयन there are three यीमा known as ेति, यी; and आत्म; they fall under the head of those sacrifices which last for several days; their model is द्वादशाहिक and as they have their names conventionally fixed, they are एकाह. In this state of doubt, the objector comes forward and
says that the गावामण्य has its model in the ह्रासाशाह by reason of its lasting for several days and the विश्व is ह्रासाशाह though there are ऐकाडिक sacrifices named distinctly, yet they would not apply as more Vedic hymns are recited with modifications.

The objector gives a reason in support of his view. He says that the विष्णु also shows that the इतिकास्यतत्त्वा of ह्रासाशाह belongs to गावामण्य. “१२. नौगातां स्वरूपां ह्रासाशाह, ह्रासाशाह, ह्रासाशाह ह्रासाशाह मौल” “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 यद्याद्वितीय सदिद्दिद्वति भास्कर मन्त्रिशरवद्वते. “Those which are twelve तत्त्, (oblations) are offerings to the self.” From these texts, the inference is that the procedure of ह्रासाशाह applies. The illustration taken from ऐकाडिक sacrifice is another तत्त्. There 361 series of soma extraction called तुतित्त्व in a गावामण्य; it is said यथार्थितर्क मेकरित्रित्ता मालामेल, अभिव्यक्तिर्मयजेर्वेतदेही इवोः समस्येइति नियोण्यायाः; कुचरुरिवेदेष्टे ब्राह्मणवंते; नववावष्ट्रमययं नाग्यं ज्ञाति तत्त् “He who sacrifices an excess of animals in ऐकाडिक, 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 ब्राह्मणवात्त्र in the text. This fact also shows that the इतिकास्यतत्त्वा of ह्रासाशाह applies.

The author gives his own view; he says that the name of the sacrifices is distinctly given; they are ऐकाडिक while the ह्रासाशाह is based upon inference of चोदक. The नामधेय which is based upon perception is superior to चोदक. So the result is that the इतिकास्यतत्त्वा is of ऐकाडिक in a गावामण्य. You say that more songs are recited; but there is no authority for this statement. It is not based on नामधेय 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 लिङ mentioned in 4.4, the objector says that it is the characteristic of the अहंग. The द्वादशाह is the collection of days (अहंवात) and it secures fruit. ग्रवामयन is also a species of अहंवात and it also secures a fruit. Here it partakes of all the characteristics of द्वादशाह. 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 द्वादशाह secures the object and so it does not partake of the quality of the अहंग, 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 संवत (aggregate) so the 12 उपस्तिङ्ग (oblations) are not characteristics of the अहंग but of द्वादशाह.

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 इदरशाह and that of गवामयन are called प्रावणिय. The twelve उपसद as a matter of course follow, when the principal is accepted; they do not come by a चोद्धू 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 विभार. There is अनारस्य text belonging to no context आवेदन में अथर्मेक्षणि भाष्मेनार, तांसरत्ती मेभि दिनियवेयः सोभिं बंधुस्वदिनियवेय वाणिय मिततः.

"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 सरस्वती on the last day." This process is to be repeated. As a rule अनारस्य 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 इदरशाह. In the latter, there are no उपायिताः, शो: and आयु:; the text will therefore be read in connection with गवामयन. This is the reason why विभार is seen in गवामयन.

END OF PÂDA IV.

END OF CHAPTER VII.
CHAPTER VIII.

PADA I.

Adhikaraṇa I. Dealing with प्रतिष्ठा (promise, enunciation).

अथ विशेषवलक्षणम् ॥ १ १ १ ॥

अथ now; विशेषवलक्षणम् the definition of the special.

1. Now is the definition of the special.

In the foregoing chapter the अन्तर्दृष्ट has been described generally. Now the author enters into a new chapter and makes a promise to describe it specially. This sūtra is a प्रतिष्ठा sūtra and is an introduction to the subject which the author wishes to treat in the chapter.

Adhikaraṇa II. Dealing with the peculiarities of the special action.

यथ लिङ्गमथर्षयसंयोगादिमिथ्यानवत ॥ ५ १ २ ॥

यथ whose; लिङ्गम work; अर्थसंयोग by reason of the connection with the object; अभियानवत like a name.

2. Whose mark by reason of the connection with the object like a name.

सौर्यचर्यादिविवेदनमयप्रचार: (लै० स० II. 3. 2) Here is a text "Boiled rice should be offered to सूर्य by a man who is desirous of the splendour of ब्राह्मण." In the text, we have the अपूर्व; 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 सौर्यचर्या is the means to secure the ब्राह्मणic glory or splendour. But the विध्यत 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 "सौर्यचर्यादिविवेदनमयप्रचारः." The word विवेदन 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 आनेय sacrifice. The procedure of the आनेय will govern the सौर्यचर्या.
Adhikaraṇa III Sūtras 3-10 dealing with the subject that in a soma sacrifice, the characteristics of Īḍī are not transferred.

Prārttiśāstrādaṁ: सोमे प्रारत्तिस्मायत || 8 || 1 || 3 ||

Prārttiśāstrā by reason of the application; Īḍī: of Īḍī; सोमे in सोम (sacrifice); Prārtti: procedure; खातः is.

3. In a soma sacrifice, the procedure of Īḍī applies by reason of the application.

"स्योतिदोपेत् वर्गकामोयतं" "A person desirous of heaven should perform अभिन्द्रम" The question is what is the (विधन) procedure? The reply to the objector is that the procedure of Īḍī i.e. द्रध्कृष्णनासयांग governs the soma sacrifice. The reason is that the procedure of Īḍī applies to व्रतश्रीया, अहित्या, प्रयांया and animal sacrifice. Lastly comes सोमयांग. The objector says that the procedure of Īḍī governs all the above said sacrifices in order. Why should it not govern सोमयांग?

4. And there is also an inference.

तत्सैकरत्न प्रयांतः वाहायामः: "It has one hundred प्रयांतः and अवयाियांग." These characteristics of Īḍīs are met with in a सोमयांग in which there are hundred प्रयांतः and अवयाियांग.

5. On the other hand, by laying down all the details, there is the peculiarity of an extraordinary principle.

The author says that the सोमयांग has all the details laid down, and therefore does not stand in need of borrowing the procedure from elsewhere. The इतिक्तथेतत्त is known from the verb 'यजति'.

छु गामिरिाणाभावस्य च नित्यानुवादात् || 8 || 1 || 6 ||

छु गामिरिाणाभावस्य of non-existence of spoon and sprinkling of ghee; च and; नित्यानुवादात् 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 *chūka* are its arms. The offering of soma is therefore not placed in *chūku* (spoon) nor is it saturated with ghee." The author assigns another reason for holding the *soma* to be a model in itself. He says that under the text there are no spoon and the sprinkling of ghee; if the दर्श-पूर्णास्मात had been the model of *soma*, such could not have been the case. It is a नियामतवाद a permanent statement of fact.

7. If it be said that it is a prohibition.

The objector says that it is not नियामतवाद but it is a negative precept; the text prohibits the two ingredients of दर्श-पूर्णास्मात 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 विधि but an अर्थवाद. It completes a sentence. अर्थवादिवाच वर्दः सूक्तं सूक्तं वर्थ वर्थति। वदध्वु चौवा हुक्व वर्थ || विधि: prohibition; इतिवेद if you say.

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 दर्श-पूर्णास्मात that one has to observe a fast but such
is not the case in a सोमयाग and there is, therefore, no transference from दर्शन्यूर्णमास.

दर्शन्यूर्णमासयान: स्यात् || 8 || 9 || 10 ||

dर्शनम् seen; प्रश्निनाम् minor offerings; स्यात् is.

10. There are minor offerings seen.

This is a reply to the argument put forward in sūtra 4 by the objector. You say that there are प्रयाज and अनुवाज offerings from which you infer that the models of soma sacrifice are full and new moon sacrifices. But they are the offerings in दृश्योत्तरि &c. down to अभस्य. Their number is the same. They are the subordinate parts of सोमयाग which is therefore, an अवृत्त in itself.

Adhikāraṇa IV. Dealing with the transference of the characteristics of इत्यदि in दर्शन्यूर्ण sacrifice.

इत्यदि दर्शन्यूर्णमासयोः: प्रवृत्ति: स्यात् || 8 || 9 || 11 ||

इत्यदि in इत्यदि; दर्शन्यूर्णमासयोः: of the new and full moon sacrifices; प्रवृत्ति: application; स्यात् is.

11. In इत्यदि there is the application of full and new moon sacrifices.

The question is what procedure will regulate दर्शन्यूर्ण sacrifice. The author has laid down a general law that the विध्य of दर्शन्यूर्णमास governs the इत्यदि. He has given no reason. Sabara says, that in the text दृश्य-स्रमेशहदशक-क्याल्टिनिदेवताः “Let one offer cakes baked on eleven pans, to इत्यदि and अन्य deities,” the word निर्विवृति means offering of ghee in a spoon to the fire; this procedure belongs to दर्शन्यूर्णमासयाग. and so the procedure of दर्शन्यूर्णमास regulates the दर्शन्यूर्ण.

Adhikāraṇa V. Dealing with the transference of the procedure of दर्शन्यूर्णमास to the अतिन-पोभी animal sacrifice.

पशो च लिङ्गदर्शनात् || 8 || 9 || 12 ||

पशो in an animal sacrifice; च and; लिङ्गदर्शनात् 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 अतिन-पोभी
animal sacrifice? The author's reply is that it is the विष्णुत of दर्शनामात. The reason, he says, is that an inference can be made from the Vedic texts.

The author's reply is that it is the दर्शनामात. "There are eleven अनुवादिः and eleven सुवादिः; he besmears the animal with जुड़ू after sprinkling ghee from लड़ा (ladle)."

Adhikarana VI. Dealing with the transference of procedure of अस्त्रयोगिय to सवनीय and other animal sacrifice.

13. And of अस्त्रयोगिय, in others.

The next question is, what procedure will regulate the सवनीय, दर्शनात and अनुवादिः? The reply is that the विष्णुत of अस्त्रयोगिय applies to other animals also. The word दृश्य means अस्त्रयोगिय. The दृश्य is अस्त्रयोगिय which is common to all. The verb indicates that the model sacrifice is अस्त्रयोगिय. "वपयायत: सवनेरवति, पुरोडायिन दृश्यप्रमिने दृश्यन्यायने।" "They complete the morning libation with fat, midday with पुरोडायिन cake and the third libation with limbs." The procedure of सवन ए is common to all animal sacrifices.

Adhikarana VII. Dealing with the transference of the procedure of सवनीय to the एकादशिनिनी animal sacrifice.

14. By seeing the time for preparing the soma and two ropes in एकादशिनिनी animal sacrifice.

The question is, what विष्णुत will govern the sacrifice in which eleven animals are sacrificed? The reply according to the author is that it is the विष्णुत of सवनीय that governs the एकादशिनिनी. 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. अस्त्रयोगिय the एकादशिनिनी रशामायथाकेक्य सुर्यपरिष्ठतमः. "A priest fit to sit near the fire taking two ropes, ties the two ropes round each sacrificial post."
15. In the collection of animals, that applies by reason of seeing separate sacrificial posts for each animal.

We have seen असिस्मयम्, सत्स्व, अनुवन्ध्या and एकादशिनी 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 विषंत of एकादशिनी will apply. The reason is that in the first three, there is only 1 sacrificial post; it is only the एकादशिनी where there are more sacrificial posts than one. So the procedure of एकादशिनी applies to the यणुग ग ग sacrifice.

Adhikarana IX. Dealing with the transference of the procedure of सोमयाय ते to indefinite sacrifices.

प्रायःकालः तु सोमस्त्य ॥ ५ ॥ १६ ॥

अथ्यकालः in indefinite sacrifices; तु on the other hand; सोमस्य of the soma yāga.

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 अथ्यकालः which is translated here as indefinite. "अभिभित्तायजैते" "Let him perform अभिभित्तः." "In such cases" says the author "the सोमयाय ते is the model."

Adhikarana X. Dealing with the transference of the procedure of द्वादशाह to अहगङ्ग.

गणेशु द्वादशाहस्य ॥ ५ ॥ १७ ॥

गणेशु in sacrifices which last for days; द्वादशाहस्य of 12 day's sacrifice.

17. In sacrifices which last for days, of the द्वादशाह.

What is the procedure in those sacrifices which last for days? The reply according to our author is that it is the विषंत of द्वादशाह that governs अहगङ्ग, it belongs to the class of a द्वादशाह sacrifice.

Adhikarana XI. Dealing with the transference of the procedure of गातापग्न in a session of sacrifice lasting for a year.

गातापग्न च तदादिद्रु ॥ ५ ॥ १८ ॥
18. And in sacrifices like that &c., of the ग्रामण.

What is the procedure in a session of sacrifices lasting for a year like आदिवामण, तस्मिनामण&c.? The reply according to our author is that it is the विर्यंत of ग्रामण that governs them because they belong to the class of sacrifices lasting for a period of a year or upwards.

Adhikaraṇa XII. Dealing with the transference of the procedure of the first part to the latter part of assemblage or days.

निकायिनां च पूर्वस्थैतरेव प्रत्वृत्ति: स्थात || 191||1911

निकायिना of assemblage of days; च and; पूर्वस्थै of the first; उसरेव in the latter; प्रत्वृत्ति: application; स्थात 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 च, सावसक. 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.

Adhikaraṇa XIII. Sūtras 20-22 dealing with the subject that fruit &c. are not transferred.

कर्मणास्त्रप्रवृत्तितत्त्वात्फलनियमकर्म समुदायस्यानन्वय-स्तदुव्यन्नतवात्|| 11 12011

कर्मण: of the principal act; त on the other hand; अनन्त नियत्वात by reason of non-application; फलनियमकर्म समुदायस्य of the fruit, the rule, the agent and the aggregate; अनन्वय: non-transfer; तद्व्यन्नतवात 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 दशौपूर्णास्य sacrifices are
to be performed for one’s whole life while ‘सीययाग’ 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
हर्षौपूर्णास्य can not be the same as that of the ‘सीययाग’. So our author
says that these aforesaid four parts can not be transferred, because they cons-
stitute the act and they are inseparable.

प्रबृवत्ती चापि तादम्यांत || 8 || 1 || 29 ||

प्रबृवत्ती in the application; च and; भविः also; तादम्यांत् 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.

अयुद्तित्वादृच्छ || 8 || 1 || 22 ||

अयुद्तित्वाद 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 दशौ-
पूर्णास्य regulates the सीययाग and so the प्रायः and अनुययाज offerings are trans-
ferred as a matter of course to the सीययाग. The fruit &c. can not be trans-
ferred by the विशिष्टत and there being no direct text for their transference,
they can not be transferred.

अधिकारण X IV, 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.

गुणकमेर्यास्थितित्वात् मूलप्रवृत्ति: स्यात || 8 || 1 || 23 ||

गुणकमेपे in the subordinate acts which are objects in themselves;
आक्रिष्टत्वा by reason of dependence; प्रवृत्ति: 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, गोरोहनेत् प्रथमेव पथुवितम्य, उपास्त्र गायत्तनस्. "Let him carry water in a milk-pail, if desirous of cattle; O singer, sing for him." In गोरोहन there is a ceremony which is called प्रथमेव carrying of water in spoons. चन्दननाप्: प्रथमेव। गोरोहनेत् पथुवितम्य. "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 दशौ and पुण्यात्मकाः are the models of सौऽयामाः. When प्रथमेव applies to the modified sacrifice, its dependent and connected ceremony गोरोहन is also transferred. When you pull the canvas, the picture which it bears, is also pulled along with it.

निःशृङ्खलाः कर्ममेढ्यात्॥ ८ ॥ २४ ॥

निःशृङ्खला: non-application; वा on the other hand; कर्ममेढ्यात् 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 वार्तद्विकारत्वात् वार्तकत्वार्मात्मवृत्तिः स्यात् ॥ ८ ॥ २५ ॥

अपि वा on the other hand; अतिद्विकारत्वात् by reason of its being not modified; कर्मद्विकारतः by reason of its being for the sacrifice; प्रबृत्तिः application; स्यात् is.

25. On the other hand, by reason of its being not modified and being for the sacrifice, there is the application.

"बादरिक्षोऽय्यथकामसुपुर्वकुमारत्। "For one who is desirous of strength, a sacrificial post of बादरिक 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 बादरिक 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 सौर्ययाग, the two touching-ceremonies are optional.

एककर्मणि विकल्पोभिमागो हि चोदनेक्तवातः

एककर्मणि in one action; विकल्प: option; भिमाग: indivisibility; हि because; चोदनेक्तवात 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 सौर्ययाग. सौर्यजनकोंके निर्विहन्द्रद्रव्यसंस्काराः: (तौः स० II. 3. 2.) A person desirous of Brāhmaṇic splendour, should offer boiled rice consecrated to sun." In the दारोग्यमात्रसङ्गम which are the model sacrifices, there are two acts of touching called अभिमकरण "चतुर्वारिजपूर्णमासी मस्तिष्कोश । पंढ्रोग्यमात्रसंगमाः". Let one touch the offerings of पूर्णमासी with चतुर्वारिज and the offerings of अभिमकरण with पंढ्रोग्यमात्र verse and the offerings of अभिमकरण with पंढ्रोग्यमात्र verse. "The "प्रियविवेका" &c. are चतुर्वारिज and "अभिमकरण" &c. are पंढ्रोग्यमात्र (See p. 388 and 389 of यौ श्री Poona edition). The question is, whether this double अभिमकरण applies to सौर्ययाग or not? Does चतुर्वारिज apply to सौर्ययाग when it is performed on the full moon day and पंढ्रोग्यमात्र 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 सौर्ययाग by reason of the चोदना being one.

Adhikarana XVI. Dealing with the transference of the procedure of आत्मन्ये to the boiled rice in सौर्ययाग.

लिङ्गसावारणयाद्विकर्ष्य प्रयात् II ८ । १ । २९।

लिङ्गसावारणयाद् by reason of the लिङ्ग (inference) being common; विकल्प: option; प्रयात is.

27. There is option by reason of the लिङ्ग being common.

The question is, whether the विषम of the boiled rice pertaining to सौर्ययाग is of दारोग्यमात्र or आत्मन्ये? The objector says that according to the view expressed in the preceding अभिमकरण, it is optional because there is one लिङ्ग "प्रवाहे प्रवाहे कृत्यमानीदुःशोति". तौः स० II. 3. 3. In every प्रवाहे, he makes a कृत्यमान offering."

एकाध्याद्वा नियमयेत पूर्ववत्वाद्विकर्ष्य हि II ८ । १ । २५।

एकाध्याद् by reason of its being for one object; विकर्ष्य 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 सौर्यायण is a modified sacrifice and it has a model. Because सौर्यायण and आग्नेय have one deity as their object, the विश्व अनुदेश therefore regulates the procedure of सौर्यायण.

अघुतित्वाचेऽति चेत || ८ || १ || २८ ||
अघुतित्वात्व by reason of of not hearing it; इति चेत if you say.

29. If you say “by reason of not hearing it”.

The objector says that if you break up the तड़क्ष in सौर्यायण, it means ‘whose deity is sun or suns’ and the आग्नेय also, means ‘whose deity is अग्नि or अग्निः’. So the सौर्य and आग्नेय have not one deity as their object.

र्यालिल्मभावावाम || ८ || १ || ३० ||
र्यात् is; र्यालिल्मभावावात् 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 सौर्यायण. “प्रसुमेताहित्यल्पनस्माग्नयंनोपधाविति सप्तवैन ब्रह्मवर्षमसमयिति” (२८५ ॥ २११७८) “He runs near the sun with his portion of offering; he obtains ब्राह्मणic splendour for him.” In connection with आग्नेय there is the following text:

अगिरिसोवात्तलसमा: स्वर्गमात्रयंस्यसत्स्त्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंस्यंs
and full moon days, he becomes exalted; he nourishes Agni with his own share.

तथा चान्यार्थंदशनम् ॥ ५ । १ ॥ ३१ ॥
tathā similarly; च and; अन्यार्थंदशनम् seeing the other texts.

31. Similarly there are other texts.

The author quotes other texts in support of one deity. "अनित्यमून्धादिदिवः" Rig. Veda V II 44. 16. "Agni is the head of heaven. "उदृग्धशब्दयदसस्". Rig. Veda I, 50. 1. "Him, the well known Sun," in सौर्ययाग.

Adhikaraṇa XVII. Sūtras 32-34 dealing with the subject that in the collision of the offering and the deity, the offering prevail.

विप्रतिपत्तीं हविपा नियम्येत कर्मण्यस्तुपाल्यत्वात् ॥ ५ । १ ॥ ३२ ॥

विप्रतिपत्ती in case of conflict; हविपा by offering; नियम्येत is regulated; कर्मण्य: of action; तदुपाल्यत्वात् 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 एकद्रेकलकशकाधिनिवेश्. "Let him offer cakes baked on eleven pans to हृदः". There are two words here from which an inference can be made; if you look to हृदः it is governed by the स्वाम्य procedure; if you look to ‘एकद्रेकलकाथः’ then the विप्रतिपत्ति of पूरोदास 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 कर्मसंयोगात् ॥ ५ । १ ॥ ३३ ॥
teen with that; च and; कर्मसंयोगात् by reason of its connection with the act.

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 रिह्र of the action, just as smoke is that of the fire.

गणत्येवदेवतास्मतः ॥ ५ । १ ॥ ३४ ॥
As a quality there is the mention of the deity.

The author further expands his view राज्युः: गृहः: 'A king's man is to be respected.' Here the king is not praised; it is his official; so in the same way in पवित्रपव: 'milk consecrated to पवित्र', the attention is at once directed to पव (milk) but not to पवित्र. (consecrated to पवित्र). 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.

Adhikarana XVIII. Sutras 35-39. Dealing with the subject that in the हिरण्य sacrifice called (शतक्क्षुद) hundred ratis, the procedure of the material applies.

हिरण्यमादियमादियमादियमादियमादि ॥ ८ ॥ १ ॥ ३५ ॥

हिरण्यमादियमादियमादियमादि: golden sacrifice; भावमेव: partakes of the procedure of ghee offering; तेजस्वतः by reason of the splendour.

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 आज्ञापदेशतःचक्रनिविन्दुक्षुदकालमयुक्तम: "One who is desirous of longevity should offer hundred pieces of gold in the shape of rice boiled in ghee to प्रजापति." See at 419. The question is, whether it partakes of the procedure of the ghee oblation which is made silently or of the wild rice offerings? The reply according to the objector, is that it is the procedure of ghee offerings that regulates it; because according to the view expressed in the foregoing Adhikarana, it is the similarity of the material that regulates the procedure. Here gold is transparent and ghee is also transparent and both are therefore similar.

घर्जन्यमादियमादियमादि ॥ ८ ॥ १ ॥ ३६ ॥

घर्जन्यमादि: by partaking of the quality; च and.

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; on the other hand, 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.

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 चहुः is used in the text quoted in the commentary on श्रवण 35.

39. 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. सृष्टिसूत्र 40-43 dealing with the subject that in the honey mixed with water there is the transference of the procedure pertaining to the ghee oblation done in silence.

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 "द्रव्यसामान्यात्पौर्णियानि कः/स्वात् ॥ ३५ ॥"

"Curd, honey, ghee, fried rice, water and rice; all these mixed together are fit offerings to प्रज्ञापति." The question is what procedure is applicable to the mixture of honey and water called मास्त्रुध.
The objector says that milk is also liquid and the honey-mixture is also liquid; so the procedure applicable to ghee regulates the procedure of the mixture under discussion.

आज्ञ वा वर्णसामान्यात् ॥ ५ ॥ ९ ॥

आज्ञ pertaining to ghee oblation; वा on the other hand; वर्णसामान्यात् 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.

धमानुग्रहाच् ॥ ५ ॥ १ ॥ ४२ ॥

धमानुग्रहात् 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.

पूर्बस्त् चालिविशिष्टवः ॥ ५ ॥ १ ॥ ४३ ॥

पूर्बस्त् of the former; च and; अविशिष्टवः 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 PÂDA I.

PÂDA II.

Adhikaraṇa I Ātra 1-9 dealing with the transference of the procedure pertaining to दर्शाृज्ञामात्याः वाजिनेयः औ तीर्थामरः.
Vājinate Sāmapūrṇatvaṁ Sūtra Māryādāṁ Grahyu Tathāyam\n\nVājinate, in Vājinateśa; Sāmapūrṇatva whose model is Sāma yāga; Sūtra Māryādā in Sūtra Māryādā; \nand; Grahyu cups; Tathāyam\n\n1. In Vājinateśa and in the cups of Sūtra Māryādā, the soma yāga is the model by reason of the word ‘soma’.

There are sacrifices known as Vājinateśa and Sūtra Māryādā. What is the procedure in these two sacrifices, whether it is of Sāmapūrṇatva or Tathāyam? The texts in connection thereof are as follows “Vājinateśa Vājinateśa” “Vājinateśa Vājinateśa” “To the horses, whey.” “He takes a Śātemp cup.” The objector says that the word ‘soma’ applies, because of the word soma occurring in that connection “Sūtra Māryādā” “Sūtra Māryādā.” “Soma is whey.” “The wine is Soma.”

अनुवप्तकारारूः II 812311

अनुवप्तकारारू by reason of pronouncing the word वप्तकार in the end; \nand.

2. And by reason of pronouncing the word ‘वप्तकार’ in the end.

The objector now proceeds to give reason in support of his view “वाजिन्तिकारानेवीहोिंतुवप्तकारीति” “वाजिन्तिकारानेवीहोिंतुवप्तकारीति.” “He pronounces वप्त after ‘come, O Agni, for the sake of whey.’” “He pronounces वप्त after ‘come, for the sake of wine.’” Here in these texts the वप्तकार is pronounced at the end; this fact goes to show that the procedure of वप्त governs these sacrifices.

समुप्पूर्ण भक्षणारूः II 812311

समुप्पूर्ण after invitation; भक्षणारू by eating; \nand.

3. And by eating after invitation.

The objector gives the third reason in support of his view that the procedure of वप्त 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 Māryādā wine is drunk in cups.
4. Purchasing, boiling, offering, reciting (of ṛṣya &c.), partaking, placing and tying in a cloth, are like it.

The objector further supports his view by लिखः (1) क्रयः; just as सोम is purchased so is wine “सौसीनक्षियात् क्रयः कुवलसितसिरपाबङ्कौष्टियति” “With lead, it should be purchased from a eunch; he purchases अभिन cup with gruel of a water-lily.” (2) अर्थः just as soma is fermented, so is wine “सैषारवणपुप्पसायातितारिकतं सच्चिन: श्रीपाबङ्खति. “He boils milk for विषार्न पाबङ्खि deities, he ferments wine with gruel.” (3) युरोषः; there is one offering in both. (4) उपयोगमार्गः; “उपयोगसार्तीस्वदिहत्यात्या” “Thou art taken by means of a ladie for thy continual pouring.” It is recited in both (5) प्रहः, “अभिन-प्रहृथ्यूण्यति” “He takes the Aswin cup.” Taking of the cup is similar in both. (6) अपशंसः; गृहीत्वात्सास्त्रति “After uplifting it, he places it;” placing of the cups is similar. (7) वासोपनमां putting on silk cloth and living in this way for three nights. The वासोपनमां is very different word. From सूत्रा 181 of chap. VII of काव्यायन औरत्राय it appears that it is a piece of cloth for tying soma.

The author gives his own view and says that it is the sameness of the material which is the विष्ण्य. It is therefore the procedure of the new and full moon sacrifices, that governs the वाजिनेष्या and सौत्रामयि because वाजिन is the modified form of सहाय and wine is the fermented form of some vegetable.
6. The word ‘soma’ is by way of praise.

The objector replies each point raised in the opening part of the Abhidhāra. He says that as to the word सोम occurring in the text quoted on the commentary on सूत्र 1, it is by way of extolling it.

बचनानीततरणि ॥ ८ । २ । ७ ॥

बचनानि words; इतरानि others.

7. Others are mere words.

As to the reasons given in सूत्र 4, the author says that they are verbal; they do not apply.

वपदेशश्रु तद्वत ॥ ८ । २ । ८ ॥

वपदेश: naming; च and; तद्वत like it.

8. And the naming is like it.

The author says that the naming is also by way of praise and means no more "श्रीरस्यवदश्रीन्तियमामरोति। तोहमथि: प्रायणियाः। सिंहलेमदिनिलितः॥ "He performs दश्रीन्तिया with grass, प्रायणिया with new-barley grain, आतिथ्या with the lion’s hairs."

पशुपुरोडाशस्य च लिङ्गदर्शनम् ॥ ८ । २ । ६ ॥

पशुपुरोडाशस्य of animal पुरोडाश; च and; लिङ्गदर्शनम 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 पशुपुरोडाश. "नेतरपुपुरुषानु पुरोडाशाव विच्यते। प्रशुपुरोडाशायते पशाः।" "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 ॥. Sūtras 10—14 dealing with the subject that in the animal sacrifice, the procedure of स्त्राय applies.

पशु: पुरोडाशविकार: स्याद्वेततासामान्यात ॥१९॥

पशु: animal sacrifice; पुरोडाशविकार: modification of पुरोडाश; स्यात is; देवता समान्यात by reason of the similarity of the deity.

10. Animal sacrifice is the modification of पुरोडाशा by reason of the similarity of the deity.
In उष्णिन्द्रण sacrifice, an अन्तर्गति animal is sacrificed “विद्वेय-पुरुषुभयंभयंग्राहंसते” “He is initiated, who brings अन्तर्गति animal for sacrifice.” In this connection the question is, whether in the case of an animal sacrifice, the procedure of the पुरुशाश्रय applies or that of सनाय? The reply of the objector is that it is the procedure of पुरुशाश्रय that applies here. The reason is that the deity of the अन्तर्गति and the पुरुशाश्रय is the same.

**प्रौढ़णांच्च** II ८ २ २९॥

11. By sprinkling water; च and.

The objector gives a reason in support of his view. Sprinkling of water is the characteristic of the पुरुशाश्रय and it is also found in the animal sacrifice. अन्तर्गति “पुरुषणांच्च,” I sprinkle water of the herbs on the worshipped.” (Maitrayani Samhita, I. 2. 15; 24. 12. III. 9. 6; 124. 11).

**पर्ययिन्द्रणांच्च** II ८ २ ६२॥

12. By surrounding it with fire on all sides; च and.

The objector further gives his reason in support of his view. He says that making a circle of fire is the characteristic of पुरुशाश्रय. “अहवनीया दुवेयुक्तिः पर्ययिन्द्रणांच्च,” “He surrounds an animal with the torch fire on all sides from अहवनीया.”

**सान्त्रायं वा तद्यष्टमवस्वरात्र** II ८ २ ३३॥

13. On the other hand, it is the modification of सनाय by reason of being produced from it.

The author proceeds to lay down his own view and says that it is the modified form of सनाय i.e. the procedure of सनाय applies to the animal sacrifice. The reason is that it is produced from the animal. See the explanation of सनाय in the commentary on sutra 41 of pada IV of chap VI, at p. 353.

**तत्स्य च पाण्दर्शनात्र** II ८ २ ४४॥

14. By seeing the vessel; च and; पाण्दर्शनात्र by seeing the vessel.
14. And by seeing its vessel.

The author now relies on the उखा. An उखा a kind of vessel, used in
क्षय, is seen in an animal sacrifice. This fact also strengthens his
view "यदिकुशलायायांचेत्". "If one roasts flesh in an उखा." उखा is a kind of
moving hearth. See at p. 244.

Alhikaraṇa III. Sūtras 15-18 dealing with the transference of the procedure of milk to the
animal sacrifice.

दश: स्यान्नूर्तिसामानान्यायः ८ १ २ १७ ॥

दश: of the curd; श्वात् is; मूर्तिसामानान्याय by reason of the similarity of
the form.

15. Of the curd by reason of the similarity of the form.

We have seen in the proceeding अधिकरण that the procedure of क्षय applies to यथा sacrifice. What is क्षय, 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.

पयो वा कालसामानान्यायः ८ १ २ १६ ॥

पयः milk; वा on the other hand; कालसामानान्याय by reason of time being
common.

16. On the other hand, milk by reason of time being com-
mon.

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.

पश्चान्नत्यालः ८ १ २ १७ ॥

पश्चान्नत्याल by reason of animal being proximate.

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.

द्रव्यत्वं चाविनिषिध्यम् ८ १ २ १८ ॥

dravya motion; च and अविनिषिध्य being common.
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 दृश्य is common to both.

Adhikaraṇa IV. Sātras 19—23 dealing with the transference of the procedure of milk to- अभिमिता.

अभिमिता भयभाष्यवादिवादीविकारः स्यान्तं ॥२१॥

अभिमिता is the modification of both by reason of being produced from both; भयभाष्यविकारः the modification of both; स्यान्त is.

19. अभिमिता is the modification of both by reason of being produced from both.

The objector says that अभिमिता is the modification of both milk and curd “कृत्यन सत्त्विवरणययिनि क्षेत्रभैवतील्यामिता” “It is called, अभिमिता consecrated to all the deities, when curd is put in hot milk.” अभिमिता is produced thus. First milk is heated and curd is placed in it. The solid portion of it, is called अभिमिता and the watery portion is called वाजिन. 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 चोद्भनेमल्यात् ॥ २० ॥

एकं one; वा on the other hand; चोद्भनेमल्यात् 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 विषय “अघित्यामिता”. “A curd-dish consecrated to विषयेवा दृश्यसामान्यात् ॥ २१ ॥

दृश्य curd; सामान्यात्य भयभाष्यवादिविकारः 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 अभिमिता is the modification of curd because the curd is thick and अभिमिता is also thick.”

पधो वा तत्प्रयाणत्वालोकविद्धप्रस्तदर्ष्यवात् ॥ २२ ॥
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 अभिन्न 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 अभिन्न is a modification of milk.

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 can not, therefore, be the model of अभिन्न.

Adhikarana v, Sutras 21-28 dealing with the subject that in द्वादशाह by reason of the division of सत्व & अभीन, the procedure applies according to the rule.

24. Sacrificial sessions and the sacrifice lasting for more than one day are द्वादशाह; its application is both ways by reason of the action being one.

The sacrifices which last for many days and are called द्वादशाह, are as follows प्रायवण्य, अतिरिक्त, पूण्य, पङ्क्त, प्रशंसित्रूपमा, प्रवाचकपत्त्यां, उद्धनाय गति-राज. They are therefore divided into two main heads (1) अभीन and (2) सत्व One or two persons may join together in an अभीन sacrifice lasting for more than one day and in a सत्व many persons take part. "एकोद्री बाह्यां चा-"
"Let one, two or many perform अहृत; let the initiated one make them perform their sacrifice: the master of the house himself, seventeen अविद्याक्षांस्य वामाः and वार्त्तव्य sit in a sacrificial session." The विचार्यवत्र of द्राक्षशाह is two fold and द्राक्षशाह is the model of the अहङ्ग्न sacrifice. "द्राक्षशाह शाब्दिकर्णायां प्रकृति: ।
"द्राक्षशाह is the model of अहङ्ग्न sacrifices" Further अहङ्ग्न are of two kinds (1) the sacrifices lasting for two nights to 11 nights called अहृत; (2) the sacrifices lasting for thirteen nights and upwards called सत्र. The objector says that the अहृत and सत्र are अहङ्ग्न, so their procedure is governed by द्राक्षशाह.

अविवा यज्ञिस्तुरेतेर्हृश्रीमूलतेऽप्तिः स्यात्स्मक्त्यां तुल्य शाब्दत्तवत् । २५ ।
अविवा on the other hand; यज्ञिस्तुरेते by reason of the text about यज्ञिति; अहृताः स्थापिति the application of अहृत; स्यात is; प्रश्नत्वा with model sacrifice; तुल्यत्वात्सत्तवत् by reason of the equality of the word.

25. On the other hand, by hearing ‘यज्ञिति’, the application is of अहृत, because of the equality of the word with the model.

The author says, you are wrong where you hear the word ‘यज्ञिति’, it applies to अहृत and the procedure of अहृत 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 “द्राक्षशाहेन जाकामयाते।” ।
"Let one who is desirous of progeny, perform द्राक्षशाह." But in those sacrifices of which सत्र is the model, the verb ‘असीरि’ or ‘वेषुः’ is used as, अदिकामयाते: ।
अदिकामयापिलीरि। “Let one desireous of wealth perform a sacrifice.”

द्विरात्राद्रोहिैैमेकादशरात्राद्रोहित्व   यज्ञिति चोदनात । २६ ।
द्विरात्राद्रोहिैमेकादशरात्राद्रोहित्व up to sacrifices lasting for eleven nights; अहृतित्व小伙伴们 taking the nature of अहृत; यज्ञितिचोदनात by reason of the command expressed in यज्ञिति.

26. Of द्विरात्र &c. up to sacrifices lasting for eleven nights are अहृत by reason of the command expressed in यज्ञिति.

The author explains those sacrifices which are governed by यज्ञितिचोदना. They are sacrifices lasting for two nights up to eleven nights. Their procedure is governed by the अहृत sacrifice, because they are अहृत i.e. come under the class of sacrifices lasting for more than one day.”
those sacrifices which last for 13 nights and upwards; by reason of the word उपासीत्रम् and इत्येवः.

27. In those sacrifices which last for 13 nights and upwards, the procedure of सद्वा applies by reason of the words उपेयः and उपासीत्रम्.

The author explains what सद्वा are. There are sacrifices lasting for 13 nights or upwards and their procedure is that of a सद्वा. You can find them out by such words as उपेयः and उपासीत्रम्. For example "त्रयोदशाराध्यमुद्दिक्रिया उपेयशुचनुर्दशाराध्य प्रतिष्ठाकामाध्यापाख्यम्". "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."

लिङ्गाच्छः ॥ ८ । २ । २८ ॥

लिङ्गाच्छः by reason of a mark; य and.

28. And by reason of a mark.

The author in support of his view makes an inference from the Vedic texts.

अन्यततोतिरात्रत्वात् पंचदशारात्रस्याहीनत्वं कुर्षद-पायिनायमनयत् च तद्भूतेष्वहीनत्वत् दर्शनात् ॥ २८ ॥

अन्यतत: by reason of being other; अतिरात्रत्वात् by reason of being अति-रात्रः; पंचदशारात्रत्व: of a sacrifice which lasts for 15 nights; अहीनत्व: the nature of अहीनः; कुर्षदपायिनायमनयतवः कुर्षदपायिनायमनयः; च and; तद्भूतेष्वः in their dependence on it; अही noses: by seeing the nature of अहीनः.

29. By reason of being other and being अतिरात्रः, the पंचदशारात्रः
and वृद्धविनायणय are अहीन because the अहीन nature is seen in their dependence on it.

पञ्चदशरात्र are “श्रिदुर्मिधुदेविनिग्रोम स्थारो दशराट ददयनीयोलितराष्ट्र.”

Shrut, अर्धनिग्रोम; विराज; दशराज; उदयनीय: and अतिरिक्त.

In कुःविनायणय there is monthly अतिरिक्त in the beginning and दशराट in the end. The महावर्त्त are ददयनीय, and अतिरिक्त. In these two, there is no अतिरिक्त in the beginning but there is in the end. The सूत्र therefore uses the word अन्यत्र other or latter. The objector says that the पञ्चदशराष्ट्र and कुःविनायणय being अतिरिक्त in the latter part, they have the distinctive features of अहीन. He further relies on the text “वदन्यात्तोतिरिक्ततेनाहोन.” “because the latter part is अतिरिक्त, therefore अहीन” and says that they are seen to be अहीन in the Vedic texts.

अहीनवचनानाथ || ५ || २ || ३० ||

अहीनवचनानाथ by reason of the text mentioning it to be अहीन; च and.

30. By reason of the text mentioning it to be अहीन.

The objector in support of his view relies on the Vedic text quoted in the concluding part of the commentary on सूत्र २९.

सत्रे विपायिचोदनानाथ || ५ || २ || ३१ ||

सत्रे in a sacrificial session; च on the other hand; विपायिचोदनानाथ by reason of the command containing the form of the verb ‘वायि’.

31. On the other hand, in a सत्र by reason of the command containing the form of the verb ‘वायि’.

The author says that they both partake of the nature of a सत्र by reason of the verb ‘वायि’ used. वेदभूतिकार्यमिहानुसंहंसत्यं पञ्चदशराष्ट्रमुस्येषु: “Those who are desirous of success, should resort to the पञ्चदशराष्ट्र sacrifice.” In connection with कुःविनायणय the text is भूतिकार्यमिहानुसंहंसत्यं पञ्चदशराष्ट्रमुस्येषु: “Let those who are desirous of success, resort to it”. But शाबरा 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 २९ which is by way of अपवाद recommendation.

सत्रलिङ्गदशराष्ट्रयति || ५ || २ || ३२ ||

सत्रलिङ्ग the mark of a सत्र; च and; दशराष्ट्रयति 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. यहृपति यू हपति: सुभाष्य सुभाष्य: "The master of the house is the master and the priest is priest." In connection with the कुलपालिनि-मङ्गन the text is quoted. यहृपति सहदारावत सुप्रेशुः: "The master of the house (making up) seventeen should resort to a सत्र," is a text seen in connection with a सत्र.

END OF PÂDA II.

PÂDA III.

Adhikârana I. Sûtras 1—2 dealing with the subject that in the case of a single god, the procedure of अरम्भ योग्य; in that of अमाधिषेष, the procedure of अप्रतियोगी applies.

हविगण्ये परस्परस्त्र देशसामान्यतः ॥ ६। ३। १॥
हविगण्ये in the case of manifold offerings; परे subsequent; उत्तरस्त्र of the subsequent; देशसामान्यता 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 अमाधिषेषः तदैव आराम्भेत्, सारस्तम्भं, वाहुः तथ अमाधिषेषः अमाधिषेषः अमाधिषेषः "Let one offer cakes baked on eleven pans consecrated to Agni and विषु, boiled rice consecrated to सरस्वती, to यहृपति, to the holy अरिन, to the pure अरिन". The question is, whether अरम्भ is the विठ्ठ्ठ of अमाधिषेष and the विठ्ठ्ठ of the अप्रतियोगी 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 अप्रतियोगी, which is also subsequent; and the preceding one i.e. अमाधिषेष is the modified form of the अरम्भ 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 नियम्येतास्वद्वादितरस्त्राशुतित्वात् ॥ ६। ३। २॥
देवतया by the deity; वा on the other hand; नियम्येत is regulated; शब्दवाच by reason of the nature of the word; उत्तरस्त्र of other; अशुतित्वात 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 हविनाय the criterion is the deity but not the sequence. The deity is mentioned by the text as for instance "अग्नियाँ वनमेवांचे" but the sequence is nowhere mentioned in the text. The conclusion is that अग्निपूजन is the model of अग्नियाँ वनमेवां by reason of double deity being common to both of them and अग्नियाँ वनमेवां is the model of the शुद्धिवेच्या by reason of the single deity being common to both.

Adhikaraṇa II. Sūtras 3-5, dealing with the subject that in जनकसमारा, in those days ब्रह्मा is the procedure of ह्रदशाह applies.

गणनोदनायां यस्य लिङ्क तदावृत्ति: प्रतीयेताग्नेयवत

गणनोदन यां in a command relating to multiplicity; यस्य whose; लिङ्क mark; तदावृत्ति: repetition of it; प्रतीयेत appears; ग्नेयवत लike ग्नेय.

3. In a command relating to multiplicity, it appears that that one is to be repeated whose mark is like ग्नेय.

In connection with जनकसमारा, it said that "चत्वारिष्ठकृत्यस्तहस्यप्रिषोगुपवानिं" "Four days of ब्रह्मा songs अग्निपूजन being principal." There are four days for songs; on the first day the ब्रह्मा psalm is sung. The question is whether the same psalm is to be sung on the following days like the model दस्य or on account of the number of days, the procedure of the songs of ह्रदशाह will apply? The objector says that as ब्रह्मा psalm is sung on the first day, the same is to be repeated on the following days because of the चोदनā being common to both; as was the case in the अग्निव by reason of the deity being common. "अग्नियाणास्तकाष्ठ, अग्नियाणाव्रजाये". "To the holy Agni, to the pure Agni."

नानाहानि वा सङ्गहत्वात्ममथसतिलिङ्के चोदनात

नानाहानि many days; वा on the other hand; सङ्गहत्वात by reason of collection; प्रतीयेतिलिङ्के by the mark of the commencement; चोदनात by reason of the command.

4. On the other hand, many days (ह्रदशाह) by reason of the
collection, because the command is regulated by the mark of commencement.

The author says that the procedure of ग्रह does not apply but that of the द्रावनाह 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 त्रिव्रृत्त? There is nothing wrong when the procedure of द्रावनाह applies, because the त्रिव्रृत्सङ्ग is sung on the first day and on the remaining three days, पंचदश, सादाश and एकविश्लेषम are sung successively.

तथा चान्यायांदशनम् || ८ । ३ । ५ ॥

tथा similarly; च and; अन्यायांदशनम् another text.

5. And similarly there is another text.

The author relies on the Vedic texts in support of his view. “चत्वारिस्त्रिव्रृत्तिः प्रथमः अविनियोगसुमहानिनियोगम्” “येषामविनियोगः प्रथमः दशरत्रिनिद्राणम्” “Four days of, त्रिव्रृत songs of which अविनियोग is principal.” “Of which अविनियोग is the first, and others are non-अविनियोगम्.” These texts show that first is अविनियोग, if it had been the repetition of the first day, all of them would be अविनियोगम्.

Adhikaraṇa III. Sūtras 6-7 dealing with the subject that the procedure of ग्रह applies to पद्वंशदात्रः.

कालायासेरिपि बादरिः कर्मेषदातः || ८ । ३ । ६ ॥

calāyaśe in the repetition of time; धिरिः धिरिः the name of a धिरिः कर्मेषदातः by reason of the difference of action.

6. In the repetition of time also, the view of बादरिः is (the same) by reason of the difference of action.

In connection with पद्वंशदात्रः soma yāga ceremony, it is said “पद्वंशदात्रभविति चत्वारिसेवविति वंचाहामबधविति.” “There are six days, 5 days.” The question is, whether the procedure of द्रावनाह applies or that of ग्रह applies? The objector says that according to the view embodied in the previous Adhikaraṇa and that of बादरिः, in such cases where there is multiple of time as 24 and 36, the निधित्व of द्रावनाह will apply, because each extraction of soma is a different act.

नंदाषुरिः तु जैमिनिश्रृङ्गप्रत्येकसंवस्त्ता || ८३४॥

नंदाषुरिः the repetition of it; तु on the other hand; जैमिनि: the name of a
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7. On the other hand, according to Jaimini, it is the repetition of it (षडः) 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 षडः, the reason is that the number six is primary and the multiples thereof namely 24 and 36 are only inferential and so their विप्रयति is षडः.

Adhikaraṇa IV. Sūtras 8—9 dealing with the subject that in collection of संस्कर, the procedure of द्वादशिष्य applies.

संस्करणेषु तद्व्यास: प्रतीयत क्रूःक्षणग्रहणात

संस्करणेषु in the collection of songs; तद्व्यास: repetition of it; प्रतीयत appears; क्रूःक्षणग्रहणात 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 संस्कर, as for example. "श्रविश्वास: पंचोक्तिः, शतावशिश्वासभवति, शतातिरिक्त म्वति". "श्रविश्वास, पंचोक्तिः, शतावशिश्वास, औ शतातिरिक्त". The question is, whether it is a repetition of श्रविश्वास or of the days where the collection of songs is recited? The objector says that it is the repetition of व्यविश्वास, because it partakes of the peculiarities of श्रविश्वास; श्रविश्वास, उक्ति, लोकाः, शतातिरिक्त are the collections of songs (संस्कर) and come under श्रविश्वास.

अधिकाराद्व  प्रकृतिस्तव्दशिष्य स्माधिशास्त्रस्य तत्त्व-विचारत ॥ ८ । ३ । ६ ॥

अधिकाराद्व by reason of चोदन: text; वा on the other hand; प्रकृति: model; तद्व विचारता characterised by it; स्माध is; अभिमानस्य of the name; ततू विचारता by reason of being for it

9. On the other hand, the model is characterised by it (षडः) by virtue of the चोदन: text and the name is for its sake.

The author gives his own view that the model which is द्वादशाः is characterised by the उक्ति &c. and the songs are sung on the completion of
the ceremonies after which the songs are named; it is the अतिरिक्त which give the name to the collection of songs, but not the collection of songs to name अतिरिक्त. So the procedure of द्रादशाह applied to संस्कारण.

Adhikarana V Sūtras 10—11 dealing with the transference of songs from आतिरिक्त to शतोत्सव &c.

गणादुपचयस्तत्पश्चाक्तिवाद 

गणात्र शतोत्सवस्तत्पश्चाक्तिवाद अवचयः तत्त्व प्रकृतिवादः भाषणम् स्यात्.

10. There is a transference from the collection of days (द्रादशाह) by reason of its being a model.

There is a text "शतोत्सवमवति, शतातिरिक्तमवति" "There is शतोत्सव (possessing hundred songs) and there is शतातिरिक्त (having hundred अतिरिक्त)." The question in this Adhikarana is, whether the songs should be borrowed from द्रादशाह or आतिरिक्त? According to the objector the songs should be borrowed from द्रादशाह. He says that you have already laid down in the preceding अधिकारण that the model of the संस्कारण is द्रादशाह; it, therefore, follows that the songs of द्रादशाह will be transferred to शतोत्सव and शतातिरिक्त. This is called the doctrine of उपचय.

एकाहाद्रा तेषां समत्वात्स्यात 

एकाहात्र शतोत्सवस्तत्पश्चाक्तिवाद अवचयः तत्त्व प्रकृतिवादः भाषणम् स्यात्.

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 आतिरिक्त because the द्रादशाह 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 द्रादशाह but from आतिरिक्त.

Adhikarana V. Sūtra 12—36 dealing with the subject that in "गायत्रीमेधतुद्रववति &c." the transference of original गायत्री is meant.
by the number; अनिम्नत्र like अनिम्न; अन्यतारंकां in invariably; तदाक्षरत्वम् that name.

12. In the गायत्रि 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 अनिम्नम्; because that name invariably applies.

It is said “वाजपेयेष्यास द्रव्यायिनस्वेन यजेत” “Having offered oblations by बाजपेय, let him perform द्रव्यायिनस्,” further it is said “गायत्रमेतदेहायति” “There is one day of गायत्रि metre.” Here in the oneday sacrifice called द्रव्यायिनस् many metres such as जगती and त्रिस्तु ति are transferred from its model अगोत्स्व. The question that arises for solution in this अविष्करण is, whether गायत्रि can be formed by dropping letters from the metres such as जगती and त्रिस्तु or the गायत्रि which is mentioned above means the गायत्रि verse in one of the द्रास्तविनि verses? गायत्रि verse consists of 24 letters; so the objector says that as verses are borrowed from the अगोत्स्व in द्रव्यायिनस्, so the गायत्रि can be formed by dropping any additional letters that may be in other metres. He gives an example of अगोत्स्व: शतावर्षम्बवति; in such a case you drop the रुप्त of द्रास्तावह as laid down in the preceding Adhikaraṇa; similarly according to the principle laid down in the अविष्करण, the गायत्रि metre can be formed because it has a fixed number of letters viz. 24. The term गायत्रि invariably applies to a metre of 24 letters, so it can be formed by dropping additional letters from another metre or combination of metres.

तान्त्रिकव्याच प्रथ्वस्तोलयु तद्वचनम् II 8 1 1 1 12 II
tad it; निम्नत् permanent; च and; प्रथ्वस्तोलयु 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 गायत्रि applies to a metre of 24 letters “येहि गायत्री सारकाजगती” “Those which are two गायत्रि are to constitute one जगती.” There are two गायत्रि in a जगती metre and there are therefore 48 letters in it (जगती). If the term गायत्रि had applied to a Rik verse and then two जगती verses will not make up a जगती. There is another text तिथियूदुपश्चत्वं गायत्रि करोति. “Three अनुदुप make four गायत्रि.”

न विश्तारी दशाति चेत्त II 8 1 3 1 14 II
न not; विश्तारी in twenty; दश ten; इवचेत्त 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 पूर्वपक्ष. 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 पूर्वति चेत || || 3 || 16 ||

14. If it be said "no, in twenty ten is included."

Another objector to the view of पूर्वपक्ष 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.

एकसंख्यमेव स्यात || || 3 || 15 ||

एकसंख्यम one number; एव also, certainly; स्यात् 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.

गुणाद्वाद्रयश्चर्यश्च: स्यादसवर्वविपयत्वात || || 3 || 16 ||

गुणात् by reason of a quality; वा on the other hand; द्रव्यश्चर्य: a word denoting substance; स्यात् is; असवर्वविपयत्वात 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.
like cowness, the quality of being a cow; and; application.

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 गायत्री means a particular नक्क 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 नक्क 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 अस्मिद्योम. See at p. 486. About it, it can be said that the term अस्मिद्योम does not apply to any other substance; just as the term गायत्री applies to the Rik verse. What he means to say, is that अस्मिद्योम is a proper noun and the गायत्री is a common noun. Without dropping the दक्क्ष, the days of द्रव्यान्तर can not be converted in अस्मिद्योम; but by dropping the letters, the गायत्री can not be formed. So the illustration is dissimilar and does not, therefore, apply.
21. And by reason of the characteristics not being laid down.

The author proceeds further in refuting the illustration of अनिवर्तन. The songs are dropped in शताब्दित्र, but on the contrary you can not drop the letters in order to form a गायत्री.

22. 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 सूत्र 13 said that two गायत्रिः formed one जगती. See at p. 466. In the present सूत्र the author meets the objection. "विहिते सर्वस्य विशेषायत्मकायानि" "Those which are two गायत्रिः go the constitute one जगती." The term गायत्री 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 गायत्री is used by figure of speech. "योग्योक्रविशेषायत्मकायानि" 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 गायत्री.

23. If it be a command.

The objector sticks to his own view. What you say is quite correct; when the text is अनुवाद, it may be considered to be a praise; but what do you say when it is a वचनमिति? "तिरिक्तस्तुतृं महत्त्वतस्तः गायत्रिक्रीणि" "Three अनुवाद make four गायत्रिः" If you take गायत्री to mean 24 letters, then only the text can be reasonably explained. There are 32 latters in an अनुवाद verse consisting of four quatrains; 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 अनुवाद make 4 गायत्रिः. This is the argument of the objector as embodied in the present सूत्र.
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. "अभी पिलपिल: लिखिः: कियताः" make lions out of these flour balls: "पूर्वकपात्रि". 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 Gāyatri. If your view be accepted then in दर्शनंक्तम् which is the model, there will be an option. After saying जगवापरिच्छायाल 'let him perform parichāya with जगती', it is laid down गायवापरिच्छायाल 'let him perform parīchara with गायत्री'. According to what you contend for, the verse भाजुसोतायागुपस्तांतास्य पवत्यचरे। वर्णाणानि गृहयाहम् 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 ग्रुणत्वातिति चेदं।

The objector says that you are mistaken; it can not be so: it is a quality of the रिक्त. If you put on a dress without repeating the Rik verse it will be derogatory to the quality of the Rik verse. So the parīchara ceremony will be performed by repeating the verse भाजुसोता &c.
tatha similarly; पूर्ववति in the modified sacrifice; स्यात् is.

27. The same will happen in the modified sacrifice.

The author says that the same thing will happen in त्रिधस्तिसवर, as what happens in दर्शूममाल which is its model. In this view the quality of the Rik verse is not taken off and consequently no letters will be dropped to form a गायत्री.

गुणाविक्षण सर्वेचः सब्बेचः II ८ ३ २८ II

गुणाविक्षण: introduction of a quality; च and; सब्बेच everywhere.

28. And the introduction of a quality everywhere.

The author says that the quality of being the rik verse applies to every letter of आङ्गिता but not to mere number 24.

निप्पन्नग्रहणाचेति चेत II ८ ३ २६ II

निप्पन्नग्रहणाचेति by reason of accepting the conventional sense; न not; हतिष्ठत 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 Rik having 24 letters of which every letter has the quality of being the rik verse.

तथेहापिस्यात् II ८ ३ २६ II

तथा similarly; हस्सिद् here also; स्यात् 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 rik verse having 24 letters?” The conclusion is that the गायत्री does not simply denote 24 letters but a Rik verse of peculiar metre.

यदि वाङ्गविशये नियम: प्रकृतुपववर्धार्षार्पमि प्रसिद्ध: स्यात् II ८ ३ २९ II

यदि: if on the other hand; अविश्ये certain; नियम: fixed convention; प्रकृतु पववर्धात् by force of the चेदूक text; शैर्षु in the term ‘शर’; अधि also; प्रसिद्ध famous; स्यात् is.
31. If the term, the sense of which is certain by reason of the वेदङ्क text (is applied elsewhere), then the term शर may be used for grass.

The author further says that if you apply the term गायत्री in the sense other than the sense in which it is fixed without any doubt, then the शरमय विद्ययत will come to mean the शर should be made of कुष grass.

32. If you say that the application is seen.

The objector says that we see the application of गायत्री in the general sense of 24 letters as for instance इदेला गायत्रीसङ्केराभासपति. “Those which are two गायत्रिस go to constitute one जगति.”

33. The same is the case in the term शर.

The author says that the same is the case with the term शर. “शरवच्छन-वेदुक्कुनवन” The forest of शर is certainly a forest of कुष. Here the term शर is used in the sense of कुष grass.

34. If you say, it is by way of figure of speech.

The objector says that कुषa 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 गायत्री. When it is said that two गायत्री make one जगति, it means that twice the number of letters which compose the गायत्री makes one जगति i.e. the latter has 48 letters. The conclusion is that the term गायत्री is not used in the sense of number.
And by reason of non-completion of the sense, they cannot apply to a portion.

The author sums up the whole thing in a nutshell. If you say that the additional letters from भिर्म्यम् and जगति be dropped and the गायस्त्रि be formed, in that case in making the गायस्त्रि by dropping the letters, the sense will be lost, because the भिर्म्यम् 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 गायस्त्रि does not apply to a mere combination of 24 letters but to a रिख verse having 24 letters. So the term गायस्त्रि applies to the original गायस्त्रि and it is taken from दश्यत्यिये verse i.e. a verse from the Rigveda consisting of ten books.

END OF PÂDA III.

PÂDA IV.

Adhikarana I. Dealing with the subject that the term द्विब्धोम is the name of an action.

द्विब्धोमः यज्ञाभिधानं हीमसंध्यागात् ॥ ५ ४ ६ ॥

द्विब्धोम: a name of a sacrifice; यज्ञाभिधान the name of a sacrifice; हीमसंध्यागात् by reason of the connection of the word हीम.

1. द्विब्धोम is the name of a sacrifice by reason of the connection of the word हीम.

"येकरूपः यज्ञाभिधानः, द्विब्धोमकुर्म्यात्" "That one should perform a homa with one; let one perform द्विब्धोम."

Here the question is, whether the term द्विब्धोम is मुण्डिति or कमीनमाले? In the former view, it means a homa in which grass is offered. According to our author, it is a name of a sacrifice and is therefore कमीनमाले. The reason is that the term हीम occurs in it.
Adhikarana II. Sātras 2—3 dealing with the subject that the term दृविंधोम is the name of both the Vedic and worldly action.

स लोकिकानां स्यात्करुःतदारकियवाक् || ८ । ४ । २ ||

स it; लोकिकानां of the world, secular; स्यात is; कार्यः of the agent; कर्मक्यतः by reason of its name.

2. It is secular by reason of its name after the agent.

Having laid down in the previous अभिधर्मक रथः that दृविंधोम is कर्मनासम्बन्ध, the next question for solution is, whether it is a name 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 शिमोनां दृविंधोमिको ग्राहणः; ब्रम्हाधिमानां दृविंधोमिकों पुरुषः: “The ग्राहण pertaining to दृविंधोम for the warrior class; the ग्राहण pertaining to दृविंधोम for the mixed caste of ग्राहण father and वैश्य mother.”

सवेण्यां वा दर्शनाद्वारतुहोऽमेः || ८ । ४ । ३ ||

सवेण्यां of all; वा on the other hand; दर्शनाद्वारा by seeing; तुहोऽमेः in the religious होम.

3. On the other hand, it is of all, by seeing it in the religious होम.

The author says that the दृविंधोम is both secular and Vedic, because we find such expressions एक्योऽष्टुहाद्ध दृविंधोस्मेङ्कतः “One should perform a होम with one; let one perform दृविंधोम.” Had it been purely a secular action there would not have been a दृविंधोम by one offering only; by reason of its being extraordinary, such an expression is used.

Adhikarana III. Dealing with the subject that the term दृविंधोम is the name of a homa.

जुहोतिचोदनानां वा तत्संयोगात् || ८ । ४ । ४ ||

जुहोतिः oblation; चोदनानां of the command; वा on the other hand; तत्संयोगात् by reason of connection with it.

4. On the other hand, it is a command relating to जुहोतिः verb by reason of its connection with it.

The author advances step by step: first he lays down that दृविंधोम is कर्म-नासम्बन्ध; 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 चोदनिचोदना?
We have already seen that the term यजम is used in connection with a यज्ञ and जुष्टित 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 द्रविहोम is the name of a यज्ञ or a होम? Our author says that it is the name of a homa because (उदयन्त) चिरिकित्व: is used.

Adhikarana IV. सूत्रas 5—9 refuting the position that the term द्रविहोम is a गुणमिहित.

द्रविहोम by laying down the material; यज्ञ on the other hand; गुणमिहित: name of the material; यज्ञ is.

5. On the other hand, by reason of laying down the material, it is a name of material.

This Adhikarana under the principle सिन्हातोकितन्यन्त्य: * applies to subjects both backward and forward. It is a repetition of what has been discussed in the preceding adhikaranas of this páda. The objector says that the term द्रविहोम is composed of two terms द्रविग grass and होम an offering. It, therefore, means a homa in which grass is offered. In this view it is a गुणमिहित.

* 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.

**दर्शनाचाचान्यपात्रत्वः** ॥ ५ ॥ ७ ॥

दर्शनात् by seeing; च and; अन्यपात्रत्वम् 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 दर्शनाचाचान्यपात्रत्वम्. So it can not be a गुणविधि.

**तथाग्नि:हितिः** ॥ ६ ॥ ८ ॥

तथा similarly; अमि:हितिः: in fire and offering.

8. Similarly in fire and offering.

The author refutes the objector’s view as to गुणविधि. In the preceding sūtra, it has been shown that there are other vessels in the दर्शनाचाचान्यपात्रत्वम् which can not be of grass, so there are fire and offerings in दर्शनाचाचान्यपात्रत्वम्. The grass can not take their place. This is the absurdity to which it will lead, if you consider दर्शनाचाचान्यपात्रत्वम् to be a गुणविधि.

**उक्ताध्यायसम्बन्धः** ॥ ६ ॥ ८ ॥

उक्तः: is stated; च and; अवस्म्भेधः: 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 दर्शनाचाचान्यपात्रत्वम् is name of a होम.

Adhikarana V. Sūtras 10–28 dealing with the subject that word दर्शनाचाचान्यपात्रत्वम् has an extra ordinary principle.

**तस्मनस्तोमः प्रवर्तनात्यक्तपदः** ॥ ६ ॥ १ ॥ १० ॥

तस्मान in it; सेमः: सेम procedure; प्रवर्तनं applies; अवक्तपदं by reason of the indistinctness.

10. In it, soma (procedure) applies by reason of the indistinctness.

The objector says that the विधि: of soma यागः applies to the दर्शनाचाचान्यपात्रत्वम्, because (चेदनम्) the command relating to it is indistinct. As निवेषः युधालि “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 वपट्टार in the original ritual and consequent prohibition of स्वाहा.

The author says that संस्कार cannot be the model of दुर्बिहाम. First reason is that in the दुर्बिहाम the word स्वाहा is used, as for instance: "पूज्यत्वस्वाहा। अनविप्रत्येकस्वाहा।" "Swāhā to Earth; swāhā to the intervening space." while on the other hand in soma sacrifice, the word वपट्ट is used. If the soma sacrifice were the विन्यास of दुर्बिहाम, the वपट्ट would be used and स्वाहा should be presumed to be forbidden. But this is not so; so the दुर्बिहाम

is an अवूया itself.

12. By use of a different word.

The author gives another reason in support of his view that संस्कार cannot be the model of दुर्बिहाम. In a दुर्बिहाम, the term ज्ञातिस is used in the command and in a संस्कार the वीणा is indicated by ज्ञाति.

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 याग is not the model of the दुर्बिहाम. In connection with भौर्द्वीयहाम it is said, "पूज्यत्वस्वाहा। अनविप्रत्येकस्वाहा।" "Swāhā to Earth; swāhā to the intervening space." Here in this case, if संस्कार had been a model, the word वपट्ट would have been used.
14. On the other hand, the term स्माहा is for other than the model sacrifice just as 17 साम्वेणि is though not prohibited there (in the model sacrifice), their reappearance is in the animal sacrifice.

The objector says that there is an अनार्थक text "सतस्वर साम्वेणि प्रति". "He repeated 17 साम्वेणि verses in the end." According to the well known rule of मौनसा the text will be applicable to the model sacrifice विल. दशशूर्णमाला. There being 15 साम्वेणि only in the दशशूर्णमाला, their application is, necessarily, in the animal sacrifice. It is not prohibited in the दशशूर्णमाला. So from this लिङ्ग, the objector argues that as there is no contradiction of the 17 साम्दहेनिः being applied to पशुयाम after their non-applicability in the दशशूर्णमाला, so in the same way there is nothing wrong if स्माहा is used in द्विवेद्यमाला and the pronunciation does not prevent the द्विवेद्यमाला to be a modified form of सम्वेणिः.

"स्माहा कारणान वशत द्विवेद्य वादेवेयो हविदिवर्ते". "As offering to the gods is made by pronouncing स्माहा or वशत्."
application of खाख खाख is inappropriate there by its being useless, then द्विष्ठोष्य would apply to द्विष्ठोष्य; but such is not the case. So द्विष्ठोष्य has no विशेष but is an अङ्क in itself.

न प्रकृतावपोष्यः पृष्टः ॥ ४ ॥ १६ ॥

न not; प्रकृत in the model sacrifice; अधि also; इतिचेत if you say.

16. If you say “it is not in the model sacrifice also”.

The objector says that खाख is not used even in model sacrifices; there वष्ट is used, as for instance in a नारिष्ठोष्य “द्वुध द्वारोपयत्र खाके प्रवेष्य जापतः सत- दशोष्याः प्रत्यायते” “The वष्ट consists of two letters and is the lord of the universe and fits in seventeen in a sacrifice.” नारिष्ठोष्याय्यंते प्रजापति यथेन प्रतिष्ठितत्ति। “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 खाख is for the modified sacrifice.

उक्तं समवाये पार्श्वव्ययम् ॥ ४ ॥ १७ ॥

उक्त it is said; समवाये in a collection; पार्श्वव्ययम् 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. अर्थि, लिंग, वाक्य, प्रकरण, खाख and समाख्या. 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 वष्ट applies to नारिष्ठोष्य and by force of the sentence (वाक्य), खाख applies. The author says in reply to the objection raised by the objector in the preceding सूत्र 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 खाख applies to नारिष्ठोष्य. Further the term खाख indicates the gift, as it is pronounced after an offering in the fire. The conclusion is that समवाय is not the model of the द्विष्ठोष्य.

तद्वर्त्तथा वेषः प्रवृत्तित्वावद्भिति: स्यात् ॥ १८ ॥ १८ ॥

तद्वर्त्तथा command relating to it; इत्ये of the इत्ये; प्रवृत्तित्वावद्भिति by reason of its applicability; विधि: injunction; स्यात is.

18. On the other hand, the command relating to it, applies by reason of its applicability to इत्ये. It is presumed to be an injunction.
The objector says that the procedure of नारिष्ठ्रोम applies to द्विष्ठ्रोम. त्रिष्ठ्रोम to here refers to ब्रह्मितथ, which is common to both. Further the objector says that as the procedure of the नारिष्ठ्रोम applies to all the इतिः and पञ्चविंच sacrifices, the presumption is that it is a विधि. Though there is no express text, yet from the universal application, it is concluded that the procedure of नारिष्ठ्रोम applies to the द्विष्ठ्रोम. 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 नारिष्ठ्रोम applies to all the इतिः and animal sacrifices, it will also apply to द्विष्ठ्रोम as well.

शब्दसामथ्यांच्छ II १४ १६ II

शब्दसामथ्यांच्छ 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 ब्रह्मितथ is common. The term ब्रह्मितथ is used, as for instance नारिष्ठ्रो महोति. “He performs नारिष्ठ्रो.” So नारिष्ठ्रो is the model of द्विष्ठ्रोम.

लिङ्गलोद्स्थानाच्छ II १४ २० II

लिङ्गलोद्स्थानाच्छ 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. “यदिकेतो विश्वाचे नंतः परिणाम निन्येतु” अंतविविद्वित्तकप सावित्रिकणिजुहोति “When an insect dies, let one throw water inside the circle of the sacrificial ground; he performs oblation of सावित्री by sitting within the boundary of the altar.” The परिणाम and वेदि are the parts of the नारिष्ठ्रोम.

तत्रामावस्य हेतुवादुगणार्थस्याददशर्याणम् II १४ २९ II

तत्र there; अवस्था of the absence; हेतुवाद by reason of; स्वायतेः in the object of subsidiary; स्वायतेः is; अवस्थानम् 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 नारिष्ठ्रोम cannot be a model of the द्विष्ठ्रोम. In a चातुर्मांस, after the महापित्वाः, त्रिष्ठ्रोम is performed in a cross-path. After describing its performance like the द्विष्ठ्रोम, it is said in that connection “नेदमा बवहिः चन्द्रनहाते, न प्रया जाहिः सात्याजाहिः प्रया नामासात्यायते न सामयेयावाह” अनेको विषयम् अस्ते it is neither fuel nor grass is prepared, nor are प्रयास offered; neither अनुयाय is offered nor is सामयेयावाह...
nounced at the end." If the नारिष्ट homa had been a model, all these things mentioned in the text would find their place in व्यपकेष्टि.

12. If you say "it is a विधिव.

The objector says that the text quoted by you is a prohibitory विधि. All these things, namely, fuel, grass, प्रायजं and अयुज्य and सामायणी would have found their place in the व्यपकेष्टि but for the text quoted by you.

The author says that it can not be a विधि but an अर्थवाद. The reason is that it is a supplementary text of "आदित्यायुज्यांस्त्विंद्रियविधव पूजनेये एव" "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 सूत्र 21 to be a विधि, then there will a split of sentences (1) one is a prohibition of fuel and grass, (2) the others are of प्रायजं, (3) of the अयुज्य and (4) of the सामायणी verses. This split of sentences is against the canons of the मीमांसा.

23. Not so, by reason of its being a supplementary sentence; if you remove the doubt by holding it to be a गुणविधि, there will be a multiplicity of sentences.

The objector shifts his ground and says "very well by reason of the absence of those things mentioned above, the procedure of नारिष्टि does
not apply. But there are certain sacrifices in which homa is made in गाहेत्यम् एव प्रतिपद्धति fire where the above mentioned things are not found; as for example प्रतीत्वरयाज &c. There being similarity of procedure, their procedure will therefore govern that of the दृविद्वेदम.

25. There the herbs are ordained; they will be substituted by the material of the model.

The author says that even प्रतीत्वरयाज can not be the model of the दृविद्वेदम; because in the latter some herbs are mentioned as the ingredients of the homa. As for instance in the श्म्भकंक्री, पुरोदाशक वडस, कर्म वेदक (vessels full of curd and parched flour) and rice are used. If प्रतीत्वरयाज were the model, the procedure of ghee would apply to the पुरोदाशक cake which is not the case.

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 प्रतीत्वरयाज does not apply. The procedure of शिरिन्दिकार्त्तम and फलकर्षकाम्य will apply. The reason is that in the प्रतीत्वरयाज, the herbs are not used but ghee is used; but in these two homas just as in the दृविद्वेदम, herbs are used.

27. They finally dispose of the homas and so it is not their modified form.

The author says in reply that शिरिन्दिकार्त्तम and फलकर्षकाम्य are both प्रतिपद्धति-कर्मक and the दृविद्वेदम is a principal act; so they can not be the models of the latter. As to प्रतिपद्धतिकार्त्तम 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 दृष्टिहेतु is its own अवृत्त; 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 विशिष्ट is connected with its context and it can not be transferred to any other context. The transfer however takes place under a चार्क text but not otherwise.

END OF PÂDA IV.

END OF CHAPTER VIII.
CHAPTER IX.

PĀDA I.

The author has dealt with अतिरिक्त in general in chap VII and the particular अतिरिक्त has been dealt with in chap VIII. He has shown what अतिरिक्त 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 एन्दु. It is of three kinds.

एन्दु

मंच्रा | खाम | संस्कार

Adhikarapā I. Dealing with the application of the extraordinary principle of the said characteristics to अतिरिक्त &c.

यज्ञकर्म प्रधान तदुः चोदनभूतं तत्स्य द्रव्यपुर संस्कार-रस्तत्रापुक्तस्तद्दर्थवाच || १ १ १ १ ||

यज्ञकर्म the action of a sacrifice; प्रधानम् principal; तदुः it; हि because; चोदनभूतं depending upon an injunction; तत्स्य its; द्रव्यपुर on materials; संस्कार: purificatory rites; तदत्स्तायु: performed on it; तदाद्धवाच 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 प्रधानम् and निमित्त. The प्रधानम् 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 प्रधानम् and the garden is the निमित्त for the gardner,
and the protection of the garden is the श्रोतक and the existence of the garden is a निमित्त for you. Let us now come to our Vedic actions, the भूव is the श्रोतक and sacrifices which secure it are निमित्त. Now the question is, whether the different procedure for the performance of the sacrifice is for the sacrifice or for the भूव? If you say that it is for the sacrifice, then there is no necessity of श्र. The same procedure will apply to all the sacrifices but if it is for the attainment of भूव, then the principle of श्र will apply in order to adapt the procedure to suit the attainment of the भूव of each sacrifice. The sūtra is, therefore, divided into four parts. The author says that the sacrifice is the principal thing because it secures the भूव. This depends on the Vedic text, as for instance “सीयव चहान्यप्रेक्ष्याश्वतर्लकामः” तैः सं 2. 3. 2. “A person desirous of Brahmanic splendour, should offer boiled rice consecrated to sun.” Here we see that वस्त्रम (Brahmanic splendour) is the भूव; it is that which actuates one to perform सीयवाय. The second question is “what is its procedure”? The चेदुर comes in as a help “भागवेवतु कर्तव्यम्” It should be performed like भागव. There it is said “भागवेवज्जित्विनिर्वापितभुवाति “I offer thee dear, to fire.” The term भागव will be meaningless in सीयवाय. So the सं त will be read as भागवायज्जित्विनिर्वापितभुवाति. “I offer thee dear, to sun.” The principle of श्र applies in this way. The third part of the भूव 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 भूव? The reply is embodied in part 4; the author says that it leads to the attainment of भूव indirectly. If instead of वश (“नैवारच निप्तिपेत्” “Let him offer wild rice.”) नैवार is used, the same process of pounding and cleaning will apply under the principle of श्र.

Adhikaraya II. Sutras 2—3 dealing with the application of the extraordinary principle to sprinkling.

संस्कारे युज्यमानानां ताद्र्यगत्तंध्रुत्कं स्यान्

संस्कारे in purificatory rites; युज्यमानानां of those applied; ताद्र्यगत्त by reason of being for it; तत् प्रयुक्त their application; स्यान् is.

2. Those applied in the purificatory ceremony being for it, their application is for it.

As said in the last भिक्षु, cleansing and purifying process indirectly
leads to the attainment of this भूवः. In connection with दर्शायत्वमागः it is said “प्रद्रिताया मुलकः मूलमाया मचहति। प्रद्रिताया हस्तिपुष्कलः विनितः”. The pounding and grinding are to be done by the pestle and mortar and the stones sacrifically operated upon. The question is, whether the sacrificial operation is for the pounding and grinding or for the attainment of the भूवः? 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. According to the context (प्रकरण) the purificatory rite is for the attainment of the भूवः and according to the वाक्य, it is for the subsidiary act. The वाक्य predominates over the context. In this view there is no रूप; 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 mortar are used for the removal of the husk.

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 objector's view embodied in sutra 2. The sutra is divided into four parts. In the first, part pounding is connected with the sacrifice which secures the भूवः; pounding of rice produces some invisible effect in it, because it is connected with the भूवः. 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 भूवः. The fourth part says that the purificatory rite is to secure the भूवः. By the series of reasoning, the author comes to the conclusion that the प्रोक्षण is with a view to secure the भूवः. In this view, if the husk is removed from the rice, by means of nails, the nails must be previously sacrifically operated upon by प्रोक्षण ceremony. The principle of जहाँ will therefore, apply.

This अहकरण is liable to another interpretation, viz. dealing with the non-application of the final भूवः to the low and loud voice.
In connection with the Śvetāmbara sacrifice it is said याचतं चाचाकामेते, तावथा दीक्षणीयायामन्युद्गातु। मंदिप्राप्यायां मंदितरप्राप्यायं उपाधयनयस्य। “By whatever tone one desires, he shall pronounce with the same tone in a दीक्षणीया; in a low tone in a प्राययाय and in a lower tone in an आतिथया and silently in उपसत्ता.”

The question is, whether it is a final अहूर्व or a subordinate अहूर्व relating to दीक्षणीया &c. Accordingly, the पूर्वपक्ष view as embodied in śutra 2 is that in a purificatory ceremony of the sacrificer like दीक्षणीया the loud and low voice as directed, being for the final अहूर्व applies to the दीक्षणीया &c. also. The whole consists of the parts; when the अहूर्व of the whole is obtained, it is useless as to the अहूर्व of the parts that constitute the whole.

Though in an अयमेव there is no दीक्षणीया, still in this view under the principle of तथा, the text quoted above will apply to obtain the final अहूर्व.

To this view, the reply of the author is embodied in śutra 3. The extraordinary principle of the sacrifice being connected with दीक्षणीया, the purificatory ceremony of the sacrificer like दीक्षणीया is also connected with the fruit of the sacrifice. The sacrifice secures अहूर्व and दीक्षणीया is for the sacrifice, and is therefore for the attainment of the अहूर्व. The author’s conclusion is that the low and loud voice relates to the अहूर्व of the दीक्षणीया. As there is no दीक्षणीया in an अयमेव, there will be no जह of the voice.

Adhikaraṇa III. Sūtras 5—6 dealing with the subject that procedure relating to the fruit and deity is for the अहूर्व.

फलद्वितयोऽयु कः ॥ ५ । १ । ४ ॥

फलद्वितयो: of the fruit and the deity; ऋ and.

2. And of the fruit and the deity.

In connection with दशमूर्णमास, it is laid down as to fruit “अगमर्य: संज्ञयातिवादूम” शृऽ यो १. २५. “Let us obtain heaven; let us be united with light.” and as to deity “मागारहुर्विजित्व मन्त्रेन्सामथमहुर्विजित्वमस्मृतिमन्त्रेजे” दौ लो १६४। “Let me obtain the highest victory after the victory of Agni; let me obtain the highest victory after the victory of समस.” The question is, whether मर्याम and आतिथ are the प्रयोजक of all these acts connected with heaven and आतिथ? or अहूर्व is the प्रयोजक of both? According to the पूर्वपक्ष 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 अहूर्व. In दशमूर्णमास there being no मर्याम and आतिथ, so there will be no जह.
5. Not so; by virtue of the command, it partakes of its quality.

The author replies that you are mistaken; it is under a *choldna*, that there is a transfer of the details from the model sacrifice to the modified sacrifice. It, therefore, partakes of the nature of the *apura*. 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 *apura*. In this view the verses quoted in the commentary on *sutra* 4 will be read as follows in *sūrya* “व्राह्मणभवर्षनां सूर्यस्यहुमुरजितिमुद्रोपम” “Let us obtain the brahmanic splendour; let me obtain the highest victory after the victory of the sun.” The principle of जह will, therefore, apply to the *sams.

\[\text{Adhikaraṇa IV. Sūtra} \text{2-10 dealing with the non-application of the procedure to the deity.}\]

\[\text{देवता वा प्रयोजयेद्वितियिव्यजनस्यायंतद्वर्त्यवात} \]

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 adhikaraṇa 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 “जगुप्प तेरिचिमिन्दहस्ता” \(\text{कौ} \text{वो} \text{1111111111} \text{“I take hold of thy right hand, O! Indra.”} \text{रेक्षितविद्रोहवस्त्रा भगार्यु संग्रहमस्यवन्हानिरिच्छे} \text{कौ} \text{वो} \text{11111} \text{“As thou, O! Indra, graspest the utmost limit of heaven and earth, thy fist must be very big.”} \text{तुस्मयो वघोर: शुबाहुर्य योमे: इद्द्विरुणिभाते} \text{कौ} \text{वो} \text{2111} \text{“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. "सुद्धा विशेष प्रविष्टतः" "certainly, O! Indra, drink and depart."

अर्थार्थवाच II ५ १ ६ ॥

अर्थार्थवाच 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. "रङ्गोत्तरेऽङ्गोत्रेऽङ्गोत्रम् अपांगदीर्घः" (R. V. X. 89. 10.) "इश्वरमतिःशयः तुष्टः शाशुशाशानिन्द्रतथैः" (T. S. II. 4. 14. 2.) "इश्वर of the heavens, इश्वर the lord of the earth; इश्वर is certainly the lord of the seas," "O! इश्वर thou art lord of the moveable thou art lord of the immoveable 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. "श्राद्धितिसिद्ध हुतादो देवान्स्नाणातिः" "तत्सम्प्राया हयेयुष्णिवयत्विः" "A devotee pleases the gods with offering; they being pleased, grant him desired valour."

तत्तत्त् तेन सम्बन्धः II ५ १ ६ ॥

तत्त: 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. "सत्ता जने सि विशा स जन्मा व पुष्पकम्बरकर्ताधानविः." "देवान्यं: पितरम् विवासिति अद्रामना हृदि परिशुद्धिश्रवणिति" (T. S. II. 3. 14. 3.) "सुस्पेशनभिधः प्रज्ञापणशळंपरिवर्तिति." "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 शश्वूपर्वेत्वाद्वजःकम प्रधानं स्याद्गुणमेऽ

देवताभिः: II ५ १ ६ ॥

अपि वा on the other hand; शश्वूपर्वेत्वाद्वजःकम by reason of being based on the word; यज्ञकम the sacrifice; प्रधान principal; स्यात is; गुणत्वे in being subordinate; देवताभिः 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 अवृत्त by perception; it (performance) leads to the fruit. It is indicated by यज्ञ. The deity is subordinate. As for example "द्वार्योऽन्नमालस्य स्वर्गकामायजते" "उत्तीक्ष्टेऽन्नमालस्वर्गकामायजते" "A person desirous of heaven should perform new and full moon sacrifices." "One who is desirous of heaven should perform a अयातिषेय." 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 (शवर) 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 शेबाई; the deity has nothing to do with it. In this view the deity is not a प्रयोजक but only subordinate.

अतिथी तत्रप्राणान्तब्रम्भभाव: कर्मणि स्यात्स्य प्रीति-प्राणातात् ॥ ६ । १ । १० ॥

अतिथी in the case of a religious mendicant; तत्र प्राणान्तब्रम्भ of his being principal; भाव: absence; कर्मिण्य action; स्यात्स्य: तस्य हि: प्रीति: प्राणातात् 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 sūtra 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. "अतिविरूढ़ सन्तुष्टत्वा कृपायत् 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 अधिकार, there is an occasion for उपदेश.

Adhikaraṇa V. Sūtras 11—19 dealing with the application of the extraordinary principle to sprinkling.

द्वायंध्यानुष्ठानमुदायं वा श्रवितसंयोगानां || ६ । १ । ८ ॥

स्यवंध्यानुष्ठानमुदायं material, number, reason and aggregate; वा on the other hand; श्रवितसंयोगानां 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 द्वायंध्यानुष्ठानमुदायं material, number, reason and aggregate; वा on the other hand; श्रवितसंयोगानां by reason of connection with the text.

In connection with द्वायंध्यानुष्ठानमुदायं material, number, reason and aggregate; वा on the other hand; श्रवितसंयोगानां by reason of connection with the text.

In connection with द्वायंध्यानुष्ठानमुदायं material, number, reason and aggregate; वा on the other hand; श्रवितसंयोगानां by reason of connection with the text.

In connection with द्वायंध्यानुष्ठानमुदायं material, number, reason and aggregate; वा on the other hand; श्रवितसंयोगानां by reason of connection with the text.

The above texts are the texts illustrating the materials, the numbers, the reason and the reason. Take for example the first illustration "he sprinkles water on the wild rice". The question is whether washing or sprinkling is for the purpose of the rice or for the extraordinary principle? The objector's reply is that it is for the material, because we see that the material is purified. So in the case of "three sacrificial boundary sticks." The reason shows that the homa is for the purpose of the winnowing basket. 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 अधिकारान् (see at P. 465) "let one touch the offerings with the चृतव्रतस्वरूपे and those of अमार्थस्य with the प्रेर्यांशुरुपे verse" it is with the object of
touching; so according to the objector washing is for the purpose of the material and so on.

अर्थ्यार्थिते च द्वायं न व्यवस्था स्यात ॥ १ ॥

अर्थ्यार्थिते on the extraordinary principle being the object; च and; द्वायं with the material; न not; व्यवस्था arrangement स्यात् is.

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 मैथुनवरण पवस्तः श्रीपालि “He boils milk for मैथुनवरण.” In this text, we clearly see that boiling of milk is the object.

अष्टाध्यायिन्यायोजयमितिरेषायमचोदनात्तस्य च गुण-भूतत्वात् ॥ १ ॥ १३ ॥

अष्टाध्यायिन्य: the extraordinary principle; वा on the other hand; स्यात् is; प्रयोजनम् object; इतरेऽयां of the others; चोदनात् by reason of being not ordained; तथा of it; च and; गुणभूतत्वात् by reason of being subordinate

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 अपूर्वम् is the only object to be achieved; the other things are only इतिकारलेख्याय in the language of the Mimāṃsā. They are, therefore, not laid down; the विवचार applies to the principal and they are only subordinate to the principal.

अपूर्वस्वातयां च व्यवस्था स्यात ॥ १ ॥ १४ ॥

अपूर्वस्वातयां by reason of being the अपूर्व; व्यवस्था rule of guidance; स्यात् is

14. By reason of the अपूर्वम् 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 अपूर्वम् which appertains to the ceremony of मैथुनवरण, the rule as to the procedure applies. The procedure is to obtain the अपूर्वः
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.

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."

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.

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 equa', 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 अविकरण. 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 अधिकारण &c. are for the अपूर्व but not for the material upon which the process is performed.

Adhikaraṇa VI śāstras 20-23 dealing with the subject that in the Agnīṣṭoma, silence applies to the procedure.

19. अधिकारण

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 adhikārṇa opens with the siddhānta view of the author. In connection with अपूर्व, it is said? "तत्संविद्ययः चपुर्वस्य, तमाधित् किंचिद्व प्राची-न महिमोभियतानु वेन उपाश्य चर्चिति" "it is a clever move of the sacrifice; therefore whatever is prior to अपूर्व, they by it, behave silently" Now there is a doubt whether the silence mentioned in the text applies to all actions before अपूर्व or to the final अपूर्व. The author's reply is that the अपूर्व that applies to the minor action, prior to अपूर्व suberves immediately and purifies the principal substance. So the quality of reading in low tone applies to the अपूर्व 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.
21. 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 apūrva, because the term sacrifice is used as viśeṣ.

अनुवादश्रेणि तद्भवः॥

अनुवाद: restatement; च and; तद्भवः with that object.

22. And the restatement is with that object.
The objector proceeds further and says that the text is an नन्दिभव of the sacrifice; just as a hawker 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.

प्रणीतादि तथेहि चेत ॥

प्रणीतादि sacrificial water etc; तथा similarly; हितेहि If you say.

23. If you say, that similarly in the case of sacrificial water.
The प्रणीता is water sacrificially purified and placed in the north of आहवन तीर.

"प्रणीता नाम आपोमन्त्र लस्तहृत आहवनियोज्योतोत्तोतिनिहिता:।"

यदाप: प्रणीता स्तम्भादापः

प्रणीता स्तम्भादाप्यप्रणीतात्त्वम्।।

"Because water is carried, therefore the water is called प्रणीता and the प्रणीता water has the quality of being प्रणीता."

In connection with दत्त पुनर्मातित is it said "यद्य तनिष्यतादात्यज्ञाय: यज्ञानौ वाच यज्ञाच्यतात्त्वातिनिहिता भूयंति यद्य तनिष्यते

सत्ताप्रणीत: प्रणीते यथाच यज्ञाति तां सह हविष्कारः विवेचनः।।" "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 performance of the sacrifice (carrying of the holy water) is performed.

न यहस्याः सत्दवाित्वाभि ॥ ६ १ २४ ॥

न not so; वजस्त्र of the sacrifice; अमुन्िित्वाभि 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 sacrifice.

तद्दशानां वा संघातस्य सिद्धित्वाभि ॥ ६ १ २५ ॥

तददशानां of that particular locality; वा on the other hand; संघातस्य of the aggregate; अमुन्िित्वाभि by reason not being laid down.

25. On the other hand, the procedure is of that particular locality, because the aggregate is nowhere laid own.

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 sacrifice.

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.

अप्रायश्च: प्रतीष्ठक संघातात्पौर्णमासिकावत ॥ ६ १ २६ ॥

अप्रायश्च: the fire ceremony; प्रतीष्ठक on each brick; संघातात्पौर्णमासिकावत 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 इत्यकामिरिः चिनुते " "मद्यकेनाथिन् विरृष्टिं वचनशाखा-\(\) बकामिरिः चिन् विरृष्टिं। हिरण्यशक्लस्योऽैव चिन्ता सोविति दर्था। मधुविशेषण निन्यकविति " "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 विकर्षण and प्रोक्षण 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 अग्निच; जनमाण and अग्निसमाय is included in the term पीणमाण, so the term अग्नि denotes a group of bricks. “यद्यर्थिन्द्र पीणमाणी यज्ञेऽ। यद्य क्षीणमाणवर्त्ति यज्ञेऽ।” One knowing this performs a full moon sacrifice; one knowing this performs a new moon sacrifice.

अनेवं व्याद्रुववेकत्वादितरसां तदर्थ्य त्वात प्राप्तव

अनेव अग्नि; वा अग्निसमाय; वा उस्माण्यि तथापि तदर्थ्य त्वात अग्निः। आदि अग्निसमायिः।

अनेव: of Agni; वा on the other hand; व्याद्रुववेकत्वादितरसां तदर्थ्य त्वात प्राप्तव अग्नि.

27. On the other hand, it is Agni by reason of the material being one and the others being for it.

In the अग्निवद्यम ceremony, the bricks are laid and the fire is established there. The author therefore says that the bricks are for the establishment of fire “प्राणिसिद्धिमिशिते” “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 विकर्षण and प्रोक्षण must be performed simultaneously at a time.

चोदनासमुदायाद्वा पीणमास्यां तथा स्यातः ॥२८॥

चोदनासमुदायाद्वा by reason of number of commands; स on the other
hand; पौर्णमस्य in the full moon ceremony; तथा so, similarly; यथाः is.

28. On the other hand, by reason of the number of commands; in the full moon ceremony that is so.

"ययवं विद्यान् पौर्णमासी यज्ञे ययवं विद्यामासी यज्ञे" 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 पौर्णमास्याय. There the term is not used in any other sense than आयनय and others; but here the action is performed by reason of a number of चोत्राव. Here in the case of अभित्वय, the different substance is meant. So the ceremony pertaining to fire should be performed simultaneously at a time on all the bricks.

Adhikaraṇa VIII śātras 29-32 dealing with fixing of पतिसंयाज to the days other than the final.

पति&संयाजान्तत्वं सर्वेषामविषेषात् || ५ १ २५ ||

पति&संयाजान्तत्वं ending of; पति&संयाज; सर्वेषां of all; अविषेषात by reason of being not special.

29. The term पति&संयाज applies to all (the days), because there is nothing special in it.

In connection with ह्रदशाह there is a text “ह्रद हाथेन प्रजा काम्यायथेत्” ||

“पति&संयाजातानि अहारानिरतिंद्रदे” “Let him make one desirous of progeny perform ह्रदशाह sacrifice” “They maintain it up to the पति&संयाज days.” The question is “whether all the days of ह्रदशाह have the days of the पति&संयाज or there is any exception to it”? According to the objector, the days end in the पति&संयाज thereby he means that all the days of ह्रदशाह have पति&संयाज days and further there is no exception mentioned there. It is a general text without any exception.

लिङ्गाद्रा प्रागुतमात् || ५ १ २० ||

लिङ्गात by reason of inference; व च on the other hand; पाक before; शशास्त्र from the final (day).

30. On the other hand by reason of the inference (it appears that the end of पति&संयाज is) before the final day.

The author gives his own view and says that there is an inference from the text. पति&संयाजातानि अहारानिरतिंद्रदे न वहन्युतमाति, शस्त्रस्य न हि तत्स्वयः: “They maintain it to the end of पति&संयाज 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.

अनुबादेद्रा दीप्तः यथा नक्तं सण्यापणस्य [१.१९.३१]

अनुबाद: restatement; दीप्तः on the other hand; यथा initiation; नक्तं, like, नक्तंसण्यापणस्य 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 वर्णा वाणा भागः पवेनकर ते बंधित: अनुबादे वाणा वाणा भागः संबंधिते रक्षोकोवरणसावणास्य एकोवरणसावणास्य संख्या वाणा भागः मेवोनकरते बातमोहिष्ठाया: [१.१९.३१]

अनुबादः: रक्षोकोवरणसावणास्य एकोवरणसावणास्य मेवोनकरते बातमोहिष्ठाया: [१.१९.३१]

"One who is initiated, is bound by the two traps of वर्णा; days and nights are the two traps of वर्णा; one who maintains a sacrifice by day is not discharged from the traps of वर्णा; but one who establishes it at night is discharged from the traps of वर्णा and from self-slaughter". "He is not discharged from the initiation, till set free from the traps of वर्णा; 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 analogy 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 पवेनकर. The sacrifice must end with पवेनकर and there is no exception made to it.

स्या द्वारा जनार्थविषये विधानाद्रते लिङ्ग विरोधवाच [१.१९.३२]

स्या द्वारा जनार्थविषये विधानाद्रते लिङ्ग विरोधवाच [१.१९.३२]

स्या द्वारा जनार्थविषये विधानाद्रते लिङ्ग विरोधवाच [१.१९.३२]

"On the other hand it may be so, by reason of the general text; जनार्थविषये in the end; लिङ्ग विरोधवाच 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 जनार्थविषये not applicable to any text and hold that all the days in general are meant to have the पवेनकर including the final day, then this view is in opposition to the inference that the sacrifice is not over on the day the पवेनकर is finished. See the text quoted in the commentary on sutra 30. The result is therefore that पवेनकरजीव (the characteristic of पवेनकर) is limited to all the days of जनार्थविषयेन excepting the final day.

Adhikrama IX dealing with the explanation of the local order to "the first should be twice repeated"
33. The repetition of सामाधेनी verses by reason of being first, is of that which is there in order.

There are दुर्गाणामास्यानास; there सामाधेनी verses are recited which form the model. In that connection it is stated "दिन: प्रायाममवात्र बिद्दामास्यानास; "He subsequently utters three first; he subsequently utters three last." The question for determination is, whether the repetition is the repetition of the त्रिकं verses प्रयोवाणा etc., Rigveda III. 27. I 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 सामाधेनि which is pronounced first. The reason is that the word 'first' is used which indicates the order.

Sahara has discussed the पूर्व पक्ष view on the ground that the 'first' and the 'last' are used in feminine gender and the त्रिकं verse which is also in the feminine gender is therefore meant. This view he rightly rejects.

Adhikarana X Sutras 34-35 dealing with one performance of आरस्किचिथि of दुर्गाणामास्यानास which are to be performed for one's whole life.

ीरण्यावस्थी प्रायाजवर्तैतारदारम्येय न ४ १ ४३॥

ीरण्यावस्थी on the repetition of the offerings of the new and full moon; प्रायाजवर्तै like प्रायाज offering; आरदारे should be repeated; आरस्तरस्भवीया, आरस्तरस्खमिया offering.

84. On the repetition of the दुर्गाणामास्यानास, like प्रायाज, the आरस्तरस्खमिया should be repeated.

There are दुर्गाणामास्यानास; in that connection it is said "दुर्गाणामास्यानासांग्रामवर्षिणः कामेतविषेः." "One who is desirous of heaven should perform new and full moon sacrifices." There is an introductory ceremony laid down which is called आरस्तरस्खमिया, आरस्तरस्खमिया कपालविनियोगः, सरस्तव्यचं च, सरस्तव्यचं कपालविनियोगः, सरस्तव्यचं कपालविनियोगः, माणिकनागिनापालविनियोगः कामेतविषेः स्त्रयाः." "One who wishes that he may be granivorous, shall offer cakes baked on eleven pans, consecrated to Agni and Vishnu, boiled rice to सरस्तव्य, cakes baked on twelve pans to सरस्तव्य and cakes baked on eight pans to Agni who takes offerings."

There is another text "सामाधवी दुर्गाणामास्यानासः" "He shall perform the new and full moon sacrifices as long as he lives." The दुर्गाणामास्यानास is to be repeated for one's whole life. The question is whether the आरस्किचिथि should also be performed at every performance of दुर्गाणामास्यानास. The object,
or's reply is that it should be repeated on the repetition of दशंपूण्डमाल्लमासालम假 just as प्रयास, their parts are repeated with each performance.

सत्त्वसर्भेसुसंख्योगादिक: पुनरार्म्भो यावजीवप्रयोगात्

35. On the other hand once by reason of the mention of (अर्जन) beginning; there is only one beginning by reason of the use of 'as long as one lives.'

There is a vow in connection with दशंपूण्डमाल्लमासालम. "पर्विष्ट पर्विणि स्वाद-दशंपूण्डमाळोकर्मणि "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 दशंपूण्डमास; it can not be taken on each time. यावजीवप्रयोगात् असामान्यां मालोकर्मणि. As long as I live, the new and full moon sacrifices shall have to be performed by me." The author therefore argues that आर्जननीयैदिः can be performed only once on the first performance of the दशंपूण्ड मास.

In another view this adhikarana is called as dealing with the पुण्डरिकम् nature of the आर्जननीयैदिः. The objector's view is that there is a beginning of the दशंपूण्डमास on each occasion, so there will be an आर्जननीयैदिः 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 दशंपूण्डमाल्लमासालम and thus makes himself fit for subsequent performance of दशंपूण्डमाल्लमासालमासालम. In either views, the result is that आर्जननीयैदिः is to be performed only once on the first performance of दशंपूण्डमाल्लमासालमासालम.

Adhikarana XI sutras 36-37 dealing with the subject that the principle of दशं does not apply to the mantras uttered at the time of offering.

अर्थोनिवािन्यायोगान्नप्रतं शेषभाव: स्यात्त्राचोऽदि-
तम्पूणां चोदितासिद्धानात् ॥ ६ । १ । ३६ ॥

अर्थोनिवािन्यायोगानात् by reason of the connection with the meaning; मन्त्रे in the मन्त्र; येषभाव: subordinate nature; स्यात् is, तब there; अचोदितासमालम not adapted without a command; चोदितासिद्धाअात् 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 विक्रिय in ऋग्वेद I. 1. 4. with some alteration; it is uttered at the time when offering is made to fire. देववत्तिः प्रवेशः भिक्षुप्रहारसाध्यः तुद्ध निर्वापिः See Anand आस्रम Series vol. I. 67. I give the translation from the white धर्म I, 10 as explained by महादेव.

"O! तव I being inspired by सिद्धिः, offer thee who are beloved of जाति with the arms of अश्विन और the hands of पुष्याः"

In the white धर्म the word प्रवेशः is read instead of निर्वापिः. The सिद्धिः is read in दण्डमणालपर्यां at the time of offering. Now the question is, whether the word सिद्धिः विरित and पुष्याः 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 सिद्धिः applies and if not, the सिद्धिः will not apply. The author says that the names have meanings and the mantras are therefore subordinate and the principle of सिद्धिः will not apply without any express command, because the names depend on commands.

The author says that शित्तः does not indicate action nor does it mean Agni or any other god. So there will be no सिद्धि because it does not apply without a चौदयाः.

लतात्रवचनंतेपामितरांशं प्रभुजयेः || ५ || १ || ३७ ||
तत: therefore; व and; अधर्म no authority; लेख्यां of those; इतरां in another sense; प्रयुजयेः 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. सिद्धिः प्रवेशः on the rising of the sun; बिद्वित्त मन्त्रम् with the arms of the sacrificer and his wife. The sacrificer and his wife, are so called because by offering a horse अश्विनेऽस्त्र अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो अश्विनो
Where the gods such as सचि, अभिवं and पृष्ठ are in connection with the sacrificer, there can not be जद्व. These words used in the मंत्र are for service but not for denoting the gods. So there is no जद्व.

Adhikarana XI: Sutras 38–39 dealing with the subject that in अन्येवतुः the word अभिव would be adapted in the modified sacrifice.

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 सचि etc., as said above; the terms सचि etc., are समवेतवम्भ i.e. are not tied by conventionalism; so is अभिव. 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 अभिव will not be substituted by any other term in विद्वग्नि.

39. Not so, by reason of close affinity.

The author says that अभिव is a समवेतवम्भ that is, the word is used in the sense in which it is fixed by convention. In the present case as said by the पृष्ठ पद्ध there is no offering of पृष्ठ but to serve or propitiate अभिव an offering is made; we see the visible effect. There is no similarity in these terms सचि and अभिव. The word अभिव will therefore be adapted in the modified sacrifice.

This adhikarana is explained otherwise and is called "In the mantra used in offering तप्त, the word अभिव should be substituted."

In connection with तप्त पृष्ठामास it is said "पान्यमसिविनुहि देवार। दुनिद्रि भावपदि". "Thou art paddy; delight the gods; he throws it on the stone slab." The question is, whether अभिव is समवेतवम्भ or not, the objector says that it is a subordinate word and is, therefore, not fixed by convention (समवेतवम्भ); so the principle of जद्व does not apply.

The author says that the word अभिव is invariably connected with the sense it conveys (समवेतवम्भ); so the principle of जद्व applies. There is a
According to 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 “...” According to the author, the principle of जज्ञ will apply, and the text will be modified as follows “...”. “Thou art flesh; delight the gods.”

The principle that is deduced from these Adhikaraṇas after a discussion is that when the sense of the terms can be adjusted to the occasion there will be no जज्ञ 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 विकृति.

Adhikarṇa XIII dealing with the subject that the principle of जज्ञ does not apply to the...

बोधिते तु परार्थवादिविवदविकारः स्याति ॥ ५५.११५.१२०॥

बोधिते on being commanded; तु on other hand; परार्थवाद by reason of being dependent; विवदविकार like a विवि; अविकार not modified; स्याति is.

40. On the other hand, on being commanded by reason of its being dependent, like the विवि it will be not modified.

In the द्वाराधिकारणमन, the verses invoking हस्त are recited. In that connection, it is said दैव्या भदर्यव बप्पहृता हस्तहृतां सत्याविरियिमायवथवादेव वहस्त्वति वार्तिष्ठ (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, whetherin a स्त्रृ where there are many sacrificers, will the word वहस्त्वति be in plural? or will it be used without any modification? The question will narrow itself to this, whether the term वहस्त्वति is समवेतवचन or असमवेतवचन? If the word is for the benefit of the sacrifice, it is समवेत वचन but if it is for praise, then it is असमवेत वचन. Here the term वहस्त्वति is for the praise for हस्त. Though the term वहस्त्वति is read by बोधिता, yet being subservient to the praise of हस्त it will be used without any modification like विवि. It is in praise of हस्त 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 उद्ध is principal; in this view the principle of उद्ध 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.

विकारस्त्तम्याने स्यात् || ५ १ ८९ ||

विकार: modification; स्यात् that ; प्रधाने in a principal ; स्यात् is ;

41. It will be modified, on its being principal.

In connection with सुद्धुप्रमाणा, there is a शृङ्ख which is read at the time of प्रश्न प्रहरण carrying of grass from the jungle. It is said there. "अध्य यज्ञमनान आनुवाचालाचे " ‘This sacrificer hopes for longevity.’ The question is, that when there are many sacrificers, whether the word यज्ञमनान will then be modified or not. The author’s reply is that here the word यज्ञमनान is principal ; so the principal of उद्ध will apply. There are two kinds of मंत्र one kind is यज्ञाकाशक explaining the performance of an action and the other is यज्ञाकाशक explaining the reward of an action. In the former case, there will be no उद्ध but in the latter case there will be उद्ध. The मंत्र in the preceding अधिकारण is of the former class and that of the present अधिकारण is of the latter class. So in the present case the term यज्ञमनान will be modified; in other words, the principle of उद्ध will apply.

Adhikarana XV उत्तराकं 42-44, dealing with the subject that in a निगडा called invoking of सुद्धुप्रमाण the term हरिवर्द्ध is not modified.

अस्यांग्रात्यद्यूषु तद्विधिष्ठः प्रतियेचः || ५ १ ८२ ||

अस्यांग्रात्य by reason of there being no connection ; तद्विधिष्ठ in the sense of that ; तद्विधिष्ठ particularised with it ; प्रतियेच अपpeares.

42. By reason of there being no connection with the sense of that, it appears to be particularised with it.

There is a यज्ञोत्थि sacrifice; in it there is सुद्धुप्रमाण. There is a verse “रूद्धुप्रमाणावहिर्य भ्रातासमेधातिथिमेव रुपणवश्वमेव कोरववस्त्रस्तिज्ज्वायैसार ” या. अो ११२१:२: O Indra who has horses, O ram of याज्ञातिथिक, O lover of रुपणवश्व’s daughter O white attacker, O paramour of शहवाय, come.” This निदान is transferred to अनुपदुरु which is its modified form by the वाचक, text. भायानीयुक्तप्रकाशबत्ति “The सुद्धुप्रमाण verse is in honour of अनि” Here the verse will be read as “अनि श्रावणच्” The question is, whether the epithets of उद्ध such as हरिव etc. will also be modified or not. The author’s view is that हरिव is सम्बोधार्यायु, so the principle will undoubtedly apply; but हरिव etc. are
अतत्स्वेतार्थं 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 उच्छ does not apply. These epithets are in praise of इद्र but they can also apply to अभिन.

कर्मभावावेदिविभासितं चेत || ६ । १ ॥ १६॥
कर्मभावार्थं by reason of the absence of exploit; एवं सो; इत्येवः 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 इद्र. 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 कीर्ति named मेघावतिच।नेनका or नेता was the daughter of द्रुपाशवः; Indra fell in love with her. Assuming the form of a white deer, Indra drank soma. Indra ravished अहिन्या. These epithets are all समवेत्वेत्व ते and apply to Indra only. In the view of the objector, for these reasons, the principle of उच्छ does not apply.

न परार्थल्वात् || ६ । १ ॥ १८॥
न not so; परार्थल्वात् 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 अभिन. 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. इद्र is called इरिवाच because he plundered all by means of his horses; this is a praise which can apply to इद्र and अभिन as well. As to the story of मेघावतिच, it is a fable in derogation to the eternality of the Veda and is therefore allegorical. It is a निगुण and can equally apply to Agni.

The adhikarana is called by another name i.e. dealing with the subject that in the मंत्र “तथैर श्रवण” the principle of उच्छ does not apply.

In connection with इद्रेतिव्रोण, it is said about एकृतावान (one year old) cow “तेस्य भृस्मास्मानाकावी, त वाते तिनामिदि। तस्ये इद्रातत्स्तिथिः तस्ये इद्रात तस्ये मथु, तस्याभावानामयूः, तस्ये वर्त्त मद्यं तस्ये खुतं, तस्याभावानामयूः, तस्ये धारितं। “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 त्, it is said त्रिवृक्ष साहसेमकुण्यम्: "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 अर्धसापं देवभूत्वा तेनन्द्रायमि "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 असमवेत and can apply to a bullock as well, in future time, and so the principle of अदि 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.

Adhikaraṇa XVI. Sūtras 45—49 dealing with subject that In the sacrifice where an ewe is offered to सर्स्वती, there is no application of the command to अनुपि.

लिङ्गविशेषनिर्देशात्मकाचार्यानिधानेष्वमात्साः सर्स्वतीं स्तीत्वात् ॥ ६ । ५ ॥

लिङ्गविशेषनिर्देशात् by reason of mention of a particular gender; समान-विधानेय where the command is equally applicable; अपातासर्स्वती does not apply to सर्स्वतीं; बीत्वात् 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 सर्स्वतीं

In अनिधिमेघ several animals are mentioned as victims आद्ययः पशुपाविधीम् आद्यविवर्ध्यम् अवर्धक: पशुकरणे याद्यव्रिथिभिः पोदशिलिषिसर्स्वती देशी अवताराये "In an अनिधिमेघ an animal consecrated to Agni, in an उक्त्य an animal consecrated to इद्रि and असि, in a पोदशिलिन a powerful bullock consecrated to इद्रि and in an अवताराय an ewe consecrated to सर्स्वती should be brought."

In अनिधिमेघ there is a command "उपज्यते मेधाादुराश्रामानामेधाादुराश्रामात्मायांमेदाश्रामाता" नै यत्र 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 repeated in a sacrifice where ewe is offered. The author's reply is that under the circumstances where there is a common command there is no applicability of it to sacrifice. The reason is that there is a gender mentioned अम्ब्र अरति. Ibtd. "For him, nourish fire." Here 'समै' is in masculine gender and the ewe is in the feminine gender and the masculine gender can not apply to a female.

प्रभुमिधानाद्रा तद्धि चोदनाभूतं पुनः पशू-
त्यम् II 6 1 46 II

प्रभुमिधानात् by reason of general demomination; या on the other hand; तद् that; दि because; चोदनाभूत being a command; पुनि applicable to men; पुनः again; पशुत्यम् 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 अभ्र अरति applies to सरस्वती sacrifice.

विलेपृणा वा तद्धर्थनिदेशात् II 6 1 47 II

विलेपृणा particular; वा on the other hand; तद्धर्थनिदेशात् by reason of its pointing out that object;

47. On the other hand it is particular by reason of its pointing out that object.

The author says that it is not general as you say, but in the formula the pronoun अस्ति is used in masculine gender and the ewe is in feminine gender. The masculine gender can not apply to a female.

पशुत्यम् चैकसावद्यात् II 6 1 48 II

पशुत्यम् animal nature; च and; चैकसावद्यात् 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.


As said; वा on the other hand, 

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 सरस्वती by reason of the ewe being used in a feminine gender and if the procedure related to अधिगुप्त does not apply. अधिगुप्त is a priest whose function is to kill an animal for the sacrifice. नाथेव defines the term thus “अधिगुप्त मानेश्व: शमिता” He is a divine killer. See at p. 432. of the Poona edition of न्यायमाला.

Adhikarana XVII Sutras 50-53 dealing with the subject that in वज्रयाजीय song, दृःран should be sung in place of दृःरां

आमनातादन्युद्धिकारको वचनान्मिकार: दृःरां || ६ || ५०||

आमनाताद by being laid down; अन्यत otherwise; अविकार in one connection; 
\textit{वचनान्मिकार} under an authority; विकार modification; 

50. In connection with one sacrifice laid down as otherwise, it is modified under an authority.

In connection with श्योतिष्ट्र sacrifice, there is a song called वज्रयाजीय which is sung. "वज्रयाजीयवेनसुविदि " "He should praise with वज्रयाजीय" In the verse (see \textit{infra} in the commentary on Sutra 52.) there is a word ‘गिरा’ In that connection, it is said नगिरानिरिध्रयावस, यदिगरानिरिध्रयावस, अत्याज्यावलुङ्गातावसादिरेत्वेव "क्षोब्वेद" || "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 देश shall 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 हृरा.

दृथं वा तुत्यहेतुत्वात सामान्यान्मिकारः स्यात् ॥ ५० ॥
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 इशा have a common meaning, so there is option for a singer to insert any word he likes.

उपदेशार्था साधः || 51 52 ||
उपदेशार्था by reason of direct command; च and; साधः 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 "यशशायेशाच्यार्थे गिरा गिराच्यालसे" यजुः वेऽऽ २१.॥ लोऽ वेऽ २१.॥ को वेऽ २१.॥ "O! ye singers in every sacrifice, sing praises to the prosperous A a n i" And there is a command यशशायेशाच्यालसे वीत. “Let him sing यज; यज्ञीयम्.” So this fact also shows that there is an option of the reading.

नियमो वा श्रुतिविशेषपदितरत्सांसास्र्दश्यवत् ||६१५६॥
नियम: a restrictive rule; वा on the other hand; श्रुतिविशेषात् by reason of the special text; इत्यत् the other; साम्प्रदश्यवत् like 17 सामप्रदेशी verses.

53. On the other hand, it is a restrictive rule by reason of the special text; and the other is like the seventeen सामप्रदेशी verses.

The author says that the rule as to pronouncing इशा 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 सामप्रदेशी 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', ग should be dropped while singing.

The author after describing the principle of उह as applicable to मंव, has commenced to discuss the second class of उह relating to साम in the present अधिकरण.

Adhyātma XVIII sthāna 54-58 dealing with the subject that इशा is to be sung.

अष्टग्राणाच्चउद्दर्तवेत्तथाभूतोपदेशः स्यात् ||६१५७॥
अष्टग्राणात् by reason of being not capable of singing; शब्दान्यात्रे 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 अवथकयन that गिरा should be pronounced as हुरा; 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 ‘आईशीय’ under the rules of music.

यत्स्याने बा तद्गीति: स्यात्पदान्यत्वप्रधानत्वानात्

यत्स्याने in whose place; बा on the other hand; तद्गीति: song; स्यात्पदान्यत्वप्रधानत्वानात् by reason of the modified form being principal.

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 हुरा is substituted by हुरा and the word देश is the तद्गीति form of हुरा. So the हुरा form shows that the song is to be set to music.

गानसंयोगाचाच || ५ || ५६ ||

गानसंयोगाचाच by reason of being connected with music; च and.

56. And by reason of its being connected with the music.

The author gives an additional reason in support of his view “उद्देश्यमाहारा-चालासा” “Should be sung as आहरा’ ‘आ’ and ‘दालासा’ this is the form in which हुरा and देश are set to music.

चचनमिति चेत || ५ || ५७ ||

चचनमिति a precept; चेत if you say.

57. If you say that it is a precept.

The objector says that you say that “उद्देश्यमा इरादातालासा” (“Should be sung as आहरा’ ‘आ’ and ‘दालासा’”.) is a song set to music; but I say it is some text containing a precept.

न तत्प्रधानत्वात् || ५ || ५८ ||
532 PŪRVA MĪMĀMSĀ.

not so; तत्रप्रधानत्वं by reason of its being principal.

58. Not so, by reason of its being principal.

The author says "it is not a विंद because the principal factor is हृदा. It is an अन्यवाद of हृदा". The conclusion is that the psalm quoted in the preceding अधिकारण (see in the commentary on सूत्र 52.) with the change discussed, is intended to be sung.

End of Pāda I.

PĀDA II.

Adhikarana I Sūtras I-2 dealing with the subject that the songs are called साम.

सामानि मन्त्रमेके स्मृत्युपदेशाम्याम् II २ १ १ न
सामानि songs; मन्त्र mantra; पूर्वे according to one; स्मृत्युपदेशाम्याम् 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 रत्न, लट्न, चैत्र, वैराज, त्तल, तेल. There is the verse अभिस्वार नोमके कृष्ण VII. 32. 22. The question is whether the verses set to music are called साम or only the songs are called साम. In chapter II pāda 1 sūtra 36 songs are called साम. (see at p. 56) The objector says that verses set to music are साम.

तदुक्तदःपम् II २ १ २ न
तद् that; दक्तदःपम् 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 अधिकारण is called "dealing with the subject that the code relating to adaptation is human" and commented upon differently.

The question is, what is कु? "कृष्ण न दित्त विंदमूलही" कृष्ण के IV. 31 1. is it a code of the ब्रह्मि 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 "उदाहरितकर्तित्: " कु 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, ज्ञात्व is human. If it is विधिर्गत (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.

Adhikarana a II sutras 3-13 dealing with his subject that psalms are purificatory acts of the ज्ञात्व

कर्म वा विचित्रक्षणम् ॥ ५ । २ । ३ ॥
कर्म principal act; वा on the other hand; विचित्रक्षणम् characterised by command.

3. On the other hand, it is the principal act being characterised by command.

It has been settled in the foregoing अभिकरण 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 ज्ञात्व 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 विषि "यथार्थ गायिति" **"He sings यथार्थ"** The word (यथार्थ) is used in the accusative case and is a principal act. Secondly the principal act leads to rewards.

ताहुद्ध्रवः वचनात्पाकयज्ञतः ॥ ५ । २ । ४ ॥
ताहुद्ध्रवः the material; वचनात् under a text; पाकयज्ञतः like a cooking sacrifice.

4. Therefore the material is ज्ञात्व 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 इतिविशेषतया i.e. different materials; here the material is the ज्ञात्व verse. There is a text "कृपिसामायतिः" **"He sings a song in a rik verse"**; just as in a पाकयज्ञ you have different materials such as parched grain, rice, ghee, etc., so we have here.

तत्राविप्रतिपिठो दृढ्यान्तरे व्यतिरिक्तः प्रदेशार्थः ॥ ५ । १ ॥
तत्र there; अविप्रतिपिठः not prohibited; दृढ्यान्तरे in a different material; व्यतिरिक्तः different; प्रदेशः transference; चान्द.
5. There in a different material though the transference is not prohibited, it is separate.

The objector says that you can take any चक्र verse and sing in any tune whether गुल्म or रेवत. The term साम applies to all songs.

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 subservie 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.

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.

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 (स्त्रोत्र) and the song (as for instance the time in which it is sung.) The object of र्यवत is to sing the पृष्ठ The former is the name of a tune and the latter is name of a स्त्रोत. 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 worship. 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.

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 the objector 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.

11. And by reason of being dependent.

The author now proceeds to show how the psalms are sung at the time of the sacrifice. "अद्वैतमित्रस्वच्छन्दपारिभक्तिवादकातिहोगयेत्" "Having touched the pillar made of wood, let the तद्गता sing unsupported by it." There is a post made of wood in the middle and the तद्गता touching it sings a song. So the illustration of अद्वैतमित्र 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; इतिहास 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 अवधेनमसालि अवधेन प्रयुक्ते तत्वायाभिध्यति? "Study for half of five months is proper; it is fruitful"

गृहार्थ्य प्रयुक्ते ॥ ६ । २ । १३ ॥
गृहार्थ्य 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.

Adhikaraya III stanzas 14-20 dealing with the subject that in a group of three रक्षे the whole song should be finished after each रक्षे

रचे स्याच्छुस्तिनिन्द्रेष्ठात ॥ ६ । २ । १४ ॥
रचे in a song of three verses; रक्षे is; श्याच्छुस्तिनिन्द्रेष्ठात् by reason of the vedic text.

14. In a group of three रक्षे verses by reason of the command of the vedic text.

In connection with अयोद्ध्या it is said "एक रक्षे रचे दियते प्रतीययम्" "One stotriya psalm should be made in a group of three rik verses." The question is whether singing should be done at the end of each रक्षे or after a group of 3 रक्षे. The reply according to the objector is that it should be done after the end of the group of 3 रक्षे verses. The reason is that it is so directed by the Veda.

शब्दार्थ्यष्टवद्विबारस्य ॥ ६ । २ । १५ ॥
शब्दार्थस्वात् 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 चक्र 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 खिंग "त्रैक्षणिकायोजयोजनां संभोगमतिः लोकवीण ये संभोगमतिः लोकवीण ये संभोगमतिः।तेन प्रत्यायेत्।संभोगमतिः सोप्रवीण नुवर्य ये संभोगमतिः लोकवीण ये संभोगमतिः।" He said to the साम "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 स्तोत्र\textsuperscript{4} psalm, therefore three verses are grouped together.'

This shows that 3 चक्र verses should be sung together.

"...

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 चक्र is complete in itself because the vedic sentences are divided and the singing is for the purpose of showing the चक्र to be clear and melodious.

There is no psalm of 3 चक्र. The song is for purifying the चक्र. So the song must be sung at the end of every चक्र verse.
18. And similarly there is another text.

The author now supports his view by quoting authorities "अयं रक्ष ग्राम प्रवेशिति प्रस्तुति द्वारकरोधातै" "दुहा वा अस्ते श्रीमान्तातिव तारुणयुग्मोद्वायेत्" "He sings in the first अक्र with eight letters and with two letters in the two subsequent." "Taking the last लोकाय from it, let him sing."

The inference from these texts is that the song should be sung at the end of each अक्र.

अनवलोपदेशाश्रण तद्वस २ १६

अनवलोपेश: instruction as to singing in one breath ; व and; तद्वस like it.

19. And similarly the instruction as to the song in one breath is like it.

The author says that there is a text अनवलोपायति "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 अक्र. At the time of instruction, the song is sung at the end of each अक्र; 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 अक्र.

स्म्रयासेनेत्तरा श्रुति २ १ २०

स्म्रयासेन by repetition ; इतर the other ; श्रुति: text.

20. The other text is by repetition.

The author says that you have quoted the text एकमासाद्रेकविवेरते. The text shows the repetition. Take for instance "मियुक्तेशु रेषत्रोत्स्थितय:"

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 अक्र successively.

Adhikarana IV. Satras 21–22, dealing with the subject that in three अक्र of equal measures, a song is sung.

तद्भ्यास: समासु स्थान २ १ २९

तद्भ्यास: its repetition ; समासु in equal ; स्थान is.

21. Then the repetition is to be made in equal (measures).
In connection with the text "तथावतेंये सामान्ये किरतेन्द्रीये" see at p. 537; it has been explained in the foregoing अभिकरण that the song should be sung at the end of each क्रक्क. "The question is, what kind of क्रक्क 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 क्रक्कs should be of equal measure. If they are of an equal measure, there will be two sorts of faults called संतार and विलेश superfluity and deficiency. If the original क्रक्क is of larger measure, the उत्तरा being of less letters the song shall have to be shortened in order to adapt it and similarly if the original क्रक्क is of shorter measure, the उत्तरा being of more letters, the redundant letters will remain unpurified. (impure).

लिङ्गद्वसनाच्च ॥ ५ । २ । २२ ॥

लिङ्गद्वसनाच्च by seeing the inference from the text; व 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. "स्थायिकासत्त्वीयेऽ सम्बन्धीतग्राह्; यदृढ़क्षणस्तत्रीयुप्फितक्रक्क्येतो वंजति" "It is possible, they say, that gruel may be filled in a dish but when त्रहति is sung in गायत्री, the क्रक्क nature thereof is internally disorganised." This shows the defect of singing a longer song in a क्रक्क of smaller number of letters. The result is that the song and the क्रक्क should have equal number of letters in order to avoid the defects of संतार and विलेश. मालव. explains संतार and विलेश thus "शरीरहिता अशोकनिस्फोट" (शर is killing and अशो is smallness). If the song connected with the original क्रक्क i.e. याबि of larger measure, be sung with the उत्तरा 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 उत्तरा has more letters than the original, then the redundant part of the क्रक्क will be without a song. So the songs should be in the verses of equal measure.

Adhikarana V. Sutras 23-24 dealing with the subject that the text उत्तरायङ्गत्ययायत means the two क्रक्कs read in the book relating to उत्तरा.

नैमिन्तिकं तृत्तत्तूरात्मानान्तर्यांमात्त्यामात्त्यामात्त्यांत्यायितेत ॥ ५ । २ । २३ ॥

नैमिन्तिक correlated; त on the other hand; उत्तरात्मान the word उत्तरा; अन्त- यांत्य by reason of its immediateness; अंतित्यायित appears.

23. On the other hand, the word उत्तरा appears correlative by reason of its immediateness.
There are two books for reading and singing of śrauta verses. (1) one is Ṛśtra. 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 येरि and the last two are उजरा. There is a text: “सर्पनर युत (येरि)प्रयोगति | यथोरथ उजरा (येरि)प्रयोगति” “He sings सर्पनर tune in two उजरा verses” “He sings the उजरा verses with the tune of the original verse (येरि).” See at P. 432. In the छदोर्यम् the येरि of सर्पनर is “अस्थायू,” After that स्वामित्व इवाम्ह &c, many such येरि of ब्रह्म songs are given. In the उजरायोग् “अस्थायू” song is given and after it no येरि of the song ‘नद्याओ अर्य’ is given (R. V. VII. 32. 22-23 see at Page 541).

In correlation with the Ṛśtra the two उजरा verses will be the yonis and in the group of three verses the last two will be the yonis and they will be sung. The author says that as the word उजरा is pronounced immediately, it means the two उजरा verses in relation to छदोर्यम्.

एकाभ्रान्तवच तद्भ्यसः || ६ २ २ ॥

एकाभ्रान्ति by reason of the unity of the sense; च and; तद्भ्यसः 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 śrauta verses is for a purpose, otherwise it will be meaningless.

The adhikaraṇas IV—V are grouped together under one adhikaraṇa called “dealing with singing of त्रितोक during the repetition of अवस्थानि.”

There is a द्राक्षशाह sacrifice; in it on the fourth day the त्रितोक song produced from अवस्थानि is sung. अवस्थानि “विश्वासःश्रावसूर,सर्पनरसर्पनर-सिद्धज्ञानिः” अवस्थानि “विश्वासःश्रावसूर,सर्पनरसर्पनर-सिद्धज्ञानिः” VIII. 97. 10. 10.“They excited and brought forth Indra, 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 उजरा there are two ब्रह्मी. The first is प्रसिद्धिश्राक्षसामायम् विभ्राविकृतः। दुःखी देवा अट्टा होमिकेण तत्सिदिनः समुक्रिष्टः || पूर्वोऽवर्ष भवेत् VIII. 97. 12. “The wise and loud singers bow to the all-pervading ram (Indra); you who are splendid and not hostilely disposed towards any one, sing praises near the ear of the fast god (Indra)”. The last is समार्थेनात्माजःवर्जितः स्तोत्रवादि तः स्तोत्रिपदुपूजयते। समुक्रिष्टः पूर्वोऽवर्ष 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 अवस्थानिः should be imported to make the equal measure, or two ब्रह्मी should be allowed to remain intact and the unequal
The reply of the objector is to obviate the defects called संशयं व विकृतं; the two अविद्यात्म क शुद्धि should be imported and the song of equal measures should be sung.

Commentary on Sūtra 22.

The author says, “No, you are wrong; the term is correlative and अविद्यात्म क शुद्धि is the श्रुति which predominates over दिन्ति. The Brihatis will, therefore, remain intact and no अविद्यात्म क शुद्धि will be brought in.

Commentary on Sūtra 24.

The author says that you allege that the अविद्यात्म क शुद्धि is plural in अविद्यात्म क शुद्धि. The reason is that if you repeat पद्दशी twenty one times, it is the repetition, of प्रेता. If you repeat अविद्यात्म क शुद्धि seven times, the same result is achieved. The plural number is therefore used. In प्रेता which has one deity, the group of three स्वरुपक verses is properly applicable; for this reason no अविद्यात्म क शुद्धि are to be brought in.

Adhikāraṇa VI. Sūtras 25 - 23 dealing with the subject that in a रथ्यात्म क शुद्धि; वृहति and पंकी should be strung together.

### भागाधिकं तु ॥ ६१ २ । २५ ॥

**भागाधिकं** intertwined song; तु on the other hand.

25. On the other hand, the song should be intertwined.

In connection with जोगित्यां it is said “श्रुत्याः श्रवण” “रथ्यात्म क शुद्धि” ‘Song of loud tone,’ “Song of low tone.” The योगित्याः of रथ्यात्म क is in श्रुत्याः metre 

“अविद्यात्म क शुद्धि” अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि “० वे वे वे वे वे वे वे

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 उद्दरु of the same is in पंकी metre. “नात्यावान अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि अविद्यात्म क शुद्धि

“O! Indra, the thunderer like thee there is no other heavenly or earthly creature born or will be born; we desirous of horses, corn and cows, invoke thee.”

The योगित्याः of श्रुत्याः is श्रुत्याः “स्वामिद्विवाहामेव सातासाताय दान:। तथोस्वामिद्विव तत्पतिकम्पश्वानकाधारवृत्त्यः।” 

“० वे वे वे वे वे वे वे

We the singers invoke thee
to obtain corn; the people, O! Indra, invoke thee, the protector of the righteous when द्रव्य is ready and in a battle consisting of cavalry."

The उत्तर of the same is in पंक metre: "सत्यनिरवचन बज़हल्द पृथ्विस्य महः: लतानास्राश्रियः। गामस्य रथयमिन्दर संकरस्वाभावजस्यस्युः। 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 वैहृदश्रत्वेक्षदी यत्सवृप्तिः बृहती ककुमातुरि। "There can not be one metre consisting of बृहस्तिः and रथदर्षि तुनेसम् so that the first of them may be बृहती and the subsequent two may be ककुपः”.

The question is whether the original ककुपः should be brought in from elsewhere or the बृहती of the original (स्रोति) and पंक of the उत्तर should be sung by repetition. The reply of the author is that बृहती and पंक should be sung by repetition. The word in the text is प्रथम. We must explain the term as explained by लंकदेव in his महानिद्रिका. First the बृहती should be read once in its entirety; you should read the hemistich of the second verse with the final पद of the first verse and then read the last hemistich of the second with the final पद of it. This is called प्रथम or repetition. As for instance, the above mentioned verses under the principle of प्रथम will read as follow:—

अभिनवश्रुतोतोतलामुद्राघुर्रुपः।
ईशानमत्वमजसः लक्ष्मीस्यरात्मिन्द्रस्य:। प्रभृति:
ईशानपिंद्रस्यः। कल्याणं अन्वेषोद्विकर्यात्मातानजनिष्ठते। अन्विता न जनिष्ठते।

अभिनवश्रुतोतोतलामुद्राघुर्रुपः। 2nd ककुपः

Thus a रुप song is formed by प्रथम.

ककुपः is a kind of metre. See the enumeration of बृहस्तिः in पद्मवेंड chapter XV. 4.

It is defined as "भायंतवज्जारी पादी मध्यमोद्विकर्यादकुपः". "The first and last quatrains have eight letters and the middle two have 12 letters." वेद त्रीयमलः.

Another definition is. ‘द्वितीयश्चिन विद्यविद्याश्रावकः। भायंतवज्ज पुरुस-चिन मध्यमस्वेतः ककुपः’. It consists of three quatrains, if the final has 12 letters it is called द्वितीयश्चिन, or पोरोचिन if the first consists of twelve letters, it is called पुरुसचिन and if the middle consists of twelve letters it is called ककुपः' कालवर्ग सवितुबकालिका See Anandaram Borooah’s grammar Vol. X. (Prosody) Para 55.
In itself; and.

The author continues that if the original metre with the metre of the \textit{उतरा} be sung in the \textit{प्रागथन} way, it is in its own element without seeking any external help.

\textbf{प्रमाथ्ये} \textit{च} \textit{॥} \textit{२} \textit{॥} \textit{२९} \textit{॥}

\textbf{प्रमाथ्ये} in singing by \textit{प्रमाथ}; and.

And in singing by \textit{प्रमाथ}.

The author says that by so doing the term \textit{प्रमाथ} has a meaning. The term \textit{प्रमाथ} 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 \textit{प्रमाथ} or compound verse.' Anandram Borooah's grammar Para. 22.

Singing and repeating is \textit{प्रमाथ}; so it becomes significant by singing in the way mentioned above.

\textbf{लिङ्गदर्शनाव्यतिरिक्तकान्य} \textit{॥} \textit{२} \textit{॥} \textit{२८} \textit{॥}

\textbf{लिङ्गदर्शनाव्यतिरिक्तकान्य} by seeing the invariable marks of inference; and.

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 "रक्षे \textit{प्रतिपित्र} वृहति वाणु:पदः। तदप्राप्ते \textit{पुनर्वर्तने} \textit{तस्मात्स्थापत्रमिलितं करेत।} "It becomes permanent when \textit{वृहति} is repeated; because its foot is repeated As a calf lows for its mother,' commencing of the \textit{पद} again is \textit{प्रागथन}; so the conclusion is that the \textit{वृहति} of the first and \textit{पक्ष} of the \textit{उतरा} should be sung and repeated again.

2. This \textbf{द्वितिकरण} is interpreted otherwise and in that view, it is called as "dealing with the subject that in \textit{रीतिव} and \textit{सीमाज्य} songs, \textit{वृहति} and \textit{बिलार्पण} should be sung by \textit{प्रमाथ}.'

Commentary on \textit{पुर्व} 25.

There are two songs called \textit{रीतिव} and \textit{सीमाज्य} having a group of three \textit{रक्ष} verses.

The first is of \textit{वृहति} metre and the last two are of \textit{विद्यार्पण} metres. The question is whether the \textit{वृहति} should be brought in from elsewhere to make the song equal or the \textit{वृहति} of the first and \textit{विद्यार्पण} of the \textit{उतरा} should be formed into a group of 3 \textit{रक्ष} to make it sung by repetition. The reply of the author is that \textit{प्रमाथ} should be done.
Commentary on छ्रुः 26.

The author says that in this view, singing will be according to its own model.

Commentary on छ्रुः 27.

This explains the etymology of प्राग. The author relies on a विवरण: "विनायक साधन दिनिन सवन". The साधन दिनिन सवन has 60 बिंदुपुंस. If by प्राग, the singing is done with बुधती and विद्यार्पण, then only 60 बिंदुपुंस are possible.

In a साधन दिन ववन, there is one ववमान and four ग्रुद्धतीवत्त्र. In a ववमान there are three तुक्त as follows:

1. "ववाजेताः"; in it there are 3 गणती तुक्त verses.
2. "पुनान: सेम"; it is sung by प्राग; the first is बुधती and the two subsequent verses are विद्यार्पण.
3. "प्रादुर्भवसंस्कार"; in it there are three बिंदुपुंस. Four ग्रुद्धतीवत्त्र are as given below:

4. "अभिनवसारः"; it is sung by प्राग; in it the first is बुधती and two subsequent verses are पंक्तिः.
5. "क्षणार्पणा"; in it there are three गणतीस.
6. "तेनोदसमस्तीपद्"; it is sung by प्राग; there are one बुधती and two पंक्तिः.
7. "तुरोभिविभिसूचृव"; it is sung by प्राग; there are one बुधती and two पंक्तिः.

There are thus 7 तुक्त. Nine songs are sung as given below.

I. तुक्त: (1) अमुन्त (2) आमसीय संग.
II. तुक्त: (1) रीतव (2) सीपण मुन.
III. तुक्त: (1) बीशन संग.
IV. तुक्त: (1) रघुसंग.
V. तुक्त: (1) वामरेव संग.
VI. तुक्त: (1) नामस संग.
VII. तुक्त: (1) कायव संग.

In the first तुक्त, in order to make two songs, there are 6 गणती तुक्त verses by repetition. In the 5th तुक्त there are three verses which being repeated in order to form 17 स्तोत्र, yield 17 गणतीस. Thus there is a total of 23 गणतीस.

In the sixth तुक्त by intertwining बुधती and पंक्ति there is a group of three
verses in a भरती metre. In the 7th सूक्त there being 17 stomas on both sides, 34 भरतीs are formed. In the second सूक्त on the principle of प्रायाण we have 6 भरतीs. In the 4th सूक्त for the sake of रंगता song on the principle of प्रायाण we have two ककूपs in वसरा and the first is भरती already. They are sung in three alternatives; (1) three भरतीs and two ककूपs one by one ; (2) once भरती; three times ककूपs. in the interval and once ककूप in the end ; (3) once भरती and 3 times two ककूपs. Thus we have 5 भरतीs and 12 ककूपs in order to make the seventeen स्तोत्रs.

With the exception of the third सूक्त, in the 6 सूक्तs we have 23 गायत्रिस, 45 वर्त्तक and 12 ककूपs. ककूप 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 न्रिपूर्व consists. In order to convert 12 ककूपs into 12 न्रिपूर्वs we require 24 feet of गायत्रि viz. 8 गायत्रिस each consisting of 3 feet. Thus out of 23 गायत्रिस, we have only 15 गायत्रिस left; by multiplying 3 with 15 we get 45 feet of गायत्रि. By adding 45 वर्त्तक, each consisting of 36 letters to the 45 feet of गायत्रि, 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 न्रिपूर्व consists, the quotient is 45 न्रिपूर्वs. Add 12 न्रिपूर्वs already obtained; the total is 57. To this add 3 न्रिपूर्वs of the 3rd सूक्त. We have thus 60 न्रिपूर्वs. This result is possible on the principle of प्रायाण.

3. This Adhikarna is further applied to other songs and it is called “as dealing with the subject that श्रवार्तक and अन्य गायत्रिक शाल should be sung by means of प्रायाण of अनुदूप and गायत्रि.”

Commentary on सूक्त 25.

In श्रवार्तक and अन्य गायत्रिक; the first is अनुदूप and the other two are गायत्रिस. The question is whether singing should be performed by importing the original अनुदूप from outside, in order to make the song equal or the अनुदूप of the first and गायत्रि of the वसरा should be sung by प्रायाण by making a group of three ककूप verses. The reply of the author is that singing should be performed in the प्रायाण 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 प्रायाण will not be meaningless but will be significant.

The author relies on the argument from लिंग 'चतुर्भिन्नतिरंगस्त्रादिहसनयः प्रका ककूप' "In a द्विोन्यत्रम, there are 24 गायत्रिस and one ककूप." It is only on the rule of प्रायाण that there can be 24 जगतिस and one ककूप possible
There is a text "पञ्चचेत्तर भाषाप: श्राकषेव प्रभावण: शस्त्रसाम्या: गाृयेन्द्रन: अवत:। श्यायचर्चितेपार्ये अनुद्दुपेःलिभवत्। उप्युन्तः सप्तम् कुक्कुलिपक्षालम्। काव्यम्यं जगतेऽऽुः"

There is a पवमन called आर्येन in the third सवन; there are 5 सूक्तs and seven साम as detailed below:

1. सूक्त; 'वाक्दिवानविद्वाया' ; there are 3 गायत्री verses, and two साम called गायत्रि and सहित.

2. सूक्त; 'पुरोपितिवद्यत्स्यः' there are one अनुद्दुपु in the येनि, two गायत्रिः in the उङ्ग्रा, and two सामस called श्यायवर्म्यम् and औपीतवाम्.

3. सूक्त; 'हृदमश्चतुवाते'; there are 3 विन्द्रिष्ठs and one साम called सफः.

4. सूक्त; 'पवकमसुलमा: it is sung by ग्राम्य; the first is ककुपु, and the subsequent two are पेन्क; the साम is called पौष्टकः.

5. सूक्त; 'अनित्रिच्छय यवसं चतुहितः'; there are 3 जगतिः in a साम called कवः.

In the 1st सूक्त, there are 6 गायत्रिः in the two साम; there are 24 letters in a गायत्रि; so 6 गायत्रिः are equal to 3 जगतिः each consisting of 48 letters.

In the 2nd सूक्त there are 6 अनुद्दुपु from one अनुद्दुपु and 2 गायत्रिः by repetition in two साम on the principle of प्रगायन. 6 अनुद्दुपु are equal to 4 जगतिः. Thus we have 7 जगतिः in two सूक्तs. In the 3rd & 4th सूक्तs we have only one जगतिः in सफः and पौष्टकः. We have therefore one विन्द्रिष्ठ & one ककुपु; both have 28 letters each (see at p. 542) The total number of letters is 56 i. e. one जगतिः of 48 letters and one foot of गायत्रि. Thus the total is 8 जगतिः and one foot of गायत्रि. In the 5th सूक्त there are 3 जगतिः of its own, thus giving the total of 11 जगतिः and and one foot of गायत्रि i. e. 8 letters in excess.

In the third सवन there is also a स्तोत्र called यजायक्षीयः यजायक्षीयः अनन्तः; it is to be sung प्रगायन. The first is जगतिः and last two are विद्वानार्थनः. But on the principle of प्रगायन, the ककुर् should be formed in the उङ्ग्रा. There are 21 स्तोत्रs. 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 ककुपु first and three ककुपु again and one ककुपु in the end. Lastly one ककुपु first then 3 ककुपु each in the second and the last. We have thus 7 बृहतिः and 14 ककुपुः.

7 बृहतिः = 36 x 7 = 252.

The middle foot of a ककुपु consists of 12 letters; so there are 14 feet each consisting of 12 letters; add to the above such seven feet of ककुपुः.
252 + (12 \times 7) = 252 + 84 = 336.

By dividing it by 48 we have \( \frac{336}{48} = 7 \) जगतीs.

We have now 14 \times 2 = 28 feet of 1st and last feet of a क्रुप consisting of 8 letters each left; but such six feet of a क्रुप make one जगती; 24 feet of क्रुपs yield 4 जगतीs. We have thus 4 जगतीs and 4 feet of क्रुपs each consisting of 8 letters.

We have seven feet of क्रुपs consisting of 12 letters left.

12 \times 7 = 84; add to it 8 letters in excess over the 11 जगतीs of the पवमान. 84 + 8 = 92. Deduct 4 letters from the four feet of the क्रुपs in the above calculation. Thus we have 92 + 4 = 96 = 2 जगतीs. The total number of जगतीs up to this, comes to 13 जगतीs. Adding this number to the 11 जगतीs of the पवमान, we get 24 जगतीs. Now we have to account for 4 feet of क्रुपs of eight letters each minus four letters.

32 - 4 = 28 = one क्रुप.

The result is 24 जगतीs and one क्रुप.

4 This adhikarana is applied to another song and is therefore called as dealing with the subject that वदसाम is sung by applying the principle of प्रायाम to the quarter of a क्रुप.

In connection with वदसाम in ग्रामग्राम sacrifice it is said that चुष्ट: शतमेण द्राघाति: प्रायामा स्त्रयिंगंत्तचतुष्यावहार्ता दियुक्ता: “There are 104 नहतास strung together in honour of इद्द and 33 नसोब्रह्मतास in a group of 3 verses”. The question is whether the two शक verses should be sung on the principle of प्रायाम or the singing should be done in all the three शकs. The reply is that two शक verses should be sung on the principle of प्रायाम. The reasons as contained in sūtras 26 and 27 are the same.

Commentary on 28 सूत्र.

The अल्प is from the text “पथसुमा: सङ्कारि: प्रायामा जापयें” “प्रायामs having नसब्रह्मतास limited by five are obtained”. It is possible in प्रायाम 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.

अर्थेष कल्वाग्रिकल्य: स्वाति ॥ २ ॥ २च ॥

अर्थे कल्वाग्र by reason of the unity of purpose; विकल्य: option; स्वाति is.

29. By reason of the unity of the purpose, there is option.
There are many modes of singing in Sāmaveda. The song, as we know, is the product of the internal effort to produce a melodious sound. It is called साम. The शक्त verses are adapted to a certain tune. There are modifications of letters called विस्त्रय, विकपरण, अभ्यास, विराम, स्तोत्र 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.

Adhikarap: VIII; ओत्रास 30-31, dealing with the subject that a song should be sung by साम in a text ‘क्रोसुत्वेते सामनास्तव्ये’.

एष्यं कल्याणिकलपः स्वाहाक्षथयोस्तद्यत्वात् ||6||31||

वर्णवस्तुतत् by reason of the unity of the purpose; प्रकन्त: option; साम is; अस्तित्वमयो: शक्त and साम; शास्त्र is; तद्वर्धवात् by reason of being for that object.

30. By reason of the unity of the purpose, there is option because the शक्त and साम are for that object.

There is a text: “अहास्तुते सामनास्तव्ये। यद्य शुभद्वात् तद्युत्का ग्रन्तवाय ज्ञानात्मावते तदेकुपा नानावाहन यद्यवं विद्वान् सामनास्तव्ये।” “He sings with a शक्त verse; he sings with a साम verse; if he sings with a शक्त 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 शक्त or by साम at the option or by साम alone without any option. The objectors' reply is that according to the principle laid down in the preceding अधिकरण, you have an option either to eulogise by शक्त verses or by साम verses. The reason is that the object of both is one, namely to sing a praise.

वचनाद्विनियमः स्वातं ||6||2||31||

वचनाद्व? according to the text; विनियमः application; स्वातं 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 अधिकरण. You must be guided by the text. “The praise is by शक्त, the praise is by साम; but if you do by शक्त, the demons come; but if you do by साम the demons do not come; so one knowing this, eulogies by the साम.” Here praising by शक्त 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 adhikaraṇa is otherwise called "as dealing with the subject that the worship of आह्वनीय is to be performed while singing with अवर्तहस्मानन्व सामवेदूपव ॐ अर्ध प्रो २८२ and other".

Commentary on श्रृङ्खला 30 शृङ्खला.

There is a text "श्रवं सहस्मानवहन्येवर्तया आह्वनीयमपतित्वते." "The आह्वनीय should be worshipped with the psalm 'अय्यार्थातः माता.'" 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 शृङ्खला 31.

The reply of the author is that it should be worshipped while singing it. The reason is the text itself; अय्यार्थातः सहस्मानव is the text of the model sacrifice. According to the direction given in the सामवेद, it is to be sung.

3. Adhikaraṇa dealing with "the subject that अमितृत्वा &c. श्रृङ्खला 31. 44. 16. the mantra used at the time of offering, should be read in a protracted tone."

Commentary on शृङ्खला 30.

There are याज्ञायुवक्त mantras used at the time of making offerings; some say that they should be read in all the 3 स्वर and others say that they should be read in all the four स्वर. 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 शृङ्खला 31.

The reply of the author is that they should be read in a protracted tone under the text 'तानोवज कर्मणि'. (1) In a sacrifice, there is protracted tone.

Adhikaraṇa आद्वतर 32-33 dealing with the subject that in the passage रथ्यावर्तयेवागायतम &c. the singing should be according to the letters of the उत्तरा.

सामप्रदेशे विकारस्तदपेशः स्याच्छास्तठपत्वाद ॥२१३॥

सामप्रदेशे in transference of a साम ; विकार: alteration ; तदपेशः: dependent on it; स्याद is शार्कक्षत्वाद्; by reason of the शास्त्रic command.

32. In the transference of a song, the alteration depends on the first part, by reason of the शास्त्रic command.

It is laid down "रथ्यावर्तयेवागायति" "यथोप्यात्तर्यात्योगायिचि" "कष्टीर्थ रथ्यावर्तगायिचि" (2) He sings उत्तरा in a low tune; he sings उत्तरा
with the tune of its योगि; he sings करत्स in a स्वर तु स्तंत्र. The question is whether a song should be sung according to the letters in a योगि or उत्तरा. Take for instance "क्रयानिर्विवाहायुतवृत्ती स्त्रयुः यजः सप्तः। क्रयाशिविगृहार्तानः। कस्मवासस्योऽन्तः। मत्त्वद्वैः। व्रतांत्रिकेन। अविन्दोः। सवनामविनातः। अरित्थायुः। शतांवास्यूपि।। " 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-jnice 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 hundredfold means of protection." Rigveda IV. 31-1-3 and verse 12 of Sāmaveda उपराविग्न्त् first प्रवेदक and first half अद्वेदक. In it the fourth letter is रिव. The र of it should be altered into आः. Now the question is, whether the letter in the उत्तरा will be changed according to this change in the योगि. The objector's answer is that it would be so. In this view the first verse of the उत्तरा namely कस्मवासस्योऽन्तः will have the alteration in the fourth letter; the fourth letter is योः and आः will be dropped and आः will be brought in. So in the second verse namely अविन्दोः सवनामविनातः the र of योः the fourth letter will be changed into आः.

वर्ण तु वादप्रियंवात्रमयाय द्विनि वायुतिरिकात्। २। २। ३३।।

वर्ण in a letter; तु on the other hand; वादप्रिय: the name of वादप्रियः ; वायुतिरिकात् according to the matter; द्विनि वायुतिरिकात् by the difference of the matter.

33. On tho other hand, the view of वादप्रियः is that the change is in the letter according to the matter because it differs.

The author who has adopted the view of वादप्रियः says that the change will not be governed by the योगि. The reason is not far to seek; in the fourth letter of योगि there is रिव but according to the rule of music, it will be pronounced as रु but र is composed of आ and इ. In the first verse of the उत्तरा the fourth letter is योः; it is not इ and so in the second verse of the fourth letter is आ which is also not इ. In this view the objector's reply as embodied in सूत्र 33 is not satisfactory; the only satisfactory reply is that wherever इ occurs in उत्तरा it will be changed into आः and this change is not governed by a similar change in the योगि.

Adhikaraṇa X Sūtras 34—38 dealing with the transference of musical stops of उत्तरा.

स्तोभस्थिके द्विनि वायुतान्त्रे निन्दृतिमुग्वत्। २। २। ३३।।

स्तोभस्थिके of the musical pause; रुके according to one; द्विनि वायुतान्त्रे in another
verse; निष्ठित Sanskrit verse.

34. According to one, a musical pause is the cessation into another verse like a खंकी verse.

There are texts "रंगतरंगायति" "रंगतरसुचरंगायति" "योग्यततुल रंगायति" "He sings उषा in a low tune; he sings उषा with the tune of its योग; he sings कवलिस 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 स्तोभ 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 द्व, हि which are musical stops. As the letters of खंकी verse which can not be set to music are not transferable, so is a स्तोभ.

अन्तिदेशस्तु सामान्यालोकविद्विकारः स्यात् \(123130\)

अन्तिदेश: The transfer of the whole; हि on the other hand; सामान्यालोकविद्विकारः स्यात् by reason of being in the general; कवलित like the ordinary music; "विकार: 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 योग and does not apply to द्व. The song connotes खंकी, स्तोभ, द्व and कवलित. 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.

अन्तियायापि दर्शयिति \(1235\)

अन्तया invariable connection; द्व and; अयि also; दर्शयिति 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 द्व.

निःविशेषार्थोपलोपात \(1239\)

खंकी: completion; हि on the other hand; अयि 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 अस्तित्ववत् &c. are to avoid meaninglessness which would otherwise follow. शीत कमांहेल: ‘Indra is certainly a cold worker’ is a supplementary sentence.

अन्वयोऽवर्त्तवादः स्यात् ॥ १ २ ॥ ३६ ॥

अन्वयः इनvariable affinity; वा on the other hand; अर्थवादः by way of supplementary sentence; स्यात् is.

38. On the other hand, the invariable affinity is by way of supplementary sentence.

The author’s reply is that such sentences as “शीतकमांहेलः” “Indra is a doer of cold deed,” are by way of अर्थवादः; for we do not see इत्यादि.

Adhikaraṇa XI definition of स्तोमः.

अधिकत्र विवर्णश्च जैमिनि: स्तोभवद्यतवादः ॥ ३८ ॥

अधिकत्र redundant; वा and; विवर्णण meaningless modified form; वा and; जैमिनि: the view of जैमिनि; स्तोभवद्यतवा by being the word स्तोमः.

39. According to jaimini, by the word स्तोम is meant redundant and meaningless.

Now the author proceeds to explain what स्तोम 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 ‘अदि’ ‘अदि’; it is what is called अविद्यम् (redundant) in the śūtra. The second kind of modified expression is meaningless as अदित्रित्र. These two kinds of expressions come under स्तोमः.

Adhikaraṇa XII dealing with sprinkling and pounding &c., of the wild rice &c.,

धर्मस्यार्थक्तत्ववादः द्रष्टव्यगुणविकारव्यतिक्रमप्रतिपद्नेष्ठे चो- दनानुबन्धः समवायात् ॥ ४ ॥ ४० ॥

धर्मस्य of the function; अर्थक्तत्ववा being for an object; द्रष्टव्यगुणविकार व्यतिक्रमप्रतिपद्नेष्ठे in substance, quality, modification, transgression and prohibition; चोदनानुबन्धः a series of commands; समवायात् by a close affinity.

40. 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 श्रवण; in connection with बाजेय, it is said "वाहिस्त्रयं बच्च नैरावरस्तवश्वारस्विनिपतः"—"He offers boiled wild rice consecrated to वृहदस्वति and seventeen dishes". In the model sacrifice, the मीठि is to be sprinkled with water; here we find निवार instead of मीठि. The question is, whether the श्रवण a ceremony or function which belongs to the model sacrifice where मीठि 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 मीठि by reason of its being a substitute, the निवार of the model sacrifice applies and the function of sprinkling of water will be performed on निवार.

2 Now take गुप्त, "उद्गोधा वा एवांिवात्वति वहिंपुष्कः पद्मासंतिष्ठते, व बहुवर्त्तान्यं पुष्करं ग्रस्मेतेषु यात् संदिष्ठते पद्माखं ये दूरान्तवा"—"It is a singing; of a same when the tongue moves; wherefore one takes to प्रेक्ष्य 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 पद्मा applies or not. The author says that the same silence is observed as when ghee is used in fasting.

3. Take निवार. In connection with राजसूय it is said "श्रवण। वसुद वसुकिः ब्रह्मान्या नारिनियाण्यां"—"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. श्वितिक. In connection with चाँद्रमास्क, it is said "परिधीपस्तिनित्र जीत"—"Let him tie an animal to the boundary post" The question is whether the ceremony relating to प्रेक्ष्य should be performed on a परिधि or not. The reply of the author is in the affirmative for similar reasons.

5 प्रतिपेध. "नाग्रागिरिमत्स्रय याद्रिविनिरा गिरिमत्स्रयात्तांमांतर्जु दुगाताद्विगिरिमत्रांकावी धरिय।"—"Let him not pronounce गिरः as गिरः; but if a singer pronounces गिरः as गिरः, he shall throw himself up and shall sing by making it गेर". The question is whether the function relating to गिरः should be performed on गुप्त 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 श्रवण called संस्कार रह (see at P. 504) from सूत्र 40.

Adibikarapa XIII, Sūtras 41–43, dealing with the subject that the procedure relating to प्रेक्ष्य applies to परिधि.
41. On the other hand on its being made, there is a cessation by reason of the procedure (relating to ००) being over.

In the foregoing अधिकारण under the head of व्यतिक्रम, it is said that the function relating to ०० is applicable to परिपत्र. The objector says that when a परिपत्र is made for the establishment of आह्वनीय fire, the function relating to ०० is over. So the function relating to ०० does not apply to परिपत्र.

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 ०० should be performed on a परिपत्र, so that it may be fruitful. All the rites which are in conformity with परिपत्र should be performed; while those contrary to it should not be performed.

43. And by adoption of the ceremony, the name is in the modified sacrificiad by reason of the extraordinary principle.

In the model sacrifice where ०० is used, at the time of anointing the ००, there is प्रेष to the effect "हृदयाद्याय्यान्तराद्यायुः हि." ‘Order for the anointed sacrificial post.’ According to the बौद्ध विषय, the term परिपत्र should be used in place of ००. To this, the author says that to all intents and purposes the परिपत्र is treated as ०० but the principle of ०० does not apply and परिपत्र is used in the sense of ००. Because the परिपत्र is with the bark and lies prostrate on the ground, and so it does not require to be smoothened and cut like a ०० but its anointment with ghee is not inconsistent; it
would therefore be done without inserting वरिष्ये instead of द्रुपय in the प्रपयन

Adhikaraṇa XIV shtras 44-45 dealing with the subject that the rites connected with the प्रशीता apply to milk & co.

परार्थेन त्वर्थसामान्यं संस्कारस्य तद्यथवात॥४४॥

परार्थेन with the object of another; तृ on the other hand; अथसामान्य common object; संस्कार of the purificatory ceremony; तद्यथवात 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. "केविषयान् पर्ज्जयाप्रभुमिर्यति बद्धत्वस्य ध्वि-
लिहत् पुरस्याद्रमा अभुद्वोति सत्रेष्ठावं तुविमेंत तेममक्कंतये दाते
पुरोडायमण्डकपालिनिबेदुः। येवुदिव्यातिक्षमिन्द्राय प्रवशेः द्वंशकं वोदिव्यात्मानु
किंवेदाविविद्यायस्तेचरुः।" इति तं २४ ५१२। "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 प्रशीता should be performed or not. The reply of the objector is that the milk and curd are for the principal sacrifice but not for प्रशीता; (see at P. 515); so the ceremony relating to प्रशीता should not be performed on them; there being no common object and the object of purification is for boiling of the offerings.

क्रियेःप्वायानिििििि: ॥ ४५ ॥

क्रियेः should be performed; वा on the other hand; अथनिः 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 बृहत् and रथतर tunes.

एकार्थत्वादविभागः स्यात् ॥ ४ ६ ॥
एकार्थत्वम् by reason of having one object; अविभागः: no division; वादः is.

46. There is no division by reason of having one object.

In connection with वर्तिन्धेम, it is said "बृहत् भवति" "रथतर्बृहत् भवति" 'A पूज in loud tune, a पूज in low tune'. Where बृहत् is used, रथतर् is also used. So there is an option; you can use any tune in a वर्तिन्धेम.

निर्देशाद्वा व्यवतिष्ठेन् ॥ ४ ७ ॥
निर्देशाद्वा by direction; वा on the other hand; व्यवतिष्ठेन् 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. "बृहत् वर्तिन्धेम् बृहत् वर्तिन्धेम् रथतर्बृहत् बृहत् वर्तिन्धेम् "It should not be sung in a high tune; nor should it be sung with force; when one sings रथतर्, he should wink his eyes and look up to heavens." This is the rule about रथतर् and as to बृहत् the rule is, "बृहत् वर्तिन्धेम् बृहत् वर्तिन्धेम् समस्त वर्तिन्धेम् "'In बृहत् one should sing in high tune; when one sings बृहत्, let him meditate on the ocean.' This difference is pointed out. The रथतर् is to praise the heroes and बृहत् is sung to praise pictures &c.

Adhikaraṇa XVI. dealing with the subject that a कप्यरथतर् has the collective qualities of बृहत् and रथतर.

अप्राकृते तद्विकाराद्विगार्धादविष्ठेन ॥ ४ ८ ॥
अप्राकृते in the modified; तद्विकाराद्विगार्धादविष्ठेन by reason of the modification; विगार्धाद by reason of the contradiction; व्यवतिष्ठेन 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 वैष्णवस्म "वैष्णवस्मोवेपोजेत् "कप्यरथतर्बृहत् भवति" "Let him sacrifice with a वैष्णवस्म; a पूज is in a mixed tune. The question is whether कप्यरथतर partakes of the qualities of रथतर द्विर or of one of them or of both. The reply of the author is that कप्यरथतर being the modification of बृहत् द्विर, partakes of the qualities of both but where there are contradictory qualities of बृहत् द्विर, it partakes of either of them at the option. Where the qualities are not contradictory, it partakes
of them collectively. In the opinion of भद्रकारिक there is option only.

Adhikaraṇa XVII Sūtras 49—50 dealing with the subject that in a double song, the rule fixes the qualities of शुद्ध and रथत।

उभयसामिनि चैवमेकार्थ्याप्ति: ॥ ६१ २ ५० ॥

उभयसामिनि in double song ; च and ; एवम् similarly ; एकार्थप्ति: 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 "दस्यवेशस्मृति।

\[ मोहव उसेकुम्यत। \] भन्वतेष्वरपराह उसेकुदश्चर्थतेक्षमृत्।"

"In शत्रु both should be sung; in शोभव both should be sung: in a sacrifice lasting for a day both शुद्ध and रथत should be sung." In the model sacrifice, there are the characteristics of both शुद्ध and रथत; here in the modified sacrifice they find their place under a चोरदः 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. शुद्ध and रथत just like रथतर, because their object is one i.e. शुद्ध.

शुद्ध is defined thus: "एकसिमनसुक्वविन्यमानानि तिस्रूणमधुराग्राह्यकोकिर्मिनोष्टमयंधम्वादः।

सत्यश्वस्तीमाश्चोंपेहोपायुग्याश्च। भूनेतसदांशास्मिनांसून्दरी।।"

"Text quoted in विक्रमः. "In one शुद्ध when three नाम verses being repeated 17 times under the rules of बालक, yield 17 शोभ, then to such psalms the word शुद्ध applies, as 17 शुद्ध।"

स्वार्थवाद्वा न्यवस्या स्यात्महाकृतिवत् ॥ ६१ २ ५० ॥

स्वार्थवाद by reason of having their object; न्यवस्या 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 रथत and शुद्ध; so in a रथत, the rule of रथत will apply and in a शुद्ध, the rule of शुद्ध will apply, because the procedure of each is for each separately. They are the characteristics of साम but not of शुद्ध.

Adhikaraṇa XVIII. Sūtras 51-56 dealing with the subject that in सौर sacrifice &c., the पावः-प्राण is not performed.
There is the non-application of पार्वण्यहोम 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 वेष्णपार्वण्यहोमिति. "He offers oblations in the पार्वण्यहोम with a ladle." The question is, whether in सीऽज्ञात which is the modified form, the पार्वण्यहोम is to be performed or not. The issue narrows itself to this, whether the पार्वण्यहोम is to be performed at a certain time or is it a collective homa? If the former, then the पार्वण्यहोम is to be performed in सीऽज्ञात; but in the latter case, it could not apply. The author's reply is that पार्वण्यहोम 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 सीऽज्ञात there are no three sacrifices, so the पार्वण्यहोम is not performed in a सीऽज्ञात. The पार्वण means a sacrifice performed in honour of a deity called वर्ण.

कालश्चैतिः वेद ॥ ६ ॥ २ ॥ ५२ ॥

काल्पनिक of time; इत्वेतम if you say.

52. 'Of time' if you say.

The objector says that वर्ण always indicates time.

नामकरणात्वः ॥ ६ ॥ २ ॥ ५३ ॥

व not; नामकरणात्वः by reason of no context.

35. Not so, by reason of no context.

The author says that you are mistaken; that the context does not show that वर्ण 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.

मन्त्रवर्णांच्छ ॥ ६ ॥ २ ॥ ५४ ॥

मन्त्रवर्णांच्छ from the inference arising from the mantras; व and.
54. And from the inference from the mantras.
The author now proceeds to produce the authorities.
"सूर्यमंदिराजिनिदिथ्यं देवसन्मायेः | श्रमाचार्या दुभगाहुर्यवा" (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.

नाधिकारिकारिकत्वात् II र २ ५६ II

This not; अधिकारिकत्वात् by reason of pertaining to the subject.

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 सौर्यवाच, what harm is there if पावनश्रम is performed just as "अनिताम अवज" T.S. II. 5. 9. 4. O! Agni, bring fire) fire is brought in a sacrifice whether it be near or not.

उभ्यारिष्टिपालिः II र २ ५७ II

भयो: of both; अवश्यात् by reason of there being nothing special.

56. Not so, by reason of pertaining to the subject.
The पावनश्रम belongs to the model of three sacrifices; it will partake of the subject where it is mentioned; in the case of आविष्कार, it is performed in honour of अति. So the illustration does not hold good. The result is that पावनश्रम is not performed in सौर्यवाच.

अधिकरणां चार्यसृत्रां ६७-६८ delving with the subject that the full moon & new moon sacrifices are two sacrifices.

यद्भैरज्या वा तद्विद्यायः II र २ ५८ II

यद्भैरज्या that sacrifice; वा on the other hand; तद्विद्याय its subject;

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.

Abikarana xx sattras 59-60 dealing with the subject that समिद्र &c. are the names of the sacrifices.

प्रयाजेर्पीति चेत ॥ ५ ॥ २ ॥ ५६ ॥
प्रयाजे in प्रयाज ; अपि also ; इतिचेत् If you any.

59. इन प्रयाज also, if you say.

The प्रयाजs are laid down in connection with the दर्श्येशाय मात्रयाग “समिद्रो यज्ञित, तदनपातां जज्ञित, इडोयज्ञित, श्रवियज्ञित, स्वाहाकारयज्ञित”. “He sacrifices समिद्र, he sacrifices तदनपात; he sacrifices इडो, he sacrifices श्रविय, 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.

नाचोदित्तवात ॥ ६ ॥ २ ॥ ६० ॥
= not so ; अविद्त्तवात् 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 “यद-नेवेशायज्ञेशायज्ञित”. “Let him make an offering to Agni in the evening” but when द्वितोष is used as for instance “अभिन्द्रिजुहोस्ति, He performs an अभिन्द्रिज” it indicates a name of a sacrifice. So समिद्र &c., are the names of the sacrifices.

END OF PADA. II.

PADA III.

Adhikarahana I. sattras 1-2 dealing with the subject that in the modified sacrifice, the word ‘श्रीम्भ’ &c. in a mantra are to be adapted.
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 निवृत्ति mantras “अनुपयुक्तदृढबल्क्यम्” “इद्यायस्मात् रष्टे न गरे दानश्रुत्यालयिनिपैद्”. 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.

“सौयैं चहिं निवृत्तिवद्वजन्ति कामः” “पंडाग्मेन कार्यां कपालं निवेपत् प्रजाकामः”
“चित्रायजेन पशु कामः” “वैश्वेण्यायोद्भायेनिवृत्तिपूर्वायामकामः”
“Let one desirous of Brāhmanc glory offer boiled rice consecrated to the sun.” Let one desirous of offspring 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, “क्षणिन्तसदलः छुहोदित्वश्वारया सुरंगक्षेत्रयायानि तत्तत्
सौदृश्यार्थे विनिर्वित्तिपुराणो मेवसुतः” (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 चोटक 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 उद्द्ध applies, as for instance अभिन and धीरि are substituted by दृढ़्रं and नीवार.

लिङ्गदर्शनाच्च ॥ ६ । ३ । २ ॥

लिङ्गदर्शनात् by reason of seeing the लिङ्ग; च and.

2. And by seeing the लिङ्ग.

The author relies on the text “नमातवश्चैं नविता नभास्ति नस्खः” “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 उद्ध does
not apply to them. The inference is that the principle of अङ्ग applies elsewhere.

Alhikaraṇa II. Sūtras 3-8 dealing with the subject that in the offering of the lotus flower, the principle of अङ्ग applies to the mantra uttered at the time of spreading.

जातीयमित्रिक यथास्थानम् ॥ ६ ॥

जातीयमित्रिक 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 "मौदलङ्कर्म निन्देष्यति धर्मेऽश्रीकामः." "Let one desirous of wealth offer boiled kidney-beans to श्री." There it is laid down "पुण्डिरिकाकाव्यीनि अत्वति" "The lotuses become grass." In the model sacrifice there is a text for spreading शरण.

'अनिस्त्य प्रशिद्ध परिष्ठदिभिद्रि। जातिमाहिली रस्याश्चायाना। हो०प्रद्युना हसितः।'

शरणः। निन्दास्यम् यज्ञमानपय ब्रह्म०। सौ ॥ ॥ III. 7. 5. 13. 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 अङ्ग is transferred in the modified sacrifice by a चीत्र text. There हरित is a common noun and हरित is its adjective and applies to it only. But in the modified form as we see the पुण्डिरिक is used for spreading and its concomitant quality is red (रक्ष) The question is, whether the principle of अङ्ग 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 अङ्ग applies to both and both the words should be adapted at their respective places.

अविकारेकानार्त्तवात् ॥ ६ ॥

अविकार्म unmodified; पुः according to one school; अनार्त्तवात् 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 अङ्ग अङ्ग should be transferred unmodified without any change because it is improper to make any substitution in the Vedic अङ्ग which is of divine origin.

लिङ्गदर्शनाय ॥ 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 अग्नेययोग “अग्नेयोग छोनस्तवभावनेदसूजुत तिन्द्र” “In Agneya, utter मेदसूजुत (omentum) in place of वपा (omentum).” Had there been जह, there would have been no such direction and again in connection with अन्तर्यामित्युर्विशेष “चन्द्रकुपपुर्व परेतं एवतेवायो हृति वायु” “यतिज्ञानतितवादू” “सदृशृण सर्वतेवायवः” “If he touches one लिंग 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! वायवः” If there were जह, there would have been no such direction.

विकारो वातदुक्हात्तेतु: || ६ १ ३ १ ६ ||

विकार: adaptation; वा on the other hand; वातदुक्हात्तेतु: 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 सूत्रs, (see at P. 561) the reason is given for जह. So there is जह for the reason given therein. Where the sense of theसंत्र is served by a change, there the principle of जह applies.

लिङ्गः मन्त्रचिन्हिकीषयत्तमः || ६ १ ३ १ ७ ||

लिङ्गः mark; मन्त्रचिन्हिकीषयत्तमः with the object for the desire for the mantra.

7. The लिङ्ग is with the object for the desire for the संत्र.

The objector relies on the inference derived from the texts quoted in the commentary on सूत्र ५. The author says that it is with a view to show the nature of the desire for the संत्र.

नियमो विभयामागित्वात् || ६ १ ३ १ 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 लिङ्ग the objector relies on the लिङ्ग argument. The author says that had there been no such restrictive rule, all the संत्रs could have been read even when there was only one लिङ्ग.

Adhikarana III. dealing with the subject that in an अन्तर्यामित्युर्विशेष animal sacrifice, there is a penance on touching the common लिङ्ग.
In the worldly पी 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 रनी ने sacrifice; there नापाय पय animal is ordained शमा ने ने. ने ने.

The question is, whether this applies to a ने or a ने. The reply of the author is that it applies to a ने because a sin is committed by touching the न and so penance is provided for ने ने.

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 and there is, therefore, a penance. This applies to an ordinary पी; this cannot apply to the Vedic पी as touching is there indispensable for smoothing and anointing it.

Adhikarayya IV. का ग भ-14 dealing with the subject that in a sacrifice of two animals, the dual number should be substituted in the न having singular and plural numbers.

Anvayartha 

Anvay: not right; न on the other hand; न by reason of its not obstructing the seen; न by reason of there being nothing special; ढ and; व by it; न its.

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. "One 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 one desirous of corn, sacrifice a white animal to , black to in 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.

विकारः वा तद्यथत्वाद्

विकार: modification; वा on the other hand; तद्यथत्वाद् 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 ज्ञा 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.

अपि तन्यायसम्बन्धात् प्रकृतितिविपरिविपियथायः स्यात्

अपि on the other hand; अन्यायसम्बन्धम् being connected with impropriety; प्रकृतितित्वात् like the model sacrifice; परेऽऽ in the modified sacrifice; अपि 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.
Yathartham tvaññavyasyachyodhimitvat 13

Yathartham correct form; tu on the other hand; annavyasy of improper form; achoditvat being not ordained.

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.

छन्दसिलयथायुद्गम 14

छन्दसिल in the Veda; tu on the other hand; यथायुद्गम as seen.

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.

Adhikarana V. Sutras 15-19. dealing with the subject that in connection with the अनीपोमीय animal, the mantras relating to one rope or many ropes may be optionally employed.

विप्रतिपति विकर्षप: स्याचतसत्वादुगुणे त्वानायक-रप्नेनकेदेशितवाल 15

विप्रतिपति on contradiction; विकर्ष: option; यथात: is; समस्तवात by reason of equality; गुणे in the subordinate act; tu on the other hand; अन्यायकल्पनैक-देशितवात by reason of the partial nature of the supposition of impropriety.

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 संक्षेप. In the model sacrifice there is one rope, while there is the संक्षेप relating to many ropes. The question is, whether in such a state of conflict, should the संक्षेप containing the singular number be imported? The reply of the author is that there is no संक्षेप; 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.

प्रकरणबिशेपाच्छ 16

प्रकरणबिशेपाच्छ by reason of the special context; च 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 सूत्र no 15.

अर्थमावात् नैव स्यात् गुणात्रप्रतिसमिति॥ ५ । ३ । १९ ॥

अर्थमावात् by reason of the want of an object; प्र on the other hand; न not; एवः thus; स्यात् is; गुणात्रप्रति merely subordinate; इतरं the other.

17. On the other hand, by reason of the want of an object it cannot be so and the other is merely subordinate.

The author further says that there is no उक्तवर्ण. You give the example of दिवस्य as for instance कुणावपत्तः at P. 380. but there the उक्तवर्ण is proper. Here there is no duality or plurality of यज्ञमान; so here the principle of उक्तवर्ण does not apply. (“उक्तवर्णवाहिक्यवर्णम्”। “There is transference forward as in दिवस्.”) (There is the sutra in some books embodying the दिवस्वर्ण view of which the present sutra is a reply).

द्वारस्तथाःते चेत्॥ ५ । ३ । १५ ॥

पाते: of heaven and earth; तथा similarly; इतिचेत त 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 सम्ब्र read in connection with द्वारस्तथाःते ते चेत्। “द्वारस्तथाःतेवोहात्रवत्सवया द्वारस्तथाःते” (K. S., V. 1.) “Let me be a killer of द्रुत with the gods’ offerings of heaven and earth.” The principle of उक्तवर्ण applies there; similarly the principle of उक्तवर्ण will apply here also.

नात्पतिशश्चद्वात्॥ ५ । ३ । १६ ॥

न not; उत्पतिशश्चद्वात् 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 उक्तवर्ण does not apply here because the सम्ब्र in connection with द्वारस्तथाःते is not connected with the origin while here the mantra is connected with the origin of the ropes explaining the variation of the number.

Adhikāraṇa 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 उक्तवर्ण does not apply to the सम्ब्र "पवित्रसंहार"
अपूर्व त्वरिकारोषप्रदेशात्मप्रतीयेत // ८ ६ ३ २० //
अपूर्व in the model sacrifice; हृ on the other hand; अविकार: no modification; अप्रदेशाव by reason of non-transference; प्रतीयेत appears.

20. On the other hand, there appears to be no modification in the model sacrifice by reason of no transference.

In connection with दुर्गर्वे मार्त्यान्यान् there is a text "श्रापिशिकारात्मकर्ष्णविहिनुपादं च: संकुचिकारात्मकर्ष्णविहिनुपाद अनेकोदिहि" भाष मार्श ११.२२.१२२। "Bring the vessel containing water (मोक्षगदी); 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 पदेशाव 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 में would not be altered, because in the model sacrifice there is no transfer and consequently the principle of उह does not apply. So the में would be read unaltered.

Adhikarana VII dealing with the subject that in a proceeding by a person having two wives, the principle of उह does not apply to the formula पदेशाव in the modified sacrifice.

विचित्रतो चापि तद्वननात् // ८ ६ ३ २१ //
विचित्रतो in the modified sacrifice; च and; अपि also; तद्वननात by reason of that authority.

21. And in the modified sacrifice, by reason of that authority.

The author says that we have seen in the preceding अविकारण that the principle of उह does not apply to the model sacrifice; the same principle applies to the modified sacrifice. The formula quoted in the commentary on सूत्रा 20, will be read unaltered in the modified sacrifice for the same reason.

Adhikarana VIII dealing with the subject that the rule relating to सवनीय animal being the same as the अनन्दिराजिमार्ग animal, the principle of उह does not apply to the formula "प्रायकर्ष्णिनः"

अधिगु: सवनीयेषु तद्वसमानविधायानावेत //१३२ //
अधिगु: the command to the animal killer; सवनीयेषु in सवनीय animals; तद्वसमानविधायानावेत of similar rules; चेत if.

22. The command to the animal killer is similar in सवनीय animal by reason of the similar rules.

In a soma sacrifice, there is an अनन्दिराजिमार्ग animal "वालिकाहितयेषृवनिदिराजिमार्गःसान्लर्ते" "One who is initiated brings an अनन्दिराजिमार्ग animal for a sacrifice,"
There is अशित्रवै. "प्रातिनिधिः भवत्सस्तीत्रोत् कहितुर्वेनवमाता मन्यता सदृष्टिकाव्याताः".

१८ चरणः ३८ चरणः ४६ चरणः ५६ चरणः. "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 अन्तर्पीढो and सत्सतीय horse is the same. The question is whether in सत्सतीय where there are many animals, the formula will be read with the change of number "प्रातित्रय: पपत्रिविद्यादानशः प्रदान दक्षिणक्रत्यः।"

यें क्रमिण:ः पोद्दिनिनित्तीयः। सत्सतीमित्तिरग्रामेचतुर्थः।" In an अनित्रो an animal consecrated to Agni, secondly in an उक्त्र an animal consecrated to हुन्द and अग्नि, thirdly in a पीड्री a powerful bullock consecrated to हुन्द and अग्नि and fourthly in an अतिरित्र an ewe consecrated to सरस्वती should be brought.

We have already seen that there is no उक्त्र in सरस्वतीयानि in Pada I. अन्तर्पीढः XVI तृत्र ४५. (see at P. 527); the author therefore, says that for reasons, given in the preceding adhikaranä there is no change of number in the formula and the principle of उक्त्र does not apply.

Adhikarana IX. सूत्रस २३-२६ 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.

प्रतिनिधि वाच्यकारात् II ५ ३ २३ II
प्रतिनिधि in a substitute; च and; वाच्यकारात by reason of no change.

२३. And in a substitute by reason of no change.

Sometimes it so happens that नीवार is used in place of नीविह. There is a संवर in connection with नीविह "स्वरूपान्तरवर्णेन रुपेः हृदययात्राः सुरुपेनकप्य-यामिनसम्भन्तीपदे प्रतिद्विद्विहिषिणमेववधुमनस्याम। 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 rice on the immortal seat permanently with satisfaction."

Now the question is, whether the word नीविह in the formula will be changed, when नीवार is used in its place. The reply of the author is that the principle of उक्त्र does not apply to the substitute and the formula will be read unchanged.

अनासान्तान्ताधिकारात्मकस्वभाचेतरस्य स्थान II ५ ३ २८
अनासान्तानि there being no mention; अधिकारात्मक no word; अभावात् by the absence; च and; हृदस्य of the other; स्थान is.

२४. There will no उक्त्र, if there had been no word नीविह and by reason of there being no other word.

The objector says that the principle of उक्त्र does not apply if, there had
been no word श्रीरि in the formula and if there had been no such term as निवार. What the objector argues is, that as there are two terms निवार and श्रीरि, so the principle of जह will apply.

तादाद्यांद्रि तदाद्यस्यस्यस्तस्कारियस्विशिष्टवात् ॥ ७३॥

तादाद्यांद्रि by reason of its being for it; वा on the other hand; तदाद्यस्य that name; स्यात is; सत्सकारः with purificatory rites; विशिष्टवात् being common.

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 निवार is for the object of श्रीरि and that name also indicates श्रीरि and the ceremonies of pounding and cleaning are also common; so the principle of जह does not apply.

उत्तक्षु तत्त्वमस्य ॥ ६ ॥

उत्तक्षु described; च and; तत्त्वमृ real nature; अथ its.

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 जह does not apply. See pages from 333 to 339.

Adhikaraya X. sutras 27-28 dealing with the subject that in a double animal sacrifice the principle of जह does not apply to the formula “सूर्य बच्चुगमयताद”

संसागिनिः चार्यस्यास्थितपरिसरियाणल्वात् ॥ ६ ॥

संसागिनिः in the bodily organs; च and; चार्यस्य of the object; अथियासरियाणल्वात् by reason of multiplicity.

27. And in bodily organs by reason of the multiplicity of the objects.

In connection with अभिमुद्य warning the different organs are described. Then there is a text “सूर्य बच्चुगमयताद प्रायमन्तवस्य जताद” (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 जह applies or not, because the eye sees two animals. If it applies, then the word चक्षु will be read in dual number. The reply of the author is that the principle of जह 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.
And by seeing the force of the text.

The author relies on the argument in support of his view "नमाल्याद्निर्लनिता ममजगनाभि: प्रागैतिहार्" "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 जद does not apply to the bodily organs. See the discussion at P. 561.

Adhikarāsya XI. a ras 29-31 dealing with the subject that in a double animal sacrifice the word 'एकंत' in the अथितावेय should be repeated.

एकचेतरसत्योगाध्यासेरनाध्यानं स्यात् ॥ ६१ २६ ॥
एकचेति 'in one way' ; एकत्वार्थावाद् by reason of the mention of one ; अय्यासेत by repetition ; अविद्यानम name ; स्यात् is.

29. 'In one way' by reason of the mention of one; it is known by repetition.

There is अन्नीयं याय animal in अविद्यासेत sacrifice "येदीक्षितोयद्वितीयीयायायावप्रायासमाल-मते" "He who is initiated brings an अन्नीयं याय animal to a sacrifice." There is a command to अविद्यामप्रेत priest. "एकस्यत्ववयाद्" तैं ब्रट १६।१२।
"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.

विकारो वा बृहुनामेककर्मवत ॥ ६।३।३०॥
विकार: no change ; वा on the other hand ; बृहुनाम of many ; एककर्मवत 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.
of being once; on the other hand; of being in one way; is; by reason of being one; of the skin; undesirable; of its being the model; in the subsequent actions; by repetition; on the increase; naming; is.

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 is to be adapted according to the deity.

the word; of the master and the deity; being connected; everywhere; and; being used; its; and; being mentioned as improper; everywhere; certainly; no change; is.

The word '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 everywhere.

In a command given to it is said "Commence O! divine and human 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 human; addressing both of them, the Hoti priest directs them to commence the business. In another recension of the Veda in the place of 'the reading is 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 जह applies and singular form is transferred, does मेघ्यपति mean sacrificer, the master of the sacrifice? Or if the dual form is transferred, does it mean अन्नीयोमाथ dual gods? In this state of conflict the first view embodied in the sūtra is that in अन्नीयोमाथ animal sacrifice there are two gods and one जसमन, so the sūtra says that the term मेघ्यपति 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 जह does not apply to the formula.

अपि वा द्विसमधाव्यायार्थान्यत्वे यथासंख्यं प्रयोगः
स्यात् || ६ || ३ || ३३ ||

अपि वा on the other hand; द्विसमधाव्य: connection with two; यथासंख्य: respectively; प्रयोगः application; स्यात् is.

33 On the other hand, there is connection with two and on the sense being different, the application shall be according it.

The other view is that where one जसमन 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 जह applies according to the number of gods and the sacrificer; the singular, dual and plural forms are, therefore, used accordingly-

स्वामिनो वैक्षेढ्यादृत्कर्णे देवतायां स्यात्पत्त्यां द्वि-
तीयशब्दः र्यात् || ६ || ३ || ३४ ||

स्वामिन: of the master; वा on the other hand; एकशब्द्यात् being one word; उत्तकः transference forward; देवतायां in the deity; स्यात् is; पत्त्याः in the wife; द्वि-तीयशब्द: 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 मेघ्यपति 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 यज्ञमान and his wife along with him. So why should you not consider the word मेवपति to mean the god? This will be against the context. According to this view, the wife of यज्ञमान is meant and the principle of उह will apply according to the number of यज्ञमान.

देवता च तदाधीष्ठ्वात्सम्प्रास्त्वात्सवामिन्यान्यर्थिका
स्यात् || ॥ ॥ ॥

देवता deity; ह द on the other hand; तदाधीष्ठ्वात् by reason of the object of the hopes; सम्प्रास्त्वात् having parted with the ownership; सवामिनि in the word master; अनधिका 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 मेवपति 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 मेवपति, therefore, means god.

उत्सर्गाच्च भक्त्यात्सम्प्रास्त्वात्सवामिन्यान्यर्थिकाः
स्यात् || ॥ ॥ ॥ ॥

उत्सर्गाच्च by reason of relinquishment; च and; भक्त्या by secondary sense; वामिनि in him; पतित्वं ownership; स्यात् 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 यज्ञमान 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.

उत्क्षणेतैःसंयुक्तो द्विदेवते सम्भवात् || ॥ ॥ ॥ ॥

उत्क्षणेत transfer; एकसंयुक्त: in connection with one; द्विदेवते 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 समवयात्स्य तत्तत्तवायात् ॥ ७ ॥ ॥ ॥ ॥
एक: one; त on the other hand; समवयात् on account of affinity; तत्तत्तवायात् 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.” "एक्सेमेन शामेकम-ेक पनथाल’

संसैवित्वाः तस्मातेन विकल्पः स्यात् ॥ ७ ॥ ॥ ॥ ॥
संसैवित्वाः by reason of jointness; च and; तस्मात् therefore; तेन by it; विकल्पः 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.

एक्ति: गुणापयात् ॥ ७ ॥ ॥ ॥ ॥
एक्ति: in unity; अभि also; गुणापयात् 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.

Adhikaraṇa XIII. Sūtras 41-42 dealing with the subject that in a sacrifice of animals to many gods also, the singular form of मेंयपति is to be optionally used.

नियमो बहुदेवते विकारः स्यात् ॥ ७ ॥ ॥ ॥ ॥
नियम: restrictive rule; बहुदेवते in many deities; विकारः modified form; स्यात् is.
41. There is a restrictive rule; in the case of many deities, the modified form.

There are animals sacred to gods. "सतानुपवृत्तानन्दर्मानन्यायाभासः" "वैष्णवस्त्रुत्स्थानम् मानाय भासः" "He brings those animals to अस्त्याय for sacrifice to obtain desires." "Let him sacrifice smoke-coloured animal for विशेषदेवा." We have discussed in भेदपति formula in the preceding Adhikarana and have seen that in an अमावेयोगी 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 ज्ञट will apply and the plural form will be substituted.

विकल्प वा प्रकृतिविन्यस्त ॥ ६ ३ ४२ ॥

विकल्प: option; वा on the other hand; प्रकृतिविन्यस्त 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.

Adhikaraṇa XIV. dealing with the subject that in एकादशिनी sacrifice, the singular form of भेदपति should be altered.

प्रायोगिन्ते विकारः स्थादेववतपर्यत्तवदेवकामिसमवाय-त्वस्यात् ॥ ६ ३ ४३ ॥

प्रायोगिन्ते in a different object; विकार: modification; स्थात् is; देवतापर्यक्षात् by reason of the deity being different; एकामिसमवायात् one being sufficient for one; स्थात् is.

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 "वैशाश्वेत्यस्य वापयस्य, मिन्नासारस्वत्वकरोतिस्याद्वात्तिरेत्; प्रजनयति पश्चयो" "He makes it fit for cultivation by means of an animal consecrated to Agni; he makes a pair by an animal consecrated to सरस्वती; he throws seed with an animal consecrated to सोम and produces progeny with an animal consecrated
to पूजा. There is another text “अन्यायःकुषण्प्रीयः | सारस्त्री मेवी | वसुःलोौष्णः | शीतःःषयः” (T.S., V. 5. 22. 1) “An animal having black neck is consecrated to Agni; an ewe is consecrated to सारस्त्री; a tawny coloured animal is consecrated to सोम; a black animal is consecrated to पूजा”.

The question is, whether the प्रैप formula should be used in the singular or dual form or should it be used optionally as in the model sacrifice?

The singular form cannot be used because there are different deities which cannot 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 जूह applies and the plural form will be substituted.

END OF PADA. III.

PADA IV.

Adhikāraṇa I. śūtras 1-16, dealing with the subject that there is जूह in the formula पद्विनिषिद्धस्मयश्च पशुगणी तत्तथांत्त्वादवगणान्यस्य प्रविभक्त्वादविकारे हि तासामकालस्यनाभिसमवन्धो विकाराद समासः स्यादस्योगायः सवामिः II ४ I ५ I ६ I

पद्विनिषिद्ध: twenty six; अन्यायः by repetition; पशुगणी in a group of animals तत्तथांत्वाद by reason of its being a model; गणान्य of the group; प्रविभक्त्वाद by reason of being divided; विकारे in a modified form; हि because; तासाम their; अकालस्य in a part; अभिसमवन्ध: relationship; विकाराद by reason of a modified form; समास aggregate; स्यात is; अस्योगाय by reason of no connection; व and; सवामिः 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 योजितात्मक sacrifice, there is an अन्यायाशीय animal “पाठोद्विनिषिद्धप्रकृत्तियं पशुगणात्मकसे” “One who is initiated brings an animal consecrated to Agni and Soma for sacrifice.” In connection with this there is “प्रविभक्त्वाद "पद्-
It has twenty-six ribs; remove them from their places in their order. This is transferred under a चौदुक text to the sacrifice of two or more animals; "मैत्रशैवतमालंसे, वारस्यकुकृद्यामे दीपाच्यानं वर्त्तावश्चकालः. " Let one desirous of corn, sacrifice a white animal to सुन, black to सुः in the mixture of water and vegetable.

Now the question is, whether the word विशविष्टिव विष्टिव should be repeated or should it be used unmodified? or should the words अर्प विश्विष्टिव be repeated or should they be modified? The first view embodied in the sutra is that the word विशविष्टिव 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 पूर्वप्रक्ष view it is reasonable to repeat the formula in case of each animal in an unmodified form.

अभ्यासेविप पत्तिति चेत् II ६८४२ II
अभ्यासेविप पत्तिति चेत् II ६८४२ II
अभ्यासे in repetition; अर्प अर्प also; तथा similarly; इतिवैद्य If you say.

2. "In repetition also the same" if you say.

The objection to the 1st पूर्बप्रक्ष 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 गुणाद्यक्ततत्वद्वच्च II ६८४२ I
न not so; गुणाद by reason of its being a quality; अर्प अर्प 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 अभियु priest 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 अर्धिन्दु 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.

II

10 On the other hand, there is modification by reason of transfer as in a यज्ञमान (sacrificer.)

The author says that the formula is transferred from the model sacrifice to the modified sacrifice and applies to अर्धिन्दु “वैवधार्मिकाः यथ समुप्या भाषण”। तैः मा। ३५५।। ‘Ye divine and human killers of
animals, commence.” “पञ्चविशिष्टस्वरकस्यक्यस्य अनुष्ठाव्यवहरत्” तैः वा ॥१६:६:३।
“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 ध्रुव applies as in the case of a वदनान; where the वदनान is one, the singular number is used and where there are two, the dual form is used.

अपूर्वत्वात् यथा पत्न्याम् ॥ १ ४ १ ११ ॥
अपूर्वत्वात् by reason of the अपूर्व nature; तथा similarly; पत्न्याम् in पत्नोत्सहृढः

11. And by reason of the अपूर्व nature in पत्नोत्सहृढः.

The objector gave an illustration of पत्नोत्सहृढः of the foregoing पादा at P. 588 in सूत्र 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 दुःश्यांत्वात् there is no transfer, so the principle of ध्रुव does not apply there; but here the formula is uttered for the removal of the ribs by the अभिमु०. So the principle of ध्रुव applies in the present case.

अनार्गातस्तृविकारात्सहृढःश्यासु सर्वगामित्वात् ॥१२:१२॥
अनार्गात: not laid down; तृ on the other hand; तृविकारात् by reason of no modification; श्यासु 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 सूत्राः, the पुनः commences with अनार्गात: which means ‘as laid down’ but in the Chaukhambha edition, it reads अनार्गात: which we have preferred. It makes no difference ultimately.

सहृढः इत्यवं प्रधानं स्त्वद्रुढङ्क्रय: पुनः प्रधानम् ॥१३:१३॥
सहृढः number; तृ on the other hand; इत्यवं this way; प्रधान principal; स्त्वद्रुढङ्क्रय: 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.

अनाम्यातवचनमवचनेन हि वह्क्रीणां स्यात्तिर्देशः ||५५२३२१||

अनाम्यातवचनम् the formula is not laid down; अवचनेन unauthorised text; हि because; वह्क्रीणां of ribs; स्यात् is; निदेशः direction.

14. The formula is not laid down; because by an unauthorised 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.

अम्यातो बायविकारात्स्यात् ||५.४.१५ ||

अम्याय: repetition; वा on the other hand; बायविकारात् 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 भ्रय will be repeated; because no modification is sanctioned.”

पशुस्त्रेवं प्रधानस्याद्भ्रयस्या तत्त्वमितत्वात्स्मात्स्माश्चाद्यः स्थात् ||५.४.१६ ||

पशुः animal; श्रे on the other hand; प्रधान principal स्यात् is; भ्रयस्या of repetition; तत्त्वमितत्वात् by reason of being for it; तस्मात् therefore; समाश्चाद्यः 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 “अस्य प्रविष्टिः” according to the number of the animals.
Adhikaraṇa II. dealing with the subject that the text “चतुर्दशिन्त्राजिनि” is the special text giving the 34 ribs of a सवनीय horse of अश्वमेरुपः.

अश्वस्य चतुर्दशिन्त्राजिनि वचनाद्वैशेषिकम् ॥१६१९॥
अश्वस्य of the horse sacrifice; चतुर्दशिन्त्राजिनि thirty four; तत्स्य of it; वचनाद्वैशेषिकम् by the text; वैशेषिकम् speciality.

17. There is speciality by reason of the text of 34 of the horse.

There is an अश्वमेरु: sacrifice; in it there is a सवनीय animal “अश्वस्तूपरो-गोवर्गगले प्रजापतिः” शुद्ध यजुः १६.१९. “Horse and hornless bos gaurus are the animals consecrated to प्रजापति” In the model sacrifice which is अश्वमेरु: there is a text “पद्मशिरस्तवपक्षयः” शैव १६.१६.१६. “It has 26 ribs”. Under a चोटक text, it is transferred here in the modified sacrifice.

चतुर्दशिन्त्राजिनि चोटकः वैशेषिकम् शस्यप्रधिन्: समेति। अश्वस्तूपरोगोवर्गगले प्रजापतिः। कृषीद्रागच्छा वगुना इन्द्रगृहानुपूर्वपक्षप्रत्यक्षात् ॥ १६१९॥ शैव शैव 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 शृद्ध is that there is a special text, so the number of the ribs in the case of a horse should be separately mentioned.

Adhikaraṇa III śūtras 18 21 dealing with the subject that the whole कृषी verse is prohibited by ‘do not utter 34 &c.,’ in the case of the सवनीय horse of the अश्वमेरु:

तत्त्वतिशिष्य प्रकृतिनिर्मित्यते सा चतुर्दशिन्त्राज्ञाच्यत्वान् । तत्र ॥१७॥
तत् इत्; प्रतिश्चिष्य prohibiting; च and; प्रकृति: the model sacrifice; निर्मित्यते fits in; सा इत्; चतुर्दशिन्त्राज्ञाच्यत्वान् 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 चतुर्दशिन्त्राज्ञात्वूयात्! पद्मशिरस्तवपक्ष्यात्” “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 विकरण 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.

चंगवास्यादान्नात्तत्त्वादिकलक्प्य न्यायः ॥ १४ ॥

चंगवास्यादान्नात्तत्त्वादिकलक्प्य न्यायः ॥ १५ ॥

A verse; वा on the other hand; स्वाति is; आपृथत्वाद by reason
of its being laid down; अन्विती: no option; च and; न्यायः proper.

19. On the other hand, the rik verse by reason of its being
laid down; it is proper not to have option.

The objector says that there is a अक्क verse quoted in the commentary
on sutra 17 (at P. 582) 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.

तस्यां तु वचनादैरवत्पदविकारः स्याति ॥ १६ ॥ २०॥

तस्यां in it; त्व on the other hand; वचनान under a text; गुर्वत्व like गुर;
पदविकारः change of word; स्याति is.

20. On the other hand, in it by reason of the text, there is a
change of word as in गुरः.

The objector continues in reply to the सिद्धान्त 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.

सर्वप्रत्येका वाक्यसंयोगतपदेतुन स्याति ॥ १७ ॥ २१॥

सर्वप्रत्येका: the prohibition of the whole; वा on the other hand; असंयोगताः by reason of there being no connection; पदेतु with the word.

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 अक्क verse, but
not to the number 34. If you hold that it relates to the word only the sanctity
of the स्वाति is gone by taking a word or a phrase from it.

मंत्रोदिनः: सर्वोद्योगस्तिवादिकस्तत्तत्त्वादिकलक्प्य न्यायः। सर्वाग्निजोयज्ञानमहिन्नतियः

येत्त्र शस्त्रः: स्वाति:पराधातु। Text quoted in महामाध्यम of पटंजलि "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 हृद्य by the fault of accent."
The result is that the formula should be read after giving the number of the ribs collectively.

Adhikaraṇa IV. dealing with the subject that in अल्लको गृहीत अनामीय गृहीत, the word उल्लक omentum is meant.

वनिष्ठुसनिधियानादुल्लकेय वपामिधानाम् || ५ ५ २२ ||
वनिष्ठु गृहीत; सनिधियान्त बुध बुध दृष्टियोगः।
उल्लकेय दोऽ बुध; वपामिधानां बुधुमण्यात् नाम अफांत "

22. By reason of being near the organ, by उल्लक is meant fat.

There is an अभियु दैव in connection with अल्लको गृहीत अनामीय गृहीत in ज्ञानिन्योगः,
वनिष्ठुसनिधियानादुल्लकेय वपामिधानामा: "तै वा १५६१२१४.
"Do not pierce the organ (viscera) considering it to be fat (adipose tissue)"
The question is to determine the meaning of उल्लक; whether it means an owl or fat. We all know that द & र invariably interchange into each other, therefore, उल्लक is उल्लक, and means an owl. The author says that the word means omentum, because the formula is uttered to guide the अभियु 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 marrow or omentum. In this view, the principle of उल्लक will apply to उल्लक and will be used in singular, dual and plural forms according to the occasion.

Adhikaraṇa V. Sūtras 23-24. dealing with the subject that in the text relating to अभियु command प्रशस्तवाहुः the word प्रशस्ता is used in the sense of praise.

प्रशस्तास्यामयित्वानाम् || ५ ५ २३ ||
प्रशस्ता प्रशस्ताः ब्रम्म अविन्तनां नामे अभियुः।

23. The term प्रशस्ता means a sword.

In the same connection, there is, a command to the अभियु "प्रशस्तावियु्तात्" तैः वा १३६१२१२. "Cut off the arms in their entirety." Now the question is, what the term प्रशस्ता means "अल्लको गृहीतात्वात्" "A शास्त्र is certainly called a sword." According to the objector, it therefore means a sword.

वाहुप्रशस्ता वा || ५ ५ २४ ||
वाहुप्रशस्ता प्रशस्ताः ब्रम्म वा वा वा वा वा वा वा वा वा वा

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 \( \text{उह} \) applies, and the number will vary according to the number of animals.

Adhikaraṇa VI. Sūtras 25-27 dealing with the subject that, in the text relating to the command to "अबिन्धवेयनस्मर्यवक्षः" &c., the words हङ्ग &c mean in their entirety.

हङ्ग शला कश्यप कवपस्तेकपरशेष्वाच्चतितवचन प्र-सिद्धसत्विधानात् || ७ ६ ||

हङ्ग हाव, शला दार्त; कश्यप तरोतिस; कवप धार; कवपशेष्व लीला
of a tree; आच्चतितवचन विशेषकरी सिद्धसत्विधानात् प्रयोगमयम्

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 अबिन्धवेय (हङ्गमस्मर्यवक्षः (४) ; शतादीपणी कश्यप
eवा हाव) क्षेष्व शेष्व; कवपशेष्व लीला। "तैं हाव ३६६.२३. च।। descargar el archivo "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 doors-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''.

कालस्थिर्य वा स्वास्त्यात्मावात् || ७ ६ ||

कालस्थिर्यं वा स्वास्त्यात्मावात्; वा on the other hand; स्वास्त् is; तथाभावम् 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 अस्थिः to remove the organ in its entirety, so that it may resemble the things mentioned in the text.
अधिगःश्रृः तद्यथ्यत्रात् II २५ २४ २७ II

अधिगः: of the अधिगः priest; च and; तद्यथ्यत्रात् by reason of its being for that object.

27. And the अधिगः priest is for that object.

The author says that the अधिगः 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. “यथात्बन्धनश्वति तथासाध्यं सर्वाददायिमयम्” “It may not be destroyed, so that it may be recovered in its entirety.”

“गार्गर्स्त्र सर्वाददायिमयम्” तैः व्रा। ॥३१॥१३। “Cut off its each part unimpaired.”

Here the principle of उत्त does not, therefore, apply.

Adhikaraṇa VII. dealing with the non-performance of the penance by योगित्वात् on the extinction of the fire obtained for the new-moon sacrifice.

प्रासद्धिके प्रायश्चित्रतं न विद्यते परायत्त्वात्वर्ती हिवि-
धीयते II २५ २४ २७ II

प्रासद्धिके in the incidental; प्रायश्चित्रतं penance; न not; विद्यते is; परायत्त्वात्वर्ती by reason of being for another; धीयते for it; हि because; धीयते लaid down.

28. In the incidental there is no penance by reason of its being for another. It is laid down for it.

In connection with अधिगः it is laid down, “अन्येऽवालकात् उरौड़काम्यालकात् निविवेत्। सद्याचारिनः द्वादशेन्द्रियान्ति निविवेत्।” “Let him whose fire when brought extinguishes before the अन्येऽवालकात् is performed, offer a cake baked on eight earthen pans to the brilliant fire.” Then further it is explained in जैसि

निन्यायमालाः

“प्रतितिनिमित्तियोऽऽगाध्यायज्ञवधायस्यां दिल्य: प्रकृत्येत्, योगमूलते
धिन: कपालिने दु:हेतुभिषित्तत्तेन दिविश्वस्तित तत्तन्निमित्तियिमिदःप्रायश्चित्रतम्।” “In order to perform an अन्येऽवालकात् daily, the fire from गार्गर्स्त्र is taken and thrown in आवैन्नि; if the fire so obtained goes out, before the अन्येऽवालकात् is performed, then this offering is by way of penance.”

Every day in order to perform an अन्येऽवालकात्, the fire is taken from गार्गर्स्त्र and thrown into आवैन्नि. If the fire so recovered extinguishes by non-performance of the अन्येऽवालकात्, the हि 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 आयोतिपत्ती 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 अनिन्द्र and occurs in that context. Where the fire is taken for आयोतिपत्ती and if it goes out without performance, the penance is for averting the evil that will otherwise befall. But in the case of दर्शणमात्सवान, the fire being not for the आयोतिपत्ती there is no necessity of the penance.

Adhikarana VII. sūtras 29-30 dealing with the non-performance of आयोतिपत्ती as a penance on extinction of the preserved fire.

29. And in preservation by reason of its being for another.

It is laid down "यास्योगागतिवेद आयावनया: " "By a गत्र्षी the आयावनया fire should be maintained." The गत्र्षीs are "यास्योगागतिवेद: आयावनया: शुद्धवारूद्राग्रामणी, राजनाय:।" Three are गत्र्षी (whose wealth is gone) a serving ब्राह्मणa, a villager and a warrior.” According to कल्यात्र, श्रीवी गौतमो भारद्राजः: “Descendants of श्रीवी गौतमम भारद्राजः” are the गत्र्षीs.

The भारद्रा consists in प्रदुःश्रय throwing water silently; परिमूख throw fuel in the fire silently; and भुक्ताः throw leaves in it. The question is, whether the आयोतिपत्ती 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 आयोतिपत्ती sacrifice is for a special purpose as seen in the preceding अधिकरण.

30. By reason of being for action in others, there is a ceremony.

The author says, "you objector, advance as your argument that as पद्युः श्रय &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 अनिन्द्र, but not in the case of preservation of the same for no special object.
Adhikāraṇa X—dealing with the subject that no मन्त्र is to be repeated at the time the fire is taken for the new and full moon sacrifices.

न तूत्यपने यथस्य चादनाप्राप्तकालत्वां || ५ । ४ । ३१ ||

not; तु on the other hand, उपयोग on production; यथस्य its; चादना direction; अधिकारकालत्वां 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 अधिकारकाल sacrifice, the following मन्त्र is recited. “वाता वाताहित्र क्रापित: वाताविधान चतुर्घट: वाताविधाना चादनामात्स्येव: प्राप्तकालत्वां मन्त्रम्।।” (Ap. Śrauta Sūtras VI. 1. 6. & Mānava Ś. S. I. 6. 1. 2). With the tongue by द्रोह, with the vital air by विद्रोह, with the eye by अधिक, with the manas by द्रोह, with the eye by अन्तिद्रोह, 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 द्रापान्तमानवत्मान. The reply of our author is in the negative; the reason is that the fire in the अधिकारकाल is produced for अधिकार; there is the injunction to repeat the मन्त्र at the time of taking the fire but such is not the occasion in the द्रापान्तमानवत्मान. They are performed on the occasion of the new and full moon; while the अधिकार is performed every day in the morning and 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.

Adhikāraṇa X sūtras 32-40 dealing with the subject that the procedure of a gift does not apply to the boiled rice of the first day in a sacrifice.

प्रदानदशेन अपशो तद्भवमोजनार्थवत्वात्संसागर्जच म-मुदकवत || ५ । ४ । ३२ ||

प्रदानदशेन seeing the gift; अपशो in boiling; तद्भवमोजनार्थवत्वात्संसागर्जच by reason of its being for food; संसागर्जच by mixture; च and; मुदकवत 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 व्योतिज्ञम it is laid down: “अद्विद्वाप्राप्तकालयपविश्वस्” “प्राप्तकालय with boiled rice in milk consecrated to “अद्वित”. The प्राप्तकालय is the first day of विवधान or अद्वित, derivatively it means the first day. “प्राप्तकाल-वेदव्यवस्थापकालय” कायाकथान्त्र तुः. XII. 108 (See Chaukambha 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 cannot be separately offered without the milk in which it is boiled. Just as we see in a प्राणार्क the mixture of curd, honey, ghee, rice and water is offered, so also here. The procedure of gift, therefore, applies to milk.

संस्कारप्रतिपेधम् तद्भवः ॥ ३२ ॥
संस्कारप्रतिपेधः: prohibition of purificatory rites; तद्भवः like it.

33. Prohibition of purificatory rite is like it.

The objector says that certain rites in connection with it are prohibited “अवज्जय वत्सानपकरोति” अपविवेचतिंगादोहयति: “He drives off the calves without a युजु verse”. “He milks a cow when not purified.”

This इत्यादि supports the view of the objector.

तत्प्रतिपेधे च तथाभूतस्य वर्जनात् ॥ ३४ ॥
तत्प्रतिपेधे on its prohibition; च and; तथाभूतस्य any thing in its similar form: वर्जनात् 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.

अधर्मैतवमप्रदनात्मणोपि विधानाद्वृत्तत्त्वादवादसंस्करः: ॥ ३५ ॥
अधर्मैतवः no characteristics; प्रदनात्मणोपि by reason of being not given; विधानाद्वृत्तत्त्वाद for the purpose of holy water; विधानाद्वृत्तत्त्वाद by reason of being laid down; तंत्रवृत्तत्त्वाद by reason of its inequality: असंस्करः 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 श्रीमौलक्ष. The खर is an object of gift to the sun-god and the milk is an अवाद (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 छे, 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 श्रीमौलक्ष who might be maintaining driving off the calf by repeating a बुधश्रेष्ठ 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.
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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.

39. A, ibid by reason of the observance of a vow like the (abstinence from certain kinds of) food.

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39. According by reason of observance of a vow; च और; हेष्ठवत् like food.

40. On the other hand, the prohibitions 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 प्रशीता i.e. cleaning &c. should be performed.

दिक्त्रक ।। 41-42, dea ling with the subject that in अस्पृदेिद्वार the procedure relating to gift applies to curd and milk.

41. In an अस्पृदेिद्वार, when there is transference of milking, its own procedure applies, because it has been commenced.

There is a text विद्यार्थी प्रज्ञा पाण्यमितुर्विन्यासम् वर्ज्याः एव कल्याणं विद्य्यमालकामिन्ये, दानसुधास्म रामानुरा मार्गायुपश्चात मन्दिरान्तिप्रवृत्ते विक्रमितासरात्माः प्रदध्य ज्ञिनां च एव। शास्त्रान विख्यात्स्वरूपित चित्तेऽवन्न शोकम् विषुवेश मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि विशेष मुर्गम् विषुवेशि

A sacrificer under a mistaken belief of अमाव्या commences a दर्श
sacrifice but moon rises in the morning and is thus compelled not to perform the दुर्गा; his animals and children die and enemies increase. The priest commences the दुर्गा 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 दर्शनरण and श्रीपत्र? (i.e. rice boiled in curd or boiled in milk,) Does the प्रेयसम or प्रारंभम apply? According to the view expressed in the preceding अधिकरण, 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.

अपनयो वायोन्ते विज्ञनावचरपयोवतः || ४ ४ ४ ६ ||
अपनय: transfer; वा on the other hand; अन्ते in a different object; विज्ञनात् by being laid down; पयोवत् 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 प्रशुकेरण, in connection with it, it is said "य: प्रशुकामः स्त्रावमेव दुर्भव्यायणयेव नित्यानादि संतुष्टे। प्रेयसमात्तमस्य निस्मातअपादाय सिर्मितपन्नः कबजान। ये प्रशुकेशि प्रशुधिष्टाय कालोद्यायां दर्शनरण।" "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 adhikhrana XI or Adhikaraṇa X, in other words whether the प्रेयसम or प्रारंभः 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. पय्यितक इष्टा च च्यमन कर्तव्यम् will govern it.

लक्षणार्थम् स्त्रीसृष्टिः || १४ ||
लक्षणार्थ for the purpose of pointing out; स्त्रीसृष्टिः the word शत 'boiled.'

44. The word शत is for pointing out.

The author says that the word शत is used in the same sense as in the preceding अधिकरण (see sūtra 42); but this is with a view to indicate the substance i.e. the boiled rice.

Adhikarana XIII. Sūtras 45-50 dealing with the non-performance of प्रदेशयनम् on the milk.

प्रयाणानां उपपूर्वत्वात्रमदानार्थिबिधानं स्यात् ||११४५||
प्रयाणानां of boiled milk; उपपूर्वत्वा on the other hand; बिधानं by reason of the extraordinary principle; दानार्थिः for the purpose of gift; बिधानं command; स्यात् is.

45. On the other hand, by reason of the extraordinary principle, the injunction relating to milk is for gift.

In a स्वतिष्ठस्य it is said, प्रयाणार्थिनिरुत्तमेऽत्र देवानां त्रिविषयी हि सदुपज्ञातेः “He boils milk for Mitra and Varuna. With parched grain मंजी, with grain हारियोजन, with gold शुक्र and with ghee ग्यायु”

The question is, whether the प्रदेशयनम् or प्रदेशरत्वात्रम् applies to the milk. The milk is mixed with soma and heated and then it is offered to मानवार्तम्.

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 प्रयाणार्थत्वात् || १४ ||
गुण: subordinate; प्रयाणार्थत्वा 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."
47. 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.

48. 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.

49. 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 सत्तविषविश्वास अर्थवादः "The god answered, boil milk with soma for me." It is an अर्थवादः; it means that the soma juice is to be mixed with milk; the chief thing, is therefore, soma juice.

50. 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.

51. In relinquishment of those that have been taken round the fire, they are for that object like placing near.
There is a text in connection with अर्थवादः “िशाश्वापरस्तल भावम्” भव्ये.
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2528. "He brings a deer for sacrifice to Ṛṣāṇā." In the model sacrifice it is said "पञ्चनिर्देशतः अर्पणंतुरतस्वतः" "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, पहः is placed near; "एतत्तत्तसाधानन्तः यथेष्ठत्वं एवंसःप्रृत्तभाष' "It is certainly a visible food; he is चहः he who places it near." चहः is therefore, for placing near.

शेषप्रतिषेधो वार्ध्यमानवादिर्दान्ततत् ॥ ५१ ५२ ॥

शेषप्रतिषेध: prohibition of the remaining act; वा on the other hand; अपार्थावत् by reason of the want of purpose; इहतत्वत् like the end of इहा.

52. On the other hand, it is a prohibition of the remaining act by reason of the want of purpose like the end of इहा.

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 अविधया there is इहतत्व which is omitted. The result is that all those acts which are performed after एष्णिनिध्रण and before relinquishment are to be omitted.

पूर्त्तच्च शब्दस्य संस्थापत्तथि चाप्रवृत्तेऽपि पद्यते ॥ ५१ ५३ ॥

पूर्त्तच्च by reason of the word having commencement; वा on the other hand; च and; संस्थापति of the word 'he finishes'; च and; अप्रवृत्तेऽ in an act which is not commenced; चाप्रवृत्ते 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.

प्रदृश्येऽख्येस्त्वात्मप्रतिषेधे संस्काराणामकारम् स्वातत्तकारितत्वाद्रथा प्रयाजप्रतिषेधे ग्रहणामात्यस्य ॥ ५१ ५४ ॥

प्रदृश्ये: of the application; पञ्चेवहेतुरत्न being for the sacrifice; प्रतिषेधे on prohibition; संस्काराणिः of the purificatory rites; अवस्म न्यून्वर्तमानं स्वातः; ततः कारितत्वान्तः by reason of being for it; चा as; प्रयाजप्रतिषेधे on the prohibition of प्रयाज; प्रहस्य तृति ; अवस्म of ghee.

54. Of the application being for the sacrifice, (and) 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 स्वाद्वच्छेदाठूल्म सर्वहारां स्यात् || ५ ॥ ॥

क्रिया action; वा on the other hand; स्यात् is; अस्वयंच्छेदन्त by reason of separation; अकर्म non-performance; सर्वहारां loss of all; स्यात् 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 पर्ययफळश्रय along with all the subsidiary acts. The prohibition, therefore, relates to all acts subsequent to पर्ययफळश्रय and before relinquishment.

Adhikaraṇa xv. sutras 56-60 dealing with the subject that a separate action is laid down by 'आद्यन्द्रियसंस्कारपति'

आज्यसंस्थाप्रतिनिधिर्द्वहते || ५ ॥ ॥

आज्यसंस्था finishing with ghee; प्रतिनिधिः substitute; स्यात् is; इत्यादिसंस्थान 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, "व्याप्ति विविक्कः प्रकाश-मुनि"; पर्ययफळ कृतं पाठवंतुमुक्तजित्; again 'आद्यन्द्रियं संस्कारपति' He brings an animal pertaining to पद्धति and consecrated to स्यात् for a sacrifice. "He relinquishes a पद्धति 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.

समाप्तिवचनाद || ५ ॥ ॥

समाप्तिवचनात् 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 संस्थापथित 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 'संस्थापथित'; it is not distinguishable from भाबमत or विशिष्टपथित.

अनिध्यां च वनस्पते: प्रसिद्धारूपलेन दर्शयति II ५ । ५ ॥

अनिध्यां non-sacrifice; च and; वनस्पते: of the herbs; मालिका well known; नेत्र 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 छिंग argument. The herbs are well known as अनिध्यां.

"यथाय वनस्पतिमायाह यथाय व निन्ययिनि त्वाद्रोणवं म्याजे वायास्यास्यायाव वशयवं वेष्टिताबिन्दितिनुस्।" "If thou bringest स्वर्य and herbs, or if thou sacrificest both of them, the ninth day is of स्वर्य with the प्रवाज offerings and the tenth day is by herbs; here know these two oblations." It shows the absence of वनस्पतिमायाय. 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 वनस्पतिमायाय 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.

संस्थ्या तद्द्वितत्त्वात्स्यायां II ५ । ६ ॥

संस्थ्या the completion; तद्द्वितत्त्व अ by reason of the deity of the same; स्वर्य is.

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 sutra 56 is by reason of the common god of the preceding act which was commenced, namely, the पादावत्त 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 अन्तर्देश by the सीमासत 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 अहु 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 अहु. Where अहु is necessary, the doctrine of वाच does not apply. It is divided into 3 main divisions according to भाषिकोका- 

वाच

अर्थलोपात भाष्यप्राप्यात

In other words, suspension is by implication, by express text and by prohibition. Others have divided it into प्राप्तवाच and अप्राप्तवाच. Now let us see how this principle of suspension is explained in the present chapter.

Adhikarana 1, stanzas 1-3 dealing with the subject of suspension of those details of the model sacrifice which are of no purpose in the modified sacrifice.

चित्र: प्रकरणान्तरितेदात्साहबकर्म स्तादु ॥ १०२१६ ॥
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 वाणिज्यानसंस्कारस्थित्यमथ्य किषित तादाध्यायोः

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The author says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

अपि वाणिज्यानसंस्कारस्थित्यमथ्य किषित तादाध्यायोः

2. On the other hand the mantras, purificatory rites and the 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 in-applicability of the चोदक text.

तेपान्तप्त्यक्षविशिष्टक्ष्यात् ॥ १० ॥ १ ॥ २ ॥

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 मंगल्ष, संस्कार, विशिष्ट अपि वाणिज्यानसंस्कारस्थित्यमथ्य किषित तादाध्यायोः

and दुधि 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 दुधि comes into play. As cooking of कृदन्त, though unnecessary, is done under a special text "स्वयंदश्वस्वहिंदि दुधि। "The self-cut grass is used." In such a case the material of the model sacrifice is not imported. कृदन्त "The self-constructed altar is used." In such a case no ground is dug and prepared for an altar; स्वयंसिद्धांसा भवित "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 अभिकरण्य is explained differently and is called “dealing with suspension of pounding of कङ्गल्”

There is a प्राज्ञपित्य ceremony in which चर्च is offered. There is a text in that connection “प्राज्ञपित्यचर्च नन्यपेत्यकलङ्कमाद्यामुक्षम्” “One who is desirous of long life, shall offer hundred pieces of gold weighing one ratti each in the shape of चर्च consecrated to प्राज्ञपित्य”

In a model sacrifice, it is laid down “ब्रीहीनवहिति” “he pounds the wild rice” So accordingly, removal of husk by pounding the कङ्गल् 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 अभिकरण्य is interpreted in a third way and is called “dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वेद्वास”

There is a text in connection with काम्येन्द्रिति. “बैश्वदेवदशुख नीर्षेष्टातःतुत्वियान् | तेर्प्रिष्ठत् कलामुश्यायाम् नवर्हेतु | हतहमुष्मुच्यते चामुखहामिति | विषंधेषुपर- 
ब्राज्ञपित्य तदारम्भित । विषं धरणाय उदकमायाभोऽन्” “One who has an enemy, shall offer the boiled rice consecrated to विश्वेद्वास. 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 चर्च is to destroy an enemy. In it some rite in addition to बैश्वदेव दशुख which is the model, is performed. The remnants of the दशुख 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 विज्ञ, this is for अप्यज्ञ, this is for हिता and this is for अन्नीश्ता’ 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 त्रितिमनिद्रये गंगामहामाण्डिह ति “I divide this and this, the share of विज्ञ”; it is, therefore, an additional act. At that time, if by chance the चर्च falls down on the ground or sticks to the cudgel, then that fallen or stuck चर्च 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 \( \text{कश} \), the बैश्यपवाय is prescribed. In बैश्यदेव, the आयार and प्रयास which are the subordinate acts will benefit the बैश्यपवाय and will not be separately performed. In it there is an invocation mantra "विश्वदेवंश्वानावह", "Bring all the gods." In विष्णुपा the invocation मंत्र is "विष्णुपाह" "Bring Viṣṇu" In the बैश्यदेव during the interval of सामाज़ी and प्रयास, the होता reads the invocation formula; but that is the time to invoke the बैश्यदेव but not विष्णु, because विष्णुपा is performed at the time of falling or sticking of the \( \text{कश} \) after the performance of प्रयास, अर्थकोष and division of पुरोवाश cake. So for the reasons given above, there is no necessity of invoking विष्णु when विष्णुपा 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 विष्णु is omitted.

Adhikarana II dealing with the subject that in दीप्तीय, &c. the initial ceremony (आर्थिका) is omitted.

इष्टिरामस्योपास्यादस्मृतानिवर्ततारामस्य प्रधानस्य-
योगात् ॥ ४ ॥

इष्टि: sacrifice ; आर्थिका by reason of the connection with the beginning; अंगंतात by reason of its being a part; निन्दित is suspended; आर्थिका of the beginning; प्रधानस्ययोगात् 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 अयोग्यिका sacrifice "अयोग्यिकोपनयंकामादयेत" "Let one desirous of heaven perform a अयोग्यिका." In it there are many proceedings belonging to पुरोवाशमास, its models; amongst them, दीप्तीय is one "आर्थिकामेकाशकपालिनिवेशेत" "Let him offer a cake baked on eleven earthen pans to Agni and Viṣṇu".

In the model sacrifice there is an आर्थिका, "आर्थिकामेकाशकपालिनिवेशपुरुषादाराधारणम्: सरस्तःभ्रमः सरस्तः ज्ञानपालिनग्ये भगीने अभास- कपालिनिवेशः कामयेतभयाह: स्थाम्" "Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Viṣṇu, boiled rice to सरस्तः, cakes baked on twelve earthen pans to सरस्तः; 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 आर्मण्येविद् be performed in दीप्त्विया thus transferred to योतिष्ठ? The reply of the author is in the negative because the हिति is a prefatory ceremony only and when दीप्त्विया has become a part of योतिष्ठ which is principal, the introductory ceremony of the योतिष्ठ having been performed, there will be no occasion for performing the prefatory ceremony of the दीप्त्विया.

Adhikarana III dealing with the subject that in अनुवद &c. the आर्मण्येविद् is suspended:

प्राधान्याचाण्यसंयुक्तस्मार्त्तमालिङ्वर्ताणाःकृत्वात्

II १९ १ ५

प्राधान्याचाण्यसंयुक्तस्मार्त्तमालिङ्वर्ताणाःकृत्वात्


d. 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 राजसूवयस् “राजसूवयस् राजसूवयस् राजसूवयस् राजसूवयस् राजसूवयस्” “Let one desirous of self-sovereignty perform a राजसूवयस्. In it there are इष्टि, animal, soma, grass sacrifices; the question is, whether in अनुमदिति which pertain to हिति, 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 योतिष्ठ is also said to be the beginning by reason of accomplishing all desires; the अनुमदिति is also said to be the first; so every one is to be the first and the अनुमदिति are also the first; so there can not be an आर्मण्येविद्.

Adhikarana IV Sūtras 6-8 dealing with the subject that the आर्मण्येविद् is suspended in आर्मण्येविद्.

तस्यां तु स्वात्म्याज्ञावत् II १० १ ६

तस्यां in it; तु on the other hand; र्म्याज्ञावत् like प्रायाज. 6. On the other hand, there is in it like प्रायाज.

See the quotation under the commentary on सूचि ४. (at p. 602) The question is, whether आर्मण्येविद् is to be performed in the आर्मण्येविद्. The reply of the
objector is that it should be performed just as याज्ञवल्लक्ष्मी are performed,

न वाज्ञवल्लक्ष्मीत्वाद् ॥ १० । १ । ७ ॥

not so; याज्ञवल्लक्ष्मी by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the अर्थमार्ग्या should not be performed in अर्थमार्ग्या because it is itself a part of दश्योपणमालः; it is a prefatory ceremony of the दश्योपणमालः; there can not be another prefatory ceremony in it.

एकवाक्यत्वाचः ॥ १० । १ । ८ ॥

एकवाक्यत्वाचः 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 अर्थमार्ग्या is to be performed in अर्थमार्ग्या, it will split the unity of a sentence which is always to be shunned by a सीमालक.

Adhikarāpa V. dealing with the subject that in the case of a गो, offering pertaining to यव is suspended.

कर्मः च द्वर्यसंयोगार्थमस्माधावाल्लिनवर्तत्त तादः श्रुतिसंयोगात् ॥ १० । १ । ८ ॥

कर्मः ceremony; व and; द्वर्यसंयोगार्थम् with an object in connection with the substance; अर्थमार्ग्या by reason of the failure of that object; निवासित is suspended; तादः is for it; श्रुतिसंयोगात् by reason of the connection with the वैदिक 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 वैदिक text.

In a आर्थिकोम sacrifice there is an अर्थमार्ग्या animal. "योद्धिक्षितो यवनिर्देशीय पशुमार्गापि एव। एकाधिक वार्तालाहरण युप्तांशिके अर्थमार्ग्या युपाधि-तिंतुसमाहिताः। निवासित पशुमार्गापि एव। योद्धिनिक्षिप्तमार्गापि एव। युप्तांशिके अर्थमार्ग्या युपाधि-तिंतुसमाहिताः। आर्थिकोमाः सर्वार्थोऽपि अर्थमार्ग्या युपाधि-तिंतुसमाहिताः।" Let one desirous of cutting and making a sacrificial post, perform a होमा; 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 "स्थाप्तस्थाप्तवादनिबृत्ति" 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 ग्रुप 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 ग्रुप and when that is absent, no offering is to be made; because a ग्रुप is separately prepared and the peg which has already been made, is used as ग्रुप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikarana VI. Sutras 10-13 dealing with the subject that in a साधक, the offering to pillar is suspended.

स्थाप्तो तु देशमात्रत्वादनिबृत्तिः प्रतीयति ||१००१२९१||

स्थाप्त in a pillar; ग्रुप on the other hand; देशमात्रत्व by reason of the restriction to the locality; अनिबृत्ति: no suspension; प्रतीयति 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 अग्निप्रदीप animal, there is a text "स्थाप्तस्थाप्तवादनिबृत्तिः" "In the case of a pillar, he offers oblations relating to the pillar." The question is, whether स्थाप्तवादनिबृत्ति 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 आराधनाकारक. When the wood is removed from a tree for the purpose of a ग्रुप, the remaining portion of the tree from the root upwards is called स्थायु; a certain ceremony in connection with it is performed and offering is made "कालस्ते शतक्रो विराधिवाय शापनेनुस्रोत्तिः" ते सो १६१३१३. "He offers oblations in the lower part of the tree saying, arise, O! Lord of the forest with hundred offshoots."

अपि वा शेषभूतत्वात्संस्कार: प्रतीयति || १० १ ११ ||

अपि वा on the other hand; शेषभूतत्वात by reason of being subsidiary action; संस्कार: its purificatory rite; प्रतीयति 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 आराधनाकारक but only a संनियालोककारक (see at p. 186) because it appears to be a purificatory rite in connection with ग्रुप "ग्रुपस्थाप्तस्थाप्तवादनिबृत्तिः कालस्ते" "One desirous of cutting a sacrificial post shall
offer oblation pertaining to a pillar." The rite is not in connection with the स्थायु, but it is for the purpose of त्वो. 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 त्वो. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no त्वो, no ceremony in connection with स्थायु is necessary.

मन्त्रवर्णयानं च तद्वत् ऋ । १ । २ ॥
मन्त्रवर्णयानं, मन्त्रवर्णयानं naming; च and; तद्वत् like it.
12. And the मन्त्रवर्णयानं is like it.

The author now relies on the मन्त्रवर्णयानं argument; स्थायुव्रुत्तिः is पद्धतिपुण्य i.e. the offering to the pillar; when there is no त्वो, there is no pillar and the बाहुल्य in connection with it, therefore, fails.

मन्त्रवर्णयानं तद्वत् ऋ । १ । २ ॥
मन्त्रवर्णयानं inference from the text; च and; तद्वत् like it.
13. And the inference from the text is like it.

The author relies on the वनम् argument. "अतर्थव वैवनस्वतेऽपि वश्यविविरोहिद्। र. व. भ. ३. ११ ; त. स. भ. ३. ५. १. ; त. ब. १. २. १-५. "Therefore. O! god, the lord of the forest, fructify with hundred-fold branches.”

The मन्त्र is also in honour of त्वो which is separated from the tree. This also shows that this ceremony is a purificatory rite and स्वाप्तययो-कारक. It ought not to be performed on a peg in connection with साधनः.

Adhikarana VII sutras 14-15 dealing with the subject that the उच्च प्रयाज is a purificatory rite.

प्रयाजे च तन्त्रायात्मात् च ॥ १ । १ । १४ ॥
प्रयाजे in a प्रयाज; च and; तन्त्रायात्मात् by reason of the same argument.
14. And in प्रयाज, by reason of the same argument

In दशमूलायात्माग्, there is उच्चप्रयाज and in connection with it, it is said "स्वायत्वव्रुत्तिः" "He offers स्वायत्वव्रुत्तिः oblation." The question is, whether it is आराधनाकारक or only a purificatory rite like the स्थायुव्रुत्तिः mentioned in the preceding अविधाा. In प्रयाज, ghee offerings are made to different
deities, स्वाहाबिनि, स्वाहा सोम, स्वाहा प्रजापिति, स्वाहानीपोमी “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 स्वाहाबिनि is a संस्कारकरण, so is प्रयाज. It is only to remember the deities that the different आयाहुतिः (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

लिङ्गदर्शनानाहं ॥ १० ॥ १ ॥ १५ ॥

लिङ्गदर्शनानाहं by seeing the लिङ्ग ; च and.

15. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the same inference is also from the text “स्वाहाबिनि, स्वाहा सोम, स्वाहानिर्विवार, स्वाहास्वारस्ती स्वाहापूर्ण “Swāhā to Agni, Swāhā to Soma, Swāhā to Son-god, Swāhā to Saraswati, Swāhā to गृह. These texts show that it is a purificatory rite of the deities. The principle of बाध will, therefore, apply.

A. लिङ्गदर्शनानाहं VIII sūtras 16-18 dealing with the आरादुर कर्म nature of the अनिय्याग.

तथायमागामिनिर्वीति चेतं ॥ १० ॥ १ ॥ १५ ॥

तथा similarly ; आयामाग the ghee offering ; अभिन् fire ; अबिः also ; इत्यविद्य if you say.

16. “And in the same way the ghee offering to अभिन also,” if you say.

The objector says that in the same way the ghee offering to अभिन i. e. अनिय्याग is also governed by the same principle as laid down in the preceding अविकरण. It is also a संस्कार कर्म of a deity. It is just like प्रयाज offerings.

व्यपदेशावद्वतिन्तरस् ॥ १० ॥ १ ॥ १५ ॥

व्यपदेशानाहं by reason of definition ; देवतानतरस् the other deity.

17. By reason of designation, the other deity.

The author says that the principal deity is अभिन and the other deities come under him. अभिनमन्नानाद्वेवतिन्तरस् अविकरण “01 Agni, bring, Soma, bring Agni”. So we see the god अभिन is the principal deity. So the offering to him benefits him directly; it is आरादुर कर्म.

समतानाचं ॥ १० ॥ १ ॥ १५ ॥

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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.

"अभूषणाय यदाय यदारथाय चक्रूषापतयाति यथायामं रूपाभाजा इत्यते वर्मवा प्रत्यज्ञातिते वर्म यज्ञार्थानुभवानां अभिमूल्ये।" "These ghee offerings are the Soma libations of the sacrifice; the portion of the ghee with which the 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 अभिमूल्य confers benefit directly. In this view, the principle of वाप will not apply.

Adhikarana IX śātras 19-33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

पशुवपीति चेत् ॥ १० ॥ १ ॥ १५ ॥

पशु in animal; अभिव also; इतिचेत If you say.

19. "In animal also" if you say.

There is an अभिरम्यात अनimal in a चेत्ति, "अहसों वहंविधितवा प्रतिनिधित्वं ज्ञातितस्मिन् सम्मिलनसृजितस्मिन् वध्व वापास्याँ व एण्णातिवीण्मेव गोरीण्वितो चुरादोपविभावतः" "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 अभिरम्यात अनimal to a sacrifice, he is discharged from the traps of Varuṇa."

In that connection it is laid down, "अन्धान्दितविधितवा प्रतिनिधितवां वापास्यां एण्णातिवीण्मेयविधितवा दाश्ममुनिविधितवपिति।" "Having used the omentum of the अभिरम्यात अनimal, he subsequently offers cakes made of animal flesh". Now the question is, whether a प्रतिनिधितव प्रत्यां अनां तिवाय अनां तिवाय प्रतिनिधितव वापास्यां is आराजुपकारक or with the object of the purificatory rite of the deity. The reply of the objector is that the प्रतिनिधितव प्रतिनिधितव and is also governed by the principle laid down in Adhikarana VIII, because it directly benefits the sacrifice.

न तद्भूतःवचनात् ॥ १० ॥ १ ॥ २० ॥
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 "असोमवहिंभिन्नन्य प्रतिविद्यति &c. is an असूर्यवाद; from it, it appears that the deity of the animal is the same as that of the sacrifice. The पुरोदशायाम by reason of the similarity of the deity, is a purificatory rite of the deity.

लिङ्गदर्शनानाच् \| १० \| १ \| २१ \|

लिङ्गदर्शनानाच् by seeing the लिङ्ग; व 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 पशुपुरोदशायाम is a purificatory rite of the deity "इद्रयं विज्ञावन्यमालमेल" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुपुरोदशायाम, there are two यात्रायाम; "इद्रयं स्वर्य विज्ञावन्यमालमेल" "स्वर्यमालं स्वर्यमालात्मिति"

"Distil for Indra who holds thunderbolt, and whose praise is sung by पशु distil for Indra who is brave, holds thunderbolt और is of good renown." This shows the unity of the god and also that the ceremony is for the object of देशवासस्यकार.

गुणो वा स्मात्कपालवद्गुणमृतविकाराचार्य \| १० \| १ \| २२ \|

गुण: subsidiary; वा on the other hand; स्मात्कपाल like an earthen pan; स्मात्कपालविकारात् by reason of being a modification of the subordinate act; व 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 पशुपान and पशुपुरोदशायाम 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 अभिनवम् though one and the same in पशुपान and पशुपुरोदशायाम, are subordinate. In दश्यमालास्य, which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुपुरोदशायाम is, therefore, अभिनवम् 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 श्रवण, because the parts are connected with the object.

The author says that the पशुपरोदधा 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 श्रवण (oblation by uttering श्रवण) which has no direct purpose but is only a देवतारस्त्रित ceremony. The subordinate acts are only for the benefit of the principal act; so they are विश्रामयोगकारक 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 सौन्दर्यमणि, there is a difference of a deity i.e. the deities of the animal and पशुपरोदधा are different and the text about increase is construed as a purificatory rite of the deity.

"यद्वैतसौन्दर्यमणिः यदूढः तदस्यः समूहः यद-व्यवहारः पशुपरोदधा: मवति "

"What is an increase in a सौन्दर्यमणि 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.

25. “In a subordinate act also” if you say.
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 セバラダ which is used for winnowing rice is used for baking the ユドウサシ, does no harm to another セバラ; so a gift made to another deity in フシユドウサシ does no harm to the deity of the フシユドウサシ.

The author gives another reason in support of his view. In the ソシラシスハ there is the same deity of the セバラ of wine; in connection with it, there is a text about ユドウサシ "ネウシヨシヨシノユドウサシ ヨシヨシテ プデドウサシヨシテ フサ." "There are no cakes (ユドウサシ) of these animals; these animals are cakes (ユドウサシ) in the form of セバラ." It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the セバラ are the ユドウサシ. What is common in them? They are both purificatory of the deities; if the ユドウサシ is purificatory, the セバラ are also. So the view that it is a サタキ is correct and is supported by the ヒツク argument.
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 पुरोदाश. This shows that the cup and the पुरोदाश serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author’s लिखन argument.

देवतायायः हेतुत्वं प्रसिद्धम् तेन दर्शयति।

देवताय: of the deity; च and; हेतुत्वं the reason; प्रसिद्ध 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 लिखन argument in support of the view that it is देववस्तुंकारः.

There is a text “अनिकाम्य: कामेयः पशवशालम्यते कामात्मक्य आग्नेया पुरोदाशिष्ठवितार्गन्याहिष्ठवः।” “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 पुरोदाश cakes are for the deity of the animal; this leads to the conclusion that the पशुपुरोदाश is a purificatory rite of the deity.

श्रविहृदीपपतिरस्थाप्यते: प्रतवद्भूतविकारः स्यात्

॥ १० । १ । ३० ॥

श्रविहृदीप पति: the application of the procedure which is not contradictory; अर्थापति: by reason of the inference; श्रवत्व like the boiled milk युग्मसूतविकारः subordinate modification; स्यात् 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 २२, 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 अग्निभोगः. The author says that the minor details of अग्निभोग being the means, should be performed just as in शत्वत्वः and दर्शयति: where though the milk and curd are intended for gift, yet the प्रणीता 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 सूत्र 22; the objection is stated thus; "in a सौत्रांकणि, in the animal sacrifices known as अष्टिविन, यासुरत, पुरोवशास after the deities, the पुरोवशास cakes known as रूद्र, बस्य and सायारित्र 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 सौत्रांकणि 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 पुरोवशास confers a benefit on the sacrifice directly and the text in connection with it is by way of अर्थवाद

विप्रतिपत्ति तासामाल्याविकारः स्थात् ॥ १० ॥ १ ॥ ३२ ॥

विप्रतिपत्ति on conflict; तासाम् their; आशाः name; विकार: modification स्थात् is.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पुरोवशास is the same as that of the animal. If the god of the animal and the पुरोवशास be different, there will be meaninglessness. See the gods to whom the animals are sacrificed. "आष्टिविन्याससमावते सारस्वतमेयस्मिन सूत्रम्" "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) "पुरोदासाः दक्षकपलं विर्भविनिषादव दक्षकपलं बारुण दक्षकपलं" "He offers cakes baked on eleven pans consecrated to इंद्र, cakes baked on twelve pans to sun-god and cakes baked on ten pans to Varuṇa."

So we see that the gods of पुरोदासा are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सरस्वती and अविनाशिन of वरुण. In इंद्र we see the change of order.

अभ्यासो वा प्रयाजवदेवदेशोर्ज्यदेवत्य: II १० I ९ I ३३ II
अभ्यास: repetition; वा on the other hand; प्रयाजवत्र like प्रयाज offering; एकदेश: one part; अन्यदेवतय: the other deity.

33. On the other hand, there will be repetition like प्रयाज 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 पुरोदासाः. The deity of the animal is the deity of the पुरोदासा, under a चांद्रक text. The cup is prescribed for the god of the animal and the god of पुरोदासा 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 प्रयाज offerings. In this view of the संस्कार, there is no वस्तु or transference forward. Accordingly, the principle of वाद will apply; when there will be no अन्तर्योग in याज्यपशुयाग, there will be no यथायथपशुयाग connected with it.

Adhikaraṇa X. अत्रास ३४-४४ dealing with the subject that in the text "सौयंचह निविनियान" the word चक means boiled rice.

चहद्विविनियकरः स्यांदिज्यासंयोगात् II १० I ९ I ३४ II
चह: rice; हिविनियकर: modified form of offering; स्यांत is; इयासंयोगात by reason of its connection with the sacrifice.

34. The चह (rice) is modified form of offering by reason of its connection with the sacrifice.
It is laid down, "साथि च ज निवे०कनं कामः" "One desirous of Brāhmaṇic splendour should offer boiled rice consecrated to sun-god." The सूर्यगम्य is the modified form of अर्चनेय.

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.

प्रसिद्धगुःपन्त्वाचाच " १० १ ३५ "

प्रसिद्धगुःपन्त्वाच 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 वाणवसंयोगात " १० १ ३६ "

ओदन: the boiled rice; वा on the other hand; अर्चनसंयोगात 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 दूर्यथ्यत्वात् " १० १ ३७ "

न not so ; दूर्यथ्यत्वात by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objector 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.

कपालविकारो वा विशेषत्वर्णपत्तिभास " १०० १३४ "

कपालविकार: the modification of the earthen pan; वा on the other
hand; विशेष in case of doubt; अयोपपञ्चायत्यम् 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.

गुणसुख्यविशेषाय ॥ १० । १ । ३६ ॥
गुणसुख्यविशेषाय by reason of the difference of the principal and subsidiary; तत्र and.

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.

तत्त्वसौ विशेषज्ञाय ॥ १० । १ । ४० ॥
तत्त्वसौ In that text; तत्र and; अन्यविशेषाय by reason of other offering.

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. "पाणि खल द्रुतेच्छ निर्याच्छलकार शास्यकामः" "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 शास्यकाम is an offering and चक is used in connection with it.

लिङ्गद्रशीनाच्च ॥ १० । १ । ४१ ॥
लिङ्गद्रशीनात् by reason of the force of the text; तत्र and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. "माहतच्छलनिर्याच्छल पुष्करीवाणूने पैयं नवंग्रामस्तामकः" "Let one desirous of a village, offer rice of a पुष्करी creeper boiled in cow's milk to महर्षि."
Here we see that the substance prepared from वस्त्रिण can not be वह but is a different offering and वह is, therefore, a dish-pot.

अदनो वा मून्त्तत्वाद || १० १ ४२ ||
भोदन: boiled rice; वा on the other hand; मून्त्तत्वाद by the usage.

42. On the other hand, rice by the usage.

The author says that the word वह is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not रीस versa. Further the term 'cooking' is also used for चह.

अपूर्वं पपदेशाच्छ || १० १ ४३ ||
अपूर्वं पपदेशाच्छ by reason of designating the extraordinary principle; च and.

43. And by reason of designating the extraordinary principle.

The author gives a reason in support of his view; he says that the extraordinary principle has been pointed out in वह and that is possible in rice but not in a pot "पुरोदाशनैवेद्यम प्रसिद्धिक्षेत्र अपूर्वव्यवस्थापणमित्तेऽको || पुरोदाशन धात्विनिति वर्णमार्गमिनि।। The gods by means of पुरोदाश became prosperous in this world and by means of वह in the other; by means of पुरोदाश one prospers here and by च in the other world."

The वह and पुरोदाश in the text have been put on the same level; so the word वह means rice.

तथा च लिङ्गदर्शनमु || १० १ ४४ ||
tatha similarly ; च and ; लिङ्गदर्शनम the force of the text.

44. And similarly the force of the text is visible.

The author relies on the लिङ्ग argument. "श्रीमत्व: प्रायविषयंहृयः, "श्रीमत्व-देवनीयः" तथा The boiled rice of प्रायविषय consecrated to अहिदः; the boiled rice of देवनीय consecrated to अहिदः."

After describing this, there are other texts as supplementary. "श्रीय स्वयंचर्दशिनियुपूर्णंचतुरायुषमागानं यज्ञिः, पद्यांस्तिमितिमानियोमां यज्ञिः। अग्नियोताक्षियः सतितारंभज्जिः, अवितिसदुद्देन्नः। हे 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 अन्नः, he makes a sacrifice for संवत् and with boiled rice to अद्विति।

From these texts, we see that चर is, therefore, synonymous with अद्विति.

Adhikarana XI sātras 45-48 deśing with the subject that चर is cooked in a pot.

स कपालेः प्रकृत्या स्वादन्यस्य चाशुतीत्वात् ॥ १९११॥

सः That; कपालेः in a pan; प्रकृत्या by the model; श्वात्सू is; अन्यस्य of another; च and; अद्वितीयत्वान् 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 चर 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.

स्यायं सर्विनःवेदवाङ्कर्षकामः “Let one desirous of Brähmanic splendour offer boiled rice to sun-god.” It ought to be अद्विताः according to the model sacrifice.

एकस्मिन्नाविना विनिद्वितेष्वात् ॥ १० । १। ४६॥

एकस्मिन् in one; वा on the other hand; विनिद्वितेष्वात् 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 अद्विदेश; it is incongruous. So only कपाल will be used for cooking the rice.

न वार्त्ता नार्तस्यान्तरस्योगाधारपूपे पाकसहुत्वं धारणायः चरी
भवति त्र्यग्यायांत्यप्रतस्तः स्यादन्यिवोपविशेषान् ॥ १९१२॥

न बा not so; अद्विदेशायांतरस्य by reason of the connection with the other; अपूपे in a cake; पाकसहुत्वं for cooking; धारणायं to hold; चरी in boiled rice; भवति is; तद् there; अथां for the object; पाकसहुत्वं a vessel; अन्यम्:
no rule; अविहेष्य न् 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 पुरोहारक 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 लिन्दर्शनात् ॥ १० । १ । ४८ ॥

चरी in a pot; वा on the other hand; लिद्रशनात् by seeing the force of the text.

48. On the other hand, a pot by seeing the लिद्र.

As we have seen in the preceding अविहेष्य, the term चर is used in the sense of rice and the pot in which rice is cooked.

The चर is thus described in कामप्रेम as quoted in वाच्यम.

ब्या शालेकः प्रसुत्तिष्ठायारंगोऽ कड़ित: श्रमः । नाचातिशिचितः पाठयो सच्चः

स्यात्चारसः ॥ "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 कामप्रेम. See सुन्द्रs 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. “सासुस्थायारसोमा: स्वस्ते श्रवः:स्तु:” "In those dishes in which soma is fermented, the very same dishes are called चर.”

Now there are several other अविहेष्यs 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 पुरोहार.

1. रोकः. Grinding of the rice in a mill and converting it into flour,

2. संयमः. Mixing the rice flour with the प्रकृति water; it is kneading
the flour with the help of water specially set apart for the sacrifice.

3. लक्षणः. Putting the flour into a vessel with a view to mix it with water.

4. सतापनः. Heating the pan with the hot cinder under it.

5. उपयोगः. Placing of the pan on the hot cinders with a view to bake the cake.

6. प्रस्तुतः. Spreading over the पुरोड़श with the hand on the pan placed on the burning cinders.

7. शहीकरणः. Smoothing it and making it even.

8. अस्तुः. Covering the cakes with cinders in order to bake them.

9. अववहनः. Kindling the cinders on the cakes with the aid of grass.

10. प्रख्यावासदनः. Separating the cakes from the pans and placing them on the आवेंद्वः.

Adhikāraṇa xii utras 49-50. dealing with the subject that to चह in पुरावाणा, process of grinding does not apply.

तस्मिन्पेणमनस्तलोपात्स्यात् ॥ ९० । १ । ४५ ॥

तस्मिन्धरे in it; रेण्या grinding; अनर्थ्योपात्त by reason of uselessness; स्यात् is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on चह or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

अक्रिया वा अपूपहृत्त्वात् ॥ ९० । १ । ५० ॥

अक्रिया non-performance; वा on the other hand; अपूपहृत्त्वात् 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 वरेण्य there is no necessity of grinding. The principle of वाषम, therefore, applies.

Adhikaraṇa xiii. dealing with the subject that there is no mixing of water with the flour in the case of वरेण्य.

पिरङ्गार्थत्वान्त संयवनम् ॥ १० ॥ १ ॥ ५१ ॥
पिरङ्गार्थवात् with the object of making 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 "प्रयोतायांह्विचिविद्वीति" "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 सूचयाणाय. The reply of our author is in the negative; the reason is that in वरेण्य 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 वरेण्य, flour is not put in a vessel with a view to mix it with water.

संवपन्येऽन्त्ताद्ध्याय्यात् ॥ १० ॥ १ ॥ ५२ ॥
संवपन् putting the flour into a vessel with a view to mix it with water; च and; ताद्ध्याय्यात् 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. "सविद्येषयेवमेवदेवताभि: संवपति" "He puts it into a vessel with a view to mix water with these deities after repeating सविद्य देवतात्रा (the verse 30 of chap. 10 of the White वृद्धेन 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 वरेण्य or not. The reply of our author is in the negative because there is no necessity. The principle of वाषम applies.

Adhikaraṇa xv. There is no heating of pan with the hot cinders underneath, in the case of वरेण्य.
53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice "वसुती गयिनामादित्यां भुवातिमति रसां भार्यावमर्गा तपस्या" (Maitrayani Sanhitā, I. 1, 8) "perform the penance of वधु, रुद्र, भार्यात्म, चतुर्भ, अभित्रा, and धम्म."

The question is, whether heating of the pans by the hot cinders underneath, applies to चह in a सुर्यायण. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of वधु, therefore, applies.

Adhikaraṇa xvi. There is no placing of the pans on the hot cinders in the case of चह in सुर्यायण.

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 चह or not. The reply of the author is in the negative for the same reason.

Adhikaraṇa xvii. there is no spreading and smoothing of the cakes on the pans in the case of चह in a सुर्यायण.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said "क्षत्रिक उत्तमपुप्पत्र तुरोद्भार वर्णति", "He spreads the cake by uttering 'उत्तम' (अथवेत् १३३६१२) उत्तमपुप्प" (अथवेत्त्र. १२९२१२). The पुरोद्भार is spread with the hand by reciting the
two verses quoted from अधिकारश्रेणी. "सत्तेलक खाति खुट्टिकि: परिमार्थि" "He smooths it with hand three times by repeating सत्तेलक खुट्टिकि (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these ceremonies apply to बह or not. The reply of our author is in the negative for the same reason.

अधिकारश्रेणी विट्टि. There is no covering of the cakes with cinders in the case of बह in सुर्ययाग.

अनुवृहत्त्र कार्यकारिण्यत्वं || ८० || ९ || ५६ ||

अनुवृहत्: covering of the cake with hot cinders; च and; कार्यकारिण्यत्वं 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 शेषेन अभिनवानाद्र अनुवृहित् "He covers the cinders with the ashes of कुशा grass"

The question is, whether the covering of the cake with hot cinders applies to बह or not. The reply of our author is in the negative for the similar reason.

अधिकारश्रेणी ग्रहित. There is no kindling of the cinders on the cakes in the सुर्ययाग.

तथाववज्जलनम् || ८० || ९ || ५७ ||

तथा similarly; तथाववज्जलनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "तथाववज्जलनम् अभिनवानाद्र अनुवृहित्" "He kindles with the leaves of कुशा grass"

The question is, whether this process of kindling of cinders on the cakes applies to बह or not. The reply of our author is that it does not apply for similar reason.

अधिकारश्रेणी ग्रहित. There is no separating of cakes from the pans and placing them on the middle altar in case of बह in सुर्ययाग.

व्यूहव्यासादनं च प्रक्ततवाच्छुतिवाद || ८० || ९ || ५७ ||

व्यूहव्यासादन separating the cakes from the pans and placing them on the
and; sacrifice by reason of its non-mention.

58. And separating of cakes from the pans and placing them on the 서전 by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "서전이성의사". "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 서전. The question is, whether such a practice is to be followed in the case of 서 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 서. The conclusion is that the principle of 서 applies in all these above-mentioned processes.

END OF PADA I.

PADA II.

Adhikarapā I. śātras 1–2, dealing with the subject that 서 made of golden pieces should be cooked.

कृष्णार्थार्थलोपायपक: स्यात न २ ९ १ २

कृष्णार्थ in कृष्ण होम; अर्थंमान by reason of uselessness; न रंगाक: no cooking; स्यात is.

1. There is no cooking in कृष्ण by reason of uselessness.

There is a text "प्रजापति च निवेद्याय" श्रीस्वामिन्द्रशास्त्रकृष्णलयमयाकास: "Let one desirous of longevity, offer hundred pieces of gold each weighing a ratti cooked in ghee, formed as rice and consecrated to प्रजापति"

In the model sacrifice, the पुरोदास 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 _kusha_ is unnecessary and should, therefore, be dispensed with.

_śyātā pratyakṣaḥ pishṭāt pradānataḥ_ || 10.12.2 ||

_śyāt_ is; त on the other hand; _pratyakṣaḥ_ by reason of being laid down directly; _pishṭāt_ 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. "पृत्यायादि" "He boils it in ghee"

It should be performed by reason of this command; though _kusha_ 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.

Adhikaraṇā II. sūtras 3.12 dealing with the subject that there are no _upstaraṇa_ and _abhivāraṇa_ in the case of _kusha_

_Uparstaraṇaḥ abhivāraṇaḥ yonir mūrtārthāvādakāme śyāt_ || 10.12.311

_śravānābhiḥ śravānābhiḥ_: quartering and spreading of _puroṣṭāra_ and flushing it with ghee; _abhivāraṇaḥ_ by reason of their being for nectar; _abhivāraṇaḥ_ non-performance; _śyāt_ is.

3. The quartering, spreading (of _Puroṣṭāra_) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice _śravānā_ and _abhivāraṇa_ are performed "पुरोष्ट्राकस्मिन श्यात्मिवारणस्यां ज्ञातिः प्रित्यायादि" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

The _upstaraṇa_ is spreading, levelling; _śravānā_ quartering of the _puroṣṭāra_ and placing it; and _abhivāraṇa_ 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 _kusha_. 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 _puroṣṭāra_ but no taste is possible in a _kusha_.

Kriyāt vārthaḥ vādavātāya: _sambhūtātvaḥ_ || 10.12.18

Kriyāt should be done; त on the other hand; _vārthaḥ vādavātāya_ 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 कुप्पक, because by ghee it can be removed from the spoon. So the principle of विश, according to the objector, does not apply.

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 4 प्रकार 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. "चत्वारिकुप्पकान्तर्" He offers four pieces of gold कुप्पक.

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. "अंधकरमात्रश्रेष्ठत्वात्" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term कुप्पक 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 बहुविधान 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 पश्चिम and अभिवाचन are not dispensed with.

तेषां वेदावदानत्वात् ॥ १० २ १ ५ ॥
तेषां त्वा; च एव अवदानपञ्चादि च वेदावदानत्वात् तैरुः च वेदावदानत्वात् च वेदावदानत्वात् by reason of one gift.
7. And by reason of their one gift.
The objector says that the four कुष्ठाक्ष are, therefore, considered to constitute one offering and that is the reason why there is no division into four.

आपि: संख्या समानत्वात् ॥ १० २ १ ८ ॥
आपि: completion; संख्या समानत्वात् by reason of the number being the same.
8. Completion, by reason of the number being the same.
The objector says that you have referred to the completion text "वद्वारिकुष्ठाकार्यवापायित" "He offers four pieces of gold कुष्ठाक्ष.
It is in praise of the number four but does not show suspension, as for instance "यथैवः प्रतः सचवेतः गृहीतः प्रतः सचवेतः पति देवेतः संव्याप्यित" "The offering which is consecrated to विशेषेतः विशेषेतः sacrifice in the morning libation, establishes वाशेतः sacrifice in the morning libation."
The text is in praise of वेदेतः but is not for the purpose of suspension of other सब्द (libations).

सतोस्तवार्थिवचनं व्यर्थम् ॥ १० २ १ ६ ॥
सतो: of the existent; तैः च on the other hand; आपिवचन completion sentence; व्यर्थम् useless.
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 आपिवचन can not be considered to be in praise of पश्चिम and अभिवाचन already existing.
10. On the other hand, there is alternative by reason of one gift.

The objector says that from the अभिव्रत्व, the inference is that both दर्शन and अभिव्रत्व 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 लिखित offering being unreasonable.

The objector says, according to you when all the four हृदयां are offered at a time there will be no repetition of the offerings; but from my point of view, when the second हृदय is offered, there is a repetition and लिखित 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 उपस्तंत्रण is to anoint the ladle and that of अभियंत्रण 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 उपस्तंत्रण and अभियंत्रण. In this view the अभियंत्रण is proper व्याक्तिविचारान्तर्वतंत्रृद्धिप्रस्तुत्चरणसंजयति. "He offers four pieces of gold चक्राः in order to complete the quality of being four-fold."

Adhikarapa III. sutras 13-16, dealing with the subject that the golden pieces should be stuck.

भक्षणां तु प्रीत्यर्थत्वादकर्मस्य व्याख्या || १० । २ । १३ ||
भक्षण of food; तु on the other hand; प्रीत्यर्थत्वात् being for satisfaction; कर्म non-performance; व्याख्या 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 चक्राम (eating of sacrificial food) by quartering the पुरुषाः cake into four. The question is whether the चक्राः should be eaten or not. The reply of the objector is, that as चक्राः can not be eaten, so there is no eating of चक्राः.

स्यादशा निन्धुपदर्श्नानाः || १० । २ । १५ ||
स्यादशा is; ता on the other hand; निन्धुपदर्श्नानाः 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, पुरुषुषाकारान्तर्वतंत्रृद्धिनिन्धुपदर्श्नानाः निविधंतोनिविधिति. "They eat by making on onomatopoetic sound पुरुषुषा (as done in sucking sugar-cane); they eat as a child drinks milk.

When sagarcane juice is sucked, there is peculiar sound which is here called पुरुषुषा and when चक्राः is anointed with ghee, the ghee is sucked just as done by a child and taken in; it is called निविध, in the verb and निविध 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 (कुण्डल). 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,

Adhikarapaka iv. dealing with the subject that in कुण्डल the text एकधार्मात्मकतिः means the simultaneous offer for eating.

एकधार्मात्मकतिः प्रारवणा प्रकृती विहित्तवाद

एक�ार्मात्मकतिः प्रारवणा प्रकृती विहित्तवाद

एकधार्मात्मकतिः प्रारवणा प्रकृती विहित्तवाद
17. In one offer for eating, there is simultaneity of the eating of the portions set apart for the ब्रह्म priest, by reason of its being ordained in the model sacrifice.

In connection with eating of कृपया, it is laid down "एकाधिक्यां-प्रदर्शित" "He partakes of ब्रह्म's food once."

In the model sacrifice there are four divisions of हृदय offering and at the time of the repetition of the formula 'श्रु', 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 'एकाधि' (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.

Adhikarsana v. Sutras 18-19, dealing with the subject that in कृपया, the whole food is to be offered to ब्रह्म.

सर्वत्रं च तेषामविधिकारात्स्थिति ॥ १० ॥ २ ॥ १९ ॥
सर्वत्रं the whole; च एव; तेषाम् their; अधिकारात by reason of the right; स्थिति is.

18. And the whole, by reason of the right in them.

In connection with कृपया it is said "सर्वविधाःप्रदर्शिति" "He gives the whole to ब्रह्म."

The question is, whether the gift is for the food of ब्रह्म only or for other priests as well. In the model sacrifice the practice is to allot four portions to ब्रह्म and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to ब्रह्म, because he is entitled to those four shares given to him.

पुरुषपन्यो वा तेषामवाच्यत्वात् ॥ १० ॥ २ ॥ १९ ॥
पुरुषपन्य: the removal of man; वा on the other hand; तेषाम् 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 भक्तिः 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 भक्तिः without the participation of it by others.

Adhikaraṇa vi. dealing with the subject that the portions of the food should be taken by भक्तिः at the proper time.

पुष्पापनयात्रस्वकालत्वयम् ॥ १० ॥ २ ॥ २० ॥

पुष्पापनयात्रा by reason of the removal of other priests; स्वकालत्वम् 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 भक्तिः, 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 भक्तिः at the appointed time in the model sacrifice. Four portions are to be taken by the भक्तिः at four different times; the भक्तिः 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 भक्तिः’s food.

एकार्थत्वादिविभागः स्यात् ॥ १० ॥ २ ॥ २१ ॥

एकार्थत्वात् 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. “द प्रस्तुतं, ददशर्कतुरुढ़िदम्यन्स्तुष्मानीतम्:” “This is of भक्तिः; it is of होता; it is of मेधयु; it is of अमोघः”.

Now the question for determination in भक्तिः 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 भक्तिः “सर्वभक्त्यां परिहर्वति” “He grants the whole to the भक्तिः”.

So in this view, there is no division in भक्तिः. The division is made with a view to avoid quarrel amongst the priests; but as here the whole gift is taken away by the भक्तिः, there is, therefore, no necessity of division.
Adhikaraṇa viṣṭ iṣṭras 22-28 dealing with the subject that in a श्रीरिम, the gift to a श्रीरिम priest is for the purpose of securing his services.

22. A gift to श्रीरिम priests is with a view to religious fruit, by force of the word दुःवति.

There is a भोजन sacrifice, in connection of which it is said "प्रायोगविगुपत्त्वानशङ्गार्धान्त् वाजायोऽष्ट्रक्रियानवियोग "अष्ट्रक्रियानवियोग वाजायोऽष्ट्रक्रियानवियोग तथा दुःवति" "His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesame, and bean". "He grants a fee to the priests".

The question is whether a gift to the श्रीरिम is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term दुःवति 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 श्रीरिम 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 श्रीरिम; 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.
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 "विनियमान्यमं वहि अन्तित्वं: " "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.

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 cannot have any work without payment for it. So the payment to क्रिक्यक is in the nature of wages.

26. And by reason of the text 'hired'

The author says that there is a text "विनियमविनियमं विनियमान्यमं अन्तित्वानाधियाण्यिनि " "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a क्रिक्यक is hired on wages.

27. By reason of the word 'wages' in connection with alms.
There is begging of alms enjoined in connection with ज्योतिषीय "हाद्दशरा-भ्रीणि स्तितंववित" "An initiated one begs alms for twelve nights"

See Chapter vi. पाद 8, सूत्रास 26-27. at p. 411. The sacrificer goes out begging for 12 nights to pay the wages of the कर्मिक. This fact also goes to support the author’s view.

नैष्कर्त्तिकेय संस्क्रावच || 10 || 2 || 28 ||

नैष्कर्त्तिकेय with a carrier of fuel; संस्क्रावच by reason of the praise; and,

28. By reason of the praise of the carrier of fuel.

There is a text “यथावैदार्शारी कर्त्तिक किरत्त्व व च यापि यथ्यन्त्य भ्रवित्” "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 कर्मिक is placed on the same level with a labourer who carries wood from the forest.

Adhikaraṇa ix. सूत्रास 29-33. dealing with the subject that in ज्योतिषीय, the sacrificial food is for the final disposal.

शेषमक्षात्रा तदन्त || 10 || 2 || 29 ||

शेषमक्षा: remnants of the food; व and ; तदन्त similarly.

29. And similarly the remnants of the food.

There are remnants of the food in the ज्योतिषीय and देशपूर्णमाल्यम. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दक्षिण in the form of the wages of the priest.

संस्कारो वा दुक्ष्यस्य परार्थववाच || 10 || 2 || 30 ||

संस्कार: purificatory rite; वा on the other hand; दुक्ष्यस्य of the substance; परार्थववाच 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.
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.

The author says that the sacrificer partakes of food with four other priests “यजमानं च चाचाय च चाचाय च चाचाय च चाचाय” “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.

The author relies on other instances. In a अत्सर्को यज्ञ sacrifice the remnants from the ladle are eaten. “अत्सर्को: यज्ञस्थल: संपादनायज्जगी” “They drink soma with the spoons without handles”. अत्सर्क 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 3, dealing with the subject that in a यज्ञ there is no appointment of a चाचाय.
The appointment of the priests; अनन्यनार्थवात् for the purpose of securing services; सत्रेण with the sacrificial session; स्यात् is; स्वकम्मेवत् by reason of one's own act.

34. The appointment of the ज्रिन्द् is to secure his services; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्रादशाह &c. "द्रादशाहुद्दिकामां उपेयुः" "Let those desirous of prosperity, resort to द्रादशाह sacrifice".

In the ज्ञेन्द्रियम which is a model sacrifice, there is an appointment of a ज्रिन्द्: "अन्तर्गिर्तालमेलेता होतांत्वेहोतासि" "Agni is my होता priest, he is my होत य ा priest, O ! Hōtā, thou art my होत ा priest".

Now the question is, whether the appointment is to be made in a सत्र 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 सत्र the sacrificer himself is the priest; so there is no necessity of appointment. None appoints himself. "ब्यज्ञानां: तांगदिविजः". "Those who are sacrificers, are themselves priests".

Adhikeraṇa xi. sutras 35-38. dealing with the subject that there is no hiring in a सत्र.

परिक्रिया तादार्थ्यांतः 110 1 35

परिक्रिया: hiring; च and; तादार्थ्यांतः by reason of its being for it.

33. And hiring by reason of its being for it.

In connection with ज्ञेन्द्रियम, there is a text (see the commentary on sutra 22 at p. 633 where the fee of the ज्रिन्द् is fully detailed), the question is, whether the payment of the fee is to be made in a सत्र. The reply of the author is that no such payment is to be made; because it is done to secure the services of a ज्रिन्द्; but in a सत्र the वज्ञान is the ज्रिन्द् and he can not hire himself.

प्रतिशेषम् कर्मवतः 110 2 36

प्रतिशेषम्: prohibition; च and; कर्मवत् like the act.

36. And the prohibition is like the act.
The objector says that it amounts to a prohibition, "अदिभिवानिष्टग्राणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिणा in a सन्त does not necessarily prohibit the sacrifice itself.

स्थाद्वारासर्पिक्ष्य धर्ममार्गवात् ॥ १० ॥ २ ॥ ३७ ॥

स्थात is; वा on the other-hand; प्रासर्पिक्ष्य of the gift; धर्ममार्गवात् by reason of being for the religious motive.

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.

न दक्षिणाश्वद्वातस्मालोक्वित्यानुवादः स्थात ॥१०|१|३८॥

न not; दक्षिणाश्वद्वात by reason of the word 'fee'; तस्मात therefore; निरास्तवाद: a permanent restatement; स्थात is.

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 सन्तs are said to be without fees "अदिभिवानिष्टग्राणि" "The sacrificial sessions are without fees". "नहेकोंज्योरिद्याति, नवालोनिधिष्ठ्य अक्सि" "Here neither cow, nor-cloth, nor money is given". The fee is paid to secure the services.

"गौर्जिंबधिकाश्चत्रक्षणद्विनभवणंश्चायाध्यावयस्त्र स्तितत्स्तितमापणश्च तस्य क्रियादशयतं दक्षिणाः" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

The gift to a अस्तिक क is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the अस्तिक क by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikaraṇa xii. śātras 39-40 dealing with the subject that in उद्वर्धसांह which is not a part of a सन्त, the gift is to secure the servicer.
38. The उद्वसानीय partakes the quality of a सत्र 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 पूज्यशमनीय performed after the सत्र. In connection with it, there is a text "सत्रादुद्वसानीयःवूळसानीययोन्ति।। निदर्भेद्यूर्ज्ञेऽन्ति।। "Having finished a सत्र, let them perform a sacrifice with योन्ति of पूज्यशमनीय having a fee of a thousand".

Now the question is, whether in this पूज्यशमनीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पूज्यशमनीय or उद्वसानीय is a part of a सत्र; if the reply is that it is a part of a सत्र, then the gift made is for a charitable object, in view of the principle laid down in the preceding अविकारण. The reply of the objector is that it is a part of a सत्र, because it is performed after its completion; उद्वसानीय is, therefore, a part of a सत्र. See other examples "अविनित्वालोत्रावभयं यतं, वाज्ययेकं नेतृवृहस्सतितिसनवनयेतं।। "Let him perform सौत्रामध्या after establishing fire. Let him perform ट्रस्तितिसिसाह after having performed वाज्येय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

39. The उद्वसानीय partakes the quality of a सत्र by reason of its being a part of it. There the gift is out of charity (religious motive).

The author says that you are mistaken; the उद्वसानीय sacrifice is a separate sacrifice; the सत्र is not its model. Further it is not like सौत्रामध्या or ट्रस्तितिसिस: The word 'उद्वसानीय' is derived from

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.
pages missing

Adhikaṇṭa-xiii. sūtras 41-42, dealing with the subject that in  

It is therefore, an independent  

Adhikaṇṭa-xiii. sūtras 41-42, dealing with the subject that in  

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, "ṣaṃyakurṣāyauroṣaṁviṇeṣuṣyayoṭiṣṭoṣaḥsahasrālaṁ vya- 

It has been established in the foregoing Adhikaṇṭa that  

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 'yajeva' which is in the plural form, is used; just as in a hīṃsā the king and his priest join together ("raṇuvatihī saukṣmaṁjñayatam") "Let the king and his priest desire of salvation perform a sacrifice"); so in a pravada all the sacrificers can join together.  

42. There, other preists should be appointed. 

Before the author has answered the question propounded in sūtra  

The question is, whether the sacrificers who are the priests in a or other priests should be appointed in an pravada. The reply of the author is that the priests should be appointed from the sacrificers, because the pravada is not apart from the sūtra.
Adhikarana xiv, dealing with the subject that in उद्वसानीय the priests should perform the sacrifice one after the other.

एकैकश्चत्वविप्रतिषेधातःप्रकृततेष्यचेकसंयोगात् \(1112^2\)

एकैकश्च: one by one; द्व on the other hand; अविप्रतिषेधात् by reason of no prohibition; प्रकृते: of the model sacrifice; च and; एकसंयोगात् 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 sūtra 42, and left unsolved, that all should not perform the उद्वसानीय 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 उद्वसानीय. As to the example of खिल्ल, he says that does not hold good in the case of an उद्वसानीय. The plural is used, because all the sacrificers have to perform the उद्वसानीय after the completion of the सत्त्र separately.

Adhikarana xv. sūtras 44.45 dealing with the subject that in कामेदि, the donation is for the invisible effect.

कामेदि च द्रानशशाद्वात् \(10121881\)

कामेदि in a desire-accomplishing sacrifice; च and; द्रानशशाद्वात् by reason of the word 'gift'.

44. And in the कामेदि by reason of the word 'gift'.

In the सत्त्र called सहरस्वत there is a कामेदि; in connection with it, there is a text "स्लान्त्र प्रश्नवच्च प्रश्नवादकामायाब्राह्मणपाल पुरोदार्शित्वति तदामाह्रां चुर्चीवेच्चेवनुकैला प्रति नुनमावशुम्मध्यमघण्यति" "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 Yamunā 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 प्रश्नवाद शासनीय is for the purpose of hiring the priests, though it is not a part of a सत्त्र. The objector says
that similarly in a कामेदित also, the gift is for securing the services of the priests.

वचनं वा सत्रत्वात् ॥ १० ॥ २ ॥ ४५ ॥

वचनम् 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 कामेदित is, therefore, for a charitable purpose; further the कामेदित 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).

द्वेष्ये च चोदनादृक्षिणापनन्यायात् ॥ १० ॥ २ ॥ ४६ ॥

द्वेष्ये in an enemy; च and; चोदनात् by reason of there being no command; दृक्षिणापनयः non-application of fee; स्वात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्श्योपणस्यायात्, it is laid down "यद्रिपल्लोः संयोजस्यहा कपालमभिजहुयादृशानर्द्रादश कपालं निर्वंपत् ॥ तस्येकहायनेनापौद्धिन्या, तस्सहस्त्रेच्यायत्वात्". "If, while performing पद्रस्यायात्, one offers a cake, he shall offer a cake baked on twelve pans to वैशानक; 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 śāstras ४७-४८, dealing with the subject that the living persons are entitled to perform the अश्चिष्ययः.
47. The अस्थियाः by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "विद्विन्दिकितान्त प्रभुवते तर्तुः वृत्तिजने अस्थीपुनम्योजस्वयं दित्त्वे दूरा शिविभित्रातितेऽद्ये यहेरुः । तत: संवस्त्तरवद्भान्नियामिजेन्" "When any of the initiated sacrificer dies in the course of a यह, 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 यह or the living persons. There a text "अस्थियाः मुल्लति" “He places the pot containing the bones”.

This shows that the bones are capable of performing the यह. 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 अस्थियाः 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 अस्थियाः,
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 इष्ट is much more so, by reason of its being for him.

The सूत्र is divided into two parts; in the first it is to be determined whether जप and shaving &c are to be performed in the अतिथिवास or not. The reply of the author is that the अतिथिवास is sanctioned under a special text; the जप and shaving &c, are for no purpose, so they need not be performed. In the second part of the सूत्र, the other question for solution is, whether the दौस्तान्येष्ठिदेः 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 "वज्ञानांकृतीचंशूरदस्तिः" "A sacrificer shall be initiated".

Adhikarapa xix. dealing with the subject that the measuring of आद्रास्त्री branch and touching of शुक्र are to be performed.

कऽत्वर्थं तु कियेत गुणमूलत्वात् ॥

कऽत्वर्थं for the sacrifice; तु on the other hand; कियेत should be done; गुणमूलत्वात् being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This श्रुत्र is not given in शास्त्र, but it is mentioned and numbered as a separate अविकार्ष य by other commentators.

In the model sacrifice, the branch of an आद्रास्त्र tree is cut off according to the measure of the sacrificer and शुक्र 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 अभिकरण; 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.

Adhikarana xx dealing with the subject that in अभियान, the desire-accomplishing act should not be performed.

काम्यानि तु न चिद्रन्ते कामा ज्ञात् दृष्टिरस्य नुच्यानुभावानि ॥ ५० ॥ २ । ५० ॥

काम्यानि desire-accomplishing acts; तु on the other hand; न not; चिद्रन्ते exist; कामाजनात by reason of no knowledge of desire; ज्ञात just like; दृष्टिरस्य of the other; नुच्यानुभावानि 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 स्मृतिस्मृत sacrifice; there is a text in connection with it.

‘यदिकामायतेवर्षैः पञ्चक्यृति नौैैैः स्वाङ्गिनुहायात’ ‘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 अभियान. 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.

Adhikarana xxi सूत्रस 51-53 dealing with the non-performance of the praises of the bones in the अभियान with the सूक्तवाक

ईहाथ्यात्राभावातसूक्तवाकवत ॥ ५१ ॥ २ । ५१ ॥

ईहाथ्या, objects of activity; च and; अभावात by reason of the absence; सूक्तवाकवत 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 अभियान there are प्रायणीयस transferred from दशावृणमात्रावात्; the सूक्तवाक is also transferred to it. “प्रायं प्रज्ञामात्र श्रायुरचाशाले, छूप्रज्ञ्यास्मात्नाशाः-
“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 सूक्तवाक 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 सूक्तवाक.

स्युर्वाःध्यादेवत्वां इति १० । २ । ५२ ॥

स्यु: are; वा on the other hand; अर्थवादवात् 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 अर्थवाद्; there is nothing objectionable in it.

नैच्छार्थमिवानानातदभावादितरस्मिन् इति १० । २ । ५३ ॥

न not so; इच्छार्थमिवानात् by reason of the mention of the desire; तद भावात् by reason of its being absent; इतरस्मिन् 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 सूक्तवाकस्यां but there is no desire in the bones; so the repetition of the सूक्तवाक 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. sūtras 54-55 dealing with the subject that in an अविभवम् there is no desire of the होता.

स्युर्वा होतकामः इति १० । २ । ५४ ॥

स्यु: are; वा on the other hand; होतकामः the desire of the Hotā.

54. On the other hand, there is the desire of the Hotā.

Take for example the द्रादशाः; there is a text “ततःसत्त्वरेष्वश्चिनिषाश्वयेत्”
"Then in a year let him make the bones perform a sacrifice".

The श्रीसा &c, are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यङ्कामयेत अः श्रुतम् स्वादिति परार्जितस्येवामुक्तेऽत्र श्रुतमन्नमेषमविति | यङ्कामयेत प्रामायुक्त: स्वादिति तास्यति च स्त्रासः कुबर्याति। यङ्कामयेत पापीयान स्वादिति नास्तित्त्वं सर्वावाभावपदकुबर्यात्। यङ्कामयेत वर्षीयानुसर्गदिति उष्णासर्वं सर्वावाभावपदकुबर्यात्। "One who wishes that some one may become deprived of cattle, let him invoke हुहा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वष्पदलं aloud; one who wishes that some one may become sinful, let him utter वष्पद in a low voice with the पाल्या; one who wishes that another may become old, let him utter वष्पद in a loud tone with the पाल्या.''

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 बर्तिनम.

न तद्यासीद्धात् || ६० || २ || ५५ ||

न not so; तद्यासीद्धात् 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 अविद्रपण्य are based on the principle of इत्तवालिता 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 चारामारी branch measurement and touching of the शुक्कुप cup are given. This adikaraṇa does not find its place in शर्मा's edition and very probably appears to be spurious, because the principle of इत्तवालिता does not strictly apply to it (See at P. 644.)

Adikaraṇa xxiii. sūtras 56-57, dealing with the subject that सब्लार sacrifice should be performed after the death of the sacrificer.
On the death, the completion of the Sāṃskāra does not exist, because the action is connected with life.

There is Sāṃskāra; in connection with it there is a text “सर्वव्रहाश्च तेन-यजेत याकाम्ये जानामयः सर्वगोऽक्षिमियं” “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 Sāṃskāra 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.

Sāyātoभयोः प्रत्यक्षशिष्टव्यातः II 10 2 57 II

Sāya is; va on the other hand; भयो: of both; प्रत्यक्षशिष्टव्यात् by reason of the direct command.

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. “आर्ते रस्त्रस्यमाने श्रीदेशवरी परितोर्दशोऽस्या परिवेष्ठय भान्धवा परिसमाप्तियतेषु मिनिस्यम्यायः विशिष्टिः” “On singing of श्रीस्थवरी and having dressed an श्रीदेशवरी 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 भुद्रक &c, the fit parts of Sāṃskāra should be performed after the end of the sacrificer.
58. On death, the sacrifice is like अशिष्यः.

The measurement of the छोटवा branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अधिकरण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Adhikarana XXV. सूत्रas 59-60 dealing with the subject that in सर्वस्वार on the death of th sacrificer, the desire for life should be expressed.

जीवत्यजैगमायणाशिष्यर्पक्षकाश्चात् ॥ १० ॥ ए ॥

जीवति In the living; अवचमः no pronouncement; आशु: life; आशिष्य: benediction; तदर्थस्वतः 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 होि reads a formula “आशास्तेयनमाण:” “The sacrificer has a hope”.

The question is whether this benediction for life should be pronounced in सर्वस्वार 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.

बचनं वा भागित्वाल्यागमयोक्तात् ॥ १० ॥ ए ॥

बचन formula; वा on the other hand; भागित्वात् by reason of sharing it; प्राकृतः वर्षोक्तान् 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 संत्र should be uttered, because he hopes to live before singing the आशास्तेयनमाण 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 फूटवार्ष &c, in द्वारसाहः.

क्रिया स्वादुभिमात्स्राणाम् ॥ १० ॥ ए ॥

क्रिया procedure; स्वाद is; भिमात्स्राणाम of the invisible purpose.
61. Procedure of the invisible purpose should be performed.

There is a द्वादशाह; in this connection, there is a text "द्वादशाहसुद्दिकामा चर्मुः." "Let those who are desirous of prosperity, perform a द्वादशाह." 

There is a certain procedure which is transferred from the model sacrifice as for instance, परं अमृत अमृतम् gift to the priest of the आश्रेय gotra. As we know that the द्वादशाह being a लक्ष्मी, 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 झोलक text and for production of the invisible effect.

Adhikāraṇa xxvii dealing with the subject that in a पञ्चमानेष्ठ, निवाय is performed.

गुणार्थे च मुख्यस्य ११ २ १ ६२ ॥

गुणविजे 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 पञ्चमानेष्ठ in अभ्याधान "पञ्चमनेष्ठवसानाय पुरोदाशामदायपालन निर्यिस्त। अभ्याधानाय पुरोदाशामदाय शुचये।" "Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire."

There is a transfer under the झोलक text "अभ्याधानाय पुरोदाशायहिसिनियिस्त।" "Let him make an offering with the अभ्याधान ladle."

In the अभ्याधान, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अभ्याधान in the पञ्चमानेष्ठ. So the result is that when the vessel by which offerings are made in the fire is not used in the पञ्चमानेष्ठ, the offerings (निवाय) 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 निवाय will be made though the instrument by which it is made, is omitted.

Adhikāraṇa xxxii strana 63.66 dealing with the subject that in जातेय, 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 वाज्येय sacrifice; in connection with it, it is said "शरदिवाजे, जापे, ब्राह्मनोपयेत्वेत्" "Let, one who is desirous of self-sovereignty, perform वाज्येय in the autumn." There it is said "नैवायः तत्वाश्चाश्च श्रेणिनेत्" "The चमक is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given "बहुरूपांशुप्रतिप्रति" "He offers four handfuls."

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चमक 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 अविकरण, 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 श्रुति principle with the offering. You know श्रुति prevails over the वाज्येय. 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.

The author says that under the चौद्वनामस्म्यन्यातप्रक्रति संस्कारयोगात् 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 चौद्वक 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.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

Adhikararāga xxix dealing with the subject that in the text चौद्वुम्यक्षेत् &c. the words चौद्वु &c. mean cow.

प्रौत्पत्तिके तु द्रव्यते विकारः स्याद्कार्ययत्वात्

The word in its origin; तु on the other hand; द्रव्यतें from substance विकारः suspension; स्यात् is; अकार्ययत्वात् 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 "यात्रिकारिव्यमेव तुमालेखमात्र वस्तुमेव दृश्यम्" "Let him sacrifice a cow to heaven and earth, a calf to heaven and a bullock to earth." The word used are चेतु (a female of an animal who has given birth to a new offspring, नवं ऊष्माः 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 in the sense of a cow calf and bullock but under चेतु text they mean goat and others; but नवं prevails over चेतु. Hence these terms mean cow &c. The goat &c. being of no use though transferred under चेतु text, are not meant by these terms.

Adhikarapya XXX dealing with the subject that in the text “स्वेतमालेख” the sacrifice of goat is meant.

नैसिकैे तु कार्यवात्त्रमहत्त्रे: स्यात् दापतरे:॥०॥२॥

नैसिकैे in the accidental; तु on the other hand; कार्यवात्त्र by reason of being of use; प्रकृते: of the model sacrifice; स्यात् is; तदापतरे: 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 "यावयस्वेतमालेकभृतिकामः" "Let one who is desirous of prosperity sacrifice a white animal to Vayu."

Now in the text the words श्वेत, 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 ‘श्वेत’ (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 श्वेत, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikarapya xxxi dealing with the subject that in the साधस्नक and चिन्त्र, the peg and rice are not खलांद्र wood and wild rice respectively.

विश्वतिष्ठेते तद्वचनात्मकात्त्रगुणलोपः स्याचतैनच कर्मसंयोगात्

॥ १०१ २ ।६॥
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 साथक it is said कलेश्वालीपालमति: "A peg becomes a sacrificial post." In the model sacrifice the तूप is made of खदित wood. "The question is whether the peg is made of खदित wood or not."

In चित्र it is laid down दृश्यमात्रायःचारान्तु निष्कर्षस्मिन् प्रावर्तेंमधविति "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the भ्रिहि (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 तूप is made of खदित wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in साथक the peg is treated as तूप for all intents and purposes. It is ready-made, so there is no necessity of making it from the खदित wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make पुरोहित 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. stanzas 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to कलेश्वाली. 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.
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.

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

In the absence of the purpose; performance of purificatory rite; is.

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 Ṣatraṅga rod, 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 adhikaraṇa. 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 Ṣvap, so they should be performed on the peg also.

Adhikaraṇa XXXIV. dealing with the subject that in a mahāpiṭhak, pounding of the parched rice should be performed.

Dealing with the subject that in a mahāpiṭhak, 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 महाविन्द देव there is a text; "सीमायितुम्येऽऽपांलिपुलिपयोहिष्ठिष्ठुस्यो धान: प्रत्येकोभिन्नते स्वतोभिन्नस्य वैदुर्यस्य मध्य" "To Soma with the manes, cakes baked on six earthen pans; to the manes sitting on the kuśa grass (विहिष्ठिष्ठु), parched rice; to the departed souls whom the fire has consumed (अभिन्नवत्ता), mixture called मध्य 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 समु (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 भद्रकालिक, the illustration is taken from the latter part of the text quoted above viz. "प्रत्येकोभिन्नते स्वतोभिन्नस्य वैदुर्यस्य मध्य" "To the departed souls whom the fire has consumed (अभिन्नवत्ता) mixture called मध्य in the milk of a cow whose calf is dead." अभिन्नवत्ता is a cow whose calf is dead; मध्य is a mixture prepared by throwing gruel in a liquid. It is thus described.

संधु: सरिणावर्मकस्सौ शीतवातसरिपरिपुरुष: नायुष्णोतांतासारसार्वसंध्य स्वाधिष्ठाते || "मध्य 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 पुरोषाश cake afterwards; the order is here changed; first the rice is parched to make it धान and then ground to prepare the mixture called मध्य.

END OF PĀDA II.
PĀDA III.

Adhikaraṇa I. Sūtras I to 12 dealing with the subject that in animal sacrifice &c. the जीविकार्य्यता of the model sacrifice should be performed.

विदिती शास्त्रस्त्रवात्मध्यानस्य गुणानामधिकोपयति:
सन्निधानात् १० श्री १२ १३

विदिती In the modified sacrifice; शास्त्रस्त्रवात by reason of the word; प्रधानस्य of the principal; गुणानाम of the subordinate acts; अविकोट्याशि; multiplication; सन्निधानात 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 अत्मोपेयमी अनimal “योद्धोकश्चत्वदनस्योपायसंपूर्वपालकेऽद्यप्पालकेऽ” “An initiated one shall offer an अत्मोपेयमी अनimal.” In connection with it, it is said “एकादश प्रधानप्रस्तावत्, एकादशप्राचृतवाचारण-प्रस्तावति” “He offers eleven प्रयाजस: he offers eleven अनुयाजस.”

Then further “चादुमालस्य:क्षराक्रामयैत” “Let one who is desirous of heaven perform four-month-sacrifice.”

In this connection it is said “नवप्रयाजात् प्राचृतवाचारणायानान्तर” “He offers nine प्रयाजस and nine अनुयाजस.”

Further “वा वस्त्रायेवात्मलाभेष्टूहिन्दिकाम:” (Āp. Ś. xix. 163) “Let one who is desirous of prosperity, offer a white animal consecrated to वस्त्रा”

In this connection, it is said “हिरण्यव्रत:समवर्णताम्रो” श्री ११२९ दौः “हिरण्यव्रत: existed in the beginning”; Ghee is sprinkled. In the अवस्थाय (sacrificial bath) it it said “अत्सुतृणं प्राचृतवाचारणायानान्तर” “Having tasted ghee, he sprinkles ghee on men in water.”

The question is, whether the इतिकर्मयता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they गुणार्थिक्षिप्त? The reply of the objecter is that they are not transferred. The reason is that the terms ‘प्रस्ताव’, ‘स्वामर्थित’ show different acts; the इतिकर्मयता of the model sacrifice is not transferred because it is close to the principal.
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.

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.

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 विवेचन as explained in the foregoing chapter (see chapter vii Pada iv, सूत्र 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 जात्रक text without any reservation.

5. And there can not be any शंकविचि in a sacrifice which has no parts.

The author says that they are subordinate and are गुणविचि; just as drawing is possible on a canvas, so the गुणविचि is possible in a sacrifice which has subsidiary acts.

6. And the act (consisting of the principal and subordinate) by reason of one word; being close to the principal विजि, the गुणविचि is connected with it under a name; by this subordination, there is a modification because the word applies to the विजि 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 गुणविचि.

The प्रयाज is a subordinate act; the number and the शेत्रs that are
pronounced there, vary in each sacrifice. So the command relates to the प्रयत्न &c., and the subordinate acts are thereby laid down. In this view these different details are only शुभविचि।

अकार्य्यत्वाच्च नामः || १० || ३ || ७ ||
अकार्य्यत्वाच् रत्न by reason of being for no purpose ; च and ; नामः 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.

तुल्याच प्रभुता गुणे || १० || ३ || ८ ||
तुल्या equal ; च and ; प्रभुता 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 मुद्रग (kidney bean). The author, therefore, concludes that the प्रयत्न &c. are subordinate acts.

सर्वभेदप्रधानमिति चेत || १० || ३ || ६ ||
सर्वभेद all ; एव certainly ; प्रधानम् principle ; इत्यतः 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.

तथाभूतेत्तसंयोगाद्यार्थेत्विचयः स्थः || 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.

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 विचित्र. What is विचित्र in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice "अर्थवादम् वज्जितम् मन्त्रनिर्देशे" (ŚB. II. 2.3.24). "He sacrifices to the स्विषेष्ठ अभिनि for the permanence of the sacrifice." It is a विचित्र but is an अर्थवाद in the modified sacrifice “अर्थवादम् वज्जितम् मन्त्रनिर्देशे।लिं “He sacrifices to स्विषेष्ठ अभिनि and makes the sacrifice permanent.”
In the model sacrifice “पञ्चपिथवात्सलः अत्यंतान्यमानी” “They are the eyes of the sacrifice, they—the offering of ghee.”

In the modified sacrifice, “आयिम्बालोकानिष्ठुपि वननिति “He offers clarified butter, they are the eyes and no other.”

All these are for the principal act; hence they are subordinate acts.

समत्वान तदद्यस्मातः सर्कारोपिवधिकारः स्यात् ॥११०॥

समत्वान by reason of equality; अ and तदद्यस्मातः of their origin; सर्कारोपिवधिकारः with the rites; अविधिकारः 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 प्रायजः is performed in the beginning, then the principal act commences and in the end the अनुजः is performed. So in the modified sacrifice the same order is preserved.

“प्रजांतियमहेश्वरस्वरूपस्तैत्तरिनिमित्तप्रवृत्तते पञ्चपिथवात्सलः सर्कारोपिवधिकारः स्यात्”

“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 प्रायजः and अनुजः are for the principal act and are, therefore, not principal.

Adhikaranaii, sâtras 13-17, dealing with the subject that in an animal sacrifice in honour of वातुह, the latter part of the mantra हिरण्यगर्भ etc. used in sprinkling ghee, is subordinate.

हिरण्यगर्भे: पूर्ववस्य मन्त्रलिखितः ॥ १० ॥

हिरण्यगर्भे: हिरण्यगर्भे पूर्ववस्य of the first part; मन्त्रलिखितः by the sign of the संवत्र.

13. हिरण्यगर्भे of the first part, by the sign of the संवत्र.
There is a sacrifice in honour of वायु "वायुर्यक्तमालमक्षत्रिकः: " "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, "हिरण्यगर्भः समवास्तवमेव मृतस्यजात: पतिरंक आसीत्। सदा धारे पृथ्वीयामुतेमां कस्मैदेवाय हृतिपाविचम्:"

There it is said, "हिरण्यगर्भः (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 आयङ्गर? 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 प्रजापिता and here हिरण्यगर्भ is also synonymous with प्रजापिता. This is an indicative mark in support of the objector's view.

उपरोधाचयाच || १० । ३ । १४ ||

उपरोधाचयाच 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; "उद्धोऽवर" &c, the mantra used in the model sacrifice will be suspended.

उत्तरस्य वा मन्त्रार्थित्वाच || १० । ३ । १५ ||

उत्तरस्य of the latter part; वा on the other hand; मन्त्रार्थित्वाच 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 कङ्क verse commencing with हिरण्यगर्भ is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is "कस्मैदेवायहृतिपाविचम्"; it is प्रक्षेपमैदेवाय; this is appropriate. Further the god is हः and क is
synonymous with त्रं ; so in this view also, the latter portion is appropri\-iate and proper.

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 आयिि् "ॐ वाकःप्रदेशस्त्रायसुगुणानामुपदेशय-ल्यात्॥ १० ॥ २ ॥ १६ ॥

पूर्वस्मिन्द्रामन्त्रमवर्द्धनात्॥ १० ॥ २ ॥ १७ ॥

17. And by seeing the absence of mantra in the first part.

The author says that the first part of आयिि in the model sacrifice is done silently without uttering the मंत्र 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 दिव्यगर्भाधित. From this argument, it appears that the latter part is गुणविधि.

Adhikaraṇa ill. sutras 18-22. Dealing with the subject that in बातुमांत्यङ्ग in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

संस्कारे तु क्रियान्तरं तस्य विधायकत्वान्तः ॥१९॥

संस्कारे in the purificatory rite; तु on the other hand; क्रियान्तरे separate action; तस्य its; विधायकत्वात् 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 some ceremonies in connection with बातुमांत्यङ्ग; there is a text in connection with it द्वारालागितास्तत्वतः परिवृत् पद्गुण्यंजतान “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 from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top; the परिवृत्त being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

प्रकृत्युपरीधाघातः ॥ १० ॥ १३ ॥ १६ ॥

प्रकृत्युपरीधाघात by reason of the model sacrifice being not obstructed; 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 पृथ्वी. So they are separate acts.
विधेषतु तत्र भावातसंदेहं यस्य शब्दस्तदर्थः स्यात

॥ १० ॥ ३ ॥ २० ॥

विधे: of the command; त्व on the other hand; तत्र भावात् being there; संदेहं on doubt; यस्य whose; शब्दः word; तदर्थः its meaning; स्यात् is.

20. 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 चांडु 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.

संस्कारसामाध्यादं गुणसंयोगाचाच ॥ १० ॥ ३ ॥ २१ ॥

संस्कारसामाध्यात् by reason of the power of the ceremony; गुणसंयोगाच् by reason of the connection with the quality; च and.

21. By reason by 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.

विप्रतिविधात्रिक्याप्रकरणो स्यात ॥ १० ॥ ३ ॥ २२ ॥

विप्रतिविधात्रि by reason of the prohibition; क्रियाप्रकरणो in the context of the procedure; स्यात् is.

22. And by reason of the prohibition in the context of the procedure.

The author further says that you allege that as in the हौसलिः, 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 सोन्त्रमिणि; 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.

Adhikaraṇa iv, śūtras 23-29. dealing with the subject that in अर्थिकाणि both the offerings of the model and the modified sacrifices should be performed.

पद्भिर्दीर्दीक्षयतीति तासां मन्त्रविकारः अर्थिसंयोगात

II १० । ३ । २३ ॥

पद्भिः: with six; दीर्दीक्षयति he initiates; इति participle used to complete a sentence, तासाः their; मन्त्रविकारः the modification of a मन्त्र; अर्थिसंयोगात् 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 अर्थिकाणि, “येवविध्रानमिः चिन्तुः” "One knowing this, establishes fire”.

There are दीर्दीक्षयति both in the model and in the modified sacrifices. The अर्थिस in the model sacrifice are “आकृतिमणिं प्रयुजस्वाहा मनोमेधामणिं प्रयुजस्वाहा, चिन्तविध्रानमिं प्रयुजस्वाहा, वाचविध्रानमिं प्रयुजस्वाहा, प्रजापतयेमनवे स्वाहा, अग्नेवाशवाराय स्वाहा, विश्वेदेवस्य नेतृभर्यं वृषीत सख्यम्। विश्वेदेवाय हुण्डकशुमुखः पुजोपथसे स्वाहाः” दौ तो ॥११८॥ "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 अर्थिस in the modified sacrifice are आकृत्येव प्रयुजस्वाहा, मेधायेव मनोमेधास्वाहा, वाचविध्रानस्वाहा, चिन्तविध्रानस्वाहा, सख्यायेवपुजोपथसे स्वाहाः, आकृत्येव वृषीतस्वाहाः,
He initiates with six.

The question is, whether the आदुतिः of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the आदुतिः of the modified sacrifice will be performed, thereby suspending the आदुतिः of the model sacrifice; the reason is that there is an express word ‘six’ used in the text; it means the आदुतिः of the modified sacrifice thus suspending the आदुतिः of the model sacrifice.

**अभ्यासात्तु प्रधानस्य** ॥ १० ॥ २ ॥ २४ ॥

अभ्यासात्तु 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 समूढय or aggregate, but where such a thing is possible, the doctrine of समूढय or tacking applies; in this view, the principal will be repeated. There is a text "द्वारात्युदेभिः" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called समूढय (aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.

**आवृत्त्या मन्त्रकर्म स्यात्** ॥ १० ॥ ३ ॥ २५ ॥
25. By repetition, the act of uttering the mantra is done.

The objector says that there is an express text of enjoining the repetition of the mantra for the modified sacrifice; if the repetition is to be made, the same mantras of the modified sacrifice will be repeated twice over.

The author says that you accept that there are 12 आहुतिस and you admit the repetition of the mantras of the modified sacrifice. In this view also, there is no suspension of the mantras of the model sacrifice; because there are mantras of the model sacrifice ready at hand and the repetition of the same mantras of the modified sacrifice over again is improper. So there will be समुच्चय (tacking). You can very easily make up the aggregate by adding up the आहुतिस of both the model and modified sacrifices instead of repeating the आहुतिस 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 "यथार्थर्थमिन्नुसति प्रदर्शनंत्रोति" ‘He offers the former six, he offers the latter six.’

The word न्यूं and वर्त्तर are correlative terms; if there were the repetition of the मन्त्रस of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुचय where the six आहुतिः of the model sacrifice are added up with the six आहुतिः of the modified sacrifice, has significance.

न चाविशेषार्थायपदेशः स्यात् ॥ १० । ३ । २८ ॥

न not; च and; अविशेषत् by reason of there being nothing special; व्यपदेशः the denomination; स्यात् is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text “यथार्थस्य पूर्वमयाः नस्पान्तिकोत्तरम् यद्रूपम्” ‘The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire.’

The first आधिवर्तिः and then आधिवर्तिः are the divisions of the आहुतिः; this denomination also supports the doctrine of समुचय. Had there been no difference in these आहुतिः, 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.
अन्याधिकार नैमित्तिक गुणविकारे दक्षिणादानमधिकं स्थाराक्षसांयोगात् ए १० ३ ३० ए

अन्याधिकार of the establishment of fire; नैमित्तिक on being the cause; गुणविकारे on the modification of the subordinate act; दक्षिणादानम payment of fee; अविव in addition; स्थान is; वाक्वलेखोगात्त by reason of the connection with the sentence.

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); "भार्यवश: भीकामां पुनराधाधि ये योगायामयायायाविमुखवात्ति वा जीयेत सपन राख्येत" "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, "पुनरस्यर्थ सांतोड़क्षिणागुस्थस्थयसुद्यायायायाविमुखवात्ति वा जीयेत सपन राख्येत "The cloth sewn again and a bullock dedicated again are the fees."

In connection with अन्याधान (establishment of fire) the fee mentioned is, "पुनराधानवत् वाचनीयमितीणविमुख्यायायाविमुखवात्ति यहतं सहस्त्राधानपरिमितंदेभ यहतं" "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 objecter is that in view of the principle laid down in the preceding adhikaraṇa, there is समुचय; 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 "भार्यवशाति अन्याधिकारकाष्ठाचाँ पुनराधानकोशीष्य "He gives both namely the fees pertaining to establishment and re-establishment of fire." There is, therefore, समुचय of the fee of the model sacrifice and that of the modified sacrifice.

शिश्नित्याचेतरास्त यथास्थायम् २ १० ३ ३१
31. And by reason of the text, there will be an aggregate of the other in order.

निम्नलिखित 2ि काम्यालिनि ॥ ३१ ॥

निम्निलिखित: suspension; त् on the other hand; अप्रकारणे in no context; हि because; काम्यालि desire-accomplishing.

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 पुनराधान is performed for a certain cause and अत्यासान 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 “उन्नीदिकिता ददांति & र्” (“He pays both kinds of fees.”) it means that the fee of the अत्यासान is to be paid in अत्यासान and that of पुनराधान is to be paid in पुनराधान. 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; “ब्रह्मजीवानि सार्वसाबृहस्पतिि उवाचोप्येक्षेपातिद्विगुणा प्रायस-मयं ति नरुद्धातिि रक्षिणे यत्रदयोपि प्रायसविधि” “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 निर्देश also shows that the fee of the अत्यासान should be paid in पुनराधान and that of पुनराधान in पुनराधान. So the fee of अत्यासान will be suspended in पुनराधान.
Adhikaraṇa vi. dealing with the subject that in the Indra-yāga, the anvāhārav fee is suspended by
cloth and calf.

ഭാസി വിഭാഗം സാമാന്യാദയ: ॥ १० ॥ ३ ॥ ३४ ॥

ഭാസി: cloth; വാസി: calf; ച and; സാമാന്യാദ by reason of being common.

34. And cloth and calf, by reason of being common.

There is an śrāvāna sacrifice; in this connection it is laid down:

"രുതാധയവ സമാന്യാദയം. നടാലാധയവ പുരാണമാദയ: ബാം: ശ്രാവതിദി.
ശ്രേണി: പാതിന്റെ: യാജ്‌കൃത്യം ഏകരാവി:.
"For the first offering with a view to have the sacrificer victorious, of the new ones to Indra and Agni
and of old ones to Agni, grass to Soma, boiled rice to Vishvedea and a cake baked on one pan to Heaven and Earth."

About the fee it is said "ഭസ്തിശീത്യാവർത്ത: ദൺതിഭിശിഷ്യ” “cloth is the fee, the first born calf is the fee.”

In the model sacrifice, the fee is anvāhārav which is defined as follows.

ഭസ്തിശീത്യാവർത്ത: ദൺതിശയാവർത്ത: യാജ്‌കൃത്യം ഏകരാവി: യാജ്‌കൃത്യം.

"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 anvāhārav."

The question is, whether the fee consisting of cloth and calf should
be paid in addition to the anvāhārav 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 anvāhārav fee; the reason is that each has its fee prescribed. It is
common; there is nothing special to show that there should be
suspended.

Adhikaraṇa vii dealing with the subject that in the śrāvaṇa, the procedure of anvāhārav fee ap-
pplies to cloth and calf.

ശ്യാലിനിമിത്താധ്യാഭിമിത്യോഗവ: ॥ १० ॥ ३ ॥ ३४ ॥

ശ്യാലിനി: by reason of serving the purpose; ശ്യാലിനി: partaking its quality; ശ്യാം is; ശ്യാലിനിമിത്താധ്യാഭിമിത്യോഗവ: 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 आयुष्य, the question is whether the gift of cloth and calf partakes of the nature of अन्वाहार्य fee or not. The reply of our author is, that it takes the place of अन्वाहार्य fee, so the procedure of अन्वाहार्य applies to it. The word दक्षिण is applicable to it which is made to secure the services.

Adhikarana viii. dealing with the subject that in आयुष्य, in the case of calf there is no cooking.

दुने पाकोल्पकल्पणः ॥ १० १ २ ॥

दुने in the gift; पाक: cooking; अचलकल्पण: mark of the object.

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 आयुष्य, in the case of cloth, there is no cooking.

पाकस्य चामकारिस्वातः ॥ १० २ ॥

पाकस्य of cooking; and; चामकारिस्वात by reason of the food.

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 आयुष्य in the case of cloth and calf there is no sprinkling of ghee.

tथाभिषिचारणस्य ॥ १० ॥

tथा similarly; भिषिचारणस्य of the sprinkling of ghee.
38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether भनिच्छाय र 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 x, sutras 39-44 dealing with the subject that in a अयोत्स्र, 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 अयोत्स्र sacrifice, "अयोत्स्रे मेन स्वर्गकामचयेत्" "Let one who is desirous of heaven, perform अयोत्स्र.

It is said in that connection "गौशालास्वাম्यत्वम् दर्शाम्य गौशालास्वाम्यत्वम् मायाश्च तस्य तुदारशत् दात्रिणा" "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.

समत्वात् गुणानामेकस्य अयोत्स्रियोगात् \| १० | ३ | ४० \|
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 गार 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.
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 ‘तृण’ is used in the singular number; so the number can not 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 ‘तृण’ applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

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.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding अधिकार 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 आङ्क, दोष, धोष, झर्ण. Further the service can not be secured by the 1200 माघ seeds. It is the number of the animals that can secure one’s services.

अनियमोपशिष्येत् || १० || ३ || ८६ ||
अनियमः नो रुल; अविनेश्येत् 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.

भागित्वात् गवां स्यात् || १० || ३ || ८७ ||
भागित्वात् by reason of great usefulness; वा on the other hand; गवां of the cows; स्यात् 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 "नकेलिरियोद्वाति नीभवतादि: प्रतियुपहाफः" "He does not give animals having mane and he does not take animals having two rows of teeth."

प्रत्ययाद् || १० || ३ || ८८ ||
प्रत्ययाद् 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.

लिङ्गाधार्याचः || १० || ३ || ८६ ||
49. And by seeing the indicative mark.

The author gives another reason based on the \textit{land} argument.

"सहस्रास्वतः, सहस्र लोकार्थं वायुधिस्मात् दक्षिणात् गोविन्दिनय गौतमाधिशिष्टः तावद्वालोकासालोकः" \textit{"हक्कर्तृहक्कर्ते काम्येन्द्रन्त हिन्दस्तरस्वतिः महिमाशु ति, पत्ता प्रफ्ये नामाजिन्यवते या मा छूटतृतृतात्"} (V.S. viii. 8. 43; S.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.

\begin{center}
\textit{Adhikaraṇa xiii \textit{sūtras 50-62}, dealing with the subject that the fee should be given after division.}
\end{center}

\begin{center}
\textit{तत्र दानं विभागेन प्रदानानां पृथक्क्वाद्व।} ॥४०४५॥
\end{center}

\begin{center}
तत्र there; दान दान; विभागेन by division; प्रदानानां of the gift; पृथक्क्वाद्व by reason of separation.
\end{center}

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the \textit{व्योतनम} 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.

\begin{center}
\textit{परिक्रयायाचलोकवत्} ॥ ४१॥
\end{center}

\begin{center}
परिक्रया by reason of hiring; च and; लोकवत just as in common life.
\end{center}

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.

The author says that there are texts which show division "तुषाचार्य सिद्धांशु" (V.S. viii. 45; S.B. iv. 3.4.15) "कष्मिन्तिनिरक्षयादिविष्णु दृश्याय प्रविष्टि" "सर्वाधिकार दस्यादिति, भाविन्यमानविनितम लोकति, प्राणादिति प्रवत्ति; दोहेदारीं ने प्रेमविद्यार्थिन्द्र्युर्वायं स्वादिति, उद्धारवीर्यविद्यार्थि। व्रत: विदिशापूर्वेनेन्यथा उपादेयै प्रासरपर गैस्यविद्यार्थि। "Omniscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अन्नादेवि first, he satisfies the Pitris only whose mouth is fire, he makes a gift to महान for progress; he makes a gift to होता; he gives to नेछा; he gives to the अतु प्रेमविद्यार्थिन्द्र्युर्वायं स्वादिति; he gives to the priests sitting in a द्विचारण cart, he pays a fee to the द्वाराण्त्रि 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.

अष्टि वा कर्मवेद्यायत || १० || ३ || ५४ ||
अष्टि वा on the other hand; कर्मवेद्यायत 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 cannot 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.

अनुल्या: स्तुः परिक्रयेः विषमाल्य विधिश्रुति परिक्र-यान्तः कर्मगुणपद्यते देशानाथान्योगस्य तथाभवयुद्धे। ॥१०१३५॥

अनुल्या: unequal; स्तुः: are; परिक्रयेः in hiring; विषमाल्य: inequality; विधिश्रुति: under an injunction of a text; परिक्रयादाः from hiring; कर्मिण्य: in action; उपयोगे: arises; दर्शनात् by seeing; विशेषत्वः of the special text; तथा similarly; अभिमुद्ये: in future reward.

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 दर्शनाथ it is said, "भवद्रु पूर्वः प्रतिस्थापितिः श्रविषयिवात्राध्यायं भ्रात्यति, ततुद्वसनातां सतो होतर्। तत्ततः प्रतिप्रवाही विषयिवात्राध्यायं भ्रात्यति। विषमाल्याच्छेदनं भ्रात्यति, प्रसन्नो तार्कुदः, मैथिलिकेणहोतु; तत्तता नेत्रवध्यिवात्राहुदीविदीश्यति। प्राप्ती: भ्रात्रेण, प्रतिप्रवाही भ्रात्रुद्गु:। भ्रात्यावाक्ष्याः कहोत्तु; ततः उन्नेतरा दशिज्यिवार्तिकृति दीक्षयाः। पोताः भ्रात्यः, दुधार्यः शुद्धाः, प्रवस्थुतात्तत्तत्तत्तत्। तत्ततमन्ये विशेषत्वः भ्राताच-री वा भ्राताचार्यः प्रचतिः।" || "भवद्रु" after initiating the master of the house, initiates भ्रात्य, then धब्ध, then जन्मान, then प्रतिप्रवाही initiating him initiates the second group, भ्रात्रुप्रवाही from भ्रात्य group, प्राप्ता from जन्मान group, मैथिलिकेण from धब्ध group; then नेत्रा initiating him initiates the third group, अन्नी: from भ्रात्रु group, प्रतिप्रवाही from जन्मान group, श्रवाविक from धब्ध group; then उन्नेतरा initiating him, initiates the fourth group, पोता from भ्रात्य group, सुधार्यः from जन्मान group, प्रवस्थुतात्तत्तत्तत्तत्तत्तत्: from धब्ध group: then another भ्रात्रु initiates him, either a religious student or one sent by the preceptor." (See at pp.
According to the above texts, the one share goes to अष्टवुः, म्रणा, बह्गात, होता.

Half sharers are प्रतिमस्थता, बलणायचली, प्रतिहार, मैत्रापल्ल; ½ sharers are लेह, अपनीविन. प्रतिहारी, अच्छावाक, ¼ sharers are पीठा, सुभाषण्ड, ग्रामस्वत, उन्नेता.

In this view there are \( \frac{1}{2} + \frac{1}{3} + \frac{1}{4} = \frac{12 + 6 + 4 + 3}{12} = \frac{25}{12} \)

1. Out of 1200 cows, the share of अष्टवुः group will be, by the rule of three,
\[
\frac{25}{12} : 1 : 1200
\]
\[
1200 \times 12 = 48 \times 25 \times 12
\]
\[
\frac{25}{25} = 48 \times 12 = 576 \text{ cows.}
\]

II. Out of 1200 cows, the share of प्रतिमस्थता group will be, by the rule of three,
\[
\frac{25}{12} \cdot \frac{1}{2} : 1200 \times \frac{48 \times 25 \times 6}{2 \times 25} = 48 \times 6 = 288 \text{ cows.}
\]

III. Out of 1200 cows, the share of लेह group will be, by the rule of three,
\[
\frac{25}{12} : \frac{1}{3} : 1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows.}
\]

IV. The share of the उन्नेता group out of 1200 cows will be, by the rule of three,
\[
\frac{25}{12} \cdot \frac{1}{4} : 1200 = \frac{48 \times 25 \times 4 \times 3}{25 \times 4} = 48 \times 3 = 144 \text{ cows.}
\]

The whole total comes to 1200 cows.

This is the distribution sanctioned by the text.

Adhikarana xv shtras 56-58 dealing with the subject that in the one-day-sacrifice called तस्यपेशु the fee of the whole sacrifice is suspended.
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 दृष्टि by the word indicating the quality.

There is a भू sacrifice lasting for a day "अश्ववृत्ति床上सङ्ग्रह वर्णां सर्वांग विभवत्त्वमयो धृपादित्यम्" "This भू sacrifice in honour of विशेषेऽय, the whole repeated thrice; its psalm is विशेषेऽय 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 sūtra 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 "सौरनिचरे" "Let him make an offering to Sun-god." The word निवार्त suspends the application of particular procedure of दशौर्ण मात्याय.

सर्वस्य वा कृतसंयोगादेकत्वादुक्तिमाः सद्दार्थ्यार्थाय गुणानां
कार्येकल्वादर्थ्यं विकल्ती श्रुतिमूलं स्थात्रमावः समवायाः
भद्र: ॥ १० । ३ । ५७ ॥

सर्वस्य of all; वा on the other hand; कृतसंयोगात् by reason of the connection with the sacrifice; एकत्व oneness; दृष्टिपार्थ्य of the object of the fee; गुणात्मक of the subordinate parts; कार्येकल्वात् by reason of oneness of an action; अयं in the object; विकल्ती in the modified sacrifice; श्रुतिमूलं dependent on a text; क्षात्र is; तस्मात therefore; समवायाः by reason of the connection; हि because; कमिनि; 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 अव are the fee of the स्वयंत्रान्त्रिक. Here in the सू sacrif ice 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.

चोदनानामानाप्रयालिलितेन नियमः स्वात ॥ ११५६॥

चोदनानाम of the command; अभारात्त being without support; 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 सौर्यायत्न but there चोदना is not sufficiently pointed out by any word indicating इतिकाल-बल; so the अस्वात्त 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 स्वयंत्रान्त्रि.

Adhikṣaraṇa xvi. stanzas 59-61. dealing with the subject that in a सागरक्कु by the three years old heifer, all the means of purchase are suspended.

एका पञ्चवेटि चेनुबत ॥ १० । ३ । ५६ ॥

एका पञ्चवेटि 'one and five'; चेनुबत, like a cow.

59. 'One and five' like a cow.

There is a text "यस्य सोमपपहरेयुरंगानवंतिवग्नि ददाइत्वं च एवम्:"

"One whose sowa is stolen, shall give one cow as a fee; on being burnt, 5 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 शबर.

Without finishing the reply, the author gives another independent sutra.

त्रिवल्लसः ॥ १० । ३ । ६० ॥

विवसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः त्रिवल्लसः

60. And 3 year-old-heifer.

In connection with ताण्यकृ युक्ता there is a text “सतदविश्रवः भोलम् यथा साधुमानानी” “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 चेष्ठु तेत text “अन्येण हीणाती, अद्वयेनकीणाती, अद्वयेनकीणाती, वास्तवाकीणाती” “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 लिङ्गद्वर्धनम् ॥ १० । ३ । ६१ ॥

तथा सिमप्तः तथा च लिङ्गद्वर्धनम् तथा च लिङ्गद्वर्धनम्

61. Similarly the लिङ्ग is seen.

The author relies on the लिङ्ग argument “अपरस्मिन् साधुस्के कोगी: भोमकण्या। युक्तां अपरस्मिन् साधुस्के कोगी: “In the latter ताण्यकृ, a female cow which is a means of the purchase of soma and about whom competition is certainly excluded.”

From the term साधु (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Adhikaraṇa xvii that in the text “सहस्रसमपद्वरेव” ko. by ‘पद्वरेव’ the number of cows is suspended.
15% in one; on the other hand, by the reason of its being dependent on the text; with the number; of cows; by the special 

62. On the other hand, in one by reason of the text with the number of the cows, by the special .

In the present the reply of the author to the question in the sutra 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in sūtra 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 pā xviii. sūtras 60.64. dealing with the subject that in accordance by "prakāsha" the portion of is suspended

63. And similarly 'candlestick', if you say.

In connection with according, it is said "hiramaye prakāshaśabdhya vediśāya" "He gives gold candle sticks to an priest."

The word 'prakāsha' 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 fee? The difficulty arises in this way; if the word is connected with the 'prakāsha', then it dispenses with the payment of the entire fee and if it is connected with then it suspends the payment of the share allotted to the . According to the objector, it is connected with, 'prakāsha' so the payment of the entire fee is dispensed with.
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 अश्वम 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 अश्वम only but not of the whole gift. The अश्वम 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 मीमांस.

Adhikarana xix sutras 65-67. dealing with the subject that in सहस्र sacrifice, the fee of the entire sacrifice is suspended by horse.

चेनुवर्चास्वदक्षिणा स प्रह्वण इति पुष्पापन्येय यथा हिरणव्यः ॥ १० । ३ । ६४ ॥

चेनुवत् like cow; अश्वदक्षिणा the fee of the horse; सत्क्रिया that to Brāhmaṇa priest; पुष्पापन्य: the deprivation of other priests; यथा just as; हिरणव्यः 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 सहस्र sacrifice; in this connection, it is said “उपह्वयोचर्याक्षणो-भिमकामनां याज्ञवेत्” “उपह्वय is not defined; let him make the praiseworthy, perform a sacrifice with it”

The fee mentioned is “आयोक्षणीयाक्षणो-भिमकामनां याज्ञवेत्” “The fee consists of a dark horse of golden forehead.” “It is not defined; it should be given to the ब्रह्मा priest.”

The question is whether the gift of the horse to ब्रह्मा suspends the
payment of his own share as laid in the preceding अधिकारण or does it suspend the entire payment of the fee as laid down in Adhikarana xv. relating to अमु in अमण sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of अमण 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 महाष alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्त्संयोगात्समग्नतत्स्य लिंद्रविशेषेण ॥ १० ३५६॥
एके in one; तु on the other hand; कर्त्संयोगात्समग्न by reason of the mention of the agent; कर्त्समग्न like a garland; शङ्ख its; लिंद्रविशेषेण 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 महाष priest, because he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold कृष्णाक्ष “अजस्मुदागात्रेदाति” “He gives a garland to the जडुमाष priest.”

ऋपि वा तद् धिकाराद्विदुर्यवद्रिकार: स्यात् ॥ १० ३५६॥
ऋपि वा on the other hand; तद्धिकाराद्विदुर्यवद्रिकार by reason of its being under that topic; हिर्स्यवत् 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 सूत्रa. 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 महाष alone holds good.

Adhikarana xx. सूत्रa 65-72, dealing with the subject that in the चतुर्य with सोमचर्मस, the payment of the entire sacrifice is suspended.

तथा च सोमचर्मस: ॥ १० १ ३ ॥ ६५॥
tथा similarly; च and; सोमचर्मस: the Somachamas (soma cup).
68. And similarly the soma chamas (Soma cup).

There is a ज्ञेय sacrifice; in this connection, the fee mentioned is, 
“श्रीमुन्नर: सोमचमसलो विविधा श प्रियाय स्मारणायभाग्यः” “The fee is soma-cup made of उद्यमर wood; it ought to be given to the dear गुरु of the same clan.”

The question is, whether it suspends the payment of the share allotted to गुरु 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 fee to गुरु, so does the offer of सोम ladle made of उद्यमर wood suspends the payment of the fee of the entire sacrifice.

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 गुरु’s share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. “श्रीमवेलोमोजुत्रं गंधवेश्वरं पशुद्रधातु सोमचमसलोहिभिः” “Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उद्यमर wood.”

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of उद्यमर wood is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

68. अन्तर्द्वारा विशिष्टाभिषिक्ति चेत्। १० । ३ । ७० ॥

ब्रह्माने in the gift to गुरु; अविशिष्टम not particular; हृतिवेद if you say.

70. ‘It is not particular with the gift to गुरु’, if you say.

The objector says there is no prohibition concerning the gift to गुरु; the text means that the gift of सोमचमसलो should be made to गुरु 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 (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed; the gift to soma 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 soma 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 अभिकरण, these two sutras are connected together. The object says that if you give the soma 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.
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 अविधिकरण dealing with the subject that by ‘स्मृतस्वस्त्रसेन’, there is a suspension of the entire fee and other priests.

Commentary on sutra 72.

The objector says that by the gift of स्मृतस्वस्त्र, 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 स्मृतस्वस्त्र to ब्रह्म.

Adhikara pa xxi sūtras 74-75, dealing with the subject that in ब्रह्मपेय, there is a rule to distinguish the chariot allotted.

यजुर्युङ्कृतध्वन्योर्द्धिकश्च स्वात: स्मृतः ॥१००२॥७॥

यजुर्युङ्कृत in the chariot yoked with यजुमात्र ; द on the other hand; अविधिकरण: of अविधिकरण priests; दशिकाविकार: suspension of the fee; स्मृतः is.

74. On the other hand, in the chariot yoked with यजुमात्र, there is the suspension of the fee of अविधिकरण.

In connection with ब्रह्मपेय sacrifice there is a text; "यजुर्युङ्कृतध्वन्योर्द्धिकश्च ब्रह्मपेय तस्योप मन्त्रम् स्वातः ॥१००२॥७॥७॥

“He makes a gift of a chariot, yoked while यजु मात्र mantras were uttered, to an अविधिकरण 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 मन्त्र of the यजुमात्र is offered to अविधिकरण at the time of gift. Now the question is, when this gift to अविधिकरण in the form of a chariot is given, whether the अविधिकरण gets other shares or not. The reply of the objector is that when the chariot is offered to अविधिकरण, 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 ध्व 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 'अघु', that adorned with रिक mantras to होता and the one that is adorned with the Soma मन्त्र is given to श्रमान्तर. 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 पाद, the author deals with संयог.

Adhikaraṇa 1 stātras 1—2 dealing with the subject that in अभिवधय, नारिगदोषा अ&c. there is a combination with नक्षत्रादि &c.

प्रश्नतिलिङ्गांशयोगात्कर्मशस्कारविद्यातावधिकं स्थान

प्रश्नतिलिङ्गांशयोगात by reason of there being no connection with the mark of the model sacrifice; संस्कारं the purificatory rite; विधान in the modified sacrifice; अभिम in addition; स्थान is.

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 अविचयन "य एवंविद्यतानिनविषिः" *One who knows it establishes fire." There are नक्षेत्रिः in connection with it.

"न नयेवविलसकः पुरोहितमांशुकानिविषिः संसुतुवरतिः नवनेत्रशाह, वेदिकाः याहाः, ब्रम्हयेवशाह, नियतेश्वाह, ब्रम्हवर्तै स्वाहा, निवर्ग्येश्वाहा नियुक्तायै स्वाहा"

"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 अभ्य; hail to destiny; hail to अत्रपति; hail to निवर्ग्य; hail to the clever goddess."

2. In connection with यक्ता, it is said "लोहितोप्यारो लोहितावलना निम्निति स्त्रियः प्रचरि

In the model sacrifice, it is laid down "निस्तांतमुन्याओ ब्राह्मणो वेति पिद्यावर्ताः प्रेवानामुपवयते ताबदलमेवतक्करते" *ntivita is of men; prachināvita is of the manes; upavita is of the gods. He who puts on upavita, accepts the symbol of gods." (see at pp. 124 and 126."

The question is whether the वप्वित is superseded or not.

3. In connection with the ब्रजळयह it is said "सच्चत्वेश्वर्तवा

Then in the model sacrifice, it is laid down "पावालंबित्वाणि न्याय यवागुह्य-वद्यक्ष्मिनिवाल्यः"

"The fast of a Brāhmaṇa is by milk, that of a क्षत्रिया is by gruel and that of a Vaiśisya is 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 modified 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 invisible 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 नक्षेत्रिः will be performed in the अविचयन in addition to the नारिह homo. The same principle of combination applies to other illustrations.
In connection with the mark of the चोदन, its modification is inferred by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदन, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "शास्त्रवचनहिंसंविति" "The grass is of reeds." As शास्त्र supersedes the कङ्ग, so also here. The reply is embodied in the श्रुत्र. Here the शास्त्र is connected with the mark of the model sacrifice i. e. it serves the purpose of कङ्ग. The object which grass serves, is served by शास्त्र and so it sets aside the कङ्ग. The illustration does not, therefore, apply in the present case.

This अबिक्रयत is also called "as dealing with suspension of वहिम made of कुषा by the वहिम made of reeds."

Commentary on Sūtra 1.

It is said "सामासिद्दचर्चनिवेष्य कङ्गणालीप्रामभिभ्रस्तस" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Budra."

In connection with it, it is said "शास्त्रवचनहिंसंविति" "The grass is made of reeds."

The question is whether it sets aside the वहिम made of कङ्ग. The objector says that the principle of समुच्च अधिकतप्तिर अधिकतप्ति अधिकतप्तिर and the शास्त्र will be in addition to कङ्ग.

Commentary on sūtra 2.

The reply of the author is in the negative; the reason is that शास्त्र is connected with the कङ्ग of the model sacrifice and serves its purpose; so it sets aside the कङ्ग. It is, therefore, a case of वहिम.

Adhikaraṇa 11. Sūtras 1-3 dealing with the subj. that in वाज्येष्य by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on sūtra 1.

There is वाज्येष्य. It is said "शरस्ति वाज्येष्यमायकामोक्षमेत्" "One who is
desirous of self-sovereignty shall perform वाजपेय in autumn.”

In that connection, it is said “रथदीवेषमाहेंद्रस्य स्तोत्रमुपाकरोति” दुरु-भिवेषमाहेंद्रस्य स्तोत्रमुपाकरोति” “He sings the praises of माहेंद्र with the noise of a chariot; he sings the praises of माहेंद्र with the noise of the drums.”

In the model sacrifice, it is laid down “उपावर्त्यमित्वावर्त्यां स्तोत्रमुपाकरोति” (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 supercedes the स्त्र and the grass or both. The reply of the objector is that the noise superstes the स्त्र and the substances viz. chariot and drum, supersedes the grass, being of the same class.

Commentary on sutra II.

The reply of the author is that the sound of the chariot and drum suspends the स्त्र and the grass. In this view रथवीर and दुरुभीर are शुद्धप्रवर्तित.

Adhikara pa III. sutras 3-5. dealing with the subject that in ब्रह्मातिस्वर दर्शन the बाँसुर्य वर्त्त ते, the cups of the model sacrifice belonging to हृद and वायु are combined.

सर्वान्त तु ग्रहान्नामाधिकं स्थात्स्रकृतिवदः [[१९२३]]

सर्वान्त everywhere; तु on the other hand; ग्रहान्नामाधिकं the ordaining of the cups; अधिक for increase; स्थात is; प्रकृतिवदः 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 ब्रह्मातिस्वर, it is laid down बाँसुर्यवर्त्त युज्वति”; “He takes the बाँसुर्य cup”.

In connection with विपुलत्व, it is said “अधिकं युज्वति” “He takes the अधिक रुप.”

In connection with ब्रह्मातिस्वर, it is said “साहस्यर्वावस्याम महिमानात्मानीमूल्यकृति” “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 supersede 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 द्रव्य and वायु are mentioned, then the cups of ध्रुवार्ज्ञय are ordained.

अधिकृतशेषीकवाक्यत्वात् ॥ १० । ४ । ४ ॥
भविष्यः with the combination; एकवाक्यत्वात् 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, "सत्य: श्रीभवत्र गुरुः ते द्रव्ये प्राजापत्या सोममाहः सुरामहा" "These seventeen cups are taken; they are consecrated to प्रजापति 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.

लिङ्गदशेषाचारच् ॥ १० । ४ । ५ ॥
लिङ्गदशेषाचार by seeing the force of the text; एकवाक्यत्वात् by reason of the unity of the sentence.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरि:यो वा एवयथाकत्वमहाजयेष्: प्रातिविभविन्धेमह कास्तुक्षक्य मतिषोदिशिननातिरेष्य माध्यविति" "Wide is the sacrifice which is called वाजपेय; it surpasses विन्दोम, it exceeds वर्धम, it exceeds पोङ्गिता but does not reach अतिरिक्ता."

Here the word 'विरि:य' meaning 'wide' 'expanded' leads one to the inference that the doctrine of समुद्बय is meant.

Adhikaranya iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्रजापति, the animals of the sacrifice are combined together.

प्राजापत्येषु चाम्मानाकार् ॥ १० । ४ । ६ ॥
प्राजापत्येषु in प्राजापत्य; एकवाक्यत्वात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.
There is a saying, "Let one desirous of self-sovereignty, perform वाजपेय."

There are animals dedicated to प्रजापति "सन्तद्रमाणाज्ञववां पशुनालम्बते" "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.

The experts in spiritual science say that not अभिनिधि, not स्वर्ग, not गुणपी, not अतिरिक्त (can). Why are all of the sacrifice कुल put in a barrier? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the अभिनिधि; by the animals consecrated to हि and अभिनिधि, I put a barrier to स्वर्ग. by an animal consecrated to हि, to गुणपी, by an animal consecrated to सरस्वती to अतिरिक्त, by an animal consecrated to सरस्वती to गुणपी. These are the sacrificial कुल to which I put a barrier by means of animals."

Adhikaraṇa v. dealing with the subject that in साप्रदायिक the अनुयाज offerings are combined.

आमने लिङ्गदर्शनात ॥ २० ॥ १ ॥ ७ ॥

आमने in आमनहोम; लिङ्गदर्शनात by seeing the लिङ्ग.

7. And in आमनहोम by seeing the लिङ्ग.

There is a साप्रदायिक, "वैशिष्टी साप्रदायिकविवेदाचारकाम: " "Let one desirous of a village perform साप्रदायिक in honour of all the deities."

In that connection it is said, "आमनस्मया: देवा इतितिष्ठ आद्विन्धेऽहोति" "Whose deity is आमन; he makes three offerings."

There are 3 अनुयाज in the model sacrifice. The question is, whether by आमनहोम 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 "बहिपराला वेप्रजासुपाजा
The external soul consists of प्रायवज्ञात्व और अनुवाजस; the deity is the soul: therefore are the प्रायवज्ञात्मां and अनुवाजस 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 अनुवाजस are not superseded.

Adhikaranya vi. śūtras 8-9 dealing with the subject that in सहाबत with अस्तित्त्ववपातम, the परस्यपन्न is combined.

उपगेपु शरवत्स्यात्प्रकृतिलिङ्गसंयोगात् \| १० । ४ । ८ \|
उपगेपु in the musicians; शरवत like the reed; स्यात is; प्रकृतिलिङ्गसंयोगात by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by reason of the mention of the sign of the model sacrifice.

In गङ्गावयन there is महात उद्योग one day sacrifice. In that connection, it is said “परस्य: उपगेपयिः, चिथ्योलामिहिष्यगयिः, कांदवियादिभिमिहिष्यगयिः, आगादः कामिहिष्यगयिः” ‘The wives sing; they sing with musical instrument made of चिथ्योल wood, they sing with lyre made of reed; they sing with trumpet-flower.’

In the model sacrifice it is said “क्षितिज उपगेपयिः” “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.

आनार्यक्यात्वधिकं स्यात् ॥ १० । ४ । ६ ॥
आनार्यक्य by reason of meaningfulness; यु on the other hand; अधिक combination; स्यात 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. sūtras 10-12, dealing with the subject that in अनुनामयजन the anointment of butter and the anointment of incense are combined together.

संस्कारे चान्यसंयोगात् ॥ १० । ४ । १० ॥
संस्कारे in a purificatory rite, व 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 अनुनामयजन lasting for 49 days. In that connection, it is mentioned "गौरগুলং বেহেথ। सज्जने समज्जते भ्रमिगांशः पैलुदा-रेबेंमाध्यं दिने सज्जने सौंस भ्रमण वृत्तीयस्वने। He anoints in the morning सज्जन with गौरगूल resin, in the mid-day सज्जन with the resin of a palm tree and in the evening सज्जन 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 दीक्षा and in the अनुनामयजन the anointment is at the time of brewing the soma juice. So the principle of समुच्चय applies.

प्रायाजविद्वितेऽवेत् ॥ १० । ४ । १२ ॥
प्रायाजविद्वितेऽवेत् like प्रायाज; इतिवेत if you say.

11. If you say "like प्रायाज."

The objector says that "विद्विते तत्ततां प्रायाजिति। "They offer a sitting animal," in the model sacrifice, the time of प्रायाज oblation is after the placing of the offering and is different; there the principle of समुच्चय does not, therefore, apply: so here too it will not apply.

नार्थोन्यत्वात् ॥ १० । ४ । १२ ॥
न not so; अन्यत्वात् 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 सुभव, therefore, applies.

Adiukarana viii sūtras 13-15. dealing with the subject that in महावत the lower garment is combined with the upper garment.

आच्छादने ल्याकार्थयात्माक्षतस्य विकारः स्यात् ॥

आच्छादने in covering; द on the other hand; ऐकार्थ्य by reason of one object, स्याति is; प्राकृतिक pertaining to the model sacrifice; विकारः setting aside, obstruction; स्याति 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 "तायः प्रत्यय: परिबाटे द्रतःस्थनीः" "The sacrificer puts on a cloth besmeared with ghee and his wife puts on a dress of grass."

In the model sacrifice, it is said "अहस्वास: परिबाटे" "He puts on new dress." तायः is a cloth oiled with ghee; साधव says that it is a blanket oiled with ghee. It is prepared from the bark of गृह tree, hence it is called तायः. It is most probably like a chadder to cover the upper part of the body. अहस्वा is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्तव्य 'प्रद्धाति द्रव्यं यथेत भर्षणं यथाधारितं अहंतत्वान्यानीयात् पावनस्वर्यकंमकं' "निःशोकनारात्त यद्धातंत्रश्च प्रवक्ष्येते" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहस्वा which is pure in all ceremonies." "That which is not washed by a washerman is called अहस्वा."

It corresponds to our modern dhoti to cover the lower and private parts. Now the question is, whether तायः is in addition to अहस्वा garment or not.

The objector says that the object being to cover the body, it can be covered with a chadder, there is therefore no necessity of a dhoti. So the principle of सुभव does not apply.

अधिकं वान्यार्थ्यायात् ॥ १० । ४ । १४ ॥
an addition; on the other hand; by reason of the object being different.

14. On the other hand, an addition by reason of the object being different.

The author says that the principle of समुच्चय 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.

समुच्चय च दर्शायति ॥ १० ॥ १५ ॥
समुच्चय combination; च and दर्शायति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुच्चय. "वानांतिवारा होचो। गणनीयुं चिन्द्रश्वरावासूर्यासिस्वर्जनं स्यति, नासिस्वर्जन:। चिन्द्र।" "He puts off cloth, bark and shoes; he unties the clothes with a horn of a black deer; an then अम्बेः priest puts them on."

The 'वानांतिवारा' is in plural form showing thereby that more clothes are meant. It is in support of समुच्चय; there can not be clothes in plural, if there were no combination.

Adhikaraṇa ix, śūtras 16-17 dealing with the subject that in महाघात sacrifice, चंत्तर song &c. are combined with श्लोक song &c.

सामस्वर्त्तान्तराणात: चेताविकारः प्रतीयतेऽ ॥ १० ॥ १६ ॥
सामस्वर्त्तान्तराणात: In songs; चेताविकारः by reason of a text for a different object; प्रतीयतेऽ combination; प्रतीयतेऽ appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महाघात it is said "श्लोकेण्युः स्नासर्दसुःस्तुवते अनुश्लोके न पश्चात् सदसुः कॉचेनत्त्रात्वालम्बेद्यमासः" "He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कॉचे song."

The songs from the model sacrifice are transferred by the चोद्र 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.

अर्थे लघूयमाने शेषत्वात्मः ज्ञातस्य विकारः स्वात् ॥

अर्थे in an object तु on the other hand; लघूयमाने being not laid down; शेषत्वात्मः being a subsidiary act; प्राक्तस्य of the model sacrifice; विकारः suspension; स्वात् is.

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 स्वात्त्व does not apply and they will be governed by the principle of वाप "कौस्तंभवति" "कात्ववर्तिः" "वसितुष्टः यजनित्रेवसितः:" "There is कौस्तंभ song; there is कात्ववर्तिः songs; there are the two songs called the parents of वसितुष्टः.

These are the cases of वाप 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 कौस्तंभ &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 संस्कार of the शतकु रंग verses though not so expressly said. Because their object being one, the कौस्तंभ &c, supersede the psalms of the model sacrifice.

Adhikarana x. सूत्रं 18-19 dealing with the subject that under a rule by कौस्तंभ &c, one &c, are suspended.

सब्धापार्यविशेषायं ॥ १० ॥ १४ ॥ १५ ॥

सब्धापार्यं of all; अविशेषायं by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौस्तंभवति, कात्ववर्तिः, बशिष्यस्पतत्तमत्रे भवतः: युद्धां जीवेभवतः, समस्तीभवतः, कौस्तानिभवतः": "There is कौस्तंभ, there is कात्ववर्तिः, there
are parents of वसिष्ठ, there are pure and impure, there are भवं and यश, there are कृपण songs."

There are also songs of the model sacrifice. As seen in the preceding अविचारण in the case of these songs, the principle of वाच 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 श्रुतिसामय्योऽस्त्रूक्तेः चाविकारात् \| १७\|१८\|।

एकस्य of one; \textit{वा} on the other hand; \textit{श्रुतिसामय्योऽस्त्रूक्तेः} by the force of the text; \textit{प्रकटः} of the model sacrifice; \textit{च and}; \textit{अविकारात्} 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 वाच 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 pa \textit{वा}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.

स्तोमविन्यूऽ त्वधिकं स्यादविन्यूऽ दृढ्यविकारः स्या-\| १० \| १ \| २० \|

स्तोमविन्यूऽ on the increase of the songs; \textit{त्वधिकं} on the other hand; अविचारण combination; \textit{स्याद} is; \textit{विन्यूऽ} on decrease; \textit{दृढ्यविकारः} annulment; \textit{स्याद} is; \textit{हितस्य} of the other; \textit{श्रुतिसामय्योऽस्त्रूक्तेः} 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 अविचारण, 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 उद्दाप (elimination.)

Adhikarana XII, śāstras 21-22 dealing with the subject that in पवमन alone, the आवाप and उद्दाप of the songs of the sacrifices in which songs increase and decrease apply.

21. Both are in पवमन, by reason of seeing आवाप and उद्दाप.

In the last अविकरण we have explained आवाप and उद्दाप; in the present अविकरण the author says that in पवमन we see both of them “श्रीणिवैयक्ष्य्या, दृष्टिकारणा, अनुचुपया, अतत्त्वाब्दायिता, अनुपदायिता.” “Three are the bellies of a sacrifice, viz: गायत्री, ब्रह्मत and अनुचुपया; here is आवाप, hence is उद्दाप,”

वचनानित्वपूर्वत्वात् ॥ १० १ ॥ ॥

वचनानि texts; तु on the other hand; अविकरणत् 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 उद्दाप apply.

Adhikarana xiii śāstras 23-24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

विविषाल्पस्य मन्त्रत्वे भाव: स्यात्ते चोठना ॥ ११ ॥

विविषाद्वस्य of the word ‘command’ ‘injunction’; मन्त्रत्वे in the nature of मन्त्र; भाव: existence; स्यात् is; तेन hence; चोठना command.

23. In the nature of the मन्त्र, there is an existence of the
word indicating command; hence there is injunction.

In connection with दूर्दृष्टमात्र it is said, "दूर्दृष्टपूर्णमासामांलक्ष्माकामोऽवेगतः" यद्यात्मेऽपि दृष्टकाण्डो भमाश्वायां वीर्यामासानां युद्धास्वति. "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 अभिन as for instance अभिन:, शृङ्ग:, पावक:, प्रुमकेतु:, शुपानु:, श्रेष्ठानर:, शाब्दिक्य: &c.

Now the question is, whether we can use any word to denote the deity अभिन. The reply of our author is that it is अभिन alone that is connected with the word indicating the command, because the offering made to it, is connected with the विवि 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. मावस has given an illustration in this connection. In order to add to the prestige of दृष्टकाण्ड 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 अभिन has a special charm in it. आपेय: कर्त्तव्य: The sacrifice of which the deity is अभिन should be performed.

शेषाणां वा चौद्वैक्लवात: स्माहात्स्वर्तं शूरैते ||२४||

शेषाणा of the subsidiary acts; चौद्वैक्ल्यान by the unity of command; स्वर्तं therefore; स्वर्तं everywhere; शूरैते laid down.

24. And the subsidiary acts being governed by one command, therefore it is everywhere so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the माख there is one injunctive word, it is repeated everywhere as for instance क्रयाद:, वीजिति and शाहा "क्रयायांनेपि यमानि, क्रयाद: सोमस्विया धामानि क्रयायांकुटस्य खुशास्मः: प्रिय धामानि" यजुर्वेद २१७६. "He sacrificed for the dear abode of अभिन; he sacrificed for the dear abode of सोम; he sacrificed for the dear abode of श्रृङ्ग the saviour."
This is the example of भवान्: "अर्नेक्षिति मनुष्येऽपि, सामस्योक्षिति मनु-प्रेषय". The reading in the white यजुर्वेद (II. 15) is different. "I obtained the victory of भगिन्; I obtained the victory of सोम."

These are examples of उद्धित.

The following are the examples of स्वाहा. "स्वाहामि स्वाहासायम्" "Hail to Agni; hail to Soma."

The result is that by virtue of the injunctive word, there is an extraordinary principle in the nature of the मं."

Adhikarana xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

तथोत्तरस्यांत्तीतत्प्रकृतित्वाद ॥ १० । १ ॥

तथा similarly; उत्तरस्याद् in the subsequent; ततो ceremony; तद्ध्व 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 ‘सौरस्वातः परंनिर्विशेषवज्ज्वलकामः’ “Let one desirous of Brahmanic glory, offer boiled rice consecrated to sun-god.”

There are many synonyms of sun god. सूर्यः, मास्करः, भार्तियः, सहिता, निवाकर: &c.,

The question is, whether any of them can be used in place of सूर्यः.

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 ‘आर्ति’ the sacrifice intended for it is meant, so here also by the word सूर्यः 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: sutras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

प्राकृतत्वः गुणस्यत् संगृहीताविशेषां स्थान: ॥ १९१२॥

प्राकृतत्व of the model sacrifice; गुणस्यत् by reason of the text about the quality; संगृहीत with its quality; अभिधान address; स्थान 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 “ययुविद्यानिमांथेः” “One who knows this, establishes fire.”

There are प्रारम्भ offerings “भगवेप्रभायाप्रायस्तावपालिनिधियेपेतुः भगवे पावकाण्य मन्त्रयुशुचये” (Ap. Śrāuta Sūtra, 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 श्रवण 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.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अभिविकारो वार्षिकमानपायास्त्यादुद्रव्यवत् ॥१०.१.२॥

अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् 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 अभिविकारो वार्षिकमानपायास्त्यादुद्रव्यवत् ॥१०.१.२॥

अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

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अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

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अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

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अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

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अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

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अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् 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 अभिविकारो वार्षिकमानपायास्त्यादुद्रव्यवत् ॥१०.१.२॥

अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् 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 अभिविकारो वार्षिकमानपायास्त्यादुद्रव्यवत् ॥१०.१.२॥

अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् 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 अभिविकारो वार्षिकमानपायास्त्यादुद्रव्यवत् ॥१०.१.२॥

अभिविकारो: not altered; दा on the other hand; अर्थशब्दमानपायत् by reason of not giving up the significant word; स्वात् is; द्रव्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.
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 'अभिनि' will be sufficient to convey the idea of ववस्मन, 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.

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 संप्रधाय.

Adhikaraṇa xvi. Stras 30-31. dealing with the subject that in the ghee offerings of ववस्मान, अभिनि is to be addressed without the attributes.

30 'ववस्मान' like ववस्मान, by reason of the mention of the particular.

There is ववस्मान 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 ‘ववस्मान भाग्येः कार्यः पावकवान सौम्यः’ ‘The inspiring fire ceremony and purifying soma ceremony should be performed.’ In some copies ववस्मान is read which means ‘brilliant’ or ‘increasing.’

Now the question is whether अभिनि is to be addressed with its attribute
or without its attribute. The reply of the objector is that it is addressed with its epithet 'वुधवान' (inspiring, stimulating) just as it is laid down in the preceding अधिकारण that it is to be addressed with its epithet.

Mantrasūtrāḥ dēvatāvibhikārāḥ: स्यात ||१२१॥

भिदनिगममभेदात्प्रकृती तत्प्रकृतित्वादित्वादिविधामिदेवः

स्यात् || १० || ४ || ३२ ||

विद्यिदनिगममभेदत् 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; भिदनिगमम by reason of the difference; 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 'वुधवान', because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is वुध, so the deity is so called here; it is not his epithet. "शिलालोचनवाचय सत दिबानी अभमर्य" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र; it does not really qualify अभिद्र. The deity (अभिद्र) is to be addressed with the मंत्र (वुध). So the word वुधवान shows what मंत्र is to be uttered at that time.

Adhikarana xvii sūtras 32-33, dealing with the subject that in गवातुवधान and गवातुवधानोत्र there is an address with the injunctive words namely उक्ष और वनस्पति only.

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 अभिद्रहव. In that connection, it is said "गोवृवस्थपोषोजः अन्निद्रोपिति:।" "Cow is an अन्निद्रा animal; and goat is अन्निद्राी:।" See for explanation at P. 160.

There are many synonyms of गो as for instance रक्ष, रक्षिय, अही, मही, अभिद्रित, हृत्. The question is, whether in the मंत्र the cow should be ad-
dressed with any of the synonyms or with the injunctive word. Similarly “‘पङ्क्तिनवनस्पति विनिः” “He sacrifices herb with curd mixed with ghee.”

There are many synonyms of वनस्पति, as for instance, लक्ष; पाद्रि; दुम; नग. 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 विषि and मंत्र. As for instance in the विषि “योद्रक्रियोदयरािपोलिव गुहुसाख्यते” ; “One who is initiated ‘sacrifices an अग्नि-पोलिव animal.”

In the मंत्र “छङ्गस्य वपाया नेष्कोशवृहि.” “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 विषि and निगद, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गी and वनस्पति.

यथोक्ता वा विमातिपतेर चोदना ॥ १० १ ५ ॥ ३३ ॥

यथोक्ता just as directed; वा on the other hand; विमातिपते: of the difference; न not; चोदना 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 उज्ज because it is so directed “उज्जया वपायामेव शोइलूहि.” “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 xvii. śāstras 34-35. dealing with the subject that in a sacrificial bath, अन्नविहाय the dual deities should be addressed with the विषकोष word.

स्विष्टक्रियवतान्यतः वच्चवत्तवाश्रितस्वतः ॥१९१४३॥

स्विष्टक्रियवताश्रितस्वतः in the deity of विषकोष being different; वच्चवत्तवाश्रित by reason of that word; निवर्भेत is suspended.

34. In the deity of विषकोष being different, by reason of that word, it is suspended.
There is a sacrificial bath called अद्वेय "वाहिनेयः क्रुपा नानवृत्तयति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वहस।"

In that connection, it is said "अनन्नवहणोऽस्वव्यत्तोऽपर्यन्ति" "He sacrifices स्विर्वकुल to Agni and Varuna."

The question is, whether in the निगम the deities should be addressed with स्विर्वकुल or not. The question resolves itself into whether the word स्विर्वकुल is शिवि (सार्वब्याप्तिक) or वैभविक; i.e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that शिवि is addressed as स्विर्वकुल in its conventional sense; so the word can not apply to the dual deities आनवहण and they should, therefore, be addressed without स्विर्वकुल, that being the epithet of शिवि alone.

संयोगो वायुयोपत्तेऽभिधानश्य कर्मजल्वा ब ॥१९॥

संयोग: compound word; वा on the other hand; अर्थावस्तु: by reason of the signification of the word; अभिधानश्य of the address; कर्मजल्वा 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 स्विर्वकुल is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities आनवहण may also be addressed with this epithet, as it can equally apply to them.

अधिकरणां शृवं श्च शृवं श्च शृवं श्च शृवं श्च. dealing with the subject that in the अनन्नवृत्ते animal sacrifice, in every proceeding, the deity शिवि is to be addressed without the epithet.

समुदायस्य गुणलोपे निगमेषु यावुदक्तं स्वात्त् ब ॥१०॥

समुदायस्य of one who is with the attribute; गुणलोपे on the deprivation of the attribute; निगमेषु in the mantra; यावुदक्तं restricted to that only; स्वात्त् is.

36. Of one who is with the attribute, on the deprivation of the attribute in the mantra, the application is restricted to that only.
There is an अन्नीयोमि animal in the soma sacrifice. In that connection, it is said, "अर्तीयोमियस्वक्षस्य जग्यार्तीयोसमवं पशुः रोदशामुनिर्वषति" "Having served with the fat of an अन्नीयोमि animal, he subsequently offers cakes made of animal flesh."

In निद्रहत् there is an omission of the epithet of अवि् "अवि्यजनि" He offers an oblation to अवि्.

The question is, whether the epithet of निद्रहत् is deprived in the acrifice only and remains intact in the संत्र as in the model sacrifice or the pithet is deprived every where. The reply of the objector is that अवि् is to be addressed without the epithet in the sacrifice as the text "अवि्यजनि" shows, but not every where. 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 निद्रहत् takes place every where, even in the संत्रs. So the deity अवि् is to be addressed without the epithet in every निवय.

Adhikarapa xx, dealing with the subject that in अुयज, the निद्रहत् sacrifice is a purificatory rite.

38. The निद्रहत् in अुयज pertains to अवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices; there are three अुयज offerings; the last is called निद्रहत्. The question for determination is, whether this last offering called निद्रहत् is अरात्वकार्य or only a subordinate act. अवाप is the intervening part between the ghee offering and the निद्रहत्.
The reply of our author is that the शिविष्कुट्य is connected with आवाय and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaraṇa xxvi śātras 39-41 dealing with the subject that in the new and full moon sacrifices याया and दृवरुवव्य are subordinate acts.

अन्वाह्यति च शस्त्रवत्कम् स्याच्चोठनान्तरात् ॥१०.४०.४०॥
अन्वाह्यति, अन्वायः; च और; शशवित्तिक शस्त्रिति; कार्यस्य अवत्तिकाय; शास्त्रिति; चोठनान्तरात् बियु रियु अवस्तिकाय।

39. And अन्वाय like शस्त्रिति is the principal act, by reason of a separate injunction.

There are दर्पणशास्त्रास्याग्नि; there it is said “तिस्तन्यायायमयाह, दानीयं: पुरोजुवव्यायाय” He utters याया at the end while sitting; he utters पुरोजुवव्याय at the end while sitting.”

The question is, whether the याया and पुरोजुवव्य are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the याया and पुरोजुवव्य 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.

संस्कारी वा चौदितस्य शब्दस्य वचनार्थव्यात् ॥
॥ ५० ४० ॥
संस्कार: purificatory rite; वा on the other hand; चौदितस्य of the injunction; शब्दस्य of words; वचनार्थव्यात 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 चोठना, 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 याया and पुरोजुवव्य is a subordinate act.
41. It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "स्वात्सन्न याज्यामन्वादः
अर्थात्: पुरोहितवाच्या मन्वादः" "He utters याज्या subsequently while not in
motion; he utters पुरोहितवाच्य while sitting."

The objects being स्वात्सन्न and अर्थात्, the repeating of याज्या and पुरोहितवाच्य
is a subordinate act.

42. On the other hand, in मनोताया, there is no modification by
reason of the text.

There is an animal sacrifice in honour of वायु "वायव्यवेत मानसेत भूतिकाम:"
"Let one who is desirious of prosperity offer a white animal to वायु."

In the model sacrifice, in the अनोपेक्षीय animal, तथापि मनोताया,
"वायव्य स्वयं प्रयमो मनोता अस्थायियो अस्मीतस्यहतः" अः इति मनो
"O! Agni, thou art certainly first wished for object, O! charming one,
act as a hotā priest of this ceremony."

The manotā सङ्क is transferred here under the चौदकः text. The ques-
tion is whether the principle of क्षण applies to the मनोताया, here वायु being
the deity. In the model sacrifice, अनोपेक्षीय are the deities; so the मनोताया
being addressed to अर्थात् is appropriate under a text "समापत्त्वदेवस्तवः पशुः आर्थे
यथेष मनोता कार्यः" "Though the animal is consecrated to another deity, yet
मनोता should be read like fire-oblation."

But in the modified sacrifice the deity is वायु; so the principle of क्षण
ought to apply as a matter of necessity; but our author says that the principle
of क्षण 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 सङ्क remains unchanged, so here in the modified
sacrifice also.
Adhikaraṇa xxiii sutras 43–46, dealing with the subject that कप्पवर्यथतर is to be sung in its own येिनि.

प्रक्षुर्येन्द्रधृष्ठन्तरात्मकःौनिपूर्वेत्यादृप्रचिह्वत्त्वात् ॥ १० ॥

प्रक्षुर्येन in the object of पृष्ठ; अन्यधृष्ठन्तरात्मकः other than रथति; तथोनि पूर्वेत्यादृप्रचिह्वत्त्वात् by reason of that being the येिनि in the model sacrifice; पृष्ठात् धि; अन्यधृष्ठन्तरात्मकः other than रथति; पूर्वेत्यादृप्रचिह्वत्त्वात् being divided.

43. In the object of पृष्ठ, other than रथति (should be sung,) by reason of that being the येिनि in the model sacrifice and by reason of the अन्यधृष्ठन्तरात्मकः verses being divided.

There is a वैश्यसौम “वैश्यवैश्यसौमयेनवेत” “Let a vaisya perform a sacrifice with a song of the vaisya class.”

In this connection, it is said “कप्पवर्यथतरभेदि” “Here is कप्पवर्यथतर” कप्पवर्यथतर is said to be a modification of both. The question for determination is, whether कप्पवर्यथतर is to be sung in the येिनि of रथति or वृहि or in its own येिनि.

The reply of the objector is that for the purpose of पृष्ठ, other than रथति i.e. कप्पवर्यथतर is ordained; its येिनि is रथति because its model sacrifice is येिनि where the song is chanted in the येिनि of रथति, because thereby the रियक verses are divided.

स्वयोमं वा सर्वास्वयम्यत्वात् ॥ १० ॥

स्वयोमं in its own येिनि; वा on the other hand; सर्वास्वयम्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own येिनि by reason of its having the name of all.

The author says that it should be sung in its own येिनि, because कप्पवर्यथतर is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own येिनि.

यूपवदिति चेत् ॥ १० ॥

यूपवदिति like a sacrificial post; चेति 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 गृह, so here the tune in which the song may be sung, may similarly be called कण्वरथतर.

न कर्मसंयोगाद् ॥ १० ॥ ४ ॥ ४६ ॥

न not so; कर्मसंयोगाद् 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 गृह 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 वेरि.

Adhikarana xxiv. śastras 47—48. dealing with the subject that कण्वरथतर is to be sung in its own वेरि and उत्तरा.

कार्यर्थवादुत्तस्योर्यथाप्रभृति ॥ १० ॥ ४ ॥ ४७ ॥

कार्यर्थवादुत्तस्योर्यथाप्रभृति by reason of the action; उत्तरे: in the two उत्तरा; यथाप्रभृति 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 वेरि what is about the उत्तरा? Whether it is to be sung in the रथतर उत्तरा or गृहतर उत्तरा or in the उत्तरा of its own वेरि? The reply of the objector is ‘उत्तरे:यथार्थप्रभृति’ ‘They sing in two उत्तरा songs.’

That means the उत्तरा of रथतर or गृहतर as the case may be, because in that case the model sacrifice will be complied with under a वाचक text. In this view, the उत्तरा of its own वेरि will be left out.

समानदेवते वा दुश्चर्यचिंधमागादृ ॥ १० ॥ ४ ॥ ४८ ॥

समानदेवते in the common deity; वा on the other hand; दुश्चर्य of a collection of three verses; अस्थिरमागादृ by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of दुश्च.

As we have said in the preceding chapter, at p. 432 the sama songs consist of 3 रूपक verses which are called दुश्च. The first verse is called वेरि and the last two verses are called, उत्तरा. Now in reply to the view of the objector, our author says that if the वेरि is sung in one tune and the
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When the उपासनाः are sung in another tune, there will not be one deity. So the उपासनाः will be sung in कण्वमेव like its own वैतिष।

Adhikaraṇa xxv, dealing with the subject that in अविषेक, the स्तूति and शाखा are to be applied unmodified.

ग्रहणां देवतायन्त्र्यथे स्तुतशास्त्रयोः कर्मेतवादविकारः

स्यात् ॥ ९० । ४ । ४५ ॥

ग्रहणां of the cups; देवतायन्त्र्यथे on the deity being different; स्तुतशास्त्रयोः of the praise verses; कर्मेतवादविकारः by reason of their being principal action; अविकारः unmodified; स्यात् is.

49. On the deities of the cups being different, the स्तूति and शाखा praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called अविषेकः; in that connection, it is said ‘भारतेयाध्यायम्’ “There are cups consecrated to भारतेय.”

The question for determination is, whether the स्तूति and शाखा are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of भूष 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.

Adhikaraṇa xxvi. उपासनाः 50-59 dealing with the subject that in चातुमास्य ceremony, the word ‘अहः’ should be used unmodified at the time of invocation.

उभयपानात् देवदास्ये द्वेषनः स्यादुपलक्षणां निगमेषु पात-

व्यस्योपलक्षणात् ॥ ९० । ४ । ५० ॥

उभयपानात् by reason of drinking both; देवदास्ये in a mixture of ghee with curd; द्वेषनः of the curd; स्यात् is; उपलक्षण use, pointing out; निगमेषु in the mantras; पातव्यस्य of the substance to be drunk; व्यस्योपलक्षणात् by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called देवदास्य because in the model sacrifice the substance to be drunk is pointed out.

There are चातुमास्य ceremonies “चातुमास्ये: स्वर्गकामायणेऽति” “Let one who is desirous of heaven perform चातुमास्य sacrifices.”
There are अनुषय offerings “पुष्याद्येवशयानुत्वत्वयज्ञित” “He offers अनुषय oblations with the mixture of ghee and curd.”

पुष्याद्य is a mixture of ghee with curd. There is an invocation म in the model sacrifice “श्रेयाः आशयानां आभाः”. “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 ढह applies or not. If the principle of ढह applies, are they to be addressed as आशयानां द्विपार्व or द्विपार्व or पुष्याद्यावान.

The reply of the objector is that they should be addressed as आशयानां द्विपार्व “यत्स्युष्याद्य युज्यति, द्वित्याः सरिष्णवेव द्विपार्व, ढहैष्युन्मन्त्रजनं, मित्रनमेवैतृ प्रजननं कियते” “He partakes of a mixture called पुष्याद्य; 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 आशयानां; but in the चार्यां, the mixture called पुष्याद्य is used: so the gods should be addressed by adding curd to the epithet. They will, therefore, addressed as आशयानां द्विपार्व both.

न वा परार्थस्वाद्याध्यपतिवत् ॥ १० ॥ ४ ॥ ४१ ॥

न not; वा on the other hand; परार्थस्वात् by reason of its being for another; यज्ञपतिः 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 यज्ञयुज्तिः 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. “इत्यज्ञावाद्यावद्याध्यपतिव द्वारस्” “The owner of the sacrificie and those who make this master of the sacrifice prosper.” The addition of the word चक्रिताः is redundant. So here too; आशयानां is sufficient: there is, therefore no need of mentioning the द्विपार्व 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 does not apply because there the praise is not for one's own self but for the praise of देह, 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. प्रकाशय 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 of the substance.

The objector says that there should be an addition or महान, because we see that there is a different substance which is a mixture of ghee and curd. "यथापन्नतयङ्गाहति, दधिया न हिज्ञैथवदिच, कुलै भिन्न द्रषनः मिजुन संवेदत् प्रजनन क्रियते." "He partakes of a mixture called प्रकाशय; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."
On the other hand, the curd being subordinate, the *‘आत्मा’* is to be pronounced; it is subordinate because in the text the ‘आत्मा’ is principal.

The author says that in the text “पुष्पदायेनावनमाक्षाय यज्ञिः” “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 जह 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 ‘दुधिपार’, because ghee is connected with the first, viz, उपस्तरस (quartering of the पुष्पक झुड़ि cake and placing the portions on the altar) and the last, viz. अभिवर्ष (sprinkling of ghee) “यदिच्यात्मेवक्षेत हिर्यस्व श्रीयत् श्रीश्वरनिः श्रीयरुति ऋषिश्वरेत्रहृद्कुर्यत्” “यदि प्रातः परशुविते संप्रतिप्रत्यक्षाय श्रीर्मिठिकायं स्वरूपन महत्तिकिति”

“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 विघ्रु 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 उपाय and अभिवाचन, ghee is for संस्कार and therefore subordinate and curd is principal. So the curd alone is to be mentioned i. e. दृष्टिपान.

अष्टिवाचन महानत्वान्नगुणार्थे व्यपदेशे भक्त्या संस्कारम्: स्यात् ॥ १० ॥ ४ ॥ ५७ ॥

अष्टिवाचन on the other hand; अष्टिवाचनवास्तव by reason of ghee being principal; गुणार्थे in the object of subordinate acts; व्यपदेशे in the denomination; भक्त्या by the metaphorical sense; संस्कारभवद्: 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.

अष्टिवाचन महानत्वान्नगुणार्थे व्यपदेशे भक्त्या संस्कारम्: स्यात् ॥ १० ॥ ४ ॥ ५८ ॥

अष्टिवाचन also; वा on the other hand; अष्टिवाचनवास्तव by reason of the modification in the name; तेन by that; स्यात् is; उपायङ्गम् 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 दृष्टिाच्य which is a mixture of ghee and curd; so the deities should be addressed as "दृष्टिाच्यपान".

न वा स्यादुपलक्षणम् स्यादुपलक्षणम् ॥ १० ॥ ४ ॥ ५८ ॥

न वा not so; स्यात् is; उपायङ्गम् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that दृष्टिाच्य is not entirely a different substance; दृष्टि means coloured, or variegated and अष्टिवाचन means ghee. It is not like दृष्टि, though a fermented liquor used in a दृष्टि sense; here दृष्टिाच्य is ghee.
coloured and purified by curd. So the śāstra of invocation should be read unmodified and the principle of जड does not apply.

END OF PĀDA IV.

PĀDA V.

Adhikarana I. ātras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

आनुपूर्वविभागिनः केत्रिष्टाफळकर्मजीविकां न ओषधि गव दन्त्यलोपः स्यात् ॥१९४॥

आनुपूर्वविभागिनः of those that come in order; एकदेशाधिकारिणः on the transference of a portion; आवश्यकता like the incomers; अवस्थापना omission of the last; स्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts “ग्रामविभागिनेकपाल” (M.S.I. 10.1) "आवश्यधिकारिणारा वेश्वर" “The cakes baked on one pan and consecrated to heaven and earth.” "The cakes baked on two pans and consecrated to Aświns.” "The cakes baked on three pans and consecrated to Viṣṇu.”

In the model sacrifice, the text is “आवश्यस्ताक्षराविष्ठितवैदिक” “He shall offer cakes baked on eight pans to Agni.”

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.

लिङ्गदर्शनादच ॥ १० १ ५ २ ॥

लिङ्गदर्शनात् by reason of the indicative mark; च and.

2. And by reason of the indicative mark.
The author gives a reason in support of his view by quoting texts
“लुप्येत्यवा एतत् षधमहोवत् पंचहातुपयंति” “लुप्येत्यवा एतत् पषधकपालंशत् पंचकपाल
लनिरिपंति” “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.

क्रमादुपजनोिन्तेस्त्यात् ॥ १० । ५ । ४ ॥

क्रमाद from order; जनोि origin, coming in, production; अत् in the end.
स्त्यात् is.

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 क्रमाद
may be omitted. No order is to be observed.

लिङ्गमविशिष्टं सुह्यचिया हि तद्वचनम् ॥ १० । ५ । ५ ॥

लिङ्ग mark; विशिष्ट general; सुह्यचिया: of the number; हि because;
तद्वचनम् that word.

5. The लिङ्ग is general, because that word relates to the
number.

The objector refutes the argument based on the लिङ्ग. He says that
the text lays down that the sixth will be omitted. Any number that comple-
tes the reckoning is the 6th, irrespective of the order. There is nothing
particular in the लिङ्ग.

आदित्वो वा प्रकृति: स्यादारम्भस्य तद्विदित्वाद्रचनाद-
न्त्यविचि: स्यात् ॥ १० । ५ । ६ ॥

आदित्व: from the beginning; वा on the other hand; प्रकृति: application;
स्यात् is; अर्थम् of the commencement; तत् that; आदित्वात् by reason of
being the first; वचनाः by reason of the text; अन्तःविचि: omission of the last; श्वात् is.

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.

Adhikarapa, ऋत्रas 7-9. dealing with the subject that in the sacrifices of one तृष्ण, the snog with the first विच. is to be sung.

एकत्रिके तृष्णादिपु माध्यमदिनेन्द्रनां श्रुतिभूतत्वां

7. In the sacrifice in one विच and माध्यंदिनपमान the first of each तृष्ण, by reason of the mantra being dependent on the text.

There is a sacrifice of one विच, in which there is mixture of one and three ceremonies grouped together. There is a text "अथैप एकत्रिकः। तस्यं
कस्यांसहिष्णुमानं, विशुद्धो हर्तान मैग्नामयस्य, तिस्युद्धाश्रायाच्छुदिनः।
एकायं महादाकास्य, तिस्युद्धमाध्यिन्धव: पवामनः।" "There is a sacrifice called एकत्रिक: of it in the one there is वहिष्णुमानं, in all the three the ghee of hota priest; in the one of मैग्नामयस्य priest, in all the three of महादाकास्य; in the one of अन्धावाक, in all the three माध्यिनपमानं।"

In the model sacrifice, there are three तृष्णस of माध्यिनपमान (1) उष्माल: जात:। Rig. V. ix, 61. 10. is in the काँफी metre. (2) "जात:। शोभन:। Rig. V.
xix, 63. 22; 107, 4; 6. is in the बहसी metre (3) भुजवः। Rig. V. ix, 87. 1.
is in the बहसी metre. In this connection it is said "चित्रदल भावपो माध्यिन: पवामनः।" "It has three sorts of metres and the offering consists of माध्यिन-पवामनः।"
The question is, whether under the text "एकविक्रियायमाध्यदिनविनयत्वम्" "By one त्रिक in माध्यदिन in all three." three verses from the verse of each तृत्य should be transferred or the three verses of the first तृत्य should be transferred. The reply of the objector is that the first of each तृत्य should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिवर्ण आवापः माध्यदिनः पवमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यदिनपवमान and it has five psalms."

आदिती वा तन्न्यायत्वादितिरस्यानुमानिकत्वाद्

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 तृत्य; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छद of each तृत्य is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

यवनिवेशशङ्कः प्रकृतिवसहयमात्रारिवकारत्वात्

9. And introducing the छद, 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, a वाध. 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 तृत्य which is more equitable and reasonable.

Adhikaraṇa iii. śūtras 10-11. dealing with the subject that छद is to be sung in one छदः.
10. The śirṣa which is in घृ song, is to be sung in तुच.

There is an ākṣaṇa sacrifice, तपायक्षा वाहिप्रवामानाः, तिल्लिकोहोतुरालयां। एकस्यां मैत्रावलस्य, तिल्लिकोबाहाराक्षितिः। एकस्या मच्छावाक्ष्य तिल्लिकोमहाधर्मिनः पव-मानाः। “Of it in the one, there is वाहिप्रवामान, in all the three, the clarified butter of hota priest; in the one, of मैत्रावलस्य priest, in all the three of बाहाराक्षितिः; in the one, of मच्छावाक्ष्य, in all the three of महाधर्मिनः पव-मानाः।”

There are songs in घृ. The question is whether they are to be sung in तुच or in one शाक. The reply of the objector is that they should be sung in तुच as laid down in the previous शाकरणः।

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 घृ the song is to be sung in a छुक्क verse, because it is said “आद्रंतस्युस्त्रवते, वृहाडोत्तरस्त्रवते” “He sings repeated praises in घृ; he worships with घृ songs repeatedly.” But this kind of repetition is not possible without taking the छुक्क verse from each तुच।

Adhikarapāśa iv, sūtras 12-13 dealing with the subject that in the द्वारा sacrifice &c, the निपत्त of द्वाराय अन्य अधिकारपाशा applies.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहरणः। The question is, whether the entire procedure of द्वाराय अन्य अधिकारपाशा applies or of द्वाराय अन्य अधिकारपाशा after elimina-
ting the first and last days. The द्रापङाह is the model of all अद्वितीय sacrifices as seen before. The first day is called प्राययापिष्ट and the last day is called नदपनीय. The remaining 10 days are called दशराट्र. The six days out of them are called शुद्र and the other four are called छःदेव.

Now the author says that the command as to perform the द्रापङाह is binding; the प्राययापिष्ट and नदपनीय are connected with the model sacrifice; so the procedure of दशराट्र will apply. There the छःदेव is the guide. “यत्वन्माददुष्कितियंत्रःदुष्कितियंत्रतुसीव जनातिम उगच्चिति” “What is first, the same is the second; what is second, the same is the third, जगाः दिन disappearing.”

That which is the first day of द्रापङाह is the second day of द्रापङाह called गायक्षित्र the second day of द्रापङाह is the third day called विध्वंस; as there are two days only the 4th day called जगाः दिन ipso facto disappears. This हिन्दू supports the view of the author.

प्रास्तिस्तु रात्रिशाह्दसम्यक्ष्षेत् ॥ १० । ५ । १३ ॥
प्रास्तः: transference; शुद्र on the other hand; रात्रिशाह्दसम्यक्ष्षेत् 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 द्रापङाह and दशराट्र are similar, because in both of them the word ‘्राजि’ occurs. So the procedure (विध्वंस) of दशराट्र applies to द्रापङाह.

Adhikaraṇa v. dealing with the transference of the धृष्टिसन्धिः at random in अनिमचन with “सहस्राष्ट्रसनोति”

प्राप्त्वायसु तु सुहाचायसु विकलपः: स्त्यातस्तर्सामध्यवस्तवात्।

10 । 5 । 14 ॥
प्राप्त्वायसु that which have been ordained; शुद्र on the other hand; संवायसु in numbers; विकलप: option; स्त्याः is; स्त्राःसाधृत of all; अद्विदुस्वाभृत 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 आशुतः i.e. establishing fire in the दश्त्र and there are स्त्राः for ब्येत्व i.e. putting fire in अभिन्नेव where different kinds
of seeds are sown. In the model sacrifice it is said "समितिर्युगीनः" and "बहुदशा निर्धिनः" "He establishes fire in उज्जा with seven" ; "he establishes fire in अभिन्नक्र with fourteen." The अभिन्नक्र (establishment of fire) is the modified sacrifice where the मन्त्रs are transferred under a चोटुक 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 Adhikarana. 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.

Adhikarana vi. ऋत्रs 15-25. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

स्तोत्रविन्यासृ भार्ततानामभासेन सुख्यापूर्णामविकारा
त्सहुच्यायां गुणश्रद्धवादनयस्य चासुतिलिन्य

स्तोत्रविन्यासृ in the case where the songs preponderate; भार्ततानाम of the model sacrifice; अभासेन by repetition; सुख्यापूर्णाम the completion of the number; अविकारात् by reason of no change; संहितायां in the number; गुण-श्रद्धवाद्; being subordinate; अन्यस्य of others; च and; चासुतिलिन्य 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 विहृतस्सम (See chap x, pada iv. Adhikarana xi ऋत्रs 20 at p. 703.).

"पकविभिन्नतिराविभेदेमजाकांमयाजयेत्, विषेन्तीजस्तकं, जयजिस्तन अतिपाकाम." "Let one who is desirous of progeny, be made to perform अतिरिक्त having twenty one songs; one who is desirous of splendour shall perform अतिरिक्त 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 भायवापुर्णा and बहुदशा 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.

आगमन वांभ्यास्यायुबुध्वित्वात् || १६ ||
आगमन by importation; वा on the other hand; अभ्यास्य of repetition; अकुटित्वात् being non-Vedic.

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.

सहुयायाम् पुष्क्त्वनिवेशात् || १६ ||
सहुयाम् of the number; च and; पुष्क्त्वनिवेशात् by reason of being applicable to several objects.

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 cannot be repeated eight times.

पराक्षब्द्वत्वात् || १६ ||
पराक्षब्द्वत् by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक्ष is used which is inconsistent with the idea of repetition "परामृविह्ववत्वनिवेशात् "They praise with विह्ववत्व reversely."

उत्काविकारावच् || १६ ||
उत्काविकारावच् by reason of the non-modification of that which is uttered; च and.
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. "जातिका प्रजायथिकितवर न देकर्युष्यः कियतिष्ठ " "He who makes one repeated, commits the sin of making the sacrifice female."

अशुतिस्वानेति वेदं \( \text{\textit{10. 5. 20}} \)

अशुतिस्वान भरे by reason of being not ordained ; न not ; इतिवेद 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.

स्वाधर्ष्योदितानां परिमाणशास्त्रम् \( \text{\textit{10. 5. 21}} \)

स्वाधर्ष्योदितानां those that are commended objects; परिमाणशास्त्रम् 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 'एकत्रिकाण्ड विरहितांगिनेषु प्रजाकाम वास्तवः' "Let one desirous of progeny be made to perform अतिरूप अवर्तितिविशेषितं 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.

आवापवचनं वाभ्यासे नौपत्रेते \( \text{\textit{10. 5. 22}} \)

आवापवचन the text as to the offering; च and ; भव्यासे in repetition; च not ; ज्ञापति applies.

22. And the आवाप text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained आवाप and उद्धार in sutra 20 of पादा iv. at p. 704. "त्रियाद्यक्ष्यकोद्वराच्य गायत्री दुहुः तुष्टुपुर | भव्यासे पतिपतिपतिं अवतिकृष्यपतिं" "Three are the bellies of a sacrifice viz.; गायत्री, दुहुः and तुष्टुपुर; here is आवाप, hence is उद्धार.

These terms आवाप and उद्धार will not occur, if there were a repetition.
of songs; and by reason of the force of the origin.

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 घृ 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 घृ there is an express text laying down repetition "आदित्यहुषुभुत, गुनार्थहृ दैवितपितहे" "He sings repeatedly in घृ; he worships with घृ songs repeatedly."

But on the other hand there is no text here. So the illustration of घृ does not hold good. See sutra 11 of this pada (at p. 726.)

Adhikaraṇa vii, dealing with the subject that in वहिप्पवमान, another घृ is to be imported.

26. On the other hand, in वहिप्पवमान, the घृ is to be brought in, by reason of the unity of the psalm.

What is to be done in वहिप्पवमान in a sacrifice where there is a large number of songs? Will there be a repetition or importation of the सामा?
In view of the principle laid down in the preceding verse, there will be importation of a साम, but our author's reply is that there will be importation of a व्रज, because there is unity of psalms. "यदुत्तरयोऽवमान यास्तुभागुतचायखि करोति। अধकस्मातु विहिप्वामाने सह्यदेवयिष्करोति।" "एको हिताः साम।" "He makes the hi sound for each व्रज in the two subsequent verses, why does he make hi once in विहिप्वामान? There is only one साम.

Adhikarana viii uttras 27-33 dealing with the subject that in सामेनी, the number is to be completed by importing the remainder.

अभ्यासेन तु संख्यापूर्णां सामेनीपुर्वम्यासप्रकृतितः

त्वात् ॥ १० । ५ । २५ ॥

अभ्यासेन by repetition; तु on the other hand; संख्यापूर्ण the completion of the number; सामेनीपुर्वाः in सामेनी; अभ्यासप्रकृतित्वात् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामेनी the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices "एकविषिष्टिमुन्यात्मुतिसांकामस्य; प्रतिज्ञातिमुन्यात्मुतिसांकामस्य; एकविषिष्टिमुन्यात्मुतिसांकामस्य; श्रूण्यात्मुतिसांकामस्य; प्रतिज्ञातिमुन्यात्मुतिसांकामस्य; प्रतिज्ञातिमुन्यात्मुतिसांकामस्य।" "Let one who is desirous of honour utter twenty-one; let one who is desirous of the Brāhmaṇa 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 सामेनी 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 "त्रि:प्रसात्तमात्र त्रिदशमान।" "चखात्तात्तात्तातेऽपि।" "He uttered three first and three last subsequently." There are fifteen सामेनी.

There are fifteen सामेनी 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.

अविशेषान्त्वितं चेतु ॥ १० । ५ । २५ ॥
28. "By reason of there being nothing special" if you say.

The objection to the मूलप्रदेश view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 सामवेदनी verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

स्यातुर्मृत्वात् प्रकृतिवदन्व्यस्वेताःसहु्म्यापुरणात्

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.

याबुद्धत् वा क्रृतपरिमाणत्वात्

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 चूत्र. You can repeat the सामवेदनी 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. तत्रप्रथममन्त्रावृ, त्रिक्रितामि "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 outside.

अधिकानाज्या दर्शनात् ॥ १० । ५ । ३१ ॥

अधिकानो of excess; व and; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. “नजगत्या परिद्वयात्। यजगत्यापरिद्वयात्। तद्वर्तांसिंगमयेत्। त्रिषुमा-परिद्वयाति”। “Let him not cover it with जगती; if he covers it with जगती, it will turn the metre: he covers it with त्रिषुपु.”

कर्मसप्तीति चेत ॥ १० । ५ । ३२ ॥

कर्मस्य in the sacrifice; अयि also; हितेषु if you say.

32. If you say “that it should also be in the sacrifice”

The objector says that in धू also there should not be repetition but importation according to the view contended for, by you.

न चोदितत्त्वात् ॥ १० । ५ । ३३ ॥

न not; चोदितत्तात् by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in धू, by reason of the text “हाृत्वा धू मुहे, पुनःतत्वं पुंछे सत्त्वेत्”। “He sings repeatedly in धू; he worships with धू songs repeatedly.”

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. sūtras 34-41 dealing with the subject that the धूदी pertains to the modified sacrifice.

धूदी शनालो वैकृत्तत्वं तत्र कृत्सनविधानात् ॥ १०१५।३४॥

धूदी of the धूदी; वैकृत्तत्व the state of the modified sacrifice; तत्र there; कृत्सनविधानात् by reason of laying down the entire procedure.

34. The धूदी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.
There is a पोष्ठी. Having taken ज्योतिष्ठूम as a model, there is a text; "यथविसेर्बनेत्योरेण युक्तति महत्यालना परास्य श्राद्ध्यो भवति" "He who knows this, takes पोष्ठी cup; he himself flourishes, his enemies are overcome."

Now the question is, whether पोष्ठी pertains to the model sacrifice or the modified sacrifice. The reply of the objector is that the पोष्ठी 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.

अयोऽचनाच्च || १० ५ ३५ ||
अयुऽचनाच्च 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 पोष्ठी is not the name of any sacrifice, nor is it in a ज्योतिष्ठूम which is the model sacrifice. "अयोऽ वा वैव्योऽतिस्मायान्तर पोष्ठीश्वाहीनी: "अयोऽ वा एवयेत्यसा: "The ज्योतिष्ठूम is not a sacrifice, if it is devoid of पोष्ठी." "It is not a sacrifice where there is no psalm."

This is, by way of an अयुऽवाद extolling पोष्ठी.

प्रकृतिः वा श्रीस्तवात् || १० ५ ३७ ||
प्रकृतिः in the model sacrifice; वा on the other hand; श्रीस्तवात् 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 पोष्ठी belongs to the model sacrifice, because it is laid down in connection with ज्योतिष्ठूम 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 चौद्री is in the model sacrifice, “तिथि संस्तुतानि विराज मन्त्रिरथयते” “Three of the songs exceed विराज.”

If चौद्रीs are accepted, then only three songs are possible.

39. Laying down is with an object of परिसंस्क्रया.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the चौद्री 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 “अनिद्धिन्द्राजन्यंश्च ब्राह्मणाः चालितात्रेऽ” “Of a prince in an अनिद्धिन्द्र, and of a Brāhmana in an ब्राह्मण.”

It is in the nature of परिसंस्क्रया.

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. “देवसंस्तुतानि विराजमन्त्रिरथयते” “Two of the songs exceed विराज.”

By reason of the absence of it amongst the details of the model sacrifice, the चौद्री 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 अवज्ञ in the figurative sense. The result is that the चौद्री belongs to the model sacrifice.

Some commentators have used the word ‘चौद्री’ 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 वंडशी is to be taken from आग्रहण.

तस्यायणाद्वृत्तियग्रहणम् II 10. 5. 44 II
tasya; āgṛhṇaḥ from āgṛhṇa; prabhavamāṃ takitam.
42. It is taken from āgṛhṇa:

In the foregoing अधिकरण it is determined that वंडशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from āgṛhṇa or from उक्तस्य उपक्तस्य cup. The author's reply is that it is to be taken from āgṛhṇa cup.

The reason is that there is a text "आग्रहणाद्वृत्तियग्रहणम्. "He takes वंडशी from āgṛhṇa."

उक्तस्याच वचनात् II 10. 5. 43 II
uktaḥ from uktas; and; vachanat by a text.
43. And from उक्तस्य under a text.

The objector says that the वंडशी should be taken from उक्तस्य, because there is a text to that effect. "उक्तस्याद्वृत्तियग्रहणम्" ""He takes वंडशी from उक्तस्य cup."

Having left the अधिकरण, the 11th Adhikaraṇa has been commenced by the author.

Adhikaraṇa XI. dealing with the subject that the वंडशी is to be taken at the time of तत्त्वायण.

तत्त्वायणस्वाणे वचनात्स्यात् II 10. 5. 44 II
tatāyaṇasvāne at the time of the 3rd सवन; vachanat under the text; śyaat is.
44. At the time of the third सवन under the text.

There is a खमालस्य sacrifice; in that connection, it it said "य: वंडशीयुक्ते हृदयमेंव वर्त्मानस्थापति "He who takes वंडशी maintains sensory and motor organs, physical power and soul."

The question is, whether the वंडशी is to be taken from every सवन or from the third सवन. The reply of our author is, that it should be taken from the third सवन. Having finished the 11th अधिकरण the author takes
up the 10th अधिकरण from the place where he left it.

अनभ्यासे पराक्षशब्दस्य तात्त्वांत् ॥ १० ॥ १ ॥ ४५ ॥

अनभ्यासे in no repetition; पराक्षशब्दस्य of the word 'पराक्ष'; तात्त्वांत् by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक्ष is used in that sense.

The objector who urges that चौपाटी is to be from the उक्खय, assigns a reason in support of his view ‘पराक्षयुक्त्यांत्याविविधातिप्रेषिणां’ “He takes चौपाटी reversely from the उक्खय cup.”

He says that the word पराक्ष means non-repetition as “पराक्ष सामवेनीर्मान; अनभ्यासा सामवेनी रघाय” “He utters सामवेनी subsequently in a reverse order, he utters सामवेनी subsequently without repetition.”

In this view, he says, that it should be taken from आयमणि and उक्खय.

उक्खयविचछेदत्वचन्तवाच्च ॥ १० ॥ ५ ॥ ४६ ॥

उक्खयविचछेदत्वचन्तवाच्च by reason of the text about separation from the उक्खय; च and.

46. By reason of the text about separation from the उक्खय.

The objector says that there is a text “चिद्भुद्दति ह च पदातुक्षयं यथार्थः यथार्थाविविधानि चौपाटान्तरमच्च: प्रश्लयति” “The उक्खय is certainly separated, because उक्खय and चौपाटी are carried from it.”

This text also supports that the चौपाटी is taken from उक्खय. So it is to be taken from both.

आयमणाद्वा पराक्षशब्दस्य देशवाचित्वात्पुनराधेयवर् ॥

10 5 47 ॥

आयमणाद् from आयमणि; च on the other hand; पराक्ष शब्दस्य of the word पराक्ष; देशवाचित्वात् by reason of denoting space; पुनराधेयवर् like re-establishment of fire.

47. On the other hand, from आयमणि because the word 'पराक्ष' denotes space, just as in re-establishment of fire.

The author says that चौपाटी is to be taken from आयमणि because there is a text “आयमणाद्वार्थाविविधातिप्रेषिणां” “He takes चौपाटी from आयमणि.”

The word 'पराक्ष' which you say means 'non-repetition' means 'across,'
denoting the space just as in गुरुराधने "परामर्शायमेवेत् गुरुराधने "He establishes fire again reversely from the establishment of fire."

Here 'परामर्शाय' means subsequent in time.

विच्छेदः स्तोमसामान्यां || र० १ ५ ३४ \n
विच्छेदः separation; स्तोमसामान्यां 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 sutra 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 "एकविशशतस्तेजस्तुद्धविधानह्यपोपशी" "The पीढ़ी is like the body of the उध्व, by reason of the twenty one songs."

So the पीढ़ी is to be taken from भाप्रयण alone.

Adhikaraṇya xii, sutras 49 52 dealing with the subject that the पीढ़ी cup is with the praise-songs.

उद्वयास्मिनिष्ठोमसंयोगादस्तुतशस्त: स्यात्सतिि संस्थान्यत्वम् || र० १ ५ ३० \n
उक्त्यावितिदीौ संयोगात्, उक्त्य being connected with अभिन्योम; अहुत्तरय: with out praise-songs; स्यात्सतिि is; सति on being (with them); हि because; संस्थान्यत्वम् different series of songs.

49. उक्त्य being connected with अभिन्योम, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with पीढ़ी, it is said "सतितिदीौराघ्यस्मृष्टिहीयादिप्रयोगमः" "Let him take of the warrior class in an अभिन्योम and it should be also taken in an उक्त्य."

Now the question is, whether पीढ़ी is with शास्त्र and सौंश्र or without them. The praise songs that end in शास्त्रति or शास्त्रते are called शास्त्र and those that end in शास्त्रति or शास्त्रते are called शास्त्र. The reply of the objector is that the पीढ़ी cup is without the songs. The reason is that a series of songs in an अभिन्योम is connected with उक्त्य; if the पीढ़ी were with the songs, there would be another संस्था. So the पीढ़ी cup is without the praise-songs.
संस्तुति शस्त्रो वा तद्धीत्वात ॥ १० । ५ । अ ॥

संस्तुतिः: the praise-songs; वा on the other hand; तद्धीत्वात् by reason of their being the parts.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the योद्धी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice “मद्वायुषीयाचं संयोगीष्ठोत्रु मुप्पकरोति” “He sings a praise-song after taking a cup or uplifting a spoon”

They are, therefore, the occasions for reading the praise songs.

किं दश्यनाच ॥ १० । ५ । २१ ॥

किं दश्यनाच् by seeing the किः; च and.

51. And by seeing the किः.

The author relies on the किः argument in support of his view. “ऊर्ध्वं वा प्रथे यथक्तवः संति संविश्वते संविश्वन्योत्थते, तेन्होर्ध्वं वा अशृवाकष्टः 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 अशृवाकष्ट are in a curve.”

This text shows that there are two kinds of sacrifices having the संस्थाः of the होता and अशृवाकष्ट. If the योद्धी had been without संस्थाः and अशृवाकष्ट, such would not have been the case.

वचनालसंस्थायत्वम् ॥ १० । ५ । ५२ ॥

वचनाद under a text; संस्थायत्वम् coming under a different संस्था.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the योद्धी 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 द्विश्राण of अंगिरः, the योद्धी is by way of परिसंस्था.

श्रावादितिरात्रेषु गुढ़ते ॥ १० । ५ । ५३ ॥

श्रावाद by reason of the absence; अंगिरः in अंगिरः; गुढ़ते is taken.
53. By reason of the absence, it is taken in अश्विनिस्त्र.

There is a दिवास ceremony of अश्विनिस्त्र; in this connection, it is laid down
"बैजनसंपदेषु: सामवतिपौड़िष्टुरे । "The बैजनस psalm is sung in the forenoon
and the पीड़िश after wards."

The question is, whether it is विवेचन as regards पीड़िश or does it amount
to परिसंक्षेप ? The reply of the objector is that it is an injunction (विवेचन) as
regards that which does not exist. Because there is no पीड़िश in दिवास
ceremony, so it lays down a विवेचन to the effect that in the later part of the
day the पीड़िश may be sung.

अन्वयो वानारस्य विधानात् ॥ १० ॥ ५ ॥ ५४ ॥
अन्वयः context, connection; वा on the other hand; न 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 दिवास, it
means that it is to be on the 2nd day of अश्विनिस्त्र दिवास. There are several दिवास
ceremonies. पीड़िश is to be on the second day of अश्विनिस्त्र's दिवास and
thereby excluding other दिवास. So this is by way of परिसंक्षेप. The
श्रीमानकार has taken just the opposite view; what is पूर्वपक्ष here,
is the author's view there and what is the author's view here, is the object-
or's view there.

Adhikarana xiv. सृत्रas 55-57. dealing with the subject that in different अश्विन sacrifices,
पीड़िश is to be taken.

चतुर्थ्यचतुर्यंहन्यस्त्यः गृह्यतश्चत्यभ्यासेन प्रतीयेत
भोजनवतः ॥ १० ॥ ५ ॥ ५५ ॥
चतुर्थ्यं चतुर्यं अहोन on the 4th, on the 4th day; अहोनय of अहोन; प्राय्यते
is taken; इति अश्विनय by repetition; प्रतीयेत appears; भोजनवत् 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 पीड़िश. "चतुर्थ्यं चतुर्यं
हन्यस्त् सागरूपते" "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 वेदधि 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 पेशद्वी 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.

अष्टि वा सहृद्यावत्वामानाहोनेपु ग्रहणेते पक्षदेवः
स्मिनसख्यार्थमावात् ॥ १० ॥ ॥

अष्टि on the other hand; सहृद्यावत्व by reason of the number being laid down; नानाहोनेपु in many अहीन; ग्रहणेते is taken; पक्षदेव like a fortnight; एकसख्यार्थमावात् 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 देवदात्स on every 4th day”; it means the fourth day of each fortnight.

भोजने ततसहृद्यः स्थात ॥ १० ॥ ॥

भोजने in the case of food; ततसख्यः that number; स्थान 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.

Although a sr, dealing with the subject that in the modified sacrifice, the cups are to be taken from the अन्नग्रहणा &c.

जगत्सामनिसामामावाहक: सामातदाध्यं स्थात ॥

१० ॥ ॥
58. In a जगात song; it being nowhere in the songs, is a song after the rīk and is so called.

In आंगाति it is said "वदिरथथर्तासामसाम:स्यािद्वायावामानहान युक्त्यात्, वदिरुहसः शुकायान, वदि जगात्साम शास्त्राणांत्रान" "If the soma has a रथतर song, let him take the cups preceded by those pertaining to इश्वर and शुक्र, if it has a ब्रह्म song, then the cups preceded by शुक्र and if it has a जगात song, then the cups preceded by आयास्मान." 

Here the whole thing centres round the text "वदिरजगात्सामा शास्त्राणांत्रान" "If it has a जगात song, then cups preceded by आयास्मान."

The question is, whether the आयास्मान &c. are to be taken in the model sacrifice or in the modified sacrifice. There are soma juice cups; they are called by different names as शुक्र, आयास्मान &c. The reply of our author is that there is no song in the तामावे by the name of जगात्साम; it is on the other hand a अवसाम. It means a ताम produced from जगात; it is in a विपुवास. So the आयास्मान is to be placed in a विपुवास, the modified sacrifice.

The Adhikaraṇa is differently called, "by the word जगात्साम, the विपुवास is meant."

What is जगात्साम? There are 4 alternatives.

(1) Whether it is रथतर or ब्रह्म? (2) Whether it is both? (3) Whether it is रथतर only? (4) Whether it is a song produced from जगात?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विपुवास.

Adhikaraṇa xvi. sūtras 59-61 dealing with the subject that in a संस्कृत, विपुवास and अभिव्यक्ति verses are absent.

उभयसामिन नैमित्तिक विकल्पेन समत्वात्स्यात् इI

50. In a sacrifice which has double songs; नैमित्तिक causal; विकल्पेन by option; समत्वात् by reason of equality; शुक्र 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 "संस्कृतेकुर्विप्रस्हायत्" "Let him do both in a संस्कृतेकुर्विप्रस्हायत्.

In the model sacrifice, it is said "उपवती राथकरणदुह्मुक्तप्रति प्रतिप्रकृत्या भ्रमिग-वती वृहद्यादिन" "Let him sing उपवती verse at every step of a राथकरण song and भ्रमिगवती of a वृहद्यादि song.

Now in a गोस्व व लंबव both the वृहद्य व राथकरण tunes come by the principle of अतिरिक्त. The रिक verses containing the word वृहद्य are sung in राथकरण in the beginning and the verses containing the word भ्रमिगवती are sung in वृहद्य. The question is, whether both kinds of verses are to be sung in the गोस्व व लंबव or there is an option. The principle of सत्तुचव 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 वृहद्य has भ्रमिगवती verses and राथकरण has उपवती verses; so you can choose either of them but the combination is not possible.

मुल्येन वा नियम्ये || १० || १६ || ६० ||

मुल्येन by the principal; वा on the other hand; नियम्ये 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 राथकरण happens to be first.

निमित्तविचारात्मा क्रतुयुक्तस्य कर्म स्थात || ११ || १६ || ६१ ||

निमित्तविचारात्मा by reason of the disappearance of the cause; वा on the other hand; क्रतुयुक्तस्य of the sacrifice; कर्म the action; स्थात 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 राथकरण and वृहद्य; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is राथकरण song nor is there वृहद्य. So there will be no beginning with the उपवती or with भ्रमिगवती verses. In this connection, it is better to explain the difference between a क्रतु and वृहद्य which are both translated by the word 'sacrifice.' The former is a sacrifice with the sacrificial posts while the latter is without them.
Adhikāraṇa xvii, sutras 62-64, dealing with the subject that the Ṛtvaṇya cups are not to be displaced but to be taken first of all.

प्रतिकर्ष: स्थान

प्रतिकर्ष: स्थान

प्रतिकर्ष: स्थान

प्रतिकर्ष: स्थान

प्रतिकर्ष: स्थान

प्रतिकर्ष: स्थान

62. Under the text that Ṛtvaṇya cups are first, they should be displaced and taken first of all.

In the Ṛtvāyasya sacrifice, 1st वर्षेश्वर और 2nd अतर्याम are अभारा cups and 3rd Ṛtvaṇya and 4th मेम्ब्रेन ये the प्रारण ये are the भारा cups. The text in that connection is वालयाण्यरेत्र्यायो यद्दृत्तवायामस्यायो वाचेववानुष्मित अस्तवार्याय-हाति "It is the tongue; they are the Ṛtvaṇya cups, those who take the Ṛtvaṇya cups, hold the tongue. He takes them with the minute flow."

The question is, whether the Ṛtvaṇya cups should be taken even before वर्षेश्वर and अतर्याम 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 वर्षेश्वर and अतर्याम cups.

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; Ṛtvaṇya cups will be taken in their own order; because they happen to be first in their class, so they are called first.
64. And by reason of the connection with 'धारा'.

The author says that पुंड्रवायव cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikaraga xvili śūtras 65-66 dealing with the subject that even when any desire is connected the पुंड्रवायव cups are prohibited to be taken first.

कामसंयोगे तु वचनादादितः प्रतिकष्यः स्वात नौकातिशः

कामसंयोगे in connection with the desire; तु on the other hand; वचनादितः from first; प्रतिकष्यः displacement; स्वातः is.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text "पुंड्रवायववाचाः महान् गृहीयाधः कामेश्वर यथापूर्वः प्रजापक्तेरेन" “Let him take cups preceded by पुंड्रवायव cups, if he wishes to raise progeny as before.”

The question is, that when any desire to be fulfilled is connected with the पुंड्रवायव 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 पुंड्रवायव cups should be taken first.

तद्देशानां वासगुरसंयोगात्तदुर्कामशास्त्रं स्वाच्छित्व

तद्देशानां in their order; वाः on the other hand; अग्रक्षेत्रानां by reason of being the first; तथापूर्वः connected with it; कामशास्त्रः the text laying down the desire; स्वातः is; नित्यसंयोगात् 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 पुंड्रवायव 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.
Adhikarana xix. sūtras 67-69. dealing with the subject that भासिन &c, cups are to be transposed and taken first.

परेः चाग्रश्वद् पूर्ववत्स्यात्तदादिः || १०।५।६७॥

परेः in subsequent ; च and ; अस्रवश्च: the word 'first' ; पूर्ववत्स्यात like the preceding ; स्वात is ; तदादिः in that etc.

67. And the word 'first' in the subsequent ones, like the preceding (अस्रवश्च) in that &c.

There is अप्रेतियोगं ; there are cups subsequent to एद्रव्यायवः which are mentioned for the accomplishment of certain desires.

"अर्जिवनायाय युद्यण्यायायायिनः" "शुक्रायान्य युद्यण्यायायिनः" "मंथग्रायं युद्यण्यायायिनः" "Let those who are afflicted with a disease take cups preceded by भासिन." "Let those who perform sorcery take cups preceded by शुकः." "Let those who will perform sorcery, take cups preceded by मंथी।"

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 अस्रवश्च the cups are to be taken in their order, without any displacement.

प्रतिकषणं वा नित्यार्थेनाग्रुस्य तदसयोगात् || १७।१६॥

प्रतिकषण: displacement ; वा on the other hand ; नित्यार्थेन by the permanent object ; अस्रवश्च of the first ; तदसयोगात् 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 शुक or the भासिन cup is to be taken first after displacement.

प्रतिकषणं दर्श्यविती || १०।५।६७॥

प्रतिकषण displacement ; च and ; दर्श्यविती 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. “धार्येयुस्तं यंकामायगृहीतुः पेन्द्रवायवंगृहीतवः सदाये प्रत्यक्षकामायगृहीतुः.” “Let them hold that which they take up with the particular object; let him place cups consecrated to इन्द्र and वाहु gods and which have been taken up with the particular object.”

So they should be taken first after displacement.

Adhikaraṇa xx. stātras 70-72, dealing with the displacement of अविन &c. cups and taking them before पेन्द्रवायव.

पुरस्ताद्वैद्नरवायवस्प्यामुस्य कुन्तदेशत्वाताः ॥ ३० ॥

पुरस्ताद् before; पेन्द्रवायवस्य of पेन्द्रवायव; अविन of the first; कुन्तदेशत्वात् by reason of being arranged.

70. Before पेन्द्रवायव, 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 अविनकारण. Now the question is, whether they are to be taken before the अविन cups or धारा cups, namely वाहु and अंतरयाम or after them and before पेन्द्रवायव. The reply of our author is that they are to be taken before पेन्द्रवायव cups, because they are located as first in the धारा class of the cups.

तुल्ययम्नत्वाचः ॥ ३० ॥

तुल्ययम्नत्वात् by reason of having the equal characteristics; च and.

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 पेन्द्रवायव class of cups.

72. And similarly there is an indicative mark.

The author relies on the text. “धार्येयुस्तं कामायगृहीतुः पेन्द्रवायवंगृहीतवः सदायेप्रत्यक्षकामायगृहीतुः“ “Let them hold that which they
take up with the particular object; let him place the इन्द्रवायव 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 इन्द्रवायव.

Adhikarapa xxii, sūtras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

एकादं चापि शेषत्वात् ॥ १० । ५ । ७३ ॥
एकादं remnants, sediments; च and; शेष also; शेषत्वात् by reason of being the शेष.

73. And the remnants also by reason of being the शेष.

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.

विसृ दर्शनाच ॥ १० । ५ । ७४ ॥
विसृदर्शनात by seeing the force of the text; च and.

74. And by seeing the force of the text.

The author relies on the विसृ argument.

“धारयेयुःयंकाम्ययुः। एकादय युः हीवायसादयेत। यथतत्सादयेतं यंकामय-युः।” Let them hold that which they take up with the particular object; let him place the इन्द्रवायव cups after taking them up: let him place that which he has taken up with the particular object.”

So we see that शेष (taking up) and सादन (placing) both accompany together.

Adhikarapa xxii, sūtras 75-76, dealing with the subject that the gift is not displaced.

प्रदानं चापि सादनवत् ॥ १० । ५ । ७५ ॥
प्रदान the gift; च and; सादनवत 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 प्रधानत्वाचाष्टवत्तातसादनंतथा ॥ १० । ५ । ७६ ॥
न not so; वा on the other hand; प्रधानत्वात् by reason of being the
principals; श्रेष्ठता भ्रमण by reason of the subordinate; सादृशय remnants, sediments; तथा like.

76. 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. śatrae 77-78. dealing with the subject that in श्रेणीकार when प्रेमवायव cups are said to be first, it is in the nature of समानविधि.

श्रेणीकारां न्यायोक्तिवाम्नान्युपार्थं स्थात ॥९१६॥

श्रेणीकराः in श्रेणीकर; न्यायोक्तिपु when properly stated; समानविधिं ordaining; गुणार्थ by way of description of quality; स्थात is.

77. In श्रेणीकर when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a श्रेणीकर in it. The first and the last days are called प्रायत्तिक and उद्यत्तिक respectively. They have प्रेमवायव cups first; then there is the 10th day. After excluding these 3 days, the remaining nine days are called श्रेणीकर. The first day has प्रेमवायव cups, the second day has शुक्र and the third day has the अम्रवत्त cups first. The same process is repeated in the remaining two groups of three days in the श्रेणीकर. In the model sacrifice i.e. in the द्रापशाह, the first day has the प्रेमवायव cups first; here in the श्रेणीकर, we also find the प्रेमवायव cups on the first day which is the 2nd day of the द्रापशाह. So the objector says that this repetition which is under the चोदक text and, therefore justified, is by way of description of the quality (गुणार्थ) i.e. for the praise.

अपि वाज्ह्येऽस्यबिनिवर्तसमाचार्यां स्थात ॥

अपि वाः on the other hand; अद्यांपात्त in the sacrifice lasting for days; अभिन्यां श्रेष्ठ like the establishment of fire; समाचार्यां equal command; स्थात 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 विष of equal force, the same being in the modified and
the model sacrifices, just as it is in अन्यायानुसार. "अधारोपितनिद्धियोमेनेयातुयजति, तमु
क्षेत्र, तमति राजेश, तंतूराजेश, तंतंचराजेश, तंततराजेश, तंतव राजेश, तंतशराजेश;
तमेकाराजेश.
"Now he makes him sacrifice by अरुभाय, by कर्पा, by अनन्त 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 विष (binding force).

Adhikarā pa xxiv sūtras 79-82, dealing with the subject that शून्यान्तर is the modification
of समूह.


drāshāhastās 

द्रास्ताहस्तं व्यूढसमूढतवं प्रस्तुतसमानविधानं स्यात ॥ ॥

10 । 71 । 79 ॥

द्रास्ताहस्तं of द्रास्ताहस्तं; व्यूढसमूढतवं, शून्य and समूह nature प्रस्तुत like the प्रस्तुत
(songs); समानविधानं of equal commands ; स्यात is.

79. The शून्य and समूह of द्राशाह are of equal commands, like
the प्रस्तुत songs.

The द्रास्ताह is of two kinds viz: समूह and शून्य. The समूह द्रास्ताह has been
described in the foregoing अन्याय. The प्रायस्तीय, दशनीय and tenth days are
left out; they have प्रद्वायव cups. The remaining nine days are as
follows:—

<table>
<thead>
<tr>
<th>प्रथम द्राशाह or प्रवनीक</th>
<th>द्वितीय द्राशाह</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st day द्राशाह</td>
<td>1st day प्रद्वायव</td>
</tr>
<tr>
<td>2nd day शुक, 3rd day</td>
<td>2nd day प्रद्वायव</td>
</tr>
<tr>
<td>3rd day प्रायस्तीय, 4th day</td>
<td>3rd day शुक</td>
</tr>
<tr>
<td>4th day प्रद्वायव</td>
<td>4th day प्रद्वायव</td>
</tr>
<tr>
<td>5th day शुक</td>
<td>5th day प्रायस्तीय</td>
</tr>
<tr>
<td>6th day प्रायस्तीय</td>
<td>6th day प्रद्वायव</td>
</tr>
<tr>
<td>7th day प्रद्वायव</td>
<td>7th day शुक</td>
</tr>
<tr>
<td>8th day शुक</td>
<td>8th day प्रायस्तीय</td>
</tr>
<tr>
<td>9th day प्रायस्तीय</td>
<td>9th day प्रायस्तीय</td>
</tr>
<tr>
<td>10th day प्रद्वायव</td>
<td>11th day प्रद्वायव</td>
</tr>
<tr>
<td>12th day प्रद्वायव</td>
<td>12th day प्रद्वायव</td>
</tr>
</tbody>
</table>

The question is whether शून्य is the modified form of समूह. The reply
of the objector is that neither is the model of the other; they are equally independent and have their separate विभेद, just as it is in the model sacrifice in the case of छूट and रघुत गीत.

च्छूटो वा लिङ्गद्रापातसमूठविकरः न्यायः ॥ १०४६ ॥

छूट; छूट; वा on the other hand; लिङ्गद्रापात by seeing the लिङ्ग; समूठविकरः modification of समूठ.

80. On the other hand छूट is the modified form of समूठ, by seeing the लिङ्ग.

The author says that छूट is the modified form of समूठ. The reason is that there is a लिङ्ग “रघुवादवायव वा पुत्रारशारणरघुवायवमहं” “The fourth day is on the other hand, a place of रघुवादवायव cups.” It is said in connection with छूट. The 4th day of छूट has not रघुवादवायव but आद्रवमह; on the other hand समूठ has रघुवादवायव on the 4th day. So it is possible only when छूट is considered to be the modified form of समूठ.

कामसंयोगात् ॥ १० ॥ ५ ॥ ७२ ॥

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 कामिन्यहास्य प्रजायेः। “He who desires that he may have many children.................”

The कामय or नैसिकिक कर्म is the modified form of the नित्यकर्म. As छूट is connected with the accomplishment of desire, it is a modified form and cannot, therefore, be a model.

तस्योभूमिथः प्रृत्तिरैकक्षेत्रप्राप्तः ॥ १०१ ॥ ५ ॥ ७२ ॥

तस्य of that; उन्मथा in both ways; प्रृत्तिः application; ऐकक्षेत्रप्राप्तः by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the अहर्गाय applies in both ways. Where there is a गृहिण or लिङ्ग, there the छूट applies and in other cases समूठ applies as a general rule.

Adhikarana xxv. sutras 83-87. dealing with the subject that in the session of animal sacrifice the यज्ञीकारas are increased in their place.

एकादशंशिनीवत् यज्ञीको परिवृत्तिः स्नायुः ॥ १०१ ॥ ५ ॥ ७३ ॥
Like एकादशिनी, धण्डनी का is to be repeated.

We know what धण्डनी is. It is thus defined “प्रेंद्रवायवामी प्रायणीया द्रवणीयीयो, द्रमंचायः, अप्रतेषसं नवानामहामेंद्रवायवास्त्र प्रथममहः, अन्य शुकायम, अन्याय्याना- प्रमु, अन्येन्द्रवायवांम, अन्य शुकाम, अन्याय्याना, अन्येन्द्रवायवांम, अन्य शुकायम, अन्याय्याना” “The first (प्रायणीय) and the last (उदात्तं) days have the cups consecrated to इद्द्रव and वालु first and the tenth day also. Of the remaining nine days, the first day has प्रेंद्रवायव first; then शुक first, then आय्यवण first; then प्रेंद्रवायव again first, then शुक first, then आय्यवण first: then lastly प्रेंद्रवायव first, then शुक first and then आय्यवण first.

As explained above, excluding the 1st, 10th and 12th days of the हृदायाम, the remaining nine days are called धण्डनी (see at p. 750). Now गाबस्मात्स्वय is the annual sacrifice of सम्पूर्ण हृदायाम. It has 361 days. They are divided into पूर्वक्ष and विपश्चक्ष consisting of 180 days each. The 181st day is विपश्च, the 1st half consists as follows.

प्रायणीय 1st day.

विपश्च 2nd day.

Then 4 अभिद्वक्ष of 6 days each = 24 days.

1 ध्रहय् of 6 days = 6

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months.

Then 3 अभिद्वक्ष of 6 days each = 18 days.

1 ध्रहय् of 6 days = 6 days.
1 अभिज्ञ of 1 day = 1 day.
3 खरलम 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 विपश्च.

2nd half.

3 खरलम of one day each = 3 days.
1 विपश्चित्र of one day = 1 day.
1 व्रतमास of 6 days = 6 days.*

3 अभिप्रव of 6 days each = 18 days.

28 days.

Then again.

1 व्रतमास of 6 days = 6 days,

4 अभिप्रव of 6 days each = 24 days.

30 days. 2nd month.

In the same way, the 3rd, 4th and the 5th months.

Then again.

3 अभिप्रव of 6 days each = 18 days.

1 आद by of 1 day = 1 day.

1 नी of one day = 1 day.

10 days of द्वादशा = 10 days.

1 महान्य अद to of one day = 1 day.

1 अद्रत्रिय 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 ग्रहमय पि is divided.

In these 180 days, the श्रवनकास are to be repeated; how are they to be repeated? Are they to be repeated according to the द्वंदकलित or स्वस्वादिश्र प्रिस्थिर principle? The श्रवनकास when repeated successively till the 180th is reached, are said to be repeated according to the द्वंदकलित principle. As for instance, द्वादशा, श्रृंखल and अभिनय; then the repetition of the same 3 times successively, is called श्रवनकास. Then repeating the श्रवनकास in the same order twenty times is according to the द्वंदकलित principle.

While on the other hand स्वस्वादिश्र प्रिस्थिर principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of द्वादशा, the second part of श्रृंखल and the third of अभिनय and so on till all the 9 parts are completed. This is in व्रतमास or the 1st half consisting of 180 days, this

* The order of दृढ, songs will be reversed here, the व्रतिश्च being last becomes first. (see at p. 755 in the commentary on शृंखल 85).
calculation is done on the अनुक्रम principle i.e. in the proper order. While in the वर्ष half i.e. 2nd half consisting of 180 days, it is done by the प्रतिक्रियाम or reverse order i.e. आचरण, then शुद्ध and ए्यद्वायव last and so on in the प्रतिक्रिया order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अविकरण is, whether the व्यनीका is to be repeated according to वंदकिलत or स्वस्थानविकृति, as explained above.

The reply of the objector is that it is to be done on the वंदकिलत 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 स्वस्थानविकृति principle, because the number of the days have not been laid down.

The author says that the व्यनीका are to be repeated on the स्वस्थानविकृति 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 आचरण and on reversal of 33 again, there are ए्यद्वायव cups.

The author gives a reason in support of his view. In शुद्ध, the order is तिरु, पंचदशा, सवादशा, एकान्ति, विसेन्द्र and विविक्षा.

They are in order for six days successively. See the list of the days in the वर्ष half, in the commentary on शुद्ध 84 at p. 753. Now if we apply the principle of वंदकिलत, excluding the प्रायणीय and चतुर्वत्स in the गूढवक्ष, the व्यनीका will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of ए्यद्वायव. The 181st day i.e.
will be the day of शुक and the 1st स्वस्याम day will be the आन्यम day. The अनीका will be complete with विशालित, the अविक्षा i.e. the first day of the श्रुत will be वर्ध्यामः.

This is contrary to the लिङ्गः.

“एकादश्रेणि प्रथमेणौ आन्यमवेष्टात्; बुद्धियुद्धानि, बुद्धियुद्धास्तमः।”
“The metres descend towards the जनाति; the आन्यम is the cup, the श्रुत is the श्रुत (song) and thirty three are the psalms.”

But on the contrary according to the वस्तुनिधि principle the अनीका will be complete in the 1st half (उत्तरपक्ष) i.e. the 180 days which are divided into 9 parts. The उत्तरपक्ष will commence and the श्रुत will come under the first part consisting of 20 days. According to the प्रतिलोम principle, the आन्यम will come first in the first part consisting of 20 days. So the लिङ्ग is consistent with वस्तुनिधि doctrine. Though the 33rd (अविक्षा) is the last day of श्रुत, yet comes first here by the प्रतिलोम principle.

चिन्तामणि परिमणि राजेन्द्रिनिहु ॥ १० ॥

चिन्तामणि under a text; परिमणि repetition; राजेन्द्रिनिहु in राजेन्द्रिनी.

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 वदुक्षित principle. “वायुमांतः पुनः पव्यांद्रे तेषु आग्नेय मेव प्रथमेणहि आलेखे” “Last is the animal consecrated to वण; then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day.”

लिङ्गद्विधानाच्छ ॥ १० ॥

लिङ्गद्विधानाच्छ by seeing the लिङ्ग; च and.

87. And by seeing the लिङ्ग.

The author says that there is also a लिङ्ग to support the proposition that वदुक्षित principle applies in the case of एकादशिनी. “प्राकाशा एकादशिनायद्यकादशिनिमिद्युद्रुपहानि अतिरिक्तयते पशुवीया” “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 वदुक्षित principle.

Adhikarapa xxvi, dealing with the subject that in सूर्य the metre is to be changed in the mantra.
88. By reason of the change of metre in एकादशपाल, the mantras belonging to भज, पवमान, परिवर्तिक, and कपाल should be read as original, like ऊँ.

We have seen what एकादशपाल is. In it the भज, पवमान, परिवर्तिक, and कपाल are transferred under a चोदक text. There are शत स्त्रास in the three स्त्रास in the गायत्री, त्रिप्रथुं and जगती metres. So also in three पवमान and in three परिविक. गायत्रीमन्त्रम्: परिवर्ती: चौदुमधविकः जागत उत्तरः “गायत्री is the middle boundary stick, the त्रिप्रथुं is the southern and जगती is the northern.”

Similarly in connection with कपाल, there is a text. “अष्टाकपाल: मातसव-विनायक, एकादशकपाल: माय दिनायक, चालकपालस्त्रासयसायिकः” “The cakes baked on eight pans belong to the morning स्त्रास, the cakes baked on eleven pans belong to the midday स्त्रास and the cakes baked on twelve pans, the third स्त्रास.”

Here too the metres will be गायत्री, त्रिप्रथुं and जगती. Under a text there is a change of metres “छः सौंकिर्तिक अष्टोत्तरस्मय लाक्षमिनायतन् गायत्री त्रिप्रथुं, त्रिप्रथुंजगत्या, जगतीमायसः” “The metres wishing the place of one another, the गायत्री of त्रिप्रथुं, त्रिप्रथुं of जगती and जगती of गायत्री .................”

The question is, whether there should be an entire change of the metre or there should be only a verbal change in the स्त्रास. 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 ऊँ and the स्त्रास will be read in their proper order. The mantras are given in the commentary of स्त्रास; for fear of prolixity, they are not given here.

END OF PĀDA V.
PADA VI.

Adhikaraṇa I. ātrās 1-2 dealing with the subject that ráthār &c. songs should be sung in a rāth.

एकचं स्थानि यहे स्युः स्वाध्यायवत् ॥ १० १ ६ १ ॥

dhārayaṁ in one akṣaṃ verse; yah in a sacrifice; sāḥ: are; śāstakam just as in reading.

1. In a sacrifice in one akṣaṃ verse, just as in reading.

There are songs such as śāstakam, ādhyāty, ādhyāty, shāk and rāvata.

The question is whether they should be sung in one akṣaṃ verse or in a group of three akṣaṃ verses. The reply of the objector is that they should be sung in one akṣaṃ verse; because while music is practised, these songs are sung in one rākṣaṃ verse.

त्रैं वा लिङ्गधर्मानात् ॥ १० १ ६ २ ॥

trāṁ in a group of 3 akṣaṃ verses; vah on the other hand; līṅgadharmānaḥ by reason of seeing the force of the text.

2. On the other hand, in a group of 3 akṣaṃ verses, 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 akṣaṃ verses; in support of his view, he relies on the inference derived from the text. "वारधारण प्रथामायात् प्राचीनीः तस्लोकं सपियोरोवृंदायोः। "He sings the akṣaṃ verse of the first (yādaḥ) with eight letters and of the second with two letters." There is another text.

"त्रैं लोकं समवायं भीमवीं सचायवत् | तात्त्वभूतं नवेत्त्वमालं मस्तिजयाल्ययं वेदं-देरमेश्मेति। कदिवक्षोऽक्षोऽर्थमेति। "Rākṣaṃ said to the saṁsāra '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 साहित्य psalm therefore, three verses are grouped together." (See at p. 557).

Adhikaraṇa II. dealing with the subject that by the word स्वामकं the time limit of seeing is meant.
Swadhyaya Pratiyogasana Kalamastra Patachyalwaita 19161911

Swadhyaya Pratiyogasana waiting for Swadhyaya, Kalamastra a time limit, Patachyalwaita by reason of its being for the object of another.

3. Waiting for swadhyaya: it is a time limit by reason of its being for the object of another.

There is a verse in the Sama Veda "Abhijava Prata. Jumotarviva Prayagha: 131.6.7.2.2. "We like much cows, salute thee O! Brave and omniscient Indra, the lord of the moveable and the lord of the immovable."

There is a direction to the Swadhyaya: "Rathnare Pratishyamane prataartha Swadhyaya Pratiyogasana" "Let him shut his eyes when Rathnare tune is sung and let him wait for Swadhyaya."

The question is, whether Swadhyaya Pratiyogasana (i.e. seeing for his sight, waiting till he reaches the word Swadhyaya 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 Swadhyaya in the verse, because the word Swadhyaya is used for the object of praising. (the observed of all observers).

Adhikaram 3, sutras 4-5 dealing with the subject that the Swadhyaya and Rathnare are divided in the Patachya lasting for six days in Patachya.

Patachya Yugapadtriherekaahwadstra samatwam 19161911

Patachya of a song; Yugapadtriherekaahwadstra samatwam, by reason of simultaneous vichika; akshara like Patachya; teilaaswargh by reason of having double songs.

4. By reason of simultaneous vichika in connection with Patachya, it has double simultaneous song like Patachya.

There is Patachya in which there is a Patachya lasting for six days. In connection with the Patachya it is laid down "Patachya: Prathishyamane vadhara samatwa" "Patachya lasts for six days and has Prathishyamane tune."

The question for determination is, whether the songs should be sung in Prathishyamane and Rathnare together or they should be sung in Prathishyamane on one day and Rathnare on the other day.

The reply of the objector is that they should be sung together, because the text with reference to Patachya is Prathishyamane which is pradhana combined
with पूर्वमान्य. It means that they should be sung together just as is done in पुर्वमान्य “योगामयाविधतं संवत्स्य वर्षेक्ष्यत् अपवित्राविष्काशुद्धद्रते कुष्ठित्” “Let him sing both in the case of one afflicted with an everlasting disease; let him sing both in संबंध; let him sing बुद्ध and रथ्यंत in an expiatory sacrifice lasting for a day”.

विभमके वा समस्तविधानाति द्विभागविमतिषणिदम् ॥ १० ॥ ६ ॥ १ ॥

विभमके in division; वा on the other hand; समस्तविधानाति by reason of laying down the entirety; तद्भागे in that division; विस्तिरिषणिदम् 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 बुद्धत् and on the other day रथ्यंत, because the word बुद्धि तत्सामा is विद्वंद्वीहितमार्ग. In that view both बुद्धत् and रथ्यंत should be sung alternatively, just as in a sentence “feed देवताः 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 पुर्वमान्य, 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 सूत्र 4 above)

Adhikaraṇa iv. सूत्रas 6-12 dealing with the subject that in पुर्वमान्य, the animals are to be divided in प्रायोंय & उद्धनीय:

समासस्त्रेकादशिनेनु तत्प्रक्रतितिवात् ॥ १० ॥ ६ ॥ ६ ॥

समास प्रक्रतितिवात्; तद्वा on the other hand; पुर्वमान्येनु in पुर्वमान्य; तत् प्रक्रतितिवात् by reason of that being in the model sacrifice.

6. On the other hand collectively in पुर्वमान्य, by reason of that being in the model sacrifice.

There is an पुर्वमान्य sacrifice in which there are 11 animals. In that connection, it is said “पुर्वमान्याश्च प्रायोंयाद्यनीयोयोरितात्योरालसेत” “Let him sacrifice eleven animals on प्रायोंय and उद्धनीय and in two दिनांका.”

Now the question is, whether all the eleven animals are to be sacrificed
on the रायकाय 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 रायकाय day or the उदयनीय day, because in the योजनम which is its model sacrifice, all the animals are sacrificed on one day.

विहारप्रतिप्रृतिप्रचाचः ॥ १० ॥ ६ ॥ ५ ॥

विहारप्रतिप्रृतिप्रचाचः 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. "अन्यायमेक मार्गेमेति विहारः" Sacrificing of animals on one day each is called विहार.

शृदित: वा लोकव्य: न्यानः स्थानः ॥ १० ॥ ६ ॥ ८ ॥

शृदित: by reason of the text; वा on the other hand; लोकव्य just as in the ordinary life; न्यानः division; स्थानः 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 रायकाय and उदयनीय. So the division will be as is in the ordinary life; as for instance, the sentence "Give 100 Rs. to देवदृष्ट and यज्ञदृष्ट" means collectively; but when one says "Here are 100 Rs, give them to देवदृष्ट and यज्ञदृष्ट", he means distributively.

विहारप्रकृतिप्रवचः ॥ १० ॥ ६ ॥ ८ ॥

विहारप्रकृतिप्रवचः 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 रायकाय and उदयनीय.

विश्वये च तद्यास्रे: ॥ १० ॥ ६ ॥ १० ॥
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 प्रावणिये and वदनीये, 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 प्रावणिये and six animals will be allotted to वदनीये.

11. If you say, ‘three similarly’

The objector says that three animals should be allotted to the प्रावणिये.

12. Not so, by reason of equality as in प्रावण 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 प्रावणिये and six will go to the वदनीये; the excess number i.e. one will be allotted to the वदनीये, because the excess comes last and so it will be allotted to the last day.

13. By reason of the word 'पुड' in all पुड, they are to be in one place of the पुड because it is so directed.

There is a text “विशिष्टतः सवऽपुडः” “विशिष्टतः has all the songs.” In पुड
there are 6 songs on six successive days viz: , रथ्यत, ब्रह्म वैव्रप, वैराज शाकर, and रैवत. They are sung in a विष्णवित. There is a space between the मात्यदत्तपादम and the विष्णवित song called द्विष्णु.

The songs are sung here. The question for determination is, whether all the six songs are to be sung in this intervening space of विष्णवित. or in their proper place. The reply of the objector is that they should all be sung there, because the language warrants it. The विष्णवित has got all the songs and they are to be sung in a limited space. That will be done in the space indicated above.

विष्णवित विप्रकर्ण: स्वात || 10 || 6 || 14 ||

विष्णवित: by reason of the command; दु or the other hand; विप्रकर्ण: separation of space; स्वात 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 रथ्यत करोति आभेन्दुलिप मथै हत्या-गिरि। वैव्रप होतुः पुण्डेरकः वहलाम शाकरस्म मैत्रवर्णलाम रैवत मन्द्वाक सामः." "He sings रथ्यत tune in a पवमाने, ब्रह्म tune in an आभेन्दुलिप and others in the middle (मथै हत्या-गिरि). वैव्रप is the song of the Hota, वैराज is that of the शाकर, मैत्रवर्ण is that of the मन्द्वाक and रैवत is that of the आभेन्दुलिप."

Adhikaraṇa vi. sūtras 15-21, dealing with the subject that the songs वैव्रप & वैराज are to be introduced in the द्विष्णु.

वैव्रपसामः कतुसंयोगाविर त्रिवृद्देकसामः स्वात || 17||19||

वैव्रपसामः, वैव्रप song; कतुसंयोगाविर by reason of the connection with a sacrifice; त्रिवृद्देकसामः just as त्रिवृद्देक; स्वात is.

15. The वैव्रप song pertains to the whole sacrifice, just as त्रिवृद्देक belongs to the sacrifice.

There is योगिता in which there is a series of songs called उक्ष्य and शोदनिः. In their connection it is said, "उक्ष्यो वैव्रपसामः एकविंश, शोदनिः वैराजसामः" "उक्ष्य has वैव्रप and एकविंश द्विष्णु song, शोदनिः has वैराज psalm."

The question is, whether वैव्रप and वैराज are to be introduced in the whole sacrifice or at the time of performance of द्विष्णु. The reply of the objector is that they are to be introduced in the whole sacrifice just as त्रिवृद्देक song.
belongs to the whole sacrifice, or the fee of a θωτεριαν paid in the shape of a cow pertains to the whole sacrifice.

Puṣṭāḥy eva prakṛtādhyakṣasyoṣyogat II 10 6 16 II

Puṣṭāḥ for the Puṣṭa; or on the other hand; prakṛtādhyakṣasyoṣya-gatv by reason of the connection with the indicative power of the model sacrifice.

16. On the other hand, it is for the Puṣṭa, by reason of the connection with the indicative power of the model sacrifice.

The author says that they are with the object of the Puṣṭa. In the model sacrifice, there are वैराजसाल and रथसाल which are for the object of the Puṣṭa. From this fact, the inference is that वैराजसाल and रथसाल are for the purpose of the Puṣṭa.

त्रिभुद्विविशिष्टचेतन II 10 6 17 II

त्रिभुद्व like त्रिभुद्; इतिवेच if you say.

17. If you say, “like त्रिभुद्”

The objector says that the त्रिभुद् साम is for the entire sacrifice; so here too.

न प्रकृताद्वकृतस्तवसंयोगात् II 10 6 18 II

न not so; प्रकृतi in the model sacrifice; अकृतस्तवसंयोगात् 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 वै० and वै०, 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 Puṣṭa; on the other hand there is no such inference in the case of त्रिभुद् from the model sacrifice.

विनित्वान्नेति चेतन II 10 6 19 II

विनित्वान by reason of its being a command; न not so; इतिवेच 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; "वेन्दुवेत्ययमर्याद्विवदेव त्रिभुद्रव सर्वस्तवविश बल्य स्तारियायाएँजुरिकाः”. "Cow or land, this वेन्दुवेत्य has त्रिभुद् and all; his
fee is cow which has all and which is fit for a लोनीय.

Here वेन्दु is the fee of the whole sacrifice.

स्याद्विश्वेये तन्यायत्वात्कर्मवविभागात् ||१९५६२१||

स्यात् is; विश्वेये in a case of doubt; तन्यायत्वात् by reason of its being proper; कर्मवविभागात् 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.

प्रक्षेत्रश्वाविभागात् ||१५ || ६ || २१ ||

प्रक्षेत्रे: of the model sacrifice; च and; शाविभागात् 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 ब्रह्म alone, it will be consistent and quite in keeping with the model sacrifice.

Adhikaraṇa vii, śūtras 22-23, dealing with the subject that in the text त्रिनिर्देशकोष, the modification of the number in the songs is meant.

त्रिनिर्देशकोष: सहस्यात्वेन सचर्बंप्रस्थानविकारः स्यात् ||१९५६२१||

त्रिनिर्देशकोष in a त्रिनिर्देशकोष; सहस्यात्वेन with the number; सचर्बंप्रस्थानविकारः the modification of the whole number; स्यात् is.

22. In त्रि with the number, the modification of the whole is meant.

There is a text "त्रिनिर्देशकोष: " "An Agnistoma has त्रि".

The question is, whether the number three (त्रि) as used applies to all the materials used in the अभिप्रयोग or to the songs only. The objector says that it applies to all the materials used in the अभिप्रयोग. 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 (संख्य) applies to songs only. The reason is that every where in the Vedic language, it applies to the songs "विद्भिवप्तवान". "विद्भिवप्तवान has संख्य".

The Vedic musicians use the word to mean 9 रिक verses used as songs.

Adhikarana viii. śāstras 24-26, 'dealing with the subject that in the double songs, there is a combination of गुहृत & वर्त्तर.

24. In double songs, like विद्भिवप्तत् there is a separation.

There are sacrifices in which both kinds of songs गुहृत, & वर्त्तर 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 विद्भिवप्तत. See Adhikarana v. at p. 763

25. On the other hand, in the object of the गुहृत by reason of its being not for it.

The author says that the songs are for the गुहृत, so they are to be in combination "विद्भिवप्तवान करा". "Let him sing both गुहृत and वर्त्तर".

The text shows that they are to be sung in combination but not separately. While in the case of the other i.e. विद्भिवप्तत there is a direct text sanctioning separation. So the illustration of विद्भिवप्तत does not hold good.
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लिख्दर्शनानाथ || न० १६ ||

लिख्दश्रेणात् by seeing the लिख्दः; च and.

26. And by seeing the लिख्दः.

The author says that there are texts from which the inference is that they are to be sung in combination in one place of पहः "महादृढ़त्री वा बुधशांतरे निधनेन समाप्येति यन्महातुलयो समुच्चये ते। न्मत्र विमलं प्रभम्।" "The बुधः and रथंतर र are the two great trees which end with the decadence because the great trees increase; here is no break."

There is another text "पूर्वन्होवेच रथंतरम्, अपरान्होवहुद्वत्।" "The रथंतर is in the fore-noon and the बुधः in the afternoon." This text goes to show that this happens in the course of a day at one place.

Adhikaraṇa i six sutras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of पहः.

प्रष्ठे रसभोजनमार्गः संस्थिते त्रयस्त्रिंशेषाहि न्म स्त्रदानन्तयांति मकृतिवत् || न० १६ ||

प्रष्ठे in a प्रष्ठे; रसभोजनम् eating of the liquid; अर्थात् on repetition; संस्थिते on happening; त्रयस्त्रिंशेषाहि on the thirty three; अभिनि on the day; त्रान्तर is; तदानन्तयांति by reason of that being at the end of it; प्रकृतिवत् as in the model sacrifice.

27. In a प्रष्ठे 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 पहः, one commencing with त्रयस्त्रिंशः and the other ending with त्रयस्त्रिंशः. In द्राधः the पहः has six songs named त्रिधु, वर्जु, सुर्जु, सुर्जु, एकविश्वा, त्रिदिकः and त्रयस्त्रिंशः.

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 चोदक text: "संस्थिते प्रष्ठे पहेःसृषु अश्वेयद्वार्तवा।" "In the पहः when प्रष्ठे 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 पहः त्रयस्त्रिंशः. The reply of the objector is that it should be done at the end of the त्रयस्त्रिंशः 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 क्रृतकालत्वात् || १० || ६ || २८ ||

अन्ते at the end; वा on the other hand; क्रृतकालत्वात् 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 भविष्य in some cases, but that will not justify eating at the end of भविष्य; it is accidental. So the eating should be done at end of पदह, irrespective of the fact that the पदह ends in the भविष्य or निष्णु.

Adhikaraṇa x. sātras 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 कर्मण: पुनः प्रयोगात् ||१०४६२८||

अभ्यासे in repetition; च and; तदभ्यासः its repetition; पुनः प्रयोगात् by reason of the reapplication; कर्मणः of the act.

29. And on repetition, there is its repetition by reason of the application of the act again.

There is a text “अचूत खुद्या पदहसुपवसति” “They resort to पदह in which there is a repeated गृह”

The text in connection with eating of honey and ghee is transferred under a चौद्रेष्ठ text. “संदिग्धे प्रश्ने पदहेमहापायेद्युतं वा” “In the पदह when गृह 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 पदह or at the end of the last पदह. The reply of the objector is that the eating of honey and ghee is to be repeated because on the repetition of the पदह, 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 क्रृतकालत्वात् || 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 पद्ध, because the time for eating is fixed; it can not be repeated.

Adhikaraṇa xi, dealing with the subject that in गवामयन eating of honey & ghee is to be repeated every month,

आवृत्तिस्तु व्यवाये कालमेद्रात स्वात् || १० । ६ । ३१ ॥

आवृत्ति: repetition; ब on the other hand; 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 गवामयन; in the first, second, 3rd, 4th, and 5th months there are 4 अविन्द्वन of six days each and one पद्ध of six days See the commentary on sutra 83 of 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 पद्ध 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 अविन्द्वन that come after the पद्ध. As the पद्धs do not follow each other without interruption, the principle laid down in the preceding अधिकरण does not apply.

Adhikaraṇa xii sutras 32-33, dealing with the subject that in ब्राह्मण all the sacrificers are entitled to partake of the honey,

मधु न दीक्षिताः ब्राह्मचारित्वात् || १० । ६ । ३२ ॥

मधु honey; न 'not'; दीक्षिताः initiated; ब्राह्मचारित्वात् by reason of celibacy.

32. The initiated ones do not partake of honey by reason of celibacy.

The question is, whether in a लघु of ब्राह्मण where all the कत्विक्ष 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. "मधुमालं ज्वलयिते" "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.

प्रायः यज्ञार्थ्यत्वात् ॥ १० ॥ ६ ॥ ३३ ॥

प्रायः they should eat; यज्ञार्थ्यत्वात् 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.

Adhikarana xiii. sūtras 34-44 dealing with the subject that मानस is the part of the 10th day (ह्रादशाह.)

मानससमहन्ततरं स्वाधमेदव्यपदेशात् ॥ १० ॥ ६ ॥ ३४ ॥

मानसं, भद्र: day; अन्तरे separate; स्वाध् is; मेदव्यपदेशात् by reason of marking the difference.

34. मानस is a separate day, by reason of marking the difference.

In connection with ह्रादशाह, it is said "अनवथापन्ते समुद्रसयं प्रजापति-\(\text{मह्रति}\) कुप्तानि, प्रजापति मानसं गृहोद्वारि. "I take thee blessed, by means of thus (earth) as vessel and with ocean as (soma) juice for the Lord of the universe. He takes the मानस cup consecrated to प्रजापति."

Now the question is, whether this मानस is one of the days of ह्रादशाह 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 "बानेद्रदशाहोमवीमानसं, तमस तमस वानेद्रदशाहोमवीमानसं. "Tongue is certainly the ह्रादशाह and mind is मानस:"

The ह्रादशाह is compared with speech and मानस is compared with मनः. The text therefore shows that मानस is a separate day from ह्रादशाह.

तेन च संस्तवात् ॥ १० ॥ ६ ॥ ३५ ॥

तेन by it; च and; संस्तवात् 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 ह्रदशाह is praised by मानस; one does not praise himself, he is praised by another: मानस is, therefore, different from ह्रदशाह.

अहर्नत्ताच्च परेण चोदना || १० || ६ || ३६ ||

अह: from the day ; अन्तान्त: 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: "पदी: संयाज्य श्राणुवादय मानसय ययति" "Having completed पदीसंयाज and coming from the east, they advance towards मानस."

The पदीसंयाज is the last act in the ह्रदशाह and the text shows that मानस is subsequent to पदी संयाज. This fact shows that मानस is a separate day from ह्रदशाह.

पक्षे सहस्या सहस्वत || १० || ६ || ३७ ||

पक्षे in that view; सहस्यa the number; सहस्वत लike 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 ह्रदशाह applicable to it? The reply is that as in the अतिरिक्त there are 1000 days and the word 'thousand' applies in those cases also where days exceed thousand; so here also the word ह्रदशाह will apply to thirteen days; cf. baker's dozen which consists of 13.

अहर्न्त्र: वांशुवाच्चोदनामातान || १० || ६ || ३८ ||

अह: day ; अंग part; वा on the other hand; अश्ववत like अंश; चोदनामातान by reason of there being no command.

38. It is a part of the day like अंश, 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 अंश and अदाय 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.

दशमविनिर्गचनाच्च || १० || ६ || ३४ ||

dashamaviticchana: 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 "परवेदशस्वाद्यालोकिसमां यमानसः "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.

दशमेषहनीति च तद्गुणशास्त्रात् || १० || ६ || ३० ||

dasha in the 10th; अहृत 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; "दशमेषहनिमन्त्राय प्रस्तति" "दशमेषहनिसप्तार्थिङ्किंचिङ्किं: स्तुतिः" "On the 10th day they advance for the मानस cup." “They praise with the सप्तार्थि 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.

सह्यासामथास्यात् || १० || ६ || ४१ ||

sahyasyasamadhyasat 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 दशाद्वाह will quite fit in.

पश्वतिरेके वैक्षण्ड्यांभावात् || १० || ६ || ४२ ||

pashvatireke in the increase of animals; च and; एक्षण of one; भावात by existence.

42. And in the increase of animals, by reason of the increase of one.
The author further gives a reason. In एकादशिनी there are 11 animals but under the principle of अविषेष they are transferred to the द्वारशाह; only one animal is added. "यथार्थरिस्वेदेत स प्रेषानि: कार्य:; "The animal that is in addition, should be offered to द्वार and अग्नि."

Had there been 13 days as contended for by the objector, then two animals would have been added.

स्तुतिवगपदेशमध्येनविप्रतिविन्दु स्त्रतवत् ॥ १६०६ ॥

स्तुतिवगपदेशा differentiation based on the praise; अंगेन by the part; विप्रतिविन्दु prohibited; शतवत्त just as in the महावत.

43. Differentiation based on the praise by the praise of the part is prohibited, just as in the महावत.

The सुत्र refutes the argument of the objector embodied in the सुत्रas 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 महावत, the whole is praised by the part. By the praise of महावत, the animal मानस is praised, ”यति वापि मिथुनाद्ये संबोध्यन्ययति। शत्रुवेति मिथुनौ संबंधत स्तन्याविना 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.”

वचनाद्वद्वदन्ततवम् ॥ १० । ६ । ४४ ॥

वचनाद्व by reason of the text; अतधन्ततवम नot its end.

44. By reason of the text, it is not its end.

The author meets the objection raised in सुत्रa 36. Ordinarily वद्वद्वदन्ततवम 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, सुत्रas 45-50. dealing with the subject that many are entitled to perform a सर्वाघिन.
sacrificial sessions; एकः one; प्रकृतिवत् just as in प्रकृति.

45. One should perform a सत्र just as in प्रकृति.

हादशाह &c are सत्रs. Now the question is, whether one should perform a सत्र or many should join it. The reply of the objector is that one should perform it, just as one performs अन्तर्गत which is its model.

वचनातु भूनां स्यात् ॥ १० । ६ । ४६ ॥

वचनात् by reason of the text; द्व on the other hand; भूनां of many; स्यात् is.

46. By reason of the text, it is of many.

The author's reply is that there are many sacrificers in a सत्र। “यथवै बिखांत् सत्रमात्ते, य एवं बिखांत्: सत्रमुपयति” “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.

अपदेशः स्यादिति चेत् ॥ १० । ६ । ४० ॥

अपदेशः naming; स्यात् is; इतिवेद if you say.

47. 'It is naming' if you say.

The objector says that it is only अपदेशः. 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 action 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.

नैकव्यपदेशात् ॥ १० । ६ । ४८ ॥

न not so; एकव्यपदेशात् by reason of naming one.

48. Not so, 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। “एष्टैकैः विनिष्ठः सत्रे प्रतिगुढङ्गिति एक एव यजैति” “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.

सत्यावपत्ति शर्यावति II 10 I 6 I 45 II

सत्यावपत्ति collection of fire at one place; ज व; शर्यावति shows.

49. And collection of fire at one place shows.

The author supports his view by saying that सत्यावपत्ति text also leads to the same conclusion.

पण्डति: पण्डति: यज्ञमाणा सत्यावपति, सत्यावपति यज्ञमाणा। "Let one who will perform a sacrifice with five animals collect fire at one place; let one who will perform सत्यावपति sacrifices, collect fire at one place."

The collection of many fires at one place is called सत्यावपत्ति. There can not be many fires unless there be many sacrificers. This fact also lends support to the author’s view.

बहुनामिति चैकस्मिन्निविशेषवचनं व्यर्थम् II 97 I 15 II

बहुनामिति of many. इति is a participle; ज व; चेतिनिति in one; विशेषवचनं the special text; व्यर्थम् meaningless.

50. And the special text ‘of many’ in one, will be meaningless.

There is a text “यज्ञमाणा यज्ञमाणा यज्ञमाणा यज्ञमाणा यज्ञमाणा. ‘सत्यावपति’ यज्ञमाणा प्रयत्ति, सत्यावपति यज्ञमाणा किमानिति.” “He who is the house master of many sacrificers, is the conductor of the sacrificial session; he obtains great prosperity.”

When there is one यज्ञमाणा 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. śatras 57-58, dealing with the subject that in a सत्र, all the sacrificers are entitled to be priests.

अन्ये स्यूङ्गेतिविश्लेषेण प्रसङ्गितव इ II 10 I 6 I 59 II

अन्ये others; ज्व: should be; ज्वेति: priests; प्रसङ्गितव जस्ते 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 that in a सन्त्र there are several यज्ञमानम्. 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 व्योमित्रिह जोम which is its model sacrifice, outsiders are engaged as priests.

अपि वा यज्ञमानम्: स्यून्त्रितिविजामभिक्षुनन्त्योगाक्षेपनाः स्यादाज्ञमानन्त्यम् || १० || ६ || ५२ ||

अपि also; वा on the other hand; यज्ञमानम् sacrifices; स्यू अविकरण of the priests; अनिधानसंयोगात् by connection of the name; तेषा of those; स्थान is; यज्ञमानन्त्यम् 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 “अच्छुम ब्रह्माणि ब्रह्माणि ब्रह्माणि” “The अच्छु after initiating the master of the house initiates ब्रह्म, then होता and then जगाता”.

All the priests are named in connection with the initiation. This fact supports the view that the sacrificers are the priests.

कल्प संस्कारे वचनात्रूपाक्षेपिते वेद || १० || ६ || ५३ ||

कल्प संस्कार: purificatory rite of the agent; वचनात्रूप under a text; अच्छुवद्वार just like one in the establishment of fire; इति 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.

“प्रस्तु श्वास्निमानात्वस्यास्य श्वात् सप्तां राविं ब्रह्मवद्वारद्विति नारायणस्वविज्ञेये स्वमुपेश्यात्”. “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 जय मतिलोम all the priests observe the vow. So in the same way, the purificatory rite pertains to the priests appointed from outside.

स्याद्विशयेन तत्त्यायत्वत्मक्तिवत ॥ १० ॥ ६ ॥ ५४ ॥

स्वात् इस; विशये in a doubt; तत्त्यायत्वत् by reason of its being proper; प्रक्तिवत् 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 तत्त्यायत्वत् it is proper that they should be appointed from the sacrificers. “येवजपमास्त पुष्करितव इति” “Those who are the sacrificers are the priests.”

In the ज्योतिषद्वार which is the model sacrifice, the दृष्टोष is for the purification of the sacrificers, so here also. In the द्राक्षेदार 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 (आयाता), there is a clear text “प्रतिज्ञापितति, तत्सा राजिवतविवेच्” “The priests observe a fast.” “Let him observe a vow during that night.”

स्वाम्यायाय: स्युर्ग्यपतिविविधतिः चेत ॥ १० ॥ ६ ॥ ५५ ॥

स्वाम्यायाय: names of masters; स्यु: are; ग्यपतिविविधति like ग्यपति; इति चेत if you say.

55. “If they mean masters like ग्यपति” if you say.

The objector says that just as ग्यपति means ‘master’ so the different names of the priests may also connote the masters, so that others may be employed in a लक.

न प्रसिद्धग्रहणत्वादसंयुक्तस्य तदुपर्यन्त ॥ १० ॥ ६ ॥ ५६ ॥

न not; प्रसिद्धग्रहणत्वाद् by reason of the well known signification; असंयुक्तस्य of the one not associated; तदुपर्यन्त 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 अष्टवणि &c, have their own conventional meaning; a sacrificer performing the duty of an अष्टवणि cannot be called अष्टवणि. The function of the sacrificers is not that of the priest; they are therefore not connected. The युहपति 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 “योचेव वहनानां वजमानानां युहपति: सस्वतस्य प्रत्येता साहिष्ठूयिधामुद्रद्विसिमाण्तोति” “(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 युहपति and others discharge the duties of both the युहपति 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 “द्रृष्टिता: सचेवंज्ञते, अयो लिता अहोरैयम्जंति” “The initiated ones sacrifice with a सच्चार and the uninitiated ones with an अहोरैयम्जंति.”

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 सच्चार the sacrificers are all initiated while in an अहोरैयम्जं, the uninitiated ones perform the sacrifice.

अत्साङत्वाच ॥ १० । ६ । ५० ॥

अत्साङत्वाच by reason of the absence of fee ; च and.
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 ज्ञातिसत्याभासः. "अवृत्तिवाणिसत्वारिष्ट श्राहुः। नहःक्राना
दीयते ना वालो नहिरवर्धः। "The अस्तं 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 ज्ञाति and अहीनः.

द्रास्तरास्य सत्वत्मासनीपायिचोद्रनेन यज्ञानवहुत्वेन
च सत्वश्रव्दापिमायागात् ॥ १० ॥

द्रास्तरास्य of द्रास्तरास्य च; सत्वत्मण; nature of a ज्ञाति; अस्तंपिच्छद्रनेन with the text
containing आसन and उपायः; यज्ञान वहुत्वेन with many sacrificers; च and;
सत्वश्रव्दापिमायागात् by reason of that being connected with the word ज्ञाति.

59. The द्रास्तरास्य is a ज्ञाति with the text containing आसन and
उपायः and with many sacrificers by reason of their being connect-
ed with the word ज्ञाति.

There are two kinds of द्रास्तरास्य; one is called ज्ञाति and the other is अहीनः.
The question propounded for determination is the difference between
them. The author says that the चोद्रना text relating to ज्ञाति contains either
the verbal form of आसन or उपायः. "यणवचिद्विंस्तः सत्वमास्ते, यणवचिद्विंस्त: ज्ञाति
सुपर्ययः। "Those who know this resort to a ज्ञाति; those who know this have
recourse to a ज्ञाति.

These are the ज्ञाति forms of the verbs. The second distinguishing feature
is that there are many sacrificers but with limited number.

"चतुर्विंशितपरिवर्तः सत्वश्रव्दारः सत्वमास्ते।। At the most twenty four
and at the least seventeen join in a ज्ञाति।।

यज्ञाचार्योदनाहीनल्यं स्वामिनां चाद्विष्णुपरिवर्तमाण-
ज्ञाति ॥ १० ॥

यज्ञाचार्योदना by reason of the text containing यज्ञाचार्योदना; अहीनल्यं the nature of
an अहीनः; चाद्विष्णु of masters; च and; अद्विष्णुपरिवर्तमाणः by reason of the
numberless sacrificers.
60. The अंगिन is so called by reason of the text containing वजति and by reason of the numberless sacrificers.

The author says that the distinguishing feature of अंगिन is that the text enjoining it contains the verbal form of वजति; as for instance, "दिराजेष्ठ यजेत" "Let him perform दिराजेष्ठ."

The second feature is that it has innumerable sacrificers. No limit is fixed.

Adhikarana xvii stras 61-67. dealing with the subject that in a पौड़ीक, the fee is paid once.

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61. In an अंगिन, the rule as to payment of fee is daily, by reason of its being subordinate, because the action varies every day.

There is a पौड़ीक sacrifice lasting for 11 nights "पौड़िकेष्ठ एकादशश्रावणः खाराज्यकामो यजेत" "Let one who is desirous of heavenly government perform पौड़ीक lasting for eleven nights."

In that connection it is said, "अष्टुन पौड़ीकेष्ठ त्वदादशश्रावणः मेकाद्यः" "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.

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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.

The objector says that the days may be considered subordinate just as in पूण्डर्य. "पूण्डर्येणानुयोगानां पञ्चः" "He offers अनुयाज oblations with curd mixed with clarified butter."

Here the पूण्डर्य varies every day with the अनुयाज; similarly it is with the payment of fee. पूण्डर्य is a mixture of ghee and curd.

The author says that in a ज्योतिष्ठम, the fee is of the entire sacrifice; the example of पूण्डर्य 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.

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Here the पूण्डर्य varies every day with the अनुयाज; similarly it is with the payment of fee. पूण्डर्य is a mixture of ghee and curd.

The author says that in a ज्योतिष्ठम, the fee is of the entire sacrifice; the example of पूण्डर्य 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.
variation of fee; तत्तथकृतिवा गति by reason of that being the model of it; परेद्यु in others; तत्स्थति their; स्मृतिविकार modification of numbers; स्मात् is.

65. In a द्राःश्याय 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 द्राःश्याय there is a direct text “अन्वेष द्राःश्यायद्व दृढ़” “He pays twelve hundred every day.” So the fee is paid there daily and the पौड्टिक is its modified form. So the fee is to be paid daily in पौड्टिक also.

परिक्रयाविभागाद्व समस्तस्य विकारः स्मात् ॥

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.

भद्रस्तु गुणसंयोगात् ॥ १०  ६  ६६ ॥

भद्र: variation; त 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 द्राःश्याय 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.

Adhikarana xviii. śtras ६७-७१. dealing with the subject that in पौड्टिक sacrifice, तवन ceremony is to be performed on all fees after division.

प्रत्यहं सर्वसंस्कारः प्रकृतिवल्सवासं सर्वश्रेपत्वात् ॥

10 6 68 ॥
Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The 

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.

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.

The 1st objector says that you are wrong; my view is supported by the practice of which is its model, "The fees are brought and purified in the midnoon for all."
So the purificatory rite is to be performed on the entire दृश्यण on the occasion of माध्यमिनस्तवन. If you do not perform the नवनस्तकार on any माध्यमिनस्तवन, the purificatory rite is omitted. This is not proper.

विभाज्य तु संस्कारवचनाद्वादशाहवत् ॥१०६१६॥

विभाज्य after division; तु on the other hand; संस्कारवचनाद्वादशाहवत् by reason of the text relating to the purificatory rite; दशाहवत् like दशाह.

71. On the other hand, after division by reason of the text relating to the purificatory rite like दशाह.

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 दशाह is the model of दृश्यण and in the model sacrifice the नवनस्तकार is performed every day. The performance of नवनस्तकार on the fees after division daily does not break up the integrity of the act of hiring the services of the priests.

Adhikaraṇa xix sutras 72-75. dealing with the subject that by "मनोक्रम," as many चक् verses are to be imported as are required.

लिङ्गेन दृश्यनिदेशे सर्वेच प्रत्येः स्त्रालिङ्गस्य सर्व-गामितवादाग्रन्थवत् ॥ १०१६ ॥

लिङ्गेन by the mark; दृश्यनिदेशे on substance being pointed out; सर्वेच every where; प्रत्येः recognition; श्लेष्ट is; लिङ्गेन of the mark; गामितवादाग्रन्थवत् by reason of being applicable to all; अन्यवत् 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 "समोक्रम: सामिचयानन्वति" "All the verses of मु become सामचनिः.

The question is, whether all रिक verses having the mark of मु should be imported from the दृश्यण verses and treated as सामचनिः verses or only the verses which are required for सामचनिः. The reply of the objector is that all should be brought in and treated as सामचनिः because they are
distinguished by a peculiar mark. As for example, all the psalms addressed in honour of अविन 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 सामपिणि, 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 मङङः.

74. In the आग्नेय, the whole is enjoined.

The author says that in आग्नेय, the entire set of verses is permitted “आग्नेय: तत्कृत्विका उपदशानि” “He places bricks with the psalms in honour of अविन”

There is a large number of bricks which are to be arranged after pronouncing the मङङः. So the case of अविनाचान is entirely different and does not hold good here where the सामपिणि verses are limited and मङङः verses are many.
sacrifice lasting for days; सर्वस्य of the whole; प्रतिपिपति: final disposal; स्वादि is.

75. The soma dregs being principal in the sacrifice lasting for days, the whole is to be used as their final disposal.

कृष्णिय is soma dregs. In वासस्य it is explained as thus: “मादवक्रमयस्यारम्भयो लारायकद्रियंते अरविन्द: नीरस्याय: अथवतिन्ते परं सोमस्यारस्यानि नि: साराय अनुस्यानुयंते” “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 कृष्णिय”

There is a text in connection with it “यथावा अहंतीन अनुन्ययम्या प्राच्यतिचधा” “Just as he eats कृष्णिय with water in a sacrifice lasting for days.”

The dregs of the soma juice mixed with water are eaten up every day in an अहरण. 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 सामवेनी verses.

Adhikarana xx. dealing with the subject that in a cloth the measuring and carrying (of the soma) are to be effected.

वाससित्वा मानोपायहर्षेन प्रक्ष्तौ सोमस्य वचनात् ॥

र ० ६ १ ७६ ॥

वाससित्त in a cloth; मानोपायहर्षेन in the measurement and carrying; प्रक्ष्तौ in the model sacrifice; सोमस्य of soma; वचनात् under the text.

76. By reason of the text about soma in the model sacrifice, the measurement and carrying of it, is in a cloth.

In व्योतिहीम 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 “वाससित्त मिनिति वासित्वा च उपवहलित” “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 वासवनार्न. 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 xx dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

त्राणगंधेषुयामारासःप्रकृति: स्वात ॥ ९० ॥

तथा there; अहार्ग्यम in an अहार्ग्य; अर्थाद्व by reason of the object; वास: cloth; प्रकृति: the model sacrifice; स्वात is.

77. In the अहार्ग्य by reason of the object, there is a different cloth (in compliance with) the model sacrifice.

As explained in the commentary on śūtra 76, the cloth in which the soma 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 अहार्ग्य. 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. śūtras 78-79 dealing with the subject that another cloth should be procured for carrying the soma creeper to the sacrificial ground

मानं प्रत्युपाद्यत्मप्रकृति: तेन दशेनादुपावहरणस्य ॥ ९० ॥

मानं measure; प्रत्युपाद्यत्म in the model sacrifice; प्रकृति in the model sacrifice; तेन by that; दशेनाद by seeing; उपावहरणस्य of carrying.

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 soma creeper or at the time of carrying it to the sacrificial ground from the इविधिनिश्चयं. 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 अयोगित्तेऽम. The द्वादशाह 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 weight 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 PĀDA VI.

PĀDA VII.

Adhikarapa I, stanzas 1-2 dealing with the subject that in a विविधम there is a different offering of each part.

पशोरेकाशिष्ठं समस्तचोदितत्त्वात् ॥ १० ॥ ७ ॥

धेया: of an animal; एक हिर्द्रु: one entire offering; समस्तचोदितत्त्वात् 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 animal in a pyramid. The objector says, "One who is initiated, shall offer an 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 "अन्धाकाराय: देवोद यथाश्रयो देवमातृत्वम्! तत्तत्त्वं पशुशीर्षायुक्तम्।" "अष्यो बलद्वाहु: गीतायत मूर्तिश्यस्य पूर्वं पद्धाद्वैद्वयं पशुशीर्षायुक्तम्।" "The descendants of Angiras 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."

प्रत्येकम् वा गृहवद्यानां प्रथमुक्क्वपल्लवाद् ॥१७९२॥

प्रत्येक every part; वा on the other hand; प्रथम like a cup; अंगानि of the parts; प्रथमुक्वपल्लवाद् 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 "हुद्वस्याभस्वर्गवस्ति जिवाय श्वायित, चतुःसाभस्वर्गवस्ति, पाष्ययावस्ति, गुद्वस्तिः।" "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 "सोमेयेंद्रवायः गृहवद्यानां गृहवद्यानां अश्रिवं गृहवद्यानां।" "In soma sacrifice he takes पुष्टवथिं मुल्लवथिं cup and अश्रिव 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.

हिष्मध्वन्तर्कमेऽस्यास्तस्तस्माच्योबद्वान स्थान ॥

हिष्मध्वन्तः by reason of the different offerings; कर्माणि 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 "एकादशवृत्ति पशोऽश बद्धानि" "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, स्वार्धदानि, परार्धकल्पना, and प्रासवाध. (See at p. 20) So the objector says that it is not a परिसंबंध. 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 परिसंबंध.

7. On the other hand, it is परिसंबंध by reason of the word 'not to be cut off'.

The author says in reply to the objection of the objector. It is a परिसंबंध; because there is a text “मायावान अनवदानीयान खुरादानेंसा भाजि स्वरूपोरिति” “He wins cups and the portions consecrated to भूमि and
not to be offered, from those who run over the boundary mark." It shows that there is such a thing as अनबद्वनीय (any thing that can not be offered). This fact shows that it is a परिलंब्य. 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 परिलंब्य.

अग्राश्ये च दर्शनात || १० ||
अग्राश्ये 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 "कुक्कुमारस्तुर: प्रत्याश्याति धुम वयोस्." "A son of of a king protector of the cups drinks wine."

कुक्क (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.

अस्तास्तिङ्गेश्चाच्च तेशामुख्यवेदेयश्चरोषतः ||१०||
अस्तास्तिङ्गेश्चाच्च by reason of laying down ‘boiled and not boiled ; च and ; लेशाम their ; लेशामेति like the पांड्रोप offering ; अयन्योपवास् 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 पांड्रोप offering.

The author says that there is a text, "द्वस्त्रतिः अन्गानिः अर्धप्रशश्याति प्रत्याश्यको अन्ततिनि " "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, "पयंतिकुलपांड्रोपके विनायकी" "They relinquish the पांड्रोप which has been taken round the fire."

They are there not boiled. This fact goes to show that it is a परिलंब्य and only 11 parts are to be offered and the rest are forbidden by implication.

11 parts of the animals are "हरुपुर्वजित्वा विग्रहवर्धिता सत्यदेवे उपेया-
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 śvitrakta.

Adhikarana iii. sūtras 10-11 dealing with the subject that in a śootīhūṣya sacrifice, three parts other than those of the sacrifice are to be offered.

10. From the parts ordained for the sacrifice, the śvitrakta offering should be made as in the model sacrifice.

In the śootīhūṣya sacrifice, there is an अनविनोम animal "चानीकलि: वदमनी-पोमिन्य पद्माकालयतेक" "An initiated one sacrifices an अनविनोम animal."

Under a चोरू text, the śvitrakta is transferred. In that connection it is said "स्यवी: विलक्त वजलि" "He sacrifices स्विटक्त 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 पुराणक 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 अविकरन. They are as follows "यहोणि: यूवारिंदनये समवदलि, गुडःस्यमयत: अर्यावाधधनत।" "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 "वचाश्चतमचाहि:" "The वहि grass is made of reed."

The कुश grass is superseded by the शर; so in the same way the eleven parts enumerated in the foregoing अधिकरण are replaced by the three parts specified in the text. See for the full text in the commentary on the sūtra 9 of the preceding अधिकरण. (at p. 793)

Adhikaraṇa iv, sūtras 12-16 dealing with the subject that in अध्यूप्लणी there is the suspension of इड्ड औषधि

अध्यूप्लणी होतुस्चवाचविद्यामासविकारः स्यात् ॥११००॥

अध्यूप्लणी, अध्यूप्लणी; यू on the other hand; होतु: of the hotā priest; असंगववे like three parts; इइड्डामासविकारः modification of इड्ड औषधि food; स्यात् is.

12. The अध्यूप्लणी is the modification of इड्ड औषधि food of the Hotā priest.

In connection with the यज्ञोविद्यम there is an अष्टादशमी sacrifice where it is said, "अध्यूप्लणीहोतुस्वरूपः" "They take the अध्यूप्लणी for the hotā."

What is the meaning of अध्यूप्लणी? In वाचकत्व the meaning given is "सम्बुधापीनारें फेंले" the cow with large udders; but माधव says it is some organ other than the heart &c mentioned in the foregoing अधिकरण. भूतस्वरूपाः says "अध्यूप्लणीलतोमास्त" 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 अध्यूप्लणी allotted to होता is in lieu of the इड्डामक्ष or in addition to it after division. The reply of our author is that it is in lieu of इड्ड औषधि food just as the three parts replace the 11 parts as enunciated in the foregoing अधिकरण iii, (see above.

शेषे वा समवैति तस्मादश्रेणविनियमः स्यात् ॥११०१॥

शेषे in the subordinate; वा on the other hand; समवैति is united: तस्मात् therefore; रथवत्त 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 Hotā priest.
It is not governed by the adhikarana iii of Pāda vii but Adhiksrana xxi of Pāda iii where it is said that a chariot adorned with चतुर्मण्ड्रि is offered to अभचर (see at p. 692). "The text is अनिम्यिनिता विद्वैद यति" "They increase इत्र not with bones."

So the share of the flesh given to a hota is in addition to the food, 'अनिश्व' as used in the text is thus defined "केमानंतोहनं परितम" "The lungs, the spleen and the intestines."

अशास्त्रवत्वात् नैवं स्यात् \[१० ७ १४ \]

अशास्त्रवत् by reason of there being no prescribed rule; न on the other hand; न not; एवं also; स्यात् 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 अच्छवाद; it is not in विमिन्द्र. The offer of अद्घृण्ण to होता is, therefore, in lieu of इत्र food.

अपि वा दानमात्रं स्यादभक्ष्यशब्दन्ममन्नत्वात् \[१० ७ १५ \]

अपि also; वा on the other hand; दानमात्र mere donation; स्यात् is; अक्षमन्नमन्नत्वम् 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 इत्र food because, there is no word which shows that अद्घृण्ण is intended for eating.

दातुस्वविद्विद्मानल्वा दिञ्याविकारः स्याच्चेपं प्रत्य-विशिष्टित्वात् \[१० ७ १६ \]

पात्र of the donor; न on the other hand; अविमानस्ववत् by reason of the absence; इत्राभिकारः modification of इत्र food; स्यात् is; शेष rem-
nents; प्रति towards; अविशिष्टत्वाः 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 द्रव्य 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 अधूर्गी जिस is in lieu of द्रव्य food.

Adhikaraṇa v. dealing with the subject that विषेष is in lieu of food.

अग्निधात्र विषेषवत्य स्वीकृतिवत् || १० ११ १९ ||
अग्निविश; अग्निव; विषेष; विषेष; अग्निधात्र विषेषवत्य अधूर्गी जिस.

17. And विषेष is of अग्निव जिस of अग्निधात्र.

The author says that the same principle applies to विषेष which is given to अग्निव priest in lieu of his food. The same arguments as given in the foregoing अभिधर्म apply mutatis mutandis to the present case of अग्निधात्र. विषेष is explained by अधूर्गी जिस that it is like अधूर्गी जिस an organ other than the heart &c. the 11 parts of the animal mentioned in the commentary on the sūtra 9. at p. 793. अग्निधात्र the learned commentator of अभिधर्म says that it is a flesh near the omentum. द्रव्यवादित् 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).

Adhikaraṇa vi. sūtra 18-19. dealing with the subject that मेंत्राचरण is also entitled to the remnants of the food.

अग्निधात्र द्रव्यवादित् मेंत्राचरणस्याभयमक्षत्वम् || १० ११ १८ ||
अग्निधात्र जिस being absent in the model sacrifice; मेंत्राचरणस्य of मेंत्राचरण; अक्षत्वम् not eatable.

18. There is no food for मेंत्राचरण by reason of its being absent in the model sacrifice.

The question is, whether in a अन्नित्यमें, the मेंत्राचरण 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.

स्यात्त्र होत्रश्चयुंविकारत्वात्यो कर्मणिवसवन्ध्यात् ॥ २० ॥

स्यात् is; वा on the other hand; होत्रश्चयुंविकारत्वात् by reason of his being assistant of होता and अब्ध्यु; लये; their; कर्मणिवसवन्ध्यात् by reason of being connected with the act.

19. On the other hand there is, by reason of his being an assistant of होता and अब्ध्यु, because they are connected with the act.

The author says that मैत्र्यास्वरूप is entitled to the remnants; because he obeys the commands of अब्ध्यु and helps the हेरता in reading the मन्त्र. "तत्सामस्मैत्र्यास्वरूपः श्रविधिवासुवधु " "Therefore a मैत्र्यास्वरूप 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 मैत्र्यास्वरूप has only one portion.

द्विभागः स्याद्विद्विकर्मेल्वात् ॥ २० ॥

द्विभागः two shares; स्यात् is; द्विकर्मेल्वात् by reason of there being double work.

20. There are two shares, by reason of there being double work.

As shown in the preceding अधिकरणः, मैत्र्यास्वरूप helps the अब्ध्यु and होता; 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.

एकत्वाभिद्विकमः स्याद्वभागस्यास्त्रुतिज्ञुल्लितवात् ॥२१॥

एकत्वां being one; एकमः entitled to one share; स्यात् is; अब्ध्यु of a share; अब्ध्युतिज्ञुल्लितवात् 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 priest is one; nowhere it is said that he is entitled to the share of [absent].

Adhikaraṇa viii, śāstras 22-23. dealing with the subject that the प्रतिप्रस्थाता gets no remnants.

प्रतिप्रस्थातुष्ट्र वपाल्पश्यामणात || १० । ७ । २२ ||
प्रतिप्रस्थातूः of a प्रस्थाता; च and ; वपाल्पश्यामणात् by reason of boiling the fat.

22. And of the प्रतिप्रस्थाता by reason of boiling the fat.

What is the share of प्रतिप्रस्थाता in the अनन्यसम्राय animal? The function of the प्रतिप्रस्थाता is to boil the animal fat. The reply is that he is also entitled to the remnants.

अभासो वा कर्ममेदातस्या: सर्वप्रदानत्वात || १० ||
अभास: no share in the food; वा on the other hand; कर्ममेदात् by reason of separate work; तथा: its; सर्वप्रदानत्वात् 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 प्रतिप्रस्थाता 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.

Adhikaraṇa ix śāstras 24-33 dealing with the subject that by “यास्यभागो यज्ञित्” the extraordinary principle of यज्ञाश्रये is laid down.

विन्दुः प्राकृतस्य विनिमेयश्यापात्पुरुष्व: प्रतिरन्निर्थिकः स्थात् ||
विन्दुः in the modified sacrifice; वि: of the command; स्थात् by taking; प्राकृतस्य of the model sacrifice; पुनः: repetition; रन्निर्थिका meaningless; स्थात् is.

24. In the modified sacrifice, by reason of the command of the model sacrifice, the repetition is a tautology (meaningless).
In connection with the बातुमांस्य it is laid down, "मनुष्यो युहमेघियम्
सर्वलांतुष्ये सायमोदने" (Maitrāyaṇi Saṃhitā, I. 10. 1.) "To the सर्वहमेघी, in
the milk of all, in the evening rice." There is a text. "आय-भागीयजति" He offers ghee oblations.

There are certain questions to be determined in this अष्टिकरण; whether
this offering of ghee transferred under a चोदक text is only an अनुवाद, or
whether it is a double act under the चोदक and the present texts. There
are 8 views set forth in the present अष्टिकरण. 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 अनुवाद. Take the example; from this
house, the Brāhmans named देवदृश्, विष्णुमित्र and वज्रदेश are to be fetched,
The naming of the persons is by way of surplusage or अनुवाद.

अनि वासुकनेष्वद्वृद्धिश्रव्दल्यं स्वात् II १० १ २५ II

अनि also; वा on the other hand; आग्नेयवत् like the establishment of fire;
श्रव्दल्य by reason of the double repetition, स्वात 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, "आयभागियजति" "He offers ghee oblations."

In the modified sacrifice also "आयभागियजति"

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 "अनिनसम आवह" "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 शाब्दप्रयथक्तवात् II १० १ २६ II

न not so; वा on the other hand; शाब्दप्रयथक्तवात by reason of the dif-
ference 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.

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.

28. "It is a prohibition" if you say.

The fifth view is that it is by way of a परिभाषा. The force of the text, "वात्स्याद्वाद स्यादपूर्ववाद ||" 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 animals 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 परिसंब्हा. As said repeatedly, a परिसंब्हा has three defects; स्वार्यहानि, परार्थक्लेषा, & पात्रवाद.

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?

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 विदेष. So they are all equally transferred under the principle of विदेष.

32. Similarly it will be in the acceptance thereof.

This is an objection to the seventh view. If you accept the principle of विदेष 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?
अष्टवंती extraordinary principle; दु on the other hand; दशम्वेत may show; प्रथमसाह्यवृत्ताः 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, "(अध्ययनानि वज्ञति)”, it will show that the गृहमेधीय is separate from दशम्वेतमात्मावान, because it has its own extraordinary principle. In accepting the गृहमेधीय to be पूर्ववाच, (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.

Adhikaraṇa xx, dealing with the subject that in the गृहमेधीय sacrifice, the स्विध्कुट &c are to be performed.

ततोषिप यावदुक्तं स्यात् \| १० \| ७ \| ३४ \|

tat: therefore; अथ also; यावत् as many as; कां as mentioned; स्यात् is.

34. Therefore, there are as many as are mentioned.

The result from the foregoing अधिकरण is that you are to borrow those details which are mentioned by the direct text, "अनम्ये स्विध्कुटे समव विनिवित “�दायुपहति” “He offers to the स्विध्कुट fire.” “He offers इदा.”

In this view स्विध्कुट &c, allowed under a special text, are to be borrowed.

Adhikarana xi. śūtras 35-37 dealing with the subject that in a गृहमेधीय there is no eating of remnants,

स्विध्कुटस्त्रप्रतिष्ठेण: स्यातुल्यकारणत्वात् \| १० \| ७ \| ३५ \|

स्विध्कुट नक्षः स्त्रप्रतिष्ठेण: prohibition of the eating of स्विध्कुट remnants; स्यात् is; तुल्यकारणत्वात् by reason of equal causes.

35. There is a prohibition of the eating of the स्विध्कुट remnants, by reason of the equal causes.

The बौद्ध nature of the गृहमेधीय being established, in the foregoing अधिक-
the author proceeds to determine the question whether the विष्णुक्त remnants are to be eaten or not. There is a text “अर्न विष्णुक्त यज्ञ” “He performs a sacrifice to the विष्णुक्त fire.”

If you accept गृहसेव भव to be अधूर, then there are no remnants to be eaten; but our author proceeds on the assumption that it is पूर्व वाच (having a model) and says that by the word विष्णुक्त, there is परिसंख्या as regards eating thereof. In view of the principle laid down in the last अधिकार, both the विष्णुक्त and the eating thereof are forbidden; but by virtue of the special text quoted, only विष्णुक्त offering to the fire is permissible.

अप्रतिशेधो वा दर्शनादिदाचायां स्यात् || १० || १ || ३६ ||

अप्रतिशेध: no prohibition; वा on the other hand; दर्शनात् by seeing; हिरायां in the case of हि; स्यात् is.

36. On the other hand, there is no prohibition, by seeing it in the case of हि.

The objector says that you lose the permissibility of a certain procedure under the special texts; there is a text “हिरामुक्तयज्ञ.” “He offers हि.”

The word हि indicates that the eating is not forbidden.

प्रतिशेधो वा विधिपूर्वस्य दर्शनात् || १० || ७ || ३७ ||

प्रतिशेध: prohibition; वा on the other hand; विधिपूर्वस्य of the previous injunction; दर्शनात् by seeing.

37. On the other hand, it is a prohibition by seeing the previous injunction.

The author says that it is a परिसंख्या about eating of the विष्णुक्त remnants; it does not operate as परिसंख्या of all sorts of eating. The विधि text (“अर्न विष्णुक्त यज्ञ”) “He makes a sacrifice to the विष्णुक्त fire.” relates to the विष्णुक्त only. The example of हि remnants will not hold good here.

Adhikaraṇa xii. stāras 38-39 dealing with the subject that in प्रायस्तिक and भातिक, the end is in अशु and हि.

शार्मिकान्तवेद विकल्प: स्यातपरेशु पत्न्यनुयायाममप्रतिपे- घोडनर्थकः स्यात् || १० || ५ || ३८ ||
38. There is an option in the end of शंयु and िड़ा; in the latter part, the prohibition as to पश्ची and अनुवाज will be meaningless.

In the भोविकोम it is said "शंयवतः प्रायणयवा संतिन्ते न पश्चीसंवाजयवति।
िडंतः आतिफ्फा संतिन्ते नरोयाजान यज्ञति."
"They sit up to the end of शंयु in प्रायणयवा but do not perform पश्चीसंवाज; they perform आतिफ्फा up to the end of िड़ा food but do not perform अनुवाज."

The question is, whether the प्रायणयवा is to end in शंयुवाक and आतिफ्फा in िड़ा food, or the whole series of the details is to be performed. The reply of the objector is that by the prohibition of पश्चीसंवाज and अनुवाज, it follows that besides these, the rest of the details is to be performed.

नित्यादुवादो वा कर्मण: स्यादशाब्दङ्ग्वात ॥१०९३७॥

नित्यादुवाद: permanent statement; वा on the other hand; कर्मण: of an action; स्याद is; शाब्दङ्ग्वात 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 परिसंब्बन्ध is only an अनुवाद. It is a statement of facts; it shows the practice: it does not prohibit the action. Take the text "नातिरिक्तबद्विव अभिशप्ते-वयः: " "Neither in the sky nor in the intervening space, the fire is to be established." It is not a परिसंब्बन्ध but only an अनुवाद. So here also.

The result is that the प्रायणयवा ends in the repetition of शंयुमंग्र and the आतिफ्फा ends in िड़ामंग्र, because any subsequent act is nowhere laid down, when they are in the end.

Adhikaraṇa xiii sūtras 10-12, dealing with the rule of the first शंयु and िड़ा in प्रायणयवा and आतिफ्फा.

प्रतिपद् याथेव भवन्त्वाचैतरस्य परस्ताय्यक्रियेभः स्याद ॥१०९३६॥

प्रतिपद्याथेव भवन्त्वा by reason of the prohibition being for a purpose; उत्तरस्य of the subsequent; परस्तात् subsequent; प्रतिपद्य: prohibition; स्याद is.
40. By reason of the prohibition being for a purpose, subsequent acts of the second are prohibited.

In the foregoing अधिकारः it is established that प्रायणीय अवलिप्ति अंतिक्रम स्थुलवाक हृदाक्रमण. In the model sacrifice, there are two sorts of शुद्ध and ज्वर; one before पद्धीसंयाज, and the other after it. The question is, which शुद्ध is meant? The reply of the objector is that the second one is meant; in that view the prohibition as to पद्धीसंयाज which is before शुद्ध will be significant and the subsequent acts are already prohibited.

प्रात्मेऽवः पूर्वस्य वचनाद्विक्रमः स्यात् || १० || ७ || ४२ ||

प्रायः: is meant; वा on the other hand; पूर्वस्य of the first; वचनात् under a text; अवलिप्ति: 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 शुद्ध is meant; in that view only the prohibition as to पद्धीसंयाज will be a permanant statement of facts. The author says that the text shows that प्रायणीय is to end in शुद्धवाक and the subsequent performance of पद्धीसंयाज is prohibited. The second शुद्ध which follows the पद्धीसंयाज necessarily fails.

प्रतिष्ठितस्य त्वरायुक्तवाचत्स्य च नान्यदेशात्त्वम् || १० || ७ || ४२ ||

प्रतिष्ठितस्य of prohibition; तु on the other hand; त्वरायुक्तवाचत्स्य being connected with त्वरा (quick); तथा of it; च and; नान्यदेशात्त्वम् 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 फिक्झ argument in support of his view; he says that there are texts "ध्वेषपुरुषः सत्यमभृत्ति। अर्प्तेऽवः सत्यस्यास्मात् अद्देशमुपुरुषः। तदाद्वारः सत्यमभृत्ति,सत्यमेवाद्वारः। ते प्रायण्य निरलिपत्त्वनुक्त्त्वं यथामातात्। अथप्रायण्यमायस्य सत्त्ववल्लो वा: तत्वे ध्रुति। तत्वेत् क्रत्वा स्वरित माद्रियते"
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 pārthavīyā: it ended in ṣrṣu. The Titans went to the sacrifice; then the sacrifice sped. Acting thus, they appreciate speediness. They resorted to apiḥvāyā: it ended in ṭa and then the Titans went to the sacrifice; the sacrifice sped. Therefore making the sacrifice end in ṭa, they appreciate speediness.

The texts are quoted to show why the pārthavīyā and apiḥvāyā end in ṣrṣu and ṭa. The inference from them is that the first ṣrṣu and ṭa are meant; then only (व्यवहित) quickness in the text will be significant.

Adhikarana xiv, stāras 43-46 dealing with the subject that by the text "पुद्दस्त उपसाधे" &c, the extraordinary principle of the उपसत्तु is laid down.

उपसत्तु यावदुक्तकमकरम् स्यात् ॥ १० । ७ । ४३ ॥
उपसत्तु in उपसत्; यावद as much; उक्तम् said; अकर्म no work; स्यात् is.

43. In उपसत्, as much said should not be done.

In a व्यवहितम there are 6 upasads named अर्थः, अर्थीक, सीम, शल्य, विश्रुः, तेजः.

In that connection it is said "अमयाजास्तो अनुजवाजा:" "They are without प्रावास and अनुजास."

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 अयूर्वः. The reply of the first objector is that alone which is prohibited should not be performed and the rest should be performed.

त्रैवेण वांगृणत्वा चेष्प्रतिपृष्टिपेष: स्यात् ॥ ५७९।७९॥
त्रैवेण with a text pertaining to a ladle; वा on the other hand; गुप्तवात् by reason of its being subordinate; स्यातिपृष्टिपेष: 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. "सिद्धासाधनाधारणयति" "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 प्रतिस्थाप.

अप्रतिषेधं वा प्रतिषिध्यप्रतिष्ठापत् ||९४७.४५||

अप्रतिष्ठा not prohibited; वा on the other hand; प्रतिषिध्य after prohibiting; प्रतिस्थापत् 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 परिस्था but it is प्रतिस्था i.e. permitting a thing to be done with some conditions after prohibiting it. The whole text runs thus.

"नान्यामादुतिः पुरस्तात्जूझुहादृ यदन्या मादुतिः पुरस्तात्जूझुहायद्वयस्तुस्यांकुयांतु मेवेदाराधाराधारयति " "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 प्रतिस्था. 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 प्रतिस्था, (counter-command).

प्रतिज्ञा वा शेषः सुधयुद्धतानभोजयत्वात् ||

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

"नान्यामालुः तिः पुरुस्तान्त्यपुरुषाणायेव अभिनहीं मुखमित्यो भिन्याय यद्यायमालुः तिः पुरुस्तान्त्यपुरुषाणायेव अभिनहिष्ठुः बुः भवेशु आधारमायार यति नान्य यज्ञेऽ अभिमर्मिक्षीताम शाळयं विष्णुतेजन।"  "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, अनिन, अनीक, लोम, शल्य, विष्णु and तेजन।"

The ghee offerings to the principal deities are prohibited; and the rest is without the offerings of ghee. The result is that the six वस्तुंs are in the nature of अनुवाद and only those details are to be performed which are allowed by the direct text. No चोदक text intervenes.

Adhikāraṇa xiv. sūtras 47-50, dealing with the subject that with the text "वहणेतीककपालेन" &c. the extraordinary principle of the sacrificial bath is laid down.

अवभुते वाहिन्यः प्रतिवेधायस्येक्षकेम स्यात् ॥१०५४॥

अवभुते in the sacrificial bath; वाहिन्यः of वाहिन्; प्रतिवेधाय by reason of prohibition; शेषकेम the rest of the action; स्यात् is.

47. In the sacrifice by reason of the prohibition of वाहिन्यः, the rest of the action is to be performed.

In अनुतथोम, there is a sacrificial bath "वाहणेतीककपालेनावुप्पमश्वयंति"; "They resort to the sacrificial bath with a cake baked on one potsherd and consecrated to वहण।"

In that connection it is said "अपवाहिन्यः प्रयाजान्य यज्ञित। अपवाहिन्यः अनुयाजान्य यज्ञित।" "He offers प्रयाज without वाहिन्; he offers two अनुयाज without वाहिन्।"

Now the question is, whether with the exception of the fourth प्रयाज and first अनुयाज which constitute the वाहिन्यः, the rest should be performed; or with the exception of the ghee offerings, the text operates as परिम्यांस as to the rest; or the sacrificial bath is an अनुवाद. The reply of the first objector is that with the exception of the वाहिन्यः, the rest should be performed; the reason is that they are only prohibited. The rest of the details will be transferred by the चोदक 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 अनुवा ज is ordained. It is a परिसंबंध as to the rest of the details; the ghee offerings are permissible "अरुपसुमा तावायुभमागूर्णजति" "अप्सक्ते सत्पित् श्रुत्वम् साम् अभवीत्" "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 परिसंबंध. In that view the text is split up into two sentences, one lays down the अनुवाज offerings and the other prohibits the वहिण्यम्. This splitting up of sentences is highly to be deprecated by the मिनाःसकास. It is therefore an अनुवाज i.e. a mere statement of the facts.

50. The acceptance of the ghee offering is by way of statement of facts like a गुह्मेधीययः.
The author concludes the discussion and says that the sacrificial bath is 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 गुढ़नेश्वर or उपस्त्र.

Adhikaraṇa xvi. śātras 51-57, dealing with the subject that the rule in Bājapeya &c. the ज्ञप &c. are of खबर wood &c. is restrictive.

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 Bājapeya sacrifice "शरव बाजपेय स्वाराज्याकाले यजत" "Let one desirous of the sovereignty in heaven, perform a Bājapeya in an autumn."

In that connection it is laid down "स्वादिरोपयो अवलोकित" "A sacrificial post is made up of खबर wood."

The question is, whether the ज्ञप is to be constructed from खबर wood, or पलक or रोहित wood.

In another connection, it is laid down "शुद्द पुष्पभवित" "There is a शुद्ध पुष्प."

The question is, whether the ज्ञप is of शुद्ध tune alone or रोहित also.

In connection with ज्ञपावनी it is laid down "वांवमयो मध्यमः" "The middle one is made of barley."

The question is whether the middle पुरोहित 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 खबर wood is
by way of नियम and does away with पल्ला or रोहतक wood just as शर is in the place of कुश in "शरमयी बाहि". "The बाहि 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 उत्र.

उभयप्रदेशान्तिचेत ॥ १० ॥ ३ ॥ ५२ ॥

उभयप्रदेशान्त 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 materials are transferred. How is it that one is accepted? It is therefore optional to use any of them.

शरेष्वपीति चेत ॥ १० ॥ ७ ॥ ५३ ॥

शरेषु in the reed; अपि also; इतिचेत if you say.

53. "In the reeds also" if you say.

The author says that the illustration of शर is appropriate. How is it that the principle of वाय applies and the शर displaces the कुश grass? The same thing happens here also.

विरोध्यगुह्यान्तः शरेष्विति चेत ॥ १० ॥ ७ ॥ ५४ ॥

विरोध्यगुह्यान्त by reason of not accepting the contradictories; तथा similarly; शरेषु in the case of शर; इतिचेत if you say.

54. "By reason of not accepting the contradictories, the same is the case with the शर" if you say.

The objector says that कुश and शर are two contradictory substances; if you accept the शर, the कुश will be, necessarily, displaced.

तथेतत्तरसिन् ॥ १० ॥ ७ ॥ ५५ ॥

तथा similarly; इतरसिसत्र in the others.

55. Similarly in the others.
The author says such is also the case with खंड्र, पल्वा & रोहलक wood.
If you accept one kind of wood, the other kind is, necessarily, set aside.

शुन्यान्यर्थवाचनि चेत् ॥ १० । ७ । ५६ ॥
शुन्यान्यर्थवाचनि; meaninglessness of the text; इतिविद् if you say.

56. "The text is meaningless" if you say.

The objector says that if by accepting the खंड्र wood, the पल्वा wood is set aside, the चोदक text, under which both of them are optional is meaningless.

गुह्णस्यार्थवक्तव्याद्विभाषप्रतिपत्ति: स्वात् ॥ १० । ७ ॥
गुह्णस्य of acceptance; अर्थव्यासत् by reason of being for the purpose; दोऽन्तोऽद: of both; अपलिपति: no application; स्वात् is.

57. 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 खंड्र wood, it will be significant and for the purpose. In that view, there is no option left; both can not come under the चोदक text.

Adhikaraṇa xvi. śātras 58-60 dealing with the subject that in the desire-accomplishing sacrifice, the substance and the deity of the model sacrifice are suspended.

सवैसाधु गुणायांमर्थवक्तव्यादेहुगह्मप्रदूते स्वात् ॥ १० । ७ ॥
सवैसाधु of all; च and; गुणायाः of subordinate acts; अर्थव्यासत् by reason of the significance; प्रहणम् acceptance; अपस्रो: of no application; स्वात् is.

58. And by acceptance of all, by reason of the significance of the subordinate acts there is no application.

There are desire-accomplishing sacrifices. "आप्नेयमस्थकालं विकर्पेतु क्रामः; "अप्नी रोमोयमेकार्णस्वालं विनिवेद्याः सामायकोऽम्ब्वविश्वस्त्राकामः" "पंढ्रकार्ण्यकाश्रयालं निर्देशार्थव्यासतः
"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 श्यामक, 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, the-
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 कामेखः being for a special purpose and that both having been specially prescribed, there is no occasion for the application of the वास्तु texts which operate in the case of other details about which the texts are silent.

नार्यावात् || 10. 61.

60. No so, by reason of the want of purpose.

The author says that though the वास्तु text 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.

Adhikaraṇa xviii sutras 61-63 dealing with the subject that in a सौमयपूजा animal sacrifice the ख्रिदात्रू made sacrificial post is a restrictive rule.

तथ्यायंविकारे प्राक्रृत्यायामवृत्ति: प्रबृत्ति हि विकल्पः

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 "अष्टुस्वरूपयो भवति" "There is a sacrificial post made of उद्वर wood."

Now the question is, whether the ख्रिदात्रू 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 जैन serves the purpose,
either the खदिर or the ब्रह्मल one: in such a state, the principle laid down in the preceding अधिकर्ष 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.

यावच्छुतिति चेतु ॥ ५० । ३ । ६२ ॥

यावच्छुति just as much laid down; हितितेन if you say.

62. 'Just as much laid down' if you say.

The objector says that there is the चौदृक text under खदिर wood would be used and there is the direct text under ब्रह्मल wood is to be used; why should you not combine both of them?

न प्रकृतावशशन्द्वद्वात् ॥ ५० । ३ । ६३ ॥

न not; प्रकृती in the model sacrifice; अशान्तवत्व 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 ब्रह्मल sacrificial post; but nowhere it is said in the model sacrifice that two kinds of ब्रह्मल will be used. So the principle of समुच्छय does not apply.

Adhikaraṇa xix, śūtra 61-71. dealing with the subject that the persons desirous of Brahmanic glory should perform the sacrifice with the rice only.

विष्ठी त्वानियमः स्यात्प्रस्त्राध्यवदुगुणशान्य गुणार्थः
त्वादुभवशमे भावाय विदिष्टावदुगुणशास्त्रं यदैवि स्यात् ॥ ५० । ३ । ६४ ॥

विष्ठी in the modified sacrifice; तु on the other hand; अनियम: no rule; स्यात is; द्वाराध्यवत् like the mixture of curd and milk; विदिष्टावत by reason of the acceptance; गुणायत्वत् by reason of being for the purpose of the quality; नमो: of both; च and; श्राद्धवत by reason of being laid down; गुणायत्व lays down the quality of the subordinate act; यदैर then; हित 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 “सौमारीद्वृत्तवर्ष निर्विषेण्टुक्लानां ब्रह्माणां ब्रह्मवर्षकामः”
“सौमारीद्वृत्तवर्ष निर्विषेण्टुक्लानां ब्रह्माणामस्विचकरः”
“सौमारीद्वृत्तवर्ष निर्विषेण्टुक्लानां ब्रह्माणाः”
“One who is desirous of Brahmanic glory shall offer चाहे made of white wild rice and boiled in ghee to Soma and Rudra; one performing witchcraft shall offer चाहे made of black wild rice to Soma and Rudra; let him offer चाहे made of black wild rice to निष्फति. Let him offer चाहे 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 यथासंव, 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 चाहे 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.

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.
विरोधित्वान् by reason of there being contradictory; छ and; लोकवत् as in the ordinary life.

66. And by reason of there being contradictory as in the ordinary life.

The author says that two contradictory things cannot exist side by side. You cannot use barley and rice in the same sacrifice. Just as in ordinary life you cannot use fish and milk together. So the qualified rice replaces the barley of the model sacrifice.

क्रतोभशतदुपणवात् II १० I ७ I ६७ II
cūṭi: of the sacrifice; छ and; तदृशुणवात् by reason of its being of the same quality.

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.

विरोधित्वान् कदापि चाकृत्तवश्चकोद्वादि कल्प: स्वातां १०.७.६८.

विरोधित्वान् of the contradictories; छ and; तथवत्ति in that text; अशावद्वाद् by reason of being not mentioned; विकल्प: option; स्वात् is.

68. And of the contradictories being not mentioned, there is an option.

The author says that when there are two contradictory things under the चोदङ्क and 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.

प्रपदाः व पवन्त्यायान्त्रिकस्य गुणार्थलम् II १०.७.६८.

प्रपदाः in प्रपदाः; समृच्छयायान्त्रिकस्य गुणार्थलम् by reason of the combination; प्रवश्चत्य of the acceptance; गुणार्थः for the object of the quality.

69. In प्रपदाः 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 चुम्बक. It is a mixture of ghee and curd. The principle of चुम्बक, therefore, applies there; the reason is that you can not produce the material called प्रयात्मा 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.

यद्रपिच्छतुच्छतोति तु नियमे नोपपदते ॥१०॥

यथापि though; चुम्बके, चुम्बके; इति participle, तु on the other hand; नियमे in a restrictive rule; न not; उपपदते arises.

70. On the other hand, ‘though चुम्बके’ 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 पचवर्षी will replace चुम्बके which is not the case.

कृत्वन्तरे वा तन्न्यायत्वात्कर्मभेदात् ॥ १० ॥

कृत्वन्तरे in another sacrifice; वा on the other hand; तन्न्यायत्वात् by reason of its being proper; कर्मभेदात् 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 दशंघोमालयाग, there is a पुडोबा cake. So the sacrificer is called चुम्बके but in an animal sacrifice he is called पचवर्षी. So there is a difference of sacrifices; they are entirely different things.

Adhikaraṇa xx, śūtras 72-73 dealing with the subject that by the text ‘पञ्चाशैवदशामाय’ the दशावत्त applies to the portions also.

यथास्युतिति चेत् ॥ १० ॥

यथास्युतिति 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 स्वयंपितिहोम "यथपिच्छुतवचो यज्ञाणि पंचावतेव वप्पाकाय्य।" "Though a sacrificer is शुद्धवर्णी, yet the fifth offering is to be made of the omentum."

Now the doubt arises by hearing the term 'पंचावत' in connection with the omentum; it has no application to the other parts of the animal. What are शुद्धवर्णी and पंचवर्णी? They are the गोत्रs of the sacrificers. "जामद्रुव्या वस्तविद्वाराध्येश्वतेनाः। पंचावतिनिः पंचावतिनिः।" "The descendants of जनद्रिम, वस्तविद् and वाल्पिषय are three; these are offerers of four oblations and others are offerers of five oblations." Then there is another text.

"जामद्रुव्यं वस्तविद्वाराध्येश्वतेनाः। भार्तर्वशचचना श्रौर्वों पंचावतिनिः।" "The descendants of जनद्रिम, वस्तविद्, वाल्पिषय, भार्तर्वशचचना श्रौर्वों are the offerers of five oblations." The वारा in युगान्तिरिय consists of पंचवर्णी; an oblation consisting of five-fold cut (or ladled) ghee which is offered without disturbing fire "पंचहलोकोवदव संप्रदितमात्रां पंचावतरियो।।" "Offering five times from the collected ghee is called पंचावतरिय।।" (See at p. 1176 of vol. iii. of छेत्र संसार आदर्शम series).

The reply of the objector is that when पंचावत in the text applies to the omentum only, it does not apply to the other portions of the animal.

न चोद्यावित्वात् II १५ | ० | ७२ II

न not so; चोद्यावित्वात् 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 चोद्य text. 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 Mīmāṃsaka highly deprecates. So one text governs both and the result is that पंचावत applies to the portions of the animal as well.

END OF PĀDA VII.
PĀDA VIII.

Adhikarana I. sūtras 1-4 dealing with the subject that the prohibition of the transferred
अनारम्यविधि is by way of पुद्दरास.

प्रतिषेध: प्रदेशनारम्यविधाने च प्रास्थपतिपिदुत्वादि
कल्पणयात् || १० १ ८ १ ९ ||

प्रतिषेध: prohibition; प्रदेश in the transferred text; अनारम्यविधाने in the
scattered text; च and; प्रास्थपतिपिदुत्वादि by reason of the transferred prohibition;
विकल्प: optional; स्यात् is.

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 महाविद्याः transferred by चोदक, there is a text.
“हङ्कोतार बुधाऽते नारेव” “‘He does not appoint a दोता nor does he repeat
the names of the Riṣis.” There is a scattered text.

“अभिमायेति चतुर्दशमृ स्तु शौष्ठिति चतुर्दशर्क यति द्वारार्क, ये यजामहे
यति पंचाङ्गर, क्षतिकार पापवै प्राजापति: सतदशोयकेशु अश्वायने” (M.S.,
I.4.11) “तत्तदारु याजेशु ये यजामहेकर्विलि” “अभिमाय” consists of four letters;
स्तुश्रृष्टिः consists of four letters; ‘यज’ consists of two letters; ‘ये यजामहे’
consist of five letters; बप्प has two letters; these seventeen are the Lords
of the universe and fit in the sacrifices. Therefore in अशुराजस, ‘ये यजामहे’
are not uttered.

Now the question is, whether the appointment of a priest in the
महाविद्याः and the repetition of ‘ये यजामहे’ in अशुराज 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.

अर्थप्राप्तविदिति चेत् || १० १ ८ २ २ ||

अर्थप्राप्तविदिति चेत् 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 विशिष्ट and
प्रतिषेध 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
kicking 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 Mahavitra is to be performed with all the details of the model sacrifice with the exception of the appointment of priests and that all the yajnas should be performed with all the details with the exception of the repetition of ‘yajamah’ in the yajna offerings. This kind of prohibition which is partial is called pureda. The author says that the option which you say is improper. The texts are, therefore, in the nature of pureda.

Adhikarana ii, dealing with the subject that in ‘not those to be done in animal sacrifice’ the negative is by way of and.

5. In the case of , 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 तीर्थाकरोत्त न से" "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 पुनःवाद or अर्थवाद. It is not पुनःवाद. It is said in connection with दशौंमालामालामालामालामाल should be performed with the exception of सामान्य, you can not say that it is a prohibition that is transferred to सामान्य by प्राण्डक text because साम is a model in itself (अथवा). The result is that it is अर्थवाद and means that as there are no ghee offerings in सामान्य, 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 "नातिरात्रेशुष्काति पोदशिनि" is by way of exception.

शिष्यत्र तु प्रतिज्ञेय: स्यात् ॥ १० ॥ ६ ॥

शिष्य after having laid down; तु on the other hand; प्रतिज्ञेय: prohibition; स्यात् is.

6. On the other hand, after having laid down, there is prohibition.

There is another form of a negative. In connection with a अयोगिताम it is laid down "अतिरात्रे पोदशिनि गृहाति, नातिरात्रे पोदशिनि गृहाति" "He takes पोदशी cup in an अतिरात्र; he does not take पोदशी in an अतिरात्र."

As to such texts where the thing is once laid down and then it is prohibited, it can not be पुनःवाद (an exception)"In an अतिरात्र, a पोदशी is used, then again it is not used". The अतिरात्र is the same, you can not say that with the exception of पोदशी, all details should be performed in an अतिरात्र. 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 अर्थवाद. 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 “अनादितिवें रतिकण्या
कृष्ण” is by way of अर्थवादः.

न चेदन्यः प्रकल्पेत्रद्रव्यां वार्तावर्षवादः स्वादान्तर्गत्यात्परसामध्यर्षाचः १०.१८.६॥

न not; चेदत if; अन्य another; प्रकल्पेत्र lay down ; प्रकल्पी in so laying down; अर्थवादः by way of अर्थवादः; स्वातः is; अनादितिवें by reason of its being meaningless; परसामध्यर्षाचः 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 अर्थवादः by reason of its being meaningless and dependent on the force of another.

In connection with अन्वितोऽ्र, it is laid down “जरिलिन्यवाग्नाः जाटुययाः गेवे
प्रकल्पेत्रवाग्नाः जाटुययाः न प्राम्याः पक्हः हिन्दस्ति न आराष्याः ॥ अनादिति वै जरिलिन्
लांकः गेवेुकाणाः। पक्षः अन्वितोऽर्थवादः” (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 “जरिलिन्यवाग्नाः……” is a विचि “अनादितिवें……..”
is a prohibition “पक्षः……………….” is again a विचि. In this state of facts, the principle laid down in the preceding अविकल्पः will apparently apply; but our author says that when you prescribe another substance, then it will be an अर्थवादः. जरिलिन् is a wild sesamum and गेवेकुकः 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

*वकलित 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 जरिलिन्यवाग्नाः is a juice of wild sesamum and गेवेकुकः is rice gruel boiled with Cov barbata. 
offering with milk. So it is an अर्थवाद 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.

Adhikaranā v. dealing with the subject that in जैमिनि तथा, the offering of ghee and the
non-offering of ghee तथा, are by way of अर्थवाद.

पूव्वेण तुल्यकालबाम || १० ॥ ॥

१०: with the preceding ones; च and तुल्यकालबाम by reason of equal
time.

8. And with the preceding ones, by reason of equal time.

In जैमिनि in connection with जैमिनि it is said “अभिवाय: नाभिवाय: दृश्य
मीमांसते, यद्भिवायेन्द्रुद्गायस्य पशुभिद्वायत् || यद्भिवायेन्द्रुद्गायस्य पशु
नमिद्वायत् || जारोद्वलाणुरभिवायायेव || नहि हविवनभिपुत्तस्ति”

“होतव्य अभिवाय” नहोतव्य मिति मीमांसते ब्रह्मवादिनः: यदिजुद्गायः तथा पूव्व
माहुती तुजुद्गाय यदिजुद्गायः जारित: परापतेत तुस्ती मेवहोतव्यः, तथा पूव्व माहुति तुजो-तिनिः परापतिः
“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 अभिवाय 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
जैमिनि or not; whether an अभिवाय should be performed or not. There
are both बिधि and निविध. The अभिवाय 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 अर्थवाद and places it on an equal
footing with the principle laid down in the preceding अविचरण. He says
that the question for determination for a जीवनास्थ is, whether an अभिवाय
should be performed or not; if it were performed it would be done with
a certain condition attached. So also in the case of अभिवाय. In this

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view it is a praise or भर्त्वाद by reason of its being a subordinate sentence (वाक्यवेय:)

Adhikarapā vi. sūtras 9-11 dealing with the subject that in the establishment of fire, the calumny is by way of option.

उपवादशः तद्वत् || १० १ ५ १ ६ ||
उपवादः calumny; य and; तद्वत् like it.

9. And the calumny is like it.

In connection with अन्नतान, it is said “य एवं विद्यान् वारवंतीयंगायति, 
य एवं विद्यान् व्यक्तियों गायति, य एवं विद्यान् वामद्रव्यं गायति” “One who knows this, sings वारवंती; one who knows this, sings व्यक्तियों; one who knows this sings वामद्रव्यं.

There it is said “उपवािता वा पदस्यान्यामवंति वस्त्यान्यापेयेष्ये ब्रह्म सामानि 
गायति” “His fires are deserted (by delay), if ब्रह्म sings songs in an अन्नतान.”

The question is, whether this calumny which is attached in case ब्रह्म sings songs, is by way of prohibition or not. The fact is that the ब्रह्म never sings songs, it is the ब्रह्माता only who sings; so the word ‘ब्रह्म’ includes the ब्रह्माता also by the reason of its general signification. It is not an भर्त्वाद.

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 contradictory things in one and the same breath. So singing of the साम will be optional.

प्रतिपेधादनकर्मिति वेच् || १० १ ५ १ १० ||
प्रतिपेधादन by reason of the prohibition; कर्म non-act; हितिवेच् if you say.

10. “By reason of the prohibition, it is non-act” if you say.

The objector says that the prohibition as to ब्रह्म not singing songs is an indication that it is not an act which is enjoined; it is, therefore, prohibited.

न श्रद्धुपूर्ववल्वात् || १० १ ५ १ ११ ||
न not so; श्रद्धुपूर्ववल्वात् 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 (सामान्य) 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 vii, sūtra 12-15, dealing with the subject that the prohibition in the text "दृष्टि चौदाति" is by way of पुंसः ब्राह्म.

दृष्टिस्त्रय दानहोमपाकपूर्वितिषयाविशेषात्सवंद्रानहोम पाकपूर्वितिषय: स्वात || 10 || 8 || 12 ||

दृष्टिस्त्रय of an initiated दानहोमपाकपूर्वितिषय: the prohibition as to the donation, sacrifice and cooking; अविशेषात, by reason of there being nothing special; सवंद्रानहोमपाकपूर्वितिषय: prohibition of the entire donation, sacrifice and cooking; स्वात, 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 श्वेतिन्द्र, it is said, "दृष्टिो नद्राति नृहोरेति न पचिति" "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 (कस्त्रय) or those कस्त्रयस which are transferred by the चोदक 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.

अक्तुयुक्तानां वा धर्म: स्वात्क्रतोऽ पृत्यक्षशिल्पितवान ||

10 || 8 || 13 ||

अक्तुयुक्तानां those which do not pertain to the sacrifice; वा on the other hand; धर्म: characteristics; स्वात् is; अक्तोऽ of the sacrifice; पृत्यक्षशिल्पितवाद 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 गुस्तार्थ or conducive to the object of a man. The reason is that the कर्त्त्व is directly laid down and so it can not be prohibited.

The third objector says that it is only those details which are transferred by a वृद्धि text from the model sacrifice, that are prohibited, because they are based on an inference and further there is nothing special in them.

The author expresses his view in this सूत्र. It is a पुरुषवाभा. It is a partial prohibition; it relates to the गुस्तार्थ. It can not be a prohibition of कर्त्त्व because it will put a stop to the performance of the sacrifice. So it is a prohibition of the acts done with some desire but their performance is not prohibited if they are for the object of the sacrifice.

Adhikarapa viii. dealing with the subject that by वस्मेहोऽि the एष्टवनीसि is suspended.

अविशेषण यथास्त्रवमन्याययत्वा विकल्पस्य तत्सन्निरङ्ग

अविशेषण generally; यत् which; शास्त्र laid down; अविशेषण विकल्पस्य of the option; तत् that; शास्त्रयोग्य doubiful; आराय distant; विशेषणिष्ठ laid down specially; स्थायि 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 अनारत्म text, वद्राह्नीवेशजुहि तेन स्वयंवानी: प्रेषः। “By whatever he offers in an भावनीय, his desired one is pleased.”

In connection with व्योतिष्ठम, it is laid down “पदेजुहोति, वर्मनिजुहि। “He offers on a step; he offers in the way.”

In connection with राजसूय it is said “वल्लिकवपृत्तदेशजुहि। “Having taken the fat of a white ant, he offers (an oblation).”

At some other place it is laid down “गाध्यस्येपत्रोतिज्ञानु ज्ञहोति। “He makes पार्शवप्राय offerings in a गाध्यसूय fire.”

Now the general text permits the offerings in the भावनीय 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.

Adhikarma in एकस्त्राणि 17-19. dealing with the subject that in वेदृष्टि &c, the injunction relating to राजसूय is by way of a subordinate sentence.

अप्रकरणे तु गच्छात्तेष्विशेषे व्रत्यमानमविध्यतमाय भागवत्वाग्राकृत्वाप्रतिपत्यायं। || १० || १७

अप्रकरणे in reference to no particular context; गच्छात्तेष्विशेषे in particular; व्रत्यमानम is heard; अविध्यतमाय unmodified; भागवत्वाग्राकृत्वाप्रतिपत्यायं 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 अनारत्म text “समददसामवेशीरज्वू यात्। “Let him pronounce seventeen सामवेशी verses at the end.”

Then again in वेदृष्टि, अध्यक्षमण्या, &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 गृहमेघ (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.

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.

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 वाक्यशीर्ष (supplementary statement). The reason is that the general text is in the nature of the injunction (विचि) describing the nature of the सामधेनी. The particular application thereof to वैण्य &c. is by another text which supplements the विचि. Both form one complete text; the one is विचि and the other is its supplement.

Adhikarana x sūtras 20-22 dealing with the subject that with the injunctive text "दृविष्णुस्काहा" &c. the स्वाहा in those offerings in which no स्वाहा is laid down, is prescribed.

20. On the other hand; अधवाक्यशीर्ष no 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, “पूजये स्वाहा अंतरिक्षाय स्वाहा वायवे स्वाहा” “Hail to the earth; hail to the intervening space; hail to the wind.”

There is an अनाराम text “घर्घरकरेण वा स्वाहाकरेण वा देवेयोगश्रव्य प्रदीपेते” “Food is offered to the gods with वष्ट or स्वाहा:”

The question is, whether the 1st text is the supplement of the अनाराम text as laid down in the previous अविकरण. The reply of the author is that the preceding अविकरण does not apply and it is, therefore, not a supplementary text. The reason is that in the preceding अविकरण 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 द्विधोम, the word स्वाहा should be pronounced. So the mantras of the first text are not supplementary sentences.

अनामाते च दर्शनात् ॥ १० ॥ २२ ॥

अनामाते 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 “पूजये अवर्गियो चावर्गियो भिन्नता भिन्नता (T.S., I. 3.1. 2; vi.2.10.5.) श्रुति विशेष ज्ञान्ति विशेष ज्ञान्ति भूमिपति स्वाहाकरोति” “Fill up the earth and sky with ghee; he performs a homa with वदुभृत wood in विशेष; he drops down intestines; on falling on the ground, he utters स्वाहा.”

प्रतिष्ठात्वं ॥ १० ॥ २२ ॥

प्रतिष्ठात् 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 स्वाहिदत वचनं करोति मंत्रवान” “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 preceding अधिकरण does not apply to the case of the संत्र.

Adhikarana xi. sūtras 23-28. dealing with the subject that there is a direction of fire and the cups in the modified sacrifice.


domnaytivasravastvam viśesātuṣṭapadesādavat: śvaat ॥ ॥ १० । ५ । २३ ॥

domnaytivasravastvam: of the fire and the cups; viśesāt in the modified sacrifice; paśva by reason of the direct injunction; domnaytu: non-application; śvaat 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 “यथेऽविद्यानितिसंचिनुषे “He who knows this, piles up fire.”

As regards cups, there is a text “उपद्ध्ववंपत्रवी पत्थरविद्वान” “It is the support of the sacrifice namely the अतिमाच cup.”

अतिमाच is the name of a particular cup. Now the question is, whether the अतिमाच and अतिमाच 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.

“अधातुप्रयोगविद्वानिदिनोखमदुष्टिजिति, तद्वुध्विंट, तत्ततिराङ्गेश तत्तदाराजेश तं पंचरा 

शेषं तं पंडरारणेश तं शत्तरारणेश तं महराजेश तं तं तं वरारणेश”

यतु प्रत्येकविद्वानिदिनोखमदुष्टिजिति यथै प्रयोगविद्वानिदिनोखमदुष्टिजिति

“ततु प्रत्येकविद्वानिदिनोखमदुष्टिजिति यथै प्रयोगविद्वानिदिनोखमदुष्टिजिति

He offers subsequent oblations in the fire with अतिमाच, with उक्त with अतिमाच 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 अतिमाच in a तु, the तु will occupy the front sacrifice, if he takes up अतिमाच in a उक्त………….”

If they had applied to the modified sacrifice there would have been a चौदह text. The result according to the objector, is that they do not apply to the modified sacrifice under the principle of अतिदेश.
मासिन in every month; ग्रहण practice; व and; नष्ट 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 “मासिनस्वरूप अतिम्राघाय्येते” “He takes up अतिम्राघा every month.”

If the चोदक text had applied, there would have been no direct text as to the use of the अतिम्राघा cup monthly.

ग्रहण वा तुल्यत्वात् ॥ १० । ८ । 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 अतिम्राघा and वपदृष्ट as well. They are both equally good.

लिखित्वर्णाचः ॥ १० । ८ । २६ ॥

लिखित्वर्णाचः by seeing the force of the text; व and.

26. And by seeing the force of the text.

The author relies on the force of the texts “कंकचितं चिन्चोति शौर्यं चितं चिन्चोति यः काम्रण्यं युष्मीयं अरिसंगी को समम्बेद्” “पच्चिमानित्राघाय्यां शुद्धिति”

“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 अतिम्राघा cups consecrated to हृद्.”

गृह्यं समानविधानं स्वयं ॥ १० । ८ । २७ ॥

गृह्य borrowing; समानविधान of an equal विधि; स्वयं 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 अतिम्राघा cup are of the same class of विधि (समानविधि).
borrowing in a month; the object of prohibiting the repetition.

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. सूत्रas 29-32 dealing with the subject that पुरोदाश is to be divided into 4 parts along with उपस्तरण and अभिवरण.

उत्पत्तिताद्यांचतुर्वत्तं प्रधानस्य होमसंयोगादिविक-
माज्यमतत्त्वाताल्लोकवदुत्पन्तेःगुणमूलत्वातः || १० । ८ । २५ ॥

उत्पत्तिताद्यां the original being for it; चतुर्वत्त छात्रे quartering; प्रधानस्य of the principal; होमसंयोगात्त बो by reason of being connected with the sacrifice; अविकृत excess; अतः ghee; अतःज्ञात by reason of the inequality; कोक्कव्य as in ordinary life; उस्थः of the origin; गुणमूलत्वात् by reason of being subordinate.

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 “चतुर्वत्त 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 अभिवरण also. The reply of the objector is that this चतुर्वत्त 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 अभिवरण 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.
30. 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 “यदुपत्तुणाति अभिवारणति अमृताख्यति 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.

31. On the other hand with them in one of स्विष्टत्व with sprinkling of ghee twice, by reason of the text for securing it.

The author says that the division of the एकराश cake is along with उपस्तरण and अभिवारण. The reason is that in a स्विष्टत्व, there is also उपस्तरण and one offering of two cuts of अभिवारण (sprinkling of ghee twice). “सड़कुपस्त्रणाति सकड़द्वाति विरिवधारणाति चतुर्वत्तरत्वावेत्” “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 चतुर्वत्तर applies to उपस्तरण and अभिवारण also.

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. “क्षारित/एताविवेद दृष्टार्थिनि वयदुपस्त्रणाति तदरुवावत्वावेत् सत्तू सूचनिपत तथात्ये यदुवत्”
There are four offerings given to the gods; when he spreads grass, it is for the अनुवाक्य; the first offering is for the ग्राह्य; the subsequent one is for the deity; when he sprinkles ghee, it is for the वष्टक.

The text shows that the 4 parts consist of अभिवारण and उपस्तरण (1) उपस्तरण for अनुवाक्य. (2) 1st offering for ग्राह्य (3) the second offering for deities (4) अभिवारण for वष्टक.

Adhikarana 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 दुर्शृण्णमान्यागागाग. In connection with it, there is a text “च उपशतकहीति” “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 वाक्यसौ. 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 जीवन and संस्कार. 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

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*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 चतुर्दशि also applies to उपकृति.

Adhikarama xiv, sūtras 35-36 dealing with the subject that the आरण्य and पूज्यम् of the 

dरूपयाम् are by way of अवयान.

पुरोढङ्गा, प्रम्याविनियमित्यथिक्षुतानां परोढङ्गावियोहरुपदेशशरतचतुर्दशि

नित्याद्विद्ययस्तघरमवत् ॥ १० ॥

पुरोढङ्गा, विवाह with the two पुरोढङ्गा cakes; इति participle; अधिकारिणी of those 

who are entitled under a text ; पुरोढङ्गाये about the two पुरोढङ्गा cakes ;

वपदेश: direction ; तद्धित्वपत् by reason of the text to that effect ; वैश्वस्तोमवत् 

like the वैश्वस्तोम.

35. To those who are entitled under a text with the “two पुरोढङ्गा cakes” it is a direction about the two पुरोढङ्गा cakes by 

reason of the text to that effect like the वैश्वस्तोम.

In connection with the दर्पणमार्यामागम, there is a text “पुरोढङ्गा, सम्मयामैवा वेदाद्विद्ययानिविनियमित्यथिक्षुतानां परोढङ्गायेये सम्मयासिंह तस्मेऽति सम्मयातिं” “Let 

him make one who has not performed a सम्मयासिं offer two पुरोढङ्गा cakes consecrated to अग्नि and आइनाग्नि ; on the other 

hand one who has performed soma shall be made to offer with सम्मयासिं.

The question is, whether the text is a विवाह or an अवयाद. In the former 

case there are six different views which we shall presently examine 
The first view is that it is an अधिकारविवाह. It is a श्रेण of ‘सम्मयासिं यजते’ “Let 

one who is desirous of heaven, perform a sacrifice.”

A person desirous of heaven should perform the sacrifice with these 

two पुरोढङ्गा cakes. The reason is that the text so lays it down; just as 

“वैश्वस्तोम, सोमेश्वर वाजपेत्” “Let him make a vāsiya perform a sacrifice with 

the वैश्वस्तोम.” is an अधिकार विवाह, so it is also an अधिकारविवाह 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 त्वानित्याविनियमित्यस्टितु विवैनित्येवस्तघरमवत् ॥ १० ॥

न not ; तस्मै on the other hand ; अनन्तयाविनियार: not a permanent right ;

अवित्व is ; विवैनित्येव in an injunction; नित्येव with the permanant; सम्मय connection ;

सम्मय therefore ; वाक्यस्तघरमवत् 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 दृश्यमात्मायांगम are permanent यान्त्रिक as said “यथाज्ञेव दृश्यमात्मायांगम येति” “Let him perform the new and full morning sacrifices as long as he lives.”

These two पुष्पास्फलक cakes are permanent being accompanied with the fruit. How can they benefit an असोमयाजी who is not permanent but only प्राचीन? It cannot therefore be a शेष of an अधिकारार्थिक, but it is a text laying down separate acts apart from दृश्यमात्मायांगम. It, therefore, means that an असोमयाजी desirous of heaven should offer अभिनेत्र and पुष्पास्फलक पुष्पास्फलक cakes. So they are different acts.

सति च नैक्षेपे न कतुः: प्रधानभूतत्वात् ||३७||

सति on its being so; च and; न not; नैक्षेपे with a portion; कतुः: of an agent; प्रधानभूतत्वात् 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 असोमयाजी and पुष्पास्फलक cakes does not arise. In that case the agent is the principal; without the fruit, there is no principal. The two पुष्पास्फलक cakes being the parts of the दृश्यमात्मायांगम 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 अधिकारार्थिक.

कृतन्त्वात् तथा स्तोमे || ३८ ||

कृतन्त्वात् 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 वैश्यकौम is complete in itself but not a part of any other; so it is connected with the fruit. The illustration of the वैश्यकौम does not hold good here.
कर्तुः  स्यादिति  चेत  ||  ३० ।  ५ ।  ३६  ||
कर्तुः  of the agent; स्वात  is; हृतचेत  if you say.

39. "It is of the agent" if you say.

The third objector puts forward his own view; it is a direction for
a ज्ञेयविकोः. It means that a person who is an अनन्नमयाणी and desirous of
heaven should be made to offer these two पुरोदाश cakes.

न गुणार्थव्यत्वप्राप्ते  न  चोपदेशार्थः  ||  ३० ।  ५ ।  ४०  ||

न नोत  सोः  गुणार्थव्यतः by reason of his being for a subordinate act; प्राप्ते
on obtaining; च and; न; चोपदेशार्थः: 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.

कर्मणोऽस्तु  प्रकरणे  तत्त्वायत्वादगुणानां  लिङ्गेन  काल-
शास्त्रं  स्यात  ||  ३० ।  ६ ।  ४१  ||

कर्मणोः of the two acts; न on the other hand; प्रकरणे in the context;
तत्त्वायत्वात् by reason of its propriety; गुणानाः of the subordinate
acts; लिङ्गेन with the mark; कालशास्त्रः ordaining of time; स्वात  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 असोमयाणी. It is proper.
It is an injunction laying down time. See chap iv. पादा iv. सूत्रा ६ at p.
242. The result is that at the time of a non-soma sacrifice in connection
with दक्षुण्यमात्रयां, two cakes are to be offered. The fruit of this special
offering will contribute to the fruit of the entire sacrifice.
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 cannot therefore divide the time. So it is not an injunction as to that but only a separate act.

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 अनुच्छेद (statement of fact) as regards Agneya. The reason is that it is laid down in both full and new moon sacrifices “यदानेयायायां प्राक्कर्तलोमादश्यायां प्राण्यामाहस्यायं चाच्चुततो मन्तवि” “When a cake baked on eight potsherds is offered to Agneya on a new and a full moonday, it becomes permanent.” While on the other hand पूण्यताय is only laid down in connection with a पूण्यताय.
There are texts "आग्नेय चतुर्देखिरेति" "साक्ष्यप्रस्तावे ग्राहयमानस्यां प्रचर्चय आग्नेयेन पुरोदाशये". "He divides the offering to Agni into four." "In a साक्ष्य प्रस्तावे having served with the ghee oblations, he (makes an offering) with a cake consecrated to Agni."

विधि तु बादरायण: ॥ ८ ॥ ॥

विधि injunction; तु on the other hand; बादरायण: according to Bādarāyana.

44. On the other hand, it is an injunction according to Bādarāyana.

The sixth view is the view of Bādarāyana. It is a कालविधि of एंद्राम. Before सोमवार there is an offering of सखः "तत्रु इ सन्नेवेत्" "Then let him offer सन्नाय."

प्रतिष्ठितविःज्ञानान्द्र का ॥ १० ॥ ॥

प्रतिष्ठितविःज्ञानान्द्र by reason of knowing the prohibited; का 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 अनुवाद of both. It is a statement of facts. The text, therefore, means that an अनुमतयानि offers two पुरोदाश cakes namely आग्नेय and एंद्राम, and one who is a सोमवारि performs the offering with सखः.

तथा चान्यार्थंद्रश्नामस् ॥ १० ॥ ॥

तथा similarly; च and; अन्यार्थंद्रश्नामस् seeing another proof.

46. And similarly there is seen another proof.

The author in support of his view relies on the texts. "चतुर्देशपोषणमास्य भावत्यो हत्यते वर्णदशामार्थायाम्

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 प्रायजः, 2 ghee offerings, 3 principal offerings, 3 विभेदः offerings and one अनुयाज; while in the new moon sacrifice there are 13 offerings by reason of there being no उत्तमुग्ध.

Adhikarana xv. sūtras 17-48 dealing with the subject that in an उत्तम यं सर्वित्ते the material is the ghee of भुवा 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 “उपांशुयागमयमा वजति” “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 भुवा vessel by reason of its connection with all.

The author says that you will have to make an offering of the ghee from the भुवा vessel in the उपांशुयाग because it is connected with all sacrifices. “सर्वस्मेवा एदयययूऽहते यवद्भुवाया माज्यम्” “The ghee which is in a भुवा vessel, is taken for all (purposes).”

In all वजत offerings, the ghee is taken from the भुवा vessel.

49. And similarly in the deity.
In this śūtra the question is, what is the rule as to the deity in the वर्षोग्राह? The objector says, as I said in the preceding अविधिकरण there is no rule as to the material in the वर्षोग्राह, so also there is no rule as to the deity. "विभयु: विभयुःश्चः" "Vishnu should be worshipped silently."

तांत्रिकोः प्रकरणात् ॥ ५० ॥
	तांत्रिकोः 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 वर्षोग्राह is regulated by the context of slowly pronouncing of the verses. The deity of the विभयु is the deity of the वर्षोग्राह; you can not therefore say that there is no rule as to the deity.

Adhikaraṇa xvii śūtras 51-61. dealing with the subject that of an वर्षोग्राह, विभयु &c., are the deities and the performance is on the full moon day.

धर्मशास्त्र स्वात्प्र जापतिः ॥ ५१ ॥

धर्मशास्त्र by reason of the characteristic; वा on the other hand; स्वात् is; जापतिः: the lord of the universe.

51. Prajāpati is the deity by reason of the characteristic.

In the preceding अविधिकरण, we have seen that there is a rule as to the the deity of the वर्षोग्राह. It is laid down there that the deity of वर्षोग्राह is governed by the context pertaining to the तांत्रि. Now the question is, whether there is any rule in the तांत्रि or not. The questions for determination in the present अविधिकरण are, whether the deity is प्रजापति, is he अविधिक or विभयु and the वर्षोग्राह is to be performed on the new moon day or is it to be performed on the full moon day and विभयु 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 वर्षोग्राह is प्रजापति because that is the characteristic of the प्रजापतिविवृत्ति. In a प्रजापतिस्वर्ग sacrifice every thing is done silently.

* In some copies, there is ‘तांत्रिकोः’ 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 प्रजापति is the deity, the प्रजापति sacrifice is, no doubt, of silent character “प्रजापति-मनसावज्ञ” “Let him sacrifice to प्रजापति silently.”

The text shows that whatever is done in a प्रजापति sacrifice is done silently, but the converse does not necessarily hold good. In the उपयुक्त, however, the words uttered are soft, so the deity of the उपयुक्त is not प्रजापति. Of the gods who are entitled to the offering, Agni is the principal deity; अति is therefore the deity of उपयुक्त.

53. On the other hand, Viṣṇu is the deity by reason of his being laid down in connection with hota; and new moon oblation is the offering by reason of seeing hota there.

The third objector says that you are all mistaken; विष्णु is the deity because there is a text which lays down विष्णु in connection with होता on the model of the new moon sacrifice. “इन्द्रविष्णुविचारकमे प्रतिविष्णु: स्वयमवेत्वे वीर्येऽ” “Viṣṇu strode this (universe); he sings praises of his valour.”
If विष्णु is the deity of an उपासुयाम, then it is all right by performing it on an अमावस्या day.

अष्टि वा पौर्णमास्यां स्वात्तु वानस्पदसंयोगादुगुणकत्वाः

न्यन्त्री यथा प्रधानः स्यात् ॥ १० ॥ ॥

अष्टि also; वा on the other hand; पौर्णमास्य on the full moon day; स्यात् is; प्रधानशब्दसंयोगात् by reason of the connection with the principal word; गुणत्वात् by reason of being subordinate; मनः; मनः; 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 उपासुयाम does not take place on an अमावस्या day; the text lays down to be performed on a full moon day “आवश्ये च ती वानस्पदसंयोगाय यजन्” “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 मनः in the उपासुयाम; where there is an उपासु याम, there it shall be recited; the converse of this is not true. The उपासुयाम is not for the मनः but the मनः is for the उपासुयाम.

आनंतर्वेशु साक्षायस्य पुरोदाशेन दृशयत्यमावस्याः

विकारे ॥ १० ॥ ॥

आनंतर्वेशु the interval; च and; साक्षा of सत्य; पुरोदाशेन by पुरोदाश cake; दृशयति shows; अमावस्याविकारे in the modification of अमावस्या.

55. And the interval of सत्य is shown by पुरोदाश cake in the modification of अमावस्या.

The fourth objector advances an argument in favour of his view. He says that in a साक्षायस्य the modified sacrifice of the new moon sacrifice, there is an interval in सत्य by means of the पुरोदाश offering but not by means of the उपासुयाम. “आवश्यमागास्यां प्रचयायान्वे च पुरोदाशेनान्तः चौ त्रिधाय तः कुसम्भिरिस्मिका ग्राहा”. “Having discharged with the ghee
oblations, taking the पुरोहित cake consecrated to fire in the ladle of an अर्थित and moving with the pots, he says."

This विधिक argument, says the fourth objector, is in his favour.

अग्निपोषोमविधानात् पौर्णमास्यामुस्मय्यत्र विधीयते॥

प्रतिपदिण्यविधानात् विधिकः समानदेशः स्यात्॥

pratipadnya after prohibition; vighanaata by reason of laying down; va on the other hand; vishnu; samanadesa: of equal time; syat is.

56. On the other hand, by reason of laying down अग्निपोषम in the full moon sacrifice, it is laid down in both.

The objector says that the उपांशु याज takes place on both the full and new moon sacrifices, "उपांशुयाजमतत्व ज्ञति" "यदेतदायस्येव नै उपांशु पौर्णमास्यायन यजन!" "He performs उपांशुयाज in the interval. Let us (both) offer ghee oblations silently on a full moon day."

In the full moon sacrifice when the उपांशु याज is performed, the deities are अग्निपोषम but when it is performed on the अमास्या day, the deity is विष्णु.

57. On the other hand, by laying down after prohibition, (the deity) विष्णु is of equal time.

The fourth view is the view of the author embodied in the present सूत्रa. He says that an उपांशु याज is performed in the full moon sacrifice and the deities are विष्णु. The reason is that the text lays down the उपांशु याज for the full moon sacrifice after prohibiting it in the new moon sacrifice. Having said in the model sacrifice "आज्यायस्येवनी उपांशु पौर्णमास्यायन यजन" "Let us (both) offer ghee oblations silently on a full moon
day”, it is further said, “जाहि वा दत्तः स्वक्षिन्यते यदन्वंची पुरोडाशी उपांशुयाय संतरा यज्ञि” “He who offers the two subsequent पुरोडाश cakes in the interval of an उपांशुयाय, make a repetition of a sacrifice.”

From this, it follows that it is to be performed on the full moon day.

“विष्णु–पुरोडाशियज्ञात्मिच्य यज्ञायतिकुपथुरोडाशियज्ञात्मिच्यायामांशीपोमो उपांशुयाय यज्ञायामांशी” “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 उपांशुयाय is to be performed on the full moon day and Viṣṇu &c. are the deities for the occasion.

तथा चान्याऽर्थदर्शनम् ॥ 10 ॥

तथा similarly; च and; अन्याऽर्थदर्शने seeing another proof.

58. Similarly there is another proof visible.

The author says that there is another text. “चुरुंच पौर्णमास्यामाधुत ब्रह्मयंते ब्रह्मदशामास्मयाया” “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 उपांशुयाय, there are only thirteen offerings on the अमास्या day. See the commentary on sūtra 46. at p. 839.

न चान्यः सकुक्रचुताबुमयत्र विधीयेतासमवन्यात् ॥ 10 ॥

न not; च and; अन्य the principal; सक्रत once; व्रज्नी in the text; उपांशुयाय at both places; विधीयेत is laid down; असमवन्यात 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 उपांशुयाय 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.

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 виду in the application to the principal. The principal is not for the object of another. “अपसुमंता वास्तवांग वजतूङ्गकादृश प्रायान्त वजत्वीकायासुयाजान्” “He makes offering of ghee shining in water; he offers eleven प्रायाः and eleven अनुयाजः.”

From this text also, it appears that उपायु याज is not in the new moon sacrifice because it is principal.

61. And in the modification, it is not heard.

The author gives the last reason in support of his view. In a साक्षराध्य, which is a modification of the new moon sacrifice, the उपायु याज is nowhere heard of. “आत्मवाणों प्राचर्यांने येन चुपुरोडळालानोऽने लु चोपदाय सह कुम्भिमिरिकामवाह” “Having discharged with the ghee oblations, taking the पुरोहित cake consecrated to fire in the ladle of an अनोज and moving with the pots, he says............”

The text shows that after an आत्मवाण, there is साक्षर but not उपायु याज. This also shows that there is no उपायु याज in the new moon sacrifice.
Adhikaraṇa xviii. sūtras 62-70 dealing with the subject that in one पूरोदशा offering also, there is an वर्षायुगम.

द्विपुरोदशायां स्यादन्तरार्थत्वाद् II २० II ६२ II
d्विपुरोदशाय in the offerings of the two cakes; स्यात् is; अन्तरार्थत्वाद् 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 “वर्षायुगमंतरा वजति”
“He performs an वर्षायुगम in the interval.”

In the foregoing अविकरण it is established that in the full moon sacrifice there is an वर्षायुगम and there are deities विष्णु &c. After the performance of a सोमयाग, there are two पुरोदशा cakes in the full moon sacrifice and one before it. The question for determination is, whether the वर्षायुगम is to be performed in two पुरोदशा cakes only or between two पुरोदशा cakes and one पुरोदशा 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. “वर्षायुगमंतरा वजति” (“He performs an वर्षायुगम 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.

प्राजामकरणार्थत्त्वाच् II २० II ६३ II
p्राजामकरणार्थत्त्वाच 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 जामकरण (defect of similarity) this is done.

“जामि वा पत्रवस्य किस्मते यद्वच्चौ पुरोदशां शाःपुरोदशायुगमंतरा वजति। विष्णु ह पराऽपार यद्य-प्रजामकरणाय, प्रजापति वर्षायुगमंत्र: जामकिर्येय अन्तरार्थाय वर्षायुगमंत्राय”
“He who offers the two subsequent पुरोदशा cakes in the interval of an वर्षायुगम 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.'

Agni means similarity, repetition or imitation; जामिव would arise, if अग्नि-सोम is performed in the offering of one cake. "जामि वा पद्यक्षर्य किंवले यद्यवै पुरोदासी पुरोदासं कल्या पुनरत्मात्मच। पुरोदासं पुरोदासं सेवे। "He makes a repetition of a sacrifice, when he makes one cake of the two subsequent cakes and (offers it) as a subsequent cake.'

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 अग्नि-सोम with the interval which is not laid down. The interval is laid down as subordinate; so अग्नि-सोम can be performed in the offering of one cake also.

उत्पत्तेन निवेशः स्वादिगुणनुपरेर्णार्थस्य विवः मानवाद्विधोधानंतरार्थस्य नैमितिकवाचारमावेशुनात्स्यात् ॥ १० । ८ । ६६ ॥

उत्पत्तेन: by reason of the origin; द on the other hand; निवेश: introduc-
tion; श्वात is; गुणस्य of a quality; भन्डुपरोचेन with the uninterrupted connection; अर्थस्य of the object; विधानस्तवाद by reason of the interval; विधानात् by reason of laying down; अंतरार्थस्य of the object of interval; नैरसिद्धस्तवात् by reason of its being causal; तत् that; अभावे in absence; अभुतो on not being heard; श्वात is.

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 उपांशुग्रामम; it is said, “उपांशुग्राममसंतरा वजति” “He performs an उपांशुग्रामम 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 उपांशुग्रामम 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 द्विपूरुद्धम will not be heard of. So the result is that an उपांशुग्रामम is to be performed in the offerings of two cakes.

उमयोस्तव विधानात् || १० || ८ || ६७ ||

उमयो: of both; त् on the other hand; विधानात् by reason of laying down.

67. On the other hand, by reason of laying down in both.

The author says that the उपांशुग्रामम is prescribed for both the offerings of one cake and of two cakes "अवस्थाय पौरणामस्य जनन्" “Let us both sacrifice silently in the full moon sacrifice.”

It applies to the पौरणामस्वाद which consists of the offering of one cake before the performance of the सौमयम् and the offering of two cakes after the performance of the सौमयम्.

गुणानाथ परार्थ्यवादुपवेषबद्वदेवति श्वात् || १० || ६७ ||
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. It benefits the उपवेषन्त, 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 अन्तरात्र, you can perform the उपवेष वाण 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 कक्क in the commentary on काल्यायनशृङ्ग द्वारा viz. "मूलादुपवेषकरोति" "He prepares उपवेष from the root." It is a तूल of काल्यायन. chap iv. 41.

"प्रथमतौऽष्ट्रीया सुलभरति प्रमाणांशिवाय प्रयक्ता कालवेषातुपवेषं करोति उपवेषं चारालिमानप्रदेयस्मात् वा पराशरेऽकः." "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 'पराशर' to be of the size of a cubit or a span."

So उपवेष is prepped from the lower part of the branch of a tree.

अनपायेऽऽ कालस्य लक्षणं हि पुरोडङ्गी ||११०१६६||

अनपाय: permanance; छ and; कालस्यलक्षण characteristics of time; हि certainly; पुरोडङ्गी two पुरोडङ्ग cakes.

69. And permanance; two पुरोडङ्ग 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 वाण in the offering of one cake. "स्मिताय पद्याश्व
He makes a repetition of a sacrifice, if he offers the subsequent two cakes in the interval of the

There are three cakes. The first cake is offered before the performance of the सोमयाम and the two पुरोभ च cakes by the interval of the वपोशु याग after the performance of सोमयाग. This subsequent offering of the two cakes is characterised by time but that leaves the offering of one cake intact.

प्रशंसार्थक जात्मिक्यम् ॥ १० ॥ ६ ॥ ७ ॥

प्रशंसार्थम् for the purpose of praise; जात्मिक्यम् 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 जात्मिक्यम् (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 उपश्चरण and भविष्यार्थ are called the offering of immortality “अमृतं ब्रह्म जनं मत्यं हरिवर्दुपास्त्रशालाशिवारश्चान् 
-ताणि मेवैन फरोति” “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 उपश्चरण and भविष्यार्थ, so here also it is in order to praise the वपोशु याग.

END OF PĀDA VIII.

END OF CHAP. X.
The author has described the principles of बध and समुर्भच्य in chapter x. In the latter half (उपार्पण्य) which deals with the extent of अतिशेष, 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 अतिशेष. In the eleventh chapter, the author treats of तंत्र and भावाप.

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 Brāhmaṇas 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 भावाप, as being wearing each Brāhmaṇa 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 भावाप. All these are the illustrations of an भावाप.

Adhikarana I. Sutras 1-4 dealing with the subject that भार्तेय &c. collectively on the principle of तंत्र, secure heaven.

प्रयोजनाभिसम्मवन्यातपथक सताततत: स्यादेकककर्मेऽक-
शब्दाभिसंयोगावािा ॥ ११ ॥ १ ॥ १ ॥

प्रयोजनाभिसम्मवन्यात by reason of the connection with the purpose; देवक्षति of separate individuals; तत: thence; स्वात is; एककक्षेऽ fruit; एक-शब्दाभिसंयोगावािा 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 "दर्श्याः पूर्णात्मात्र त्ये स्वर्गकामायनेत्". "Let one desirous of heaven perform new and full moon sacrifices."

All the भार्तेय &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 रश्तुर्गार्गसाथ्याग्नि conduce to the attainment of heaven but not each primary conduces separately to the attainment of heaven.

शेषवद्वा प्रयोजनं प्रतिकर्मं विभाज्येत॥ ११ । १ । २॥

शेषवद्वा like the subordinate acts; या on the other hand; प्रयोजनं purpose; प्रतिकर्मं each act, विभाज्येत 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 Brāhmaṇa, you mean to bathe each Brāhmaṇa individually one after the other. So here also distribute the fruit amongst all the subordinate parts.

अविधानातु नैव स्यात॥ ११ । १ । ३॥

अविधानातु by reason of not being ordained; तु on the other hand; न not; एवम् thus, so; स्यात 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 Brāhmaṇa 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.

शेषतथा हि परार्थविधानात्मप्रतिमधानमावः स्यात॥ ११ । 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.

Adhikarana II, śūtras 5-10, dealing with the subject that all the subordinate acts constitute one whole act.

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 Adhikarana 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 Chaukhambha texts. “समिधो वजिति” “अनुन्याय वजिति” “He sacrifices समिध; he sacrifices नृपपात”

* The word “स्यात्” 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.

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.

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.

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 अङ्गविविधः.
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 वर्गमाल, there are many parts about which there are texts such as "सविधोयजलि" "He sacrifices सविध" &c. They all lead up to one result, namely, the attainment of heaven. They, therefore, constitute the इतिक्षेप्यता and come under one designation of वर्गमालयान.

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 विष्श 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.

10. Because any act commenced depends on the text.

The author says that when the text says "सविधकामोऽयजेत्" "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 इतिक्षेप्यता, साध्य and साधन. The इतिक्षेप्यता comes under the same विष्श. You can not separate it from the principal act.

Adhikarana iii. śāstras 11-19, dealing with the subject that the desire-accomplishing sacrifices like the new and full moon sacrifices should be completed with all their parts.
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 दृश्वृण्माल sacrifices which are काम्यकर्मे स 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 सीव्य, आर्यवर्धण, प्रजापति & नैकृत्त &c; the sacrificer obtains the fruit of as many acts as he is capable of performing. There is another example of a संधि: “वायुत्तिलको दृश्विकित्वायुष्यवागन्वार्यतुष्णिमुद्रा दृश्यति”

“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.

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 दृश्वृण्माल, there will be no reward of the sacrifice.
not so; कर्मसंयोगात्मकयोजनमशब्ददृष्टि स्त्रांति ॥ १९ ॥

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 'वेज' in the text 'दशवण्यसामावर्त्तमा स्वरूपमायेत' ("Let one who is desirous of heaven, perform new and full moon sacrifices") is connected with दशवण्यसामास, the principal sacrifices but not with their parts. In this view only the word 'वेज' 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.

एकशब्दादिति चेत ॥ १४ ॥

एकशब्दात् by reason of being one word; इतिचेत् if you say.

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.

नार्थप्रक्रियात्समत्वादगुणत्वम् ॥ १५ ॥

not so; अन्यथाख्यातु by reason of the difference of the object; समत्वात् by reason of equality; असमुच्चत्वम् the state of being not subsidiary.

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 sacrifice. 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. Šabara has interpreted the सूत्रस १४-१५ 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 इतिकर्त्त्वयता 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 "स्तंभकान्तो दृश्यूयमातस्याय व्येत्" "Let one desirous of heaven perform the new and full moon sacrifices." It means दृश्यूयमातास 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 दृश्यूयमातास 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. "निवीताक्षरितम् प्रचरितम्" "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 "चतुर्दशमास्यामाहितयों द्वयंसे मनोदशामावस्याया" ("On the full moon day, fourteen offerings are made and thirteen on the new moon day."

2 ghee offerings, 5 प्रयाज, 3 principal offerings, 1 मलिकुंठल and 3 अनुयाज are 14 offerings on a पूर्णमासी. By reason of one offering of two in the पूर्णमासी, 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 śūtra 11 wherein, the example of स्वर्यांग &c. is given. He says that the sacrifices are different and the texts are different, "सौर्यवर्ष निर्विवेदिकवर्षस्वस्तिमाय: " ("One who is desirous of the Brāhmaṇic splendour, offers boiled rice to the sun."

Then again it is said, "पांडुपन्मकादश कपालविवेर्ष प्रजाकामाय: " ("One who is desirous of progeny offers cakes baked on eleven potsherds to दुह & अमि.")

Thus we see that they are different and not connected with each other. The illustration, therefore, does not hold good here.
laid down; विशेषां of the special; कुत्तार्थावात् by reason of being utilised; संरेखी in milking; व्याकामि according to one's desire; प्रतिवेदित 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 सूत्रा 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.

Adhikaraṇa iv. sutras 20-26 dealing with the subject that the desire-accomplishing acts should be performed repeatedly for the excessive reward.

कर्मभायार्थमभावेष्ठात्किष्टिवत्यत्वारम्भं फलानि स्युः ॥

19 1 1 20 ॥

कर्मिन्द्र in an act; अर्थमभावेष्ठात् by reason of its commencement; किष्टित् like agriculture; प्रत्यार्थं 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.

प्रदिपकारण सवैया कार्यर्थवायुपपद्यते विशेषः ॥

19 1 1 29 ॥

प्रदिपकार : right, title; च and; सवैया of all; कार्यर्थवात by reason of being an act; उपपद्यते is obtained; विशेष: 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.

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.

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.

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.

एकशशव्यास्तात्याहृ ॥ ११ । १ । २५ ॥

एकशशव्यास्तात्याहृ by reason of one text; तथा similarly; अशीपु in parts.

25. And similarly in the parts, by reason of one text.

The author replies to the objection of the objector embodied in sūtra 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.

लोके कर्मश्रव्यलक्षणम् ॥ ११ । १ । २६ ॥

लोके in the ordinary life; कर्मश्रव्यलक्षणम् 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 sūtra 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.

Adhikarana v. sūtras 27-28 dealing with the subject that the parts are not to be repeated.

क्रियानमर्थशोपत्वात्मत्यक्षमन्त्रातिबद्धेन्द्रपर्वम्: स्याव।।

११ । १ । २७।।

क्रियानम of the action; शोपत्वात्मत्यक्षमन्त्रातिबद्धेन्द्रपर्वम् being fully completed with its object; प्रत्स्वत्त: visibly; तत्रविनिष्ठ्या with its completion; अस्वर्ग: end; स्याव is.

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.

धर्ममात्रेत्वदशृङ्खलाच्छट्टार्थेनापर्वगेः स्यात्।।१९।।

धर्ममात्रेः in the case of धम्मः तु on the other hand; अद्भूतात् by reason of the invisible effect; शब्दार्थन with the object of the word; अपवर्गः accomplishment; स्यात् is.

28. On the other hand, in the case of धम्मः 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 धम्मः, 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, “अभिनिर्वासभोजमालनमुलुकल सर्वोपवर्षायं पूर्विनिर्वाहितयां तदुपद्धातिः” (“In an अभिनिर्वास, 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 (अवहन) pounding will not, therefore, be repeated.

Adhikarana vi. śūtras 29-37 dealing with the subject that the प्रयाज &c. parts should be performed once.

क्रतुवच्चानुमानेनाभ्यासे फलभूमा स्यात्।।१९।।

क्रतुवत् like the sacrifice; च and; अनुमाने by the inference; अभ्यासे 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 śūtras 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 दृष्टि and 13 in the भावश्य sacrifice. See the commentary on sutra 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 sutra 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 sutra 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 "कुक्त्र-चिक्षत्र वर्णंतवति" "The grass is cut once."

In connection with the अनुयाय, it is laid down "सक्त्र परिचीय समर्पि" "He washes boundary sticks once."
In connection with विषयत् there is a text, "उत्तरार्द्धत्व सहकारवति" "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.

अनवम्यासर्तु वाच्यत्वात् इि ११ १ १ ३० ॥
अनवम्यात्: no repetition; दु 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 दुःसूर्ण-नावयानम् it is said that "अस्त्रदारिच्छ वाहिनीसंवति"; The grass is not cut once.'"

The पद्यम् is their modified form. Under the principle of अन्वितेश the अस्त्रदारिच्छ 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 प्रयाज the washing is said to be performed three times; but for the text, the washing would have been performed three times in अनुयाज under the principle of अन्वितेश. So the text "हिस्तियावति" "He makes two offerings" would have applied to the विषयत् offering had there been no text quoted in ४६ ३६. 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, śātras 38-45, named kapinjala.

बहुवचनेन सर्वप्रतीविन्कल्य: स्यात् इि ११ १ १ ३८ ॥
बहुवचनेन with the plural number; सर्वप्रती: taking of all; विन्कल्य: optional; स्यात् is.

38. With the plural number, taking of all is optional.

There is a text "बलेववाकिरिजयानालम्बेत्" "Let him bring partridge for a sacrifice."

The word किरिजक is used in the plural; किरिजक is a species of birds. 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 (पराद) optionally.

तथापि: प्रयोग इति चेत ॥ ११ । १ । ३५ ॥

तथापि: is seen; प्रयोग an application; इतिचेत् if you say.

39. "The application is seen" if you say.

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 ‘किंद्र’ is used for a peacock also.

तथेह ॥

तथा similarly; इह here.

Similarly here.

He further supports his view and says that some time a man is called a lion, so also a ‘किंद्र’ may be used in the sense of a peacock and may be, therefore, brought to the sacrifice optionally.

This तृत्त does not find its place in the Chaukhambha Sanscrit series.

भक्त्येति चेत ॥ ११ । १ । ४० ॥

भक्त्यां by figure of speech; इतिचेत् if you say.

40. "By figure of speech" if you say.

The first objector says that it is in a secondary sense.

तथेतरस्मिन् ॥ ११ । १ । ४१ ॥

तथा similarly; इतरस्मिन् in the other.

41. Similarly in the other.

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 (पराद) come under all or many.

प्रथमं वा नियमस्येत कारणादत्तिक्रमः स्थान ॥११।१४२॥

प्रथम the first; वा on the other hand; नियमस्येत is restricted; कारणादत्तिक्रम for a reason; अतिक्रमः violation; स्थान 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 "प्रकारेण, पद्येन द्वाराः कथा विशेषतिः". "One should be given; six should be given; twelve should be given; twenty should be given."

शृङ्खलाओऽविशेषाय ॥ ४२॥
शृङ्खलाओऽविशेषाय by reason of three being nothing special in the purpose of the text.

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 "पुसालमेव"; 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.

तथा चान्यायार्थदर्शनम् ॥ ४३॥
तथा similarly; ज and; अर्थाय दर्शनम् seeing of another object.

44. And similarly there is another object seen.

There are texts which, says the author, lead to the same conclusion.

"कष्ठा याम्या अवलिङ्गार्दौत्रानंभोज्जया: पाजेया: तेपमेद्रानोद्दशम।" "The black are consecrated to यम्, the arrogant to श्री and the sky-coloured to the god of rains; of them, the tenth is consecrated to एण्ड्रासन."

The first three deities have three animals each in this view of the author and the tenth therefore, belongs to the dual deities एण्ड्रासन.

प्रकृत्या च पूवंवत्त्यासात् ॥ ४५॥
प्रकृत्या with the model sacrifice; ज and; पूवंवत्त्यासात् like the preceding; तथासात्: by reason of its proximity.

45. And with the model sacrifice like the preceding by reason of its proximity.
The author says that there is another त्रि which shows that plural includes the lowest number three. अन्तिपोतिय 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 पूजा, there is another proof; आदन्तूरूति, “He uplifts rice.” The first triad is heard without any quality as आदन्तूरूति; of the middle at other places, you have पंचादिविति, “अद्यान्तूरूति” the middle of the fifth. The middle of the eighth.

Adhikrama viii sutras 46-51, dealing with the subject that the milking of the छत्रा cow is by way of अनुवाद.

उत्तरासु यावत्स्वमूर्वन्त्वात् || ॥ ॥

उत्तरासु in छत्रा cows; यावत् as many as; स्वयं own property; पूर्वन्त्वात् by reason of the extraordinary principle.

46. In छत्रा cows, as many as one owns, by reason of the extraordinary principle.

In connection with सब्रामण्य, there is the milking of the cows. It is said, वाग्न्ति त्ति श्रीरोदिविता विभुवाणान्त्वालभैरता रूपरूति “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 छत्रा cows is a विविं or अनुवाद. (This text is discussed in the sutras 11-19. See the commentary on them). The objector says that it is a विविं, because it lays down an extraordinary principle.

यावत्स्व: वाग्न्ति विभृता न्वानातुवादः स्वातः \| ॥ ॥

स्वातः अस्वातः as many as; स्वयं own property; बि on the other hand; अनुवाद: by reason of laying down another; अनुवाद: restatement; स्वातः is.

47. On the other hand, “as many as one owns” is an अनुवाद by reason of laying down another.

The author says that the later portion of the text is an अनुवाद but the first part of it is a विविं. If there are two बिविं in a text, it will be a split of a sentence.

साक्ष्यविविधानात् \| \| ॥ ॥

साक्ष्यविविधानात् 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 \textit{वर्षा} cows has been prescribed for milking \textit{“नास्त्येतां रात्रि पथलासिद्धोन-जुहयात् कुमाराच्छ नवपेयलभेन”} \textit{“No Agnihotra should be performed that night with the milk nor shall his tender boys get milk.”}

\textit{वृद्धर्थ्वावच्} \textbf{II 11} \textbf{1} \textbf{46} \textit{॥}

\textit{वृद्धर्थ्वावच् by reason of the sense of all; च and.}

49. And by reason of the sense of ‘all’.

The author supports his view by another reason. \textit{“वहुरघोमघवदेवे-स्मोदिविविभ:” “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.

\textit{अनिहोत्रे चाशोषवद्वागृहःनियम: प्रतिषेधःकुमाराचाराम्} \textbf{॥ 11} \textbf{1} \textbf{50} \textit{॥}

\textit{अनिहोत्रे in an agnihotra; च and; अशेपत्व GK entire; बवाल्लिनम: rule about gruel; प्रतिषेध: prohibition; कुमाराचाराम् 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 यवाग्. It is a liquid substance made from any grain chiefly rice by boiling it. (See the note at p. 822). \textit{“नास्त्येतां रात्रि पथलासिद्धोन-जुहयात् थाल्लुस्य देवताप्रतगम्य देवताप्रतगम्य तात्खलतस्यस्यागन्धाजुहयात्” “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 \textit{वर्षा} 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 \textit{वर्षा} cows is not to be given to the youngsters. This also shows that all the \textit{वर्षा} cows are to be milked.
51. It fits in with the mark showing all, by reason of the connection with the deity.

The author gives another argument in favour of his view. He says that there is a text from which it appears that all the cows which one owns should be milked for an offering to the deity. "वल्लभम्यवशस्त्रा पद्भ सवती मुख्य्यायत्ते अध्यात्मवेष्य एवैता अवायावर्तिनि" (T. B., III. 7.4.17. &c) "They nourish the calves certainly and men formerly, therefore they nourish the gods."

Adhikaraṇa ix. śūtras 52-55 dealing with the subject that the śāray &c, which are the parts of the subordinate parts should be performed once for all.

पुधानकमर्थित्वाध्यानां तद्भेदार्थसमेच: प्रयोगे स्वातः

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पुधानकर्मवत्त्वाध्यानां तद्भेदार्थसमेच: प्रयोगे स्वातः

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 दृश्यमालयायाग the आगेह &c are the primary acts; their subsidiary acts are śāray &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.

क्रमकोपण्ययोगपद्वाद स्वातः

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 'योगपद्वाद' instead of 'योगपद्वाद'.
say that all the subsidiary acts should be performed simultaneously, then there will be no order.

\[\text{एकाधिकारद्वारायः स्वातः} \quad 99 \quad 1 \quad 54\]

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 द्वैप्रकाशमास्तमान 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 द्वैप्रकाशमास्तमान is one, “द्वैप्रकाशमास्तमानस्य समयं शास्त्रेऽन्तरते” “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.

55. By reason of having one object, there is no breach of order.

The author replies to the objection raised by the objector in stûra 53. He says that all the subsidiaries collectively achieve the object; so there is no order. No breach of order is, therefore, possible.
The author in support of his view relies on the authority of Kāshyapa who is some older commentator writer. He cites an authority.

"चुङ्कवाघैष्टमात्स्यामादृत्वो हृते वचः द्वादशःमाहस्यायम्" "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.

India 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 cannot cook all the cakes; so the process will have to be repeated (3) because the process is for the object of cooking.

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 sūtra is divided into 3 parts. 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.

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; स्यात 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 पूजनमा and अमावश्या respectively.

62. Because the injunction (as regards the subordinate parts) is for the other (principal); there will be a breach of the text which lays down simultaneous performance.
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 पूणाण and 13 in अमावस्या. It is by way of भजन.

विधिवत्तपकरणाविभाग प्रयोग बादरायण: ||१९११६३

विधिवत् like an injunction; पकरणाविभाग in the indivisibility of the context; प्रयोग application; बादरायण: name of a क्रिया.

63. "Like the injunction in the indivisibility of the context, there is the application" says बादरायण.

The author relies upon the authority of his own preceptor बादरायण. 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 इतिकर्त्तव्य of प्रयोग from their context. Suspending the order or sequence they are to be performed at a time simultaneously.

अपि चैकेन सत्त्वानविशेषकर्षेहि: || १९ || १ || ६४ ||

अन्य also; ए and; पूर्व by one; सत्त्वानव proximity; विशेषक: 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.

क्रिष्टस्थितयायानामेऽति चेतु || १९ || १ || ६५ ||

क्रिष्टस्थित somewhere; स्थितयायान by reason of the injunction, न: 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, "सतुध्वनिः सदविभिः" "They pound together; they grind together."

So by परिलक्षण, the inference is that at other places, there is a repetition of the acts.

**निषिद्धविभिन्तत्वाद् ॥ १९ ॥ एक ॥**

not so, सिद्ध: of the injunction; अभिविभिन्तत्वाद्, by reason of the binding force.

66. Not so, by reason of the binding force of the injunction.

The author says that there निषिद्ध is laid down; in order to counteract the force, the त्रित is laid down. in अन्वेषण and अनिवृत्तीय, the निषिद्ध 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 (त्रि).

Adhikaraṇa x, stotra 67-70 dealing with the subject that the ‘black-necked’ is to be offered separately.

**व्याख्यातं तुल्यानां योगवर्गमृदुवनामविशेषाणाम् ॥ १९ ॥ एक ॥**

व्याख्यात have been explained; तुल्यानां of equal grades; योगवर्ग simultaneousness, अभिन्न अनिवृत्तीय: याम of those not specially taken.

67. Those acts which are not specially taken and are of equal grade have been explained to be done simultaneously.

There is a text, "अन्नेन ऊष्माण्यग्रीवालमेव, सौम्यवचस्य मात्रेयं इत्यादिवृत्तीयं पुरो-धावं द्वारसिद्धानां" (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 blacknecked 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" (विभिन्त) in the preceding अभिकर्ष and so they will be offered to the deities once for all, because there is nothing special to direct the procedure.

**भेदस्तु कालेद्राचादनायवायात्यवायद्विविभिषिणां विचि: प्रधानकालत्वात् ॥ १९ ॥ एक ॥**
difference; न on the other hand; कालानुवात् by reason of the difference of time; वोदनाथवात् by reason of the intervening injunction; धात् is; विशिष्ठानाम् of the special; विशि: command; प्रभानकाल्वात् by reason of time being principal.

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 सत्र as laid down in the preceding अधिकरण 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 बिधि argument “अभित: सौम्यमापनेवी सबत्” “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 बिधि, because the present tense is used. It is by way of अर्थवाद.

END OF PĀDA I.
PADA II.

In the first Pada the principle of Tantra was considered in connection with the principal; here, it will be considered along with the subsidiaries.

Adhikarana I. sutras 1-2 dealing with the subject that of आर्थिक &c. time, space &c. are not in the nature of a Tantra.

एक्देशकालकृत्त्वं मुख्यानामेकसाध्वद्वपेषेतात्

एक्देशकालकृत्त्वं: unity of space, time and the agent; मुख्याना of primaries; एकार्धद्वपेषेतात् by reason of one command.

1. Unity of space, time and agent of the primaries by reason of one command.

In the first the आर्थिक &c are principal. There are space, time and agent as follows "तमेत्यपूर्णमानानां यज्ञत् "पौर्णमास्या पौर्णमास्या यज्ञत्; "अम्बास्यायमाममस्या यज्ञत् "दर्श्युपास्यायमेनब्रजः" यज्ञः: "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 बालुमास्य sacrifice, there are texts as regards space, time and agent, "प्राचीनप्रकरणे वैश्वदेवेन यज्ञत् "वसंसे वैश्वदेवेन यज्ञत् "बालुमास्यानां यज्ञः कर्तृनां पञ्चविरिजः: "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 बालुमास्य sacrifices."

Now the question for determination is, whether the space, time and agent are governed by the principle of आर्थिक with respect to the आर्थिक &c the primaries or they are separate in each case. The reply of the objector is that the principle of आर्थिक 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 आर्थिक.
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 आय्य &c distributively. It is an injunction, so it will apply to each primary distributively on the principle of an आवाप. I have followed शब्र in this interpretation, but all other commentators have considered the 1st sutra as containing the view of the author and the second sutra consisting of the view of the objector.

Adhikarapa ii, sutras 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 the र्म or आवाप. The reply of the objector 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.

**Yadu tu karména vibhiscmvanya: svarádekaprabandapurājana-purāṁbhāsanyogāta ॥ ११ ॥ २ ॥ ४ ॥**

*Yadu if; tu on the other hand; karmāṇa: of the action; vibhiscmvan: connection of the injunction; svarāt: by reason of one text; purāṇabhāsanyogāta: by reason of being connected with the name of the object of the primary.*

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 तृत्त्र but not the principal of आवात governs them.

**तथा चान्यायार्थद्वर्णम् ॥ ११ ॥ २ ॥ ५ ॥**

*तथा similarly; च and; चान्यायार्थद्वर्णम् another proof.*

5. And similarly there is another proof.

The author relies on the विषम argument in support of his view. "उमा शिव च एतानि गोराशिविशिवप्रमावस्थायां संप्रियंते-भाषेवं प्रधमः स्मेते 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.

**श्रुतिश्चेषष्ठ: प्रधानवत्कर्मस्येत: परार्थवातात् ॥ ११ ॥ २ ॥ ६ ॥**

*श्रुतिः a text; च and; एयां of these; प्रधानवत् like the primary; कर्मशृद्धेः by reason of the text as regards action; परार्थवात् being for the object of another.*

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.

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 but not on the principle of.

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 “Let one desires 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.
the deity and the material; तथा similarly; इत्यिधेत् if you say.

9. 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 श्रवण called अभावांत.

न चोदनाभिविशेष:वानियमार्थ: विशेषः \textit{क्रूर्यु} ॥ ११२९॥

न not so; चोदनाभिविशेष: by reason of the part of an injunctive sentence; विशेषः 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). "हृदाविनिषुद्वायाः" "हृदाविनिषुद्वायाः" Here are Agni and दुरोपाकाल cake. "Here are clarified butter and Agni and Soma (dual deities)."

These texts relate to the principal, "आन्येन प्रयाजनः यजिति" "शेषंस्थित्वस्वेषमेकं यजिति" "He makes प्रायजः offerings with ghee." "He makes विशेष 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 चोदनाभिविशेष, while the text relating to space, time &c governs the procedure of the subsidiaries. The illustration of the deity and the material does not hold good; because they are governed by a different set of rules.


tेशु समक्रेतानां समवायात्तन्त्रभावानि भेदस्तु तदभेदा
त्त्तत्त्तमेव: प्रयोगे स्वास्तेषां प्रभावशयाश्वत्वात्तथा चान्यायार्थदेशे

रमुं ॥ १९ ॥

तेशु in them; समवेतानां of the combined; समवायात्तत् by reason of the combination; तत् by a तत्; भागानि the subordinate parts: भेदः difference; तु on the other hand; तदभेदान by reason of its separation; कक्षेष्ठ: difference of procedure; प्रयोगे in an application; रस्ता= theirs; प्रभावशयाश्वत्वात् by
reason of being a principal word; तथा similarly; च and अन्यायद्वर्तनम् another proof.

11. In them of the combined (parts), by reason of the combination; the subordinate parts are governed by तंत्र 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 तंत्र 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 sūtra, the author relies on the किंव्र argument in support of his view. This sūtra is divided into 3 parts. In the first part, the application of तंत्र is explained; in the second part, the principle of आवाप is applied and in the third part he relies on the text,

"चतुर्दश शोष्यक्षमस्माहात्याहायत्रेषु यथोदशामासविजया" (Fourteen offerings are made on the full moon day and thirteen on the new moon day.)

Adhikarana iii. sūtras 12-18 dealing with the subject that in राजसूय को the subsidiaries are to be repeated.

"इष्ठिराजसूयचातुर्मास्वेच्छेकक्कम्याद्वां तंत्रमावः स्वातः"

11.2.12

इष्ठिराजसूयचातुर्मास्वेच्छेकक्कम्याद्वां in the इष्ठिराजसूय and चातुर्मास्वेच्छेकक्कम्याद्वां by reason of the unity of the act; भगानिः of the subsidiaries; तंत्रमावः once for all; स्वातः is.

12. In the इष्ठिराजसूय and चातुर्मास्वेच्छेकक्कम्याद्वां, by reason of the unity of the act, the subsidiaries are to be performed once for all.

"द्वार्षार्द्धामस्मास्यं स्वर्गकामो यजेत‘ “राजसूयेन स्वराजः राक्षमायजेत। “चातुर्मास्वेच्छे: स्वर्गकामायजेत’ “Let one who is desirous of heaven perform new and full moon sacrifices.’ “Let one who is desirous of heaven perform the चातुर्मास्वेच्छे sacrifices.”
These are the texts. The question is whether the subsidiaries in the दशौण्णमासाः, राजौण्णमासाः and चातुर्मासिः 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.

कालमेदाननेति चेत् ॥ १९ ॥ २ ॥ १३ ॥

cālamēdaññeti by reason of the difference of time; n not so; śārīraḥ if you say.

13. "Not so, by reason of the difference of time" if you say.

The author says that the principle of त्रेष्व 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 "पौर्णमास्यां पौर्णमास्यां यज्ञमावस्यायमावस्याय यज्ञेत्” “चातुर्मासिः चर्विणां मंत्रेते वैश्वदेवेन यज्ञेत्, चातुर्मासिः चर्विणां मंत्रेते, हेमंतेश्वरं यज्ञेत्” “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 वैश्वदेव sacrifice of the चातुर्मासि and of ceremonial occasions in a spring, a चर्विण in the rains and a सात्मेश in winter.”

As to the difference of space in a राजौण्ण “वादेप्तिस्यचर्विणां यज्ञेत् गृहदेवमे-काशकपलो राजसऽऽहे आदिवर्गार्मिर्मिहिः यहे” “The boiled rice to Brihaspati in the house of Brahman, 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 पौर्णमासिः चयया is different from the अमावस्याय, so the principle of भावाः applies.

नैकदेशस्तवालपशुद्वः ॥ १९ ॥ २ ॥ १४ ॥

n not so; prāpasṛtvā by reason of its part; pāśuvat, 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 पौर्णमासिः is a part of the दशौण्णमासाः, their fruit is one. Just as in an animal sacrifice, the omen-tum is offered in the morning, the पुरोदासिः 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 त्रेष्व, therefore, applies.
अपि वा कर्मपञ्चक्षात्तेय तन्त्रविधानात्साहानामात्पूर्णम्। स्यात् ॥ १९ ॥

अपि अल.so; वा on the other hand; कर्मपञ्चक्षात्तेय by reason of the difference of action; तेन् theirs; तंत्र, Tantra; विधानात् by reason of being laid down; सार्व्यात् with the parts; द्विदेशः 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 दृश्यम् is different from the पूर्णमासयाम्. They are to be performed on the new moon day and full moon day respectively. So the दृश्यम् is to be performed with its subsidiaries once for all and similarly the पूर्णमासयाम् is to be performed with its subsidiaries once for all. The principle of तंत्र applies in the case of each; but when the दृश्यमासयाम् are looked upon as one, the performance of the subsidiaries is considered to be done on the principle of आवापः.

तथा चान्यार्थेष्ठर्णम् ॥ १९ ॥

तथा similarly; च and; अन्यार्थेष्ठर्णम् another proof.

16. And similarly there is another proof.

The author relies on the विधान argument in support of his view. "विद्यमानमाहितयें इत्यादि श्रेयोद्रवः भावोद्वायम्" "The offer fourteen oblations on the full moon day and thirteen on the new moon day."

तथा तदवयवेषु स्यात् ॥ १९ ॥

तथा similarly; तदवयवेषु 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 राज्य &c by reason of the difference of time & space".

पशी तृ चोदनै क्लात्नत्रात्नस्य विप्रकर्मः स्यात् ॥ १९ ॥

पशी in the animal sacrifice; तृ on the other hand; चोदनै क्लात्तेय by reason of one command; तंत्रस्य of a तंत्र; विप्रकर्म: remoteness; स्यात् is.

18. On the other hand, in the animal sacrifice, by reason of one command of तंत्र, there is remoteness.
The author says that you have given an illustration of an animal sacrifice which is one but the दृश्यतमालयाय are two different sacrifices though in form they are similar. The animal is one but the parts are offered at different times. “वपया प्रातः सवन्ते प्रचंडति पुरोपाखेऽव मायंदिने श्रेीनृतीयस् वयने.” They set about with omentum in the morning सवन, with cakes in the midday सवन and with the viscera in the evening सवन.

The time of the offerings is different but the animal sacrifice is one, but here in the present case, we have “अन्वययास्मात्स्वयथा येत” “Let him perform new moon sacrifice on the new moon day.”

This is a great difference, so your illustration does not apply.

Adhikaraṇa iv. sutra 19-23 dealing with the subject that the subsidiaries of अनन्त्वेष्यव are to be performed separately.

तथा स्यादध्वरकलेपिणि विशेषस्यैककलाल्वात् ॥

19 ॥

तथा similary; स्यादः is; अध्वरकलेपिणि in अध्वरकलेपिणि; विशेषस्य of the special; एककालाहि by reason of the unity of time.

19. Similarly in the अध्वरकलेपिणि by reason of the unity of the time of the special offering.

There is a desire accomplishing हुष्टि named अध्वरकल्य. It is laid down,

“अनन्त्वेष्यव तातरं श्रास्त्रस्य अयस्यपत्यं च चर्मान्वेष्यवाद मेकादशिकानाँ मायंदिने, सारस्तवं च बाष्मपत्यं च मान्वेष्यवान्व ब्राह्मणकाल मपराठे सारस्तवं च बाष्मपत्यं च अयस्यशापतः ततः तोमेन्येत्”. “Let him offer cakes baked on eight potsherds to Agni and Viṣṇu in the morning, boiled rice to सरस्तव and बुधापति and cakes baked on eleven potsherds to Agni and Viṣṇu in the noon and boiled rice to सरस्तव and बुधापति and cakes baked on twelve potsherds to अविनि and Viṣṇu and let one whose enemy perform a समयाज, offer boiled rice to सरस्तव and बुधापति.”

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 “पुराणाय: प्रविश्चितविवेषि “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 त्रां.

अपि बाक्कम्प्रयक्तवातेष्यं च तत्तत्रविधानात्तसाधानामसुप-रेषा: स्वात् ॥ १९ ॥ २ ॥ २० ॥

अपि also; वा on the other hand; कर्मस्यक्षेपाः by reason of the difference of action; तेव्य theirs; च and; तत्तत्रविधानाः by reason of being laid down to be done collectively; सांगोः with the parts; वर्देश: direction; स्वात् 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 subsordinates.

The author says that the आम्बाबीत्व &c. are separate; the principle of त्रां applies as far as each is concerned. Each is to be performed with all its parts on the principle of त्रां. In relation to others the performance is on the principle of आवाप. See the commentary on sūtra 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 sūtra 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 निर्वाप 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 “पुरावाच: प्रवदतोनिर्विचार्येि” “Let him offer it before the speech of the speakers.”

वल्लकत्वादिःशिशवद्यथायनक् || ११ अ २ ३ ||

वल्लकत्वाद् by reason of the unity of the result; इष्टिः: the word इष्टि; यथा just as; अन्येऽः in others.

23. By reason of the unity of result, the word इष्टि is used just as in others.

The author replies to the objection embodied in sūtra 20. He says that an aggregate of sacrifices is called अध्यक्तकृपा in the singular number on account of the achievement of one result. There are other similar instances सर्वोद्धि, सुगारणि, सुमनामाति.

Adhikarapā v sūtras 21-25 dealing with the subject that the बसाहोम is to be performed separately.

वसाहोमस्तन्त्रेकदेवतेन्द्रे स्त्रायःप्रदानस्यैककालत्वात् || ११ अ २ ३ ||

वसाहोम the offering of marrow; तः, तः; एकदेवतेषु to one deity; स्त्रायः is; प्रदानस्य of offering; एककालत्वात् by reason of the unity of time.

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 प्रजापिति. In the model sacrifice namely the अन्तीयाभीय animal sacrifice, the बसाहोम is performed; “वसाहोमस्तन्त्रेवसाहोम” “He offers marrow with a half verse of a यास.” It is transferred in the modified sacrifice. The question for determination is whether बसाहोम 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 बसाहोम is to be performed on the principle of तः तः the time of offering is one and the half रिक of the यास where the offering is made is common to all.

कालभेदःत्वावृत्तिकृत्त्वतामेति || ११ अ २ ३ ||
The author says that where there is a different time of offering as in the case of एकदशिणी where different half yaks of ब्रह्म end and different deities are worshipped, the principle of आवार applies. In such a case you can not perform the वसाहोन once for all. The fifth अक्षर has been divided by other commentators into two अक्षरास; the first contains the author's view as to त्रि. i.e. it applies where there is one deity and a time of offering as in the case of प्रार्थन but where the deities are different and the offerings are made at different times, it is impossible to apply the principle of त्रि. The principle of आवार will, therefore, apply. This view of having two अक्षरास seems to be correct; but we have followed our learned commentator Sabara.

Adinākara vi. sūtras 26-28 dealing with the subject that मृगातिहति is to be performed once for all.

मन्ते यूपासहितिस्त्राद्वम् ॥ ११ ॥ २ ॥ २६ ॥

मन्ते in the end; मृगातिहति: the offering at the the sacrificial post; तह तृ like it.

26. In the end, the offering at the sacrificial post like it.

There are 11 sacrificial posts in a ज्योतिषीय "एकादशयूपाससिद्धमि" "He cuts eleven sacrificial posts."

In the model sacrifice namely in the अमलासनिय animal sacrifice, there is an offering in connection with the sacrificial post, "यूपस्यांतिकेशिन्मधि त्वायूपातिहतिषुद्विते" "Having produced fire by friction near a sacrificial post, he makes an offering relating to the sacrificial post."

The question is whether this मृगातिहति 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 अक्षरास.
27. On the other hand, it is a prohibition of the other.

The author says that the text "यूपस्वतंत्रते अविनिमित्वम् गृहाहुति छहोतिं होति" "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 आहावनीय fire, "आहावनीयस्वते होति" "He makes an offering in an आहावनीय fire," because आहावनीय fire is used everywhere in हीम. The text is not an injunction as to the offering to be made near a sacrificial post. The आहावनीय 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 त्रां लाई applies and the गृहाहुति is performed once for all.

अशास्त्वत्वाच देशानाम् II 19 2 28 II

अशास्त्वत्वाच by reason of being not capable to be ordained; ए 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 अतिकविषि 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 गृहाहुति is to be performed once for all.

Adhikaraṇa vii. stanzas 29-32. dealing with the sacrificial bath.

प्रवृत्ते प्रधानेपिनियिविकारः स्वात्त हि तदपुर्वत्तिःसंयोगम् II 19 2 26 II

प्रवृत्ते in the sacrificial bath; प्रधाने in the principal; अविनियिविकारः modification of fire; स्वात्त is; न not; हि because; तदपुर्वत्तिः for the reason; अविनियिविकारः 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 आज्यात्तीम, there is a sacrificial bath. It is laid down "यप्वनूर्गये-नवर्तिः" "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. "आहवनीयज्ञाति् " "He makes an offering in the आहवनीय fire."

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 'अवश्य' connotes the sacrifice in which cake is offered to the god Varuṇa. So this ceremony is to be performed in the अवश्य; water is, therefore, prescribed. The subsidiaries are out of question.

**श्रव्यदेवतवत्**

श्रव्यदेवतवत् like the material and the deity.

This Sūtra does not find its place in the Chaukhambha edition, but it forms a part of Śabara 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.

**साद्वा वा प्रयोगवचनेकत्वात् ॥ ११ । २ । ३० ॥**

साद्वा 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 अवश्य 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 अवश्य. It does not mean “bath in the water” but “with the अवश्य 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 अवश्य with all its subsidiaries is laid down.

**शिक्षदर्शनाच् ॥ ११ । २ । ३१ ॥**

शिक्षदर्शनाच by seeing the शिक्ष ; च and,

31. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "अवश्य-
"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.

**Shabdavibagacch Devatanapany:**

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 abhishek is to be performed with the primary only. The author says in reply that there is a division by the words, abhishek means principal and ātāra and, devatanapany: the application of the deity.

33. In the southern fire in a ṛṣaṇapāla, by reason of the difference of the place all is done.

In a ṛṣaṇapāla, the sacrificial hearth is separately laid down "पृथ्विवासी कुरुः। च "Let them carry fire separately, let them construct altar separately."

In that connection, it is said, "प्रतिस्थापतः प्रथमवदेशातः सतार्थोऽवर्धिततियति-मार्तमेव प्रतिस्थापतात्रियम" "An Adhwaryu priest places the offering on the northern hearth and a prātiṣṭhātā priest places the offering consecrated to नवः on the southern hearth."

*In the Chaukhambha edition, the reading is नवः in place of अपनः.*
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.

अचादनेनतिचेत ॥ २१ ॥

अचादना no stimulating command; इतिचेत if you say.

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 इतिकर्षणता. There being only one साधन & इतिकर्षणता, so the principle of त्रि applies.

स्यात्पीतामासीवच ॥ २१ ॥

स्याति is; पोर्यमासीवच like the full moon sacrifice.

35. It is just like the full moon sacrifice.

The author gives an example of the पूर्णमासीयंग. Though the fruit of दशौमूर्णमासीयंग is one, yet these two sacrifices are to be performed separately. So here also. (See Adhikaraṇa iii. at p. 887.)

प्रयोगचादनेनतिचेत ॥ २१ ॥

प्रयोगचादना command as to the procedure; इतिचेत if you say.

36. “There is the command as to the procedure.”

The objector says that in case of the पूर्णमासीयंग, the chodana is indicated by बजति which applies to the procedure.

इहापिमास्त्या: प्रयोगचादनेते ॥ २१ ॥

इह अथि here also; मासत्या of मासनि; प्रयोग: application; चोदनेते is directed.

37. Here also, the application of मासति is directed.

The author says that here in the present case also, the offering to महति is laid down separately.
placing near; if you say.

38. "Placing near" if you say.

The objector says that in the present case "आसादयति" (at p. 394.) 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 आसादन 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 'आसादयति' 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 'आसादयति'.

41. The Vedic text is like it.

The author says that the meaning of 'आसादयति' is also supported by the text. "यदेवायक्तं करोति तत् प्रतिव रघुता करोति" "परिमेव होमस्वतिः स्त्रीले देवतायजनं" "The प्रतिवर्गता does what the अवयव priest does; where there is a homa, there he utters देवतायजन."

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 तः to the agent.

कर्तृस्तर्वेद्येऽति चेत् ॥ ४२ ॥
कर्तृस्तर्वेद्: the difference of the agent; तथा similarly; इतिवैद्यम् 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 समस्वायात् ॥ ४३ ॥
न not so; समस्वायात् by reason of the affinity.
43. Not so, by reason of the affinity.

The author says that the principle of तः 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. "चातुर्मास्याविधिवध्यक्तौनारायणचरिभेदः" "There are five priests of the चातुर्मास्य sacrifices."

The बहुप्रायास is a part of the चातुर्मास्य and so there will be five priests only. Two are already mentioned namely अयनु and मण्डलस्थ; होता, अन्तर्ग्रह and विशाल are the remaining priests. The limited number of the priests shows that the principle of तः applies.

लिंगद्व्यायामस्य ॥ ४४ ॥
लिंगद्व्यायामस्य by seeing the लिंग; च and...
44. And by seeing the लिंग.

The author relies on the force of the text, "प्रायसःसुधर्मद्विक्षिप्या द्रादिकी" "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.

वेदद्व्यायांगादिलिति चेत् ॥ ४५ ॥
वेदद्व्यायांगादिलिति by reason of the connection with the altar; इतिवैद्यम् if you say.
45. "By reason of the connection with the altar" if you say.

The objector says that there is a text "अन्तःकरणः पादाहत्तरं विभि: पदाहि:"

"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.

न देशमात्रत्वाय || १९ ॥ २ ॥ ४६ ॥

न not so; देशमात्रत्वाय by reason of the limit of the space.

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 in-
ternal altar and the other at the external altar.

एकवाक्यत्वाय || १९ ॥ १ ॥ ४६ ॥

एकवाक्यत्वाय by reason of the unity of the sentence.

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.

Adhikaraṇa x. sūtras 48-49 dealing with the subject that in the अपराधि, the principle of तः
does not apply.

एकाओत्रद्वेष तन्मं स्यात् || १९ ॥ २ ॥ ४६ ॥

एकाओत्रद्वेष by reason of one fire; अवरेष in other fires; तः the
principle of तः; स्यात् is.

48. By reason of one fire, the principle of तः applies to other
fires.

In a वस्त्रपानम where there are eight आश्रयस and one मास्ति, the पदार्थास
are performed in the गाइपस fire. The question is whether the पदार्थास 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 गाइपस
fire; like the आश्रयस fire in the southern hearth, the गाइपस fire is not
different.

नानाचै कर्दभेदाय || १९ ॥ २ ॥ ४६ ॥
JAIMINI SUTRA XI. 2 50.

नामा differently; वा on the other hand; कर्त्तः भेदान् by reason of the difference of the agent.

49. On the other hand, differently by reason of the difference of the agents.

The author says that the अर्थात् with their parts are to be performed by the अर्थात्; while the शास्त्री with its parts is to be performed by the अर्थात्. There will be a confusion of the duties of each, if you apply the principle of न्याय. So the पद्धार्मिकs are to be performed on the principle of अर्थात्.

Adhikarana xi. sutras 50 53 dealing with the subject of relinquishment of those animals round which fire has been taken.

पर्यावरणक्रियामुद्रां ग्रामलक्ष्यानां कर्मभेदः प्रवृत्तिः मान्यदारायत्यत्समाद्रहस्मानि चोदनाप्रथक्त्वां स्थान ॥

50. In the relinquishment of the animals round whom fire has been carried and who are dedicated to प्राप्ति, there is the end of the act by reason of the common text like the wild animals; therefore in प्राप्ति, there is a separate injunction.

In a वाञ्छिते there are 17 animals transferred from the model sacrifice; in that connection, there is a text “तात्त्विकस्त्रिंक्रियास्तुर्मण्डलिन्क्रिया समानः भवेत्” “They relinquish those round whom fire has been taken; they bring them to the sacrifice with the महासाम.”

The question is whether “तात्त्विकस्त्रिंक्रियास्तुर्मण्डलिन्क्रिया” “They relinquish those round whom fire has been taken,” prohibits the rest of the sacrificial act and “महासामान्याते” “They bring them to the sacrifice with the महासाम,”
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 प्रतिप्रस्त (counter-command) 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 अष्टवेद "पश्याविकल्पानुर्गतिः" "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.

संस्कारप्रतिपेया वा वाक्यैकतः क्रतुसामान्यायां ॥ १९ । २ । ५१ ॥

संस्कारप्रतिपेय: prohibition of the subsidiary act; वा on the other hand; वाक्यैकतः in one sentence; क्रतुसामान्यायां 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.

वाक्यैकतः क्रतुसामान्यायां ॥ १९ । २ । ५२ ॥

वाक्यैकतः in one sentence; क्रतुसामान्यायां 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 शरीराय। There is one sacrifice; you can not, therefore, have a text of such a double nature.

वपानां चानिभिघरणस्य दृश्यनात्व ॥ ९१ ॥ २ ॥ ५३ ॥
वपानी ओमेंतम; च अन्नभिघरणस्य अवस्पलिके नोन-स्प्रिङ्किंग; दृश्यनात् बीसे देखा।

53. And by seeing of the omentum being not sprinkled with ghee.

The author relies on the दृश्य argument in support of his view “सत्वा वा पाप्तिः वप्ता यद्वभिवृत्ता यद्यते ब्रह्मसाम यद्य ब्रह्मसामालमते तेनासत्वास्तेनातसत्वा भियुता” "Omentum is therefore reverse (सत्वा) because it is not sprinkled with ghee; the ब्रह्मसाम is ब्रह्म; that which is brought to a sacrifice with ब्रह्मसाम, 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 दृक्कुल by performance of the प्राप्तिः; but if it prohibits the action itself, then the sprinkling with ghee is possible for another act ब्रह्मसाम. This argument also supports the view of the author.

Adhikaraṇa xi. sūtras 54-57, dealing with the subject of पंचशारदीयमः.

पंचशारदीयायास्तथैति चेत्त ॥ ९१ ॥ २ ॥ ५४ ॥
पंचशारदीयम्, पाण्ड्रा सारदियासारिष्योऽभयं सत्वा तथा दृश्यनात् इतिशेष इत्यद्य तथा आयमथि।

54. "पंचशारदीय दृश्यनात्" if you say.

There is an अद्वैत sacrifice named पंचशारदीय lasting for five days. It is performed annually for five years; hence it is called पंचशारदीयम्. In the first year, when the new moon day falls on the विश्वासक्षमस्त, 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.

“सत्वानांत्वातीतिष्कितस्ता अध्वैता उपाकरोति, सत्वानांत्वातीतिष्कितस्ता अवभिज्ञातिः, अध्वैतानांत्वातीतिष्कितस्ता अवभिज्ञातिः। इत्यतः आलम्बते प्रेतारुक्षितस्ता अवभिज्ञातिः। पूर्वतरोक्ष राजायो आनयति तांत्रेच वेदेनात्मानं पार्थिनेवतानं।” - "He prepares seventeen three-year old, barren cows for an offering to महत्त, 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 अर्कनेव by completing the sacrifice or it is only a cessation of the subsidiary acts for the time being as in the case of the प्रजापति 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 च चोदनीक्षक्यत्वाच || १९ || २ || ५५

न not so; चोदनीक्षक्यत्वाच 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.

यात्मामत्वाच || १९ || २ || ५६

यात्मामत्वाच 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.

संस्काराणां च तद्रशीनात् || १९ || २ || ५७

संस्काराणां of the subsidiary acts; च and; तद्रशीनात् 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.
Adhikaraṇa xiii. sūtras 58-62, dealing with द्रश्येय.

द्रश्येये क्रयप्रतिक्षण्यां तत्त्वस्तततः प्राचां तत्समानं
तत्रा स्यात्। १९ । २ । ५०।

द्रश्येये in a द्रश्येये क्रयप्रतिक्षण् by reason of the transferrance backward of the sale; प्राचां; transference; तत्त्व: therefore; प्राचा of the preceding one; तत्त्व समान equal to it; तत्त्व, तत्त्व; स्यात् is.

58. In a द्रश्येये by reason of the transference backward of the sale, there is the transference of the preceding ones; they are of equal तत्त्व.

In a राजसृष्टि there are two soma sacrifices called द्रश्येये and अभिप्रेक्ष्य लाल्गित 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 सम is purchased for both अभिप्रेक्ष्य निि and द्रश्येये together. "सत्कोणामकीशाल्यमिप्रेक्ष्यनििपुष्पुष्पियो" "Soma of the अभिप्रेक्ष्य and the द्रश्येये is purchased together."

The अभिप्रेक्ष्य being prior, the द्रश्येये will be transferred backward by reason of the purchase of the soma, because then only there can be a simultaneous purchase of सम for both. When it is transferred, all the subsidiary acts which take place before the purchase of सम will necessarily be transferred backwards. The reason is that both अभिप्रेक्ष्य and द्रश्येये are of equal तत्त्व. So the result is that the subsidiaries of both of them will be performed once for all.

समानुवचनं तद्रधेयः २ । ३ । ५०।

समानुवचनं the text as to equality; तद्रधेय 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 एष्यशी यहश्चेष्यश्चायिप्रेक्ष्यमौष्ट्डः" "Equal are the sacrifices called द्रश्येये and अभिप्रेक्ष्य निि."

They are of equal तत्त्व; so the sacrifices are also of equal grade.

अप्रतिक्षणं वाच्यं हेतत्वात् \( १ ९ । २ । ६ ० \)।
There is no transference by reason of the object being the cause.

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 at the beginning. It is no doubt 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 can not 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. "समान वा एता ब्रि.बिन्दूंपायति द्वितीयमास्त्या ब्राह्ममाणवति" "The equality of the sacrifices is violated, if they resort to the bath of the अभिप्रेतस्वयजः."

Here we see that the sacrificial bath which is at the end of the sacrifice is said to be at the end of अभिप्रेतस्वयजः; if the principle of त्रिवेणि had applied, it would have been said to be at the end of उपायेषः.

This sutra is not separately given in शर्म's edition of लालितासूत्र, but he has commented upon it. With the exception of साहित्यिकाः 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 दृश्येश्य, "सताःतक्षेत्रत्वाय । समानावृत्ता। कलसामान्यात्। ‘He initiates him at once and he purchases soma at once.’

It may be borne in mind that the असस्येव निष्व अिस्य is first in order and दृश्येश्य is after it.

समानः कलसामान्यात् ॥ ११ ॥ २ । ६२ ॥

समानः equal; कलसामान्यात् by reason of the common time.

62. Equal, by reason of the common time.

The author says in reply to the objection raised in sūtra 89 that these two soma चरास are said to be equal, because they are performed in the same season. They are performed in the same राजसुर्य sacrifice.

Adhistanavāra sūtras 63-65 dealing with the sacrificial bath in वरुणप्रावसः.

लिष्कास्यावृत्ते तदेक्षेऽत्त्वात् पशुवत्त्वदानविग्रामः

स्थानः ॥ ११ ॥ २ । ६२ ॥

लिष्कास्य of the remnants; अवश्ये in a sacrificial bath; तदेक्षेऽत्त्वात् by reason of the partial nature; पशुत्व like the parts of the animal; पशु-विप्रकरण: difference of offering; स्थानेः.

63. By reason of the partial nature of the remnants of the आमिषा in a sacrificial bath, like the parts of the animal, there is a difference of offering:

In the चतुर्सन्धायेई in the वरुणप्रावस the आमिषा consecrated to वरुण is taken from the model sacrifice, "वारुणानिर्मल्लेन तुमेऽवारुण राजसुर्यविनिर्मल्लेन‘‘They resort to the bath with the remnants of the curd-dish consecrated to Varuna and with husk.’’

There the procedure is thus described. There are nine offerings in the वरुणप्रावस; the eighth is आमिषा for वरुण. The 9th is a cake baked on one pan to प्रजापति. In the आमिषा is placed a ram made of barley flour. Then the ram with the आमिषा is offered in the sacrifice and then afterwards having walked with the cake, the remnants of आमिषा 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 आमिषा and
the husk subsequent to the procession with one कपड़ा, after having performed the sacrifice with the ram made of barley is a separate proceeding like the offering of an animal, “प्रतिपत्तिश्चति कर्मसंयोगानि कर्माचारणां वत्सलांधरापदस्या” “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 अभिन्न are only the parts of the अवशेष.

अपनयः वा प्रतिपत्तिरितिः कर्मसंयोगानि इति १९ २ ६४

अपनयः: a separate act; वा on the other hand प्रतिपत्ति with the well known; कर्मसंयोगानि 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.

प्रतिपत्ति रिति वेषन कर्मसंयोगानि इति १९ २ ६५

प्रतिपति: mode of final disposal; रिति च यदैव you say ; न not so; कर्मसंयोगानि 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 प्रतिपत्तिकर्म, because it is connected with the act itself.

धिकारणां प्रयोगानि सुत्रसम्बन्धे ६६-६८ dealing with उद्यमीयः.

उद्यमीये च तद्वारः १९ २ ६६

उद्यमीये in उद्यमीयः; च and; तद्वारः similarly.

66. And in उद्यमीयः similarly.

In connection with the योगित्योम, it is laid down, “प्रायन्नीपतिः निष्ठायेः उद्यमीय ममनिर्वृत्ति” “With the remnants of the प्रायन्नीपति, they complete उद्यमीयः.”

The question for determination is whether the उद्यमीय is a separate act, a mode of disposal or a purificatory act,
As said in the preceding अभिलोक्ष; the अत्यन्तीय is a separate act itself. This is one view.

प्रतिपत्तिवर्ती: रूमस्यंयोगात् ॥ ९१ ॥ २ ॥ ६७ ॥

अनिष्टिः: final disposal; वा on the other hand; अभिलोक्ष 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 अभिलोक्ष, belonging to the प्रायवी by निर्वां (throwing them into fire).

अर्थकम् वा शैषत्वाच्चुषुग्नथावतेवद्यक्षनिविधानात् ॥ ॥ ९१ ॥ २ ॥ ६८ ॥

अर्थकम्, अर्थकम् (purificatory act); वा on the other hand; शैषत्वाच्चुषुग्नथावतेव by reason of being a शैष; अर्थकम् like boiling; तद्यक्षनिविधानात् by reason of being ordained.

68. On the other hand, it is an अर्थकम् (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 अर्थकम् because the remnants of the अभिलोक्ष are subordinate to the offering in the fire (निर्वां). The reason is that the word निर्वां is used in the locative case. It is a substratum; it is a means of purification and by the completion of अत्यन्तीय, the object is obtained and the निर्वां which accomplishes it, becomes fruitful. So the अत्यन्तीय with the निर्वां produces an invisible effect just as the boiling of milk does, "प्रायवीयावशेष श्रोणाति, धानाभिहारियोजने। "He mixes (soma) with milk in सङ्ग्राहक गुप and with parched grain in हारियोजन.

END OF PĀDA 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 day &c., is different from the time of the principal.

अद्वैतान्तिक वाक्यस्य विवेकानन्दन्यकालत्वस्य प्रदेशः

अत्यावत् of the subsidiaries, सुध्रकालस्वात by reason of the time of the principal; श्लोकान्त जैसे under a text; अव्यक्तालम्ब स्वात 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 forenoon the altar is made and in water bath is performed.

Adhikaraṇa II, dealing with the subject that the principle of त्रिवेदी applies to the establishment of fire.

द्रव्यस्य कर्मकालनिप्पत्ते: प्रयोग: सर्वार्थः: स्वात्स्वकः

स्तवात् || ११ १ ३ २ ||

द्रव्यस्य of the material; कर्मकालनिप्पत्ते: by reason of being produced at the time of the action; प्रयोगः application; सर्वार्थः: for the object of all; स्वातः; स्वात्स्वकः 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 अन्यायान, "अन्यायान् बिद्योद्ग्रिनिमाद्विगृही श्रीभृगु राजायः"
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 अमुम्ब्रांत 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 अमुम्ब्रांत.

Adhikarana iii sutras 3-4 dealing with the subject that in the अमुम्ब्रांत animal sacrifice &c., the principle of त्रा applies to the sacrificial post.

यूपश्राकम्बकालत्वात् ॥ ११ ॥ ॥ ॥

एषः the sacrificial post; च and; अमुम्ब्रांत by reason of the different time of action.

3. And the sacrificial post, by reason of the different time of action.

There are अमुम्ब्रांत, तवनीय and अनुवर्ण animals in the यत्निष्ठम. The sacrificial posts are thus described. 

वत्रिेिेंि नाति, पलाश बनाति, रोडि तके वत्रिेिेंि

“He ties it to a sacrificial post made of खिडेर wood; he ties it to one made of पलाश wood; he ties it to one made of रोडि तके वत्रिेिेंि.”

The question is, whether there should be separate sacrificial posts or one only. The reply of the author is that the principle of तात्रा applies to the sacrificial posts. The reason is that the animals are tied at different times, 

“पथकालेवदवातः यूपश्राकम्बकालत्वात् कोतेवा राजनि” “They cut a sacrificial post at a different time, as at the time of initiation or purchase of the king (soma).”

एक्यूप ह दास्यति ॥ ११ ॥ ॥ ॥

एक्यूप one sacrificial post; च and; दास्यति is seen. 

4. And one sacrificial post is seen.

The author says that we see one sacrificial post in the text, 

“तवनीय पौि विद्वृत्तारूि परिवोधति विद्वृत्त परिवोधति” “On tying a तवनीय 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.

Aih kar q = iv. stas 5-7, dealing with the subject that the principle of V applies to the purificatory rites of a sacrificial post.

संस्काराःस्तवावर्तकार्यकालत्वाः || १९ ३ ५ ॥

संस्कारः: the purificatory rites; तु on the other hand; अवर्तकार्यकालत्वाः are repeated; अब्धान्तत्वाः 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 च 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.

तत्कालत्वे यूपकर्मेन्त्रात्स्वय धर्मविधानात्सवर्थायानां

च वचनादन्यकालत्वम् || १९ ३ ६ ॥

तत्कालः at that time; तु on the other hand; यूपकर्मेन्त्रा by reason of their being the rite in connection with the sacrificial post; तस्य of it; धर्मविधानाः by reason of laying down the duty; सवर्थायानाः accomplishment of all objects; च and; वचनादन्यकालत्वम् 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 च 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.
7. And once measuring shows.

The author relies on the दर्श्यतिः argument, "निदुतालूपं परिवीण सत्यनियतः पद्धतिः" "He prepares a सत्यनियतः 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 सत्य only but not on the principle of आपव.

Adhikaraya v. sutras 8—11. dealing with the subject that the principle of सत्य applies to सह.

8. The completion by सत्य in the case of सह is by reason of its having no time.

As to the construction of a सह, see chap IV Pāda II अधियक्षः I at p. 216.

The question is, whether the सह is to be fixed at the time of each anointing of the animals. The objector says that the principle of सत्य applies to it and as soon as the anointing is over, it is thrown away into fire; there is the completion or end of the सह. The reason is that it has no time of its own; it is used at the time of the anointing, "स्वतः च व्यदितला चाप वपन्यमनस्कर्ति" "He anoints an animal with a सह or an axe."

9. On the other hand, in common it is got after by reason of its being common.

The author says that both यूप and सह are produced from one tree;
the first chip that falls from the wood which is prepared as श्वर is called श्वर. It is prepared after the श्वर and is fixed at the top of the श्वर. The author says that the same principle applies to it. As one श्वर is sufficient for several animals, so is one श्वर. "यवेत=एकै श्वरकरोति" "Because he prepares a श्वर of this sacrificial post."

The result is that there is only one श्वर which is common to all.

सोमान्ते च प्रतिपत्तिदर्शनात ॥ ११ ॥
सोमान्ते at the end of a soma sacrifice; च and प्रतिपत्तिदर्शनात 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 शुद्रा 8 where he says that the principle of त्र न applies up to the end of श्वर when अभिप्रोक्त animal is done away with. The author says that the प्रतिपत्तिकाम or final disposal takes place at the end of all three श्वर "संख्येता सोमेश्वराः प्रस्तः प्रहरि प्रति श्वरं वा यशवैशस्ताय" "On the completion of a सोमयाय, the grass or श्वर is thrown in the fire for the final end of the sacrifice."

The principle of त्र न, therefore, extends to the final disposal of all the श्वर.

तत्कालो वा प्रस्तरवन ॥
तत्काल: its time; वा on the other hand; प्रस्तरवन like the grass.

On the other hand, its time (is) like the grass.

This शुद्र does not find its place in the edition of श्वर but it is commented upon by other commentators excepting the author of आदिकायित.

The objector says that it is the time of the श्वर which is to be offered in the fire at the end of each श्वर just as grass is done.

न चोत्पत्तिवाक्यत्वात्मृदेशात्प्रस्तरे तथा ॥११.३१०॥
न not so; च and शःपति: origin; वाक्यत्वात् by reason of the तत्त्व; प्रदेशात् by reason of the principle of अविदेश; प्रति 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 \textit{विनिमय}.

The author gives a reply. He says that the text which ordains the final disposal, is “सा त्योपयज्जे त्याः प्रारं महर्षि स्वर्गः वा यशवन्ताय” “He throws grass or a \textit{व्याङ्ग्य} at the end of a \textit{साम} sacrifice for the final end of the sacrifice.”

The text shows that at the end of \textit{soma}, the final disposal of \textit{ग्रास} takes place; but the final disposal of \textit{ग्रास} takes place at the end of each \textit{स्वतः}. If you hold that the \textit{ग्रास} is to be finally disposed of at the end of each \textit{स्वतः} and \textit{स्वर्ग} is to be disposed of at the end of all \textit{स्वतः}, there will be a split of a sentence which is to be avoided. The case of \textit{ग्रास} is entirely different; its final disposal is regulated by the principle of \textit{विनिमय}. Its disposal is laid down in \textit{द्रव्यसामायाः}. “अतिरिक्त: प्रत्ययः प्रारं” “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 \textit{चोदक} text while \textit{स्वर्ग} is disposed of after the performance of all \textit{स्वतः} under a \textit{दोष्ट} text.

Adhikarana iv. sūtras 12-14 dealing with the subject of throwing of the black antelope’s horn.

\textbf{अह्सर्गः विषाणामसानं धर्मविनिमते विपदान्ते प्रथमेषि बाहिनि विकल्पः स्यात्} \textit{१११. १२१; १२२।}

\textit{अह्सर्गः} in the sacrifices lasting for days; विषाणामसानं the throwing of a horn; धर्मविनिमते by reason of the difference of the duties; \textit{अन्ते} on the last day; \textit{प्रथमे} on the first; \textit{वा} or \textit{बाहिनि} day; \textit{विकल्पः} option \textit{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, “कृष्णविष्णु लघु कर्मयिति.” “He scratches with the horn of a black antelope.” when it is no longer required, it is thrown away in a pit. “नीतानुद्वितिप्रायाकाले कृष्णविष्णुः प्रास्यति” “Having carried the fee, he throws the horn of a black antelope in a pit.”
It is said in connection with a स्थायित्वम; it is transferred to the अहंगः under a चौ१ः 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.

पानेः: of the hand; द् on the other hand; अहंगः being not heard of; वियायिन्यम: of the mode as to scratching by horn; स्थात् is; प्रातः; प्रातस्वनन; मध्यकालम् by reason of being in the middle; शिष्टे on being sanctioned; शच and ; अविचारुक्तवात् by reason of commencement being made.

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 प्रातःस्वनन 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 प्रातःस्वनन 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.

शिष्टे चाभिप्रकृतत्वात् ॥ ११। ३। १४ ॥

शिष्टे in what has been laid down; शच and; अविचारुक्तवात् by reason of having undertaken to perform.

14. And by reason of having undertaken to perform what has been laid down.
This sutra has been separately numbered in śābr's edition; but excepting the author of भावासाक्य, other commentators have not separately numbered it. It is a concluding part of the sutra 13. It is already commented upon in connection with sutra 13. It requires no separate commentary; you can consider it a separate reason in favour of the author's view.

Adhikarana vii. šātras 15-16 dealing with the subject of breaking silence.

वाग्विसर्गः हिर्वक्ष्रत वीजेदे तथा स्पताः

15. Similarly is the breaking of silence by the offering-maker in the नानाभीमेषि.

In a नानाभीमेषि, there is the वाग्विसर्गः. In that connection there are texts, “मानयेसु हिर्वक्ष्रते अयातामाल्याकपाल निर्विभेदोऽयोगमात्रस्थो श्यामाकंचर्हः, सविभिष्व प्रसन्नके सत्तानामाल्याकपाल” “Let him offer a cake of rice of rapid growth (called अुद्धु) 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 सविभिष्व the stimulator.”

For the variety of grains, only one mortar is used; they are, therefore, threshed successively. In the model sacrifice, it is said, “श्रुव: प्रशो वन्यार्धं श्यामाकंचर्ह ठास हिर्वक्ष्रता विखं जंति” “Desirous of carrying holy water, he restrains tongue; they loosen it along with the हिर्वक्ष्रता.”

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 चोद्धक text. The question is whether silence should be broken at the time when हिर्वक्ष्रता 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 Adhikarana.

यथासहानमपित्तेत् १९ १ ३ १ ६

पथा just as; भावासाक्य calling; अपि also; हिर्वक्ष्रता if you say.

16. “Just as calling also” if you say.
This sūtra does not find its place in the edition of other commentators excepting भाद्रीकित. If the silence is broken before calling हविष्कृत, it will be against the rule of observing silence before calling हविष्कृत. If the silence is broken after it, the rule enforcing silence after it will be broken. So in view of the sūtra 13 of the preceding अधिकरण, silence should be broken at the end.

Adhikaraṇa viii dealing with the त्र त्र nature of the animal and cake sacrifices.

पशौ च पुरोहाशि समानतन्त्रं भवेत् ॥ ११ ॥

ऽ in the animal sacrifice; च and; पुरोहाशि in the दुरोऽ sacrifice; समानतन्त्र त्र the same त्र; भवेत् should be.

17. And in the animal and the पुरोहाशि sacrifices the same त्र applies.

There is an अन्तङ्किमय animal sacrifice in which there are both animal and पुरोहाशि offerings. The question is, whether the silence should be broken after the animal sacrifice or after the पुरोहाशि offering. The arguments both pros and cons of the preceding अधिकरणas 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.

Adhikaraṇa ix. sātras 18-21 dealing with the subject of joining fire.

प्रांगप्रवधानार्थियोगः स्वर्णयवम्बिमोकः स्यात्* ॥

प्रांगप्रवधानार्थियोगः being for the subsidiary and the principal; येंगः joining (of fire); स्वर्णयवम्बिमोकः on the completion of the whole; च and; विमोकः the release; स्यात् 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 अन्तङ्कित it is laid down, “अन्तङ्कियन्तिजयवसाधुतेने तितुहोति | अन्तङ्कियन्तिजयवसाधुतेने तितुहोति” “पुनरंत्मलं मधुमंथंयामित्रयतिनिधिमोकं जुहोति”

* The प्रव is differently read by other commentators with the exception of अर्द्रेन.
"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 if 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.

प्रधानार्थकेव वा तद्वर्त्त्वात् ॥ १९ ॥

प्रधानार्थकेव on the completion of the primary; वा on the other hand; तद्वर्त्त्वात् 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, "पंचभित्त्वतिकि पांको यद्वा यावानेव यहन्तमालमते" "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.

अवभृथे च तद्वर्त्तप्रधानार्थे प्रतिशेषोपबृक्कर्त्त्वात् ॥ २० ॥

अवभृथे in a sacrificial bath; च and; तद्वर्त् similarly; प्रधानार्थे for the primary; प्रतिशेषे prohibition; अवभृथे प्रक्षरतद्वात् 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 अवभृथे, the prohibition relating to the appointment of a hotā and the repetition of गोत्र is proper "नमोतार द्योतनेव" "There is no appointment of a hotā nor is there a repetition of family names."

The appointment of a hotā is for soma ("सोमोतारशुयोते नवति तद्वर्ते" "When he appoints. होता, he woos the whole world.") and will ensure 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.

अहंगान्ति च प्रत्यहं स्वान्तद्वित्त्वात् || ११ || २ || २१ ||

अहंगान्ति in an अहंगान्ति; च and; प्रत्यहं every day; स्वात् is; तदस्यम् by reason of its being for it.

21. And in the अहंगान्ति, 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 द्राश्दाष्ट्र the joining and release of fire takes place daily.

"स्वाद्रहर्षुंकिनि अहंगान्ति" "He joins (fire) daily; he releases it daily."

दुर्मानि भद्र has interpreted the अविकस्त्र otherwise: what is पूर्ण्यक्षेत्र here is सिद्धात्त there and what is सिद्धधात्त here is पूर्ण्यक्षेत्र there.

Adhikarana ix. सूत्राः २२-२३ dealing with the subject of the call of सुव्रभग्न्य.

सुव्रभग्न्यः तु तत्त्र दीप्तिकावदन्यकालत्त्वात् || ११ || २२ ||

सुव्रभग्न्य is the call of सुव्रभग्न्य; तु on the other hand; तत्त्र by तत्त्र; दीप्तिकाव like the initiation; अविकस्त्रत्वात् by reason of the different time.

22. The call of सुव्रभग्न्य is by तत्त्र like the initiation by reason of the different time.

In a द्राश्दाष्ट्र there is the time of वस्त्रस called प्रत्यह day where शुष्क is performed. Now the question is, whether the call of सुव्रभग्न्य should be performed once for all or at different times, "श्येषुस्माय मागद्वारं पद्यमुद्या मागद्वारस्य: द्वयमुद्या मागद्वारस्य:।।

"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 सूत्र is that it should be done once for all, because its time is different from that of the शिव्र which when once performed enures for the benefit of the entire sacrifice. This सूत्र is an entire अभिकर्त्त्र in all other commentaries but in the edition of शवर it is treated as the view of the objector.

तत्कालावाद्वर्तैत प्रयोगतृ विशेषसम्बन्धात् || ११ || २३ ||
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 सुष्रुण्य which is done at the time when soma is extracted (सुष्रुण्याकाल)? The reply of the author is that it should be repeated at every extraction because there is a special connection with the application, "अधिष्ठानार्थग्य".

The word 'अधि 'today' shows that it is to be done on every occasion.

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 अविषेष: "सुष्रुण्याकाल" "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.

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 विशार where अधिति places the 8 offerings in the northern part of it and प्रतिप्रस्थति does in the southern part of it. As the principle of अविषेष applies there by reason of the

* There is 'स्वात्' before 'प्रयोग' in other editions.
difference of space, so it also does here by reason of the difference of time. (See chap xi Pâda ii. Sûtra 33 at p. 894.)

The author gives a reply to the objection of the objector which is also embodied in the sutra. 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 सुव्रक्षय 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.

The objector says that the establishment of fire enures for the benefit of the whole sacrifice, so does the invitation of the सुव्रक्षय.

The अनिवद्विति is performed at its own time; but here in the case of the invitation of the सुव्रक्षय, it is done for that act only. It enures for the benefit of that act for which it is performed.
The author relies on the argument, "The author says thus 'on each departure of a day, entering the habituation of the Śvārahūpaṇa, call Śvārahūpaṇa' thus he commands.

This text also shows that this invitation takes place every day.

The objector says that Śvārahūpaṇa is performed once for all; it ensures for the benefit of all. See chap xi. pada ii. "Adhikaraṇa vi at p. 891. The word तत् refers to the Śvārahūpaṇa ceremony.

The author says that the example of Śvārahūpaṇa does not hold good for two reasons, first that it is a prohibition of Śārvaṃya fire (see sutra 27. at p. 899.) and secondly that you cannot fix a limit of the place. (See sutra 28. at p. 892.)

The objector says that one विध्वेक्त्वा alone governs it just as you have one कस्तान्वि (water taken for the purpose of soma) and one अवस्थः,
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 अभिषव, पवभाज, cups, spoons and praises like स्तीव and श्रव are also repeated; but वसतीवरी (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 सुवल्लण्य is to be repeated every day at the time of सुबा (extraction of soma).

Adhikarana xii sūtras 34–45 dealing with the subject of the maintenance of the vessels.

लोकिकेतु यथाकामी संस्कारान्यथलोपात ||११३१३७॥

लोकिके in the ordinary things, तु on the other hand; यथाकामी just as one wishes; संस्कारान्यथलोपात 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 "सेवदश्यु-जमासाथ्योपेयेः" (Let him perform the new and full moon sacrifices on the even ground.) 2nd, agents, ("सप्तपूर्वमास्योऽपितांकात्सत्वार शिविजः: "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? ("हरिगिराला नातिनिमिलतः" A priest and a preceptor should not be disobeyed)" The reply is that it is in connection with man's duties (प्रत्स्वर्य) but it is not a rule of procedure of a sacrifice (कर्मचर्य). This is about the agent and
place. Having left this portion of enquiry, Sabara has abruptly taken another subject in his commentary; while other commentators have treated this sutra 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, "आपित्विनिमितिविधानक ह्रदयः पान्त्रेंच्" "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. 'अस्यवर्षितः' "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 सन्नय व 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 सन्नय; 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 cannot 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 सन्नय and not for any other. The branch is used for driving off calves; so the lower part of it is used for arranging
the potherds. 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 भावेत another cow is taken for milking, "अत्यन्त्य वत्रयाबत्ति अभावे अतुही श्यामानस्य अभिदर्शियेपुदिति" "They observe a fast in a भावेत. "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 व्याख्य 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 बतुहुः but if the new cow is बतुहुः so also the new बतुहुः.

43. by reason of being laid down; च and; विभेदः separation; तथा there; तेकर्ष्याचिकिर्षा desire of one substance; महती in the model sacrifice; अभेद here; भूतसंयोगता like the object of extraordinary principle; भूतोपदेशा statement of fact.
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 "धृतवत्तितः". "They observe fast."

In the स्थर्याकाशम which is the model sacrifice, in order to live on the milk diet, milk is obtained from भवुद्ध cow. This practice obtains by अतिदेश in the जतरय 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.

पुष्कल्यायत्वायायपवीण्यामास्या क्रियेन् \( ॥ १९ \ ३ \ ४४ दौ \)

पुष्कल्यायत्वाय by reason of being for the model sacrifice; पवीण्यामास्या from the full moon sacrifice; क्रियेन् 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 इश्यायनमास्यानस, the model sacrifices. Their origin is there; so they should be preserved from the period when the full moon sacrifice is performed.

श्रमन्याप्ये वासविपुतिषयदातानि यायेन्मरणस्यानिनि-

cत्तवात् \( ॥ १९ \ ३ \ ४५ दौ \)

श्रमन्याप्ये in the establishment of fire: \( \text{दा} \) on the other hand; अविनिर्तिषेवात by reason of the non-obstruction; साधि hey; धारयेत should be preserved; अवमत्स्तत्त् 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 वायुम and offerings are borrowed from the full moon sacrifice under the चोद्र text; but as the अन्वयाधान takes place before the पूर्णमास्याग, and if the sacrificer happens to die before the full moon sacrifice and after अन्वयाधान, his body will be cremated without the vessels. So the vessels should be preserved from the time of the अन्वयाधान.

Adhikarana xii dealing with the subject that the principle of त्रष्य applies to place, agent and vessels.

पृतिपत्तिवर्म यथायान्वेषाम् ॥ २२ ॥ ३ ॥ ४६ ॥

पृतिपत्ति: the final disposal; वा on the other hand; यथायान्वेषाय like that of others.

46. On the other hand, the final disposal is like that of others.

This sūtra is in continuation of sūtra 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 “दृश्ये याज्ञवल्क्याद्यतः” “In the right hand, they place ढह्.”

Adhikarana xiii, sūtras 47-53 dealing with the use of soma.

उपविश्वासामान्यं प्राजापत्यायश्रवण्तीति ॥ २२ ॥ ३ ॥ ४७ ॥

उपविश्वासामान्य subsequent to soma; प्राजापत्य: with प्राजापत्य animals; परमित हति they commence.

47. Subsequent to soma, they commence with the प्राजापत्य animals.

This sūtra is incomplete in Šabara and भायविधिक editions but in other editions there is a further text, “सर्वेऽपि भायविधिक अप्रकृतिकालः” “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 ब्राह्मण, there are प्राज्ञपत्य animals borrowed from the model sacrifice. In that connection, it is said, “उपर्यायक्षेत्र प्राज्ञपत्य स्वरूपित” “Subsequent to Soma, they commence with animals consecrated to प्राज्ञपत्य.”

There the order is as follows:

In the 3rd सवन, the first is आर्मंपत्यमान, then the soma accompanied with songs up to वैप्रदेव cups, then the soma home with songs, then अनिप्प्पम songs and the अष्ट्रप्त the modification of soma. The questions propounded for discussion are, whether the performance of this प्राज्ञपत्य is at the time of आर्मंपत्यमान 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 आर्मंपत्यमान which would come from the model sacrifice under चोदुकः 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.

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 प्राज्ञपत्य after all somas. As for instance, “उपर्यायाष्ट्रप्तमुयाजेश्चरूपित प्रह्य परिच्छेद, हारियोजेन नमचरूपित” “They commence अनुपास्त after अनिप्प्पमा,” “After finally disposing of परिच्छेद, he commences हारियोज.”

Both these, namely, the order of अनुपास्त and the disposal of the परिच्छेद will be upset.

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 अनुवाजः and परिधि पहनेः 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 अनुवाजः they perform अनुवाजः? “अविन्याहऽतूर्ध्वं नुयायाज्ञेष्वरति प्रह्यपरिधिः आऽहोति” “They commence अनुवाजः after अविन्याहऽत and after finally disposing of the परिधि he makes oblations.” The reply is that it denotes time, just as in “उर्ध्वमात्रायामासालोकामि रोमेनयजेत” “Let him perform soma after the new and full moon-sacrifices.”

Take an ordinary conversation, “अविन्यासेवे वायामासालोकामि” “Come at the time of अविन्यास.” It denotes the time of अविन्यास though it may not be performed.

प्रकृतिकालास्यः शस्त्रवतायोमिति चेत || ५० ||

प्रकृतिकालास्यः by reason of getting the time of the model sacrifice; शस्त्र-वतायः after the songs; इतिचेत, 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 somas 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 (सूत्रेयनवं).

न प्रृतिप्रतिष्ठेश्वानः || ५१ ||

न not so; प्रृतिप्रतिष्ठेश्वान 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 “उपरिष्ठाय सोमानाम प्राजायवेष्वरति” “They perform the प्राजायव after the somas.”

How can you make it special?
विकारस्थाने इति चेत ॥ ११ ॥ २ ॥ ५२ ॥
विकारस्थाने after the order of the modification; इतिचेत, if you say.

52. “After the order of the modification” if you say.

The third objector says that it will be after the स्कृत् &c the modifications of soma. See the order in the commentary on सूत्र 47. at p. 928). They are the modifications of the अनियन्त्र. So the प्राज्ञपत्य will come after them.

न चोदनाघग्नेवक्त्वात् ॥ ११ ॥ २ ॥ ५३ ॥
n not so; चोदना ग्नेवक्त्वात् 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 प्राज्ञपत्य will be commenced when all soma rites are over.

Adhikarana xiv sutras 54-55 dealing with the subject of त्रूक्षवाक.

उत्कर्ष सूक्तवाकस्य न सोमदेवतानामसुत्कर्षः पशवनन्त्रवावत्या निन्दक्षवेनान्वयः ॥ ११ ॥ ३ ॥ ५४ ॥
उत्कर्ष in transference; सूक्तवाक of सूक्तवाक; n not; सोमदेवतानाम of soma deities; उत्कर्ष: transference; पशवनन्त्रवावत्या by reason of there being not parts of the animal sacrifice; यथा just as; निन्दक्षवेन in expulsion; n not; अन्वय: union.

54. When the सूक्तवाक 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 अनुयाय are transferred forward, the सूक्तवाक is also transferred forward along with them. There the deities of सरस्वती पुरोहित are praised “भृगुन्तिर्द्रायहिरिजवातानामि: पूरवते कर्मभेष नरस्वतीपतेरिवापेय सरस्वतिदेव-धो बनस्पतिनरवत्” “Parching with the rice to देव who possesses horses,
with gruel to पूषा, with fried grains of rice to सरस्वति. 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. "अविनमात्रताध्वेयन्तर्विचारः" "They commence with अनुवाजस after अविनमात्रत ओfferings."

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 पूर्णमालयाग where the deities of the दर्शयाग are absent, the deities of दर्श are not transferred on the transfer of सूक्तवाक.

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 दर्श and पूर्णमालयाग 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 praise 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 II.

Adhikaraṇa I. śūtras 1–3, dealing with the subject of the applicability of तङ्ग्र to the subordinate parts.

चोदनेकत्वाद्राजसूतेन्दुक्देशकालानां समवायाचन्त्रमः
हानि। ०१२। ०४। ०९।

चोदनेकत्वाद् by reason of one command; राजसूते in राजसूत; अनुक्देशकालानार of those whose time and space have not been specified; समवायात् by reason of the combination; तङ्ग्र the principle of तङ्ग्र; अवानि the subordinate parts.

1. By reason of one command, in a राजसूत on account of the combination of those whose time and place have not been ordained, the principle of तङ्ग्र applies to the subordinate parts.

In the राजसूत there are many primaries, the time and place of which are not given. The question is, whether the principle of Tantra or अवानि 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 चोदनः.
2. On the other hand, there is a different fee by reason of the connection with the agent, just as in the cakes 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 द्रष्ट्र्णांमालस्यामाः, though the fruit is one, yet the subordinate parts in both of them are separately performed. So in the राज्य there are different priests because there are different fees,

“आद्रावैष्णव एकादशकपाणि, एण्ड्रावैष्णवस्वरूपि सेरमा वैष्णवस्वरूपायो धाम-नवलिङ्ग सेरमा पीण्यात्मकादशकपाणि: पेण्ड्रापीण्यात्मकपाणि, पीण्यात्मक, श्रवणदलिङ्गा”

“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 चान्यार्थंदशैनम् ॥ ९१ ॥ ८ ॥ ३ ॥

तथा similarly; च and; अन्यार्थंदशैनम् 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 Arṇi 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 Ṛṣṭra 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. uttras 4-7 dealing with the rule as to the appointment of priests from the commencement.

अनियमः स्यादिति वेद || १९ || २ || १ || ४ ||

अनियमः no rule ; स्यात is ; इतिवेद 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.

नापदिग्नत्वाद || १९ || २ || ४ || ५ ||

not so ; नपदिग्नत्वाद 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, "अनेन्द्रदात्रु युक्तेऽपि कर्मसु मुिदाधि याजय". "Make me sacrifice by means of this ceremony called राजपुत्र.

So the appointment is for the whole sacrifice.

लाघवापत्तिष्ण ||

हायवापति: the defect of levity; च 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.

प्रयोजनकत्वात् || १९ १४ ६ ||

प्रयोजनकत्वात् 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.

अविशेषार्था पुनः श्रुति: || १९ १४ ७ ||

अविशेषार्थाः 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.

Adhikaraṇāiii. sutras 8-9 dealing with the subject that the subsidiaries are to be performed separately in an अविशेष.

प्रवेश्थ्री चैकतन्यच्य व्यालिन्दुर्दशनाद्वचनात् काम संयोजने || १९ १४ ८ ||

प्रवेश्त्री in an अविशेष; च and ; एकतन्य the principle of त्वः, श्यासः; विद्येवतात् by reason of seeing the दिः; बचनात् by reason of the text; कामसंयोजने with the connection with desire.

* In some editions, there is विशेषार्थः.
8. And in an अवधि the principle of त्र श्र श्र श्र श्र श्र applies by reason of seeing the सिंह, because of the text and of the connection with the desire.

In a राज्य there is an अवधि consisting of fire offerings; in connection thereof different fees are laid down, "श्रावण्यमासापलिनिव्यायम् विद्याये दुर्जिष्ठा। येन्द्रमेकादिश्रयः सुगमोदिष्ठा। विशेषवे च चिंगः वषटैः दुर्जिष्ठा। मैत्रात्लेणीमामिन्तः वशाद्वल्ला। वाहुस्वल्ल च चिं शिशिज्ज्योदिष्ठा।" "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 विशेषेष्वर with the fee of a tawny coloured cow of six years, curd-dish to मिन्तन्त्र with the fee of a barren cow and boiled rice to ब्रह्मविवास्य 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 लिख, "यद्विवमः वेश्य भवेन्ति वाहुस्वल्ले मध्येन्त्रिपायायुः हुः, प्रात्मचार्येत्। यद्विवाल्ले, प्रेड्रुः। विषेषेष्वर।" "If a ब्रह्म makes a sacrifice, let him sprinkle ghee after placing it in the middle and making an oblation to ब्रह्मविवास्य, if a ब्रह्मय न तथा if a विशेषेष्वर." Here "placing in the middle &c" shows one performance. The second reason is that there is a text which lays down the desire, "एतत्त्वेत्ताः वाहुस्वल्ले याज्येत्।" "Let him make one desirous of corn to perform it."

There is unity of purpose and number which also shows that the अवधि is one and the subordinate parts should be performed once for all. Some text writers have considered, "वचनात्त्वायसंस्थान" as a different सुषु उषा 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 राजपुर्य which a king is exclusively entitled to perform.

Adhikarana iv. śūtras 10-13. dealing with the subject that the desire accomplishing पवमानिः
is to be performed separately.

पवमानहवि:पैक्तस्वयः प्रयोगवचनीकत्वात् \११९० मु

पवमानहवि:ध., in the पवमान offerings; पैक्तस्वयः the principle of त्र्य; प्रयोगवचनीकत्वात्
because reason of the unity of the text of the application.

10. The principle of त्र्य applies to the पवमान offerings by reason of the unity of the text of the application.

In an अम्पाधाम, there are पवमानेः “अन्येष्टपवमानायाष्टक्षायं विच्यिति | अन्ये पाराक्षायात् युक्ते”। “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 त्र्य or आवात applies. The reply of the objector is that the principle of त्र्य applies, because there is one text for application “अन्येष्टपवमानायाष्टक्षायं विच्यिति” “The days are to be ascertained.”

By reason of this text as to application, the subsidiaries are to be performed simultaneously.

लिञ्ञपर्यानाच \२० मु

लिञ्छपर्यानाच by seeing the लिञ्छ; च and.

11. And by seeing the लिञ्घ.

The objector relies on the लिञ्घ argument “समावहवि:विच्यिति” “They have the same sacrificial grass.” in support of his view.

वर्तमानापदेशाः तस्वचनातु स्यात् \२० \१२ मु

वर्तमानापदेशाः by reason of having the present tense; स्यात् by reason of the text; \२ \० on the other hand; स्यात् difference of त्र्य; 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.

“अद्ययः कामयेत वर्त्यान्धेयान्त स्यामिति तस्वात् वर्त्यान्धेयपवमानाय निभन्तर अधिपाव
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 अवाप and in the last offerings, on the principle of त्रृ.

What do you say as to the text about the application, "कष्टिनिर्धारिणिः"? "The days are to be ascertained." The reply is that it is about time, but has nothing to do with the application or procedure.

13. In the simultaneity, there is a permanent statement.

The author says that you rely on the शिक्ष argument, "समानवहिनीपिच्छविति" "They have the same sacrificial grass." but this is a statement of facts, "यह ब्राह्मचर्यावसान: स्थान तथा सर्वार्थ हिविर निर्धारिणि," "One who is desirous of Brahmanic glory, all his offerings should be ascertained."

When the object is to obtain the splendour of a Brāhmaṇa, 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 श्रीकṣa &c. in a द्रादशाह.

हादशाहे तु पुरुषतित्वादेकेकमहरपवृज्येत कम्पूथक्षात्वात्

14. On the other hand, in a द्रादशाह by reason of the model sacrifice, it should be completed every day because the action is separate.

There is a द्रादशाह, "द्रादशाहे प्रजाकारं श्रौतिति" "Let him make one who is desirous of progeny, perform a द्रादशाह."
There are दीर्घ, उपसत्, सुधा, and one performer. Now the question is, whether they should be performed on each day i.e. दीर्घा and उपसत् each separately on separate days and सुधा on one day thus making up 25 days, or दीर्घा उपसत् and सुधा 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 स्थानिलिपि. The reply of the 1st objector is that they should be performed with दीर्घा and उपसत् each separately on separate days and सुधा 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.

अहूं वा श्रुतिभूततन्त्रात् साधूऽ क्रियेत यथा माध्यंदिने

15. And by reason of the days being laid down, all should be performed there with the subsidiaries just as in the माध्यंदिन.

The second objector says that by making up 25 days, you contravene the express text which lays down 12 days. So the दीर्घा, उपसत् and सुधा should be performed on each day at noon just as they are done in a सातपयी.

अपि वा फलकर्त्सम्बन्धात्सह प्रयोगः स्यादाग्नेयाः

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 श्रान्ति and अथान्ति.

The 3rd objector says that both of you are wrong; my view is that they should all be performed on the principle of ब्रह्म on the fourth day. The reason is that there is one fruit and the fee is also one for the priest,
just as अन्नमेय and अन्नियोम are performed once for all by reason of one fruit and one agent.

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 can not 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 उपसद, 12 द्रिक्ष, and 12 द्रक्ष तथा will have to be performed separately on each day. So there will be 36 days considered as द्रादशाह.

18 And the number of द्रिक्ष and उपसद is separate by reason of the connection with the direct.

The author says that there will be 12 द्रिक्ष and 12 उपसद and the द्रादशाह is, therefore, correctly called by reason of its connection with these things so differently performed.
by reason of their being for the completion of the दीप्ति.

19. The preceding ones up to the taking of water for soma are to be performed on the principle of तांत्र 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 दीप्ति.

The water taken for soma is called वस्तीवरी. The author says that the principle of तांत्र applies to all the rites up to the taking of water for soma in the preceding ones and अवश्य by reason of their being for the completion of the दीप्ति. “अष्टसौरीं का यदिविशेषज्ञकारः स्वर्गलोक मायनयद-मन-स्नातितावरीवरीव्यालम्बते। अष्टयदयोक्त यथायबिष्णुवितार्य सोदापुनरस्त्रु प्रवेश्यंते” The gods went to heaven after thrusting the दीप्ति in water when one bathes in water he is thereby initiated but when one resorts to the अवश्य (sacrificial bath) he thereby thrusts the दीप्ति (initiation) in the water.

तथा चान्यार्थदशेनाम् ॥ १९ । ४ । २० ॥
तथा similarly; च and; अन्यायदशेनाम् another proof.

20. And similarly there is another proof.

The author relies on the विन र्फ argument in support of his view “वर्तिक दशृ वा एवदादशाहः” “This दाराशाह consists of 36 days.”

चोदनापथकम् त्वाक्ततन्त्रं सम्बेतानां कालसंयोगात् ॥

चोदनापथकम्, chodanā being separate; दृष्ट on the other hand; एकत्व 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 अवश्ये and अष्टयोक्त 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. “वौण्यायां वौण्य शान्ति वजेत सीताय” “Let him perform a full moon sacrifice with all the details on the full moon day.”
The नृणमात्याम 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 बसलीवरी should be performed on the principle of त्र त्र just as it is done in the establishment of fire.

अधिकारण्य vi. द्वारा 22-25 dealing with the subject that those subsidiaries whose time is not different from that of the primaries are to be performed separately.

भेदस्तु तद्वेद्रात्कर्मभेदः प्रयोग स्यात्तेन प्रधानशब्दः

The end: difference; त्र on the other hand; तद्वेद्रात् by reason of its time; त्र त्र: difference of action; प्रयोग in application; स्यात् is; तेषां their; प्रधानशब्दश्वात् with the term principal.

22. There is a separate performance by reason of the difference of time; there is difference of action in the application, they being connected with the term principal.

The question for determination is, what is the principle applicable either त्र त्र 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 दर्श एवं पूर्णमास। The time of the subsidiaries is governed by their primaries, because they are connected with their primaries.

तथा चान्यार्थेदश्तनम् ॥ ११ ॥ २३ ॥

tatha similarly; च and; अन्यार्थेदश्तनम् another proof.

23. And similarly there is another proof.

The author relies on the लिप्त argument in support of his view. "पश्चाद्याजः जतावन्यानि संतितात्" "It lasts up to the end of the 'पश्चाद्याज' day."

This shows that the principle of आवाप applies to the days of the पश्चाद्याज

श्वासुत्यावचन तद्वान् ॥ १२ ॥ २२ ॥

श्वासुत्यावचन the call after the morning extraction; तद्वान similarly.

24. Similarly the call after the morning extraction.
The author gives another example of श्वासुत्या call which is made every evening after the extraction of soma, "सतियतंसति यह अन्यायकार प्रविष्टवनायाय सुधारण्ये अमेति विनियमति" "He thus commands on the departure of each day after entering the room of the आमिआ्य priest, O ! Subrahmanya, call सुधारण्या."

The repetition of the word 'सतियते' shows that the principle of आवाप applies.

परस्वतिरेकः ११ १५ २५

परस्वतिरेकः: excess of animal; ग and.

25. And the excess of animal.

There is a text which shows that the animal that exceeds the number 11 is called पूर्णान्; "यदी: पशुसिद्धिर्विग्न पूर्णान् कामः" "When one animal is in excess, it should be consecrated to Indra and Agni."

When an animal is sacrificed each day, in a पशुविद्धिर्विग्न then only there is a possibility of the 12th in excess.

Adhikarana vi. तृत्रस २६-२८, dealing with the subject that at the time of उपस्त the call of सुधारण्या should be performed without modification.

सुत्याविबुधः सुधारण्यायां सर्वायुसंपल्लक्षण यादावाहिनवत् १५ २६

सुत्याविबुधः on the increase of सुत्या; सुधारण्यायाः in the call of सुधारण्या; सर्वायु all; उपलक्षण generalisation; प्रक्षल्यत् by reason of the affinity or association with the model sacrifice; आवाहिनवत् like the invocation formula.

26. In the case of the increase of सुत्या, in the call of सुधारण्या, 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, "हुःसुत्यायामागाहचिदब्रवः". "Maghva, 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 दायदाय. Here the time being different from the time of the principal, how is this formula to be repeated? The
objecor says that this formula is to be repeated with modification as 13 th or 14th day &c. The reason is that in the अष्टििश्विन 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. “श्रानेय रक्रण्रीिश्वििनिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
Adhikaraṇa viii śūtras 29-35 dealing with the subject that the principle of ṛṇa applies to

पशुगणे कुम्भीश्चूलवपात्रपरिणामं प्रभुव्यातमकः

स्यात् ॥ १९ । १ । २६ ॥

पशुगणे in an animal sacrifice; कुम्भीश्चूलवपात्रपरिणामं of the pot, rod and the cauldron; प्रभुव्यात्मक by reason of their sufficiency; तांत्रिक: 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.

कुम्भि is a small pot in which the parts of an animal are cooked. शूल्ल are the pieces of wood on which heart and viscera of the animal are baked. व्यातमक 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 सन्देहाद्वादेवतान्तरे स्यात् ॥ १९ । १ । ३० ॥

भेद्: being separate; देवतात्मा by reason of doubt; देवतात्मा 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.

अर्थाच्छल विनिर्मयम् स्यात् ॥ १९ । १ । ३१ ॥

अर्थाच्छल for the purpose; द्वादेव on the other hand; विनिर्मयम 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.

प्रतिपाद्यत्वादसानांभिद् स्यातस्वयमस्वायपूदान्तवात् ॥

19 । 8 । 32 ॥
32. By reason of the disposal of the marrow, there is a separate vessel, because it is incapable of gift under its own याज्या.

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 चक् 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 प्रतिपाद्यत्वात् but in the commentary it is read as अवाज्यत्वात्; but both mean the same thing. The other commentators excepting संद्रेव have read अवाज्यत्वात्.

अपि वा पुत्रिपतित्वातन्त्रं स्यात्स्वत्वस्यामुतिभूतत्त्वात् ॥

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 चक् recited at the time of offering.

सकःदिति चेव ॥ १९ । ४ । ३४ ॥

सकः, once; इतिवेद, if you say.

34. Once, if you say.

The objector says that the marrow may be offered once with the half चक् belonging to any offering.

न काल्पिकदात् ॥ 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 half rik of a yajya. 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.

11 18 36

<table>
<thead>
<tr>
<th>Sutra Text</th>
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<tbody>
<tr>
<td>पत्तिवेद्वात्कुम्भीशूलवप्रभारणविनामेव: स्वात:</td>
</tr>
<tr>
<td>पत्तिवेद्वात् by reason of the difference of cooking; कुम्भीशूलवप्रभारणविनामेव: the pot, the rod and cauldron; स्वात: difference; स्वात: is.</td>
</tr>
<tr>
<td>36. By reason of the difference of cooking, the pot, the rod and cauldron should be separate.</td>
</tr>
<tr>
<td>This sūtra does not find its place in the editions of other commentators excepting ख्यदेव 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).</td>
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11 18 37

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<tr>
<td>जात्ययन्तरेव भेदः पत्तिवेषम्यात:</td>
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<tr>
<td>जात्ययन्तरेव in the different species of animals; भेदः difference; स्वात: is; पत्तिवेषम्यात् by reason of the dissimilarity of cooking.</td>
</tr>
<tr>
<td>37. In the different species of animals there is a difference, by reason of the dissimilarity of cooking.</td>
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<tr>
<td>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.</td>
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11 18 38

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<tr>
<td>वृद्धिदर्शनायच:</td>
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<tr>
<td>वृद्धिदर्शनात्त by seeing the increase; च and.</td>
</tr>
<tr>
<td>38. And by seeing the increase.</td>
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</table>
The author gives a reason in support of his view. He says that there is an increase of vessels in सौम्यमणि by reason of variety; "शूक्लपर भावनेत्य वायुमयमयति." "They resort to the sacrificial bath with the rods or rice gruel."

Adhikaraṇa x. śātras 39.40 dealing with the separation of the earthen pans.

कपालणि च कुम्भोत्त्तल्यसंख्यानाम || ११ ० || ३५ ||
कपालणि pans; च and; कुम्भ लाले like a pot; मयमयति of equal number

39. And the pans are of equal number like the pot.

There is an अन्तर्प्रतिमयद्रिष्टि; in it there are पुरोदश cakes baked on 4 pans for the deity नच्छ and varying according to the number of horses. "यवतो श्रवण प्रतिमयद्रिष्टि तावतस्चतुष्कपालान वारुणाकारिणयेत्" "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 4 pans for each पुरोदश cake. The reply of the objector is that the principle of Tantra applies just as in the case of कुम्भी and co. (See Adhikaraṇa viii at p. 945).

प्रतिप्रयाणां वा प्रकृतिवत् || ११ ० || ४० ||
प्रतिप्रयाण for each primary; वा on the other hand; प्रकृतिवत 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 पुरोदश, just as it is in the दशमूर्णमायमान which are the model sacrifices.

सर्वेणां वा मित्रप्रथमं स्थाय || ११ ० || ४१ ||
सर्वेणां of all; वा on the other hand; मित्रप्रथमम extension; स्थाय 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 पुरोदश which is laid down, is not possible if there are not separate pans, "यवतो श्रवण पुरोदश प्रकृति". "He spreads a cake to the extent of a potsherd."

The पुरोदश cake is to be extended up to the full length of the pan.
Adhikaraṇa xi, dealing with the subject that the mantras pertaining to the threshing stroke should be uttered once for all.

एकद्रव्ये संस्कारणां ज्यात्मात्रामेकक्रमेन्त्वात् ॥११.६४.३॥

एकद्रव्ये in one substance; संस्कारण of the purificatory rites; ज्यात्मात्र is explained; एकक्रमेन्त्वात् 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 दृश्यान्तरेऽक्तार्थत्वाचत्रस्य पुनः प्रयोगात् मन्त्रस्य च तद्गुणत्वात् पुनः प्रयोगः स्त्रात्दर्शनं विधानात् ॥११.६४.४॥

दृश्यान्तरे in the different substance; क्तार्थत्वाचत्र by reason of its accomplishing the object; तदगुणत्वात् by reason of its repetition; मन्त्रस्य of the मंत्र; च and; तद्गुणत्वात् by reason of its being subordinate; पुनः प्रयोगः repetition; स्त्रात् is; तद्धर्षन 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 राज्य there is नानाश्रमिषी. There are many cereal grains used in it.

"अनि युगलम् आर्यालम् अक्षमिषीपिल्" "संसारं वनस्पतिश्च यामाकंचा हेये" 
"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 is borrowed from the model sacrifice. Now the question is, whether the mantra 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 Āṅgay applies and as there are different varieties, the formula of threshing will have to be repeated on each occasion because the mantra enures 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.

Adhikarapu xiii, sūtras 44-45, dealing with the subject that in धिनवस, there is the difference of the सन्धि

निर्वैपालनस्तरणायज्ञग्रहणेषु चैकद्वृज्वल्पत्योजिनेक
tvāt || ९८ || ७ || ५ ||

निर्वैपालनस्तरणायज्ञग्रहणेषु in offering, cutting, covering and taking of ghee; औ and एकदेवेक्तु like one substance; प्रयोजनेकत्वात्य 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) निर्वैप. In the दुर्कृतनास it is said, “चुरोदुर्द्वनिन्यमपरि” “He offers four handfuls.”

The mantra that is repeated is, देवस्यत्त्वालितु: प्रसवेशीवोर्वङ्गुष्मां पूण्यो हस्ताभासमग्नेजुन्तिकित्पाति” White Yajur Veda 1. 10. “I being inspired by god Savita, make a pleasing offering to the Agni with the hands of Pūsha and the arms of Aswins.”

2. ‘ऊनं, “अयुवायुवासुगुदु नामित” “He cuts odd or even handfuls.”; the mantra that is repeated at the cutting of the grass is “वाहहेश्वरस्वं शामिम” “I cut the grass the seat of the gods.”

3. जस्करण spreading the grass on the बेदिः “गीता तु पाण्या तु वाहिस्वल्प्याति” “He covers the altar thrice or five times.”

The mantra is, ‘कणाक्रंशत्वावस्तुष्यामित” “I spread thee, soft as wool.’

4. आयुग्रहण taking of ghee in a ठू “कुदुहुल्लष्ठाति” “He takes it four times in a ठू.”

The mantra is, “शृक्त्वायुग्गायं हयानेवदेवेस्वो यजुर्वेष्वाद्वमिते” “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 Adhikarana xi or Adhikarana xii applies or whether the principle of Tantra or अंत्याय applies. The reply of the objector is that the principle of तुः laid down in Adhikarana xi at p. 949 applies because the object is one.

45. On the other hand, it will be like the different substances by reason of their being purified.

The author says that the principle of अंत्याय embodied in Adhikarana 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. Adhikarana xiv. śūtras 46 47, dealing with the subject that the principle of तुः applies to the संद्र uttered at the time of sprinkling water on the altar.

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), वैदिनिक्षण. "त्रिकोक्तिः \"He sprinkles water thrice\".

The mantra is "वैदिनिक्षणः हिंदेष्वः \"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.

Adhikaraṇa XV. śātras 48-49 dealing with the subject that the principle of unity applies to the pronunciation of the mantra 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 वेतिलोक; in this connection, there is a mantra for scratching the body with the horn of a black antelope. “हृतिस्वासमुक्” “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 चोदन; it happens at one time and it is one act.

The author says that the mantra should be repeated once; because
there is no चोदन्त; 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.

Addhara. q a xvi dealing with the subject that the principle of त्वर्ग applies to the uttering of मन्त्र on the occasions of dream and crossing of streams &c.

स्वप्ननिर्देशरणामिवर्णामेध्यप्रतिमन्त्रणेनुषः चैवमृ 

50. In the repetition of the मन्त्र on the occasion of dream, crossing of the river, excessive rain and dung, the same principle applies.

In उल्लिप्तम् there is a mantra to be repeated by the initiated (1) on the occasion of a dream, “स्वमन्त्रनिर्देशमाधिति” “Thou art, O ! Agni an observer of a vow”. (2) on the occasion of crossing any stream “देविरावंप्रणपालि” “The god water, the grandson of Āpas”. (3) on the occasion of rain, “उन्नतोरोजङ्गलि” “He has the bathing lustre”. (4) on the occasion of seeing any excrement “अद्यप्रवर्षु” “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.

Addhikaraṇa xv. dealing with the subject that the मन्त्र is to be repeated once on departure.

प्रयाणे त्वार्यनिवृत्ति: || १९ || ॥ ॥ ॥

प्रयाणे on departure; स on the other hand; निब्रे: 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, “अद्वाचित: अभिच प्रहि” “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.

Adhikarsana xiv. 52-53 dealing with the subject that the mantra is to be repeated in the case of yavana separately.

उपरवमन्त्रस्तन्त्रं स्वात्तोक्तकदुबहुव चनात् ॥ ११६ व ५३॥
उपरव मं'त्र; उपरवमं'त्र; तात्र by the principle of तंत्र; स्वात्तं is; संक्रमण as in ordinary life; बहुचनात् by reason of the plural number.

52. The उपरवमंत्र is governed by the principle of तंत्र, as it is) in ordinary life by reason of the plural number.

उपरव is a pit for the extraction of soma juice in the श्रीतिदास. 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, "रक्षोलयो वस्तकविनो वैश्ववानुर रवनामि" तैसं 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 '(वैश्ववानु)', meaning thereby that the mantra is to enure for the benefit of all the four pits.

न संज्ञापतित्वादसंज्ञापतिकर्मणां विशेषार्थाः का
लैकत्वालसकुदक्तचन्द्रम् ॥ ११६ ४ ५३॥

न not so, संज्ञापतित्वाय by reason of the association of ideas; असंज्ञापतिकर्मणाल by reason of the acts in which there is no association of ideas; विशेषार्थाः in taking the special; कालक्रमनाय by reason of the time being one.

53. न 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.

* Sabara and लक्ष्मीवर्म have omitted मक्खनम् from the पूर्व.
The author says that the वर्तमान 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 सुधावण्य. The plural number is used out of respect.

Adhikaraṇa xix. sūtras 54-56 dealing with the subject that the mantras हरिष्कृति, &c., are to be repeated severally.

हरिष्कृतद्धिशुपुरोरोजनवाक्यामनीतस्यावृत्ति: कालभेदशात् || १२ १ ४ ५४ ||

हरिष्कृतद्धिशुपुरोरोजनवाक्यामनीतस्य, of हरिष्कृति, अभिगु command, पुरोजन्याक्या and मनोता; आयु: repetition ; कालभेदशात् by reason of the difference of time; शात् is.

54. (The mantras pertaining to) हरिष्कृति, अभिगु, पुरोजन्याक्या and मनोता are to be repeated by reason of the difference of time.

In a अधिगु, in each सवन there are पुरोजन्य साक्य and there is a mantra calling on the हरिष्कृति, "हरिष्कृतद्धिशु "Come, O ! offering-maker."

In the वाजप्रय, there are sacrificial and the प्रातप्रय animals ; in that connection there is a mantra commanding the अभिगु. "देव्य: शमितार: " O ! divine killer."

There is पुरोजन्याक्या "अमेतायुपथा" "O ! Agni, lead us by good path," Rig I. 189. 1.

Lastly there is the मनोसाम्रात्, "तीव्रमुख प्रयोगा 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 हरिष्कृत् मन्त्र there is a difference of time for extracting soma. Similarly in the case of अभिगु and मनोता there are संबंध, three different सवन; and in the case of पुरोजन्याक्या by reason of the समयायाम intervening, "आग्नेय द्वाराधिरामालमेत वाल्मिक्यमुङ्गनेयं हरिष्कृति्" "(Let him sacrifice black necked animal to Agni, tawny-coloured to Soma and black-necked to Agni.) there is a difference of time.

अभिगु: of the अभिगु; औ and; विश्वासात् by reason of the transposition.
55. And by reason of the transposition of the अभिगुर

The author says that in the case of the अभिगुर, there is an additional reason. If you utter the अभिगुरैधेन्मत्र in the morning लघु, the प्रथमनिकरण of the animals will be suspended; if you do it at the time of the ध्रु-लाम in the 3rd लघु 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.

करिण्यद्वरुचनात् ॥ १९ । ४ । ५५ ॥
करिण्यत् done; चनात् by reason of the word.

56. By reason of the word “done”

The author says that the words used in the command made to अभिगुर are “आरर्मायुष्णक्षत्” “Commence and bring.”; as soon as this command is given, the activity on the part of the अभिगुर 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 श्रेष्ठत्र is to be repeated at every time.

END OF PĀDA IV.

END OF CHAP. XI.
CHAPTER XII.

PĀDA I.

Adhikaraṇapā sūtras 1-7 dealing with animal and पुरोदाश sacrifices.

तप्त्रित्रसमवाये चोडनात: समानानामेकतन्त्रमतत्त्वेषु तु मेनः स्याद्विद्विपुरव्रकमतादपथ्यातु नृतिकालनिर्देशशास्त्र ॥१२॥

taptri tramavay chodenat: samananamekata nanttramuttveshu tu menah syadvidvipurvakamata daphyayatu nritikalanirdeshastra ॥१२॥

तप्त्रित्रसमवाये at the time of many primaries; चोडनात: by command; समानानाम of equal; ऐक्षेपाययु one simultaneous performance; अतत्त्वेः in unequal; tu on the other hand; मेनः difference; एक्षेपाययु; विचिन्त्रामतादपथ्यातू by reason of the commencement of the subordinate being for it; नृतिकालनिर्देशशास्त्र 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 आवप and in the present chap xii, he deals with प्रसंग. In Tantra the performance of the subordinate parts is intentionally done for the benefit of one or more primaries; on the other hand, in a प्रसंग the performance of the subordinate parts is done originally for the benefit of one primary but it benefits 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 अस्त्रीयमेघ animal sacrifice, there is a पुरोदाश cake. “अस्त्रीयमेघस्व哧ध्वरन्यात्म्य गोमेघ पशुपुरुषोदाश-मेकादरकालालिनिवेदित” “Having served with the omentum of the अस्त्रीयमेघ animal let him offer cakes made of the animal flesh and baked on eleven potsherds to the dual deities अस्त्रीयमेघ”

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 पुरोदाश or their per-
formance in the animal sacrifice will also ensue for the benefit of the पुरोदास. 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 पुरोदास cakes: because the underlying principle is that if the primaries are connected with each other and governed by one चोदना, the Tantra principle will apply there. But if they are governed by different चोदनास, 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 पुरोदास offerings are different by reason of the quality and time. In the animal sacrifice, there are 11 मियाज offerings and 11 अनुयाज offerings but in पुरोदास we have five मियाज offerings and 3 अनुयाज offerings. In the animal sacrifice, you use पूज्यव्रज a mixture of curd and ghee, while in पुरोदास, only ghee is used. In the animal sacrifice, the animal remains standing, while you can use any substance near at hand for the पुरोदास cake. The पुरोदास 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 पुरोदास offering is read in connection with
the animal sacrifice, "अन्नोस्मयम् वर्गानार्योरोगोर्युरोकास्मकान्तं नगार्यवेष्" "Having commenced with the sacrifice of the animal, let him offer an animal cake baked on eleven potsherds and consecrated to अग्निनाथ"; 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.

विकारार्थ न भेदः स्वादिश्याविक्षणत्वात् ||१२१६५||

विकारार्थ by reason of the modification;  च and; न not, भेदः difference; स्वादिश्य अयं the object; स्वादिश्याविक्षणत्वात् by reason of being not changed.

4. And there is no difference by reason of the modification, because the object is not changed.

The author replies to the objection embodied in sutra 2. He says that there are five प्रायाः offerings in पुरोहित्वा 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 प्रायाः 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.

एकेवा वाचक्यत्वात् ||१२ || १ || ५ ||

एकेवा of one; विः on the other hand; वाचक्यत्वात् by reason of the capacity.

5. On the other hand, by reason of the capacity for one.

The objector says that the subordinate acts can benefit only one primary; their capacity to confer benefit does not extend to others.

आहोपुरोपिकं स्याण्ट ||१२ || १ || ६ ||

आहोपुरोपिकं a boasting of heroic exploit; स्याण्ट is.

6. It may be a boasting of heroic exploit.

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 can not be done again. This sutra does not find its place in other editions.
The author relies on the argument to show that there is only one fire for the animal and Śrūṇāśa sacrifices. "sadānāvādāyaḥ tāṁ hāti śrūṇāśas-
aśaḥ. pashvāhūtihūc." "In the fire, he makes an offering of ghee, cake, and animal.”

Adhikarana iii, dealing with the subject that the ghee offering is to be made in the śrūṇāśa
offering of the animal sacrifice.

Jaimini: parāntarvatāpa: svatntarpratipade: śyātan 1

8. The view of Jaimini is that by reason of the application of the तान one's own application of तान is prohibited.

Take the same प्रयोगवचन; अस्तमास्थान are not in the animal sacrifice, तानवचन. "They (both) are neither in a सामयासार nor in an animal sacrifice,” while they find their place in the śrūṇāśa under the चोदक text. The question is, whether they should be performed or not. The author says that when the śrūṇāśa offering has been governed by the Tantra principle of the animal sacrifice, the procedure so far as governed by the वचन (the text relating to procedure) is prohibited but not that which is transferred to the śrūṇāśa offering from elsewhere under the चोदक text. When देवदास rides in the car of षट्ट, there is no necessity of देवरात's own car, but that does not mean that he should not have his own apparel. The वचन under which they are both governed will benefit both by one performance under the principle of वचन, but the procedure which does not find its place in the animal sacrifice and which is borrowed from elsewhere is not thereby prohibited.

Adhikarana iii. śāstras 9-10, dealing with the subject that in a रास sacrifice, there are no separate śāstras.
9. By reason of the variety of the objects, in a soma sacrifice, the construction of the altar 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.

अकर्म वा क्रूतूष्ण स्यात् ॥ १२ । १ । १० ॥
अकर्म non-construction; वा on the other hand; क्रूतूष्ण defective; स्यात् is.

10. 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.

Adhikarana iv sūtras 11–12, dealing with the vessels of the new and full moon sacrifices.

पात्रेवु च प्रसंगः स्याद्विमार्थर्थवादः ॥ १२ । १ । ११ ॥
पात्रेवु in the case of vessels; प्रसंग the principle of प्रसंग. स्यात् is; होमाययः by reason of their being for a होम.

11. The principle of प्रसंग applies in the case of the vessels by reason of their being for the होम.

In a soma sacrifice, the cup and spoon are used; there are also certain rites of the full and new moon sacrifices such as स्तवन and पुरोहित performed; there are जुड्ह and उपज्ञन 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. जुड्ह and उपज्ञन should also be used in those rites which are borrowed from the दुर्गुत्त्रासारास. The reply of the objector is that the principle of प्रसंग applies and the
cups and spoon are quite sufficient, as they are for the purpose of a home.

न्यायवाची वा प्रयुक्तवादप्रयुक्ते प्रसंगः स्यात् ॥

न्यायवाची proper; वा on the other hand; प्रयुक्तवाद by reason of being used; प्रयुक्त when not used; प्रसंग: the principle of प्रसंग; स्यात् 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 दृष्टवादप्रयुक्ते वाद should be used in those rites of the दृष्टवादप्रयुक्ते वाद 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 वहुक but if the car is there, he would not do so. So the vessels of the दृष्टवादप्रयुक्ते वाद will be used only in those rites which are connected with दृष्टवादप्रयुक्ते वाद and transferred to the soma sacrifice.

Adhikaraṇa v. dealing with the performance of animal and पुरोदाश sacrifices in the शामित्र fire.

शामित्र च वशुपुरोदाशो न स्यादितरस्य प्रयुक्तवादः ॥

शामित्र in the fire for cooking the sacrificial flesh; पशुपुरोदाश: the animal पुरोदाश sacrifice; स्यात् is; इतरस्य of the other; प्रयुक्तवाद by reason being used.

13. In the शामित्र fire, the animal पुरोदाश sacrifice should not be performed by reason of the other being used.

The question for determination is, whether the animal पुरोदाश cakes should be cooked in the शामित्र fire or the शामित्रयवीय fire. The reply of the author is that they should not be cooked in the शामित्र fire because गाईप्रयत्न fire, has already been used. "पुरोदाश गाईप्रयत्नः शाह शामित्रवादः स्यात् आहार्यः शामित्र गाईप्रयत्नः " Thus गाईप्रयत्न fire is after it." शामित्रयवीय fire is lit in the eastern part of the sacrificial ground having bamboo built-stall called प्राचीनवालास्खल (see frontispiece fig 1);
first आहवनीय fire is burnt in the उत्तरवेदी; गांविरा fire is lit afterwards. So
the offering of पशु पुरोहित्स्य (animal cake) should be cooked in the गांपलक
fire which is already there before the शालामुखी fire.

Adhikarapa vi dealing with the offering in the प्राजहित fire.

अपणा वातिनिहोन्यात्रय शालामुखीये न स्यात्मप्राजहित-र्य विद्यामानत्वात्॥ १२ । १ । १४ ॥

अपणा cooking; बा on the other hand; अविनिहोन्यात्रय of अविनहे; शालामु-खीये in the शालामुख fire; शात् is; प्राजहितस्य of the प्राजहित; विद्यामानत्वात् by reason of presence.

14. On the other hand, cooking in the अविनिहोन्यात्रय should not be in the शालामुखीय, because of the presence of the प्राजहित.

Now the question for determination is, whether in the अविनिहोन्यात्रय of कौंतेयायाय-नामन, the cooking is to be made in the शालामुखीय or in the प्राजहित fire. The शालामुखीय fire has already been explained. The fire burnt in the eastern part of the sacrificial ground called प्राचीनवश having a stall is called शालामुखीय. The first fire burnt is आहवनीय and after the completion of the rites in the उत्तरवेदी, the गांपलक fire is burnt. In the preceding Adhikarana it is laid down that the पशुपोत्स्वय offerings should be cooked in this शालामुखीय fire which happens to be गांपलक. The author therefore, says here that the term गांपलक is used to denote शालामुखीय in the secondary sense, so the offerings of the अविनिहोन्यात्रय will be cooked in the principal गांपलक which is otherwise known as प्राजहित. It is the fire lit in the western part of the प्राचीनवश stall and is principal गांपलक fire; what the author means is that when the principal गांपलक (प्राजहित) is present, there is no necessity in cooking the offerings in the ‘शालामुखीय’ fire which is गांपलक fire in the secondary sense.

Adhikarapa vii. sūtras 15-16 dealing with the निवर्ण in relation to the two soma carts.

हविधान्ने निवर्णपार्थं साधयतां म्युक्तवत्॥ १२ । १ । १५ ॥

हविधान्ने in a हविधान cart; निवर्णपार्थं for the purpose of the offering; साधयतां completion should be made; म्युक्तवत् by reason of the act being commenced.

15. In a हविधान cart, the completion should be made for the purpose of the offering, by reason of the act being commenced.
There are two carts called इविषयन carts in which different sacrificial materials are placed. They remain standing at the इविषयमंदर. The निर्वाण is offered at a place to the west of the चाविषय fire. The question is, whether the निर्वाण 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 निर्वाण offerings; there is no need of procuring a third one because the act has been already commenced with them.

असिद्धवार्ताः न्यदेशत्वातः प्रधानवेगुण्याद्वेगुणये प्रसंगः:

स्यात् II १२ I I १६ II

असिद्धः failure; वा on the other hand; अन्यदेशत्वात् by reason of the separate place; प्रधानवेगुणत् by reason of the principal being spoiled; अवैधते on the principal being not spoiled; प्रसंगः the principle of प्रसंगः

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 इविषयन 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 समायाम will be spoiled. If the principal ceremony is not spoiled, then one of these carts will do.

Adhikarapa viii. dealing with the subject of another cart.

अनसाह दर्शनात् I I १२ I I १३ II

अनला 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 Adhikarapā in all other editions but Śabara has treated it as a separate Adhikarapā. The author says that the ‘cart’ is used in plural number which shows that a third cart is used, “अनोलिय वर्णायति” “They employ carts.”

Adhikarapā ix. dealing with the subject that दीर्घस and जागरण should be performed separately.

तद्-त्वं च कालमेदात् I I १२ I I १८ II

तद् त्वं combination with it; च and; कालमेदात् 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, "योंयमेव रीव कै त्वासत्व प्रमोत्तवं ते" "The first night on which the initiated remains awake, is changed by him in dreaming."

In the दशम्प्रशियास, the same is said of भोपवल्प day as regards vigil. It is transferred to the मार्ग्याय under a बंदग्र 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 तंत्र and आवाय in the case of the separate विहार.

मन्त्राश्रण सन्निपातत्वात् ॥ २२ ॥

मन्त्र: the तंत्र; च and ; सन्निपातत्वात् by reason of their distant benefit.

19. And the मंत्र by reason of their distant benefit.

In the वसुप्रथाय 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 अवाय and प्रथमक्षयत and so, the mantras will be of necessity recited separately.

Adhikaraṇa xi, dealing with the establishment of fire in a Soma sacrifice.

धारणारथ्यत्वात्सोमेषमग्नयन्वायायां न विद्यते ॥११२१२॥

धारणारथ्यत्वात् by reason of its being for the maintaince; सोमे in soma; अस्मयन्वायाहः 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 द्विप्रत्र like द्विप्रत्रायच. The establishment of fire is transferred there by the बेदक text. Now the question is, whether the fire should be separately kept in the द्विप्रत्राय or the अस्मयन्वाय 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.

Adhikarāṇa xii. sutras 21-24. dealing with the vows belonging to the full and new moon sacrifices.

तथा ब्रतमैत्यादिः ॥ १२ । १ । २५ ॥

तथा similarly; ब्रतमैत्यादिः 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 ensure for the benefit of the whole sacrifice or another vow should be taken in the इट्स like प्राययीय &c transferred from the दशेदल्मालवन्याः under the चेतुः 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 इट्स a part of the same sacrifice.

विज्ञातिष्यचाल ॥ १२ । १ । २२ ॥

विज्ञातिष्यचाल by reason of the prohibition; and.

22. And by reason of the prohibition.

The author gives a reason in support of his view, "अनेकसंहत्वं ब्रतं चरित्यासम" "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 चेत ॥ १२ । १ । २३ ॥

सत्यवदिति like truth; चेत if you say.

23. 'Like truth' if you say.

The objector says that though speaking of truth is a man's duty (पुरववम्) yet when one commences दशेदल्मालवन्याः, he undertakes an additional vow.

न संयोगपृथक्त्वात् ॥ १२ । १ । २४ ॥

न not; संयोगपृथक्त्वात 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 ज्ञानार्थ 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 कृत्यम् and lasts for the whole of the sacrifice and, therefore, there is no necessity of undertaking it at every stage.

Adhikaraṇa xiii. sūtras 25-27. dealing with the subject of reception of gods

ग्रहार्थं च पूर्वमिति:स्तदर्थवत् ॥ १२ ॥ १ ॥ २५ ॥

ग्रहार्थम् for the object of reception of gods; च and; पूर्वम् before; हृदयेऽ

of or from इष्टि; तदर्थवत् by reason of being for the object.

23. And for the object of reception of gods by reason of being for the object before the इष्टि.

See xi Adhikaraṇa 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 इष्टि, so does the invitation to the gods and receiving them as guests enure for the whole sacrifice, "ममामृते वर्गेश्वरस्वाविनिश्चितपूर्वमितिन्तु

हा०र्थवत् प्रम तदर्थवत् यदीता: वत्रोऽनुयते" "O! Agni in the invocation,

let there be my spending' (X. 5, X. 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.

"अग्नि: प्रथमोद्वेद्वां विष्णु परमेयदातावीण्यावनेकादश कपालिनिर्मितिदेवता

यथा च तदाद्यति. विष्णुद्वदिवते' "Agni is the first (last) of the gods and Vīṣṇu is the highest when one offers cakes baked on eleven potsherd to Agni and Vīṣṇu, 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 इष्टि.

शेषवदृढः चेतन वैश्वदेवो हि स्याद्यपदेशात् ॥ १२ ॥ १ ॥ २६ ॥

शेषवदृढः like the subordinate part; इष्टिवेदः if you say: न not so; बैश्वदेवः by reason of all the deities; हि because, स्यादः is; यपदेशात् 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 दीक्षणिया 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. "साध्वबलोक्रः" "The साध्वय, सबृ and सखः."

The third part embodies the reply of the objector. He says that the gods are named, "अग्निकर्मुः संमान्द्रारि दो महर्भमिर्तुश्रण आदित्येतृहस्पतियिन्ये" "Agni with वसु, soma with सख, इन्द्र with महत्स्, वल्लिका with श्रिद्वयस and सुहस्पति with all the gods."

In other editions there are 3 different sūtras which our learned commentator has put into one.

न गुणार्थवातः ॥ १२ । १ । २५ ॥

на not so; गुणार्थवात् 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.

Adhikaraṇa xiv. dealing with the subject of equipment of wife

संस्करणं वृत्तवातः ॥ १५ । १ । २५ ॥

संस्करण the equipment; च and; वृत्तवात् 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 दृष्टुर्णांस्मास्याः "योक्ति पर्विसन्धितः" "He equips the wife with a grass rope."

Now the question is, whether in the इंद्रिः which are the parts of the soma, the equipment transferred from the दृष्टुर्णामास under the चोटक text is to be performed or not. At the time of initiation, the equipment is performed for the object of the soma, "योक्ति पर्विसन्धितः मेत्यल पद्मिनिः मिश्रुतवाय" "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.

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.

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.

30. If you say “remnants of the forest food similarly”; no, by reason of their being for another object.

The sutra 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, “यज्ञवल्क्यमहाबलिज्ञ हृदामर्गविति” “The four priests and the fifth sacrificer partake of ṛṣa food.”
So eating of the remnants will be transferred to the Ṣū stems which are the parts of ṣāmaṇga from dṛṣṭāntasamānyagasa.

Adhikarana xvii. sutras 31-33. dealing with the subject of hiring the services.

सूतत्त्वाच विजयः || १२ || १ || ३१ ||
सूतत्त्वाय by reason of maintenance; च and; परिक्रयः hiring of services.

31. And by reason of maintenance, there is hiring of services.

In the dṛṣṭāntasamānyagasa, the hiring of the services depends on the gift of food prepared with rice. It is transferred here under a वीरक text. But in soma the fee is 1200, "तस्य ब्याधिं बृद्धिः द्विखिम्" "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 Ṣū stems which are the parts of the ṣāmaṇga. 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.

शेषभक्षास्तथेऽति चेद || १२ || १ || ३२ ||
शेषभक्ष: eating of the remnants of the food; च and; तथा similarly; इतिचे त 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 sevices secured for the subordinate parts (see Adhikaraṇa xvi. sutra 30. at p. 969).

न कर्मसंयोगात् || १२ || १ || ३३ ||
न not so; 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 sutras 32 & 33 have been put under a different Adhikaraṇa by other commentators.

Adhikarana xviii sutras 34-40 dealing with the appointment of a होता.

प्रत्यत्वरणात्मकति तत्रवरणात्मकतितन्त्रवरणं हेतुः क्रियेत॥
34. By reason of the commencement of the appointment and by reason of the appointment for each Tantra, there is appointment of the ṛṣi for each part.

In the द्वार्युण्यसूत्रम, there is the appointment of a ṛṣi, "अग्निहृद्योहोवद्वृत्तकः " Agni the divine ṛtā priest sacrifices to the gods." It is transferred to the ṛtās, the parts of the soma under a चोदक text; but there is also an appointment of a ṛṣi in a से म sacrifice, "अग्निहृद्योहो " in the ṛṣi; hence ṛṣi-vantikḥ ṛtā-ratrūṣāvot." "Agni is the ṛtā; he is my ṛtā; O! priest, thou art my ṛtā; saying this he appoints a ṛtā."

The question is, whether the appointment of the ṛṣi enures for the benefit of the whole sacrifice or there should be another appointment in the ṛtās. The reply of the author is that the appointment should be for the ṛtās separately. The reason is that when the sacrifice has been commenced, the appointment of a ṛṣi is for each त्र 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 ṛṣi 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 hotā, the appointment is after the act is commenced and it is for the purpose of the invisible effect.

निर्दिष्टस्येति चेत ॥ १२ । १ । ३० ॥

निर्दिष्टस्य of the directed; इतिवेदः 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 चुनावमार्गरेदिक 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 श्रुत्वात् ॥ १२ । १ । ३८ ॥

न not so; श्रुत्वात् 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 nowhere Brahma’s appointment is so laid down. He is appointed on the full moon day and so his appointment ensues for the benefit of the new moon sacrifice also. He is, therefore, not appointed for each separate part but for the whole sacrifice.

होतुस्तथे चेत ॥ १२ । १ । ३६ ॥

होतु: of the होता; तथा similarly; इतिवेदः 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 hotā is after the sacrifice has commenced, “सामवेनी: नाह” “He recites सामवेनी verses subsequently”

The recital of the सामवेनी verses commences before the appointment of the hotā. So the appointment of the hotā is for the accrual of the invisible effect.
Adhikarana xix. dealing with the sprinkling of water on the वर्धिनि grass.

यज्ञोत्पथ्यपदेशः निषिद्धकर्मसङ्गमेदात्पुतितनां क्रियेत्

19 1 141

यज्ञोत्पथ्यपदेशः in the direction relating to the origin of a sacrifice; निषिद्धकर्मसङ्गमेदात् by reason of the difference of the application of the fixed act; पुतितनां separate तः क्रियेत 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 वर्धिनि in an अतिष्ठः; the same is in दपत्र and अनन्तोपः. When वर्धिनि 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 वर्धिनि 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 अतिष्ठः enures for the benefit of that only. So the process is to be repeated in each case.

न वा कृतवाचात्तुपदेशः हि

न not so; वा on the other hand; कृतवाचात् by reason of having done it; तुपदेशः 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 शाबर, 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 वर्धिनि; but if it is done for the object of the अतिष्ठः only, the sprinkling will have to be repeated in each case separately.

Adhikarana xx dealing with the subject that the principle of प्रसंग does not apply to the वर्धिनि there.

देशपथविलयन्त्रोप्यार्तं

12 1 1 42
By reason of the separation of the place; the mantra is repeated.

42. By reason of the separation of the place, the mantra is repeated.

There is a mantra recited when grass is spread, "I spread thee soft as wool."

Now the question is, whether the mantra should be repeated separately while spreading grass. The reply of the author is that it is to be repeated, because the place where grass is spread is different from the place where it is tied. The mantra is purified by it but not the place. So the mantra will have to be repeated.

The mantra is an eastern portion from the house where offerings are placed and where the sacrificer and his wife reside (See frontispiece fig I. 3.)

Adhikaraṇa xxii. sātras 43-44 dealing with the subject of the Sābrahmanrṇa mantra.

Sābrahmanrṇa tathā tīt chet II 12 II

Sābrahmanrṇa in Sābrahmanrṇa; tathā similarly; tātiḥchet if you say.

43. "In Sābrahmanrṇa similarly" if you say.

Grass is purified in the place and carried to the Aṃśīyam place after arranging and fastening it with the accompaniment of the Vedic mantras; it is called Sābrahmanrṇa. The tying of grass in a bundle is Sāpāṇaḥ and carrying it to another place is Hṛṣi. There are two mantras for the purpose "Pūṣāte prayāhvalu" "Hṛṣiṣṭeṣtvahālaṃ". "Let Pūṣā tie thy bundle." "O! Brihaspati, I carry thee with my head."

Now the question is, whether these mantras should be read when the bundle is carried in a bundle from the place of Aṃśīya to the place of Aṃśīya. The reply of the objector is that they should be repeated according to the principle laid down in the preceding Adhikaraṇa.

Nānavr̥tyāntyāt I 12 II

Not so; Aṃśīya 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 Sābrahmanrṇa is different. Here in carrying the grass from the place of Aṃśīya to Aṃśīya, there is no
necessity of repeating the mantras, because no mantras are repeated when it is carried from the place of गाढ़क तो आदर्शक. These mantras are for the purpose of carrying grass from the place where it is cut and tied. (क्षयरूप)

END OF PĀDA I.

PĀDA II.

In the preceding pāda the author examined the acts which fell within the scope of Tantra but now he proceeds to examine those acts which are without its pale.

Adhikarasa I sutras 1–7, dealing with the subject that in the sacrificial fire, the ordinary act is forbidden.

विहारो लीकिकानामथं साध्येत्रप्रभुत्वात् ॥ १२ ॥

विहार: sacrificial fires; लीकिकानाम् of the ordinary; साध्येत्र 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.

मांसपाकप्रतिपिष्टः तद्वत् ॥ १२ ॥

मांसपाकप्रतिपिष्ट: the prohibition about the cooking of flesh; तद्वत् 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, "दस्मिषस्य वेयवयः कथायांकः" "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, "वेदाल्पाययोजितकोचलकोपासनस्य श्वासः प्रीतोभवति" "When he offers an oblation in the आह्वनीय आग, then his (wished for) deity is pleased."

4. And in its existence, there is seen उपासन आग.

The author gives a reason in support of his view; he says that in a राज्य sacrifice, there is a text about the आपासन आग, (fire in which worship is performed) "यः यमायेत राज्यमय प्राजये क्षाव्यि तद्योपासने पशुमल्यम् ज्ञाग्याय" "One who wishes that his kingdom may be for his subject, shall bring an animal for a sacrifice in the आह्वनीय आग."

This text is in connection with the राज्य 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 आपासन आग.

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.

"मांलोयविद्वा वा एतस्यालावतो यज्ञालापन्यायवायज्ञानमेवश्चायिति यज्ञार्धहि
एकस्यायिति पवित्रि ह चाश्चेत्याबिनिर्देशायतं अध्येत्पारतोत्ताप्मातासाकाशासविद्वा" "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."
6. 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 अहवनीय, because it is connected with the offering; "तस्मात्तात्त्वामास्तव वचनं यथितः महत्रकु देवी "Therefore in the fire, in which oblations are made, flesh is not cooked."

In the अहवनीय 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, "मन्त्रं एवं धृत्रं ज्ञातं धृतं अद्यांत्य ज्ञातं" "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 दक्षिणात्य. The text is, therefore, in the nature of परमेष्ठिता a conditional prohibition and is not general. It is a supplementary text as it is here called.

Adhikaraṇa II. śūtras 8-10. dealing with the animal पृथ्वी व पुरुषोदाहारो न श्वसने.
8. In a स्वानिय 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 स्वानिय animal sacrifice because it is for the purpose of covering the fissure made in the body of the animal to take out omentum “चुपिवैवत्विन्दिर्भाष्पापुजायिवति; यद्यर्द्धि मयः पुरोडःशा।अम्लमिष्ठानागायाश्चिरिया” “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 स्वानियपुरोडःशा. The sense is that the पुरोडःशा in connection with the अम्लमिष्ठान animal is for the purpose of covering the fissure made in the body of the animal. The same is transferred to the स्वानिय animal sacrifice under a वृक्क text. The objector says that here you have to use the पुरोडःशा which is prescribed in the स्वानिय animal sacrifice. “अरुस्वनं स्वानियः पुरोडःशा: निवज्ञे ध्यानेः अविश्वतायेः” “In each स्वन, the स्वानिय पुरोडःशा cakes are offered in order to cover the fissures.”

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 पुरोडःशा (animal cake) should be made, because it is for the deity (See chap x. Páda 1. सूत्रस 19-33 अधिकारण 9 at p. 608.) The text as to covering of the fissure is by way of अर्थवाचः.

10. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument, “चप्पा भाषां सबचे वर्णित पुरो-
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.

Adhikarana iii. sutras 11-12, dealing with the subject of the call of द्रिष्टकःः

द्रिष्टकःः the call of द्रिष्टकःः, स्वात्मकःः in the सवृत्यास; न not, स्वातः is, प्रकृतः in the model sacrifice; यदि if; स्वातः for the accomplishment of the objects; पशु an animal; प्रत्याहृतः i is called back; सा she; कुष्ठिं should be made; विश्वासवतः by reason of the existence.

11. The call of द्रिष्टकःः is not in the सवृत्यास; 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 द्रिष्टकःः in a सवृत्यासपुरीन्द्रः. 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 (सज्जय). The animal sacrifice which has its model in the सज्जय, has, therefore, no call of द्रिष्टकःः. The objector, therefore, says that as there is a common call to द्रिष्टकःः with respect to herbs and milk in the model sacrifice, so there is none in the सवृत्यास animal sacrifice. It is based on the principle of कुष्ठिप्रमाणहृत. This sutra is itself a separate Adhikarana in other editions.

पशु तृ संस्कृतः विश्वासवतः ॥ १२ ॥

पशु in the animal; तृ on the other hand; संस्कृतः on being purified; विश्वासवतः 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 सवृत्यास, before boiling the parts of the animal killed, there is an offering of the सवृत्यास animal; after it there is an offering of चह to the god Soma and two cakes to आशिर्वदन. Now the question is, whether there is a call of द्रिष्टकःः in चह and कपाल 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 हस्तिक्तम having been discharged. In other editions, there is an addition to the सूत्रा, “तार्तीयस्वरोपितेन स्वात्सः स्वात्मायानान्यायार्थान्तः” “It should be done in the third स्वात्सन by reason of the offerings to सोम and अशिवला.”

This portion though omitted in the सूत्रा forms a part of सिवरा’s commentary. What the objector means to say is that the हस्तिक्तम has been discharged by the completion of the second स्वात्सन, so there is a necessity of a fresh call.

चौग्रान्त्यद्वारे यज्ञयत्र तद्विमोक्षे विसर्गः: स्वात्स ॥११९२॥१२९॥

यज्ञयत्र by reason of being engaged; वा on the other hand; यज्ञम् for a sacrifice; तद्विमोक्षे on its completion; विसर्गः discharge; स्वात्स 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 हस्तिक्तम will do, because he is engaged for the whole sacrifice; he can not, therefore, leave the place before the sacrifice is over. “कस्या मन्त्रिकास्तवान किं” “Who engages thee; he engages thee.”

So his services can not be dispensed with, before the sacrifice is over.

Adhikaraṇa iv, sūtras 14-15 dealing with the subject of the nocturnal sacrifice

निष्ठि यत्र्र प्राक्तस्याप्रवृत्ति: स्यात्मप्रत्यक्षःविष्णुमात ॥

॥ १२ ॥ १ ॥ १४ ॥

निष्ठितः in the nocturnal sacrifice; प्राक्तस्य of model sacrifice; अपर्यास: completion; स्वात्स is; प्रायक्तिक्तम 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 कार्यकिति, “अग्न्ययेर्दोन्योस्ताक्यापाल निर्विन्यो रक्ष्योन्याभिमिति” “One who is afraid of demons, shall offer cake baked on eight potsherds to Agni, the demon killer.”

There is another text, “भन्त्रस्यायनानिचिन्यकेत” “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 दृश्याग्र, 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 निष्ठि which is performed with certain object in view; so it can not be governed by the Tantra of the new moon sacrifice.

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 निष्ठि is performed at the midnight of the अवस्थ्य and the दृश्याग्र is performed on the next day in the day. The text as regards the nocturnal sacrifice finds its place in the context of the निष्ठि while the text as regards the new moon sacrifice is in connection with the new and full moon sacrifices.

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 ensure for the benefit of the nocturnal sacrifice.
17. By reason of its being ordained in one particular Tantra, its tantra is governed like that of a सङ्कारीय animal sacrifice.

The author strengthens his argument and says that निर्णयः falls on the अमावस्या; so it will be governed by the Tantra of the अमावस्या. The altar is already dug for the दुर्गण 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 प्रत्येक will apply as it does in the case of a सङ्कारीय animal cake (See अभिसरण iii. at p. 979).

Adhikāraṇa vi. dealing with the subject of fuel and grass.

वैगुण्यादिध्रुवमहिन्साध्येदग्निवाधानं ्च यदि देवतार्थम् ॥ १२ । २ । १८ ॥

वैगुण्यात् by reason of the failure; हृद्यवर्ते: fuel and grass न not; अष्टाधोः accomplish; अमम्बाधानं the re-establishment of fire; च and; यदि if; देवतार्थम् 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 प्रत्येक applies, there will be an insufficiency of them and the object of both will not be accomplished. So in that case the principle of प्रत्येक will not apply and the fuel and grass should be separately procured.

Adhikāraṇa vii. dealing with the re-establishment of fire for the object of the deity.

अन्यन्वाधानं ्च यदि देवतार्थम् ॥ १२ । २ । १८ ॥

अन्यन्वाधानं the re-establishment; च and; यदि if; देवतार्थम् 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 प्रत्येक will not apply and you will have to re-establish the fire. This śūtra is a concluding part of śūtra 18 and so by many commentators, it is not treated as a separate Adhikāraṇa
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 स्यात्मकृतिकालमध्यवत्वात्
कृता पुनःस्तर्येन ॥ १२ ॥ २ ॥ २० ॥

आरंभणीया, the आरंभणीया; विकृती in a modified sacrifice; न not, स्यात् is; प्रकृतिकालमध्यवत्वात् by reason of falling within the time of the model sacrifice; कृता if done; पुनः again; स्तर्येन 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 दर्पणमानस्वताः 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 दर्पणमानस्वताः. “याव उच्चीवद्
श्याहमालाभ्यथेत” “Let one perform the new and full moon sacrifices, as long as he lives.”

The modified sacrifices of the दर्पणमानस्वताः 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.

सङ्क्रांत्यरम्मसंयोगात् ॥ १२ ॥ २ ॥ २१ ॥

सङ्क्रांत्य once, at one time; आरंभणीया अ 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 enters for one’s full life. See chap ix. pāda 1. Adhikaraṇa x sūtras 34-35; at pp. 520 and 521.

स्यात्मा कालस्याश्रयभूतत्वात् ॥ १२ ॥ २ ॥ २२ ॥

स्यात्मा is; वा on the other hand; कालस्याश्रयभूतत्वात् 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 अरंभविमाण्यां should be performed in the modified sacrifice, because the time in the द्रव्याधिकार is कालेन or the duty imposed on the performer in the द्रव्याधिकार मान्यम is not sufficient for the benefit of all other sacrifices that may be performed by him during his life. See chap ii. pada iv. Adhikaraṇa 1. sūtras 1-7. at p. p. 75 et seq.

आरंभविमाण्यां ॥ १२ ॥ २१ ॥
आरंभविमाण्यां by reason of the division of the commencement; ॥ 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 commencements of the model sacrifice and the modified sacrifice are different.

Adhikaraṇa ix. dealing with the subject that when there are conflicting characteristics, those ones which are in large number shall prevail.

विपृतिपद्ध धर्मोऽपि समवायेः भूयत्रोऽस्य ततः स्वत्सिद्धांक्तत्वम्।
॥ १२ ॥ २१ ॥
विपृतिपद्ध धर्मोऽपि of the conflicting characteristics; समवायेः in a combination, भूयत्रोऽस्य prevalence of the majority; स्वतः is; स्वत्सिद्धांक्तत्वम् 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 पंचदशराफ्र there are 15 nights; there is अनिच्छुत the first day. Its model is अनिच्छुत which is एकाद; there is a call to सुद्धायः. This ceremony is transferred to the पंचदशराफ्र and is called आनेश्वरी सुद्धायः. On the remaining 14 days the पंचदशराफ्र ceremony at the time of उपसत्स is transferred from their respective model sacrifices. Now the question is, that under this conflict of calls of आनेश्वरी and सुद्धायः, which Tantra will apply? The reply of the author is that it will be governed by the majority of the calls of the पंचदशराफ्र. 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 पंचदशराफ्र call will be performed in this view.

This sutra or Adhikaraṇa is otherwise interpreted by the वास्तिककार.
who says that in connection with the रामायणम् it is said "अनंतरस्य पुरोद्धारणं कापालिनिविशिष्टं रूपा द्वाराः पुरोद्धारणं कापालिनिविशिष्टं द्वियसुः युतमार्गयज्ञातः तस्य प्राप्तं यज्ञकामः". 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 भुजङ्गेश्वर should be performed by Tantra once. The offering to Indra therein is the modified form of the ब्रह्मण्युर्ज्ञ ceremony and the curd offering is the modified form of रूपा द्वारा. Both of them being governed by the procedure of the new moon sacrifice, have रूपन्तिर् verses as प्रज्ञातकम; while honey, clarified butter and water offerings are the modified forms of अटल; the verses are borrowed therein from the full moon-sacrifice. The first two have रूपन्तिर् and last three have रूपन्तिर् verses. In this state of conflict, the majority namely द्रष्टिकोण will prevail and they will, therefore, be read throughout.

Adhikarana x, dealing with the subject that when there is an equal number of conflicting characteristics, the first will prevail.

मुख्यं च नृवणोदनाल्लोकवत् ॥ १२ ॥ २। २५ ॥

मुख्य the first; च on the other hand; पूर्ववांगनार by reason of the first command; लोकवत् 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:

अनन्तरस्य पुरोद्धारणं कापालिनिविशिष्टं "सारस्तिमेऽपि वहस्तये" "Let him offer cakes baked on eleven potsherds to Agni and Viṣṇu; and one consecrated to सारस्तिमेऽपि to the Lord of forests."

Here (अनन्तरस्य) Agni and Viṣṇu being first, will govern the whole procedure.

तथा. चाण्यायार्थद्वृत्तेन ॥ १२ ॥ २। २६ ॥

तथा similarly; च and; चाण्यायार्थद्वृत्तेन another proof.

26. And similarly there is another proof.

The author relies on the लिख argument, "अभास्तेष्व पूर्वमथाग्नेवाभ्यास्तेकः..."
"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."

Adhikaraṇa xi dealing with the subject of a performance of दीप्तियाँ in an अनिन्द्यम.

अनुगृणितविरोधे च ताद्धर्यांत् ॥ १२ । २ । २७ ॥

अनुगृणितविरोधे in a conflict between a subordinate part and the quality of the principal; च and; ताद्धर्यांत् 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 अनुगृणितविरोधे there is a दीप्तियाँ, "रूपायाप्युनात्तोमेन वा यज्ञेत, सोमायासः स्यायां पीर्यमाच्यां वा यज्ञेत" "Let him who performs a sacrifice by means of the इद्वितिः animals and Soma, do so on a new moon day or full moon day."

There is, one day for the दीप्तियाँ and the soma sacrifice. There is a conflict, एकविशेषातिश्वरः पण्डः प्रचारमेतुतः" "One दीप्तियाँ, three तथा and the fifth, the extract of soma juice."

According to the view expressed in the foregoing Adhikaraṇa, the दीप्तियाँ 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 दीप्तियाँ will be transferred forward.

Adhikaraṇa xii. śātras 28-30. dealing with the परिषिद्ध.

परिषिद्धवर्थविवाद भवयथमास्वात् ॥ १२ । २ । २५ ॥

परिषिद्ध: of the परिषिद्ध; द्वयथविवाद being for two objects; भवयथमास्वात् possessing characteristics of both; भवयथमाः is.

28. The परिषिद्ध being used for two objects, partakes the characteristics of both.

The परिषिद्ध 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.

योप्यस्तु विरोधे स्यामशुष्यानन्तर्यांत ॥ १२ । २ । २५ ॥

योप्य: the characteristics of a sacrificial post; तु on the other hand; विरोधे on conflict; स्याम. is; मुख्यानन्तर्यांत 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 तस्य तत्र विधानादुभयोशचांगांसंयोग: ॥

इतर: the other; वा on the other hand; तस्य its; तत्र there; विधानाद् by reason of its being laid down; शर्यो: of both; च और; अंगांसंयोग: 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 "परिधीयोषु निदुर्जन्यम् (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. sutras 31-33. dealing with the subject of the सवयीत cake.
31. There is option in the \textit{Savarnav} animal; if there are characteristics of the modified sacrifice, by reason of both being not laid down.

The \textit{Savarnav} animal sacrifice commences in the morning and ends in the evening, "\textit{वप्या प्रातः सवनेचरति पुरोडङ्गाश् माध्यमिति अग्रेजेट्रीयः सवने।}" "They commence with the omentum in the morning \textit{savna}, with the \textit{पुरोडङ्गाश्} cake in the midday \textit{savna}, and with the bodily parts in the third \textit{savna}.

The \textit{Savarnav} \textit{पुरोडङ्गाश्} cakes are also ordained along with it. The midday and the evening \textit{savnas} are obviously \textit{प्रसेनी} falling under the \textit{तन्त्र} of the animal sacrifice, but the question relates to the morning \textit{savna}. The reply of the objector is that it is optional, you can apply the Tantra of the animal sacrifice or the \textit{पुरोडङ्गाश्} cakes of the midday \textit{savna}; 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. "\textit{अतिमध्यधिविद्यतः वयदास्तुति यज्ञान।}" "This sacrificer who has either extracted soma juice or not has to day appointed Agni as his \textit{होता}.

If the \textit{पुरोडङ्गाश्} cakes were \textit{रत्नी}, then the \textit{प्रेत्र्याक्षम्} will have to deliver the command and the words "\textit{सुतुपुरुति यज्ञान।}" ("The sacrificer who has either extracted soma juice or not") in the text will be meaningless. This shows that the \textit{पुरोडङ्गाश्} cake is a \textit{प्रसेनी}.
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 पुरौषाण cake in the midday and parts of the animal in the evening. The fact that 'पुरौषाण' falls in the middle also shows that it is governed by the Tantra of the animal sacrifice and is a प्रकृति.

Adhikaraṇa XV. dealing with the subject that the त्रुम्भ of the modified sacrifice applies when there are त्रुम्भ of the model and modified sacrifices equally balanced.

अपूर्वे च प्रकृति समानतत्त्वा चेदनित्यवादनर्थकं हि स्यात् ॥ १२ । २ । ३३ ॥

अपूर्वे no precedence; च and; प्रकृति in the model sacrifice; समानतत्त्वा of the same तः; बेदै if; अनित्यवाद अनर्थकं 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 नित्यकर्म्य 's are performed on each fortnight day while the modified sacrifices which are कामेविधि 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 विकृति, because it is of impermanent nature; it will lose its character, if you apply the Tantra of the model sacrifice. The कामेविधि is performed with a certain object in view and in this view the modified sacrifice is the तः and the model sacrifice is the प्रकृति.

Adhikaraṇa XV. dealing with the subject of the भाष्यमापने.

अधिकष्ट्र गुण: साधारणेष्विरोधात्त्वाकास्यभोजिवालसुधैर-रप्तिः ॥ १२ । २ । ३५ ॥
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 अभिमानकेति in which there are three offerings as following (1) पूजागम (2) वैभद्व (3) धावाध्येयी. There is flowering grass prescribed in the धावाध्येयी 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 धावाध्येयी 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 सूत्र is an अभिकरण in itself in other editions.

तत्मृत्याः तु तन्त्रस्य नियमः स्यादथ्या पाशुकं सूक्तवाकैन || ९२ || २ || ३६ ||

तत्मृत्याः with the application of that; तु on the other hand; सूक्तवाकैन by the सूक्तवाक.

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 सूक्तवाक.

The objector says that when the flowering grass is used, it shows that all the three offerings are governed by the Tantra of the धावाध्येयी, just as it is seen above in the case of the सवनियपुरोदासक cake, in Adhikaraṇa xiii. sūtras 31-33. a: p.p. 988 & 989

न वात्विविषयायत || ९२ || ३७ ||

न not so; तु on the other hand; अभिमानकेति 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 यावान्तिकि. Here the flowering grass is used, because it is not inconsistent with the use of grass in प्रदान and वैश्वदेश. The case of संवीय पुरोहित is entirely different. There the सूक्तक makes it special; see sutra 32 at p. 983. So the illustration of the संवीयपुरोहित does not hold good here.

अशास्त्रालक्षणत्वाचः ॥ १२ ॥ २ ॥ ३५ ॥

अशास्त्रालक्षणत्वाचः by reason of the peculiarities not enjoined by the scripture; च 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 चौद्र text. So it does not lay down any hard and fast rule as to Tantra.

END OF PĀDA II.

PĀDA III.

Adhikara pa १. sutras १-२. dealing with the subject of calf's skin in विश्वजिति.

विश्वजिति वत्स वद्ध्वामग्येयादितर था तत्वमूयव ल्यूमद्वटं स्यात् ॥ १२ ॥ १ ॥

विश्वजिति in a विश्वजिति; वद्ध्वामग्येयादितर by reason of वद्ध्वामग्येय; इतरथा otherwise; तत्वमूयव ल्यूमद्वटं by reason of the majority of Tātra; अहत unwashed cloth; स्यात् is.

1. In a विश्वजिति, the calf's skin by reason of the वद्ध्वामग्येय; otherwise by reason of the majority of Tantra, the lower garment.

There is an अहद सर्वन sacrifice called अहद ॥ There are two अविनयम sacrifices.

* In शाबर and भाट्रीपीक, it is शाब्र; but I have preferred the reading of other commentators.
In the beginning and in the end called विश्वजित् and अभिजित्. In the middle there is a वहि called अनिति. In the विश्वजित्, the calf's skin is enjoined for dress and in the अनिति, there is the lower garment enjoined. These two kinds of dress come to the अन्तराष्ट्र. The question is, which dress should be used. The reply of the objector is that calf's skin comes under the नामपेय, while other comes under the चौड़क text. The first applies to one day and the other applies to all other days. Under the नामपेय, 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 वत्सल्कः \|१२२०२०\|

अविरोधः no inconsistency वा on the other hand; उपरिवासः upper garment; हि certainly; वत्सल्कः 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 स्वविश्रृष्टि applies.

Adhikarāya I. सूत्रं ३-७, dealing with the subject of the after-offerings.

अनुनिवार्यवेयो भूयस्वेत्वं तन्त्रनियमः स्वाच्छिद्बुधुङ्कदुर्वी

नासु \| १२ १ ३ । ३ ॥

अनुनिवार्यवेयो in the subsequent offerings; भूयस्वेत्वं with the majority; तन्त्रनियम: the rule of तन्त्र: स्वाच्छिद्बुधुङ्कदुर्वी by seeing the स्वाच्छिद्बुधुङ्कदुर्वी and.

3. In the subsequent offerings, with the majority the Tantra should be governed and by seeing the स्वाच्छिद्बुधुङ्कदुर्वी

In the अन्तराष्ट्र: it is said, "अनुनिवार्यवेयो परोदम्रासुसुवुदवह्वाचिनिवंविपि" "He subsequently makes an offering of the परोदम्रासु of the अनुनिवार्यवेयो to the eight gods.

In the अनुनिवार्यवेयो 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 परोदम्रासु cakes will be regulated by them. Further the
objeclor says that the word ‘सिद्धर’ is met with, “अपोनीण्मिन्य स्वाभाविकरणं वेदवैदेवत्वां च हरियामनये सिद्धरते तमस्याति” “He offers to सिद्धरुण मन्त्र, the offerings consecrated to the eight gods, from the cakes baked on eleven potsherds and consecrated to the अम्बोपं.”

It is proper that the subsequent offerings are governed by their own Tantra.

आग्नेयुक्तवाच्या स्वस्थमां स्वाच्छुतितिविशेषपदितरस्य च
मुख्यत्वाय ॥ १२ ॥ ॥

आग्नेयुक्तवाच्या बो र्ध्वनी बो र्ध्वनी ते अग्निः घर्तितियोऽति स्वस्थमां च स्वाच्छुतितियोऽति तितिविशेषपदितरस्य, च मुख्यत्वाय ॥ १२ ॥ ॥

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 पुरोहित and so merge into its Tantra and by reason of a special text, the पुरोहित च मुख्यत्वाय ॥ १२ ॥ ॥

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The subsequent offerings come after the पुरोहित and so merge into its Tantra and by reason of a special text, the पुरोहित च मुख्यत्वाय ॥ १२ ॥ ॥

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 evening the parts of the animal. If you give precedence to the subsequent offerings, the order of the animal sacrifice will be upset.

स्वस्थानवल्लच् च ॥ १२ ॥ ॥ ॥

स्वस्थानवल्लचा बो र्ध्वनी बो र्ध्वनी ते अग्निः घर्तितियोऽति स्वस्थानवल्लचा च मुख्यत्वाय ॥ १२ ॥ ॥

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स्वस्थानवल्लचाय ॥ १२ ॥ ॥

स्वस्थानवल्लचा बो र्ध्वनी बो र्ध्वनी ते अग्निः घर्तितियोऽति स्वस्थानवल्लचा च मुख्यत्वाय ॥ १२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

स्वस्थानवल्लचा बो र्ध्वनी बो र्ध्वनी ते अग्निः घर्तितियोऽति स्वस्थानवल्लचा च मुख्यत्वाय ॥ २२ ॥ ॥

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स्वस्थानवल्लचा बो र्ध्वनी बो र्ध्वनी ते अग्निः घर्तितियोऽति स्वस्थानवल्लचा च मुख्यत्वाय ॥ २२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

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स्वस्थानवल्लच्चपणान्यतिविशेषदेविकारः पवमानवकः ॥ २२ ॥ ॥

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 evening the parts of the animal. If you give precedence to the subsequent offerings, the order of the animal sacrifice will be upset.
but this additional portion does not find its place in other editions excepting भारतीयिका. The first part, therefore, forms a separate सूत्र 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 पुज्ठानम. "अनन्ये पवमानायनिर्बंधिति" "अनन्येस्विधहते समवयति" "He makes an offering to the purifying fire." "He makes an offering to the तिर्थक्ता fire."

The author of भारतीयिका says that if you give the subsequent offerings precedence, then there is a command to मैत्रवहन "अनन्ये स्विधहते प्रेषय" "command for स्विधहता fire."

If the subsequent offerings govern the त्रित्र, then there will be a command to the hotā in the following form "अनन्यस्विधहतयज" "Perform a sacrifice to स्विधहता fire."

It is only in the case of the पशुयोद्वर being the त्रित्र, that the simple statement in the following form is possible "अनन्यस्विधहते समवयति" "He makes an offering to the स्विधहता Agni."

अविकारे वा प्रकृतिवच्चोदनां प्रति भावाः ॥ १२ ३ १ ॥

अविकार: without modification; वा on the other hand; प्रकृतिया like the model sacrifice; चोदनायति of the command; भावां by reason of its being; च and.

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 स्विधहता or offering; then the question arises what will be the effect of the offering? "देविकाहवियामयं स्विधहते समवयति" "He makes an offerings consecrated to the deity to the स्विधहता 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 स्विधहता; so it is to reiterate it.

Adhikarma iii. dealing with the combination of straightness &c in भावाः.

एक कर्माणिःशिरुवद्वरुपाणां सर्वकर्म स्यात् ॥ १२१ ॥
8. In one act by reason of their being laid down, the subsidiaries are all to be performed.

There is a text, "आधारे अनुमोदारायति सततमाधारायति प्रांतमाधारायति" "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 (आधार) sprinkling of ghee; it should be done in the ways given in the text i.e. the principle of समुचच्चय will apply.

Adhikarana iv. sūtras 9-11, dealing with option.

एकाधारस्तुविकल्पेनसुच्चयं ह्यावृत्ति: व्यात्त्वथानस्य ॥ ॥ ॥

पक्षाय: those that have one object; दो on the other hand; विकल्पेन may be optionally used; समुच्चये in combination; हि because; अवृत्ति: repetition; व्यात्त्व is; प्राधान्य 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; खातिर wood &c.; गृहत्व & स्थतिर &c. If the object is attained by one substance or thing, there is no use of repeating it.

अम्बस्येतार्थवचादिति वेद ॥ ॥ ॥

अम्बस्येत should be repeated; अवृत्त्वथाय by reason of being for its purpose; इति 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.
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 sutra 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 sutra according to \( \text{Sabara} \) and he is followed by \( \text{Haribhadra} \) in his Bhairivi\( \text{ka} \). But other commentators have divided all the three parts into 3 different sutras and between the first and second parts there is the following sutra.

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.

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 “उत्तमादि तरे सवत्” “There are both उत्तम and सवत.”

Adhikara\( \text{n} \)a v. sutras 12-13. dealing with the subject of expiation.

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, "यदिष्ठतेऽकर्तनः स्वातिकम् स्वाहातिति गार्हपत्ये जुह्याद्यथ यदिष्ठतेऽकर्तनः दलिताशान् स्वः स्वाहातिति यदिष्ठतेऽकर्तनः स्वः स्वाहेन्द्रत्ववनीय एव"  "If a sacrifice is destroyed by reason of the ऋवेद, then the offerings should be made in the गार्हपत्य जुह्याद्यथ by uttering 'welcome, स'; if by reason of the यजुःवेद, then the offerings should be made in the southern fire by uttering welcome 'सुर' and if by reason of the समवेद then the offerings should be made in the आहानीय fire by uttering welcome 'स'.'

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.

समुच्चयस्तु दोषार्थः: II 12 3 12 II

समुच्चयः combination; दोषार्थः 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, "यस्याद्यत्वमनिहोंसुवयों स्युद्याभ्यं च मन्तानिर्गतेत्; सौर्यपुष्पालयस्याद्यत्वमनिहों सुवयों-युद्याद्"  "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 sutras have been put into one Adhikaraṇa by Śabara making sutra 12 embody the view of the objector; but in other editions there are two separate Adhikaraṇas. These two sutras provide two sets of expiatory rites under two different circumstances. Both sutras, therefore, embody the author’s view.

Adhikaraṇa a vi. sutras 14-15 dealing with the subject that the मंग्रस should be read on those days on which reading is prohibited.

मंग्राणंकर्मसंयोगः स्वथर्मण्य पूयोगः स्वाट्थर्मण्य तत्त्विनिर्मितात् II 12 3 14 II

मंग्राणाः of the मंग्रस; कर्मसंयोगः connection with the action; स्वथर्मण्य with their
own characteristics; प्रयोगः आवेदन; स्वातः is; अवस्था of the characteristics; अवस्थित्वतुः 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, “प्रयोगः कर्मः कर्मः प्रयोगः स्वातः” “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.

विद्वान् प्रतिविधानाद्रा सवयकारण्यं प्रयोगः स्वातं कर्मोऽत्त्वात् प्रयोगः स्वातः प्रयोगः॥ १२ १ ३ १५॥

विद्वान् प्रतिविधानाद्रा by reason of being laid down for the object of knowledge; वा on the other hand; सवयकारण्यं in all cases; स्वातः should be; प्रयोगः application; कर्मोऽत्त्वात् by reason of being for the object of the action; प्रयोगः 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.

Adhikaraṇa vii. āstras 16-19 dealing with संग्रहः.

भाषास्वरोपदेशे प्रयोगः प्रायवचनप्रदेशेऽपि भाषास्वरोपदेशे in the direction of भाषास्वरः प्रयोगः प्रायवचनप्रदेशेऽपि the prohibition of the original स्वरः

16. By reason of the direction of भाषास्वरः प्रयोगः प्रायवचनप्रदेशेऽपि there is a prohibition of the original स्वरः

There are स्वरः in the Vedic mantras. There are many mantras which have a different स्वरः in the ब्रह्मणं; it is called भाषास्वरः. The mantra which is read with a particular स्वरः in the संहिता is called प्रायवचनः or प्रायवचनस्वरः.
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, "ढांगः वञ्जुचाश्रेष्ठ तथा बाज्जनायिनः। उद्धृतवाच्छव प्राहुः सब्येमाधिपिकुष्टस्वेत्।" "The ढांगः वञ्जुचाश्रेष्ठ and बाज्जनायिनः schools pronounce mantras in a loud or low tone. It is called भाविक्षर."

Just as गीता is read प्रेर at the time of singing, so the original खर is suspended and भाविक्षर is used:

मंत्रोपदेशोऽवा न भाविक्ष्य प्रायोपपतेभावोपिक्षोति: ॥

17. On the other hand, it is a direction as regards mantra but not as regards modulation. The text as to खर is (based,) by reason of the excellent development.

The author says that mantras should be read according to the direction given in the mantra पाठ, because they are known after it, while the भाविक्षर 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 कारणायहृणे तन्त्रयातवादः टूष्टेस्वेतवम् ॥

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 विकारः; after it commences a new Adhikarana. In the other texts दीर्घतः is with a vowel. So the meaning will be clear by having दीर्घतः. There is modification for a reason; गीता becomes प्रेर. So the Vedic गीता becomes प्रेर at the time of singing. The objec-
tor says that any mantra which is seen in the श्चा पाद should be read as it is directed there. But what about those mantras which take their origin in the ब्राह्मण only?


\[\text{तदुपत्तेव स्मवार्त्तक्षणत्वात्} \parallel \text{१२} \parallel \text{३} \parallel \text{१५} \parallel\]

तदुपत्ते: by its origin; वा on the other hand; स्मवार्त्तक्षणत्वात् 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 श्चा पाद but takes its origin in the ब्राह्मण should be sung as directed in the ब्राह्मण; the reason is that the characteristic of a mantra is that it is to be pronounced as it is instructed.

Adhikaraṇa vīśi dealing with the recitation of a श्चा in an action.

मन्त्राणां करणार्थवान्मन्त्रान्ततेन कर्मदिसंविष्कृतां
स्यालसर्वसः वचनार्थवात् \parallel \text{१२} \parallel \text{३} \parallel \text{२०} \parallel\]

मन्त्राणां of the श्चा; करणार्थवात् being for the act; मन्त्रान्ततेन with the end of the श्चा कर्मदि संविष्कृतां: the connection of the commencement of the action स्यालसः is; सबंद्ध of the whole; वचनार्थवात् 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 iṣṭastra २१-२२ dealing with the subject of ब्राह्मण.

सन्तत्वचनाद्वारायामादिसंविष्कृत: \parallel \text{१२} \parallel \text{३} \parallel \text{२९} \parallel\]

सन्तत्वचनात् by reason of the word 'immediate'; दाराय in the धारा; आदि-संविष्कृत: 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 “संततेशीवाधूरिज्ञती” “He offers a continuous flow of ghee libation called वसु in an अभिनवन ceremony.”

In a सांसरस ceremony, there are 12 offerings for one आदपि; there is a mantra, ‘वार्षिकम् प्रसव्यस्यम् प्रयतिःश्चेषधितिःश्चम्, कुश्यस्य, स्वयंस्यमस्यलोकाश्चम्, अशुश्चर्मे ज्योतिःश्चे ज्योतिःश्चे मुखाश्चम्’तैः सों ५० १। “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, “प्रश्चर्मे अवपनर्वमे” “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.

कर्मसंत्तानो या नानाकर्मेऽवितरस्याशक्तवात् ॥ ॥ १२ । ३ । २२ ॥

कर्मसंत्तान: series of acts ; वा on the other hand ; नानाकर्मेऽवितरस्याशक्तवात् by reason of variety of acts ; इतरस्य of the other ; अशक्तवात् 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, “हदादशादादानििज्ञती” तैः सों ५ ॥ 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 Adhikaraṇa, the whole mantras should be recited in the beginning but not a part of it. See T. S. Anandāśrama edition at p. 3270.

Adhikaraṇa x, dealing with the subject of आधार.

आधारे च दौर्यास्तात्वात् ॥ १२ । ३ । २३ ॥

आधारे in sprinkling with ghee ; च and ; दौर्यास्तात्वात् 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, "सत्ततामालाखरूपति" "सीतामालाखरूपति" "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 पृती should be dropped in आदवनी फीre gradually in dribbles, in order to keep pace with the mantra which should be recited in its entirety.

Adhikarana xi, dealing with the subject of option in the case of more than one संब्र for any act.

मन्त्राणां सन्निपातिाल्पकायांनांविकल्पः स्यात् ॥
12 1 3 28 ॥

मन्त्राणां of the mantras; सन्निपातिाल्पकायां by reason of being associated with an act indirectly; प्रकारणां of those having one object in view; विकल्पः option; स्यात् is.

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 पूर्णाकान cake, "पूर्णाकान विभाजन" "पार्श्वाकान विभाजन"; ""Let पूर्णa divide it for you" "Let आयामा 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 सन्निपातिाल्पकायां i.e. it confers a benefit indirectly.

Adhikarana xii, dealing with the combination of संब्र.

संख्यानिहितेण समुच्चयप्रसन्निपातिाल्पात् ॥१२३॥

संख्यानिहितेण in those acts where number is laid down; समुच्चय: combination; असन्निपातिाल्पात्त 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, "चतुर्मिश्चि माद्येद्याब्यांबंति पद्मिनिता" "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 समुच्चय. There can be a connec-
tion with the act by reason of this combination of the mantras only.

Adhikarana xiii. Sutra 26-29 dealing with the subject that there is option in the use of the mantras “उद्विषयस्व”

ब्राह्मणविहिते च संख्यावर्तस्वप्पामुपदिशुल्वाट ॥ १२ । ३ । २६ ॥

ब्राह्मणविहिते in those mantras which have been laid down in the ब्राह्मण; च and संख्यावर्त like the number; स्वप्पामु of all; उपदिशुल्वाट by reason of all being laid down.

26. And in those mantras which have been laid down in the ब्राह्मण, there is a combination like the number, by reason of all being laid down:

There are two mantras in the ब्राह्मण for extending the पुरोहित cake.

“उद्विषयस्व पुरोहितां प्रथमति” “उद्विषयस्व पुरोहितां प्रथमति”

“He extends the पुरोहित cake (by uttering) ‘spread it wide,’” “He extends the पुरोहित cake by uttering ‘let the master of the sacrifice spread it extensively.’”

The objector says that the principle of समुचय applies in view of the rule laid down in the preceding Adhikarana, because both are sanctioned.

याज्यायपत्कार्योप्रथ समुचयदशर्तेन तद्धर ॥ १२ । २६ ॥

याज्यायपत्कार्योप्रथ of याज्या and वप्तार; च and; समुचयदशर्तेन seeing the combination; तद्धर like it.

27. And there is seen combination of याज्या and वप्तार similarly.

The objector says that there is a समुचय of याज्या with वप्तार, “याज्याया अधिपत्कार्योप्रथ” “After याज्या he utters वप्तार.'

This also shows that the principle of समुचय applies.

विकल्पो वा समुचयस्वाशुल्तितवाट ॥ १२ । ३ । २८ ॥

विकल्प: option; वा on the other hand; समुचयस्व of the combination; स्वतः is; अशुष्टितवाट 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 समुच्छय is laid down.

गुणार्थवादुपदेशशस्य ॥ १२ । ३ । २६ ॥

गुणार्थवाद् by reason of being the object of the quality; उपदेशशस्य 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 समुच्छय. You are mistaken, it is laid down with the object of praise, “गुणार्थवेनुन: श्रुतिम परिसंवया ब्रम्बास्त्रेवा” “With the object of praise, there is either repetition, implied prohibition (परिसंवय) or अर्थावाद.”

Adhikaraṇa xiv. sūtras 30-32. dealing with combination in वषट्कार.

वषट्कारे नानार्थवादसमुच्छयो हौस्त्रास्तु विकल्पेनन्- कार्यवाद ॥ १२ । ३ । ३० ॥

वषट्कारे in the वषट्कार ; नानार्थवाद by reason of its being for manifold objects; समुच्छय: combination; हौस्त्र: the mantras pertaining to a होता; तु on the other hand; विकल्पेन may be optionally used ; एकार्थवाद by reason of their being for one object.

30. There is a combination in the वषट्कार by reason of its being for manifold objects; on the other hand, mantras pertaining to the होता 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 Śabara’s edition. The first part says that the principle of समुच्छय applies in the case of वषट्कार i.e. it is for the gift and यात्रा 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 शंकरेन consider it a part of the preceding Adhikaraṇa. The second part contains the view of the objector who says that the mantras pertaining to होता being for one object should be optionally used, “वषट्कारश्वस्थस्त्रेव” “Arise, O! Lord of the forest.” for erecting the गूढ़े. “जुवासुवास” “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 combination 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 acts accordingly. So the principle of combination applies.

32. And it shows combination.

The author supports his view by the argument, "निप्रथमममन्त्राह" "ज्योतिष्मतीरतुबियायत्" "निग्रथमममन्त्राह विशस्ताम" "He utters the first verse thrice at the end." "Let him utter ज्योतिष्मती verses at the end." "He utters the first and the last verses thrice at the end."

END OF PĀDA III.

PĀDA IV.

Adhikāraṇa 1. sūtras 1-2. dealing with the combination of अन्य.

जपाशाकर्मसंयुक्तः स्तुत्याशीरोभिधानाशच श्रयमानेन्
समुचयः स्यादाश्रि:प्रथमक्षत्वाः " १२ १ ४ १ ९"
1. And the *Jap Mantras* 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 *Jap Mantras* (the mantras that are counted on a rosary) e.g. "वैष्णव वैमनुस्थयम् यत्या" "वायुस्पतिमनुस्थयम् यत्या" "Let him control his tongue after uttering बैरवी verses." "Let him control his tongue after uttering verses in honour of वृद्धिवति" They are classed under three heads.

1. Praise, "अष्टिनमुर्धादिव" "Agni is the forehead of heaven."

2. Benediction, "आयुदिते अष्टिपुरुषोऽदि" "O ! Agni, thou art life-giver; give him life."

3. Description "पौशसिद्वेयोऽतिस" Thou art this, thou art this."

The author says that the principle of *Samuchchay* applies to these *Jap Mantras*, because the benedictory mantras are entirely separate. Others have divided the *Jap Mantras* into two classes; one *लि* and the other benedictory mantras and have translated the word अनिवात as class or denomination.

**Samuchchay: Ch Drshyati II 12 1 4 2**

*Samuchchay* combination; च and; दर्शयति it shows.

2. And it shows combination.

The author relies on the लिंग argument. "विजःप्रयमानवाहद" "विजःप्रयमानवाह" "He utters the first thrice at the end." He utters the last thrice at the end."

Adhyaksha II, sutras 3-4, dealing with the subject that in a याज्या and अनुवाक there is option.
tion; स्वात is; द्वेष्टात्मक यार्थवात् by reason of their being for pointing out the god.

3. On the other hand, there is option in याज्यa and अनुवाद्य by reason of their being for pointing out the god.

There is a pair of याज्यa and अनुवाद्य in an एद्वायसंवय ceremony as for instance, "हि वायस्थेद्धिः वियमिद्राबुहस्यति" Rig Veda I. V. 49. 1. "O! Indra and Brihaspati, this pleasing offering in your mouth......first of the pair अयं वा परिविभचते सरमाय व्रहस्यति" ब्रह्मविभचते परिविभचते "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 समुच्छय 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 समुच्छय does not apply.

The author relies on the लिंग argument.

"कलाकृत्वा याज्यादिकः द्वियमिद्राबुहस्या" "The sacrifice of the gods is in the याज्यa and अनुवाद्य; by one he comes and by the other he departs."

But between themselves i.e. याज्यa and अनुवाद्य inter se, the principle of समुच्छय applies.

Adhikaraṇa ii. एकीकार्यम् 5-7, dealing with the subject that the principle of समुच्छय applies to the substance used in purchasing गोविन्द.

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
exchange. "अजयाकुपानि हिरण्येन क्रियाति" "He purchases (it) with a goat; he purchases (it) with gold.

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 छिड़ argument.

"तबेदाशीविशिष्टकृतादिविक विराजमेव प्राप्तयति " "He sacrifices it with ten; the विराज has ten letters, he obtains sovereignty."
are finally disposed of. In an एकादशिन्य there are 11 animals; the question is, whether one गुलोक्यमण will be sufficient or not. The reply of the author is that the गुलोक्यमण is a final disposal of the useless parts of the animal; so all the parts of all the animals should be finally disposed of and the principle of समुच्चय, therefore, applies.

Adhikaraṇa v. dealing with the subject that in the piling of fire, the number of fee is optional.

संख्यासु तु विकल्पः स्वाभूतिप्रतिपित्रेष्वान् ॥२॥

संख्या in the number; तु on the other hand; विकल्प: option; स्वाभूतिपित्रेष्वान् by reason of the contradiction in the text.

9. On the other hand, there is option in the number by reason of the contradiction in the text.

There are commandatory texts in connection with the fee in an अन्यायायण "एकादशिणं पठीभोजः सूर्य" "One should be given, six should be given and twelve should be given."

The question is, whether there is option or combination (समुच्चय); the reply of the author is that there is option; in the case of समुच्चय, the text is contradicted, for example 1 + 6 = 7; the text nowhere says 7. So the principle laid down in Adhikaraṇa iii at p. 1007. does not apply.

Adhikaraṇa vi. sutras 10-16, dealing with the subject that there is option in a tail.

द्वायविकारान्तु पूर्ववद्धर्थकम स्यात्या विकल्पेन नियम-प्रधानत्वात् ॥ २ ॥ ४ ॥ १० ॥

द्वायविकारान्तु by reason of the modification of the substance; तु on the other hand; पूर्ववद्धर्थ as before, like the previous act; अर्थकम essential act; स्यात् is; स्यात with it; विकल्पेन at the option; नियमप्रधानत्वात् because the rule is principal.

10. By reason of the modification of the substance, it is an essential act; it is to be done at the option, because the rule is principal.

"शास्त्रवया पद्विन: स्वाभूतिहँस्ति" "They perform the पद्विंशत्वात्र with a tail."

In an अन्यायायण animal sacrifice, a tail is offered; it is an essential act; the question for determination is, whether in a sacrifice where several animals are offered, all the tails should be offered or only one would do. The
solution of the question depends upon the solution of another question which arises in the case; is the offering of the tail an \textit{artha-karma} or a \textit{pratiparikara}? It is an \textit{artha-karma} in view of the principle laid down in the preceding Adhikaraṇa, you have, therefore, on option and the doctrine of समुचय does not apply. The reason is that the पद्रीस्यमाज is prescribed in the द्रव्यस्यतास्यां; there the tail and ghee are optionally recommended. The same tail comes to the अन्तिप्रयोगी 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.

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 समुचय applies, because the tail is obtained by killing the animal. The object of the जाप्ती is the performance of the पद्रीस्यमाज. 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 पद्रीस्यमाज. If that is so, the model sacrifice will be complied with. The offering of the tail though essential, is governed by the principle of समुचय.

12. "In the pans also, similarly" if you say.

The author says that if that were so then the principle of समुचय will apply to the pans as well. "पुरोदासकपलेल उपालनपदि" "He scatters husk with a potsherd."
The स्त्रोतकल 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 कर्मण: परार्थत्वात् ॥ १२ ॥ १ ॥ १३ ॥

n not so; कर्मण: of the act; परार्थत्वात 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 प्रार्थत्वात; any one may serve the purpose in a sacrifice where several animals are killed.

प्रतिपत्तिस्तु शेषत्वात् ॥ १२ ॥ ४ ॥ १५ ॥

प्रतिपत्ति: final disposal; तु on the other hand; शेषत्वात 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 (प्रतिपत्तिक्रम). The essential thing is the offering of the viscera of the animal; the tail being of no use, is finally disposed of.

प्रतिपत्तिक्रम पूर्ववत्स्यात् ॥ १२ ॥ ४ ॥ १५ ॥

प्रतिपत्तिक्रम पूर्ववत्स्यात् in the boiled milk; तथा also; पूर्ववत as in the preceding; तात्र 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 ब्रम्हदेविषि may be considered प्रतिपत्तिक्रम.

विकल्पाः न्यायकर्मणिनिन्यमप्रधानत्वान्त्वाच्येष्व कर्मकार्यस-
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 sūtras 14 and 15. The author says that the burning of the tail with ghee is optional in द्वारणामालापास, by reason of only the tail being laid down in connection with the पञ्जील्याज. It is transferred to the अग्निपोषण sacrifice; the burning of the tail being अर्थकम in the पञ्जील्याज, it is, therefore, optional as in the model sacrifice. As to the illustration of boiling of rice in milk or curd in an अस्युद्वंद्विषि, 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 अर्थकम.

अथिकारणे vii sūtras 17-22, dealing with the subject that in उत्ता fire it is optional.

17. In an उत्ता fire, there is a combination of the permanent and the desire-accomplishing acts, by seeing the connection of desire with the command.

The उत्ता fire is kept in an उत्ता vessel "संतप्तानिन्दनयति" "He produces fire with heat or torture."

An उत्ता is a vessel to keep आह्लादनीय 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 उत्ता fire. Though a sacrificer after having been thus initiated, does not perform an अवलोकन, yet the homas for the purpose...
of was are performed. Then taking it to be the model, there are texts.

"अज जापांज्वलो ब्रह्मचरणकामस्याह्ल्यान्नाद्यात्। नाट दास्तायभकामस्याह्ल्या
न्याल्यात्। वेद्यानुशि कामस्या।"

"Let him who is desirous of the Brahmamic 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 ब्या 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 तम्बूथ applies. The objector says that in the ब्या 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 तम्बूथ applies.

असति चारस्थङ्गतेषु कर्म स्यात्॥

असति in the absence; व and अस्तङ्गतेषु in the non-consecrated fires; कर्म' sacrifice; स्यात् is.

And in the absence, the sacrifice will be in the non-consecrated fire.

This sūtra, does not find its place in Śabara and कर्स्त्रव. The objector gives a reason in support of his view; if you use the काम fire (fire intended for the accomplishment of desires), the sacrifice will have to be performed in the unconsecrated fire in the absence of the ब्या fire replaced by it.

तस्यच देवतार्थवात्॥ १२ । १ । १५ ॥

तस्य of that; व and देवतार्थवात being for the deity.

18. And of its being for the deity.

The objector continues and says that the ब्या fire being for the deity, it is necessary to combine it as consecrated, with the काम fire.

विकारो वा नित्यस्यागने: काम्येन तदुक्षेतुः॥ १२ । १३ ॥

विकार modification; वा on the other hand; नित्य of the permanent;
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 काम्य 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 (काम्य fires); 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. “माधवात्प्रथानम् निवामार्” “There is noting 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, “आयुर्वेदश्रव्यापारस्मिनूपिनकारयित” “Let him offer cakes baked on eight potsherd to the pure fire.”

* In Sabara and चंद्रेश, there is ‘स्त्रादिति.’
case; offering without acceptance of the deity; 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 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, "यपूर्वेऽस्यःगुणावतिस्वाधीनां गद्वतास्वयंते" "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 sūtra is split up into 3 different sūtras.

Adhikaraṇa viii. sūtras 23-26. dealing with the subject that उष्ण तिथिः तिथि, "the Śrīvatsa fire is the Śrīvatsa fire."
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 अन्वयाधान is to be performed therein under a text.

In other editions, the sūtra and Adhikarana end at ‘हर्षायत’. The Adhikarana lays down that the उष्ण fire alone is आहवनीय and the काम्य fire is not. The other Adhikarana commences from “तत्स्वात् संस्कारकम्” &c. It treats of the subject that in the काम्य fire, no ceremony of अन्वयाधान is performed. So this concluding part of the sūtra which in Sabara’s edition is सिद्धतात् view, is the view of the objector to the effect that in the काम्य fire, the अन्वयाधान can be performed. This reading of the sūtra in the Chaukambā Sankirt series of Sabara’s commentary seems to be incorrect for obvious reasons and is not supported by any commentator, even by ब्रह्मचरे.

स्थानात् परिक्ष्येर्द् ॥ १२ । ४ । २५ ॥

स्थानात् by reason of the place; in the other hand; परिक्ष्येर्द् are omitted.

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.

Adhikarana ix. sūtras 26-27 dealing with the subject that there is no tying of उष्ण fire.

नित्यधारी विकटपदे न हृदक्षमात्मप्रतिपूर्वः: स्यात् ॥ १२ । ४ । २६ ॥
26. There is option in tying it always; there is no prohibition for no reason.

We have seen that the तथा 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, “प्रतिवत्तिवर्त्तमान त्वम्भ-व्यस्मैजनयति” “If he kindles it again, it produces enemies for him.”

27. 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, “नित्यग्रह आह्वनीयगतिश्” “The आह्वनीय fire of a गतर्थी is perpetually maintained.”

The तथा 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, śāstras 28-29 dealing with the subject that in a सत्त्र and अहीन all are entitled to do an act which is to be done by one.

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 सत्त्र and अहं, there is no rule, by reason of there being nothing special.

This sutra is again wrongly printed in Śabara’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 अहं, there is a ceremony called शुक्रवर्ष, touching of the शुक cup. “शुकयजमानोन्न्वारभाव” “यज्ञांकनसत्सितोदस्वरी भवति” “The sacrificer touches the शुक cup.” “An Udambar stick is measured by the sacrificer.”

The question is, whether one यज्ञांकन 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 अहं there is no rule; so any one of them may perform it, because there is nothing special in it, to show the contrary.

मुख्यो वारिविशिष्ठेिथातः ॥ १२ ॥ १ ॥ २५ ॥

शुक्र: the principal; वा on the other hand; अविविशिष्ठेिथात् 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 शुकवर्ष and we have also seen further that there is no rule in an अहं as to who is to do it. In the present sutra the author says that it is the गुह्वित्व 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 30-31, dealing with the subject that in a सत्त्र certain rites pertaining to sacrificer are to be performed by all.
30. In a sattra 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 sattra, 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 युद्धपिता 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 युद्धपिता. 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, “येवे-सत्वेवहि यज्ञानां युद्धपिता सत्वस्य प्रयेता स दि मूर्तिराष्ट्रियः।” “He who is the master of the house, in a sattra of several sacrificers, is the leader of the sattra; he obtains big fortunes.”

वर्ष: या तदर्थस्वात् ॥ १२ । ५ । ३९ ॥

वर्ष: by all; या on the other hand; तदर्थस्वात् by reason of that being for them.

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.

वियात्विचत् परम् ॥ १२ । ४ । ३२ ॥

वियात्विचत् when there is a conflict; पर the other.

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 युद्धपिता and कस्त्र, 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.

होत्रे परायत्वात् ॥ १२ । ४ । ३३ ॥

होत्रे in the ceremonies pertaining to a hota priest; परायत्वात् by reason of his being for another.

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 any one who is engaged, shall have to do it. The illustration, therefore, does not apply to the present case.

चचनं परम् ॥ १२ । ८ । ३४ ॥
चचनं 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 अर्थवाचम्.

Adhikaraṇa xii. śūtras 35-40. dealing with the subject that the ब्राह्मण alone are entitled to officiate as ब्रजरक्त:.

प्रभुत्वादात्तर्विन्यं सर्ववर्णानां स्याद् ॥ १२ । ८ । ३५ ॥
प्रभुत्वात् by reason of being able, आत्तर्विन्य to officiate as priests; सर्ववर्णानां of all castes; स्याद् 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.

स्मृतेवर्म स्याद्व्राह्मणानाम् ॥ १२ । ८ । ३६ ॥
स्मृते: by reason of the tradition; वा on the other hand; स्याद् is; ब्राह्मणानां of the ब्राह्मण.

36. On the other hand, the Brahmansas by reason of the tradition.

The author says that the Brahmansas alone are entitled to officiate as priests, because it is handed down from time immemorial as tradition by the good men.

फलचक्मसविधानाचेतरेराम्पम् ॥ १२ । ८ । ३७ ॥
फलचक्मसविधानात् by reason of फलचक्म being ordained; वा and; इतरेऽम् in the case of others.
37. By reason of फलचरित्व 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 फलचरित्व drink in place of soma is prescribed, सदिःरज्ञवें धाया याज्येत्। सयोऽमविम्चित्वाय विनयप्राध्यायः\nशरीरपीक्ष्यते। समविम्चित्वाय प्राय: वच्चैः। साधवेलोःः। “If a ksatriya or a Vaishya 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 फलचरित्व soma drink is indispensable, so a क्षत्रिय or a वैश्य can not officiate as a priest.

साक्षायनेत्रेवं प्रतिषेधः सौमपीयहेतुत्वात् ॥ ३८॥

साक्षायनेत्रेवं प्रतिषेधः सौमपीयहेतुत्वात् क्रिया by reason of the soma drink.

38. So there is also a prohibition in साक्षाय, by reason of the soma drink.

The author gives the second reason in support of his view. In a साक्षाय drink also, there is a similar prohibition, “न राजन्यों न वैश्यो घ साक्षाय च विचेदः। सौमपीयहेतुत्वात्” “Let not a king or a tradesman drink साक्षाय, because he can not drink soma.”

A क्षत्रिय or a वैश्य is not entitled to drink साक्षाय, because they are not entitled to drink soma. They can not, therefore, officiate as priests.

चतुर्द्वारकाणि च निर्देशात् ॥ ३९॥

चतुर्द्वारकाणि in dividing into 4 parts; च and; निर्देशात् by direction.

39. And by direction, in dividing into 4 parts.

The author proceeds to give the 3rd reason in support of his view. He says that in the दुर्गुणमानवान्, only Brāhmaṇas are authorised to divide the पुजोज्य cake into 4 parts “वाक्यवाणामेव” हविः सौमपीयविम्चित्वाध्यायः
श्रुत्तिति। “This food offering belongs to the Brāhmaṇas who perform a sacrifice and drink soma juice; it does not belong to a non-Brāhmaṇ.”

This also shows that Brāhmaṇas alone are entitled to officiate as priests.
because if the non-Brahmanas were entitled to do so, they would have not been prohibited to partake of the śrāvaka (remnants of food).

अन्नवाहार्यें च दर्शनात् ॥ १२ । ४ ॥

अन्नवाहार्यें 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 अन्नवाहार्य fee is paid to a Brāhmaṇa only, "तद्यते वै देवा भ्राताभिषेकं-चास्यका देवन्नवाहार्यभाष्मतीति तातेव तेन प्रीणाति" "These gods certainly eat the offering when Brāhmaṇas receive अन्नवाहार् food; by this, he pleases them."

The चास्यका are paid अन्नवाहार्य and so the बलिमा alone are entitled to officiate as priests.

END OF PĀDA IV.

END OF CHAP. XII.

End of the Pūrva Mimāṃsā Sūtras of Jaimini.