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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 SŪTRAS OF JAIMINI

CHAPTERS I—III.

Translation by
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Vakil, High Court, Allahabad.

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1923
The translation of Jaimini's Pûrva Mîmâṃsâ is now published and placed before the learned readers. The translator knows how difficult it was to understand the Mîmâṃsâ 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 Mîmâṃsâ 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 Mîmâṃsâ system of philosophy to be the most difficult of all. I took Dr. Ganga Nath Jha's translation published in the series of the Sacred Books of the Hindus; but the translation stops short at the end of chap. iii. Mr. Kunte, who, I am informed by Major B.D. Basu, is the brother of Dr. Anna Moreswar Kunte, 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 schoolmaster 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 पद्द्धतिविचित्रितिका. This useful publication to the students of Hindu philosophy, came to an abrupt end by the premature death of Mr. Kunte in the early eighties. His translation of the Jaimini's Mîmâṃsâ stops short at sutra 10 of pâda 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 Mîmâṃsâ but for the help I got from Mr. Kunte in under-
standing it. I can not discharge the debt due to him. I have got help from several other writers in this heavy and onerous undertaking and have mentioned their names in the introduction of this work.

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

I must also thank Mr. Ram Nagina Pande of the Allahabad collectorate for arranging the word meanings of the sūtras from my manuscript from chapters vii to xii and the staff of the 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,
सर्वाजात्रात्मवर्णराजाः ।

गृहाण संसारपते मदैयं
पुष्पपपहारं रचितत्वदर्थः || १ ||

शांकिलिपणोपात्रोहरारामकः
हारीतवंशाथिदिवाकरेण ।

नाम्ना प्रसिद्धेन च महानेन,
देवप्रसादाय कृतांजलिते || २ ||

जैमिनियस्य शास्त्रस्य टीकाः वद्वचः कृतः पुरा ।
तासंसारां शास्त्रसुहृत्य मयाभाषांतरं कृतम् || ३ ||

किंतु दुरसमनवचनवें विक्रमादिः च देशे
सकलभुवनपूर्णे तीर्थराजे प्रयागे ।

विदितमिहपुराणं जैमिनियं प्रसिद्धं
तवकरकमलेः प्रहुष्या देव रामि || ४ ||

श्रीमद्विवोदासपिता ममासीत,
गंगा च माता सुर्खोकपूज्या ।
तात्प्रभावेन करोमिष्टं,
मीमांसितुवादः सिद्धिशास्त्रं ॥ ४ ॥
पितामही भवमादि ग्रामे,
स्वजन्मना पूभिमलं चक्करार ॥
तद्वशां विश्वा वृषवसमाना
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तात्स्य पुणेवेन कृतिमद्वैया,
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XXI. Sutras 43-44 dealing with the subject of the Sannaharan Mantra.

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I. Sutras 1-7. Dealing with the subject that in the sacrificial fire, the ordinary act is forbidden.

II. Sutras 8-10. Dealing with the animal Purodâsa cake.

III. Sutras 11-13, dealing with the subject of the call of Havishkrit.

IV. Sutras 14-15 dealing with the subject of the nocturnal sacrifice.

V. Sutras 16-17. Dealing with the digging of an altar.

VI. Dealing with the subject of fuel and grass.

VII. Dealing with the re-establishment of fire for the object of the deity.

VIII. Sutras 30-33 dealing with the subject of Ārambhaṇiya.

IX. Dealing with the subject that when there are conflicting characteristics, those ones which are in larger number shall prevail.

X. Sutras 25-26 dealing with the subject that when there is an equal number of conflicting characteristics, the first will prevail.

XI. Dealing with the subject of the performance of Dikśaniyâ in an Agniṣṭoma.


XIII. Sutras 31-33. Dealing with the subject of the Savantya cake.

XIV. Dealing with the subject that the Tantra of the modified sacrifice applies when there are Tantras of the model and modified sacrifices equally balanced.

XV. Sutras 35-38 dealing with the subject of the Agrayanaṇṭi.

PADA 3.

I. Sutras 1-2. Dealing with the subject of calf’s skin in a Viṣvajit.

II. Sutras 3-7. Dealing with the subject of the after-offerings.
III. Adhikaraṇa dealing with the combination of straightness &c in Āghāra.

IV. Sūtras 9–11. dealing with option.

V. Sūtras 12–13. dealing with the subject of expiation.

VI. Sūtras 14–15 dealing with the subject that the Mantras should be read on those days on which reading is prohibited.

VII. Sūtras 16–19 dealing with the Mantrasavara.

VIII. Dealing with the recitation of a Mantra in an action.

IX. Sūtras 21–22 dealing with the subject of Vāsandhāra.

X. Dealing with the subject of the Āghāra.

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

XII. Dealing with the combination of Mantras.

XIII. Sūtras 26–29 dealing with the subject that there is option in the use of the Mantra "Uru prathasa."


PĀDA 4.

I. Sūtras 1–2 Dealing with the combination of Japa.

II. Sūtras 3–4 Dealing with the subject that in a Yajya and anvāka, there is option.

III. Sūtras 5–7 Dealing with the subject that the principle of Samuchohaya applies to the substance used in purchasing Soma.

IV. Dealing with the subject that the principle of Samuchohaya applies to the minor Homa called Gudopayajana.

V. Dealing with the subject that in the piling of fire, the number of fee is optional.

VI. Sūtras 10–16 dealing with the subject that there is option in a tail.

VII. Sūtras 17–22 Dealing with the subject that in the Ukhā fire, it is optional.

VIII. Sūtras 23–25. Dealing with the subject that the Ukhā fire is the Āhavanlyā fire.

IX. Sūtras 26–27 dealing with the subject that there is no tying of the Ukhā fire.

X. Sūtras 28–29 dealing with the subject that in a Sattra and Ahina all are entitled to do an act which is to be done by one.

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

XII. Sūtras 35–40. Dealing with the subject that the Brāhmaṇas alone are entitled to officiate as Ritvikās.
### Addenda Et. Corrigenda.

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<th>Page</th>
<th>Line</th>
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<tbody>
<tr>
<td>31</td>
<td>2</td>
<td>Omit &quot;it.&quot;</td>
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<td>47</td>
<td>2</td>
<td>Insert &quot;of&quot; between and proximity.</td>
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<tr>
<td>47</td>
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<td>Delete, after</td>
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<td>2</td>
<td>For 'Proximity,' read 'proximity.'</td>
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<td>52</td>
<td>2</td>
<td>For चतुष्फ् read चतुष्फ्</td>
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<tr>
<td>52</td>
<td>2</td>
<td>For चरितं read चरितं</td>
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<td>18</td>
<td>For चरितं read चरितं</td>
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<td>32</td>
<td>For &quot;apply समूह&quot; read &quot;apply to समूह&quot;</td>
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<td>24</td>
<td>For &quot;split&quot; read &quot;split of.&quot;</td>
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<td>29</td>
<td>For sutras 8 read sutra 9.</td>
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<tr>
<td>58</td>
<td>30</td>
<td>Read Adhikarana IV after 12.52</td>
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<td>22</td>
<td>For रूपिणेऽस रूपिणेऽस</td>
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<td>79</td>
<td>8</td>
<td>Delete 'in.'</td>
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<td>5</td>
<td>For 'considered:' read 'presumed.'</td>
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<td>5</td>
<td>For 'presumed' read 'completed.'</td>
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<td>17</td>
<td>For 'put' read 'but.'</td>
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<td>105</td>
<td>15</td>
<td>For 'dicty' read 'deity.'</td>
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<tr>
<td>108</td>
<td>18</td>
<td>For 'dieties' read 'deities.'</td>
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<tr>
<td>120</td>
<td>11</td>
<td>For 'is to be' read 'is not to be.'</td>
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<td>15</td>
<td>For 'dicty' read 'deity.'</td>
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<tr>
<td>127</td>
<td>23</td>
<td>For 2.3 read 3.4..</td>
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<td>127</td>
<td>29</td>
<td>For 4. read 2.</td>
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<td>30</td>
<td>For (2) (3) read (3) (4).</td>
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<td>For (4) read (2).</td>
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<td>185</td>
<td>9</td>
<td>For 'produce' read 'produce,'</td>
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<td>183</td>
<td>35</td>
<td>For 'lie' read 'life.'</td>
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<td>191</td>
<td>4</td>
<td>For 'subject' read 'subject.'</td>
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<td>196</td>
<td>17</td>
<td>For 'Tho' read 'The.'</td>
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<td>202</td>
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<td>For 'cups' read 'pans.'</td>
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<td>203</td>
<td>33</td>
<td>For 'are' read 'is.'</td>
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<td>213</td>
<td>34</td>
<td>For 'securing' read 'throwing.'</td>
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<td>226</td>
<td>7</td>
<td>For 'अनियोगी' read 'अनियोगी'</td>
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<tr>
<td>267</td>
<td>32</td>
<td>After 'author' add and called &quot;successive performance of the sacrificial acts.&quot;</td>
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<tr>
<td>272</td>
<td>20</td>
<td>After 'butter and' add 'अतुरुच्च of clarified butter and.'</td>
</tr>
</tbody>
</table>
Page 283
Line 81
For "1st" read "Its."

Page 294
Line 25
For "second" read "second."

Page 295
Line 11
For "dieties" read "deities."

Page 295
Line 25
For "dieties" read "deities."

Page 297
Line 23
For "performance" read "performance."

Page 298
Line 15
For "whether" read "whether."

Page 301
Line 26
For "primitive" read "primitive."

Page 345
Line 8
For "Adhikaraṇa X" read "Adhikaraṇa V."

Page 347
Line 13
After "says" insert "Adhikaraṇa V."

Page 356
Line 1
For "dieties" read "deities."

Page 357
Line 1
For "dieties" read "deities."

Page 361
Line 1
For "आर्यराजस्थऱ्य" read "आर्यराजस्थऱ्य".

Page 374
Line 9
For "उद्भावत" read "प्रतिभा."

Page 374
Line 10
For "प्रस्तीता" read "उद्भावता."

Page 374
Line 11
For "first" read "the first."

Page 374
Line 30
For "प्रतिभा" read "a प्रतिभा simply."

Page 375
Line 11
For "गांगारि" read "गाणगारि".

Page 383
Line 10
For "Sūtras 37-38" read "Sūtras 6-9."

Page 390
Line 24
For "Adhikaraṇa III" read "Adhikaraṇa II."

Page 394
Line 11
For "Sūtras 14-20" read "Sūtras 14-17."

Page 419
Line 15
Insert "ते तो सों 3.2 after "कुरोति".

Page 426
Line 11
Insert "with मंडळिपि, after 'अर्थवास' ".

Page 426
Line 30
For "बेलब्रज" read "बेलब्रज"

Page 436
Line 11
For "घड्डा" read "घड्डा"

Page 437
Line 11
For "घड्डा" read "घड्डा"

Page 438
Line 5
For "transference" read "transference."

Page 440
Line 10
For "or "read "to."

Page 446
Line 9
For "aer" read "are."

Page 453
Line 11
After "कर्मवाचा नां" insert "कर्मवाचाचाच, कर्मवाचाचाच."

Page 457
Line 11
For "to" read "of."

Page 453
Line 21
For "not" read "not a."

Page 465
Line 22

Page 478
Line 33
Read "from" for "for."

Page 483
Line 15
Read "अप्रिमेरकुडऱ्यनिन" for "अप्रिमेरकुडऱ्यनिन"

Page 493
Line 29
Read "a ladle is used" for "grass is offered.

Page 495
Line 17
Read "ladle" for "grass."
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<td>18</td>
<td>a ladle is used</td>
<td>for 'grass is offered.'</td>
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<td>25</td>
<td>procedure</td>
<td>for 'procedure.'</td>
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<td>29</td>
<td>दबिया</td>
<td>for 'grass &amp;c.'</td>
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<td>चारिकल्ला</td>
<td>for 'चारिकल्ला'</td>
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<td>दबिया</td>
<td>for 'grass, the skin of.'</td>
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<td>Insert</td>
<td>a after has.</td>
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<td>Read</td>
<td>hole</td>
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<td>30</td>
<td>Read</td>
<td>downward</td>
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<td>for dispose.</td>
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<td>offering</td>
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<td>Read</td>
<td>a term</td>
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<td>4</td>
<td>Read</td>
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<td>सांपनसुब्रवि</td>
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<td>563</td>
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<td>Read</td>
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<td>Read</td>
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<td>Read</td>
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<td>Read</td>
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<td>Read</td>
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<td>Read</td>
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<td>640</td>
<td>17</td>
<td>Read उदयानीय for उदयानीय</td>
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<td>last</td>
<td>Read 'of' for 'from.'</td>
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<td>Read काबेश्ठि for काबेश्ठि</td>
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<td>Read 'ouch' for 'ouch.'</td>
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<td>Read दर्शनवच्रावसवाय for दर्शनवच्रावसवाय</td>
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<td>Read 'dealing' for 'dealing.'</td>
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<td>Insert य after य</td>
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<td>Read वर्द्धनेद्रुपम for वर्द्धनेद्रुपम</td>
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<td>Read 'goat is' for 'goats.'</td>
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<td>Read 'word' for 'words.'</td>
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<td>Read 'are' for 'is.'</td>
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<td>Read 'objector' for 'objectors.'</td>
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<td>After purpose insert &quot;as it is done without a संज्ञ आपार &quot;</td>
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<td>Delete 'it.'</td>
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<td>For 60-64 read 62-64.</td>
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<td>For ज्ञानिर्देश read ज्ञानिर्देश</td>
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<td>For 'sa' read 'said.'</td>
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<td>For रिच read रिथि</td>
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<td>For 'acrifice' read 'acrifice.'</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 अस्ति for अस्ति</td>
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<td>8</td>
<td>After 'accepted 'insert 'as model.'</td>
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<td>16</td>
<td>For 'seperation' read 'separation.'</td>
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<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>762</td>
<td>20</td>
<td>Read 'five' for 'six.'</td>
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<td>last</td>
<td>Read विरचतियु for विरचतियु</td>
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<tr>
<td>768</td>
<td>10</td>
<td>Read चरलियं for चरलियं</td>
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<td>768</td>
<td>30</td>
<td>Read 'conformity' for 'conformity.'</td>
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<td>775</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 अवस्थाद for अवस्थाद</td>
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<td>800</td>
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<td>Read &quot;for&quot;</td>
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<td>Read 'claws' for 'nails.'</td>
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<td>Read X for XX.</td>
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<td>Read 'after laying down', for 'saying.'</td>
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<td>814</td>
<td>28</td>
<td>Read 'ghee' for 'milk.'</td>
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<td>815</td>
<td>3</td>
<td>Read 'ghee' for 'milk.'</td>
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<td>815</td>
<td>15</td>
<td>Read 'barley' for 'the wild rice.'</td>
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<td>819</td>
<td>20</td>
<td>Read 'consists' for 'consist.'</td>
<td></td>
</tr>
<tr>
<td>819</td>
<td>22</td>
<td>Read 'is' for 'are.'</td>
<td></td>
</tr>
<tr>
<td>819</td>
<td>24</td>
<td>Read 'is' for 'are.'</td>
<td></td>
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<tr>
<td>819</td>
<td>25</td>
<td>Read 'it is' for 'they are.'</td>
<td></td>
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<tr>
<td>821</td>
<td>8</td>
<td>Insert 'the ghee offerings in a' before श्रावण.</td>
<td></td>
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<tr>
<td>835</td>
<td>18</td>
<td>Delete 'with'</td>
<td></td>
</tr>
<tr>
<td>840</td>
<td>23</td>
<td>Read एवेदाम्भेते for एवेदाम्भेते</td>
<td></td>
</tr>
<tr>
<td>843</td>
<td>14</td>
<td>Read 'lays it down' for 'lays down.'</td>
<td></td>
</tr>
<tr>
<td>847</td>
<td>15</td>
<td>Read उपांगितां for उपांगितां</td>
<td></td>
</tr>
<tr>
<td>851</td>
<td>2</td>
<td>Read उपांगितां for उपांगितां</td>
<td></td>
</tr>
<tr>
<td>851</td>
<td>19</td>
<td>Delete the second 'you.'</td>
<td></td>
</tr>
<tr>
<td>873</td>
<td>6</td>
<td>For तुष्य read तिष्य</td>
<td></td>
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<tr>
<td>877</td>
<td>28</td>
<td>For 'The' read 'They.'</td>
<td></td>
</tr>
<tr>
<td>879</td>
<td>21</td>
<td>For 'all' read 'the.'</td>
<td></td>
</tr>
<tr>
<td>879</td>
<td>21</td>
<td>After 'sides' insert 'of soma animal.'</td>
<td></td>
</tr>
<tr>
<td>879</td>
<td>21</td>
<td>After 'are' insert 'two.'</td>
<td></td>
</tr>
<tr>
<td>879</td>
<td>21</td>
<td>Delete 'soma and.'</td>
<td></td>
</tr>
<tr>
<td>882</td>
<td>17 &amp; 18</td>
<td>Read 'principle' for 'principal.'</td>
<td></td>
</tr>
<tr>
<td>887</td>
<td>21</td>
<td>For 'The' read 'They.'</td>
<td></td>
</tr>
<tr>
<td>888</td>
<td>23</td>
<td>After 'him' insert 'whose enemy perform soma yaga.'</td>
<td></td>
</tr>
<tr>
<td>888</td>
<td>24</td>
<td>After 'morning' insert 'and.'</td>
<td></td>
</tr>
<tr>
<td>888</td>
<td>27</td>
<td>After 'Viṣṇu' insert 'in the afternoon.'</td>
<td></td>
</tr>
<tr>
<td>889</td>
<td>27</td>
<td>Delete 'let one.....boiled.'</td>
<td></td>
</tr>
<tr>
<td>888</td>
<td>34</td>
<td>Before 'Let' insert ४ २, २, २, २.</td>
<td></td>
</tr>
<tr>
<td>894</td>
<td>32</td>
<td>Read 'Northern' for 'northern.'</td>
<td></td>
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<tr>
<td>905</td>
<td>9</td>
<td>Read 59 for 89.</td>
<td></td>
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<tr>
<td>913</td>
<td>19</td>
<td>Read VI for IV.</td>
<td></td>
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<tr>
<td>914</td>
<td>26</td>
<td>Read २२५ for २२५ ३३.</td>
<td></td>
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<tr>
<td>943</td>
<td>6</td>
<td>Read ३९—४१ for ३९—४०.</td>
<td></td>
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<tr>
<td>984</td>
<td>33</td>
<td>Read 'in' for 'is.'</td>
<td></td>
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<tr>
<td>985</td>
<td>17</td>
<td>Insert 'Sutras 25—23' after 'Adhikarana X.'</td>
<td></td>
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<tr>
<td>995</td>
<td>23</td>
<td>Read 'if' for 'if'</td>
<td></td>
</tr>
<tr>
<td>1002</td>
<td>21</td>
<td>Read चार्षण for आर्यांत्व.</td>
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</tbody>
</table>
Pūrva Mīmāṁsā.

CHAPTER I.

Adhikarana I. Dealing with the enquiry of duty.

अथातो धर्मजिज्ञासा || १ १ १ १ ||

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.

चोद्यातल्क्षणोत्थर्यो धर्मः || १ १ १ २ ||

चोद्यातल्क्षणोत्थर्यो: The object which is distinguished or qualified by a Command. धर्मः: 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 निमित्तपरिशिष्टः || १ १ १ ३ ||

निमित्तपरिशिष्टः: Examination of the cause.

3. The examination of its cause.

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

Sūtras are of six kinds:—

संज्ञा definition; परिभाषा key to interpretation; विचार statement of a general rule; नियम restrictive rule; अधिकार heading to which a number of rules belong; अतिदेश 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 प्रयत्न 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 उपदेशः: it is never erroneous in matters invisible; it is authoritative in the opinion of Bādarāyana by reason of its not depending on others.

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

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

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

कपेमेके तत्र दर्शनात् || 1 1 1 6 ||
कपरेके act; एके one; तत्र there; दर्शने 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.

अस्थायानात् || 1 1 1 7 ||
अस्थायात 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.

करोतिशवददात् || 1 1 1 19 ||
करोतिशवददात 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.

सत्वान्तरे च योगपयायात् || 1 1 1 8 ||
सत्वान्तरे in other beings; योगपयायात by reason of its being simultaneous.

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

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

प्रकृतिविक्रियोऽच || 1 1 1 10 ||
प्रकृति� oriignal form; विकृति� modified form; अ and.

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

There is the fifth argument against the eternity of sound. The
changes take place, for instance दधि आनय become दध्यानय. The द and आ change into या

अनुवांत्व कर्त्तृभूम्नादस्य II 1.1 11
से increase; य and कर्त्तृभूम्ना with the multiplicity of the agents; अनुत्र 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 II 1.1 12
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.

सत्य परमदर्शनं विज्ञानगमत् II 1.1 13
सत्य of the existent; परं after; अदर्शन disappearance; विज्ञानगमत् by reason of the object not coming into contact.

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

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

प्रयोगस्य परम् II 1.1 14
प्रयोगस्य of the application; परं after.

14. After the application.

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

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

16. The change of letters is not a modification.

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

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

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

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

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

The simultaneousness is like a sun; the simultaneousness.

The change of letters is not a modification.

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

On the other hand, it is eternal by the reason of its manifestation being for the sake of others.
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 आकृति, व्यक्ति and जाति, 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 व्यक्ति. 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.

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.
Adhyaśa V/1. Sūtras 27–32 dealing with the divinity of the Vedas.

वेदांश्चके सत्तिकार्य पुरुषायसः || १ १ १ २७ ||

वेदां the Vedas. च and प्रके one set, सत्तिकार्य object of sense modern (सबार) पुरुषायसः having derived the name from human being.

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

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

आनित्यर्द्वर्णात् || १ १ १ २८ ||

28. And by seeing transitory things (in them)

The objector 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.

उक्तस्तु शब्दपूर्वत्वम् || १ १ १ २६ ||

उक्ति said. तृ on the other hand. शब्द पूर्वत्व the priority of the word.

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

The author now proceeds to give replies to the objection of the objector in Śrīlatim. 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 संगद्व पूर्व

आनियया प्रवचनात् || १ १ १ २० ||

अध्यया name, प्रवचनात by reason of interpreting them.

30. The name is on account of the 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, वनस्पतिवस्त्रमासत्, सन्नात: सत्रमासतः। 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 यज्ञा। This is called कैमुदिकः।

END OF PADA I.

PADA II.


आम्नायस्य क्रियार्थित्वादान्तर्थक्यमन्तदर्थानां
तस्मादानित्यमुच्यते ॥ १ २ १ ॥

आम्नायस्य of the Veda; क्रियार्थित्वाथ by reason of its being for an action; आन्यस्य useless; अवदर्थानां of those that are not actions; तस्माद therefore; अनित्य not eternal; उच्चते 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
1. The theory of restriction (5) the theory of subordination. See for examples in the भाष्य.

शास्त्रविरोधाध्यायः II 121.2

शास्त्रविरोधाध्यायः 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.

तथाफलाभावाध्यायः II 121.3

tथाफल 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.

अन्यान्तर्थक्यात् II 121.4

अन्य other; अन्तर्थक्यात् by reason of uselessness.

4. And by reason of the uselessness of others.

The objector says that there are texts.

सर्व वैपूर्णप्रतिष्ठितः | सर्वमेवाप्रतिष्ठितः || तैः भएश | रैश ||

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.

अभावप्रतिष्ठितःशाखाथाथाध्यायः II 121.5

अभावि 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 "वह वादिनो वदं व मुद्यितांतिरिख्वे न विद्यनिमित्तथः गि (तैः भएश | रैश ||) 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.
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. "कथा: प्रावधायिकामयत" ।

विधिना चेक्का, क्षत्रात्तुभ्यर्थेन विधिनां स्यूः || 7 ||

विधिना with the injunction; तु on the other hand; एक्काक्षत्वात by reason of being one sentence; सत्त्वर्थेन with the object of the praise; विधीनाः of the command; स्यूः 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 Siddhānta view. Well objector, you have tried your best in showing the uselessness of the Veda in your own way. The passages on which you rely are syntactically connected with विधिवाक्य and by reason of their being for the praise they are parts of the विधि i.e. they are अर्धवादः।

तुल्यं च साम्प्रदायिकम् || 7 ||

tuliyam equal; च and; साम्प्रदायिक one who has a purpose.

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

साम्प्रदायिक 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 sutra.

अनुपपत्ति wanting; अनुपपति no proof; प्रयोगे in the sentence; हि because विरोध contradiction; स्थान is; शब्द meaning of a word; अवयेव गुप्त: not a sentence; तत्समात therefore. अर्थधार्य 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 sutra 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.

10. On the other hand description of quality.

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

रूपाच्यायात्र् || ९ । २ । १९ ||

रूपाच्यायात्र् by resemblance; प्रायात्र by its frequent observation.

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

The author explains what गुरवाद 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 प्रयः।

दूरभूयस्वात् || ९ । २ । १२ ||

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.

अपराधाराच्चतुर्द्ध पुत्रदश्नसम् || ९ । २ । १३ ||

अपराधाराच्च by reason of the fault (of the woman); कच्छः of the husband; खं and; पुत्रदश्न 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 "नचैतद् विनिष्ठवं अर्थवाच्यात्रं अर्थवाच्यात्रं" He says that the parentage is never certain; one cannot be certain of his parentage by reason of the fault of a woman. She may go amiss and bring forth a child to her husband.
14. Untimely desire.

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

15. 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 गुणाद्वाद; 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 गुणाद्वाद 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.
says that the reply is the same as said above.

Adhikarana II. Sūtras 19 25 dealing with निषय which is like विनि।

विनि: Command; या on the other hand; अपूर्ववाद by reason of its being an अपूर्व; वादमात्र only अथवाद; अनर्थकम् without any purpose.

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

The objector says that in the preceding adhikarana you have stated that certain texts of the Veda are अथवाद. Why should they be considered विनि by reason of securing an invisible result, mere अथवाद is to no purpose.

लोकवदिति चेत् ॥ १ ॥ २ ॥ २०॥

लोकवदिति like the worldly affair; हि अथवाद if you say.

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

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

न पूर्ववाद् ॥ १ ॥ २ ॥ २१॥

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.

उक्तन्तु वाक्यशेषस्यम् ॥ १ ॥ २ ॥ २२॥

उक्तन्तु described; तृ 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 विनि as stated in Sūtra 7 of this pada.
The author develops his argument and says that in some instances, it is impossible to explain the passages as बिधि; there it is only eulogy and from such particular instance, you have general statement that such passages are generally अर्थवाद.

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

The author further observes that if you construe the passages reasonably, you ought not to transfer the passage from अर्थवाद to बिधि, otherwise the force of the बिधि will be useless. See for examples in the माध्य.

If you consider it to be a बिधि 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 बिधि then you will have to split a sentence into two and this is considered to be a fault by the Mimamsa-writers. So you must keep both बिधि and अर्थवाद distinct; consider it only अर्थवाद. See for examples in the माध्य.
26. On the other hand, it is a statement containing reason by virtue of the independent signification and explanation.

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

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

29. The causative sentence is with an object being subordinate to another text, just as it happens in ordinary life.
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 हेतुर्वतिषेण निदेशात्सामान्यादिति चेद-न्यवस्था विधीनां स्यात् || १।२।३०||

यदिच्छ and if; हेतु: reason; अवतिषेत्र is restricted; निदेशात्सामान्यादिति by reason of the particular statement; सामान्यात्सामान्यादिति by reason of the general; इतिचेत if you say; अवतिषेत्र unsettled state; विधीनां of the injunctions; स्यात् 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 Sūtra 31—53 dealing with the practical application of the Vedic मन्त्र and शिखम्।

तद्धश्चास्त्रात् || १।२।३१||

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 मन्त्र convey any sense or not. The objector’s reply is that they do not as they stand in need of other passages to support and explain them.

वाक्यनियमात् || १।२।३२||

32. By reason of arrangement of the sentence.

The objector continues in the same style and says that the मन्त्र 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 स्त्रांस.

बुद्धशाख्त ॥ १ ॥ २ ॥ ३॥

33. By reason of laying down what is known.

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

अविद्यमानवचनात् ॥ १ ॥ २ ॥ ३॥

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

The objector says that the स्त्रांस describe those things which do not exist. For example चतत्वारु अध्ययनेकर नादा त्रिश्रीं सबह्यासंसरण। (स० मं ४ म० ५८ श्रुता ३)

अचेतनेदर्थवचनात् ॥ १ ॥ २ ॥ ३॥

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

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

The objector continues आपरं त्रायस्विनम् (त० सं १२।१)। श्रष्णितमावास्य वनुरु (त० सं १२।१२)।

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

अश्र्यतिप्रतिषेधात् ॥ १ ॥ २ ॥ ३॥

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

There is an additional reason, says the objector that, the Vedic स्त्रांस are to be learnt by rote and their meaning is not to be explained as there are self contradictory passages. As अद्वितियाँदलितिरंथिक्षा। (श्रुत्य षठ दू २५, २३) एक प्रवत्त । न्व द्वितीययत्वते (त० सं १८।१६)। सहवशशि सहवशायेवत्ता अविन्दनामाश्। (त० सं १८।१२)

स्वाध्यायवचनात् ॥ १ ॥ २ ॥ ३॥

स्वाध्यायाय the mantras that are taught; अवचनात by reason of not teaching their meaning.

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

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

The objector says that there are certain mantras the meaning of which cannot be known, वर्ज्यो, वृक्षी &c. See निर्माण प्रतिविधि chap I. 5. on the point.

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

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

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

The author now commences to reply all the objections raised in sūtras 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 mantras.

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

The author replies the objection raised in sūtra 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 mantras are purified; just as when...
water is sprinkled on a darbha grass with the श्रवण, a new quality is produced which is called गृहः.

परिसंचया || 1 || 2 || 42 ||

42 The repetition may be by way of परिसंचया ।

This is author's reply. परिसंचया is an implied prohibition. One says "वाचनया: श्रवणया:"; it means that all other animal's flesh is prohibited; परिसंचया has three defects, श्रुत्त्वाय or स्वार्थ हानि; disregarding its own signification or disregarding what is distinctly heard that is what is distinctly stated in a text. परायथ कल्पना conception of another sense; प्रासङ्गिक setting aside the sense that offers itself for our acceptance.

इमाम दूबुशुरशानां मूतसयः इत्यश्वासिधानी मादछे । (तै सूत ५।१२)

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

अर्थवादी वा || 1 || 2 || 43 ||

43. Or it may be an अर्थवाद।

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

As in इह प्रधानभोजने यथपति: प्रयत्त्वः || (तै सूत 1।1॥) यज्ञानमपेत्य प्रधान-पूज्यि: प्रयत्त्वः || (तै सूत ६।२॥)

अविरुध्दं परम् || 1 || 2 || 44 ||

अविरुध्द contrary; परम् the other.

44. The other is not contrary;

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

संस्कारे कर्मगहार्णुपालस्मि: संस्कारस्वाभावू || १।२।४५॥

संस्कारे; in a sacrificial order; कर्मगहार्ण the censure of the sacrifice उपालम्बर; रमावल 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 प्रोक्तिंसतवतादयः (तै वाचा १२।०) Put the प्रोक्तिः (a vessel full of water for sprinkling); तैः is a command given by one कविक् 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.

चाभिधानेनश्चावादः || १ २ ४६ ||

चाभिधानेन in the figurative description.

46. The figurative description is by way of शार्यवादः.

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 चल्वारि यथा &c, in the मायः।

गुणाद्य्यतिशेषः स्यात् || १ २ ४७ ||

गुणां by describing; अभिधिशेषः no contradiction.

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

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

विद्यावचनमसंयोगात् || १ २ ४८ ||

विद्यावचनम understanding the meaning of the Vedic सन्तम while reading; अतिशेषांगात् by reason of their no connection with the sacrificial work.

Not laying down that the meaning of the Vedic सन्तम 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 सन्तम should be learnt; the reason is that the learning the meaning and performing of the sacrifice have no connection with each other.
49. There is ignorance of that which is beyond the existent.

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

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

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

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

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

52. Substitution.

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

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

END OF PĀDA 2.

PĀDA III.

Adhikarana I Śūtras 1–2 dealing with the authority of स्वति:

धर्मस्य शाब्दमूलत्वादशाब्दमनपेश्य स्यात॥१३॥

धर्मस्य of the duty; शाब्दमूलत्वाद by reason of its depending on the Veda; अशाब्द non-Veda; अनपेश्य not acceptable; स्यात 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.

अथि वा कर्त्तिसामान्यत्रामाणमनुमानं स्यात॥१३॥

अथि not so; कर्त्तिसामान्यत्र by reason of the common author; प्रमाण authority; अनुमान inference; स्यात 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 अशाब्द. शाब्द 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 अशाब्द is used for स्वति and it is a belief that every dictum laid down in the smṛit 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 smṛitis therefore deriving their authority from the Veda are said by the author as being the work of common impersonal being. Such being the case they are authorities.

Adhikarana II. Dealing with the superior authority of the भुति।
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 ṣaḍbhu takes cloth after the वैस्ताव होम.

Adhikaraṇa IV. ustras 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 शास्त्र 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 अथवा कभि &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 शास्त्र

7. Not so; on not accepting the system, the meaning of the words used is known.

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, गिर, नीम &c., in the भाष्य.

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

प्रयोगशास्त्रमिति वेत्त || 1 1 2 1 11 ||

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

The objector says that the कुटुंब are authorities because they are the works on sacrifice by the रिः.

नासत्तात्तरोत्तत्व || 1 1 3 1 12 ||

न not; असत्तत्तर 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 कुटुंब are no authorities as there are no स्कंस as we find in the Veda.

वैवाक्यशोषणं || 1 1 3 1 13 ||

13. And by not being supplementary to any text.

The author gives another reason for not holding the कुटुंब 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 सुधव and the other is गोष्ठ. One a विवेचन and the other an अर्थवाद.

सर्वं च प्रयोगशास्त्रविधानशास्त्रं || 1 1 3 1 14 ||

सर्वं everywhere; प्रयोगशास्त्र by reason of the application शास्त्रविधान शास्त्र 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 कुटुंब 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 गौतिका or otherwise called the theory of general revelation.

अनुमान inference; स्वयस्थानत् by adjustment; तत्तंयुक्त pertaining to the non-Veda; प्रमाण authority; स्वयत् 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 adhikarṇa deals with the validity of the local customs. According to शब्द the meaning is that the Āraṇīs have sanctioned certain local rites which are valid for the locality, such as गौतिका for the eastern country. In this view the translation of the sūtra is "By reason of the establishment of the authority of the āraṇī the local custom (तत्तंयुक्त) is valid to that extent."

अपि वा सर्व धर्मं स्वयात्तत्वचायत्वादिहितायानस्य || 13||15||

अपि not so; सर्व धर्मं universal duty; स्वयत् is; तत्तवचायत्वाद by reason of its being valid and proper; विधार्थस्य 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 स्वयत् || 1 3 17||

darśanādīniyoga: by seeing; विनियोग: applicability; स्वयत् 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.

लिङ्गमावाच नित्यस्य || 1 3 17||

लिङ्गमावाच by reason of the absence of the marks; च and; नित्यस्य 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.

अश्रुव्यः हि देशसंयोगात् ॥ १ ॥ ३ ॥ १८ ॥

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

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

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

न स्यादेशान्तरणिविति चेत् ॥ १ ॥ ३ ॥ २० ॥

न not; स्यातः is; देशातरण्य in a foreign country; इतिचेत् 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?

स्यायुगोर्गुण युः माधुरवत् ॥ १ ॥ ३ ॥ २१ ॥

युगाद्योग्या name by the compound; हि because; माधुरवत् 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.

कर्मधृष्टान्त वा प्रवणवत् ॥ १ ॥ ३ ॥ २२ ॥

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

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

The objector says that there is a difference of practice "प्राचीन प्रवण वैश्व देवेन यजैत " One should perform वैश्वदेव sacrifice in the eastern slope of the sacrificial ground. So the practice varies according to the locality.

तुल्यं तु कर्मधृष्टान्त ॥ १ ॥ ३ ॥ २३ ॥
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 वज्रान or his other qualities; so an established practice can not be changed by the change of the locality.

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

Adhikarana IX. सूत्राः 24–29 dealing with the correct form of words.

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

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

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

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

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

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

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

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

Adhikaraṇa X. Sūtras 30–35 dealing with the subject that the word conveys a form. The wordly and Vedic words are identical.
of the meaning; अविभागतू by reason of indivisibility.

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

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

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

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

32. By seeing another.

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

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

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

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

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

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

END OF PÂDA III.

PÂDA IV.

Adhikarana l. Sūtras 1-2 dealing with the subject that the words अति रं &c. are the name of the sacrifice.

उक्तं समामन्येद्मथ्यं तस्मात्सवर्यं तद्यथं स्यात् II 1419 I

उक्तं said; समामन्येद्मथ्यं this is the object of the Veda; तस्मात् therefore; सवं all; तद्यथं for that object; स्यात् is.

1. It is said that the object of the Veda is sacrifice; therefore all is for that object.
In the preceding para, विचित्र, अर्थवाद, गुणवाद, and मन्त्र are described. What is the meaning of the sentence "one should sacrifice with विचित्र?" Whether the instrumental case is वैययिकिरण or सामानाधिकरण. If विचित्र 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 वैययिकिरण and means a quality (गुण विधान).

अच्छे वा नामवेयं स्यायदुत्पत्तावपूणमविधायकः

अर्थ- not so; नाम वेयं name; स्याय is; यत् that; उद्वर्ती in the origin; अविधायक्तवत् 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 सामानाधिकरण. Let us play blind man's buff; it is a case of सामानाधिकरण and is a name of a particular play; but let us play at bat and ball; it is a case of वैययिकिरण; it means a play in which bats and balls are used. You may call it मातवस्यवधक्षण.

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

यस्मिन् गुणोपदेशः प्रधानतोङ्गिरसिसम्भवन्धः: || 118131

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

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

"चित्रायज्ञेतपशुकामः," (५० से १२६१) What is the meaning of चित्रा? Is it a गुण विचित्र or नामवेय? 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 Agnihotra &c. are the names of a sacrifice.

तत्रस्याद्यन्यशास्त्रम् || 118181

तत्रप्रवचन that name; च and , अन्यशास्त्रम् 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 तत्त्वशास्त्रम् i.e., conventionalism.

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

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 तत्त्वसंस्करणम्. 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.

Adhikāraṇa V. Sūtras 6 to 8 dealing with the subject that the terms बाजपेय &c. are names.

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 “बाजपेयन बजेत” (१३.१६१) The बाजपेय means extract of the food grain; it means that he sacrifices with the extract of the food grain.

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 बाजपेय is that of जीविताण्यम् which belongs to Saumic class and if pure extract of food grain is used, it would belong to द्रष्टि class of which the बाजपेय is not. The बाजपेय is therefore the name of a sacrifice.
8. By reason of dependance on another, in one word (two things are meant.)

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

Adhikaraṇa VI. Dealing with the subject that the terms आत्मेय &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.

Adhikaraṇa VII. Dealing with the subject that the terms बृहि &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 बृहि and आत्मेय are used in ordinary parlance; they...
are not confined to sacrifice, they are therefore generic terms.

Adhikarana VIII. Dealing with the subject that the terms प्रोक्षणिप्रयोगसंयोगात् II 11 4 11 II

प्रोक्षणीप्रयोगात् in प्रोक्षणिप्रयोगा (sacrificial vessel); अर्थसंयोगात् because of the meaning of the component parts.

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

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

Adhikarana IX. Dealing with the subject that the terms like निर्माणय &c. are Compound,

तथानिर्माणये II 11 4 12 II

12. Similarly. निर्माणय

The term निर्माणय is also a compound.

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

वैश्वदेवे विकल्प इति चेत ॥ 11 4 13 II

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 कर्मानाद्वेष.

न वा प्रकरणावत्रत्यक्षवियानाचः न हि प्रकरण

द्रव्यस्य II 11 4 14 II

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

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

The author's view is that 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.

मिथिडचार्थसम्बन्धः II 11 4 15 II

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

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

16. The qualities being subservient to another.

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

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

The अद्विकाकात etc. are used in वैश्वदेव sacrifice, what is the force of numeral? whether it is a part of a विचि or is it an अर्थवाद्य? The objector says that as the Vedic texts are विचित्रवाष्य, they are विचित्र. 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.

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 अर्थवाद्य. They are
subordinate qualities and they have nothing to do with the practical application of the यज्ञ; 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.

तच्छेशो नोपपद्यते || 1181 16 ||
tच्छेय: its subsidiary; न not; उपपद्यते possible.
19. Its subsidiary is not possible.

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

आविभागागाधिखानायं स्तुत्यर्थेणोपपपद्यर्थनम् || 118120 ||
अविभागा by reason of the indivisibility; विखानायं in the object of a विचि; स्तुत्यर्थेन with the object of eulogy; उपपपद्यर्थन 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 वि:चि. The विचि lays down a rule and the अर्थवाद recommends it.

कारणं स्यादिति चेत् || 118121 ||
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 वैश्रवनार sacrifice if 12 pans are used, it is with the object of offspring; when 9 pans are used, it is with the object of obtaining power; if 10 pans are used, it is with the object of obtaining food. The कारणs therefore in a वैश्रवनार sacrifice vary according to the desire of the sacrifice.
by reason of the meaninglessness; अकारण not cause; करुः: of the
agent; हि because; कारणानि causes; गुणार्थः quality; विधीयते is laid down.

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
सूत्र 21 as instigating the variations of कपाल 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 अविधि is called वैश्वानर न्याय i. e. the particular
statements under a general statement only explain the details and are
अर्थवादः.

Adhikarāṇa XII. Dealing with the subject that प्रस्तर & c. of the term यज्ञमान are
praises.

23. Its accomplishment.

What is a praise or अर्थवादः? that which enlarges a subject is अर्थवादः, as
for instance यज्ञमान: प्रस्तर: (१० वा० ११७३१२२) यज्ञमानो वा एक कपालः (१० वा० ११७३१४३)
As Rama is a tiger. It is a figure of speech.

Adhikarāṇa XIII.—Dealing with the subject that the प्राक्रमण & c. of the term अनेय are
praises.

24. Class.

It is also a figure of speech आर्यने० वै ब्राह्मण: (१० वा० ११७३११३) पृष्ठी वैसार्जनः:
१० स० (२१०१३१५) वै सेव्यो हिंसवेषः। 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.

Adhikarāṇa XI. V. Dealing with the subject that the terms गूढः & c. are praises of यज्ञमान.
25. By reason of similar'ry.  

The अर्थावद arises by reason of similarity, for example बजामानो गुप्त, आदि गुप्त: It is a metaphor.  

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

प्रश्नस || 114.26 ||  


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

अपेक्षाओ वा अभ्य गो अवभेम्य: || (५.२१.१२)  

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

भूमा || 114.27 ||  

27. A multitude.  

That which expresses a large number is also an अर्थावद. Take for example the term ‘सेथ’. All the banias whether poor or rich are called सेथ but if a man happens to be rich he is also called a सेथ. Take another example of पांडित. All the Kashmiris whether literate or illiterate are called pandits, but a non-Kashmiri who is a learned scholar is also called a pandit. सृष्टि रूपद्रव्यति (५.२१.१२) He disposes bricks called सृष्टि. It is not known which brick is called सृष्टि but as in the चवन sacrifice सृष्टिस abound, so all bricks are called सृष्टिस.  

Adhikaraṇa XVII. Dealing with the subject that the term प्रायान्त is by way of praise.  

लिङ्गसमवायात || 114.28 ||  

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

Adhikaraṇa XVIII. Dealing with the subject that the doubtful sense can be determined by syntactical ellipsis.
In doubtful meanings; वाक्येश्वरतः by ellipsis.

29. In doubtful meanings by ellipsis.

The example will clear the sense of the sutra. 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.

शर्से उपद्भावः तेजस्वितः (लैं ब्रा १६२५१७१२) “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 वाक्येश्वर.

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

अर्थां विकल्पके विशेषत्वात् || ११ ४ || ३० ||

अर्थां by force of the sense; वा or; कल्पना adjustment of sense; एक देशत्वात् by reason of being a part.

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

श्रवणविद्यति स्विःतिमात्राति हस्तेनविद्यति 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.

PÂDA I.

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

भावार्थः: कर्मशब्दार्थस्तेष्य: क्रिया प्रतीयतेतेष्य हयथो

विधीयते ॥ २ १ ४ ॥

भावार्थः: signifying existence; कर्मशब्दः: words denoting action; तेष्यः: from them; क्रिया: action; प्रतीयतेतेष्य: is known; हयथो: because; अर्थः: 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 Mimaṃsā 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.

The objector says that all words denote existence.

In this sūtra the author says that words denoting existence are words indicating action; this definition of Mimaṃsā 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 भावोधर्थ इति चेत ॥ २ १ २ ॥

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

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

The objector says that all words denote existence.

येषामुत्पत्तिः स्वे प्रयोगे हतोपलविषयस्तानि नामानि

तत्सात्तेष्यः: पराकांडक्ष्णा भूतत्वालवे प्रयोगे ॥ २ १ ३ ॥

सर्वेषा: of those; उत्पत्तिः in the origin; स्वे: in their own; प्रयोग: application; उपलविषयाः: perception of form; नामानि: they; नामानि: names; तत्सात्तेष्य: there-
fore; तेस्य: from them; पराक्षा independent; भूत्त्वम् 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.

वेषां तुत्तत्तावथैं स्वे प्रयोगो न विद्यते तान्त्रास्वा-
तानि तस्मात्तेत्: प्रतीयेतांश्रश्तत्वात्मयोगस्य॥ १२१॥

वेषां of those; तु on the other hand; अर्थ in the object; स्वे in their own; प्र- योग: use, application; न not; विद्यते exists; तानि they; अवश्यतानि verbs; तस्माद therefore; तेस्य: from them; प्रतीयेत is known; अवश्यतिस्वाभा by reason of being dependant; प्रयोगस्य of the application.

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.

Adhikaraṇa II. Dealing with the existence of अयौर्व (extraordinary principle).

चोदना पुनरारम्भ:॥ २१।१।५॥

चोदना exciting motive, laying down a motive; पुन: again; अरभ commencement.

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

The author explains the principle of अयौर्व. स्वर्गकामोपजेत. 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 अयौर्व. This instigates one to the performance of a sacrifice.

Adhikaraṇa III. Sūtras 6-8. Division of acts into principal and subordinate.
they; of two kinds; principal and subordinate.

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 puṣṭi &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, Sūtras 9–12 Dealing with the subject that washing &c, are not principal acts.
9. On the other hand, in all actions there is the principal act by reason of no visible effect being produced like प्रयाज.

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

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

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

The author’s reply is that they are subordinate actions. The object is always in the accusative case as for example वीरीयवहिति, अभिरं संमाधिः, दुरोपायपरावितिकरति. 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.

11. 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 सकृत्र होति.”

न तदर्थत्वालोकवततस्य च शेषभूतत्वातः॥ ॥

Not; तदर्थत्वात् by reason of its being for it; शेषभूतत्वात् as the common life; तस्य of its; शेषभूतत्वात् by reason of its being subsidiary.
12. No; it being for the sacrifice just as in the common life; and its being subordinate.

The author says "you are wrong. śāla 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 अग्नि 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."

Aśhikaraṇa V. Sūtras 13-29 dealing with the subject that the स्त्री० etc. are principal.

स्तुतश्रुतयोस्तु संस्कारो याज्ञावद्वेदवामिधान-त्वात्॥ २ १ १ १३॥

श्रुत poetical songs; श्रवणे of the prose work; तु on the other hand; संस्कारः subordinate; याज्ञावलित like the याज्ञा mantras; देवतामिधानत्वात् 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 गुणकः as said in the preceding adhikaraṇa because of the praises of the gods.

अथर्यः तल्पकुष्येत देवतानामवेदवादार्थस्य गुण-भूतत्वात्॥ २ १ १ १४॥

अथर्यः by the sense; तु on the other hand; अपकुष्येत is transferred; देवतानामवेदवादार्थस्य of the mention of the name of the diety; गुणभूतत्वात् by reason of its being subordinate.

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

The author says. "If your position be accepted then the principle of transference will be applied which will violate the syntactical sequence and proximity. याज्ञाविधायोहैः नमः (२० सं २०१७२०१२) this occurs in तैत्तिरीय सहिता and directly mentions हृद्य. Then in the same सहिता in the अपिद्य योग at प्रह-याग the passage that occurs is महराण्यभूजा. (२० सं २०१७२०१५) In the latter passage we find the name of महराण्य; it is subordinate and will have to be carried where principal मूर्ति occurs. This offends against the principles
sequence and of सतिविचि. Proximity it is therefore not desirable.

वशाब्द्व गुणार्थ स्यात् ॥ २ । १ । १५ ॥

वशाब्द्व like a barren goat; वा on the other hand; गुणार्थ subordinate; स्यात् 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 तैवारीय महित्ता are not independent. The first passage containing the praise of इद्द्र is a general statement and the second passage mentioning महेन्द्र is special; so they both should be read together like बशा. See the passage सात्ता पुर्ण सत्र देवस्यामद्वावशा बाब्यमालमेति. (२० १६) ॥

So the special is to be read with the general. The first is general and the second is special.

न श्रुतिसमवाचिवाचि ॥ २ । १ । १६ ॥

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

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

व्यपदेशभेदाच ॥ २ । १ । १७ ॥

व्यपदेशभेदाच 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 पूज्य and महेन्द्र.

गुणान्तर्थकः स्यात् ॥ २ । १ । १८ ॥

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

18. And the quality will be useless.

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

तथा याज्यापुरोहुच्छोः ॥ २ । १ । १६ ॥

तथा similarly; याज्यापुरोहुच्छो: of the याज्या and पुरोहुच verses.

19. Similarly of याज्या and पुरोहुच verses.

The author advances another reason and says that the याज्यामस्त्र and पुरोहुचमस्त्र of हंद्र are different from the याज्या and पुरोहुच verses of महेन्द्र. So the gods are different.

वशायामर्थसमवायात् ॥ २ । १ । २०॥

वशायां in a barren goat; अर्थसमवायात् 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 वशा; but it is synonymous with goat. So the analogy does not hold good.

यद्वेषति वांर्थवातावस्यात् ॥ २ । १ । २१ ॥

यद which; हि this; या on the other hand; अर्थवात by reason of being of use; स्वात् 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 हंद्र, it can be transferred there, so that it may be of meaning; this does not violate the principle of sequence and juxtaposition.

न ख्याम्नातेषु ॥ २ । १ । २२॥

न not; द on the other hand; आप्रामतेषु in the Vedic matter.

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

The author says that the principle of उक्तकं and अवक्तकं does not apply to Vedic mantras.

ढग्यते ॥ २ । १ । २३॥

23. Seen.

The objector says that the principle of अवक्तकं and उक्तकं applies to Vedic mantras, as for instance, अक्ष दूक in राजसूय; मृषिका दूक in एकादशिनी and पारिद्यव in अश्वसूच।
Not so; by reason of the connection with the Vedic text; in the context; he praises and extols; production of the action; produce invisible result.

The term is used for and for . 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.

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.

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

And other sense is known.

The author advances the third reason in support of his view. It is said that and 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.

अभिधानं च कर्मवत् || २१। १२=||

अभिधानं name; च and; कर्मवत् like an act.

28. And they have names like an action.

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

फलनिर्देशिच्च || २१। १२६||

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 लोक 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.

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

विघिमन्त्रयोरेकार्येऽमेकशब्दयत् || २१। १३०||

विघिमन्त्रयेऽ: of ब्रह्मण and सहिता; ऐकार्य one purport; ऐकशब्दयत् by reason of having the same word.

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

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

च्छपि वा प्रयोगसामस्यान्मन्त्रो अभिधानवाची

स्यात् || २१। १३१||

अश्वाय not so; प्रयोग सामस्यात् by the force of the application; अभिधान वाची conveying the meaning.

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

Adhikarana VII. Dealing with the definition of मंत्र

तद्भवेदेः मन्त्रास्य || 2 || 1 || 3 || 2 ||
तद्भवेदेः in instigating that; मन्त्रास्य name of a मंत्र.

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.

बत् in the Sutra refers to प्रयोग in Sutra 31.

Adhikarana VIII. Dealing with the definition of भ्रामण

शेषे भ्रामणशब्दः || 2 || 1 || 3 || 3 ||

शेषे in the remainder.

33. To the remainder the word भ्रामण applies.

This kind of definition is called शैचिक लक्षण.

See for the illustration of the definition in the भ्रामण. ह्वाहोर्ष्ण्ज्ञ, भ्रामण- climax, हेतु, निर्देशन, निधि, प्रशस्त, संस्कृत, विभ, पर्कृति, पुराक्रम are the characteristics of भ्रामण.

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

अनाम्नातेष्वमन्त्रतवमास्नातेषु हि विभागः || 2 || 1 || 3 || 4 ||

अनाम्नातेषु in the non-Veda; अर्थत्व non-mantra; भ्रामनातेषु in the Vedas; हि because; विभा: division.

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

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

Adhikarana X. Definition of कृ.

तेषाम्ग्राह्यार्थार्थवर्णन पादव्यवस्था || 2 || 1 || 3 || 5 ||

लेख of them; कृ Rigveda; यत्र where; अर्थवर्णन by the meaning; पादव्यवस्था metrical arrangement.

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

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

Adhikarana XI. Definition of सत्ता.
36. The term साम applies to songs.

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

Adhikarana XII. Definition of यजुः

वेशं यजुः: शब्दा: || २ । १ । ३७

37. In the rest the term यजुः.

That which is neither कृक्को nor साम is यजुः.

Adhikarana XIII. Sutras 38-45 Dealing with the subject अग्रस at यजुः

निगदो वा चतुर्थ्य स्याहंस्मविशेषात् || २।१।३८

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

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

The objector says that there is a text उच्च तत्त्व विपयते, उच्च साध्य, उच्च विपयते, उच्च मिन्द्रेष्टि, according to it the निगद is the fourth kind.

वेयन्द्रशाक्ष || २।१।३८

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 पि वा तद्वल्लमवात् || २।१।४०

यजुः पि यजुः; वा on the other hand; तद्वल्लमवात् 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 निगद are यजुः because they resemble the form of यजुः.

वचनाद्धस्मविशेषः || २।१।४१
41. By reason of the special text there is a special quality.

The author replies the argument of the objector that as the निगाद्व 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 यजु:; those यजुमन्त्रs that are spoken aloud are निगाद्व.

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 निगाद्व: (नितर्ता गच्छ तेन स: निगाद्व:) So there are two divisions of यजु: (1) the mantras that are pronounced aloud and (2) those that are pronounced silently and slowly. The former are called निगाद्व.

43. The nomenclature is with the object of quality.

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

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 निगाद्व.

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

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

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

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

Adhikaraṇa XV. Dealing with the split of sentences.

47 In equal, there is a split of sentences.

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

Adhikaraṇa XVI. Dealing with अनुपंग.

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

The author explains what अनुपंग is. In order to understand it, it should be borne in mind that there are three essential things of a sentence आकृष्ट्नि, अप्रयत्नि, अस्वचि. 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." श्रेयत्ता is fitness; if you say "sprinkle with fire" it is not suited; it ought to be sprinkle with water. संरिचित is proximity. If you say "Bring" in the morning and 'water' in the evening; these two words have no meaning if uttered so differently. Now अनुपंश is the insertion of a word or a phrase in order to complete the sentence, so that every part of it may fit in and may not violate the rules enumerated above. It is an ellipsis to be filled in, in order to fit in there.

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

व्यवायात्तानुपन्यजेते || २१ ११ ४८ ||

व्यवायात् by reason of intervention; न not; अनुपन्यजेत there is अनुपंश.

49. There is no अनुपंश by reason of intervention.

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

Cases of अनुपंश:—याते अनेकशया रजाशया हराशया नवर्षिण्या गहरूिण्या अच्छी वचने लेबें चले अपावधानां || १ || (तै० सं० १२१४१२)

चिन्तापतिस्वायथुपनातु वाक्यपतिस्वायथुपनातु देवस्वायथविदितपुनात्वचिंद्रण पवित्रित्रेव वसेंः सूयंस्थ रशिमिभः || २ || (तै० सं० १२१४१२)

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

हे अने याते रजाशयात्तु || हे अने याते हराशयात्तु.

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

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

चिन्तापतिस्वातविंद्रण पवित्रित्रेव वसेः: सूयंस्थ रशिमिभुपनातु Repeat the same in all the three passages.

Illustration where the principle of अनुपंश does not apply.

संते प्राणो वायुना गच्छता संज्ञा: रंगानिः संयंक्पत: राशिः शव० (तै० सं० १४८२१) संते प्राणो वायुना संच्छता ते अंगानि यज्ञेः संगच्छतां यज्ञपति: आधिपा संग-च्छतानु || 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 अनुप ग but it is a case of वाकवशेष. See I, 4, 29. This is the difference between अनुप ग and वाकवशेष.

END OF PĀDA I.

PĀDA II.

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

शब्दान्तरे कर्मभद्र: क्रतानुवन्ध्वत् || २ || २ || १||

शब्दान्तरे; On having a different verb; कर्मभद्र: difference of extraordinary principles; क्रतानुवन्ध्वत् 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 उत्तोचनित्र, लोके यज़ेत दाशियानिकसूहोति, हिरण्यमारे याय दूरारि. The question is whether the यजिति, दूरारि, जुडियति all produce one अदृश्य or three different अदृश्यs.

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

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

एकस्येवं पुनः स्रुतिरविशेषादनर्थं हि स्यात् ||२२||२||

एकस्य; of one; पुनः स्रुतिः; 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.

स्मितेव यजिति, तत्तुष्णायतं यजितहितो यजिति स्वाहाकारं यजिति. (तैौ सौ २१६१११०२) The author deals with another aspect of the verb in the present adhikarana. In the former adhikarana it is stated that there will be different extraordinary principles caused by the uses of the different verbs. In the present adhikarana it is stated that when the same verb is repeated as in the above extracts, then there will be different extraordinary principles evolved. The author
gives an additional reason for it, if you say that the repetition is a common
thing and makes no difference there will be meaninglessness which is
always to be avoided by the mimbamsakas.

Adhikarana III. Sutras 3-7 dealing with the subject that आज्ञार etc are part of आज्ञान तथा.

प्रकरण जितनु पौर्णमास्यां रूपायचनात् ॥ ॥

प्रकरण context; तृ प on the other hand; पौर्णमास्यां in connection with the
full moon sacrifice; रूपायचनात् by reason of having no word indicating
form.

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

The adhikaraṇa is an exception to the principles enunciated in the
preceding adhikaraṇas. The sūtra will be clear from the different texts
quoted in the माय

यत्रानेवियोज्या कपालोमायोस्यायां पौर्णमास्यां वाच्युतो समाच्य। (तौ चं १५ १६)
आज्ञार मायाय यति (तौ चं १५ १६ १६)
आन्त्रयामी यज्ञ यति। खिल कते सम वधित। पतीं संयज्ञान यज्ञ यति। समिष्ट यज्ञ-
ज्ञ होति कते विद्गानम् पौर्णमासियय यज्ञ यति। (तौ चं १५ १६ १६)
यज्ञ विद्गान मायोस्यां यज्ञ यति। (तौ चं १५ १६ १६)

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

विशेषदश्रेष्ठानाथ सर्वेषां समेद्धायायाय प्रत्ययाय: स्यात् ॥ ॥

विशेषदश्रेष्ठानाथ By seeing the special description; देण्यां of the preceding
sentences; समेच्छ in the coordinate; अन्तः non-application.

4. And by reason of seeing the special description, the appli-
cation 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 pre-
ceding passages can not be independent. What he says is that they can not
be the examples of the coordinate sentence but of the complex sentence.
5. On the other hand it is a quality by reason of the connection with the text.

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

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

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

7. The naming is also like that.

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

Adhikaraṇa IV. Sūtras 8–12 dealing with the अर्थन्वया nature of उपजित्विचि.

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 उपांश्याजः ॥ २ । २ । १ ॥

The objector says that उपांश्याजः is also an अब्जवाद like दूर्वाच्यायाय as said in the previous Adhikaraṇa; because there is no description of मंत्र, देवता and materials.

चोदना वातप्रकृत्वात् ॥ २ । २ । १ ॥

चोदना injunction; वा on the other hand; अप्रकृत्वात् being not mentioned elsewhere.

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 उपांश्य याजः is independent and no scattered passages occur here and there; so it is a विचि and the उपांश्य याजः is an independent sacrifice in itself.

गुणोपबन्धात् ॥ २ । २ । १ ॥

11. By reason of describing the quality.

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

प्राये वचनाद् ॥ २ । २ । १ ॥

प्राये frequently; वचनाद् by the text.

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 उपांश्य याजः is described as the principal act.

Adhikaraṇa V. Sūtras 13-16 describing the अनूबं नature of आधार etc.

आधारागिन्धोत्वमरुपप्रत्वात् ॥ २ । २ । १ ॥

आधार sprinkling of ghee on the sacrificial materials. अगिन्धोत्र fire-offering; अरुपप्रत्वात् by reason of the form being not described.

13. The आधार and अगिन्धोत्र are not independent (सत्तुद्रायायनुद्वार) by reason of there being no description (of मंत्र, देवता & सामग्री)

The objector says that आधार and अगिन्धोत्र 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 sambandhavayujvad.

15. And by reason of being not mentioned elsewhere.

The objector gives an additional reason in support of his view; he says that where अभिव्यक्तिः and आवार are mentioned, there 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 गुरुविवि. The difference will be better illustrated by the following sentences अभिव्यक्तिः ज्ञौति, उपन्यासिः ज्ञौति. The first sentence lays down the apûrva and is therefore उद्दितिविवि; and the second sentence describes the quality and is therefore गुरुविवि. 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 चोदना (command:) the second sentence describes the quality i.e. the material and the verbal form is only a repetition (अनुवादः).

Adikśaraṇa VI. Śātras 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 द्रवस्यावतीति is a गुणविचित्र. Now what is to be said about सोमप्रयज्ञेत?

The author says that it is अघूर्वविचित्र 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.

चाचोदकाचच संस्काराः ॥ २१ २१ १७॥
अचाचकः not injunctive; च and; संस्कारः purificatory acts.

18. And purificatory acts are not injunctive.

The author says that there are चाचक and अचाचन texts; the one lays down the duty, the other is only non-obligatory. To the latter class belong all the संस्काराः. What the author means to say is that the animal and Soma sacrifices are not purificatory acts and so they are not subordinate.

तदःद्वारकमणोभ्यासो द्रवस्यवत्वादनन्नर्थकं हि
स्यादेददी द्रव्यगुणीभवात् ॥ २१ २१ १८॥
																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
tदःदात् by reason of the difference of it; कमः of the action; अभ्यासः repetition; द्रवस्यवत्वाद् by reason of the difference of the material; मेदः difference; द्रव्यगुणीभवात् by reason of the material being 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 Samskāra will not be considered to be manifold.

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

21. Because there is separateness with the enumeration, there is a difference of action.
Seventeen animals are killed in honour of प्रजापति. Now the question is whether the seventeen animals are to be killed in the वाण्यथ 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.

22. And name by reason of the text which lays down the action. In connection with आत्िचत्र it is said अथैयान्यात्थि विश्वायाति रथ्य सार्वायाति रेतन सहखंद्दिश्वेतन येत. 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 आत्ि, विश्वायाति and सार्वायाति.

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

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

तादे परस्ति दधायचत्र सार्वायात्थि मित्तिब्ब विष्णु मायिके वाजिम। “In the hot milk when curd is thrown in, it becomes अभित्तिब्य the dish of the बिश्वेद्वेता and whey is for the strong.” The first sentence lays down an अभूव 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 act by means of not mentioning a particular material.

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 3T^f%fa and the second describes the material with which the sacrifice is to be performed; it is therefore गुणविविचि. So these two sentences lay down a single act.

Adhikarana XI. Sūtras 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 reward; कर्म act; स्यात् is; फल of a fruit; कर्मयोगितवात् by reason of its being fit with the act.

Take the sentence "दमेन्दित्रम कमास्तु ज्ञहयात्." 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 Sūtra. He says that the two sentences mentioned in the commentary on Sūtra 24, are not equal; in the second sentence a quality is described and it is therefore subordinate. The first sentence being complete in itself is a श्रृवि; and the second sentence being dependent on its meaning on the first is गुणविविचिवाक्य.

Adhikarana XII. Dealing with the subject that वारंभीयम् 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
In other words in coordinate sentences, the fruit and the act are described independently. For example:

द्रव्यहीनेन द्रव्यस्मृतिः ब्राह्मणासु एकाभिशंसमित्रोपसाम हत् च श्रव्यचर्चा कामे यजेत ॥ १ ॥
एतस्येव द्रव्यस्मृतिः वार्त्तीयमित्रोपसाम हत् च यशुनामो च तेन यजेत ॥ २ ॥

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

Adhikarana XIII. Sūtras 28–29 dealing with the subject that सौभाग्य and लिप्त both accomplish one object.

सौभाग्य सुरुष्यशुनेनिधनं कामसंयोगः ॥ २१ ॥
सौभाग्य in the सौभाग्य: by reason of the text laying down the of a man; लिप्त: in a cadence; कामसंयोग: connection with the mention of the desire.

28. In the song called सौभाग्य, 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 सौभाग्य 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 लिप्त. There are two texts and they are both independent, for example:

यो द्रव्यकामो यो आयु कामो य: स्वर्गकामः य सौभाग्येन स्तुवित सर्वेन वेकामः सौभाग्यः । हृदिविव द्रव्यकामाय निधनन् कुष्ठोऽविष्कृता उत्तिन्यथाय कामाय । उदाहरणस्वर्ग कामायः ॥

In the musical songs which the priests sang in the sacrifice, there was a musical mode called सौभाग्य. Every song ended with the chorus, singing and thrilling a particular word such as हृदि, त्रेषा. Such a cadence is called लिप्त.

सर्वस्य वोक्तकामत्वातस्मिन्कामश्रुति: स्यायनिध-नार्था पुनः श्रुति: ॥ २१ ॥

सर्वस्य of all; वा or; उदाहरणस्वर्ग by reason of mentioning the desires; तत्विव in it; कामश्रुति: text relating to desire; स्यायः निधनायां with the object of cadence. पुनः श्रुति: the second text.

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

The author gives a reply to the objection of the objector that a text, which describes the fruit of तीमर is one in which it is said that तीमर accomplishes 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 विभि text and second is निमय text.

END OF PÂDA - II.

PÂDA III.

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

शेषभूत्वात् ॥ २।३।१।॥

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 describes 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 कृत्ति and यज्ञ may be explained. In the former Soma is used such as अमोक्रियम. यज्ञ is the sacrifice in which the soma is not used, such as पाकदक्त.

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 foundation, and other sentences which describe the quality are only subordinate.

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

अवेष्टि in an अवेष्टि; यज्ञशेषोगत्वम् by reason of the connection with the mention of यज्ञ; कन्तुप्रथान chief कन्तु; उच्यते is said.

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

The author says that अवेष्टि is a principal sacrifice; he gives a reason because it is performed in connection with a राज्ययज्ञ यज्ञ which can be performed by a king alone. राजा राज्ययज्ञ यज्ञकामः यज्ञेत्; but अवेष्टि can be performed by all twice-born. यदि वायुसयज्ञ यज्ञ वायुसःस्त्रवं सभ्ये निधायाहुति हुत्वाभिवारे; यदि राज्ययज्ञेत् यदि वैश्वेया वैश्वेये, अवेष्टि is therefore a separate इष्टे from राज्ययज्ञ यज्ञ.

Adhikarana III. Dealing with the subject that अधापान is subordinate.

अधापाने स्वर्णेषोगत्वम् ॥ ॥

अधापाने in the establishment of fire; स्वर्णेषोगत्वम् being subsidiary.

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

The अधापान 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.

Adhikāraṇa IV. Sūtras 5—11 dealing with the subject that the द्राक्षायण &c. are subordinate.

अग्नेन्धु चौदनान्तरं संध्रापवन्धात् II २३१५॥

5. By reason of the conventional naming there is separate चौदना in the sacrifices known as अग्न.

द्राक्षायणप्रजाकाम: साक्रस्थायिन्य यजेत पशुकाम: (तैः सौः प्राकृति)। संहारप्रजाकाम: || The objector says that there are separate names of the sacrifices as द्राक्षायण, साक्रस्थायिन्य, संहार; so they are separate यज्ञ.

अगुणाद्य कर्मचौदना II २३१६॥

अगुणाद्य by reason of being not qualities; च and; कर्मचौदना 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.

समानं च फले वाकयम् II २३१७॥

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 II २३१८॥

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 अयन sacrifices which are performed on the occasion of the solstices and the equinoxes are the modifications of the दशंष्युष्मास sacrifices.

9. And by seeing the force of the text.

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

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

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

11. The end is common.

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

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

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

यावदुक्क वा कर्मण: श्रुतिमूलत्वात् ॥ १३ ॥

यावत what; उच्छ is said; कर्मण: of an act; श्रुतिमूलत्वात् by reason of its having an origin in the Veda.

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.

यज्ञाति स द्रव्यफलोक्तत्वादेतेषां कर्मसम्बन्धात् ॥ १४ ॥

यज्ञाति: sacrifice; तु on the other hand; द्रव्यफलोक्तत्वादेतेषां by reason of mentioning the materials and final and efficient causes; इत्यादि of these; कर्मसम्बन्धात् by reason of the connection with the action.

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 'निर्वा' and 'आलंभ' mean 'a sacrifice' because they are connected with the principal act. In a principal act there are three essential things, viz. an agent, the fruit, and the materials. So in the sentences quoted in the commentary on 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.

15. And by seeing the force of the text. The author relies on the vedic text to strengthen his view. The verbs are, therefore, to be taken in the sense of a sacrifice and are to be connected with the subordinate acts.

16. In a doubt, by seeing the constant use of it. In the preceding adhikarana the term \\n
17. And by reason of the proof of the text. The author gives an additional reason in support of his view; it is an argument (because the animal are fond of their offspring.)

18. On the other hand, it is with the object by reason of its being mentioned in the veda. The author says that when a Vedic text mentions the purpose of any sacrificial material, it should be taken with that object. As for example.
Adhikarana VIII. Dealing with the subject that the प्रयःिककरण is a quality of त्वात्त्रायणीयता.

पाद्वीते तु पूर्वत्वादा वै च: ||२११७॥

पाद्वीते in a पाद्वीत; तु on the other hand; पूर्वत्वादा by reason of the preceding description; वै च: determination.

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

After describing the त्वात्त्रायणीयता, as for example, "त्वात्त्रायण तपस्तादा कष्टकमेत" (२१११) there is a text "वन्यजित्वा पाद्वीत्तवति सुप्रत्यज्ञति" (२११२) The पाद्विनिवात is completed by turning the burning grass round the sacrificial hearth; the author says that the प्रयःिककरण is not a separate ceremony, it is a final ceremony of the त्वात्त्रायणीयता. It is therefore a subsidiary act.

Adhikarana IX dealing with the subject that अड़र्ग्गऽ च are the names of the sacrificial cups.

अड़र्ग्गऽ त्वात्त्रायणीयता कर्मशीलः स्थायत् ||२१२०॥

अड़र्ग्गऽ त्वात्त्रायणीयता by reason of there being no mention of the material; कर्मशीलः in the name only; स्थायत् subsidiary; स्थायत् is.

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

पवहवे हृति यति यात्रामि गृहीयामि सामाय जुलाणि || पार्श्व वा पत्यायुः प्रण एति गृहीयामि गृहाणि || (२१२१)

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

Adhikarana X. Sātras 21–23. Dealing with the subject that अड़र्ग्गऽ is a संत्कारः.

अग्निस्सू लिङ्गदशानात्कतुशश्वद्: प्रतीयेत् ||२१३२॥

अग्निस्सू fire; तु on the other hand; लिङ्गदशानात् by seeing the force of the text; कतुशश्वद Soma sacrifice; प्रतीयेत is known.
21. On the other hand, the word अग्नि by reason of the force of the text indicates the soma sacrifice.

The objector says that अतिभवन 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 अतिभवन is known by that name; it is nothing. As the material अग्नि is used, the sacrifice is known by that name and it is only a गुणानि and not a कर्मविधि. The word ‘agni’ is an adjective there.

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

24. In the different contexts, there are different objects.
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:—अगमययह्यते पुरोदा शामात्रक्रान्ति निर्धिकत्र वध्वश्वस्यानां: (१३० स० २१३११८)

Adhikaraṇa XIII. Dealing with the subject that अवेष्ठ produces corn &c. as its reward.

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

अन्तःराण्यसाधक्षायः पुरोदा भवति। एतवाण्यायकाय याज्ञवेदि। इन the second sentence the fruit is given; according to the principle enunciated in the foregoing adhikaraṇa, it is an independent act. The author says that though it occurs in connection with the अवेष्ठ sacrifice, still as the act and the fruit are not divisible, the second sentence is only an अर्थवादः. The first sentence is the principal sentence and the second sentence is subordinate.

Adhikaraṇa XIV. Sūtras 27-29 dealing with the subject that the repetition of आगनेव is with the object of praise.

27. By reason of the आगनेव सूक्ते, from repetition an independent act is inferred.

आगनेव यसक्ते तत्वाद्भ्यासेन प्रतीयेत्। आगनेव सूक्ते, भवति। आगनेव सूक्ते तत्वाद्भ्यासेन प्रतीयेत्। The objector says that आगनेव is to be performed on the new moon day and again on the full moon day. So the repetition of the act shows that they are independent acts.
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.

29. Or the repetition is with another object.

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

END OF PĀDA III.

PĀDA IV.


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 नमि दीयम् युहोदिता" The agnihotra is to be repeated for one's own life. It is not one act; there are many अभिनिरोधः. The context shows it. The word यावजीव qualifies the agnihotra.

2. Or of the agent by reason of the mention of the text.
The author gives his own view. He says that याच्यजीवि qualifies the agent. It is the quality of the sacrificer. It is so by reason of the वेदic text. The द्रुति prevails over प्रक्रमण. So the अग्निहोत्र is one but a performer is to perform it for his own life.

लिङ्गदृश्यनाथ कर्मदेश्त्र तः प्रक्रमण नियम्येत
tतत्रात्यक्षमन्यतस्यात् || २१४३ ||

लिङ्गदृश्यनाथ by seeing the force of the texts: च and; कर्मचरेष्य in the quality of the action; हि because; प्रक्रमण with the commencement; नियम्येत is restricted; तत्र there; अन्यन्त्र meaningless; अन्यन्त्र another; ध्यात 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 याच्यजीवि दूर्यमाहात्यक्ष्यन्तेऽ या ज्ञातानथमास्वध्यायां ज्ञातानथमास्वध्यायां वा पूर्णामासी वा तिवातयति (२० सं २१२५,२१५)।

"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 याच्यजीवि qualifies the agent and the sacrifice is one which is to be continued for one's own life.

यप्यवसे च दृश्यति कालिचेतकरिमभेदः स्यात् ||२१४१४१||

यप्यवसे completion; च and; दृश्यति shows; काल: time; चेत if; करिमभेद: 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 याच्यजीवि to refer to time, then one sacrifice will be split up into two. दूर्यमाहात्यक्ष्यन्तेऽ तास्मातुष्यान्तेऽ. After performing दूर्यमाहात्यक्ष्यन्तेऽ one should sacrifice with Soma juice. If याच्यजीवि qualifies time, the soma sacrifice should commence after the death of the sacrificer which is simply absurd.
by reason of being not permanent; on the other hand; 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 अनिवर्ती&c, to be not permanent, then there will be meaninglessness in the Vedic passage.

6. And there will be a contradiction as in the preceding.

The author gives an additional reason in support of his view, he says that there will be self-contradiction as in the preceding सूत्र. The सूत्र and others are the modifications of दशा and so they will also become lifelong ceremonies which are not sanctioned by the Vedas.

7. On the other hand by reason of the restriction of the quality of the agent, laying down of time is a cause.

The author finally sums up his view and says that अग्निहोत्र 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 अग्निहोत्र.

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

(2) Form; in one शाखा you find 11 pans for अत्तियोमी and in another you find 12.

(3) Peculiar qualities or duties; some शाखाः sanction food to be taken on the ground while reading songs for bringing down rain; while others do not.

(4) Repetition; the same thing is repeated in different Śākhās 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 वुहसताम while sacrificing; if he has not performed a Soma sacrifice, he chants a रथतसताम!

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 स्यादचोडनाभिधानत्वात् ॥ २१४ १० ॥

णामा by the name; अचोडना non-command; भिधानत्वात् 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.

सर्वां चेककम्य स्यात् ॥ २१४ ११ ॥

सर्वां of all; चेककम्य 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 अभिधान to be different by reason of the names of काठक and कापालक then all the sacrifices mentioned in काठक will be one. This is simply absurd. So the name means nothing.

कृतकं चाभिधानम् ॥ २१४ १२ ॥

कृतक artificial; भिधानम् name.

12. And the name is artificial.

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

एकलेजपि परम् ॥ २१४ १३ ॥

13. In unity also there is diversity.

The author says that the act is one and it matters little if the name or form be different in different recensions.

विद्यायां धर्मशास्त्रम् ॥ २१४ १४ ॥
14. In knowledge, there are laid down the duties.

The author replies the objection raised in sutra 8 number 3. He says that the different duties are with a view to acquire knowledge. The practice of reading according to the different recensions does not make अभिध्वनिक several.

15. The repetition is like अभिध्वनिक.

The objector repeats the same objection as in II, 3, 29.

अभिध्वनिक no tautology, no repetition; श्रुतिसंयोगाविशेषात् by reason of there being a special thing in the mention of the text.

16. On the other hand, there is no tautology because the Vedic text mentions nothing special.

The author says that it is not a repetition if the same act is described in the different recensions in different ways; it does not make the homa several.

17. By reason of the non-proximity of the object.

The author says that the different objects are described at different places; this is not a repetition nor does this make an act different. Śābara gives an example of a tree of which flowers, buds and leaves are described at different places but this does not make the tree several, nor is there a repetition of the description.

18. And nor is it restricted to one only.

The author says that the अभिध्वनिक that is described in one recension is not restricted to the follower of that recension.
And the assertion is like the completion.

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

In the unity also there are censure, incapacity and completion of sentences.

The author says that the sacrifice is one and its unity is not destroyed by reason of censure, incapacity and completion of sentences mentioned as reasons 5, 6 and 7 in सूत्र 8. Even in censure there is praise; incapacity shows that it is beyond human power and the completion occurs when one sacrifice is finished and another is commenced.

The 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 सूत्र 8. It is an introductory सूत्र.

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.

विद्यमानविरिष्टं सर्वशेषप्राच्यं हि तत्र कर्मचौदना
तस्मात्त्वादादशाहस्याहारण्यपदेशं स्यात् || २४ ||

स्थिति secondary statement; अवशिष्ट dependent; सर्वशेषप्राच्येऽ तत्र being subsidiary to all; हि because; तत्र there; कर्मचौदना command as to the act; तस्मात् therefore; द्वादशाह्य of a sacrifice lasting for 12 days; आहार procedure; न्यर्देशः incongruity; स्यात् is.

24. A subordinate sentence is dependent by reason of its being subsidiary; because there is no injunction as to any act, therefore there is no incongruity of procedure in द्वादशाहः.

See the reason no. 9 in Sūtra 8. The author says that you have shown the incongruity put there is no विधिः; it is a न्येण i.e. an inferred statement. It is a procedure in the द्वादशाहः sacrifice for one who has performed a Soma sacrifice and for one who has not performed it.

द्वन्द्वे चाचोर्दितत्त्वाविहितानामन्यवस्था स्यात्रिदेशाः-
द्वन्यतिष्ठत तस्मानन्यवादः स्यात् || २५ ||

द्वन्द्वे in a substance; अद्दशिस्तत्त्वात् by reason of being not enjoined; विधिः of injunctions; आव्यवस्था confusion; निर्देशत् by reason of pointing out; न्यर्तिष्ठे ते is restricted; तस्मात् therefore; न्यर्वादः permanent description.

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 पश्चात्त्वात्स्याहितिवेदात्त्वक्षेततिरेकः स्यात् || २६ ||

पर्यन्त 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 optimal.

There is पोड़शी song which is sung on the occasion of अतिरात्र sacrifice. It is a complex mixture of विराज. There are two contradictory texts about it; one says that the पोड़शी is to be sung in an अतिरात्र 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 विराज is increased some times by two syllables and sometime by three syllables.

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

In a Sāraswat cup of the soma juice, those who offer पुरोदास and those who offer संत्राय are mentioned. A संत्राय offering can be made by a person who has performed the soma sacrifice but for a पुरोदास offering such a condition is not necessary. The objector says "how can a संत्राय and पुरोदास offerings be made on the same occasion?" In reply the author says that though a person who is entitled to offer पुरोदास can not make a संत्राय offering, yet a person who can make a संत्राय offering can make a पुरोदास offering.

28. In the उपहव्य Soma juice, there is no counter exception.

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

There are texts, "स्वत्वयागित्यम: स्वतंत्रः तत्साधः स्वत्वाविकृष्टः" Second श्रवस्ति उक्षये पशे; श्रवस्ति अस्थांति: श्रवितोक्षस्यवादो दुर्देशिया. In the preceding sūtra 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 दर्शायति || ॥ ॥ ॥

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 जावाय for illustration.

अल्लोधानः समानीय होतयः || कुललितः कुषु कृतेत्तम्यमानु पुस्तु भेयप्वे || कुललितः

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

चापि वा क्रमसंयोगाधिशिष्यथक्षमकेस्यां व्यव- तिष्टत || ॥ ॥ ॥

अधिवा or also, not so; क्रमसंयोगात् by reason of the connection with the order; विधि प्रथकल्व difference of injunction; एकः in one; श्ववतिष्टः 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.

विरोधिना श्वसंयोगादैककर्मेऽ तत्संयोगाधिशिष्नां सर्वकर्मःप्रत्ययः स्वातः || ॥ ॥ ॥

विरोधिना with the contradictory; यू on the other hand; असंयोगात् by reason of no connection; एकः कर्मेऽ in one action; तत्संयोगात् by reason of the connection with it; विज्ञाते of the injunctions; सर्वकर्मंप्रत्यय: conviction of
all actions as one; स्वातः is.

32. On the other hand by reason of no connection with the contradiction in one action, because the injunctions are connected with it, there is a conviction that all acts are one.

The author summarises his reply and says that there is a harmony in the different recensions and there is no contradiction in the unity of the act, and all the commands are connected with it; the different acts are connected with each other, so the statements in different recensions point to the same.

END OF PĀDA IV.
CHAPTER III.

PÂDA I.

Adhikarana I. Enunciation.

होरातः पश्चात्कषणम् || 3 1 1 1 11

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.

शेषः परार्थत्वात् || 3 1 1 2 11

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.

दृष्टीगुणसंस्कारेण वादीतः || 3 1 1 3 11

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

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

कर्मोपयापि जैमिनि: फलार्थत्वात् || 3 1 1 4 11

4. According to जैमिनि 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 पुरूषार्थत्वात् || 3 1 1 5 11

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 pounṣal of the rice, drinking of water and preparing the flour &c, mentioned in the śrīt. Are these acts to be performed in all the sacrifices or in a particular sacrifice? But Śabara 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.

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 अभव.

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 अभव. It is a presumption that arises from certain fact, as for example देवदत्ता 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 अभव. 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 भाष्य. There are 10 sacrificial utensils.
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 उपपरिवाचन.

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

अभेलकत्रे द्रव्यमुग्नयोऽर्ककम्योऽन्नियमः स्यात् || 3.8.1.21

अर्थात् in the unity of the object; द्रव्यमुग्नयोः of the substance and quality; अर्थकम्योऽन्नियमः by reason of the unity of action; नियमः restriction; स्यात् is.

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

"एकत्रयुक्तमेककस्य श्रुतिसंयोगान् || 3.19.13||

एकत्रयुक्तम् specified by one; एककस्य of one; श्रुतिसंयोगान् 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 "दशापविशेषणमेष समझात" shows that दश has used in singular number and that it therefore means one cup.

सर्वेऽ वा लक्षण्यत्वादविशेषत् हि लक्ष्यम् || 3.19.14||

सर्वेऽ of all; वा on the other hand; लक्षण्यत्वात् by being general; श्रविशिष्ट not specified; हि because; लक्ष्याय general description.

14. On the other hand, it applies to all by reason of the general description, because the general description is not specific.
The author says that the singular applies to the object in general, so it means all the things of that class or description. It does not apply to the individual only.

15. On the other hand, in a command for another object, it is known as it is in the text.

The author says that from the text you can know whether the singular number is used for an individual or for a class. Where in the Veda, one thing is meant it applies to an individual but where the singular is for a class, it applies to all of the same class. In a sacrifice, several cups are used; so the singular number means all the cups of the same class. This is called एकस्मातन्यफळ.

Adhikarana VII—Sutras 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 आय्य भावना and शाब्दिमावना 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 आय्य 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 शाब्दिमावना. 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.

आनर्थक्यात्तदंगेपु || 3 1 9 1 9=||
आनर्थक्यात् by reason of meaninglessness ; तदंगेपु in its parts.
18. It is in the parts by reason of meaninglessness.

स्त्रादशार्लिदाः ज्ञेवेदयु हृदी मभिति ||
"In a वाज्येय sacrifice there is a sacrificial pillar 17 cubits in length." In the वाज्येय 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 वाज्येय where the sacrificial post is erected. It is a metonymy.

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

कर्ताृमणूणेतुकर्मसमवायादादाक्यभेदः स्यात्||31 91 9=||
कर्ताृमणूणे in the quality of an agent ;तु on the other hand ; कर्मसमवायादाक्यभेदः by reason of no connection with the act ; स्यात् 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 अभिकारणज्ञोत्प्रियस्थिति "He offers oblation by going forward for victory" (२० स्त्र० साहित्यिक) In the text there are two actions; they are not connected with the quality of the agent. One is अभिकारण and the other is ज्ञात्वत्. One has to per-form अभिकारण 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.

20. On the other hand, it is dependent one sentence, because it is incomplete with the preceding.

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

In the नौनीपी in doubtful matters; भवसार्य by reason of intervention; वाचविषेशः split of a sentence; यात्र is.

21. In doubtful cases by reason of intervention, there is a split of sentence.

In the तैतिरिय ब्राह्मण in the 7th & 8th अनुवाक, the sacrificial fuel in connection with द्वस्तृपमासी sacrifices is mentioned. In the ninth अनुवाक the निविदमांत्रि are mentioned. In the 10th, the sacrifices for securing the accomplishment of some desires are mentioned. The मन्द्रि for throwing the sacrificial fuel into the sacred fire are.

डर कामस्तैततावती रस्सूयायन । इति कामस्तैततावती ॥ (१० २५२ ११२१) “This for accomplishing the desired object; so many are to be pronounced next; this for accomplishing the desired object, so many”

In the 11th अनुवाक the sacred thread is described. Now the question is whether the sacred thread is to be worn during the sacrifice or after the मन्द्रि have been recited. According to the view expressed in the preceding adhikarana, the sacred thread is to be worn after the recitation of the मन्द्रि but the author says that as there is intervention, so the principle of juxtaposition enunciated in the preceding adhikarana does not apply and the sacred thread is to be worn throughout the द्वस्तृपपमासी. There is therefore a split of sentence by reason of the intervention. They are therefore independent sentences.

Adhikarana XII. Dealing with the subject that the vessels made of दार्शन and वेदेक्कवर are the qualities of all sacrifices.
And the qualities being subservient to others, there is no relationship inter se because of the equality.

That which serves the object of another is a quality or subordinate. 

The sacrificial vessels serve the purpose of the new and full moon sacrifices. They are both subordinate parts of but between themselves they are coordinate. This Adhikarana is called .

The present Sūtras 24-25 dealing with the subject that sitting with enclosed fist is a part of the whole sacrifice.
24. Close juxtaposition does not lay down.

\begin{quote}
He closes his fist, observes silence and explains to the initiated. He cleans his hands and arranges a sheaf of grass. These are different sentences; though they are close to one another yet they are all independent and lay down nothing special. These acts pertain to the whole sacrifice; being all independent they have no connection with each other.
\end{quote}

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.

\begin{quote}
Adhikaran XV. Sutras 26-27 dealing with the subject that division of the sacrificial cake into four is a part of the entire offering to the god.
\end{quote}

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

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.
27. On the other hand there is a rule by reason of the connection with the meaning and by reason of the force of the text being connected with the meaning, the text laying down the quality is by way of figure of speech.

The author says that the nature of the sentences is to be determined by the sense they convey. The Vedic text points out the marks by which they can not be classified as principal and subordinate. The sūtra is divided into 4 parts. The first is the reply in the negative; the second is that the rule for determination depends upon the sense. The third is that the inferential sense of the text is connected with the original sense; that which serves the purpose, is known by the force of the text and fourthly that where the text lays down the quality, its meaning is to be determined by the force of the text. It should be introduced into the general text or with that part with which it is connected. In accordance with this exposition of the sūtra, the quartering of the cake is to be made when Agni alone happens to be the god worshipped. The text can not therefore be construed so as to have the quartering made when he happens to be in the company of any other god.

END OF PĀDA I.

PĀDA II.

Adhikarana I. Sūtras 1—2 Dealing with the application of the verses recited on the occasion of cutting of grass in the principal sacrifice.
I. 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 मंत्र is principal and the मंत्र or words are subsidiary. The action depends upon the meaning. The words denote the primary sense as वहिन्देव सदन्त्वाति. "O! grass I cut thee for the seat of the gods." वहि has two meanings. The primary meaning is कुषा 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.

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

अचारितेन वस्त्रि in the instrumental: but some read it in the locative and it is used as negative. The author says that as far as possible, the मंत्र 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 अपकवयं and उत्सकवयं transfer this description where it is pertinent. This adhikaranā is called वहिन्न्यायः.

Adhikaraṇa II. Atras 3-4 dealing with the application of the mantras describing त्रद्व to the गाहेपत्य fire.

III. By reason of the text; तु on the other hand; अयायम् does not serve its purpose; पूज्य the verses in honour of Indra; स्यात् is.

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

पूज्यद्यापावपुत्र युतिते "He worships the god गाहेपत्य fire with the verses which are in honour of Indra." There are two gods. The गाहेपत्य
fire is worshipped but the verses in honour of Indra are repeated. This is an incongruity. Which is principal? Worshipping of fire is principal, the 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 गाह्ववम्ब and धूनत्र are not coordinate. As seen in the preceding sūtra गाह्ववम्ब is principal and धूनत्र 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 अविक्षण and is known as गाह्ववम्बवम्ब.

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

तथाहववनमणथति चेन्त ॥ ३ ॥ २ ॥ ५ ॥
	तथा similarly; आह्वान सविष्ट also invitation; इतिचेन्त if it be said.

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

The objector says that गाह्ववम्बवम्ब will also apply to the आह्वान mantras. Here is the example; हविकुट्टिक्त्र (६० ब्र. ३२६८८९१) इतिनियाँवत्र आह्ववति । He thrice beats the mortar, and he invites. In the preceding अविक्षण we have seen that गाह्ववम्ब is principal and धूनत्र is subordinate; in accordance with the same principle अविक्षण is principal, because by thrice beating the mortar he invites. Beating of the mortar is principal and invitation is subordinate.

नकालविचिनश्चादितित्वां ॥ ३ ॥ २ ॥ ६ ॥
	न no; कालविचिन: injunction about time; चौदितित्वां 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; वार्षी हविष्काद्रक स्वेतत । (श्रो ब्याजः ।) 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. अवहवरस्त: हविष्काद्रति (बाजः संयो जीति)। आवहस्तातिस्वाय इति। “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, in so carrying.

10. Similarly in rising up and dismissal,
The same principle which has been laid down in the preceding adhikaraṇa applies to the other acts of rising up and dismissal.

In the first text, two acts are mentioned viz. rising up and carrying fire; the first act namely rising up is the principal. “Rising up he says Of kindler of fire, carry fire.”

In the second also, वाचविवर्तित breaking silence is principal. “You practise the rite, so saying he begins to speak or breaks silence.”

Adhikarana 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.

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

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

The author says that सूक्तवाक is used in the instrumental case; it is a means to an end and प्रत्य is an offering. So the सूक्तवाक is a part of the प्रत्य प्रहरण and it can not therefore be a कार्यविवि as explained in the preceding अधिकरण.
13. It (सूक्वाक) 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 सूक्वाक is recited; it is therefore done with the object of describing the gods.

प्रतिपतितिरिति वैस्व प्रश्नक भयस्कारः स्यात् ॥ ३। २। १४॥

प्रतिपति: final disposal; इतिवेद्य if you say; स्वाहाय like a स्वाहाय offering; भयस्कार double purificatory acts; स्यात is.

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

प्रश्न 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 प्रतिपति. The author says that if you argue that the प्रश्नप्रहर्षण is only प्रतिपतितिकर्म, then in that view it serves two purposes; one is that the प्रश्नप्रहर्षण rite is performed and the other is that the प्रश्न is finally disposed of. This kind of serving double purposes by one act is called प्रश्नप्रहर्षणमाय.

Adhikarana VI. श्र्येष्ठ १५-१८ dealing with the application of the सूक्वाक according to the meaning.

कृष्णोपदेशादुभयस्कारः सर्ववचनम् ॥ ३। २। १५॥

कृष्णोपदेशात् the whole being directed; भयस्कार at both places; सर्ववचनम् recitation of the whole.

15. Because it is laid down that the whole should be read, at both places, the whole should be read.

The objector says that it is laid down that the सूक्वाक should be read on दश (new) and पूर्ण (full moon.) It should be read in its entirety.

प्रश्नाय वा श्रेष्ठभूतसंस्कारात् ॥ ३। २। १६॥

प्रश्नाय according to the rite or meaning; वा on the other hand; श्रेष्ठभूत संस्कारात् by reason of the purificatory acts of the श्रेष्ठ.
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 खूक्तवाक्य is a subordinate act. The खूक्तवाक्य should not be recited blindly; it should be recited as much as it serves the purpose according to the meaning.

वचनाधिति चेत ॥ ३ ॥
बचनात् 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 खूक्तवाक्य is laid down by the Vedic text.

प्रकरणाविभागातुमें प्रति कुल्लनशब्दः ॥ ३ ॥
प्रकरणाविभागात् by reason of the indivisibility of the context; उसे both, प्रति to; कुल्लन शब्दः the word 'entire'.

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

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

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

लिङ्ग समासाच्यानात्तकामयुक्तः समास्नानम् ॥ ३ ॥
लिङ्ग significant power; क्रम order; समासाच्यानात् by the meaning according to the division; कामयुक्तः connected with the desire-accomplishing acts; समास्नानम् 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 यास्या and अनुवाक मंत्रs that are recited at the time of the offerings are given in वैचारिय संहिता at one place and the काम्य sacrif-
The office is described at another. How are we to connect them with each other? This you can determine with the aid of लिंग, क्रम & समाख्या. See chapter III. पाद २ शृण्व १४.

Adhikāraṇa VII. सा:रस २१-२३ dealing with the application of the mantras of the model sacrifice in connection with the praise of the place of अन्वय प्रियते.

विधिकारे च मन्त्रविधिरतदार्शयेपु शिष्टत्वात् ॥ ३१ ॥ ॥

विधिकारे in the general heading; च तथा; मन्त्र शिष्टं: the applicability of mantras; अतः दार्शयेपु not in the classification and meaning; शिष्टत्वात् 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.

आशिर्वादविनिमृत्युर्विनिमृत्युरं शिष्टताः। वै:प्राय: हरिद्रवन्धः। (१० सो ॐ ॐ ॐ) The objector says that there are also अहैनेन, रुद्रित एव वै: यव mantras in the Vedas; the सरङ्गा does not help us in determining मन्त्र; it is by the लिंग and क्रम that we know to which deity the मन्त्र belongs.

तदार्थयोवा प्रकरणोपपतिभियाम् ॥ ३१ ॥ ॥

तद् वा: समाख्या; वा on the other hand; प्रकरणोपपतिभियाम् by the context and philosophical explanation.

21. On the other hand, सरङ्गा वा depends upon context and philosophical explanation.

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

अनवर्तकुकचोपदेशः: स्यादसम्बन्धायाफलवता न युपस्थानां फलवत् ॥ ३२ ॥

अनवर्तक: meaningless; च तथा; दात्रेत् direction; स्याद is; अतः विविधाय by reason of no connection; फलवता with one that produces fruit; न not; हि because; उस्थानेऽ प्रशंस। फलवत् 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. ज्ञेयविषय produces a fruit; but "if a mantra about अग्नि be recited, अग्नीद्र'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 अग्नीद्र's place is to be regulated by ज्ञेयविषय.

सर्वेषां चोपदिष्टिि्वात् ॥ २ ॥
सर्वेष्यां of all; च and; उपदिष्टिि्वात् by reason of being laid down.

23. And by reason of all being enjoined.

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

Adhikarama IX. Sutras 24-25 dealing with the application of the मंत्र; referring to the soma being drank before the soma cups are taken by means of the significant power of words.

लिद्वयसमाभ्यामाभ्यं भक्षार्थतादनुवाकरस्य ॥३२२४॥
लिद्वयसमाभ्यामाभ्यं by the हिंग and समाख्या; भक्षार्थता drinking of the soma being the object; अनुवाकरस्य of the अनुवाक.

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

The objector says that the अनुवाक which is quoted from the शैलधर ऋषि is for the purpose of drinking soma and it can be inferred by means of हिंग and समाख्या. The language and classification show that the whole of it is to be used at the time of drinking the soma.

तस्य रूपोपदेशशाब्यामपकर्षोश्य चे.दितिि्वात् ॥ ३ ॥
तस्य its; रूपोपदेशशाब्यां by means of the form and direction; अपकर्ष: transference; अवर्थ: of the sense; चे.दितिि्वात् 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.

Adhikāraṇa X. Dealing with the subject that the mantras commencing with मंत्रिस्वरूप and ending with मश्यामि are one.

गुणाभिधानान्मन्द्रादिरंकमन्त्रः स्यात्योरेरकार्थसंयोगात् ॥ ३१ ॥

गुणाभिधानान् by reason of describing the quality; मंत्रादि: the mantra commencing with मंत्रः एकमंत्र: one mantra; स्यात् is; तवेश: of those two; एकार्थ-संयोगार्थ by reason of their being connected with one object.

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

मंत्रिस्वरूपः केतुर्यस्यानांत्वांग्युप्यां सेमस्यात् चतुरूपः ॥ वसुमद्र्हस्यसामिद्वदेवते मति-निविदः प्रातःवधूवनायथबिष्टोऽधिकुत विद्यान्तु इद्वीत्यस्यमुक्तम उपहृतस्योपवहते सामस्यामि ॥१० ॥

"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 मंत्रे that are quoted from the तैतरीयसंहिता 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 अधिकार्य is the example of a compound sentence.

Adhikāraṇa X1. 31-28 dealing with the application of the इद्वीत्यस्य mantras in all drinking ceremonies by means of उद्दर (substitution.)

लिङ्गाशेषपनिःशास्त्रमानवधियानेत्तरन्द्राणाममन्त्र:-

लिङ्गाशेषपनिः by reason of the direction from the special force of the text; समानविधानेतु in the case where equal things are enjoined; अनैत्राया of the non-Indra gods; अर्थत्वम् no mantra.
27. By reason of the direction from the special force of the text, in things equally enjoined, the deities other than इंद्र are without मंत्र.

इंद्रपीतस्यपरार्धसपीतस्य पितृपीतस्यमुनत उपज्ञातस्यप्राप्तिमानस्याति ||५० ॥

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

The objector says that the मंत्र commencing with "इंद्रपीतस्य" quoted in the अध्यव्य on sūtra 24 is to be recited in honour of इंद्र; but if any other deity is to be invoked, then no mantra is to be recited. The objector says that it appears from the force of the text that it is intended for इंद्र only.

यथादेवतं वा ततप्रकृतित्वं हि दर्श्यति ||३१२१२॥

यथादेवतं according to the deity; वा on the other hand; ततप्रकृतित्वं the general property of being that which has an original sacrifice for its model; हि because; दर्श्यति 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 दशशूर्यमानस्यायां are the model sacrifices of all petty sacrifices and अन्तिःम is the model sacrifice of all big sacrifices. In the दशशूर्यमानस्यायां only इंद्र is invoked; there are मंत्रs for him; when a modified sacrifice is performed, the deity is अनिःम but there are no mantras separately for him. They are only the मंत्रs of इंद्र. By the principle of उह you have to substitute अनिःम in place of इंद्र and repeat those मंत्रs.

Adhikaraṇa XII. Sūtras 29-31. Dealing with उपलक्षण of Indra at the time of drinking of the अम्बुचाति soma juice.

पुनः गत्व अम्बुचाति सर्वेशामुपश्चार्य दिशेषप्रवाहचाति ||३१२१२४॥

पुनः again; अम्बुचाति in the अम्बुचाति soma juice cups; सर्वेशामुपश्चार्य mention; दिशेषप्रवाह by reason of the residue of two.

29. Again in अम्बुचाति soma juice cups there is उपलक्षण of all by reason of the residue of two.
There are several cups full of soma juice, the first is offered to इन्र and then without washing the cup, the second is offered to मैत्रावरुण. When the offering is made to इन्र the शंक्र "इन्रपीतकम्" &c. is read; when मैत्रावरुण is invoked, then on the principle of उस्म, "मैत्रावरुणपीतकम्" should be read. The second offering of the juice is called अन्ययोगीत. There is in this cup a residue of two, therefore the term विशेष is used. The author says that in such a case of अनुप्राङ्क all the deities are to be mentioned on the principle of व्यक्तकरण. When a subject is discussed, it necessarily produces some knowledge of other subjects whether connected with it locally or mentally; such knowledge is called व्यक्तकरण.

अपनयाद्वूर्वस्यादनुपलक्षणम् ॥ ३१२१३ ॥

अपनयाद्वूर्वस्यादनुपलक्षणम् by reason of setting aside; बा on the other hand; पूर्वक्तार 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.

ग्रहणादापनयः स्यात् ॥ ३ । २ । ३ ॥

ग्रहणादापनयः 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 अयुग्नित drink is taken, either all the gods be invoked or Indra be omitted. The author accepts the former view.

Adhikarana XIII. Sutra- ३२–३३ dealing with non-mention of Indra's name at the time of drinking पालीवत cup.

पालीवते तु पूर्ववत् ॥ ३ । २ । ३ ॥

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

The objector says that the principle enunciated by you in the preceding adhikarana also applies to the पालीवत cup; that Indra &c. gods should all be mentioned when the cup is drunk after the remnant, as in the case of अयुग्नित cup.
33. On the other hand, by taking there is setting aside.

The author says that the principle enunciated in the preceding \textit{अधिकरण} does not apply in the present case. On drinking the cup, the former god is set aside. In the \textit{प्रात्} तवन, इद्वायु, मैत्रावर्त्ति and अशिवनी the dual gods have the cups. The residual soma from the cups is put in a vessel called वादिलिय स्थानी and then it is transferred to भाद्रवस्थानी. The soma juice taken from it is called पाण्डित्व and the cup in which it is drunk is पाण्डित्व cup.

\textit{Adhikarana XIV}. Sutras 34-35 dealing with the non-mention of the name of स्वाभू when the remnant of पाण्डित्व is taken.

34. On the other hand स्वाभू should be mentioned by reason of the drink.

अननां द्वावर्त्ति सुरूपेन स्वाभू सोमपिव (१० सौ १३३२६१) "Ol patnivat Agni, drink soma with god स्वाभू."

The objector says that the text cited above from the \textit{तैत्तिरीयस्थत्त} shows that god agni is invited and is invoked to drink soma along with स्वाभू. From the association of ideas (उपहस्त) the name of स्वाभू 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 अशि is invited and he is asked to drink soma in company with स्वाभू. There is no equality; the chief god is अशि; hence the name of स्वाभू is not to be mentioned. The principle of अपक्ष्य does not apply.

\textit{Adhikarana XV}. Dealing with non-mention of 30, at the time of drinking पाण्डित्व 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 पाण्डित्व सेय; but this description is subordinate. The god Agni is
principally mentioned; the principal is to be mentioned but not the subordinate. The principle of उपस्कर्य does not apply.

"O! Agni come unto us with them in thy chariot or in several chariots, because thy horses are powerful, bring three and thirty gods with their wives for food and be intoxicated."

Adhikarana XVI. Dealing with the non-mention of अनुवर्द्दरकार at the time of drinking soma.

वष्टकारकक कर्त्तव्य墙 ॥ ३ ॥ २ ॥ ३७ ॥

37. And pronouncing of वष्टकार is like an agent.

"सामक्षार्ये बीचैलेजु वष्टकरोति" (०० ३० २१६) When drinking soma and saying "O! agni, come he pronounces वष्ट." When a होता drinks soma, he recites a mantra. When अधृत drinks soma he recites a मन्त्र; but they are not gods so वष्ट is not a god. When an offering is thrown into fire the priest pronounces वष्ट. It is called वष्टकार. It is not to be mentioned in association with the invocation of the deities and the principle of उपस्कर्य does not apply.

Adhikarana XVII. Dealing with the subject of drinking of soma without a मन्त्र when god Indra is not connected.

ढुंदः प्रतिवेश्यस्वत सर्वगामिनवात् ॥ ३ ॥ २ ॥ ३७ ॥

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

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

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

इन्द्राणामे तु सिद्धभावात्स्यात् ॥ ३ ॥ २ ॥ ३७ ॥

39. In the cup of इन्द्राग्नि dual gods, by the inferential power of the text, there is a मन्त्र.

The objector says that when the soma cup is offered to इन्द्राग्नि, the मन्त्र "पीतव्य" (See the mantras at p. 105) should be recited because ढुंद is one of the dual gods and so his मन्त्र will be recited by the principle of लिङ्ग.
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 इद्राग्नि. He is invoked but there is no मंत्र for him. So no मंत्र will be recited when soma is drunk from Indrāgni 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. इद्राग्नि is entirely a different deity from इद्र and अरिन. Adhikaraṇa XIX. Sūtras 41–43 dealing with the application of ‘गायग्रहदस’ mantras in offerings in which several छंदas are used.

41. And छंड is like a deity.

The objector says that when छंड 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 छंदas mentioned in connection with it.

The summary of the 11th अधिकरण. (Sūtras 27 and 28.)

43. On the other hand, the view of विद्वान 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 प्रतिष्ठायत 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 हृद्रूप. प्रतिष्ठायत says that everywhere, you are to recite the मंत्र, “हृद्रूपम” quoted in the साप्त on sūtra 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.

श्रुतेज्यार्थाधिकारः स्यात् ॥ ३ । ३ । १ ॥

श्रुते: by reason of the text; जाताधिकारः class; स्यात् is.

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

वष्ठेः लक्षणार्थाधिकारः साम्भा उपपथः ॥ The objector says that “the रिक 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 रिक verses are in Yajur Veda, they should be read low because this text applies to the class.

वेदो वा प्रायद्वेशनात् ॥ ३ । ३ । २ ॥

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

लिङ्गाच ॥ ३ । ३ । २ ॥

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

4. And by reason of the description of the quality; because it is not connected with the matter.

The author gives another reason in support of his view; he says that these qualities belong to the Veda but not to the subject matter. There is no doubt that there is no difference between the Sama Veda and the Rigveda as to the quality but the verses sung from the after the sacrifice are called and constitute . This quality attaches to the Veda and has nothing to do with the matter.

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

The term 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 in , i.e. the verses from the after the sacrifice are found in the 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 Yojan. 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 in sutra 1 will prevail over the context. Therefore predominates over the context where the verses occur.

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

By reason of the connection with the Vedic text, it is not violated by the context.

The Adhyaya in the conflict between the principal and subordinate; by reason of its being subservient to it; with the principal; 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 Adhyaya is the ceremony connected with the Yojan 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 ceremony is performed.

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

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 यजुर्वेदम् is described in the Yajurveda and Sāma Veda, but in the former it is described more fully; so the sacrifice will be governed by the यजुर्वेद.

Adhikarana IV. Dealing with the applicability of context.

असंयुक्तं प्रकरणादितिकत्तत्ततार्थित्वात्
असंयुक्तं unconnected; प्रकरणात् from the context; इत्तत्ततार्थित्वात् by reason of its being for an action.

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

In this श्रुति, the exegetical principles are discussed. There are श्रुति, लिङ्ग and वाक्य. The श्रुति is the direct sense of a term; it has been called बहिन्याय; the metaphorical sense of a word is called लिङ्ग; it is called गाढ्य-वाक्याय. 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 भाष्यन्याय. 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 कम (sequence).

कमः दैशसामान्यात्
12. And कम (sequence) is by the place being common.

The author examines the 5th principle which he calls कम 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.
13. And समाध्य also, being subservient.

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

14. In the common applicability of सूति, लिङ्ग, वाक्य, प्रकरण, स्थान and समाध्य, 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.

Adhikaraṇas VIII. Sūtras 15—16 dealing with the subject that the 12 ‘upasads’ are the parts of अहीन.

व्यासदोषो वा प्रकरणांडोषोऽः ॥ ३ ॥ ३ ॥ 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, दर्शनसत्यस्यपारदःम्योऽखिततयस्यस्यविलेय क्षितिसिद्धिते एवं सन्धितः प्रत्येकात् विशेषतः सर्वनाशिवाय (१२ नै ६१७ ६१८) ॥

“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 अवेत्तितीय there are to be three oblations and twelve of अहीन sacrifice for valour.”

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

असंयोगातु मुर्यः स्य तस्मादपक्रष्णेत ॥ ३ ॥ ३ ॥ १६ ॥

16. On the other hand, being not connected with the principal, therefore there is a backward transference.

The author says that there is nothing in the Vedic passage quoted that स्वातितिए is principal and अहीन is subordinate. The 12 upasads are connected with the principal and are therefore to be transferred to their principal अहीन.

Adhikaraṇa IX. Sūtras 17-19 dealing with the subject that in कुडाय and the verses called प्रतिपद are to be transferred forward.

हितवहुत्वयुक्तं वा चोदनात्तस्य ॥ ३ ॥ ३ ॥ १७ ॥

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

There are प्रतिपद मंत्र which are chanted in the beginning; in some of them two gods are mentioned and in others more. Are they to be done by two sacrificers or more according to the number of the dieties? The कुडाय and प्रतिपद are the sacrifices in which several sacrificers join.
There are two Rik verses quoted in the *T^T tha bearing of which is there shown.

1. युवविस्त्र: स्वपरंतौइद्वश्योपम गोपाति | ईश्वरा चित्यम: इय | (१६० स० २४१९१२)
2. एतेनसुमिद्विलित: पनिध्रमशय: | विश्वामिनि सीनमा || (२५१५१५)

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 यज्ञानां perform the sacrifice and the second when more than two. So the verses are to be transferred to कुलायवक्ष. This is the siddhanta view of the author.

पक्षेपणार्थ्यक्तस्थेति चेत || २ ३ १९ = ||
पक्षेपण with the help, support; अर्थक्तस्थि of the sacrificer; द्रितिवेग if it be said.

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

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

नक्तेतेरकस्थेयोगात् || २ ३ १८ ||
न not; पक्षेते: of the model sacrifice; एवंस्यायाय 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 ज्योतिस्वम which is the model sacrifice has only one यज्ञानां; he can not take any help. So those two mantras of the Rigveda which are chanted in the beginning called चत्वरिंद सब to be transferred to the कुलायवक्ष where there are two sacrificers.

Adhikarana X; सूत्राः १९-२३ dealing with the subject that the tail of a sacrificial animal is not to be transferred.

जागनी चैकदेशत्तवात्त || २ ३ २० ||
2. And the tail of an animal by reason of a part.
The objector says that there is a text, "He offers the oblations called the पद्धतवज्ज with the tail of an animal." This occurs in connection with the context of दश्यर्यमास्तवाग, but the tail of the animal is of no use there. It should, therefore, in accordance with the principle laid down in the preceding adhikarana, be transferred to the animal sacrifice.

The author says that the tail of the animal is connected with the पद्धतवज्ज. The पद्धतवज्ज is therefore principal and the tail of the animal is subordinate. The पद्धतवज्ज is useless without दश्यर्यमास्तवाग. So there cannot be a transference of it to the animal sacrifice as stated by the objector.

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.

Not so; by reason of not getting the command.

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 दश्यर्यमास्तवाग 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.
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 ज्वेतिष्ठम sacrifice the purchase of soma is optional, so the fastening is also optional. Under the circumstances the text ("अतुमणे.............श्री रसमे संगुणेष्ठ यस्य" (०० लोक २११६) "In the soma sacrifice called दृष्टेलाम a fastening is to be made for securing steadiness.") is not to be transferred to the sacrifice called दृष्टेलाम.

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

26. On the other hand, from the agent, there is a special reference because he being the cause of it.

The objector says that you are wrong to take the term दृष्टेलाम to mean the sacrifice of that name; it means one who has performed soma sacrifice for a long time. It is a वदु तेष्वल्लगाय. So there is no transference forward.

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

The reply to the objection is that यस्य describes the sacrifice; it can not be a quality of the sacrificer. So the sacrifice is meant by the अथंवद and therefore the दृष्टेलाम 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.

Sanskrit: soma sacrifices; च and; कण्यं वस्तु like the agent; धारणाय-विशेषात् there being nothing particular in the sense of steadiness.

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

The objector says that there are seven लेम sacrifices called संस्थासां. अत्यंतो, अवत्तित्रां, उक्तः, वेदः, वाजः, अवत्तित्रां. अहारार्थां. If the transference of the text is made to any of these संस्थासां, 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 उक्तः &c. by reason of the presence of the object.

The reply is that in उक्तः &c. the seven संस्थासां enumerated above, there is कण्यम् present already. There is, therefore, no necessity of transference of the text there.

अविशेषातःस्तुतिर्निर्यथैर्थिति चेत || २॥ ३॥ ३०॥

अविशेषातः by reason of there being no distinction; स्तुति: praise; स्वपर्यणा useless; इन्द्रियम् if it be said.

30. "By reason of there being nothing particular, the praise is useless"; if it be sa'd.

The objector says that the praise of the Soma becomes useless. The text which contains the अशंयायां is meaningless.

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

The author says that the text 'दशायुः मिलाये 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 ज्ञातिदीम।

There are two stone slabs in a ज्ञातिदीम sacrifice to serve as the receptacle upon which the लेम is to be pounded. The joining of these two
Adhikarana XII. Sutras 32-33 dealing with the subject that the prohibition of प्रवाहī applies to the first performance.

सहस्यायुक्त कतोः प्रकरणात्स्वात् || 3 1 3 2 11

सहस्यायुक्त connected with the numerals; कतोः of the sacrifice; प्रकरणात्स्वात् by reason of the context; स्वात् is.

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

नामत्रेयज्ञे प्रवाही द्वितीये तत्तत्वेऽवना प्रवाही उपववाह प्रथमात्वाय यज्ञाविरोध मयं एवेन निष्ठा अय्यानुवेयमयेत् || "In the first sacrifice the प्रवाही ceremony is to be performed, in the second and third sacrifices, it is to be performed. Of यज्ञाविरोध sacrifice is the first of all the sacrifices. He does not perform the यज्ञाविरोध sacrifice but some other." The प्रवाही ceremony is as follows:—Soma twigs brought in and received as guests and a bow is made to heaven and earth. Then commences the प्रवाही ceremony. The cows are brought out with their calves. An ewe is brought with her young one; they are milked. Altars of mud are built; a vessel called महावीर is prepared, its form being prescribed; the milk ready is poured into it. It is heated. Then its oblations are offered into the गांडेयत यज्ञ of the first Vedi as distinguished from the उत्तरवेदी. The objector says that this प्रवाही ceremony ought not to be performed at all in a यज्ञाविरोध; because the ‘first’ qualifies the sacrifice in the above text.

||नैमितिकं वा कर्त्तेसन्योगाखिंद्रस्य तत्तिमिति- त्वात् || 3 1 3 2 11

नैमितिक occasional; कर्त्तेसन्योगाखिंद्र स्त्रय by reason of the connection with the agent; तत्तिमिति-त्वात् by reason of the inferential sense; तत्तिमिति-त्वात् by reason of its being for it.

33. On the other hand, it is occasioned 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 प्रवाही is not to be performed when the यज्ञाविरोध is performed for the first time.
Adhikaraṇa XIII. Dealing with the application of the flour offering to पूज्यम् in a modified sacrifice.

34. The offering of flour to पूज्यम् is known in a modified sacrifice, because there is no such direction in the model sacrifice.

तस्मात् पूज्यम् प्रविष्ट मायम् अर्तश्चेतिति ॥ (१५८ वं च १६।४५) The god पूज्यम् is without teeth, so flour offering is made to him. Though the offering to पूज्यम् is mentioned in द्रागुर्णमानायागम्, yet as it is not offered to पूज्यम् there, its application in the modified sacrifice i.e. चातुर्मात् necessarily follows.

There are two kinds of sacrifices called model and the modified sacrifices. Of all the इत्यः, the द्रागुर्णमानायागम् are the model and of the soma sacrifices, the अमिन्द्रम् is the model.

Adhikaraṇa XIV. Sūtras 35–38 dealing with the subject that the flour offering to पूज्यम् is connected with the boiled rice.

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

The objector says that the flour offering to पूज्यम् is in all oblations as for instance, in animal sacrifices, in rice offerings and पुरोद्वाश or cake offerings; so there is nothing special about it.

36. On the other hand, it is ordained in चहुँ offering and in पुरोद्वाश 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 पुरोद्वाश is made from the flour so it is indispensable there. But flour can never be mixed with flesh; they are both incongruous.
37. “In \( \text{चह} \) also” 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 author says that the term \( \text{चह} \) is synonymous with boiled rice. The flour of rice can be boiled. It can therefore be mixed with flour.

Aśīkharaṇa XV. Sūtras 39 to 46 dealing with the subject that the flour offering to \( \text{पूजा} \) 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 \( \text{पूजा} \) 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:

“\( \text{पुष्पापीण्यंचहु्त्} \) स्यापित्वविद्विविश्वाम्” (खै ्नै १०२५२११) “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 \( \text{पूजा} \) 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; सौमायोणम् च निर्ग्रेष्ये निर्मिष्टं पशुकाम्: यथा "One who is desirous of cattle should make an offering of half paste to Soma puṣa twin gods."

बचनात्सर्वेदिण्यं तं प्रति शास्त्रवत्वाद्धरोभावाहि-चरावेदिण्यं भविति || ३ ३ ४३

बचनात् by reason of the text; सर्वेदिण्यं the whole flour; तं प्रति to him; शास्त्रवत्वात् by reason of its being under a rule; अर्थोवात् by reason of its uselessness; द्रवितः in an offering to the dual gods; अवेदिण्यं without flour; भविति is.

43. To the god पुषा the entire offering is of flour by reason of a text, for there is a rule of the Sāstra; 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.

एकास्मिन्वायोर्थमेतवाद्धरोद्रागमवदुभयोंस्याद्वो-दित्यात् || ३ ३ ४४ ||

44. On the other hand in one by reason of its being the quality of the sacrifice like द्वागमी; 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 द्वागमीः

हेतुमात्रमदन्तित्वम् || ३ ३ ४४ ||

45. The toothlessness is only reason.

See the text quoted in the commentary on सूत्र ३४. The author says that toothlessness is an अर्थवत्तम् 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. निर्छित 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 सीमांसकः.

END OF PADA III.

—:O:—

PADA IV.

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

There is a text; निर्छित मनुष्यां नार्चिनावीत्वः प्रिृत्यावृष्टिः नैवादां नृष्यात हृद त्वस्मात्तर कृते॥ (तैः सूः १६१॥१॥) "Nivīta is of men; prāchinchāvīta is of the manes; upavītā of the gods. He who puts on upavītā, accepts the symbol of gods."

The objector says that this text is मनुष्यां i.e., lays down the duty of a man because the Veda is mainly concerned with it. Man is principal and निर्छित subordinate.

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 विचि or original statement but it is only a restatement or reproduction.
3. It is a command (विचित्र) by reason its being (अपूर्व) new.
   The objector again comes forward and says that the text is a विचित्र 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 therefore 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 अपूर्व विचि and is connected with the new and full moon sacrifices and what pertains to अपूर्व is subordinate. So by the principal of भ्रमण, it is a quality of an action.

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

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

अर्थवादो वा प्रकरणात || ३ १ ४ १ = ||

8. It is अर्थवाद by reason of the context,

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

विधिना चेकवाक्यवात || ३ १ ४ ६ ||

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 उपवाच्यते देवलक्षयायं तत्कांतः. He makes it indeed a sign of gods, when the sacred thread in the उपवाच्य fashion, is worn. This is important and principal and the other two modes of wearing the sacred thread are subordinate and are therefore occasional.

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

दिविभागाघ्यं तद्भस्मबन्धस्वार्थपःतुत्तवात || ३ १ ४ १ ० ||

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 adhikaraṇa 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, प्राचीनवर्षकरोति is a विष्णु and the rest is अर्यवादः.

Adhikârama III. Dealing with the अर्यवाद, नारिेः of "प्रहिनिरिति एत.

प्रश्रुति दिनपूर्णारुतविदग्धं च तद्भवः ॥३१॥

11. And similarly are प्रहिनिरितः-पूर्ण-गृहविदग्ध वर्तमान.

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

यथा प्रहिनिरितं नवेशायां यदंतरात् तन्मत्स्त्यायांन्यम् समर्थं तत्पित्यां ॥ १ ॥

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 पुरोदास्ख cake is of नित्यां; the unbaked cake is of द्रवः 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 अर्यवादः and are in harmony with the विष्णु given below:

1. पर्यं प्रश्रुततविनिता । 2. उपरी विलापूर्णारुतविदग्धा । 3. नववर्षेनेतस्यां ।

(तैः सं ६१११०१) 4. तद्यत्वविदग्धारुतविदग्धारुतविदग्धा । (तैः सं २१६१२१)

(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.

Adhikârama IV. Sûtras 12 and 13 dealing with the subject that prohibition against tilling is a quality of a sacrifice, (कल्पयम्)
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 नादुर्वचेष्वः (१० सं. २४६१) "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 दुर्गृह्नास 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 practised for ever in one's life. The ज्ञत prevails over the context.

विधिवारी संयोगान्तरात्रतः ॥ ३ ॥ १ ॥ १३ ॥

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 दुर्गृह्नास or उष्ण्यन, it is a perpetual अत्मवाद but not अवलविध. The author says in reply that not telling lies is to be looked upon from a different point of view in connection with दुर्गृह्नास्मात्वत्व. In that view it is a विधि.

Adhikarapā 5. Sūtras 14-16 dealing with the subject that yawning is connected with the context.

आहिन्नवतपुरुषस्तदर्थत्वतः ॥ ३ ॥ ४ ॥ १४ ॥

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

The objector says that there is a text तस्माजन्तरय मानोध्य या न्यि दशकारू इति प्राणायामविवाहविपुराणोऽसे ॥ (१० सं. २४६२६) "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 आहिन्न. There are 3 kinds of soma libations पुकार, आहिन्न and सत्र. पुकार lasts for a day only, आहिन्न lasts for 12 nights while सत्र lasts for months and years. In आहिन्न there are 12 upāsads which are described somewhere else; so
they are transferred from their context to the अहीन. 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 द्वसन्द to अहीन but there is a special text about it तिव एव सम्भवलेपस्थि द्वारा हिन्नसः. तैै सं २ ५ २. "There are 3 upsads of सानुक and 12 of अहीन".

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

See the text quoted from वैदिक संहिता in the भ्रष्ट with some variations (१० सं २ १६११११११). See at P. 2047 of the Anandásrama edition. It means, the gods said to श्रुम. "नेमन नम योजनायाययुगुरुत्त पश्चात यात्यात्त योजनातृत्व सहस्रा या यात्यात्त भोलोहित्त कारवत् यावतः प्रसूद पाँशुर संग्रहणः तात्त: सवस्मात्त पितृकु रोक्तम न प्रजानी-वादित्ततः तस्वाय योजनायाययुगुरुत्त हेवयाद न भोलित कुम्भवः. "They said, he who assaults a Brāhmaṇ, should be punished with hundred panies, he who beats him should be punished with thousand panies; he who sheds his blood, shall not be permitted to enter the region of the Pitris for so many years as there are particles of dust saturated with his blood. A Brāhmaṇ therefore should not be assaulted, beaten or besmeared with blood." This occurs in द्वार्षिनः.
By reason of the context it will appear that the rule prohibiting the assault on a Brāhmaṇa applies to the 

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 (पुरवयम्)

Prāgarpriyānmaṇalavṛttas: || 3 || 8 || 18 ||

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

Malaṇalavṛttas sābdeśu…...maṇya brahmaṇah || (tā 10 sā 21.16)

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

The text occurs in connection with 

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.

Aṣṭarpriyānmaṇalavṛttas || 3 || 8 || 18 ||

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 (पुरव घस्त 1)

Aṣṭarpriyānmaṇalavṛttas || 3 || 8 || 20 ||

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

"His enemy becomes pale; gold should be worn, he becomes comely; one should be properly clad because that enhances beauty."

Wearing of gold ornaments does not belong to any sacrifice. It is therefore an ethical rule and belongs to the daily common life of man.
It is a rule of etiquette.

21. On the other hand by reason of its being not a material, it is subsidiary.

The objector says that wherever there is an original statement there is the mention of a deity and the material; but here in the present case, we find that there is no mention of the material. So it is a subordinate statement and ought to be connected with the context where it occurs. The rule is therefore liturgical rather than ethical.

22. By reason of the connection with the Veda.

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

23. And by reason of the connection with the material.

The objector gives an additional reason that the text quoted has a reference to the material and is to be 'sacrifically acted upon. It is therefore शेष and is liturgical.

24. On the other hand, its connection with the material is as the connection with the fruit; therefore it is an ethical act. It is the view of प्रतिज्ञायन.

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 प्रतिज्ञायन. 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” ṛc. are the parts of the vedic rite.

शेषः प्रकरणेऽविशेषलत्त्वनिर्भरनिपुणः ॥ ३ । ४ । २५॥

25. Not in any context, it is subsidiary and by reason of no speciality it belongs to all actions.

The text is quoted from तैत्तिरिय संहिता in the ब्राह्म. वेनकंडः इस्तेन्दु तङ्गाबानु जुड्याण्डः राक्षसोज्यायितः अभ्यात्नु जुड्यायितः” (३७० १११६२७४८१२७८) 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 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.

होमास्तु व्यवतिष्ठहर्माहवनीयसंयोगात् ॥ ३ । ४ । २६॥

26. On the other hand, the oblations are restricted by reason of the connection with आहवनीय।

The author says that the texts quoted refer to the homas; and they are connected with the आहवनीय fire. So they are vedic rites. यदाहवनीय जुड्यान्तत्वस्वयमातीत: मीतः॥ (३७० ११११०१५४८१२७८) “when he makes an offering to आहवनीय, he obtains his object”.

शेषःच समास्यानात् ॥ ३ । ४ । २७॥

27. And it is शेष by reason of समास्या.

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

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

The objector says that when any fault is made in secular acts there is a penance prescribed; but when an act is done under the sanction of the Veda, then there is no fault. The acceptance of a horse during a sacrifice is allowed and so there is no fault committed and no penance is required.

**Arthavādō vākṣṇaṣṭvaṁ vīmāyī 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The objector's view is that it is to be performed by the donee.

31. That, by reason of the force of the text, is in the sacrificer.

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

दण्डित्वेऽर्थं: याश्चमनयसः खांटेवनामाद्वृतसपर्यस्योऽर्थं स एतं वारणं च नु:सपलायमपश्चातः निर्पक्तं ततो वैस्वरं पाषाणः शुचयत्। (२३२१)

Then follows the text quoted in the commentary on सूत्र 28.

"Prajāpati brought a horse for वहन. He decreased his divine power. He was troubled with a disease. He saw purodāsa cake to be baked on four pans and to be offered to वहन. He offered it; then he was disentangled from the meshes of वहन."

Adhikaraṇa XII. Sūtra 32-33 dealing with the subject that boiled rice should be offered to Soma and Indra in case there is mishap in the course of drinking soma, in a vedic rite.

32. And a mishap in drinking, like it.

There is a text under which it is said that a boiled rice offering should be made to Soma-Indra if there is vomiting when soma is drunk. The question is whether this offering should be made while Soma is drunk during the sacrifice or during the ordinary course of life. The objector says that this offering is to be made when soma is drunk in the ordinary course of life.

33. On the other hand, by reason of the fault in a Vedic rite; but by reason of the object there is no fault in the ordinary life.

The author's reply is that in a Vedic sacrifice if soma is vomited by over drinking it is a great sin and so a penance should be performed to obviate it; but while drinking soma ordinarily, you take excess; it is.
good that you should vomit it so that it may do no harm. So no sin is committed by vomiting the soma overdrunk in ordinary life.

Adhikarana XIII. Sūtras 34-36. Dealing with the subject that the boiled rice offering to Śoma and Indra is to be made when there is a mishap in connection with the drink of the sacrificer.

तत्सर्वोष्ट्रविशेषाः || ३ । ४। ३५ ||

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 Śoma 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.

स्वामिनो वा तदर्थवावाः || ३ । ४। ३५ ||

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.

लिङ्गदर्शनाच || ३ । ४। ३६ ||

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 वज्ञान.

Adhikarana XIV. Sūtras 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.

सर्वप्रदानं हाविष्ठतदर्थवात् || ३ । ४। ३७ ||

37. The whole offering should be made as it is for it.

The objector says “धारणेऽक्ष्यवभिन्नताह्वार्यां धृतिः” (तैं सं २२१३३) --- "A punyka 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.

निरवदानातु शेषः स्या || ३ । ४। ३८ ||
38. On the other hand there will be a residue by reason of being cut up.

The author says "दिनक विवेषयति। हृष्ट्द्वार जुडेति। "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 तदर्थ्वात् ॥ ३१ ॥ ३८ ॥

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 पुरोदाश cake.

क्रत्वातु कर्मण्: तक्स्त्याहृत्यश्यगुणमृत्वात्

इत्यत्व द्वितीये। तस्यात्। हृष्ट्द्वा अनौषध्य; गुणमृत्वात् द्वितीये।

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 पुरोदाश 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.

शेषदर्शोनाच ॥ ३१ ॥ ४० ॥

41. And by seeing the residue.

शेषातु हृष्ट्द्वाति। शेषाद्विवेषयति। "He cuts up खाव (sacrificial) food, from the residue. He sacrifies from the residue to स्त्रिकृकुर् fire."

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

Adhikaraṇa XV. ३४४४४५ Dealing with the subject that स्त्रिकृकुर offering is to be made from the residue of all.

अष्ट्रयोज्यकल्वादेक्समालिकिययोऽदेषस्य गुणमृत्वात्

॥ ३१ ॥ ४२ ॥
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 इङ्ग and some are reserved as the food of महादेवa priest called प्राणिन्यक्षय and offering to विष्णु fire. The objector says that the विष्णु offering should be made from one of these residues; because these remnants are of no use.

43. And by reason of a purificatory rite being performed.

The objector strengthens his position and says that in दर्शन्ययमयाम these three पुरोवाशि mentioned in the commentary on सूत्र 42 are prepared. प्रयाज and भूमिप्राचार मंत्रs are recited on them only once. So it is proper to take the offering from the residue of one main offering.

44. On the other hand from all by reason of there being no special cause because the purificatory ceremony is for that object.

The author says that this विष्णु offering should be taken from all पुरोवाशि 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 वैविष्णुकलयम्युवं हर्म्यनोवह सोज्यविष्णु 
बलसूये सभा मैथिलिविद्वारे दिन्देशयितैैः सोज्यविष्णुसंधुरावः सक्तञ्च 
सहस्त्रयात्त।।
"The gods said to विष्णु "bring us an offering;" he said "give me a boon; let there be my portion." They said "Ask a boon." He said "Let there be an offering for me once once from the latter half."

The repetition of the word सक्त (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 should be made from the residue of the first cake.

एकसमाचिवथाकाम्यमविशेषांत || ३।४।४६ ||

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.

मुल्यादि पूर्वकालवात || ३।४।४७ ||

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 पुरोदश are for the purpose of food.

भक्षाध्वनणाद्वानशब्दः परिक्रिये || ३।४।४८ ||

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

इद्व भाषणः: इदेहोऽतुः: इदमधवयोः: इदमममीः: || (१०) (३०) (६२) (६३)।

"This is of the मन्य; this is of the होता; and this is of the अनीप्रहु.

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.

तससंस्तवाच || ३।४।४८ ||

49. And by reason of praising it.

एषपरवेद्यूष्णमासमयोद्द्विखिणा || "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.

भक्षाथो वा ददये समतवान || ३।४।५० ||
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 प्रतिपत्तिकर्मः:

व्यादेशादानसांस्तुतिः : II 3 1 4 1 4 1 II
व्यादेशात् by reason of division; सांस्तुतिः 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.

PĀDA IV.—APPENDIX.

There are four Adhikaranaś which do not find their place in the authorised books after the Adhikarana I Sūtra 9 of pada IV.

Adhikarana I. Sūtras 9-A & 9-B dealing with a subject that the उपवीत is a part of the दश्यायाम.

उपवीतं लिङ्दर्श्माल्लक्षणम्: स्यात् II 3 1 4 1 6 (म्र) II

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

The doubt is whether उपवीत belongs to the दश्यायाम 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 प्रकरणात्तस्य दश्यम् II 3 1 4 1 6 (म्र) II

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

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

Adhikarana II. Dealing with the subject that उपवीत is विधि.

विधिवाच स्यादपूर्ववात् ॥ ३ १ ४ ९ २ (उ) ॥

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

In the text quoted in the commentary on सूत्रा 1, there is a passage; उपवीत देवदानमर्त्थं तत्तथादेव. The question is whether it is a विधि or अर्थवादः. The author says that it is a विधि and lays down a new thing. See the commentary on सूत्रा 9.

Adhikarana III. सूत्राः ९-३ & ९-४ dealing with the subject that उपवीत and the वदग्रामव are अनुवादः.

उदक्क्वं चापूर्ववात् ॥ ३ १ ४ ६ (ऋ)॥

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

There is a passage यं दुरोद्ध संदर्भानं, दक्षिणायांसन्निश्चयात्।

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

The question is whether पुरुषद्वार is विधि or अनुवादः. The objector’s view is that it is विधि by reason of the new thing as said in the preceding अधिकरणः.

सतो वा लिङ्गदशनम् ॥ ३ १ ६ ९ (ल) ॥

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 स्म्रति texts that the grass should be spread with their top ends towards the north, so it can not be a विधि; it is therefore an अनुवादः.

Adhikarana VI. Dealing with the subject that holding of the sacrificial fuel is a विधि.

विधिरस्तु धारणेःपूर्ववात् ॥ ३ १ ४ ६ (ए)॥
9-F. On the other hand it is a विषिद in holding by reason of its being new.

There is a passage in connection with महाविद्यम्, "अध्यायः समिष्ठपारमन्त्रत् - वेदुपरिहितदेवम् भाषयति." "Holding the sacrificial fuel from underneath, he certainly holds it in the sacrifice to the gods." The question is whether समिष्ठ पारम् is विषिद or अबुद्वाद. The author says that it is a विषिद because it is a new thing.

END OF THE PĀDA IV.—APPENDIX.

PĀDA V.

Adhikārāṇa I. Sūtras 1-12 Dealing with the non-performance of such acts as स्वस्त्कित् with the clarified butter stored up In a vessel called भुवन.

आर्यायच सर्वसन्योगात् I I 3 1 5 1 7 I I

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

In the Pāda IV adhikāraṇa XV, it has been laid down that ह्राद, मार्शिक्ष and स्वस्त्कित् are to be made from the residue of all पुरोदास cakes. Upon the same principle, says the objector, the remaining rites such as ह्राद, मार्शिक्ष and स्वस्त्कित् are to be performed from भुवन which is connected with the whole द्वापुर्णमासयाम. The ghee is kept in three kinds of vessel; 1st leather bags; 2nd common vessel and 3rd sacrificial vessel. The latter is called भुवन. (ghee stored in the vessel called भुवन) It is sacrificially acted upon and taken out in a vessel called उपस्त्त; this is with a view to pouring into शृणु (spoon) and offering to भगवन.

कार्यायच I I 3 1 5 1 2 I I

2. And because of the reason.

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

एकस्मिन्तत्समवचनशब्दयात् I I 3 1 5 1 3 I I

3. In one, by reason of the word समवच (oblation).
The objector strengthens his position by assigning another reason. 

_He makes an offering to the fire; he makes an offering from one butter oblation; he makes an offering mixed with another oblation._

He says that the text clearly shows that the offering should be made with clarified butter stored in one vessel. The word ્ is derived from the same root as _.

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

_After taking an offering, he besmears the butter; after making an offering to the fire, he does not besmear the._

From these texts, it is clearly proved that the oblation of the _ is to be made from _ . So the objector strengthens his position by saying that we see in the Vedic texts the connection of the _ with _ offering. The latter is therefore an _.

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 _ from the _ .

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

The author gives an additional reason and says that the clarified butter kept in the _ is for the whole sacrifice; it is common and so no _ can be performed from it. "_; that ghee which is in the _ vessel._

_Abhil& by reason of being taken; _ and; _ in the juhu; _ its, _ and;_
7. And by reason of its being taken in a ज्वल and by reason of its being connected with the homa.

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

If you say like a spoon.

 Objects says that just as soma juice is left in a spoon; so the ghee is left as residue in a ज्वल.

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; वत्स on the existence; सर्वचेत the word 'all'.

The word 'all' applies, by reason of sanctioning the remaining rite, if there be residue.

11. And further by reason of a particular species.

The author says in reply to the objector's statement in sutra 3. He says that the objector referred to the word सामवेच्छ but that is only by way of a species. The text describes the particular species of ghee.
12. The last reason (is not valid) because it is not empty.

The objector has referred to certain texts in sūtra 4. And infers that the remaining rite is connected with 

The author says that this reason is not good; when ṛitihṛt, offering is made, the āsūna called भुवव is not empty of its ghee. So the remaining rite cannot be performed from the residue as stated by the objector.

Adhikarana II. Dealing with the subject that in सार्क प्रस्थाय sacrifice, the remaining rites are not to be performed.

13. In a सार्क प्रस्थाय sacrifice ṛitihṛt and हड्ड are in the same way.

The author says that in the सार्क प्रस्थाय यज्ञ the same principle embodied in sūtra 5 of the last अधिकारण applies i.e. the remaining rites ṛitihṛt and हड्ड भक्षण are not performed; सार्क प्रस्थाय is a कार्यकेति and is the modified form of इथे पूर्णमास.

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

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

The सौत्रामणि sacrifice is an animal sacrifice; there are cups called अग्निन सारस्वत and रुद्र; 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 प्रहस्वचार.

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 चौत 7. उचितं स वर्ष तद्वर्ती, माध्यं परिक्षयं इत्या हस्तेन्द्रवाला पावर (तौ बौ 111112) शतानागणम् समवयति (तौ बौ 118113) "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 सर्वपुष्ट there are many main oblations; the objector says that each main oblation should have remaining rites separately i.e. the rites such as स्वदेहनः, इष्टार्थमक्षयः and प्रासिद्ध मक्षयः are to be performed separately for each main oblation, though पुरोदास इष्टार्थमक्षयः is common.

अविभागाच्छे शेषस्य सर्वान्तर्ग्यर्विशिष्टवातः ॥ १३ ॥

अविभागाद्य because of the indivisibility; व अविभागाद्य of the residue; सर्वान्त प्रति to all; अविभागाद्य because of no speciality.

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

"उसाराजिस्नायद्वितीयेण समवधि" "He offers to the स्वदेहनः fire from the remaining half." The पुरोदास इष्टार्थमक्षयः cake is divided into two halves; the first half is offered to हाँ as often as ५ or ६ times and the other is not divided; and from it the स्वदेहनः, इष्टार्थमक्षयः and प्रासिद्ध मक्षयः are performed.

Adhikarana V. Dealing with the subject of drinking of the two residues of the 'soma' juice left in the cup known सदायचः.

एन्द्रवायवे तु वचनानांगतिकम् भक्तः स्यात् ॥ १३ ॥

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

"द्वितीयावयवः मक्षयं यत् " "द्वितीयावयवः मक्षयं यत् " "He twice partakes of the एन्द्रवायवः cup; he twice pronounces वपदार of this". In a ऋतुविधेय sacrifice, the Soma juice is extracted; it is put in cups and then it is offered to the fire. This is called महाप्रायर. In it Soma juice is extracted once and two cups are filled up and offered to हाँ and वायु. So there is residue left in two cups. The Soma juice should be therefore drunk twice in the एन्द्रवायवः cup.

Adhikarana VI. Sutras १९ -२१ dealing with the subject that in a Soma sacrifice, the residue should be drunk.
19. In a Soma sacrifice by reason of no text, there is no drinking. The objector says that there are several Soma cups in a Soma sacrifice; they are offered to fire. There is residue left, but there is no Vedic text as to drinking of it.

20. On the other hand, there is, by seeing the other text. The author says there is drinking, as the texts show. "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. "He drinks..............turning the Aświn cup round his head, therefore he hears from all sides."

22. By reason of the Soma in the case of spoons and of the mention of the connection being for it. The priests called होता, ब्राह्म, मैत्रवरुण, ब्रह्मणाधिश्री and अनीद्र are called चमसिं. This is based upon the authoritative statement made by the आचार्य canonical, and from the etymology of the word.
priests are entitled to drink Soma juice in a Soma sacrifice.

Adhikaraṇa VIII. Sūtras 23–29 dealing with उद्गात्र श्रुतिसंयोगात्. 23. One should drink from the उद्गात्र cup by reason of the Vedic text.

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

24. On the other hand, all, by reason of the mention of all. The second objector says that as उद्गात्र is used in plural so all the उद्गात्र priests should drink the Soma juice from the cup.

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 सुव्रवत्र व. उद्गात्र, प्रशोभा, प्रस्तोप, प्रत्यक्षा.

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 उद्गात्र to mean उद्गात्र in its limited sense; it includes all the four priests viz: प्रशोभा, प्रस्तोप, उद्गात्र and सुव्रवत्र. There is no doubt that only उद्गात्र sings but under the class of उद्गात्र priest all the above-said priests come. So they are all entitled to drink the Soma juice.
Dealing with the subject that प्रावस्तुत is also entitled to drink सोम juice.

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

The objector says that प्रावस्तुत who comes under the head of होद्र priest is not entitled to drink Soma, because there is no rule laid down for his drinking, in the Vedas.

हारियोजने वा सर्ववंशोजात् ॥ ३ ५ ॥ २७ ॥

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 प्रावस्तुत priest is entitled to drink Soma, because in the text all priests are mentioned, so the प्रावस्तुत is necessarily included. यथा वस्त्रसंग्रहस्तवत्सलस्वसिनेन अभ्यर्थित अपैत्य हारियोजन जनान सर्ववंशविषष्टे। “When from a spoon and from other spoons the spoon-bearers drink (the Soma), then from the हारियोजन, all drink it”.

चमसिनां वा सत्रियानात् ॥ ३ ५ ॥ २६ ॥

29. On the other hand, the चमसी priests, by reason of the close proximity.

The objector says that in the above text the word सर्वेण refers to the चमसी priests but not to all priests as you say. अयस्मात् प्रावस्तुत is not a चमसी, so he is not entitled to Soma drink.

सर्वेण्यं तु विधित्रवात्तदर्थेः चमसिःश्रुतिः ॥ ३५ ॥ ३० ॥

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 सूक्त २८ consists of two sentences, the first part is in praise of हारियोजन cup and the 2nd lays down अवृत्तविद्धि. In this view, it is one complex sentence. The term ‘सर्वेण्यं’ therefore refers to all priests.

Adhikāraṇa X. Dealing with the subject that pronouncing of वष्ट्वुर is a necessary condition of drinking.
31. And one should drink by pronouncing वपदकार.

"वपद कत्: प्रथमकः: " "He who pronounces वपद has the first drink." The author says that one should drink after pronouncing वपदकार and relies on the Vedic text quoted above.

Adhikāraṇa 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.

हविविधे हीमनामिनिधिपुष्पाविविनीयेकुत्त्वा प्रस्थंचः परेभ्य सहसिमश्चयति "Having extracted juice with stones from the soma placed in a हिविधिय cart and having offered it to आहारनीय 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.

Adhikāraṇa XII. Sūtras 33-35 dealing with the subject that those who pronounce वपदकार are entitled to drink Soma from चमस cups.

प्रथ्यक्षोपदेशाश्रमसानामंत्यतः शेषे || ३ || ५ || ३२ ||

प्रथ्यक्षोपदेशाः by reason of direct command; च and; चमसानाः of the चमस cups; अभ्यूत: 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 "अंतुहुतुस्चमस: प्रबाहाण: प्रेयगाधुराणि" 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 वपदकार are not mentioned, they can drink only from the residue because the general class of priests is to drink from the residue.

स्यादाः कारणामावादनिर्देशास्त्रमसानां कर्तृस्त-हचन्तत्वाद् || ३ || ५ || ३४ ||

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 वष्ट्कारः।

One who pronounces वष्ट्कारः is the same as होता; so in the above text there is a direct statement about a hotā drinking from the chamasa cups.

मेवुहोतुचरमसः

चमसेचान्यदर्शनात् इ || 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 चमसेचान्यदर्शनात्। "He hands over the chamasa cups to chamasa priest; he passes them on to the priest pronouncing वष्ट्कारः".

A dhikaranam XIII. Sūtras 36-39 dealing with the subject that a 'hotā' priest is first entitled to drink.

एकपात्रे क्रमाद्वयूः पूर्वां मक्षयेत् इ || ३५ । ३६ ॥

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

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

होता वा मन्त्रवर्णात् इ || ३ । ४ । ३७ ॥

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

होतुशिचर पूर्वेण हविचमाभावेत् (कृ ॥ २ ॥ ३१३१) || होतुशिचर: प्रथम: पादि (कृ ॥ २ ॥ ३१३१)। "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.

वचनाब्र || ३ । ४ । ३८ ॥

38. And by reason of the direct text.

The author strengthens his position by quoting the direct text. बष्ट्कारः प्रथम मक्ष: इ || See the commentary on सूत्र ३१ at p. 149.

कारणानुपूर्वयांब्र || ३ । ४ । 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 वपङ्क्तार is pronounced first by the होता and then the homa is performed by अध्ययः. So the होता drinks first and next follows the अध्ययः.

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

वचनादनुत्तात्मकाणं || 3 1 5 1 80 ||

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

"संसारोमानानतुपहुँचेनयेष्" "Soma should not therefore be drunk by one who is not invited to it." So the author says that one should not drink it without getting an invitation first.

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

तदुपहुँच्च उपह्यचित्येनादनुत्तात्मकाण्येलिङ्गान् || 3 1 5 1 43 ||

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 "उपहुँच्च उपह्यस्त" By this mantra permission is given. The force of the text shows it. This मंत्र is recited when permission is given.

Adhikarana XVI. Dealing with the subject that the reply to the invitation should be made by the Vedic मंत्र.

तत्रार्थांप्रतिवचनम || 3 1 5 1 82 ||

42. There, by the object is the reply.

The text is उपहुँच्च उपह्यस्तेव क्रेयेन अनुतापायेन् || "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 'उपहुँच्च' 'invite,' and the reply is उपहुँच्च 'called'. The artha i.e. the object shows that it indicates the acceptance of the invitation.

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

तादेक्त्राणं समवायात् || 3 1 5 1 83 ||

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. Sutras 44-46 Dealing with the subject that sacrificer himself is entitled to the sacrificial food.

याज्यापनयेनापनीतो भक्षः प्रवरतन || 3.1444 ||

याज्यापनयेति when याज्या verses are not read; न not; अपनीत is deprived of; भक्ष: food; प्रवरतन like the appointment.

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

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

यष्टुप्रव कारणागमात || 3.1444 ||

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

याज्याया अधिवर्यक्ति यज्ञि. "After याज्या he pronounces वप्त; he himself performs a sacrifice." When याज्या is recited, the वप्तकार is pronounced and after वप्तकार has been pronounced the sacrificial food is taken. So the person who reads याज्या is entitled to the sacrificial food. This is called कारणागम || 3.1444 || the existence of reason.

प्रवर्त्तवात्प्रवरस्यापनपाय: || 3.1446 ||

प्रवर्त्तवात by reason of the commencement; प्रवर्षिय of the appointment; invitation; अपपाय: anulment.

46. There can not be anulment of the appointment by reason of the commencement of the act.

The author says that the illustration given by the objector does not apply, because when an appointment is already made it can not be annulled; but the reading of the याज्या carries with it the emolument in the form of the sacrificial food.
Adhikaraṇa XIX. Sūtras 47-51 dealing with the subject that the ghee in a fruit cup is intended for the sacrifice.

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

"If a kṣattriya or a vaśya be assisted in performing a sacrifice and if he wished for Soma drink, then young sprouts of udambāra tree should be pounded and their juice mixed with curd should be given to him for a drink; no Soma is to be given". The question is whether this mixture intended as substitute for Soma is for the वज्झन, or for offering as well. The view of the objector is that it is a substitute for soma as laid down in the above quotation.

48. On the other hand it is a substitute for oblation because the sacrificial purification is for that object.

The author says that this mixture is a substitute for oblation; because all preparations in a sacrifice are made with that object.

49. By reason of the homa.

"When he makes an offering from other चमसेत, he by striking it with any young shoot of दम्भ grass makes an offering." This text also shows that this mixture is a substitute for oblation.

50. And by reason of contemporaneousness with the cups.

"वहल्याःपशमनाः यथाय भवेन चमसे उभययति" "When he raisea other
The author strengthens his position by quoting the text. When they lift up other cups, then they lift this cup (कल्याण). This shows that all cups are to be lifted up for oblation simultaneously.

51. And by seeing the force of the text.

The author gives the third reason and says that "तत्समैमम् प्रवचनसारं" "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.

Adhikarana XX. Sātras 52-53 dealing with the subject that the श्राह्मण alone follow the 'obamas' of the क्षत्रिय in a procession.

अनुप्रसर्पिष्ट सामान्यात् ॥ ३ । ५ । ५२ ॥
अनुप्रसर्पिष्ट in a procession; सामान्यात् by reason of its being common.

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

शान्तग्राहणाः सामान्य भक्ष्यं । दशवर्षैर्क समसमयपर्यंतः "Hundreded Brāhmaṇas drink Soma; ten-ten follow each cup."

There is a दशपेय sacrifice in a राज्य. It is a substitute for सोमायां.

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 श्राह्मण and क्षत्रिय carry ten cups according to the principle called सूक्ष्मयाय. See chap I. pada IV. Sutra 27. This is the force of सामान्य; every one is a श्राह्मण there; just as every Zamindar is called Thakur sahib irrespective of his caste though the term Thakur is exclusively used by a क्षत्रिय.

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.
Adhikarana I. Sutras 1-8 dealing with the subject that the text enjoining of khadir wood &c. for construction of चु वा &c. is connected with the model sacrifice.

तत् सर्वर्थिमकरणात् || ३ १ ६ १ ७ ॥

तत् तद्; सर् र्वर्थि करणात् भ् भ्यं भवन्ति यो महामि (तैं स० ३।१।७) “He whose ladle is made of khadir wood, offers the oblation with the juice of the Veda; his offerings become full of juice.”

The objector says that the text about the sacrificial ladle does not belong to any context; it is therefore applicable to all sacrifices whether model or modified.

प्रकृती वाद्विरकर्त्तवात् || ३ १ ६ १ 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.

तद्रज्ज तु वचनमात् || ३ १ ६ १ ३ ॥

तद्रज्ज excepting that; तृ on the other hand; वचनमात् 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 प्रकृति and inferential अनुवादिक. 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 प्रयाज; in some modified sacrifices they are made and in other they are not made.

5. Not, by reason of a चोडना 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 श्रवण in the above sutra is used in the meaning of श्रोत्तुत्र of Gotama's व्याय. It is a kind of अभुमान 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 अमारस्विभिप (general statement); so it is applicable to प्रकृति sacrifice.

7. Not by reason of parity of reasoning.

रूप्य is used in the sense of सायनसोदृढ of Gotama's व्याय. 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.
The author gives his own view finally after the discussion of the views of the objector. There are three kinds of Vedic texts. 1. अनार्थविविधेः general statement, these are texts which belong to no context; (2) प्रकृतिवाच्य: text laying down the model sacrifice; (3) चोदवाच्य, texts showing the relationship between the model and the modified sacrifices. So the author says that अनार्थविविधि should be connected with the model sacrifice and by virtue of the चोदवाच्य, it is connected with modified sacrifice; the general statement is therefore connected with the model sacrifice.

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

Samadheni mantras are recited while offering sacrificial fuel in a sacred fire.

9. On the other hand, by reason of the particular context, there will be contradictions in the modified sacrifice.

“He says after, 15 सामथेनी verses.”

“He ought to say after, 17 सामथेनी 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 अनार्थविविधि is applicable to the modified sacrifice.
10. On the other hand, the occasional should be used in some cases and the exclusion of the other by reason of particular mention.

"By means of a cup, water is carried." The text is read in connection with the full and new moon sacrifices. The latter text applies to the modified sacrifice. The author says no, because there is a reason 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 sacrifice.

Adhikaraṇa IV. Sūtras 11-13 dealing with the subject that अज्ञापाणि is not a part of पवमानेषि.

11. By virtue of the context, the establishment of fire is for पवमानेषि.

पवमानेषि is performed for renewing the power of the sacred fire already established. The objector therefore says that अज्ञापाणि is a part of a पवमानेषि.

12. Not so, because they are for it.

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

The author relies on the vedic texts. यथावष्टिपुरुषीयवेदान्तानुसारितो जीवनीसाक्षरस यशोवर्धनायक मातीनिरस्य पत्रदातिसिद्धव मातीनिलिपिभि पुनर्नव वैज्ञानम जरण्वरोति. || (तै 2० 1१५११४२)

"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 अन्तर्वचन is not a part of the पवमानेषि.

Adhikarana V. Sûtras 14—15. Dealing with the subject that पवमान निोजति the purpose of all the sacrifices.

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

The objector says, you have laid down in the sūtra 2 that अन्तर्वचनविषि की to be connected with the model sacrifice; upon this principle I say that the अन्तर्वचन should be connected with the model sacrifice.

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

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

Adhikarana VI. Sûtras 16-17 dealing with the subject that पवमानेषि are to be performed in the un consecrated fire.

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

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

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 वेदवक text directs the अविदेश namedly "perform modified sacrifice like the model sacrifice." While on the other hand पवामातिष्ठ are related to the model sacrifice as cause and effect. For the establishment of fire the पवामातिष्ठ are performed. The पवामातिष्ठ 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. Sutras 18-27. Dealing with the subject तवत the subsidiary operation are to be performed on the अग्नि सौरेम animal.

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

The पशुविष्ठ or पशुवर्धम consists of (1) वपाकरण preparatory ceremony (2) व्यासतन्त्र bringing it to the sacrificial ground (3) भलावार्ष: tying it to a peg (4) पूर्वनियोजन putting it to sacrificial post (5) सब्जुसन suffocating it to death and (6) विनाशक disecting it.

There are three kinds of animals; (1) अपियोंमिय: (2) सवनीय and (3) सुवपि.

The objector says that in a अपियोंमिय sacrifice there is only one context containing a description of a sacrificial animal; the पशुविष्ठ therefore applies to all animals equally. Then there is a सवनीय context where the animal ceremony is described; by reason of this context, the पशुविष्ठ may apply to a सवनीय 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 पशुविष्ठ applies to the अपियोंमिय animal. The day preceding the extraction of the soma juice is called वपाकरण. On this day the sacrificial animal called अपियोंमिय is prepared and killed. On the next day the soma juice is extracted and सवनीय animal is killed; this day is called सुवपि. According to this वपाकरण view, in the order in which the animals are killed, the अपियोंमिय 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 Mimamsa rules of interpretation.

20. According to one, the प्रकृति 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 अतिदेशाय animal, though in the context the सज्ज्ञाय animal is described with a view to describe the quality of a sacrificial animal; it is not a बिष्य. 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.

22. Not so, by reason of the partial (context).

23. If you say by the sense.

"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. आपवसथ्याद; 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 सरस्विंग 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 सरस्विंग animal.

न श्रृतिविप्रतिषेधात् ॥ ३ । ६ । २४ ॥

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 यजमान 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.

स्थानातु पूर्वस्य संस्कारस्य तदर्थेष्वात् ॥ ३ । ६ । २५ ॥

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 प्रवत्तिर्थि is prescribed in connection with the animal sacrifice but not in the context of अपातिस्तीन. The animal ceremony is only a purificatory ceremony and is described as अपाव्य in connection with animal sacrifice. In this view, the context being set aside the location remains intact and by virtue of it, the अपातिस्तीन comes first.

लिङ्गदशेनाच ॥ ३ । ६ । २६ ॥

26. And by seeing the force of the text.

The author in support of his view relies on the Vedic texts वपाहोमातः सवनेवरति पुरोदास्यमाध्य विद्वेषति ॥ ”They make an offering of tallow in the morning libation and of पुरोदास cakes in the midday libation.”

अचाद्वना 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 अविकरण are not of the चेदन class as they are mere descriptive of the details.

Adhikarana VIII. Sutras 28-29 dealing with the subject that fetching of a branch &c. belong to both the milking times.

दोह्यो: कालेदादसंयुक्तं भृतं स्यात् ॥३१६॥

दोहेये: of morning and evening milkings; कालेदाद by reason of difference of time; अयुक्त अचल तक; भृत heated milk; स्यात is.

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

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

प्रकरणाविभागादतसंयुक्तस्य कालशाख्म ॥३१६॥

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.

तद्वस्वनन्तरे यथामनानम् ॥३२॥

वद्य like it; सरलतरे at different times of soma offerings; यथामनाने 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 *savin* in an *aparikara* 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 *aparikara* applies to the cups. They are connected and they are to be washed at every time the *savana* is performed.

*Adhikaraṇa X.* Dealing with the subject that the *savin* 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 *āparikara* sacrifice, a string or bridle is described; *vinduvati* *drṣṭamaya* *ākñi pārvitāṃ* kāraṇāya “It is made three-fold, it is of *darbha* grass; and it is made of pounded grass.” By the context the description applies to *āparikara* animal; but by the Vedic sentence it applies to all sacrificial posts. *ākñi prahūṛitaṃ* *vinduvatāyam* *parabāya* *ākñi* *pāruṣaṇaṃ* “Taking the abhin cup, and tying the three-fold string round the sacrificial post, he prepares the sacrificial animal.” According to the *māntika* rule of interpretation, a sentence (*vākya*) predominates over a context (*prakāra*). So the author says that the rope with three twists applies to all animal sacrifices.

*Adhikaraṇa XI.* *Sūtras* 32-34 dealing with the subject that washing and placing on the *āśtar* &c. are to be performed on *āśu* and *ādāśyam* cups.

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

The *abhin* verses are repeated at the time of *āparikara* sacrifice and are given in a chapter; the cups called *āśu* & *ādāśyam* are described there. They are distantly connected with *āparikara* 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 *śvetātman* sacrifice by reason of the distant connection.

33 On the other hand, they are connected by reason of their being for it; because their use is for the residual sacrificial act.

The author says that the cups known अंशु and अद्वाय subserve the purpose of the *śvetātman* sacrifice though the अंशु and अद्वाय 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 अंशु and अद्वाय connected with the *śvetātman* sacrifice.

34. The interpretation of the text is to be adjusted by reason of special enunciation.

The author says that a context gives a general description and a sentence gives a particular description; but this is not true in the case of the cups called अंशु and अद्वाय. The general description is given in the sentence quoted in the text on Sūtra 30 in the भास्य while particular description is given in the context. दशापविविध प्रहसनादि “He cleans the cups with the filtering cloth.”

Adhikārāṇa XII. Dealing with the subject that the bricks called चित्रिषयः &c. are the parts of the Agnishāyaṇa.

35. Though not in a context, similarly they are parts of the अग्निद्रव्यप्रकरणः तद्हि 6 1 35

Just as we have seen in the case of अंशु and अद्वाय cups that they are described in a context, and in a sentence, the cups connected with the *śvetātman* sacrifice are described; so in the same way चित्रिषयः and बब्बिषयः bricks are described in a context and the other bricks are described in the Agnishāyaṇa ceremony. So the ceremonies that are to be performed upon चित्रिषयः and बब्बिषयः are to be performed upon the bricks in the अग्निद्रव्य sacrifice.
Adhikarana XIII. Dealing with the subject that such sacrificial operations as fixing the quantity of Soma twigs, taking them down ceremonially, 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 निख and नैतिक. The former are permanent and general and नैतिक are occasional and particular. In a सत्र यान certain ceremonies are performed; but when फलचमव is used these ceremonies are dispensed with. The Soma juice is drunk only by a Brāhmaṇa but when a ksattriya or a vaiśya drinks, he drinks फलचमव, as the following text shows:—

यदिराजनं वा वैश्यं वा राज्येत् सप्तदिसौं विषालविषात् न्यायाधिकारीताय तत्: संविधं द्विनिनिमयं तस्मै गर्भधर्मस्तेन्न न सेवः "If a ksattriya or a vaiśya 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.

प्रातिनिधिहिथेः ॥ ३ ॥ ६ ॥ ३७ ॥

37. And similarly the substitute.

नीवार is a substitute for सौन्दर्य. The objector says that similar principle of असामान्यतान which applied in the preceding अधिकारण will apply in the case of a substitute i.e. the sacrificial operations should not be performed upon the substitute.

तद्भप्रयोजनेकत्वात् ॥ ३ ॥ ६ ॥ ३८ ॥

38. Like it, by reason of there being one object.

The author says that नीवार is like सौन्दर्य; so there will be समानविधान 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 फलचमव, it was different; it was a drink intended for particular castes; it is therefore casual (नैतिक).

अशाखलक्ष्फलवाच ॥ ३ ॥ ६ ॥ ३६ ॥
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 दिपिनि applies to it. The substitute is not directly described but it can be only inferred by the second principle known as नियम. There is no relationship of model and modified sacrifices between them while such is the relationship in the case of a फलचक्म. The same relationship which exists between a model sacrifice and a modified sacrifice exists between Soma and फलचक्म, but between a principal and its substitute, there is no such connection as described above.

Adhikaraṇa 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.

नियमार्थी गुणश्रुति: || २ || ६ || ४० ||

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

In the preceding अविकरण we have seen that the sacrificial operations are to be performed on the substitute which is not directly mentioned but inferred from the दिपिनि; 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.

Adhikaraṇa XVI. Sūtras 41 to 47 dealing with the subject that the sacrifices such as दीपिकाय औ. are the parts of अन्तःहत.

संस्थास्तु समानविधानः प्रकरणाविशेषात् ||३१६ || ४१ ||

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

What are स्फङ्क्षाः? The स्थातिष्ठेम is the model sacrifice. The modified sacrifices are अन्तःहत, अत्यन्तिष्ठेम, सङ्क्षप, चैद्रशी, अतिरिक्त, असर्वाय: and वाजपेय: They are also called स्फङ्क्षाः. The objector says whatever oblations and other sacrificial ceremonies are performed in a स्थातिष्ठेम, the model sacrifice, the same should be performed on the samsthads; the reason is that
they are not described in any context stating that they belong to the model sacrifice only.

न्यपदेशाच तुल्यवत् ॥ ३ । ५ । ५२ ॥

42. And the designation is alike.

The objector assigns a reason for it. He says that both the model and modified sacrifices are equally described and no distinction is made in the Veda.

विकारास्तु कामसंयोऽने नित्यस्य समल्वत् ॥ ३ । ६ । ५३ ॥

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 जेयतित्तेयम्; but by virtue of the बोधिविषय they are applicable to the modified sacrifice also.

ञ्चपि वा दुन्नक्तृवात्रकृतेभीविष्ण्वन्तीति ॥ ३ । ६ । ५४ ॥

44. Or also by virtue of want of repetition they will belong to the model sacrifice.

The author gives a reason that both जेयतित्तेयम् and असिन्धेम are the same with the exception that one is the model sacrifice and the other is the modified sacrifice. All the minor इतिस are to be performed in both. So the author concludes that in order to avoid repetition these minor sacrifices are mentioned in connection with जेयतित्तेयम only.

बचनाणुं समुचयः ॥ ३ । ६ । ५५ ॥

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

चचि प्रस्त्रोर्मेजहोति | यदि उक्तः परिविनिलकि | यदि अविनिलकि प्रतिपादम् | वदेये बालबव यजुर्वेदी दिखानि प्रतिपादम् | बालबवम्यमानविनिलकि ब्राह्मणम् | परमेयोऽद्वियो वर्गम् | पद्ये त्स्ताण्य दूरीश्च वोइणि || "If he performs Agnistoma, if he appoints the three sacrificial sticks with ghee in an उक्तः, if in an अविनिलकि muttering the yajus silently obtains the दिखानि 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 in the śrī sacrifice.”

The view is that in the Vedic one of the modifications of 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.

प्रतिषेधाय पूर्वलिङ्गानाम् || 3 । 6 । 46 ||

46. And by reason of prohibiting the preceding texts.

राजस्वविशेषादेकर्षय न्यपदेशः || 3 । 6 । 47 ||

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. Sutras 1 to 5 dealing with the subject that grass &c. are the parts both of दशपृणसायनाः and their constituent parts.

प्रकरणाविशेषादसयुक्तं प्रधानसः || 3 । 7 । 1 ||
1. By reason of the special context, the un-connected belongs to the principal.

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

सर्वोत्तम वा शेषःवस्स्यातःश्रयुक्तवात् । ॥ ३ ॥ ॥

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.

आराद्यितैत्तर् ॥ ३ ॥ ॥

अराद्य by reason of the immediate relationship; अर रि also; इतितैत्तर् 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 आराद्यकारक अंग and those that serve the purpose of the अंग and thus subserve the principal indirectly are सचिन्वयकारक 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 दुर्मं grass. It is taken from the jungle in a religious way and a ceremony is performed. The oblation is the principal part and the वहँ serves its purpose; there are other subsidiary operations which are performed on the वहँ and are therefore remotely connected with the main oblation. The objector asks whether it is a case of immediate relationship as explained above.

न तदाक्ष्यं हि तदर्थ्यवात् ॥ ३ ॥ ॥

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

The author says that it is not so; the दुर्मं grass is prepared in दृश्यमाय because the sentence occurs in connection with their context. No where its preparation is mentioned in connection with the पिंडपन्यवान.
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 सूर्यवाच सूर्यलिङ्गादिनित्वततोहि प्रथमावादयमावृतहृद भवति।

“He first saturates the पूजा with ग्ही, because then the first two parts of the ग्ही he sacrifices.”

Adhikarana II. Dealing with the subject that the purificatory ceremonies which a master undergoes are for the principal.

6. On the other hand by reason of the mention of the fruit, (all ceremonies) connected with the master are for the principal.

The author says that in the मंत्रवाण an action is very important; it depends upon volition. The volition is divided into two. The mental effort and the fruit. The latter is invisible and the former is visible. The visible effort and the invisible fruit and the subsidiary operations for securing it constitute an act called sacrifice. The sacrificer enjoys the fruit and certain purificatory ceremonies are performed upon him. The hair on the head and his beard are shaved. He has to live on milk only and practise austerities. All these purificatory operations are subservient to the principal.

Adhikarana III. Dealing with the subject that the altar in a soma sacrifice is a constituent part of both the principal and its constituent parts.

7. By reason of the connection with the volition.

The objector says that the purificatory ceremonies that you have mentioned in connection with the master should be done everywhere, because volition is connected every where in a ज्ञातिष्ट्यम 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 अभिमयन्त्र (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 अभिमयन्त्र is for the principal; but when the parts are named and described, the whole is also named and described. So the अभिमयन्त्र 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 Soma. The दीक्षा and दुःख्या belong to the main sacrifice.

12. And by seeing the cessation,
They ensure 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.

Adhikaraṇa VI. Sūtras 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 दीप्ति and दक्षिणा are the parts of the soma sacrifice as stated in the preceding अविकरण, 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 दृष्टि.

Adhikaraṇa VII. Sūtras 15-17 dealing with the subject that a cart is not a part of the सामभेनी.

15. “Then they recite the सामभेनी verses”; two carts under the word are the parts of the सामभेनी.

उत्तरम् सामभेनी सुन्दरवाहुः || “Or as on the carts on which soma is extracted, so they recite the मंत्र called the सामभेनी”! ‘on the carts’ means ‘near the cart’. So the description of the carts and the mantras called सामभेनी 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.
The author says that द्रिप्ति refers to a certain space where द्रुम juice is extracted; if you do not accept this interpretation then there will be a defect of वात्क्षेत्र. It is therefore a part of space where southern cart stands and सामंथन verses are recited.

17. And the naming is accordingly.

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

Adhikāraṇa VIII. Sūtras 18-20 dealing with the subject that the parts of the principal can be performed through another.

18. The fruit enjoined accrues to the sacrificer, by reason of his quality; therefore he must perform it personally.

The objector says that the fruit of the sacrifice accrues to the performer; it is so laid down in the Vedas. As it is so, he must perform the sacrifice himself.

19. On the other hand in donation by reason of the principal; and the subsidiary acts subserve the principal, they may therefore be performed by himself or by another.

The second objector says that the sacrificer should pay the fee which is the most important and the principal in the sacrifice and all other acts
which subserve the principal may be performed either by the sacrificer himself or by some other on his behalf.

20. Or another may perform by reason of the Veda laying down the hiring (of the priests) and by reason of the prohibition of the performance by one's self.

The author gives his own view and says that the Veda provides for the employment of the priests. The priests are to perform the subsidiary acts and the principal act which is the main oblation, is to be done by the sacrificer. It is a नियमविनि. 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. तारुपुरोवक्षविवस्मिति प्रतिस्थापताःपूर्णंहस्तोति नेद्या पत्र मस्युदायति उन्नेता चमसावःश्रव्यति प्रसोता प्रलासिति उद्गातां उद्गायति प्रतिहतां प्रतिहतति सुव्रह्यः सुव्रह्यायमाही होता प्रत्यवेक्ष मत्वम् ने। सैन्य वहा: प्रदाद्विजूच्य अव्यावको प्रजति। मान्तस्तु मान्तस्तीत्रियायमवाहि। "The अष्टद्वुे priest divides them before; the प्रतिस्थापता sacrifices from the मथि vessel; the नेद्या brings forward the wife of the sacrificer. The उन्नेता uplifts the चमस cups; the प्रलोता utters praises; the उद्गाता sings; the प्रतिहतो removes sacrifical articles from one place to another;
the सुभाषण recites सुभाषणa verses; the होता recites प्रातःतुवाक hymns; the
d नाथारुण gives order and recites after (another); the अच्छवाक makes an offering; the प्रावत्त क recites प्रावत्तीश्वर mantras.”

एकस्य कर्मभेदादिति चेत || 3 17 23 ||

23. If it be said “of one by reason of the difference of duties.”

The objecter says that one priest can perform all the duties and can be so called by different names on different occasions.

नोपन्तो हि || 3 17 24 ||

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 परमात्मकुः are separate.

चमसाध्वर्यवच तेव्यपदेशात् || 3 17 25 ||

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

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

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

उत्पन्तोऽ तु बहुशुन्ते: || 3 17 26 ||

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 परमात्मकुः, uses the number in plural which shows that there are many परमात्मकुः.

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

दशायं लिङ्गदर्शिनात् || 3 17 27 ||

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

The author says that there are 10 परमात्मकुः. दश परमात्मकुः दशदश एके
There are 10 priests; each ten go to the SKTrJ cup; for this reason, the Shami is so-called.

Adhikarana XIII. Sutras 28-29 dealing with the subject, that Shami is not different.

28. And Shami is (different) by reason of having a separate word.

The objector says that Shami (a priest who kills a sacrificial animal) is different from the Karik and Vasistha'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 Shami 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 Shami priest.

Adhikarana XIV. Dealing with the subject that Upa (assistant singer) is not a separate 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 Karik can take up the duty as the text shows. "An Upa shall not assist in singing."

Adhikarana XV. Dealing with a subject that a seller of Soma is a different person.

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 अक्तिविकः, because there is nothing special.

The objector says that any one who officiates as a priest is a अक्तिविकः.

There are seventeen अक्तिविकः in a Soma sacrifice. It is a case of अवयुय्यना. 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 अवयुय्यना.

33. Not so, by reason of exclusive specification.

The author says that it a case of परिसंह्यना. The difference between अवयुय्यना and परिसंह्यना 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 अवयुय्यना. In परिसंह्यना there are three defects. (1) स्वायथान (2) परायथ कल्पना (3) प्रामाण्याय: Take for example पंचनाम: अवभया: The animals with five claws should not be eaten; it is स्वायथान. Animal diet with the exception of पंचनाम may be taken; there is परायथ कल्पना. One's natural desire to take flesh is controlled; this is प्रामाण्य. Let us see how this परिसंह्यना applies in the present case. Every one has a natural desire to become a अक्तिविकः; this desire is controlled; any one who performs a sacrifice is a अक्तिविकः; this sense is set aside but one who performs the functions mentioned in the Veda is a अक्तिविकः; this sense is accepted. It is therefore a case of परिसंह्यना but not of अवयुय्यना.

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. PfrRYA MtMAMSl

Adhikaran* XVI. Sūtras 32-35 dealing with the subject that a "अक्तिविकः" is not to perform all sacrificial works.
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 क्रियक. It is therefore not a case of अवस्यवाद. When 12 is mentioned, it can include 8. As द्रास्तकाल may include अदेतकाल. This is अवस्यवाद. But in the present case 17 priests are directly mentioned and finally settled.

Adhikaraṇa XVII. Sūtras 36-37 dealing with the subject that श्राव &c. who are mentioned in the text laying down initiation and donation are 17 in number.

नियमस्तु दाल्लियामिः श्रुतिसंयोगात् ॥ 36 ॥

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 क्रियक is limited to 17 only. There is a text which mentions what donations are to be made to the different priests.

उक्तवा च यज्ञानल्यं तेषां दीः क्षाविधानात् ॥ 37 ॥

37. And having described the position of the sacrificer by reason of the description of their initiation.

अध्ययू हृदयति दीः क्षिण्या प्रज्ञाण दीः क्षिणि । तत्र दृष्टान्तम् तदो होतारम् तत्रस्ते प्रति प्रस्थता दीः शियल्या अदि द्वारा दीयानि । श्रावणां द्वारा साधना धृत्यानि अद्वितीयो दीयानि । अद्वितीय श्रावण । प्रतिहारम् उद्धारम् अद्वितीय श्रावण । प्रतिहारम् उद्धार । तत्र स्वमंभेन दीः क्षिण्या प्रवर्ती दीयानि । प्रतिहारम् श्रावण । दृष्टान्तम् साधना श्रावण । दृष्टान्तम् साधना । दृष्टान्त मन्त्रे श्रावण दीयानि । श्रावणार्थी वाच्यार्थी प्रदीत ॥ "Adwaryu after initiating the master of the house initiates श्रावण then उद्धारता, then होता; then प्रतिमघ्नता initiating him, initiates the second group, वहोता from श्रावण group, प्रज्ञातार्थी from उद्धारता group, मैत्रेयार्थ from Hota group; then नेत्रा initiating him initiates the third group, अस्त्यार्थी from उद्धारता group, अवस्यवार्थी from होता group; then उद्धारता initiating him, initiates the 4th group, प्रतिहारम् from श्रावण group, सुव्यायनता from होता group, प्रावस्युत from होता group; then another साधना initiates him, either a religious student or one sent by the preceptor."
### Description

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Adhikaraya XVIII. Dealing with the subject that the कृतित्वक् with the master are 17 in number.

#### स्वामिसम्बद्धः कर्मसामान्यात् II ३ ७ ३६ इ

38. The master completes the 17th number by reason of the function being common.

We have seen in the preceding अधिकरण that there are only 16 कृतित्वक्. The author says that the sacrificer completes 17th number, because they all act with the common object. सदक्ष can not be the 17th number.

Adhikaraya XIX. Šūras ३६-४० dealing with the subject that the sacrificial functions of the अध्वर्युः &c are restricted.

#### ते सर्वार्थोः प्रयुक्तवादुर्गन्ययिच स्वकालःवाचाँ II ३ ७ ३६ इ

ते they; सर्वार्थो: performing all duties; अयुक्तवाच by reason of the appointment; अताय: fires; च like; स्वकालःवाच by reason of the fixed time.

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 कृतित्वक् 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 आच्छयं, होत, औद्वान्त. This is the reply of our author to the पूर्वपक्ष view of the objector.

Adhikāraṇa XX Sūtras 41-42 dealing with the subject that functions known from the etymology of the words are sometimes set aside.

41. Its nature is known from the direct statement and authoritative adjustment.

Sometimes there is a direct command by which a function is to be performed by a certain priest; the command overrides the etymology of the word; and sometimes the etymology is the guide. As for example तस्यायं मैत्रावर्णणं: प्रेषितविवाकूताह तेतीयं नेत्रीयं (तैं सं 3.52.115) ‘मैत्रावर्णण priest therefore gives commands and recites after, the verses of the Rig-veda called पोता and नेत्रीय (which are generally recited by पोता and नेत्रीय priests respectively.)’

42. And similarly by seeing the force of the text.

The author in support, relies on the text. यदि होत: मातरिवावर्णनमवतं उपवासंयति: उद्गात् उदगातं सुन्दरसम्प्रदायूपक्षशंसिनः प्रतिहार अध्वर्यां (तैं सं 3.52.113) ‘Where he ought to hear the होता reciting the morning अद्वर्य, the उदगात of the उदगाता, the प्रतिहार with the अद्वर्य verse of the उदगाता singers and प्रतिहार of अद्वर्य’s. He who knows the truth of the अद्वर्य, becomes wealthy.”

Adhikāraṇa XXI. Sūtras 43-45 dealing with the subject that the duties of the मैत्रावर्णण priest are the after-recitation and order that are described.
43. The command and after-repetition are the functions of the 

by reason of the direct Vedic text.

The objector says that there is a Vedic text (See the translation in the commentary on 12). Under this text the duties of the is to give sacrificial command and to do the after-recitation.

44. On the other hand he has a right to by reason of the proximity with the sacrificial command.

The author says that the and are described in juxtaposition and the duty of the is to repeat the.

45. And in (the repetition of) by seeing (the text authorising) the the author in support of his view says that the is mentioned in some texts repeating the “Where he ought to hear reciting the morning then should take it up.” This shows that is not entitled to all after-recitations.

46. The 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 cups a should be engaged, because the etymology of the word shows it.

47. On the other hand by reason of the principle.

The author says that you are not right; the who makes an oblation from the is a ; the is therefore principal and 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.

“...He hands over the chau.asa cups to the चमस; he passes on to the reciter of अधवु; one who knows the truth of अधवु, verily becomes wealthy. The खुँ belongs to अधवु: it is dedicated to वायु; the चमस cup belongs to him.”

49. In weakness, they are to be recognised,

The चमस cups belong to the sacrificer and the अधवु’s use them; if the अधवु’s are incapable of using them, then चमस अधवु’s are to be engaged.

50. By reason of the direct statement in the Veda like the preceding; if it be otherwise in the Veda, it should be according to the direction.

The objector says that if there is any thing described in the Veda under a certain chapter, you may be guided by समावया. As for instance under the chapter of अधवु, the यष्टेन्याग and in the chapter of अधवु the वाजपेय are described. By the principle of समावया, the वाजपेय is to be performed by the अधवु and यष्टेन्याग is to be performed by the उद्यानाता. When on the other hand, in the Veda no other description is given, then it should be performed according to the direction; the principle of समावया is not applicable.

51. Or by accepting it, there is one’s duty; by virtue of the चेस 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 चादक text, the duty should be performed with all its constituent parts. When, 4thly, there are no such direct texts or चादक texts, then you may be guided by समाख्या. This recapitulates the whole discussion of the chapter.

शब्द says that by accepting the details of the model sacrifice, it becomes connected with the चादकवाक्य and by virtue of it, you have to perform all the details. As the अयातिदेश is the model sacrifice, it should be followed and many क्रियाकर्ता should perform the वाजपेय and शेषनयाम. This sūtra is very obscure.

END OF THE PĀDA VII.

—:O:—

PĀDA VIII.

Adhikaraṇa I. Sūtras 1-2 dealing with the subject that hiring is the duty of the master.

स्वामिकम्परिक्रयः कर्मणास्तद्धेत्वात् ॥३॥

1. The duty of the master is hiring, because the sacrifice is for his sake.

The author says that it is the sacrificer who engages the क्रियाकर्ता, because the sacrifice in which the priests are engaged is to secure his object.

वचनादितिरेशं स्यात् ॥३॥

2. By a direct text of others also.

The power of appointment originally vests in the sacrificer but sometimes the अध्यक्ष can also appoint a चादक; it is only when there is a direct Vedic text.

Adhikaraṇa II. Sūtras 3-8 Dealing with the subject that the purificatory acts such as shaving of the head &c. belong to the sacrificer.
3. On the other hand the purificatory ceremonies are in human power; they are to be performed according to the Veda like the sacrificial act.

The objector says that as the priest performs the sacrifice according to the Veda, so the purificatory ceremonies should also be performed on him; these ceremonies produce certain power in him. It is he who goes through the elaborate ceremony and it is he who should be shaved &c.

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 अत्मनेष्य form of the verb is used. The reason is that the fruit accrues to the sacrificer. The परस्पर form 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
7. And by reason of the connection with चोदना or the extraordinary principle.

The author gives an additional reason. There are several preparatory acts performed in a sacrifice upon the materials and the persons. The अद्वैत 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 आराध्यायक and others serve the purpose indirectly; they are संस्थितावयोपकारक. As for instance in a dinner the food that is taken is आराध्यायक and the table and chairs are संस्थितावयोपकारक. So in the same way the preparatory ceremonies are performed on the persons. The यज्ञार्थ is directly connected with the अद्वैत and the ज्ञात्वक, who are employed, are indirectly connected. So according to the Mīmāṃsā rules, the संस्कार्त 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, यज्ञार्थ who is directly connected with the अद्वैत should have the purificatory ceremony performed upon himself first.

8. By reason of the inequality, the directions are not of similar nature.

The functions of the sacrificer and the ज्ञात्वक are different; a ज्ञात्वक can not perform the functions of a यज्ञार्थ. So there is an inequality in their position; the functions of a यज्ञार्थ are principal and those of a ज्ञात्वक are subordinate. So the यज्ञार्थ is principal in relation to the अद्वैत. There are different duties laid down for them.

Adhikarana III. Sūtra 9-11 dealing with the subject that the sacrificer is entitled to perform austerities.

9. And the austerities, by reason of obtaining the fruit as in ordinary life.

"He does not eat for two days; he does not"
eat for three days." The question is who is to observe these fasts. The author says that as the 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.

शाक्यशेषसं तदात् ॥ ३ ॥ = ॥ १ ॥

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; वाक्येऽर therefore completes a sentence or its sense. A principle is laid down and the argument which supports it, is वाक्यशेष.

यदैवैते न किंचनांतर्वितः। यदैव दृष्टः कृष्णस्य तुषाराणाम्। अथमेधयता:। यदा अनैशनः

तता मेवाहः। मेववश यज्ञोऽवधायः। व्याग कठिनः। तपसा कियते।।। "When in a person there is nothing inside, when the blackness of his sight is destroyed, he is most fit for a sacrifice; when fasting, he is fit for a sacrifice. A sacrifice is holy; a sacrifice is relinquishment; in order to make one fit for relinquishment, it is done by austerities." It also shows that a यज्ञमान is to practise austerities.

वचनादितिरेषां स्यात् ॥ ३ ॥ = ॥ १ ॥

11. By a direct text, of others also.

The author says that कृतिवधः also practise austerities if there is a direct text of the Veda. सर्वं कृतिवधायवर्तति। "All the कृतिवधः fast."

Adhikarana IV. dealing with the subject that आकाशः is to be set aside: wearing of the red turbans &c. are the duties of the priests.

गुणवाच वेदेन न न्यवस्था स्यात् ॥३१=१९२॥

12. And by reason of its being subordinate, there is no adjustment by means of the Veda.

लोहितोपार्याः लोहितवस्त्राः कृतिवधः। प्रचरति। हिरण्यामालिनः कृतिवधः। प्रचरति।।।

कृतिवधः wearing red turbans and red clothes perform a sacrifice; the कृतिवधः putting on gold neck-ornaments perform a sacrifice." In the Veda, the प्रायण and गुण are described. The समावेश applies to the description of the principal and it is of no use in the description of गुण. It is by the authoritative Vedic text that a गुण is described. There in the text quoted, the कृतिवधः is principal and red turbans are subordinate. So you can not take the help of समावेश; but you can only by the direct authority determine the nature of the गुण.
Sabar says that in a श्वेतयाम it is laid down that चौद्विन्दित्यापि.

and in a बाजेष्य it is laid down that दिक्षितयामाचिनः

The question arises whether the red turban is to be worn exclusively by the उद्धातू and gold necklace by the अत्वद्वृ only because the श्वेत sacrifice is in the सामवेदं and बाजेष्य is in the यज्ञवेदं. The author says that because it is a subordinate act, you can not determine it by means of a समाज्ञ्य of a particular Veda. The direct text is that all priests should wear the red turban and gold necklace.

Adhikarana V. Sutras 13–14 dealing with the subject that the desire for rain pertaining to the sacrificer.

तथा कामोर्थसंयोगात् || 3 || 13 ||

13. And similarly desire, by reason of the connection with the object.

स्वस्वसति कामेऽस्ववर्ध्ये || नोर्हेि: सद्विमितुयात्। अथात्योधोमनि स्वर्मकामो

वजेत्! “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 अर्थात्योधम्.”

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.

द्यपदेशादितिरेषां स्यात् || 3 || 14 ||

14. By designation of others also.

The author says that others can have also their desires fulfilled, if there is a direct vedic text. उद्धाताः अत्वमे वा यज्ञानाय वा योक्षम कामवै तामागायति।

“An उद्धाता for himself or for his client sings with the wished for object.”

Adhikarana VI. Sutras 15–16 dealing with the subject that the mantras commencing with आयुर्वर्तः are connected with the sacrificer.

मन्त्राइज्ञस्कर्मकरणास्तद्हतुः || 3 || 14 ||

15. And the mantras which do not describe the sacrificial acts are likewise.

There are two sorts of mantras; one class lays down the sacrificial act and the other consists of chanting संवण्ट and are called अकर्मकरण in the सूत्रा. The author says about these मन्त्रा, that they are connected with the sacrificer like the act stated in the preceding अधिकरण. “आयुर्वर्तामेकश्री 

मुमुन्दिश्चत्वात्र आशुत्स्विन्निक्षिप्तस्विन्निक्षिप्तिहः || (तैं सं। 6।1।14।) “O ! Agni, giver of life
give me life. O! fire giver of light, give me light." These संत्र are given in the सङ्करसंकांड and so by the principle of समाब्य 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.

विश्वयोगे च दर्शनात् ॥ ३ ॥ = ॥ १६ ॥

16. And by seeing on separation.

The author gives a reason that when the यजमान is travelling, he praises fire (आग-युक्तन). These आग-युक्तन संत्र are in the chapter on कृतसन्धि but they belong to the sacrificer. The result is that the अकर्मकरण mantras belong to the यजमान.

Adhikarana VII. Dealing with the subject that a mantra twice repeated in the Veda is to be used by both.

हथास्तातेपुषलों हथास्तानस्यार्थ वर्च्चात् ॥६॥=॥१७॥

17. When a mantra is repeated twice, it is to be used by both because there is a purpose in the repetition.

There are some संत्र which are read in the यजमानकांड and repeated in the आच्यवंकांड. The author says that such संत्र 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.

झाते च वाचनं न हथविद्यानिविहि तोलसि ॥६॥=॥१॥

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.

कसोपोष जमानांतवच्यति इ विजहतोष जमानांवच्यति ॥

A priest should make the यजमान repeat कसोष संत्र and उजहती संत्र. See White यजुवेद 9. 21. आयुङ्गेनकसाताम &c. These are called कसोष संत्र and the mantras commencing from 9. 31. of White यजुवेद are called उजहती संत्र.

Adhikarana IX. Sutras 19 20 dealing with the subject that 12 sets of utensils are connected with the functions of an अष्टवं
19. By reason of being described in the याज्ञवल्क्य, 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 याज्ञवल्क्य and there is another कांड in which the duties of the अध्वर्य are detailed; it is called आध्वर्यवंशकांड. There are certain functions connected with the sacrificial utensils which are mentioned in the याज्ञवल्क्य. The objector says that these duties are to be performed by the यज्ञवल्क्य as they occur in यज्ञवल्क्य section of the Veda by the principle called समाख्या.

अध्वर्युवां तद्यथा हि न्यायपूर्वो समामित्यानम् ॥ १३ ॥

20. On the other hand, अध्वर्यु; it is for him and the समाख्या 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 समाख्या 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.

Adhikvarṣa X. Dealing with the subject that a होता is to perform the duties of an अध्वर्यु.

विन्यातिषेधे करण: समावायविशेषादितरमन्यस्तेषां
यतो विशेष: स्यात् ॥ 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 sūtra 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 क्रियाक्रम any क्रियाक्रम 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 अथवातिषेधम, two functions are performed; the animal's cord is tied round a युष्म by the अध्वर्यु and the होता repeats the mantra. In connection with the कुः दापाध्यमेतज there is a Vedic text चाहोतासंसाध्वरः: The Hotā is, Adhvaryu. The Hotā.
therefore ties the cord round the युग्म. In this view as expressed in the युग्म, another अद्वित्ति repeats the mantra instead of the Hotā.

Adhikarana XI. Dealing with the subject that the command and carrying out of the command are to be performed by separate persons.

22. And in commands by reason of another’s right.

"Place प्रेक्षणी (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 आद्व्य यवक्ष्या. By the principle of समाख्या it will appear that both the commands and carrying out of them are to be performed by the अद्व्य; but this 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, Sūtras 23-24 dealing with the subject that the command and carrying out of the command are to be performed by the अद्व्य and अग्निघर respectively.

23. On the other hand, अद्व्य by seeing the Vedic text.

The objector says that the अद्व्य is to carry out orders and the अग्निघर is to give them. He relies on the following texts.

बद्धोदिशया | तदन्वन्तचारायते वर्जे अद्व्युः: बचवीत || पुरस्तात् निचर्ये च धारयिति || (१० ३१ १०१२) "Wooden sword is certainly a thunderbolt, when he may hold it upwards; in a thunder-bolt an अद्व्य perishes; he holds it in front and slantingly.”

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 अद्व्य is used in the secondary sense in the text quoted by you, because the function is the same; the अद्व्य gets it done by the अग्निघर priest. It is done by his command, so it is his act.
Adhikarana XIII. Sūtras 25-27 dealing with the subject that in the करणमंत्र the reward for the master is hoped for.

अतिविक्फलं करणेष्वर्थवात् \[\| \text{25} \|\] 

25. In करणमंत्र's, there is the reward of the अतिविक्; because it is for his purpose.

There are two kinds of मंत्र (1) करणमंत्र and (2) अकरणमंत्र. The former regulates the sacrificial operation; the latter is chanted in course of a sacrificial operation. There is a text which says that a अतिविक् should say ममाम्य वचा विन्हवेतस्तु. (१० सं ११११२६९) "O! fire, let there be my splendour in the offerings." Here the अतिविक् wishes splendour for himself. The objector says that the fruit of the करणमंत्र accrues to the priest because it is he who performs the sacrifice.

स्वामिनो वा तदर्थवात् \[\| \text{26} \|\] 

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 अतिविक् 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.

लिङ्गदर्शनांच् \[\| \text{27} \|\] 

27. And by seeing the force of the text.

The author supports his view by the Vedic text. योविकांवन अतिविक आशिय-माशास्त्रे यज्ञान्तथे पवसा. "Whatever desire a अतिविक् hopes for, it is of his client." It is technically called वचेन्न्या.

Adhikarana XIV. Sūtras 28-29 dealing with the subject that in the करणमंत्र, the fruit of the actions accrues to the priest.

कर्मार्थे फलं तेषां स्वामिनं प्रत्यथर्थवात् \[\| \text{28} \|\] 

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 यज्ञान्त्र 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. अत्याविष्णु मायामकर्मणियो विविधायां मा मा संतास” (१८० स० १३१२११) “O! Agni and Vishnu, I have not crossed you; be separated for my passage; do not trouble me.”

न्यपदेशाय: || ३ ।= । २८ ||

29. And by the designation also.

The प्रायानिस also gets a fruit, if there is special mention of it. किमत्रणमद्विनीसह (१८० स० १३१२११) “What good is there? Let it be for us both.”

Adhikarana XV. Dealing with the subject that the preparatory rites on the materials serve the purpose of the constituent parts and the principal.

30. The purificatory ceremony on the materials by reason of there being no speciality in the context, belongs to all sacrificial acts.

The author says that in the context no distinction is made in describing the sacrificial acts. The purificatory ceremonies that are performed on the materials serve two purposes; one that of a constituent part consisting in a sacrificial substance and the other that of the whole sacrifice. When the purpose of the constituent part is served, the purpose of the whole sacrifice is served.

Adhikarana XVI. Dealing with the subject that the extraordinary principle of the model sacrifice does not belong to the modified sacrifice based upon the same.

निदेशायु विकृतायश्यायनधिकारि: || ३ ।= । २८ ||

31. On the other hand, by the direct Vedic statement the extraordinary principle does not apply to the modified sacrifice.

There are three model sacrifices; दर्शायंगासवाय, निर्देश पशुवाच and ज्येदित्वातर्म. The modifications are 1. दशर्यांगासवाय, (2) पशुवाच (3) संतास. The पशुवाच includes many of the operations of दशर्यांगासवाय and ज्येदित्वातर्म includes many of the operations of the first two mentioned above. These operations as said are included in the model sacrifices but not in their modifications; if they are included, there will be two extraordinary principles which is absurd. So the author says that the extraordinary principle does not apply to
the modified sacrifice. Hence no subordinate operation or preparatory operations connected with the दर्शवृणासम्बन्ध can be extended to the modified sacrifice or पयुवंश or देवानंदितम.

Adhikarana XVII. Dealing with the subject that विष्णु इत विष्णु should be made of परिमोजनीय द्राक्र grass.

32. On the conflict, by reason of the special text and the indirect in the remainder.

The द्राक्र grass is brought from the jungle; it is sacrificially operated upon. The grass that is not sacrificially operated upon is called परिमोजनीय द्राक्र 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 विष्णु and विष्णु. 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 दर्शवृणा grass but in the case where it is silent, the other common grass should be used i.e, the विष्णु and विष्णु should be made from the परिमोजनीय grass.

"सलायभिन्नात्राय श्राविष्णुद्राक्रमध्ये परिवर्ते करतीति । अर्थत मात्रे विष्णुति।"

"Two front stems of grass, equal and uncovered to the extent of a span are called विष्णु; if they are one cubit in extent they are called विष्णु।"

Adhikarana XVIII. Dealing with placing of the पुरोदाश cake of the model sacrifice.

33. On the other hand, the transference is of a portion by reason of the connection with the one existing.

"पुरोदाश शकल मेंद वायवस्थापनेविनिद्ध्वाति।" "पानावादिनिवार्याः। "पय्यलो मेत्रावलुपक्षा।"

"He places a piece of पुरोदाश in the vessel belonging to इंद्र और वायु; parched rice in the vessel belonging to आसविन से और prepared milk in the vessel belonging to वेदांत कृषि dieties।"

We hear these texts in connection with the देवानंदितम sacrifice. Now the question is whether the slice of a पुरोदाश cake that is to be placed in the दर्शवृणा vessel should be taken from the cake prepared for the model sacrifice or another cake should be prepared as laid down in the preceding अविष्णु. The author says that the principle laid down in the
preceding अविकरण, does not apply. There will be a transference, because there is already a cake existing. Why should another cake be prepared?

Adhikāraṇa XIX. Sūtras 31-35. Dealing with the subject that low pronunciation of the mantras in the desire-accomplishing sacrifice belongs to the principal.

विकृतिः सर्वार्थे शेषः प्रकृतिवत् || २१=१ ३४||
84. In a modified sacrifice, the subordinate acts fulfill all objects as in a model sacrifice.

"यज्ञार्थार्थकाम्यः तः उष्णाः कर्तव्यः"

"All the desire-accomplishing sacrifices are यज्ञार्थकाम्य; they should be performed inaudibly."

The objector says that the विकृतिः is to be performed like the प्रकृति. Just as the preparation of the altar and the clarified butter are for both the constituent parts and the principal in the model sacrifice, so they are also in the modified sacrifice. The शेष is all accomplishing i.e. both for the constituent parts and the principal. The purificatory ceremony is both for the principal and its parts. Low reading of the Vedic mantras belongs both to the principal and its constituent parts.

मुख्यार्थीं वाक्यस्याचोदितचालन ॥ ३१=१ ३५॥
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 कामेश्टि has 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 कामेश्टि pertains to the principal.

Adhikāraṇa XX. Sūtras 36-38. Dealing with the subject that the constituent part of शेष is to be performed with butter.

सत्त्रायानाविशेषः दसम्भवेददत्तंगानाम ॥ ३१=१ ३६॥
36. On impossibility, by the reason of the special juxtaposition; its constituent parts.

The शेष 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 श्रयेणवायः; 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 “similary in श्रयाधानन्”.

The objector says that a प्रवसाधनेति is performed for Agnyadhana and अग्निधान is for श्रयेनवायः. The conclusion is that the प्रवसाधनेति is for the sake of श्रयेनवायः. It is therefore a constituent part of the श्रयेनवायः. The result from your proposition is that butter should be used in a प्रवसाधनेति.

38. Not so, by reason of the context being not similar; because the constituent parts are for the principal.

The author says that the श्रयेनवायः and अग्निधान do not occur in the same context and they cannot stand in relationship to each other as a part to the whole. The parts constitute the whole, but the अग्निधान is not a part of the श्रयेनवायः.

Adhikarana XXI. Sutras 39-41 dealing with the subject that all the constituent parts of the श्रयेनवायः should be performed with butter.

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 श्रयेनवायः and the texts quoted below mentions nothing special about it.

“सहिष्नुत जनने । अग्निनिवीयेयस्मानेवविषयोमय पुरोस्ताः । अनुवंचाया: ताने मेत्रावस्यायः”
He offers with animals; in the place of animal a cake pertaining to Agni and Soma should be used; in the place of sacrificial animal a cake pertaining to deities 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.

42. On the other hand, the cakes are of flesh by reason of a special text.

43. "Metonymy is improper when there is no juxtaposition", if you say.

The objector says that a 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 चैराज.
"The song called वैष्णव belongs to उक्ति; there are twenty one songs in a पोदी sacrifice known as वैराज.

There in the vedic text वैराज is used but instead of वैराजसाम, वैराजांग is sung. So by the principle of metonomy वैराजसाम stands for वैराजांग. In the same way in the शाक्याशामयं, flesh cakes are prepared in the place of rice cakes.

END OF PĀDA VIII.

END OF CHAPTER III.
CHAPTER IV.

PĀDA I

Preliminary Introduction.

In the third chapter शृङ्खला, वाक्य, प्रकारण, श्लोक, समाख्या, and शेष have been defined. The author now proceeds to show the difference between पुरुषार्थ: and क्रत्वर्थः. Subsidiary action is क्रत्वर्थः; and the principal one is पुरुषार्थः. फलविचि: is पुरुषार्थः; and अर्थवादः: is क्रत्वर्थः.

Adhikarana I laying down the proposition for enquiry.

अथातः क्रत्वर्थः पुरुषार्थः यो जित्नित्वः सतीश्वराणि ॥ ४ ॥ १ ॥ १ ॥

अथ now; अथ: therefore; क्रत्वर्थः पुरुषार्थःयो: of the क्रत्वर्थः and पुरुषार्थः; जित्नित्वः enquiry.

1. Now therefore is the enquiry about क्रत्वर्थः and पुरुषार्थः.

This sūtra lays down a वित्तिश्रावा 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 क्रत्वर्थः: and पुरुषार्थः:

यस्मिन्न्योति: पुरुषस्य तस्य लिप्यार्थन्यलक्षणार्थविभक्तत्वायाः ॥ ४ ॥ ९ ॥ २ ॥

यस्मिन्न्यो अन्तः which; द्वितीय: love, desire; पुरुषस्य of a man; तस्य of that; लिप्यार्थ desire; अर्थलक्षणा indicated by or dependent upon certain object; अविभक्तत्वायाः on account of its being inseparable.

2. ( पुरुषार्थः: is that ) in which there is a love of a man and that love is indicated by (a certain) object (which is) inseparably connected ( with it. )

The author defines पुरुषार्थः: It is a natural prompting of a man to obtain certain object without any scriptural command to that effect. The action so prompted is called पुरुषार्थः; and the opposite is called क्रत्वर्थः.

Adhikarana III. Sūtras 3-6 प्रजापति भृति 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 puṣṭaṁ.

In the preceding Āhikaraṇa puṣṭaṁ is defined as the action of a person which is naturally prompted by his desires; in the present Ādhi-karaṇa, 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 puṣṭaṁ. The illustration is given “नोच्चतमादिद्वात् हेतु. 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 puṣṭaṁ. 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 puṣṭaṁ.

अविशेशाय शास्त्रस्य यथाश्रुति फलानि स्य: ॥ १।१॥

अविशेशाय there being no distinction; तु again; शास्त्रस्य of the scripture; यथाश्रुति according to the text; फलानि fruits; स्य: shall be.

4. Again there being no distinction of the passages of the scripture, the fruits shall accrue as described in the text (of the Veda).

The siddhānta is laid down in Sūtra 3, the objector comes forward with another passage of Taittirīya Samhitā “समिषो वज़िति तदनायात्व वज़िति, तै।
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 पुर्वपात:; 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 sutra.

अपि वा कारणायःग्रहणे तद्धर्मस्तव्यांनमिसम्बन्धायाः

अधिवा नो तो कारणायःग्रहणे ऋणं न अन्तः विरुद्धाः धर्मस्तव्यां तद्धर्मस्तव्यां अनसम्बन्धाः तद्धर्मस्तव्यां अनसम्बन्धाः

अधिवा नो तो कारणायःग्रहणे on not accepting the cause; तद्धर्मस्त the object of a person; अधिकार्य of the object; अनसम्बन्धान being not connected.

5. Not so; on not accepting the cause, there is the object of a person; the object being not connected (with the cause).

The reply of the author to the objector is that it is not so; when the six modes of interpretation mentioned in Chapter III, as शृङ्ख़्ला, विधिः, वाच्य, अधिकारण, स्थान, and समावेश are not connected. As the text quoted from the Taittiriya Samhitā can be interpreted by any of the modes, it is क्रत्वाः and serves the purpose of the sacrifice.

तथा च लोकमूलोपुरवस्थायाः

तथा similarly: च and; लोकमूलोपुरvasṭhā in the conduct of worldly affairs.

6. And similarly in the conduct of the worldly affairs.

The author concludes the अधिकारण 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.

अधिकारण IV Sūtras 7–10,: relating to the sacrificial materials being restated.

द्विकारिणे स्वविशेषिणात्यथव्यात्मद्विवेयन् ॥ ५ ॥८ । १ ॥१ ॥

द्विकारिणे materials; तु again; अविशेषिणे without any particular description; अनपवर्त्ते आयनगत on account of meaninglessness; प्रदीपिते should be offered.

7. Again materials should, without any distinction, be offered (in the fire to avoid) meaninglessness.

The पूर्वपात्वा view embodied in this sutra is based on the preceding अधिकारण; 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 Adhikaraṇa, the passage should be considered to be puṣyārthā; 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 Taittīrīya 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 kārthā; 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 purodāsa cake is enjoined to be offered in the fire, so the weapons cannot be said to be so offered. Āhātaṁśāḥ samśāntvāṅgati vakrāt śvārṣa "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 लिङ्क. चल्ल्देश पौरा-मास्या माहुत्याहृत्ये | ब्रह्मदशामार्थ्यायां | Fourteen oblations are made on the full moon day and thirteen on the new moon day.

Adhikaraṇa V Sūtras 11-16. Dealing with the unity of an animal.

10. (There are) indications also (to that effect).

11. There unity is not a part of a sacrifice because of its being subordinate to the main object.

The sūtra embodies the pūrvapakṣā 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.

The objector supports his argument by the method of interpretation called श्रेष्ठ and says that number used in the passages are meaningless.
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.

13. If you say that it also appears from the usage.

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.

The author supports his view from the texts of the Veda which he says also signifies the number used therein.
“Three animals as white as moon to be offered to *W and three proud animals to Rudra and three animals as blue as sky to be offered to Rain-god.”

Adhikarana VI. In continuation of the preceding Adhikarana relating to the gender of a word conveying sense.

17. In the same way, gender (is known).

The same reasoning which was applicable in the case of the number applies to the case of the gender of a word.

Adhikarana VII Sutras 18—20 Relating to the अभिव्यक्ति living in the constituent parts.

18. In the constituent parts generally the purpose of the main act (sacrifice) is served.

In order to obtain heaven, a sacrifice is performed. By performance of a sacrifice the performer becomes fit for heaven and invisible result is produced which the Mimâmsikas call अभूव. And the act, which achieves it, is called भावना. The principal act, which is भावना is made up of many minor acts which constitute the भावना. It is the भावना that achieves the invisible fruit called अभूव. In the present Sûtra, the author says that he अभूव also resides in the constituent acts which go to make up the final and principal act.

19. The Vedic command does not pertain to the parts on account of their being separate; nor can they be regulated by another (command).
The objector says that the Vedic command relates to the principal action and as the constituent acts are separate they cannot be regulated by another Vedic command. The Apurva cannot therefore reside in the constituent parts.

स्यादा द्रव्यचिकिष्यतां भावोर्थस्य च गुणभूतताः स्रययाः द्रिगुणीमाणः ॥ ८ । १ । २० ॥

स्यादा not so; द्रव्यचिकिष्यताः in the purification of the sacrificial materials; भाव invisible effect; अर्थ in the object; च and; गुणभूतता dependence; अर्थवत् by reason of its being a principal; गुणीमाण being subsidiary.

20. Not so; in the purification of the sacrificial materials, there in an invisible effect (अपूर्व); in the object (of purification) there is dependence by reason of its being subsidiary to the principal act.

The reply of the author i.e. the Siddhānta view is embodied in the sūtra. As all the minor acts depend upon or lead to the principal act which produces the invisible effect called Apūrva, the minor acts also share the apūrva so produced though each of them separately produces a visible effect.

Adhikarana VIII Dealing with the proposition for enquiry

अर्थेऽ समवैषयिकः द्रव्यकर्मणाम् ॥ ८ । १ । २१ ॥

अर्थेऽ in the fulfilment of the object; समवैषयिकः 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 अभिःस्वत्र 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 Sutra contains the púrva 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 Amikśā (curd) is principal.

The Amikśā—dish is prepared by putting curd into hot milk. The milk thickens and two substances are formed: one is solid called curd or Amikśā 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 Amikśā. In the present Sūtra the Siddhānta view of the author is embodied. He says no; the curd is the chief thing in the Amikśā-dish and the whey is incidentally produced which is not a necessary ingredient of the Amikśā-dish.

24. By reason of the praise of the chief object.

It may be stated in this connection that the curd is प्रमेरजक and that whey which is incidentally produced is called अप्रमेरजक:. The author strengthens his view by a statement that the curd which is the principal thing has been praised in the Vedic passage on which it is based.

“... The curd and hot milk are a pair: and when they are mixed, something like a solid mass and something like a watery substance are visible which constitute a foetus.”
25. Causing a cow to walk is a subsidiary act because the bringing of it is subservient (to some other act).

In the Jyotiṣṭoma sacrifice, Soma is purchased by means of a cow, red in colour and of one year in age and is made to walk seven steps.

Here there are two acts which are performed in order to transact the business of purchase; (1) bringing of the cow and (2) making it walk some steps. The chief act is the transaction of purchase; the walking is only incidental and is therefore subsidiary.

Adhikarana XI. Treating the subsidiary nature of throwing off of the husk with the earthen pans.

26. The action of naming पुरोहित गकाल is based on the main object; on account of the connection with the future पुरोहित गकाल 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 पुरोहित गकाल. 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 (अमृयोजक).

Adhikarana XI. 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 sūtra gives the Siddhānta view that the fact that in such emergency, the second animal is not killed, shows the incidental nature of the act of throwing off of the blood and dung of the animal killed for sacrificial purpose.

Adhikaraṇa XIII. Sūtras 28 to 32. Dealing with the incidental nature of śvāṣṭakrta offering in connection with the sacrificial cake.

एकदेशश्चावश्च विद्यमानसंतृप्तिः ॥ २८ ॥

एकदेशश्चावश्च: a portion of the whole; च and; संतृप्ति in the origin; विद्यमान.

28. (विद्यमान 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 śvāṣṭakrta fire. Now the question is, whether this śvāṣṭakrta offering is अप्रयय-वक or not. The author’s view is embodied in the sūtra; he says that the part is included in the whole. The śvāṣṭakrta 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 śvāṣṭakrta offering, is incidental.

निर्देशात्तस्यान्यदर्थादिति वेत ॥ १५ ॥

निर्देशात् by reason of special description; तत्सь of it; अन्यत्र another (purodāsa); अयथा from the object; इति वेत if so.

29. If it be said that on account of the special description of it; another (purodāsa cake should be prepared) from the object.

The pūrvapakṣa view is embodied in the present sūtra. The objector says that as soon as the purodāsa cake is offered in the fire, there is no part left and so another purodāsa cake should be prepared and the śvāṣṭakrta offering be made from it. So it is a case of parity and these two acts are independent and necessary.
The question is whether there should be a separate vessel as in an Anuyaja offering.

अभिघारणः विप्रकर्पणञ्जनञ्जाय तपात्रेत्: स्यात् \[\text{Abhigāraṇa} in sprinkling; Viprakarpamāṇa by distance; Anuyajajanam like an Anuyaja offering; Tapatrēt: difference of vessel; Syāt be.\]

33. In sprinkling of ghee by reason of distant connection, there must be a separate vessel as in an Anuyaja offering.

अभिघारणः is an act of sprinkling of ghee on the parts of the body of an animal for offering. In the वाजपेय 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 पुर्वपाक्ष view embodied in the sutra is that a separate vessel should be used for keeping the remnant of the ghee.

न वा पात्राल्पात्रापात्रत्वं त्वेकःशत्वात् || ॥ ॥ ॥

n vā not so; अपात्रत्व by reason of there being no vessel; अपात्रत्व absence of vessel; तु and एकःशत्वात 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.

हेतुवाद्य सहिष्योगस्य || ॥ ॥ ॥

हेतुवाद by reason of; च and; सहिष्योगस्य 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, abhigharana is performed at that time and no sprinkling is done in the noon. So there is no necessity of a separate vessel.

अभावदेशनात् || ॥ ॥ ॥

अभाव देशनात 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 सहिष्यवचनम् || ॥ ॥ ॥

सति, there being sprinkling of ghee; सहिष्य वचन the term savya.

37. When there is abhigharana, the term सहिष्य is used.

The objector says that the term सहिष्य is used when अभिधरण is performed, that it means ‘wet’ but not ‘dry.’

न तस्येति चेत् || ॥ ॥ ॥

n Not; तस्य of it; इतिचेत if you say so.

38. If you say that it does not pertain to it (the omentum.)
The objector goes on replying a hypothetical question raised by him. He contends that if you say that it does not refer to the omentum, then the omentum which has become wet once by वस्त्रसम cannot become dry. Once wet, it is always wet though no अभिवरण्य is performed at noon. So the term सम्भ means wet but not dry.

मुख्यत्वात् ॥ ९ ॥ ३६ ॥

स्मात् may be; तस्मात् of it; मुख्यत्वात् on account of its being principal.

39. May be so, on account of its being principal.

The author meets the objection and says that the omentum was dry before the performance of अभिवरण्य and after roasting it, it again becomes dry; so the term सम्भ means dry but not wet as you assert.

Adhikarana XV 86 ras 40–41. Dealing with the principal nature of the quality of the clarified butter of the samanayana.

समानयनं तु मुख्यं स्यालिनिलकर्तश्रेष्ठानात् ॥ ९ ॥ ४० ॥

समानयनं samanayana ceremony; तु on the other hand; मुख्य principal; स्मात् is; लिनिलकर्तश्रेष्ठानात् by reason of the significant power of the Vedic text.

40. On the other hand, Samanayana is principal by virtue of the significant power of the Vedic text.

There are five prayaja offerings made; the first is समित्, the 2nd is नतूनप्रतात्; the third is इद्, the fourth is वर्धः and the fifth is स्वाकारः. The ghee is kept in a large vessel from which it is taken in a big wooden spoon called उपप्तः and from it the ghee is taken in a smaller spoon called उहुः which is kept for sacrificial purpose. The three offerings are made from this ghee in the sacrificial spoon called उहुः and then the ghee is again taken from the big wooden spoon called उपप्तः and the fourth offering is made from it. Carrying of ghee from the उपप्तः to the उहुः for the 4th offering is called समानयन. The objector says that according to your view embodied in the former adhikarana, the samanayana is अप्रयोजक. The author lays down his own view that it is principal and the view is supported by the sense of the Vedic texts. अप्रवेषानिविवर्तिः: प्रतिसामानयति जुहमूःस्मृतः। चतुर्दशीतायायानि भविष्यति नहिवेशायामुयायानां यथा भविष्यति ॥

"After having made offering called इद् he takes ghee in जुहुः from उपप्तः for the offering called वर्धः: The ghee is taken four times (up to this) and no अनुवाज offerings are made."
The ghee is twice taken from the (for 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 is principal.

Adhikaraṇa XVI Sūtras 42 to 45. The ghee taken in and is respectively for and both and that taken in the sacrificial spoon is not for both.

The objector says that the ghee taken, being undivided should be offered as occasion arises for and offerings.

The ghee taken in is for the prohibition (that it is not to be used) for offerings. The ghee taken in is to be used for both and while taken in is to be offered for only. This is the siddhānta view of the author.

If you say that the ghee taken in is similarly (prohibited.) Just as the ghee taken in is interpreted to be impliedly prohibited for Anuyaja offering, so is the ghee taken in impliedly prohibited for Prayaj offering. This is the reply on behalf of the objector.
By reason of the prohibition relating to गेह रेख, there is permanent restatement.

There is a direct text of the तैत्तरीय ब्राह्मण in which it is said that the ghee taken in उपवर्त्त is to be used for both अनुयाज and प्रयाज offerings and the text referred to by शतपुर ब्राह्मण says that the ghee taken in उपवर्त्त is to be used in अनुयाज offering. यदायुरष्टिः प्रयाजातु याजेवस्तद्युक्ति ||

That which he takes in उपवर्त्त 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.

Adhikaraya XVII Sūtras 46 to 48. Dealing with the act of taking ghee twice four times in the उपवर्त्त.

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 (उपवर्त्त) and this is an original statement and is प्रयोजक. अद्यायुरष्टिः पौपसौ ||

Because of its serving the purpose of the ghee in a ग्ध.

The objector supports his objection by saying that an उपवर्त्त is a larger spoon and contains more ghee than in a ग्ध. So the ghee from the उपवर्त्त can be taken in the ग्ध 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 सूत्र. We have observed, in commenting on the सूत्र No. 40 that the समानयन is the 4th offering in a prayaj and an anuyaj. So necessarily the ghee required in उपस्तुति 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.
PĀDA II.

Adhikaraṇa I ūtras 1-6 dealing with the incidental nature of the act of cutting off of the swaru etc.

स्वाक्षर्यवनेकलिप्तिः स्वकर्मशब्दद्वात् ॥ ४ ॥ ॥

स्वरुः swaru; अनेकलिप्ति: not from the one and the same tree; स्वकर्मशब्दद्वात् by reason of the direction about its preparation.

1. Svaru is to be made from a different tree because there is a direction of its preparation.

According to the rules of sacrifice, a tree is to be selected for preparing a पूर्ण (sacrificial post). The tree is to be felled from a certain height, from it चपात a wooden ring to mount on the top of the पूर्ण is prepared. From the bottom of the tree felled, a cubit in length is chiselled into 8 or 4 faces. One of the chips is called स्वरु and the other three are reserved for props to the अग्नि when fire is churned out.

Now the question is whether the tree so felled is for the purpose of preparing a पूर्ण and the preparation of स्वरु is incidental or whether the preparation of the स्वरु is principal and a different tree should be felled for it. The पूर्ण पक्ष of the objector is embodied in the present sutra and according to him, स्वरु should be prepared from a different tree and therefore the preparation of the स्वरु is principal.

जात्यन्तरार्य शझवते ॥ ४ ॥ ॥

जात्यन्तरार्य from another tree; च and; शकते he doubts.

2. Because a स्वरु is prepared from another tree, he doubts.

The objector supports his view from the quotation of a Vedic text. ज अभ्यं स्वरु कुञ्जवर्तिः ॥ दयानुसारसत्सवरु कुञ्जवर्तिन्येदशहेत्यक मन्वारोहितु: ॥ गृहस्य स्वरुः करोति ॥ "A स्वरु should not be made from another; if a स्वरु is made from another tree, others will ascend into his region; a स्वरु is therefore made from a पूर्ण." He says that a स्वरु is to be prepared from another tree; this fact shows that the preparation of a स्वरु is independent (a case of parity).

तदेकदेशी वा स्वहस्तवस्य तत्निमित्तवात् ॥ ४ ॥ ॥

तदेकदेश: being a portion of it; वा or (has the force of negation); स्वहस्तवस्य of the quality of being a स्वरु; तत्निमित्तवात् by reason of its being for its sake.
3. On the other hand, the very nature of the स्वर 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 स्वर is not independent but it is a case of disparity.

4. And also by reason of the Vedic text to the effect that it is a portion.

The author supports his view that in the Vedic text the स्वर is described as a chip from a यूप; it appears that it is not an independent description. य: प्रयम: शकत: परापति: स्वर: कार्यः। “The first piece that falls off should be made into a खट.”

5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says that in परवेकादिनी यज्ञ there are 11 animals and so there are eleven यूप, so for each यूप there is a separate स्वर. If it had been an independent action, one स्वर would have been quite sufficient.

6. The word ‘makes’ (is used) in (the sense of) taking.

There is a Vedic text, यूपयोगी करोति। ‘He makes a स्वर out of the यूप.’ When the यूप is made from the tree felled, the first chip that is chiselled out is taken for the स्वर. So the construction of the स्वर is not independent. The word ‘makes’ used there, is in the sense of taking the first chip, thus separated.

Adhikarana II dealing with bifurging of a branch.

3. On the other hand, the very nature of the स्वर 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 स्वर is not independent but it is a case of disparity.

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5. Because it is seen with each यूप.

The author gives additional reason in support of his view. He says that in परवेकादिनी यज्ञ there are 11 animals and so there are eleven यूप, so for each यूप there is a separate स्वर. If it had been an independent action, one स्वर would have been quite sufficient.

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Adhikarana II dealing with bifurging of a branch.

शाखायां तत्प्रथानत्वात् एव । ४ । २ । ६ ॥

शाखायां in the branch; तत्प्रथानत्वात् 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.

(१० ब्राह्म १२१३) "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."

Adhikāraṇa III. Dealing with the purpose of felling a tree for securing a branch.

शाखायां तत्प्रथानत्वादुपवेषेन विभागः स्याद्वैःसत्यश्चतः

II १ २ १ ८

शाखायां in the branch; तत्प्रथानत्वाद् by reason of its being principal; 

उपवेषेन with the उपवेष (lower portion); विभागः division; स्याद् is; वैयम् 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 शाखायां or branch is used for driving off the calves; the lower portion which is called उपवेष is used for arranging the earthen pans. So the author says in the present sūtra, that the tree is felled for the main purpose of securing the branch and the उपवेष is incidentally prepared. It is therefore a case of disparity.

प्रत्यपायाच्छ इ१ २ १ ५

प्रत्यपायात् by reason of the absence of the Vedic text; च and.

9. And by reason of the absence of the Vedic text.

The author supports his view from another fact where उपवेष is not prepared. When शाखायां is prepared उपवेष is necessarily prepared. When शाखायां is not prepared उपवेष is not prepared though it is required. As for instance on पूर्णामासी sacrifice no calves are to be driven off, so no शाखायां is prepared but उपवेष is required for arranging the pans, but it is done by other means.

Adhikāraṇa IV. Sūtras 10-18 dealing with the प्रतिपादित्य nature of securing of the branch.
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 शहस्त्राणाम्. "With the branch he throws off the bundle of grass." The objector says that it is the sacrifice of the शहस्त्र 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 प्रतिरूप 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 शहस्त्र has been used up, it is finally disposed of along with grass and consumed in fire. The question is whether it is अर्थकर्म or प्रतिरूप कर्म. The objector says it is an अर्थकर्म.

प्रतिरूपकर्म शहदस्य तत्प्रधानत्वः || ५ २ १९ \|

प्रतिरूप: final disposal of the thing no longer required; वा or; शहदस्य of the word; तत्प्रधानत्वः by reason of its being principal.

11. It is the final disposal (प्रतिरूपकर्म) by reason of the word being principal in this connection.

The author gives the reply to the objection raised by the एकपत्रका embodied in the preceding युक्त. He says that the word शहस्त्र is principal, it is used in the instrumental case while प्रस्तार is used in the objective case; but in sense the शहस्त्र is also in the objective case and the offering of the शहस्त्र is the main object; but as the offering is not made to any god, so it is only प्रतिरूपकर्म.

अर्थप्रत्षिप्रेत || ५ २ १२ \|

अर्थेऽ इन sense; अर्थप्रेत 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 शहस्त्र is the main object, just as in the case of the text relating to एक कपियाः to be offered to सूर्यः. शहस्त्रस्त्रिकपियाः सूर्यः || (२० सं २१४०१२) "Cakes baked on seven pans to सूर्यः gods and a cake baked on one pan to sun-god."
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 एक कपाल and शाखाद्वारा and secondly the शाखा is finally disposed of when it has served its purpose. So it is the प्रतिपत्तिकमः.

Adhikaraṇa 5 śūtras 14-15 dealing with the प्रतिपत्ति निनयन.

उत्पत्त्यसंयोगाल्पणोत्तानामाजयविद्याम्: स्वातः

शाराध्याः

उपपत्ति in the mandatory command; असंयोगाल्पण having no use or connection; प्रशीतां of the sacrificial water brought; शाखाबन्त like the sacrificial ghee; विनाव division; हस्ताद् 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 प्रशीतां. It is mixed up with the flour of the पुरोदासक cake and also thrown in the interior of the altar. The former act is called संयोग and the latter is called निनयन. The पुर्वपूर्व view embodied in the sūtra 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 अथकमः.

संयवनार्थानां वा प्रतिपत्तिरतिरासां तत्प्रसादतवातः

संयवनार्थानां of the sanyavana which is the principal act; वा on the other-hand; प्रतिपत्ति final disposal; इतराः of others i.e. of निनयन water; तत्प्रसादतवात् of its being principal.

15. On the other hand the other water (namely निनयन) is the प्रतिपत्ति of the संयवन which is the principal act on account of its being principal.

The author gives his siddhānta view that निनयन is प्रतिपत्तिकम्, संयवन being principal. When no water is brought in a पयारा (milk dish) by reason of the absence of पुरोदास cakes, there is no निनयन. This is an additional reason for holding that निनयन is प्रतिपत्तिकम्.
Dealing with the अर्थकर्म nature of the act of handing over the staff.

There is a ceremony called क्रतार्थत्वात. 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 चात्लाव. This act is प्रतिपत्तिकर्म. So in the same way, a sacrificer holds a staff in his hand and subsequently in the course of the sacrifice, it is passed to the मैथ्रावर्ण priest. The objector says that after having accomplished its object the staff is passed over to the मैथ्रावर्ण priest, so this act is प्रतिपत्तिकर्म like throwing off of the horn mentioned above.

The author therefore gives his own siddhānta view that a holding of the staff by the मैथ्रावर्ण priest is the अर्थकर्म.

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.

Adhikaraṇā V VII dealing with the nature of throwing off of horn.

उत्पत्ती यें संयुक्तं तदर्थं तच्छतुत्तथाच्यार्थान्तर-गमने शेष्यात्मप्रतिपत्ति: स्यात्॥ ४ ॥ २ ॥ १६ ॥

उत्पत्ति in the commencement; चेत with which; संयुक्त connected; तदर्थ with that object; तदर्थ that; श्रुति हंसुत्तथाच्यार्थ तर्थाच्यार्थान्तर by reason of the direct authority; तदर्थ its; अवर्तनगमने using it with other object; शेष्यात्म by its being subsidiary; प्रतिपति: तपः: final disposal; स्यात् is.

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 अवर्तकम् and प्रतिपतिकर्म्य. 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, अवर्तकम्. When the act is performed and further use of the material is finally taken it is its प्रतिपतिकर्म्य.

Adhikaraṇa VI sutras 20-22 treating प्रतिपति nature of अवर्तकम् bath.

सौमिके च क्रृतार्थत्वात्॥ ४ ॥ २ ॥ २० ॥

सौमिके in the soma sacrifice; च and; क्रृतार्थत्वात् having been accomplished.

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 अवर्तकम् 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 प्रतिपतिकर्म्य. This is what the author lays down as his siddhānta view.

अवर्तकमै वासमित्रानसंयोगात्॥ ४ ॥ २ ॥ २९ ॥

अवर्तकमै it is अवर्तकमै; वा on the other hand; वासमित्रां संयोगात् by virtue of its connection with the original name.

21. On the other hand, it is an अवर्तकमै on account of its connection with the original name.
The objector says that it is not आर्थिकर्मः but an आर्थकर्मः because the अवसूच्य is principal and the sacrificial materials being in the instrumental case are subordinate; अवसूच्य is in the objective case and the अवसूच्य bath is performed by means of these materials.

22. On the other hand it is प्रतिपति: by reason of the propriety of its sense; the word अवसूच्य signifies a place.

The author gives a reply. The word अवसूच्य 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 अवसूच्य is only a प्रतिपति: being a final act for disposal of the sacrificial materials.

Adhikaraṇa IX Sūtras 23-24. Dealing with the restrictive nature of the statement relating to the agent, place and time of the sacrifice.

कर्तुःकालार्पणमच्छोदनं प्रयोगे नियमसवायात

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 पुर्वपक्ष, "can not be विशिष्ट: but only an अनुवाद: because it reproduces what is already known."

नियमार्थः वा श्रुति: ॥ २ ॥ २४ ॥

नियमार्थः in the restrictive sense; वा on the other hand; श्रुति: vedic text.

24. On the other hand the Vedic text is restrictive.

The Siddhānta view is embodied in the present sutra. There is no doubt that time, place and agent are essential for the performance of
an act but the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

Adhikarana X. Dealing with the restrictive nature of the description of the qualities of materials.

Similarly, the Vedic text which prescribes the particular time, place and agent is restrictive in its force.

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: the fruit which the act achieves, the materials used in performing it and the subordinate acts. When an organic act is directed to be performed, it is called vratam and the qualities of the materials described there, are nityam because general description of materials is vague but the particular statement of the qualities of a sacrificial material being restrictive in the nature is nityam.

Adhikarana XI. Dealing with the restrictive nature of the description of the purification of materials such as pounding etc.

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 nityam because these acts aim principally at the purification of materials and produce visible effect.

Adhikarana XII. Dealing with the form of sacrifice.

The command as to sacrifice; materials, gods and acts; collectively; 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 a याग.

Adhikarana XIII. Dealing with the form of a homa.

तदुके श्रवणाज्ञानेतिरसेचनानाथिकः स्यात् || ३२२८||

तदुके that being defined ; श्रवणात by the direct text ; जुहृति: homa or offering; आसेचनानाथिकः a gift in addition; स्यात् is.

28. (याग) having been defined, a homa (includes) gift in addition by reason of the direct text.

The present 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 शौत सूच says वजति जुहृतीमान这类 की विशेषः || ३२२६||

तित्त्रेषमा वपर्त कार्यसनायानि वायुः पुरोऽनुवाच्यायान्ति यज्ञतयः || ३२२६||

उपविष्ट होमा स्वाकार प्रदाना: जुहृतयः || ३२२८||


What is the difference between a याग and होम? While standing with the word वपर्त कार and reciting याया and पुरोऽनुवाच्यायान्ति, homa (offering) is called वजति (याग). While sitting with the स्वाहा offering, a homa is called जुहृति (होम).

In some copies, gift is defined as follows.

दशाति क्षत्रियंपूर्वः परस्परेन संबंधः ||

Gift is the transfer of one's own ownership in favour of another. In such a case दशाति is used.

Adhikarana XIV Sutras 29–30. Dealing with the case of the स्वाहा grass-in the stūtyās sacrifice etc.

विधे: कर्मापविर्गितवद्धर्तान्तरे विधिप्रदेशःस्यात् || ३२२६||

विधेः of a command; कर्मापविर्गितवात by its lasting till the completion of an act; अथींते 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 ब्रह्म has been used for Atithya sacrifice, another grass will be required for उपस्त्र and अतीयोमीय.

अथि वोत्पत्ति संयोगाद्यं सम्बन्धम् विषिष्टानां प्रयो- गीकल्पने: स्वातः ॥ २ ॥ ३ ॥ ३० ॥

अथि नासो; उपस्त्र संयोगान्त् by reason of the original command; अर्थवध्यव: connection with the object; अविशिष्टान्ति of that which are not specially described; प्रयोगीकल्पने: cause of the act being one; स्वातः 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 तिथि and as उपस्त्र and अतीयोमीय 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 क्रस्पय nature of materials, their purification and acts.

द्वियसंस्कारकर्मसु परार्थत्वात्फलशुचि तिर्थवादः स्वातः ॥ ४ ॥ ३ ॥ १ ॥

द्वियसंस्कारकर्मसु in materials, their purification and acts; परार्थत्वात by reason of their being subservient to others; प्रश्नशुच: the text regarding a reward; अर्थवाद: commendatory; स्वातः 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 शाध्य that is the object or you may say the result or reward; the भावन or the materials and दृष्टिकार्यत्व 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 अन्यायाद.

उत्पन्नेष्यात्मप्रधानान्त्वाद II 8 1 2 1

द्वारे: of the original (text); च and; अनतःप्रधानान्त्वाद 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. यज्ञ पर्यायमियो टटु-नवति न पापं श्लेक्षं भवोति
) the reward mentioned is of subordinate nature. There is no relationship of invariable concommittance between not hearing bad tidings and the use of पदार्थार्थो. So it can only be subordinate and an अन्यायाद. This is an additional reason advanced by the author in support of his view.

फलन्तु तत्प्रधानायायाम् II 8 3 1 3 1

फल reward; तु on the other hand; तत्प्रधानायाम 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 अन्तःविचि. This is the distinction which our author has made as regards the फलशृद्धि being अन्तःविचि: or अन्यायाद.

Adhikarana II. Dealing with the unessential nature of the वाहिकांगिर (a psalm seen by बृहदगिर) etc. when they are used in performing occasional acts.

नैसिदिकेकेविकार्त्तवात्त्वप्रधानमन्यत्स्यावल II 8 1 8 1

नैसिदिकेकेव in performance of occasional acts; विकार्त्तवात on account of its being विकार्तित or modified sacrifice; फलशृद्धि the principal sacrifice; अन्तः different; स्वात 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 अविकर्षण that the procedure adopted in performing the नैसिद्धिक 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 अविकर्षण.

Adhikarana III. Sutras 5 to 7. Dealing with the double (permanent and occasional) nature of curd etc.

एकस्य तूभयत्वे संग्रेगप्यवक्त्वम् | ४ । ३ । ५ |
एकस्य of one; तु on the other hand; उभयत्वे in double capacities; संग्रेग प्रक्त्वम् split of the constituent (sentence).

5. On the other hand (when) one (substance used) in two capacities (both for निद्ध and नैसिद्धिक 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 || ५ । 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.

नार्यष्प्रथक्ष्वतात् || ४ । ३ । ७ ॥
न no; अर्यष्प्रथक्ष्वतात 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 जुहति, द्वारथिष्यकामस्य जुहयतात्. "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 क्रत्रव्य nature of the प्रदायन etc.

द्रव्याणान्तु किंगिया॒र्योना॒ संस्कारः क्रत्रव्यम्मर्स्यात्।॥६॥

द्रव्याणां of materials; तु on the other hand; किंगिया॒र्योना॒ for the purpose of an
action; संस्कार purification; क्रत्रव्यम्म pertaining to the performance of a
sacrifice; प्रदायन is

8. On the other hand, the purification of the materials for
the purpose of an action is a क्रत्रव्य.

The author has laid down the siddhânta view in the sutra. The puri-
ficication of the materials being with the object of performing an act is
only for the purpose of the sacrifice and is therefore subsidiary.

पुष्यक्तव्यायवतिषेत॥२॥३॥६॥

पुष्यक्तव्य by reason of its being separate or different; वतिषेत has been
made a rule.

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 क्रत्रव्यम्म in order to distinguish it from पुष्यव्यम्म.

Adhikarana V, dealing with the fruitfulness of विशव्यम्म etc.

चोदनायां फलायते: कर्ममात्रं विधीयेत न हृशाशेसं
प्रतीयैत॥४॥३॥१०॥

चोदनायां in the original command; फलायते: not containing any text about
reward; कर्ममात्र only an act; विधीयेत has been ordained, laid down; नहि not
अशेसं that which is not laid down; न not; प्रतीयैते is recognised.

10. When there is no mention of a reward in the commenda-
tory 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.

12. 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 एकवाक्यता, 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 एकवाक्यता.
Adhikaraṇa VI sutras 13-14 dealing with the subject that विश्वजित् produces one fruit only.

तत्सर्वार्थमनादेशात् || ॥ ३ ॥ १३ ॥

that; सर्वार्थः fulfilling all objects; अनादेशः on account of no specification.

That (विश्वजित् produces) all fruits, because no specific reward is mentioned.

The objector says that when no specific fruit is mentioned, it may then be presumed that विश्वजित् produces all sorts of rewards.

एकं वा चोदनेत्तत् || ॥ ३ ॥ १४ ॥

एकं one; वा or; चोदनेत्तत् by virtue of one command.

14. (It produces) one fruit, because there is one command.

The author gives a reply that विश्मित् is only one act and there is only one (विचि) command; so it can produce one fruit only.

Adhikaraṇa VII. Sutras 15—16. Dealing with the subject that विश्वजित् &c., secure heaven as their reward.

स स्वर्गः स्वातंस्वर्गान्त्यि विश्विजित्तवः || ॥ १४ ॥

स that; स्वर्गः heaven; स्वातः is; सर्वार्थः to all; प्रति to; अविश्वजित्तवः by being commonly desired.

12. That (reward) is heaven because it is desired by all.

This sutra embodies the siddhānta view of the author; he says that the fruit of विश्मित् is heaven as it is the sumnum bonum of all men.

प्रत्ययाचः || ॥ ३ ॥ १६ ॥

प्रत्ययाच 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 sutras 10 to 16 constitute विश्मित्-वाय.

Adhikaraṇa VIII. Sutras 17 to 19. Dealing with the अर्थवाच्य nature of the reward of राज्यसः.

क्रतौ फलार्थवाचमहत्वकार्ण्याजिनिः || ॥ ३ ॥ १० ॥
17. It is the opinion of कार्त्तिकेयनि that the अर्थावाद description of a fruit in a sacrifice is like that of the description of a subordinate act.

A sacrifice consists of प्रथाम and गौषण acts; the principal is described by the विष्णु and the subordinate acts by अर्थावाद. So according to कार्त्तिकेयनि the description of reward of a sacrifice is only an अर्थावाद.

18. It is the opinion of ात्रेय that there is a reward under the (Vedic) command and where there is no command, it can be inferred.

The opinion of ात्रेय is opposed to कार्त्तिकेयनि. He says that the fruit mentioned in the विष्णु should be considered to be principal and that mentioned as अर्थावाद is redundant; the fruit not mentioned in the विष्णु but mentioned as अर्थावाद should be considered to be a part of विष्णु under the principle of वाक्यशृङ्खला. 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 वाक्यशृङ्खला is for the principal. This adhikaraṇa is called राष्ट्र सत्रन्याय.

Adhikaraṇa IX सृजना 20—21. Dealing with the accomplishment of respective human desires as described, of the क्रिया sacrifices.
कामे in desire accomplishing; कामनि act or sacrifice; नित्य its own fruit; स्वाग heaven; यथा just as; यस्तानि in a subordinate act of a sacrifice; कल्प्य for the purpose of the sacrifice.

20. In a desire accomplishing sacrifice, (there) is its reward in the shape of heaven; just as a subordinate act (besides fulfilling its result) is for the sake of a sacrifice.

This sūtra lays down the यूर्वर्यक्ष view of the objector. When a subordinate act is performed, it fulfils its own purpose and further produces the purpose mentioned in the text; गोदेहमेन पञ्च कामस्थ प्रश्नेऽर “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.

बीते च कारणे नियमात् || ४ || ३ || २१ ||

बीते 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.

कामो वा तत्संयोगेन चोदते || ४ || ३ || २२ ||

काम: motive, gratification of a desire; वा on the other hand; तत्संयोगेन in connection with that; चोदते has been enjoined.

22. On the other hand, the motive has been ordained in that connection.

The author gives his own view and says that the text lays down the object of the काम acts and the inference that heaven is secured in addition to it, is unreasonable.

अभिन् गुणत्वात् || ४ || ३ || २३ ||

अभिने 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 beside 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. Sutras 25–26 Dealing with the subject that द्वार्पृण्यात sacrifices fulfil all desires.

सर्वकाम्यमद्दकामिः प्रकरणात् || 8 1 3 1 25 ||

सर्वकाम्य accomplishing all desires; दकामिः desires connected with the subordinate acts; प्रकरणात् by reason of a context.

25. All desires are fulfilled by fulfilment of the desires connected with subordinate acts (as is shown) by the context.

The sutra embodies the objection of the पूर्वपक्ष. In connection with दकामिः and पूर्णमात sacrifices certain subordinate acts are performed; they fulfil all desires as appears from the word ‘all’ used in the Veda, and पूर्णमात sacrifices certain subordinate acts in accordance with the context. Also the पूर्णमात sacrifices are performed for the accomplishment of all desires but the new and full moon sacrifices are performed for the accomplishment of all desires. Other sacrifices are performed for the accomplishment of one desire but the अपाधियतम is performed for the accomplishment of all. One who is desirous of cattle should construct an altar that can easily be swept, but one who is desirous of honour, should construct it in such a way that any rubbish may be removed from it by digging. If one is desirous of rains, let him make a sitting place low.

फलोपदेशोऽवा प्रधानशब्दसंवेयोगात् || 8 1 3 1 26 ||

फलोपदेशोऽवा description of the reward; वा on the other hand; प्रधान शब्द संवेयोगात् 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 सूच. He says that as the principal statement is connected with the दृष्टि and अवश्यकम्, the fulfilment of desires is in connection with the principal and is therefore अवश्यकम्:

Adhikarana XI. Sutras 27-28. Dealing with the subject that दृष्टि and शून्यमान are to be performed separately and have their respective rewards.

तत्र सर्वस्विविषेषात् II ३ २७ I
तत्र there; सर्व all; अविषेषात् by reason of no distinction.

27. There all (desires are accomplished) as no distinction is made.

This and the following sutra 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 पूर्वपक्ष.

येगसिद्धिवर्त्त्यात्यात्पत्यसंयोगितावत् II ३ २५ I
येग सिद्धि: fulfilment of desires in succession; वा on the other hand; अवर्त्य of the object or desire; उत्पति production; असंयोगितावत् by reason of the non-connection.

28. On the other hand, the desires are fulfilled in succession by reason of their not rising simultaneously.

The siddhanta view is embodied in the present sutra. The author is supposed to reply in one view that as desires do not rise simultaneously so they can not be fulfilled simultaneously; and in the other view he says that the desires are fulfilled in this and the next world. This adhikaraṇa is called येगसिद्धिवर्त्त्यात्यात्पत्यसंयोगितावत् and adhikaraṇas X and XI constitute दृष्टि-मात्रापत्य. The XI adhikaraṇa according to the other view is called कामालावलिकार्थिकम् फलवत्याधिकारणम् i.e. adhikaraṇa dealing with the subject that काम sacrifices fulfil the desires in this and the other world. In this view this adikarana is numbered XII.

Adhikaraṇa XI: I. Sutras 29-31, Dealing with the subject that सौष्ठवमणि &c., are the part of चयन (architectural sacrifices) &c.
29. Because the sense of the text is properly conveyed when it is connected with the permanent relationship.

The author expresses his view that the connection of the principal and its subsidiary conveys the full signification of the command; सौभाग्य is a constituent of अग्निचय यत. "Having established fire, let him perform सौभाग्य.

30. In the text enjoining time; काल: time; इतिचेत् if you say.

36. If you say that it indicates time under a text enjoining time.

The author raises a doubt that if you say that the text shows time; viz., first the performance of अभिचयन and then सौभाग्य; so according to the objector's view, it is a sequence of time.

31. Not so, because there will be no connection with the reward.

The author replies that it cannot be considered to be sequence of time, as the two sacrifices are not independent; they are principal and subordinate; and as there is no connection with the reward; so one is subordinate and depends on the principal.

Adhikāraṇa XIV. Sūtra 32 to 35. Dealing with the subject that वैद्य ति. are subordinate to the full moon sacrifice etc.

32. If it be said that it is for both.

The अचरण opens with the पूर्वप्रथा view. The text is संस्थाप्य वैद्य ति. वैद्यनावनिर्विविधि. "Having made the offering of full-moon sacrifice, he performs वैद्य; sacrifice." The वैद्य sacrifice is mentioned in connection with पूर्वप्रथा; so it is a constituent part of the full moon sacrifice and be-
cause it is mentioned after the performance of पूर्णमासीयाग, it therefore also indicates the sequence of time. In the opinion of the objector it is both sequence of time and constituent part of दश्यूर्णमासयाग.

न शाख्तेक्षणात् II 3 III 33 II

न not so; शाख्तेक्षणात् 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 be a split of sentence. It is only one sentence; according to the principle of interpretation as laid down by the Mimamsakas वैधान्व can only be a constituent part of पूर्णमासीयाग.

प्रकरणादिति चेत् II 34 II

प्रकरणात् by reason of the context; इतिवेदेत् if you say.

34. If you say that by reason of the context.

The author again raises a doubt on behalf of the पूर्णपक्ष. If it be said that the passage occurs in connection with the दश्यूर्णमास indices and therefore it partakes of the double nature as stated by the पूर्णपक्ष, the author's reply to it is embodied in the following sutra.

नैत्यविचित्रलिङ्गात् II 3 III 35 II

न no; उपरिसंविचित्रलिङ्गात् by virtue of the original sentence.

35. No; by reason of the original sentence.

The sutra embodies the siddhānta view of the author. He says that in the original sentence वैधान्व is described as the part of पूर्णमासयाग and the force of the sentence predominates over the context according to the rules of interpretation laid down by the मीमांसā authors. So the वैधान्व can not be both.

Adhikarapā XV. Dealing with the subject that अनुपयाज &c., are to be performed after the recitation of अग्नि मारुता hymns.

अनुपत्ति तु कालः स्थात्यप्रयोजनेन सम्बन्धात् II 33 II 36 II

अनुपत्ति when there is no original statement; तु on the other hand; कालः sequence of time; स्थात् is; प्रयोजनेन with the object; संवंधात् 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 कालविचित्र or अंगविचित्र, it depends upon the Vedic text. If it is चूकित, it is अंग; and if it is लिङ्ग, it is काल. Now the text is: आग्नेयसर्वदृढ़े मनुसर्वारूपति “They perform अनुयाय after आन्तिकत्त ह्यम्न.” 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 कालविचित्र sequence of time.

Adhikaraṇa XVI. Dealing with the subject that soma-sacrifices are to be performed after दृश्यमामालययागः.

उत्पत्तिकालविचित्रे कालः स्वाद्वाक्षरस्य तत्रप्रथान्तः।

उत्पत्तिकालविचित्रे when there is a doubt whether it is अंगविचित्र or काल विचित्र: काल time; स्वात् is; वाच्य of the sentence; तत्रप्रथान्तः 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 दृश्यमामालययाग: तेषामेवति “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 दृश्यमामालययाग and सौममया does not mention any साधन, साधन or इतिकालविचित्र; nor does it show that दृश्यमामालय sacrifices are subsidiary to सौममया. The only alternative is that it indicates sequence of time.

Adhikaraṇa XVII. Sūtras 38–39 Dealing with the subject that the fruit of वैरवाणर sacrifice is to be derived by the son.

फलसंयोगस्त्वचोदिते न स्यादशेषभूतत्वाद्।

फलसंयोग: securing of fruit; तु on the other hand; अचोदिते not being commanded; न no; स्वात् is; अशेषभूतस्वात् by reason of there being no relationship of a part to its whole.

38. On the other hand, when there is no commandatory text, there is no reward (to the sacrificer) by virtue of there being no relationship of a part to its whole.
This is the Vedic text; it means that on the birth of a son, one should perform वैश्वानर sacrifice with 12 earthen pans (for baking पुरुषार्क 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. आत्मावैपूजः: "A son is one's own self."

अथातानां तृप्तचालसंवेदनो निमित्तार्थः ॥ १ ॥ ३ ॥ ३५ ॥

अंगानाः of the constituent parts; तु on the other hand; उपचालसंवेदनः mention of the son’s birth; निमित्तार्थः with a purpose.

39. On the other hand, the mention of the son’s birth is for the purpose of subsidiary actions.

The word उपचाल 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 वैश्वानर 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 सीत्रामणिः ज्ञ. should be performed at their proper time.

प्रथानेनामसर्वोदिताधानां मुख्यकाललयम् ॥ १ ॥ ३ ॥ ४० ॥

प्रथानेन with the principal; अन्तर्गणना by reason of the connection; अंगानाः of the subsidiary actions; मुख्यकाललयम् 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 सीत्रामणिः is subsidiary to अनित्यचयन; so the time of performance of सीत्रामणिः is the same as that of अनित्यचयन

अवबृत्ते तु चोठना तत्सामान्यान्यान्यात्स्वभार्षां स्यात् ॥ ४१ ॥ ४२ ॥

अवबृत्ते on the completion; तु on the other hand; चोठना commandatory text; तत्सामान्यान्यात्स्वभार्षां by reason of its general nature; स्यात् at the proper time; स्यात् 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 sutra. The command is that on the completion of one sacrifice another should be performed. अभिनवयन is the principal and सौन्दर्यमणि is its subsidiary sacrifice; वाजपेय is the principal sacrifice and वृहस्पतिय 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.

Adhikarana 1. Suṭras 1-2. Dealing with the subject that gambling &c. are part of Rājaśṭya sacrifice &c.

प्रकरणशङ्कु सामान्यायां बोधनानामंडलकर्त्तवम् II ४ । ४ । १ ॥

प्रकरणशङ्कु सामान्यायां by virtue of context in general; चोदनां commandatory text; अर्गद्वे 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 Rājaśṭya sacrifice, many minor acts are performed as for example minor sacrifices, animal sacrifice, soma sacrifice, gambling and narration of the story of शृङ्ग: शेष and द्विस्त्रोम. The objector says that they all occur under the subject of राजस्य and by that reason the minor acts do not become subsidiary.

चापि वासुदेवमिनिजया: स्युस्ततो विशिष्टत्वान् II 181॥

अपि not so; अष्ठ a subsidiary act; अनौषधाऽ: without an oblation; स्यु: are; तत्: from that; विशिष्टत्वान् by reason of the difference.

2. Not so; the subordinate acts are without oblation; therefore there is a distinction.

The author in the present सूत्र gives his opinion that gambling &c. in the राजस्य sacrifice are performed without oblation and do not produce any fruit; so they are not अर्थकर्म and are therefore subordinate acts.
Adhikarana II. Sutras 3–4 dealing with the subject that the gambling is the part of the whole राज्य sacrifice.

मध्यस्थं यस्य तन्मये || ॥ ॥

मध्यस्थं the middle of a particular context; यस्य of which; तन्मये in that context.

3. It belongs to that subject under which it is described. There is अभिवेचनीय act in the राज्य sacrifice; there gambling is described. The objector says that gambling is therefore subordinate to the अभिवेचनीय कम.

सर्वासां वा समत्वायोद्दनातः स्यान्न हि तस्य प्रकरणः

dēṣāyaṁmuñchnaṁ mādhyaṁ || ॥ ॥

सर्वाशं स all; वा on the other hand; समत्वत् by reason of equality; चेदनात from the commandatory text; स्यान्न is; नहि not; तस्य its; प्रकरण context; देशाय for pointing out, for direction; उच्चते is stated; मध्ये in the middle.

4. By virtue of the original text they are all equally important, it is not its context; it is mentioned in the middle for the purpose of direction.

The author gives his own view in the present sutra. The gambling &c., are described in a serial order under the subject of अभिवेचनीय act (of soma-sacrifice); that is not its context; it is described in that order. According to the rules of interpretation as laid down by the मीमांसा, the प्रकरण is stronger than the कम. So the context is of राज्य and all other details are equally important.

Adhikarana III. Sutras 5 and 6 dealing with the subject that the सौम्य &c., are to be performed at the time of उपस्तू.

प्रकरणाविभागे च विप्रतिपित्वं हुभयम् || ॥ ॥

प्रकरणाविभागे in the indivisibility of the context; च and; विप्रतिपित्व 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, Twīṣṭra, Viṣṇu; and in
is made at the time of उपस्त्रूत। The question is whether it is a काल विचि or अन्तर्विचि. 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 उपस्त्रूत।

अंपिच्छा कालविचि स्त्राददाशीनासिद्धोपसय् ॥ ४१ ४१ ६ ॥

अंपिच्छा not so; कालविचि time only; अद्वाचाः by reason of absence; विशेषस्य 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 सूत्रा। As there is no special mention and as it is mentioned in connection with उपस्त्रूत। it is according to the rule (laid down in chapter IV, 3 पादा, 36 सूत्रा) a कालविचि:

अधिकाराव ४। देशलगृहितृत्वाद्यितरस्य प्रधानन्त स्वात ॥ ४१ ४१ ७ ॥

फलवत् which produces fruit or reward; वा on the other hand; उददेशुत्वाद् by the said reason; इत्यस्य of another; प्रधान principal; शरीत् 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; आन्तर्विचि homa belongs to the latter class and is therefore subordinate to संग्रही sacrifice in which विशेषदेशि are invoked and which is principal. Here in the सूत्रा इत्य is used in contradistinction with प्रधान।

अधिकाराव ५। सूत्र ९—११। देशलगृहितृत्वाद्यितरस्य प्रधानन्त स्वात।

देशलगृहितृत्वाद्यितरस्य प्रधानन्त स्वात।

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 देशलगृहितृत्वाद्यितरस्य प्रधान 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 दृष्ट्रिंध्र ceremony is therefore occasional.

नित्याक्रम ज्येष्ठयशब्रवद्रत || ४ १ २ । ६ ||

नित्यः permanent, essential; च and; ज्येष्ठशब्रवद्रत् by virtue of the word ‘excellent.’

(The दृष्ट्रिंध्र 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 दृष्ट्रिंध्र ceremony is therefore permanent; what is excellent should always be performed. According to the objector, the दृष्ट्रिंध्र ceremony is both essential and incidental. ज्येष्ठेऽवा पप्प्रहारांत्ययज्ञगृहते ज्येष्ठयशब्रवद्रतिः || (४ १ २ । ६ १) “It is best of all the cups; he who uses it, becomes excellent.”

सार्व्याप्रयाच्च || ४ १ ४ । १० ||

सार्व्यप्रयात् 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 दृष्ट्रिंध्र is the form of all the gods and the form of the gods is permanent. The दृष्ट्रिंध्र ceremony is therefore both permanent and occasional. सर्वंतवाप्रयातः द्वानां रूप यदेवश्रुहो यस्ययज्ञगृहते सर्वांतेवैन रूपांशि पप्पुतिविनत्ति || (४ १ २ । ६ १) “It is the form of all the gods viz., this cup; he who uses this cup, obtains all the forms and cattle.”

नित्या वा स्याद्ध्यवाद्दस्तथा: कर्मणायसम्बन्धाद्दुविंत्वाद्ध्यवाद्तत्रांतरायस्य || ४ १ ४ । ११ ||

नित्यः permanent; वा on the other hand; स्यात is; अर्थवादः recommendation, restatement; तथा: of the both (the priest and the sacrificer); कर्मणि in the sacrifice; अर्थवादः by reason of no connection; अंतरायस्य by reason of impermanent nature; अन्तरायस्य of the impediment.

11. On the other hand, it is permanent; it is अर्थवादः because 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 अच्छु and यज्ञां have no connection with the impediment and because the impediment is of momentary nature it is therefore incidental. The दिर्गह is performed to appease the gods in order to obviate the impediment that may happen. The performance of दिर्गह is therefore essential.

Adhikaraṇa VI. Sūtras 12—13. Dealing with the subject that वैष्णव is occasional.

वैष्णवर्ष नित्यः स्याचित्येऽः समानसृष्ट्यत्वात् \( \text{सृष्ट्यत्वात्} \) \( \text{श्री} \) \( \text{सृष्ट्यत्वात्} \) नित्यः स्याचित्येऽः समानसृष्ट्यत्वात्।

वैष्णवः वैष्णवाः \( \text{Vaiśvānara offering} \); नित्यः permanent; नित्यः permanent (things); समानसृष्ट्यत्वात् by reason of numbering along or among.

12. Vaiśvānara is permanent by reason of its being numbered along with permanent things.

The पूर्वपक्ष view is that as the वैष्णव offerings are mentioned amongst permanent things, so they are permanent.

पक्षे वैष्णवसंयोगात् | ११४।१३॥

पक्षे otherwise, on an occasion; वा on the other hand; 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 ukkya fire is carried about one's neck for a year. Ukkya 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 अभिलक्षण sacrifice; if it is not done and the sacrifice is performed, the sacrificer is destroyed just as the fetus is destroyed. In order to obviate the evil which is to befall by reason of this omission, a purodāsa cake is offered to वैष्णव fire and the danger of destruction is averted. But when ukkya fire has been carried, there is then no necessity of वैष्णव offering. So the वैष्णव offering is occasional; it is performed when the emergency arises. यथे समवल्लक्ष्मपृथवादिनि चिन्तै यथा साधितमेव पप्पते तत्र ग्रहः तत्रात्मानाः बैशवानं द्राद्वासकां तुष्टान्तिः निर्वेरूपेः सहस्त्रेऽव अद्वित्वान्तरे मये संवल्लक्ष्मपृथवाय काल अपाते निपात एवं प्रेमेऽव समवल्लक्ष्मपृथवाय कालापाते अनिचितैः नतिगीतीव यथा अन्ते द्वितात्तू यद्य वैश्वानं द्वितात्तू यथा तद्वल्लक्ष्मपृथवाणि | (तैः संद. ४५.१६१६१७) "He who without holding fire in ग्रह, establishes
the sacred fire, is destroyed like the undeveloped fetus; (in case, he is incapable to carry उक्त for a year) he should offer cakes baked on 12 pans to वैश्वानर, because a year is वैश्वानर fire; like the fetus which becomes mature in a year and is born on arrival of its time, similarly having held उक्त for a year, he establishes fire on the arrival of its time so that he may not perish. It is the dear body of अभिज्ञ which is वैश्वानर; he obtains his dear body certainly."

Adhikarana VII. Sutras 14-18. Dealing with the occasional nature of पद्ध्विति:

पद्ध्विति: पूर्ववर्तवात् II ४ ५ १४ II

पद्ध्विति; सत्चिति sacrifice; पूर्ववर्तवात् by reason of its being like the former.

14. The Satchiti sacrifice is like the former.

The sūtra embodies the पूर्ववर्त view of the objector. He says that पद्ध्विति is also permanent as he argued in the previous cases.

ताभिष्र तुल्यसंख्यानात् II ४ ५ १३ II
tābhīṣṭa: with them; च and; तुल्य संख्यानात् by reason of its reckoning among.

15. And by reason of its being reckoned among them.

The objector supports his view by advancing an additional reason that the sixth chiti is described amongst the 5 chitis. The five chittis are permanent and the 6th chiti 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."

अथ्यवादोपपत्तेश् II ४ ५ १६ II

अथ्यवादोपपत्ते: 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 अथ्यवाद text in this connection can be explained by holding the पद्ध्विति to be permanent.

एकचित्तिर्या स्यादपश्च गृहो च चात्रानि निर्मलतेन II ४ १४ १७ I
17. On the other hand, there is only one chiti on the completion (of the अभिनव्यन sacrifice) because it is ordained with a purpose.

In the sūtra, the author expresses his own view. The five chitis constitute the अभिनव्यन 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.

विप्रतिपेधातामः: समानसृवह्यत्वम् II १ १ १ ८ II

विप्रतिपेधाताम by reason of opposition; तातः: with them; समानसृवह्यत्व equal reckoning.

18. Though opposed, they are reckoned along with them.

The author replies to the objection raised in sūtra 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 textेह्रा अषयोगययार्य स्न्त: न्यत्र ग्राह्यम्। असुरार्क्ष्यस्थितिशाचा स्तेः प्यतः।।(१००५ २३४११)।।

“The gods, the Rishis and Gandharvas were on one side; the Asuras, the demons and evil spirits on the other.”

Adhikarana V. II- Sūtras 19-21 dealing with the subject that विप्रतिपेधाताम is not a subsidiary action.

पितुःत्वः स्वकालत्वादनवि स्याय् II १ ४ १ १४ II

पितुःत्व offering to the manes of the ancestors; स्वकालत्वाय by reason of its own time; अनङ्ग not subsidiary; स्याय् is.

19. The offering to the manes by reason of its (appointed) time is principal.

In the sūtra, the author expresses his view that विप्रतिपेधाताम is an independent sacrifice being performed on a particular day. अमावस्यायामपराहे विप्रतिपेधाताम चेति "They perform विप्रतिपेधाताम in the afternoon on अमावस्या."

तुल्यवचच प्रसृवह्यानात् II १ ४ १ २० II

tulvach like equal; च and; प्रसृवह्यानात by reason of its being counted.

20. And by reason of its being counted along with equal (things).
The author gives an additional reason and says that the पिठविन्यास being mentioned along with principal acts, is also principal.

प्रतिपद्धौऽ दर्शनात् ॥ ४ ॥ ४ ॥ २१ ॥
प्रतिपद्धौ in the case of prohibition; औ and; दर्शनात 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 पिठविन्यास is performed on a prohibited day, so it is an independent act.

Adhikaraṇa IX. Sūtras 22–24. Dealing with the subject that the rope is a part of बूप.

पश्विणं रश्ना स्थानदागमे विधानात् ॥ ४ ॥ ४ ॥ २२ ॥
पश्विणं part of the animal; रश्ना the rope; रश्नात् is; तद्रागमे 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.

यूपाइङ्ग वा तत्स्स्कारात् ॥ ४ ॥ ४ ॥ २३ ॥
यूपाइङ्ग part of the बूप; वा in the alternative, on the other hand; तत्स्स्कारात् 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.

ऋर्थवाद्य तदर्थवत् ॥ ४ ॥ ४ ॥ २४ ॥
ऋर्थवाद recommendation; औ and; तदर्थवत् 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 यूप 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.

युवासुवासा: भविष्यत अगाधं सुध्रेया यथै भविष्यायमानः। तंत्रितान: कथयउत्तमः वायूः मन्तवङ्गोऽयतः। सः सः। (३८/४) “Here comes the strong, well clothed, and tied round (with ropes); it (यूप) certainly is the best of all products of wood; the wise poets with meditation, desirous of divine position, erect it.”

Adhikāraṇa-X. Sūtras 25—28. Dealing with the subject that यूप is a part of the animal.

स्वरुपार्थ्येकदेशत्वात् || ७ || ४ || २५ ||

यूप a part of the animal; च and; एकदेशत्वात् by reason of its being a portion of it.

25. And यूप (is a part of यूप) by reason of its being a part.

The objector says that यूप is a part of यूप because it is prepared from it.

निष्क्रयश्च तदेववत् || ७ || ४ || २६ ||

निष्क्रय: ransom; च and; तदेववत् 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 Rishis purchased it with the offering of a handful of grass as a ransom. From the chip of the sacrificial post, the यूप was prepared and the destruction of the sacrifice was thus avoided. The objector advances it as an additional reason in support of his view.

अपशयन हस्मविपुरा ऋषयोऽयेय यूपं प्राप्यति | सृष्ट्य चुरुणायविवति | यथ वैशालय वाघरः कर्म श्रेष्ठ | तेषस्तः चुरुणविवचत्ययायु | यूपस्य चर्चः अय्यवैशालय ||

“The Rishis who brought the यूप 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 यूप is to avert the destruction of the sacrifice.”

यथार्थः वायु: चर्मेऽवर्त्तात् || ७ || ४ || २७ ||

यथार्थः a part of the animal; च on the other hand; चर्मेऽवर्त्तात् 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.

अत्त्वा निष्क्रयवादः स्यात् \| 8 \| 8 \| 25 \|

अत्त्वा by metonymy or transferred sense; निष्क्रयवादः description about ransom; स्यात् is.

28. The description about ransom is by the transferred sense. भक्ति 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 गुप is thrown into the sacrificial fire. This mode of release by ransom is called निष्क्रयवादः.

The author gives a reply to the objector's objection contained in sutra 26 by saying that the निष्क्रयवादः is only by way of metonymy. One खर is used in anointing eleven animals with butter. This procedure in a sacrifice is called पशुवेकादिविनि; so खर is connected with the sacrificial animal.

Adhikaraṇa XI. Sutras 29 to 38. Dealing with the subject that आवर &c., are subsidiary. 

द्वार्षपुर्णमासोपपतिः: प्रधानान्यविशेषात् \| 8 \| 8 \| 29 \|

द्वार्षपुर्ण मासोपपतिः: of the new and full moons; इत्या: oblations; प्रधानानि principal; अविशेषात् 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 sutra says that all यागs are equally important and principal. 

अपि वाङ्गानि कानि चिद्रेखणहृद्वेन संस्तुतिः सामान्योद्धामिन्तथव: \| 8 \| 8 \| 30 \|
अपि वा on the contrary also, not so; अंगानि parts; कानिचिद some; वेषु in which; अन्तःचेत by being part; संस्तुचि: praise; सामाय्य: common; हि because; अभिसेच्य: 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 sutra; that there are certain यागस which are praised as parts; and so they are parts but can not be principal.

तथा चान्यायर्थदर्शनम् || ४ । ५ । ३१ ||

तथा also; व and; अन्यायर्थदर्शन seeing another case.

31. And again seeing another case.

The author supports his view; in some sacrifices प्रयाज and others are not performed; had they been principal, such would not have been the case.

अवशिष्टत्वं कारणं प्रधानेषु गुणस्य विद्यमानत्वात् || ४ । ५ । ३२ ||

अवशिष्ट not distinctive; तु on the contrary; कारण the reason; प्रधानेषु among the principal; गुणस्य of the subordinate; विद्यमानत्वात् by virtue of its inclusion.

32. The reason (given) is not distinctive by virtue of the subordinate being included in the principal.

The objector says that the reason given in sutra 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 पत्तनं यज्ञस्य यदानेय: || हृदयं उपांशुयान: || पाठचार्यनीयोमीय: ||

“Agneya offering is the head of the sacrifice; उपांश्य offering is its heart; the offerings to Agnisoma are its feet.”

नानुक्षेत्यायर्थदर्शनं परार्थत्वात् || ४ । ५ । ३३ ||

न not; अनुक्षेत being not mentioned; अन्यायर्थदर्शनं seeing another case; परार्थत्वात् 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.

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.

In this sūtra the author attempts to show the distinction between the distinctive mark of the principal and that which bears 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 गुणकर्म and अंगकर्म. 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. गुणकर्म describes the quality when principal is known while अंगकर्म by means of इतिकरणयत is connected with the principal; the गुणकर्म produces fruit independently and the अंगकर्म does not.

तुल्या च कारणातिर्यंग्रहातिसम्बन्धः।

तुल्य equal; च and; कारणातिरि: the text describing the origin or main act; अन्य: with others; अंगागितां: the connection of parts with the whole or main act.

36. The text describing the main act is similar; the connection of the parts with the main act is with other (acts.)

The objector says that all acts mentioned are equally described and are therefore principal and their अंगागित connection should be sought somewhere else.

उत्पत्तातिसम्बन्धस्तस्मादरोपदेशः।

उत्पत्ती in the origin; अभिसंबंध: connection; तस्मात therefore; अंगायोपदेश: description of the constituent part; स्वातः is.

37. There is a connection in the origin; therefore there is a description of the constituent part.

Just as in the origin, first head is formed, then the middle part, then feet are formed; so in the same way आर्येय, उपांम्याय अथवा and अष्टीयमीय are performed in order. See at P. 250 the commentary on रूप 32. This statement in the Vedas is by way of description of अंगकर्म. The author has given the reply to the objection raised in रूप 36.

तथा चान्यायांद्रशेणां ॥ ॥

तथा again; च and; अन्यायांद्रशेण another case.

38. Again, there is seen another case.

The author gives an additional reason in support of his view. That on the full moon day 14 offerings are made and on the new moon day 13 offerings are made. This number can be properly adjusted on the hypothesis that आर्येय &c., are principal and आधार &c., are constituent parts.
"Fourteen offerings are made on the full moonday and thirteen on the new moonday."

Adhikarana XI sutras 39-41. Dealing with the subject that in a ज्योतिष्टोम sacrifice दृष्टि दिनी तथा, are the constituent parts.

ज्योतिष्टोमे तुल्यान्यविशिष्टं हि कारणम् ॥ १५६॥

ज्योतिष्टोमे in a jyotistoma sacrifice; तुल्यान्य इकाल; अविशिष्ट indistinctive; हि because; कारण cause.

39. In a jyotistoma sacrifice all are equal because the cause is not distinctive.

The objector says that in a ज्योतिष्टोम sacrifice all the minor यागas such as दृष्टि दिनी तथा, producing fruits are all equally important.

गुणानां तृत्यग्राह्येन सम्बन्धात्कारणशुतिस्वस्म-त्सोमः प्रधानं स्त्वारं ॥ ४ । ४ । ४० ॥

गुणाना of the qualities; हि on the other hand; तृत्यग्राह्येन with the original statement; सम्बन्धात by reason of the connection; कारणशुतिः the text describing the reward; तस्मात therefore; सोम soma yâga; प्रधानं principal; स्त्वारं is.

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 सोम sacrifice is therefore the principal act and दृष्टि दिनी and others are subordinate acts.

ज्योतिष्टोमेऽन्त्यस्वरूपान्तयेत् || कर्तमानित ताणिः ज्योतिषीये || य पतस्य स्तोमाः इति || त्रिवृक्त पंचदश; सत्तदश; एकविश | पतानिः वाचतानिः ज्योतिषीये || य पतस्य स्तोमाः || तैः ब्राह १ । ५ । ११ । २ ॥

"He who is desirious of heaven, should perform ज्योतिष्टोम. 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 चान्यार्थदर्शनम् ॥ ४१ ४२ ॥
tatha similarly; च and; अन्यार्थदर्शन seeing another case.

41. And similarly there is another case seen.

The author in support of his view quotes the authorities.

शिरो या पत्र यह यहरीक्षणीया ॥ चुचुविश्विति माने हिरण्यं दीक्षणीयायां

"क्रिया is the head of the sacrifice; 24 rattis of gold should be given in क्रिया sacrifice; in क्रिया twice twenty four should be given."

END OF पदा IV.

END OF CHAPTER IV.
CHAPTER V.

PĀDA I.

Introduction.

In this chapter, the author deals with order or sequence. It is divided by him into six classes. (1) धृति कचम (2) अर्थ कचम (3) पाठ कचम (4) ग्राहन कचम (5) मुख्य कचम (6) प्रवृत्ति कचम. They will be explained as occasion arises.

Adhikarana I. Dealing with the subject that how order is to be limited.

शृवििक्षणमानुपूर्वः तत्प्रमाणत्वात् ||

शृवििक्षण the definition of शृवि; आनुपूर्वः following one after the other; तत्प्रमाणत्वात् by reason of its authority.

1. The definition of शृवि is the order of following in succession by virtue of its authority.

The author explains what शृवि कचम is. It is an order of following in succession, under a direct authority and expressed by such words as अथ, अथवा or by oblative case or by अध्यय.

Adhikarana II. Dealing with the subject that order is sometimes governed by purpose.

अर्थार्थम् ||

अर्थार्थम् by purpose; अर्थार्थम् by purpose.

2. And by purpose.

The author explains the अर्थार्थम्. It is an order determined by the purpose which a text serves. As for example अभिहोत्र जुहोति, यवागृ पवति। He performs Agnihotra; he cooks gruel. There अभिहोत्र is first but a sacrifice can not be performed without यवागृ (gruel). So the cooking of यवागृ will be performed first. It is called logical order अर्थार्थम्.

Adhikarana III. Dealing with the subject that order sometimes is not determined by any rule.

अनियमार्थन्यत्र ||
अनियमः not governed by any rule; अन्यसः at another place.

3. Sometimes it is not governed by any rule.

The author says that sometimes the order is varied by reason of the difference of the recension of the Veda.

Adhikarana IV. Sūtras 4 to 7. Dealing with the subject that the order is governed by the order of reading.

क्रमेण वा नियम्येत कर्त्तव्यक्तवे तद्गुणत्वात् ||५१६४||

क्रमेण by the order; वा on the other hand; नियम्येत is regulated; कर्त्तव्यक्तवे 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 sūtra. What he says is that in a main sacrifice, there are many subordinate acts; these subordinate acts are performed in the order in which the text is read. This is called पाठकम. The difference between श्रुतिकम and पाठकम is that in a श्रुतिकम there is only one sentence which lays down the order which is called direct, while in the latter there are several sentences which govern the order according to the order of their reading.

अशाबद्धं इति चेतस्यादाक्यशब्दद्वात् ||५१६५||

अशाबद्ध not direct expression; इतिचेत् if it be said; शाब्द is; चेताशब्दद्वात् 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.

अर्थकेते वास्तुमानं स्यात्कर्त्तव्यक्तवेपरार्थवातःस्वेन

tयथं सम्बन्धस्तम्मातस्वशशदद्वद्वुच्येत् ||५१६६||

अर्थकेते for the sake of the sense; वा on the other hand; अनुवादं inference; श्यात is; कर्त्तव्यक्तवे in being a one sacrifice; परार्थवात् by virtue of dependence on another; स्वेन with its own; तु certainly; अर्थ object, sense; सम्बंध connec

tion; तथापि therefore; श्याबद्ध direct expression; उच्चेद is said.
6. On the other hand there is an inference for the sake of the sense in the unity of a sacrifice; by reason of its dependence on another, there is a relationship with its own object; it can therefore be said to be a direct expression.

The author gives a reply to the objector's objection raised in sutra 5. He says that there is one sacrifice which is one organic whole and there is only one agent. There are several subordinate acts which must be performed in order. There are texts corresponding to the acts; though there is no direct command regulating the order but an inference can be reasonably made that the order of performance of the act, is the order in which the text is read. This amounts to direct expression.

7. And similarly another case is seen.

The author in order to support his view relies on the Vedic authorities.

He arranges bricks in a reverse order in the sacrifice about the seasons. He recites a song in a reverse order. He takes the tenth cup dedicated to and offers it in the third order.

Adhikarasana 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 pravratikram. When one commences to do one particular act out of a series of acts without any particular reason, it is called prati. 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 pravratikram 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; (लौंढ़याग.)

The objector says that all the purificatory ceremonies can be performed upon one animal just as it is done in लौंढ़याग. 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 अतिरिक्तयाग by way of penance लौंढ़याग is performed. There is no relationship of a part with the whole between to two यागs. They are independent; so the analogy does not hold good.

Adhikarpa VI. Dealing with the subject that the order sometimes depends upon the position.
13. By position and the original text.

In a śrīnāgaṇ sacrifice three animals called (अभिनवोति) agnisomiya svavīrya and abhurutva are killed. Then there is another modified yagya called sāyanak. According to the principle laid down in the दृश्य, killing of the animals in sāyanak yagya is governed by the procedure in the model sacrifice i.e. the śrīnāgaṇ of which it is a modified form. This is called sāyanak.

Adhikaraṇa VII. Dealing with the subject that the order of the subordinate acts depends upon the order of the principal.

In a sttrfcrgta sacrifice three animals called ... ; rfW^ because; ^cTfrr ^T*

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 युक्त कम. He says that the order of the subordinate act depends upon the order of the principal.

Adhikaraṇa VIII. Dealing with the subject that among subordinate acts, of युक्तकम and पाठकम the latter prevails.

प्रकृति तु स्वशवद्वाद्यायक्रम प्रतियेष ॥ ॥ ॥

prakṛti in an archtype, model sacrifice; तु again; स्वशवद्वाद्यायक्रम by reason of the direct authority; यायक्रम according to the order; प्रतियेष 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 पाठकम and युक्तकम, the former prevails.

Adhikaraṇa IX dealing with the subject that the order laid down in the mantra is to be preferred to that laid down in the Brahmāna.

मन्त्रतत्त्वू विरःत्रे स्वात्त्र्योगरूपसंसामथर्याच्च स्मादुत्तपत्ति-

mantratattva vīraṇeh svāttṛyaṅgarauprasamathṛyāçč sa maduttpatī-

16. Again, on conflict, (the order is governed) by the mantra
by virtue of the power of accomplishment (of an act); because the Brāhmaṇa is the seat of the origin.

In this śūtra the author shows the difference between the संद्र and भाष्यप. The mantra determines the form of the sacrifice and is therefore substantive law and the भाष्य deals with the procedure and is therefore adjective law. The former is अर्थ and the latter is विधि. The author says that where there is a conflict between a संद्रपाल and भाष्यपाल, the former prevails.

Adhikarana X. Sūtras 17-18 dealing with the subject that the चोदना text is preferable to विधायक text.

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 (विधि) modified sacrifice is governed by the order of the principal.

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. The चोदना text lays down that a modified sacrifice is to be performed according to the model sacrifice; while the विधायक text makes it obligatory to perform the modified sacrifice. The former lays down the form and the latter makes it a duty. So the chodaka text is to be preferred to the विधायक text as to order in a विधि sacrifice.

Adhikarana XI. Sūtras 19-22 dealing with the subject that in some modified sacrifice, the subordinate acts of the model sacrifice are omitted.
विकृति: modified sacrifice; प्रकृतियमेल्वात् by reason of being of the same quality as the model sacrifice; तत्काला of the same time; स्पष्ट is; यथा शिष्य as directed.

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 साक्षेपवायु which is a modified sacrifice will also, according to the principle of the former adhikaraṇa, take two days.

अष्टि वा क्रमकालसंयुक्ता सदा: क्रियेत तत्र विचेष-नुमानात्मक्षक्षतिमयंलोपः स्पष्ट ॥ २१ ॥

अष्टि वा not so; क्रमकालसंयुक्ता along with the order and time; सब: immediately; क्रियेत is performed; तत्र there; विचेष of the command; अनुमानात् from inference; प्रकृतियमेल्वात् omission of the subsidiary acts of the model sacrifice; स्पष्ट 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 सूत्रa gives a reply to the objection raised in सूत्रa 19. He says that there is a direct authority in the text that साक्षेप 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.

कालोत्तकं इति चेत ॥ २२ ॥

कालोत्तक: transference of time forward; इतिवेद 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 साक्षेप may be performed in the morning and finished on the following day and so on.

न तत्सम्बन्धात् ॥ २३ ॥

न not; तत्सम्बन्धत् by reason of its connection.
22. Not so, because of its connection.

In this *sūtra* the author gives a reply to the objection raised in *sūtra* 21. He says that there are 3 *yāgas* performed on the first day अन्नेकोने, सांतपनी, गृहेश्वरी, and four *yāgas* on the second day कृष्णेकोने महादिवी, महासिद्धि; and प्रतिविश्र. If the first three *yāgas* are not performed at their respective times on the first day, there will be a confusion. You must complete one *yāga* 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 Adhikarana is called सातकेशयन्याय.

Adhikarana XI *sūtras* 23-24 dealing with the forward transference of the acts preceded by अन्येश्य and the backward transference of the acts that are followed by प्रयाज.

23. On the forward transference, the time of the subsidiary acts is that of the principal as laid down.

The objector says that when an organic act is performed, the principal act with its subsidiary acts will be performed at their proper time. When transference is made, this can be done under the direction of the text and the time will be that laid down there.

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 उत्सर्ज by *sūtra* 23, all the acts that follow the अनुग्रह are transferred, that is technically called *tādānti* because that is in the beginning. In the अपमेय, i.e., transference backward, on the other hand, all the acts that precede the अनुग्रह are transferred; it is technically called *tādānti*. In this *sūtra* the author has given a reply to the objection raised in *sūtra* 23. This Adhikarana is called तदादिदिवस्तत्तन्याय.

Adhikarana XII. *Sūtras* 25-26 dealing with the subject that प्रक्रम determines the precedence of sprinkling of water etc., over the सौभाग्य.
25. (The order of those acts) whose time is known by convention.

It will be better understood, if the procedure of the Śomayāga is described. (1) Pātañjānakā: (2) Pracharṇiḥom: (3) Svanīya Purāṇadhāś (4) Vairāpyamānakstotra. It is so laid down in the Veda. Then the consecration and ornamentation of the Svanīya Purāṇadhāś is laid down in the text called Prachāh. The reasonable order will be (1) Pātañjānakā (2) Consecration of Purāṇadhāś (3) Pracharṇiḥom (4) Vairāpyamānakstotra and (5) Ornamentation of Purāṇadhāś cake. This order is conventional and is effected by āparā and utkṛṣṭ principles laid down in the preceding ābridhāra.

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 Purāṇadhāś 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.

Adhikaraṇa XIV dealing with the subject that in a modified sacrifice only acts connected with the Purāṇadhāś are transferred backwards.

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 Gupaskara which is just the opposite of tadbādha tadbādha. In the case of Gupskara (sacrificial post) tadbādha tadbādha does not apply. So the Gupskara is only transferred but not the acts connected with it such as āpratisthāpana etc. The reason is obvious, because Gupskara is not connected with those acts.
Adhikarana XV dealing with the subject that the दृष्टिनामिष्ठम 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 प्रासंगिक or accidental. When any forward transference takes place the accidental acts are not transferred. In an अनुवाज offering विष्णुप and फलीकरण homas are performed. विष्णुप is the remnant of the rice flour that is left sticking to the slab and mortar; फलीकरण 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 दुरोढ़क 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 sūtra, no backward transference takes place in the case of new moon sacrifice and only the construction of the altar will take place.

Adhikarana XVII. Sūtra 30–34. Dealing with the subject that the सांतपनीय  or अनिन्होत्र can not be transferred forward.

30. On the transference forward of the सांतपनीय the अनिन्होत्र is also transferred like the soma libation to avoid difference.

The objector's position will be clear if the सांतपनीय 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 सातनगीयम is always performed at noon and the अविन्द्रत्र is performed in the evening. If the सातनागीयम is not finished till evening, then अविन्द्रत्र will not be performed in the evening and it will be performed at a later time. This is what the objector says; if the सातनागीयम is transferred forward, the अविन्द्रत्र will necessarily be transferred forward just as it happens in the case of soma libations.

अस्म्य्वायायाद्व || 5 1 1 31 ||
अत्यवायाद्व 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 अविन्द्रत्र forward, there will be continuity of the order.

असम्बन्धातु नोतक्षेत्र || 5 1 1 32 ||
असंबन्धातु by reason of no connection; तु on the other hand; न not; नोतक्षेत्र 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 अविन्द्रत्र is not connected with सातनागीयम so the अविन्द्रत्र will be performed at its proper time i.e., in the evening. There will be, therefore, no case of forward transference.

प्राप्याचाच निमित्तस्य || 5 1 1 33 ||
प्राप्याचाच by accrual; च and; निमित्तस्य of a reason.
33. And by accrual of a reason.

The author supports his view by a reason that under the Vedic text the time of the अविन्द्रत्र which is evening can not be changed.

यद्युक्तिः प्रातः प्रातः प्रातः होति। उद्धितः सूर्य प्रातः होति। सायुज्योति (तैं वा शाश्वाचार्य) "One should perform अविन्द्रत्र before sun-rise; he performs अविन्द्रत्र before sun-rise in the morning; he performs अविन्द्रत्र in the evening."

सम्बन्धाति सम्बन्धाति || 5 1 1 34 ||
सम्बन्धाति by reason of a connection; सम्बन्धाति forward transference of the soma libation.
34. By reason of the connection there is a forward transference of the soma libation.

The author replies to the objection raised in sūtra 30 where सांतपनीयता is compared with सब्ब. His reply is that the soma libations are connected with each other, so there will be a forward transference. There is therefore no comparison with the case of सांतपनीयता which is not connected with the अभिप्रेत.

Aihikaraṇa XVI: I treating the forward transference of पोद्सी in relation to उक्षय.

पोद्सी चोकथ्यसंयोगात्। ॥ ११ ११ ३५ ॥

चाण्डी च और; उक्षयसंयोगात् by reason of its connection with उक्षय.

35. And पोद्सी (is to be transferred forward) by reason of its connection with उक्षय.

There are 8 cups of some juice called उक्षय in a jyotistoma sacrifice; after the completion of उक्षय, the पोद्सी cup is offered. If for some reason the उक्षय offerings are completed till evening, the पोद्सी can not be taken up in the middle of the performance so it will be transferred forward and पोद्सी offering will be made on the completion of the उक्षय 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 पदार्थानुसमय and कांडानुसमय 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 performed on the next; this procedure is called कांडानुसमय. 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 पदार्थानुसमय. In the former, the sacrificial acts are to be performed successively on an object at a time; in the latter the sacrificial objects are to be acted upon successive-
ly at a time. This is the difference which ought to be kept in view in the course of the study of this पाद

Adhikarana I. Sūtras I—2. Dealing with the subject that the victims of the बाजपेय SHOULD have their sacrificial acts performed at a time.

सन्निपाते प्रधानानामेकैकर्स्य गुणानां सर्वकर्म 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 कोडांतुमय.

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 पदार्थंतुमय.

3. There is a reason for the repetition.

The author says in reply to the objector that in अर्थप्रस्तावितमेदि there is a reason for acting upon the principle of कोडांतुमय. There are several पुरोभाषा; if you proceed upon the principle of पदार्थंतुमय the first पुरोभाषा cake will dry up by reason of lapse of time; so all sacrificial acts should be performed on each of them successively. This सूत्र has been independently treated by some commentator as a separate अविकरण. It makes no difference. It may be looked upon as a separate subject treated by the author.

Adhikarana III. Sūtras 4—5. Dealing with the subject that कोडांतुमय 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 प्रायोनुसमय 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 कांडानुसमय should be adopted.

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 कांडानुसमय In the method of परायनुसमय the object is the principal and in the कांडानुसमय, the act is principal.
Adhikarana V. Sutras 7-9. Dealing with the subject that the principle of काल्पनिक समय applies from the time of anointment till tying round of a string to a sacrificial post.

वचनातु परिव्याप्तान्तर्भल्लादि: स्यात् ॥ ५ । २ । ७॥

वचनात् by reason of the authority; तु again; परिव्याप्तांतर्भल्लादि to the end of tying round of a string; अन्तिति anointment &c., स्यात् is.

7. Again, under a direct authority, the anointment &c., to the end of tying round of a string continue.

The author gives his own siddhānta view. The anointment &c., include anointing, erecting, measuring, and tying a string round a गुण. The question is whether these acts should be performed on one गुण and then on the second गुण and so on. The reply is, according to the author, in the affirmative i.e., the method should be the काल्पनिक समय.

कारणाद्वा(न)कस्मि: स्यादस्थापात्रवृद्धि: ॥ ५ । २ । ८॥

कारणात् by a reason; वा or; अवत्तं relinquishment; स्यात् is; यथा just; पात्रवृद्धि addition of a vessel.

8. Or there is relinquishment (of the past) by a special reason just as the addition of a vessel.

In an अनुवाज, प्रयाज consisting of clarified butter and curd is offered and in a प्रयाज only clarified butter is offered. When an अनुवाज offering is made, another vessel for प्रयाज separate from that which is used for प्रयाज 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 गुण after performing one sacrificial act. He means to say that the principle of पदार्थांतर्भल्लादि applies. When one गुण is anointed the second should be anointed and then the second sacrificial act should be repeated on them. This is पदार्थांतर्भल्लादि. When one act is performed on the first गुण, it is left off; then the second गुण is sacrificially acted upon.

न वा शब्दकृत्वादन्यायमात्रमितर्भौतिपात्रवृद्धिः ॥ ५ । २ । ६॥

न वा not so; शब्दकृत्वाद् by reason of the direct authority; स्यायमात्र भी matter of inference only; इतरतः other; अर्यां by a reason पात्र वृद्धि: 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 कौषाणुसंमय is directly laid down, while the principle of पद्धार्युत्समय is an inferential matter. So the former method should be adopted. अजनात्वि यज्ञावाच गृह्न्त नावस्मृजेत् आपरिव्याहारान || "A sacrificer who has commenced anointing a sacrificial post, should not leave it before tying a string round it."

Adhikarana 6. Sūtras 10—12. Dealing with the subject that the principle of पद्धार्युत्समय applies to the offering, viz. देवत &c.,

पशुगणे तस्यतस्यापवर्जयेतंपश्वैक्षत्वात् || 5 || 2 || 10 ||

पशुगणे in an assemblage of animals; तस्य its; तत्श its; अपवर्जयेत अव्याहारान should be completed; पश्वैक्षत्वान 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. निष्हित पशुर्जिप is a model sacrifice in which one animal is killed; when it is cut and cooked, portions are offered. This offering is called अव्याहारन. There are three offerings, the first is to the main gods; it is called देवत; the second is an offering to the खिंटकत त fire which is called लोचन कृत; and the third is eaten up by the priest. It is called पेषः. This is the general rule. वाजपेय is a modified sacrifice; in this, seventeen animals are killed. The objector says that in this case also, the method called कौषाणुसंमय should be adopted as laid down in the preceding adhikarana.

दैवतेचककर्मण्याह || 5 || 2 || 11 ||

दैवते: by means of दैवत, वा or, on the other hand; एकककर्मान् 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 sūtra. He says that in the वाजपेय 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 खिंटकत त 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 पदार्थाविन्यस्मय and thus the entirety of the act can be maintained.

मन्त्रस्य चार्यवर्त्वात् ॥ ५ । २ । १२ ॥

मंत्रस्य of a mantra; च and; अर्थवर्त्वात् 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, मनोतात्र psalm is recited by the वैद्यासुधिप्रमण priest. If you act upon the principle of वांवान्वित्वमय, the manota 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 पदार्थाविन्यस्मय.

Adhikaraṇa VI. Sūtras 13—15. Dealing with the tantra nature of the pestle and mortar in a sacrifice called नानावीजेपि.

नानावीजेपू कुलक्षणलं विभवात् ॥ ५ । २ । १३ ॥

नानावीजेपू in different seeds; एक one; उद्दलबं 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 तंत्र is given. It is defined in chap. XI. If by one performance, several benifits accrue, it is called तंत्र. There are several seeds of rice which all can be pounded by one mortar and pestle. This is called तंत्र. This is what the author says in the सूत्र.

विविष्कर्णा नियामादान्तगुन्यस्य तदर्थ्यवर्त्वात् ॥ ५ । २ । १४ ॥

विविष्कर्णा: mainfold; शा or; नियामादान्तगुन्य of the order of reading (पाठकम); तदर्थ्यवर्त्वात् 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 तस्सुलभावात्तन्ततदर्थ्यवर्त्वात् ॥ 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 पदार्थनुसमय.

16. Again in a modified sacrifice, there must be a difference of vessels for अनुयाज offerings by reason of the difference of purpose.

The अनुयाज sacrifice is based on both model and modified sacrifices. There is an अनिन्योभिय 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 प्रयाजदास्य; so necessarily two different vessels will be required.

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.
cribed 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 अज्ञ and the अनुक्रिय. The qualities of a model sacrifice are known by the चाहन text. Certain उपहोम (minor oblations) are not known to the model sacrifice, they are added to the modified sacrifice' नारित्रोहम is performed in the model sacrifice. So in a modified sacrifice both नारित्रोहम and उपहोम are performed. What is their order? According to the rule laid down in the present sutra, first नारित्रोहम should be performed and then उपहोम. So the प्रकृति is अत्यंत and व्यक्ति is विषंग. Those parts which without which a whole can exist and which are yet essential are characterised as शेष. This is the distinction between (शेष ) inseparable accident and (अंत) an essential quality.

**Mūkhyāntarāyaṃstena. Tūlātṣaṣṭrītaśādabhavatvāphā-
क्तानां व्यवायः स्यात्॥ ५ । २ । १५ ॥

सुङ्ग्यांतराय immediate sequence of the principal; अत्रेय: Rishi अत्रेय: के तर तत्त्वात् by reason of being based on equal authority; अश्वच्छवात् by reason of non-mention; प्रक्रियात्तसे of those connected with the model sacrifice; व्यवायः intervention; स्यात् is.

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 नारित्रोहम are to be performed.

अन्ते तु वादरायणस्तेषां प्रधानादभवत्वात्॥ ५ । २ । १६ ॥

अते in the end; तु on the other hand; वादरायण; तेषां of these; प्रधानादभवत्वात् of their being meant in the text as प्रधान.

19. On the other hand, according to वादरायण in the end, by reason of their being mentioned as principal.

The author gives the view of his own master वादरायण in order to refute the argument of the objector based on the view of अत्रेय. He says that the नारित्रोहम are reckoned according to the Vedas among the principal; so in a modified sacrifice, first the principal oblations and then the नारित्रोहम and subsequently उपहोम should be performed.
tatha chaanyaryaydsar&hsm II 5 2 20 II
tatha similarly; च और; अन्यायाध्यान seeing another case.
20. And similarly there is another case seen.

The author in support of his view quotes the authority अध्वरस्य
पूर्वमध्यातने रुप प्रत्येकतकम यद्विन करम्। "The ceremony pertaining to अध्वरुः comes first; आग्नेय follows next; that which pertains to Agni, is this act."

Adhikarana X. Dealing with the precedence of gambling over the अभिमेक ceremony.

क्षतेषात्र दूर्वषां स देशः स्यातेन प्रत्यक्षसंयोगान्यस्य-मात्रमितरह्य रस 5 2 29 II

क्षतेषात्र having laid down the order; तु on the other hand; पूर्ववर्षी of the first; इस that; देश; order; स्यात is; तेन with that; प्रत्यक्षसंयोगान्यस्य by reason of the direct mention; न्यायमाध्यम inferential; इतरत the other.

21. On the other hand what order has been laid down of the first, that order shall be followed; because that is directly connected and the other is only inferential.

In a राजस्य sacrifice it is laid down that gambling should be done first and then the bath called अभिमेक. This order should be strictly followed under the direct authority and sequence laid down by आग्नेय and बादरायण is only a matter of inference. अक्षेत्रीयवर्ति | श्रीन; श्रीपादश्चाप्यवर्ति | माहिन्द्रय स्तोत्र प्रत्यमितवर्ति। “He plays with dice; repeats the story of श्री; श्री; he sprinkles water as the माहिन्द्र अहम is sung.”

Adhikarana XI. Dealing with the subject that सावित्री here &c., take precedence over दीक्षीया.

प्रक्षताच्च पुरस्ताद्वत 5 2 22 II

प्रक्षतात from the acts of the model sacrifice; च और; पुरस्तात prior; यत. that.

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 वैधार्यमहत्ता that before दीक्षिया is performed, सावित्रीहोम, श्वासंगम्य लिये 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 दीक्षणीया is performed. According to the principle laid down, the दीक्षणीया will come first but in the view as laid down in the present sutra the सावित्रयोग & c., as laid down in the तैसरीयसहिता will come first. ‘यथविविधानपि चिन्ते। सतिराशिप्रज्ञोति। “Knowing this he establishes fire; he performs सावित्रयोग.”

Adhikaraṇa XII. Dealing with the subject that the purificatory ceremonies connected with the sacrificer shall take precedence over tying of the gold piece round his neck,

सन्निपातश्रेणियोक्तमन्ते स्यात् ॥ १ ॥ २ ॥ २३ ॥

सन्निपत: a large number of acts; चेतं if; यथा० as said; अंते in the end; अति 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 sutra 17 should be followed. Under it in a modified sacrifice the order will therefore be 1st दीक्षणीया; 2nd हस्त मवं वधन tying of gold round the neck and उखादमरण 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.

Adhikaraṇa I. Sutras 1–2. Dealing with the subject that the eleven number of प्रयाज & c. accomplishes all.

विद्वेदि: कर्मभेदात्प्रपदायाःप्रत्ययत्स्यापदिश्येत ॥ ५ ॥ ३ ॥ १ ॥

विद्वेदि: increase; कर्मभेदात् by reason of the difference of act; प्रपदायाः like प्रपदाय (clarified curd); तस्य of that; उपदिश्येत let it be laid down.

1. The increase is by virtue of the difference of acts just like प्रपदाय; let it be then laid down (separately) for each.
The sūtra embodies the āsāṅkya view. The objector says that there is a preparation of curd and clarified butter each time for Śruti offering; so when Pṛyaj offering is made, it should be made eleven times.

वा सर्वसंयत्वादिकारः प्रतीतिष्टः ॥ ५ । ३ ॥

अयो or also, not so; सर्वसंयत्वात् by reason of all numbers; विकारः modification; प्रतीतिष्टः is known.

2. Not so; by reason of all numbers, the modification is known.

The author says that is not so. The āsāṅkya is not prepared each time. The number 11 is made up thus. There are five offerings in a Pṛyaj and repeated twice, the number comes to 10 and the last offering which completes the whole sacrifice makes the eleventh. The āsāṅkya once made is sufficient for eleven times.

Adhikarana II. Dealing with the स्वस्थ्यान repetition of the 1st &o, and the 3rd उपसद् offerings.

स्वस्थ्यानातु विद्ध्वेषनक्रमानुपूर्ववर्त्तवात् ॥ ५ । ३ ॥

स्वस्थ्यानात् from their own place; तु again; विद्ध्वेषनक्रमम् should increase; क्रमानुपूर्ववर्त्तवात् 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. स्वस्थ्यान and दुर्दक्रियत। Three उपसद् offerings are to be made in an शतिवचनम्; 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 दुर्दक्रियत। 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 स्वस्थ्यानाद्वितीयं because the repetition takes place at its own place. The author lays down in this sūtra that the स्वस्थ्यान method of repetition applies to the उपसद् offerings.

Adhikarana III. 4—6. Dealing with the subject of introduction at the end of the additional (incoming) verses amongst सामय्यनी verses.

समिद्यमानवतीयाः समिद्यवतीयाः चान्तरेण यात्: स्युद्द्राय- वाप्रथिव्योर्न्तराले समहर्णात् ॥ ५ । ३ ॥ १ ॥
4. The dhayya verses should be between समिध्यमानवती and समिद्वद्वती verses because they are described between heaven and earth.

The समिध्यमानवती verses are taken from अथवेद and are recited at the time of kindling the fire. समिद्वद्वती verses are recited after the fire has been kindled. According to the पूर्वप्रथां view, the धात्या verses come between these two classes of verses as they are so described in the Veda.

"This is truly समिध्यमानवती and it is समिद्वद्वती; the धात्या verses come between them."

5. Or that designation.

There are two kinds of धात्या. The धात्या 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 धात्या are to be read in the middle. The general धात्या are to be recited in the end.

6. By seeing at the end of उद्दित and कुकम

The author gives an additional reason in support of his view that the धात्या verses come after उद्दित and कुकम metres.

Aṭṭhikarana IV. Sūtras 7-12. Dealing with the subject that in a बहिष्पत्तम the additional verses should be recited after पर्यास.
7. In a वहिःपवमान when स्वं is enlarged, additional verses should be recited before पय्यांस, because it is so seen in दादश्राहे.

In a big sacrifice like येोत्तिषोम the priests sing in the morning, noon and evening. The songs thus sung are respectively called वहिःपवमान माध्यंदिनपवमान and अभंवपवमान. The वहिःपवमान consists of three parts viz., 1st सोचीय, 2nd अनुरूप and 3rd पय्यांस. 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 स्वं. So according to the objector in a modified sacrifice additional verses should be introduced before पय्यांस and he gives an analogy of the 12th day ceremony.

पय्यांस तिति चारण्तान्तः ॥ ५ ३ ८ ॥

पय्यांस: the par.yāsa; तिति this; च and; अन्तान्तः the last name.

8. The word पय्यांस is the name of the last one.

In the description given above, the पय्यांस is the last part of वहिःपवमान. So the objector gives this as an additional reason.

अन्ते वा तदुत्तकम् ॥ ५ ३ ६ ॥

अन्ते in the end; वा or; तदुत्तकम् as it is described.

9. Or it is in the end as it is described.

The author gives his siddhânta view in the sūtra and says that the additional rik verses should be recited after the पय्यांस and is based on the view of बादरपयाञ्च in V-2-19 at p. 273.

चचनान्तु द्रादश्राहे ॥ ५ ३ १ १० ॥

चचनान्त by reason of an authority; द्रू on the other hand; द्रादश्राहे in the case of the 12th day ceremony.

11. The case of the 12th day ceremony is based on authority.

The author refutes this view of the पूर्वपक्षी 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 पर्यांस.

लोत्रियानुहून गौतिक्यमित्रत: | रूपवांतस्तुवांमंगलति | तृच्छ. उच्चम: पर्यांस: | "लोत्रिय

and अनुरूप are respectively two out of three अक verses in a group; a group

of three अक verses ends in ढुप. The best is पर्यांस."

अतिद्विकार्यः || ५ || ३ || ११

अतिद्विकारः it is not a modification of that; च and.

11. And it is not a modification of that.

In अभिरस्त्र the additional verses are not recited before पर्यांस, because

it is not a modification of द्वादशाह.

तद्विकारेयद्यपूर्वत्वात् || ५ || ३ || १२

tद्विकारे in the modification of that; अष्टि also; अनुवर्त्तात् 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.

Adhikāpat V. Sūtra 13—14. Dealing with the subject that the additional सांग verses

are to be introduced in the middle.

अन्ते तृतरयादद्यायात् || ५ || ३ || १३

अन्ते in the end; तु again; उसर्ये: in the next two; द्वाहात should be

introduced.

13. On the other hand, (additional verses) should be intro-

duced at the end of the next two.

In the गायचिन्द्रपंक्वमान and अभिरक्षपामान the additional सांग verses are intro-

duced. According to the पूर्वयाङ्क view, they are to be introduced at the

end under the well known authority of बादरयाण. See V. 2 19.

अष्ठि वा गायचिन्द्रुप्तमुद्युनुषु पुष्व स्वच्छात् || ५ || ३ || १४

अष्ठि वा or also; गायचिन्द्रुप्तमुद्युनुषु in the गायन, वृहति and अनुष्ठुङ्ग metnes;

स्वच्छात् by reason of the authority.

14. Under the authority (of a text, they should be introduced)

in the middle of गायन, वृहति and अनुष्ठुङ्ग metnes.
The author gives his own view that under the direct Vedic authority, the additional स्वतं verses should be introduced in the middle of गायत्री, बृहस्पति and अनुपं; श्रीपिण्डाः पृवत्स उदरणिः गायत्री बृहस्पति अनुपं विज्ञितः अभावक्षेत्र अते अपरंभितः। “There are three bellies of the sacrifice, गायत्री, बृहस्पति and अनुपं; 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.

15. The cups and bricks which are described in proximity to अनुवाक्य are subordinate to स्वन and चिति. The स्वन is an act of extracting Soma juice and चिति is a layer of bricks. The पूर्वाक्य view embodied in the सूत्र is that cups are subordinate to स्वन where they are required and so also bricks are subordinate to an altar where they are also required.

16. Or they are subordinate to the sacrifice and fire by reason of a direct authority. No command as to order.

The author gives the siddhānta view in the present सूत्र; what he says is that cups are subsidiary to the sacrifice; if they be considered subsidiary to a स्वन, then there will be a separate set of cups for each स्वन. 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 चिन्तित्री औ. should be laid in the middle layer.

17. (The चिन्तित्री and चिन्तित्री 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 ब्राह्मणवती, (V. 2. 19) the bricks called चित्रश्रेणि and बज्रृणि should be laid in the altar at the end, so that no other may intervene.

18. And because there is a force of the text.

The objector gives authorities in support of his view. भावपरन्विता भाष्याविति: अन्य इसका उपद्धातिः। "The last layer is the place; he places other bricks."

19. On the other hand in the middle वर्त्त्वति bricks should be laid under the authority.

The चित्रश्रेणि and बज्रृणि bricks are characterised in the present वृत्र as ब्राह्मणवती. It contains the siddhānta view of the author and lays down that these bricks called ब्राह्मणवती should be laid down in the middle layer of the altar.

Adhikarana VIII dealing with the subject that चित्रश्रेणि &c should be laid before लोकपूर्णा प्रागां before; लोकपूर्णाः the brick known as लोकपूर्णा; तस्य: its; संपूर्णार्थ्यत्वात् by reason of its completing the layer.

20. Before लोकपूर्णा by reason of its completing (the layer).

The author says that the bricks called चित्रश्रेणि and बज्रृणि should be laid before लोकपूर्णा. चित्रश्रेणि and बज्रृणि form the middle layer of the altar and लोकपूर्णा forms the last layer.

Adhikarana IX. Sūtras 21-25 dealing with the performance of अष्ट्रोत्त्र in a sacrificially purified fire.
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 गायङ्गपथ, दर्शनिर्देश and आह्वनीय. When the fires are sacrificially acted upon, the अम्बिह्यान्त is performed. This is the पूर्वव्यक्त view.

अन्तरं व्रतं तद्भूतत्वात् ॥ २१ ॥

अन्तरं afterward; व्रत् vow, penance; तद्भूतत्वात् by reason of its being ready;

32. Afterwards penance, that being ready.

The objector further proceeds and says that when fire is ready, the sacrificer then takes a vow. Then the fire should be purified.

पूर्वं च लिङ्गदर्शनात् ॥ २२ ॥

पूर्वं first; च and; लिङ्गदर्शनात् by seeing the indicative marks, texts.

23. First, by virtue of the indicative texts,

The objector gives the texts in support of his view. आहिताधिनिर्देश-दार्बोधयान अनुरूपपूर्व अतिरीक्तत्रिकाकद्वयः "One who has established fire should not place wet fuel on the fire; they hasten with अनिवोध, when fire is established."

अर्थवादि वार्तर्थय सिद्धमान्तवात् ॥ २३ ॥

अर्थवाद рекомендуемый text; वा on the other hand; वार्तर्थय of a purpose; सिद्धमान्तवात being present.

24. It is a рекомендуемый text because the purpose is present.

The author gives his own view in the present sutra in reply to the objector's view as laid down in sutras 21 to 23. He says that the texts are only рекомендуемый. They command a silent oblation. यह यज्ञवद्यायात् अन्यायपूर्वसाइत जुझायात् यज्ञवद्याय अध्यात्मशाश्वत् त्रूणिमोक्षितन्त्यथां "If one performs homa with yaju mantras let him do so irregularly. If he does not perform होम, the fire will be overcome; let him silently perform होम."

न्यायविक्रियात् ॥ २४ ॥

न्यायविक्रियात् 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 पवमानेष्टिः purifies the fire. Accordingly fire must be prepared and पवमानेष्टिः 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 पवमानेष्टिः. So when the fire is thus purified then the agnihotra can be performed. So the agnihotra should not be performed immediately.


26. On the other hand, when altar is ready a person is अभिचित; it is proper for him (to perform penances) because occasion has arisen.

An अभिचित 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 पूरुपवश्य says that as soon as an altar is built, a person becomes an अभिचित and he should observe the vows mentioned above. अभिचित्वपवश्यति धावेन् II (५०-३० वले०) निन्धि निदानाति तस्मादन्निदित्तिहि पक्षिणानन्त अभिचयन्: II “An अभिचित should not run in the rains; he shall not cohabit with a woman; an अभिचित therefore should not partake of bird’s flesh.”

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 पुरक्ष्य; they are not connected with the sacrifice. So they must be performed at the end of the sacrifice.

प्रमेय: कर्मसिद्धांशत् II ५ ३ २९ II
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 अद्वितिक shows that one who performs अविचयन is अद्वितिक. The word अविचयन is in the accusative case.

Adhikarana XI sutras. 29–31 Dealing with the accomplishment of initiation by a small sacrifice.

परेणास्वेदनादृकृतिः स्वात्सर्वदृश्याभिमान्वयात्

परेणास्वेदनाः by reason of declaration by others; दृश्यति: initiated; स्वात by; सत्वन: with all; दृश्याभिमान्वयात्ः 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. द्वैल दृश्यति। मेन्त्या यज्ञां दृश्यति। (तैं सं ६१३२।) क्रूष्णा जिनैन दृश्यति। (तैं सं ६१३२।) "He initiates him with a staff; he initiates the sacrificer with a girdle; he initiates him with a deer skin."

हृष्यचन्ते वा तद्भय ज्विवशेषार्थसन्वन्धायत् इस्र्यते sacrifices are performed, वा or; तद्भया: that being their object; हि because; ज्विवशेषार्थसन्वन्धात् 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 anything 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.

समास्यानं च तद्वृत्त

समास्यान name, etymology, च and; तद्वृत्त like it.

31. The name is also like it.
The author gives an additional reason in support of his view. One who performs दीपक पूजा 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.


अद्वत्क्रतूनानानुपूर्व्यम || ५ १ ३ २ ||
बंगवत् like constituent parts; कनूनि of sacrifices; आनुवर्य following the order.

32. The order (of काम्येष्टि) 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 काम्येष्टि.

न वादसुभ्‌वन्धात || ५ १ ३ ३ ||
न not; वा or; असंबंधात by reason of the want of relationship or connection.

33. Not so; by reason of want of connection.

The author gives his own view and says that there can not be any order in a काम्येष्टि 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 काम्येष्टि there can not be any order like the constituent parts of a big sacrifice.

काम्यत्वाच्छ || ५ १ ३ २ ॥
काम्यत्वात by reason of their accomplishing the desire; च and.

34. And by reason of their accomplishing the desires.

The author gives an additional reason in support of his view. The human desires follow no order; so the sacrifice performed to accomplish them can not follow any order.

आनर्थस्वाभाविक चेत || ५ १ ३ ४ ॥
आनर्थस्वाभाविक by reason of fruitlessness, न not; हृतिभेत् 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?

स्यात्तत्वार्थमात्रः परेषु सर्वस्वारात् || ५ । ३ । ३६ ॥

स्यात् may be; विचारस्वात् 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 sūtra 35. He says that the reading of the पठकम in the Vedas will conduce to the education of the reader and if read properly with proper accent, it will also teach accentuation.

Adhikarana VIII. Sūtras 37-38. Dealing with the precedence of अभिनियोम over the sacrifices.

य एतेनेत्यभिनियोमः प्रकरणात् || ५ । ३ । ३७ ॥

य एतेन who by this; इति this; अभिनियोम: the sacrifice of that name; प्रकरणात् by force of the context.

37. The words "who by this" (indicate) अभिनियोम, by reason of the context.

When the words "who by this" are used, they show that the अभिनियोम is referred to by the force of the context. यथवाच प्रथमोऽधिकारान् यज्ञवातिनियोमः। यथेतेनावनिष्ठु अधिनात्येऽदा न गर्त्यायमेव तद्यायमेयह ववामीयते || "This verily is the first of the sacrifices, this यज्ञवातिनियोम; if one performs any other sacrifice without performing it, it falls into a pit or he dies;"

लिङ्गाच्छ || ५ । ३ । ३८ ॥

लिङ्गाच्छ by force of the authority; अ and.

38. And by force of the textual authority.

The author in support of his view embodied in sūtra 37 relies on the text. तत्स्वयमतिः स्तोत्रियः || ( एवो या ३२०१४१) "Ist one hundred and ninety ब्यायःत्रियः."
अथात् वेनेति संस्थानां सन्निधानात् ॥ ५ ॥ ३ ॥ ३६ ॥

पयं नोत्; अनेन बयो द्वारा; इति ये शब्दान; संस्थानां सहस्रोपायु; सन्निधानात् बयो रस्स्यं कारणं द्वारा अपने निकटतम्।

39. When words “now by others” are used, they mean seven big sacrifice by reason of proximity.

The objector says that the words “now by others” refer to seven big sacrifices but not to all the modifications of अपस्वर्ण. The seven big sacrifices and others also are the modifications of अपस्वर्ण. According to the objector, the words ‘now by others’ occurring in, the context of the seven big sacrifices refer to the seven big sacrifices.

तत्प्रकृतेः वार्षिकोपायुपत्तिविहारी न तुल्येवूपपद्वते ॥ ३१ ॥

तत्प्रकृतेः: of those sacrifices of which it is the model i.e. the modifications of अपस्वर्ण; आपस्वर्ण विहारी essential quality and production; हि because; न not; तुल्येवू in equal; वर्धनेते produced or obtained.

40. Or the आपस्वर्ण and विहार आपस्वर्ण are seen in the modified sacrifices but not in the model sacrifice.

The आपस्वर्ण and विहार require explanation. When from one fire several fires can be produced, it is called अपस्वर्ण; from one अपस्वर्ण all other sacrifices derive their origin; it is called अम्बर्णविहार। These sacrifices, deriving their origin from the अपस्वर्ण have all one essential quality which is called आपस्वर्ण or आपस्वर्ण। So what the author lays down as his सिद्धांत view is that it is only in the modifications that one finds आपस्वर्ण and विहार but not in sacrifices of equal rank.

प्रश्नसा च विहरणमात्रायं ॥ ५ ॥ ३ ॥ ४१ ॥

प्रश्नसा praise; वा or; विहरणमात्रायं by reason of the absence of transference.

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 अपस्वर्ण। He says that it is only to praise the अपस्वर्ण। The essential qualities of the sacrifice (आपस्वर्ण) and the transference thereof (विहार) do not apply to all other sacrifices.

विधिप्रत्ययत्वादा न ग्रहस्मात्मप्रश्नसा रूपाद ॥ ५ ॥ ३ ॥ ४२ ॥

विधिप्रत्ययत्वादा by the force of the command; वा or; न not; हि because; अक-
by chance or haphazard or at random; प्रशंसा praise; स्यात् is.

42. Or by the force of the injunction, because there can be no praise at random.

The author gives a reply to the objector. He says that there must be an act which has been enjoined by विधि and there can be no praise without there being an act which has been so enjoined. The essential characteristics of a model sacrifice are transferred to its modifications. There is no विधि text as to the आपत्ति and विहार but you can know by the बादक text i. e. by analogy or inference.

Adhikarana XV. Sūtras 43-44 Dealing with the precedence of अबिनष्टोम over all sacrificial incantations in which one or more स्तोत्तम are chanted.

एकस्तोत्रम् वा कन्तुसंयोगात् ॥ ५ । ३ । ४३ ॥
एकस्तोत्रम् in those sacrifices in which one स्तोत्र is chanted; वा or; कन्तुसंयोगात् by reason of their connection with the sacrifice (अबिनष्टोम).

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 अबिनष्टोम; so the अबिनष्टोम must be performed and then the एकस्तोत्र.

सर्वेणां वा चैदनाविशेषाय पात्रशंसा स्तोत्मानाम् ॥ ५ । ३ । ४४ ॥
सर्वेणां of all; वा or; चैदनाविशेषाय by reason of there being no special command; प्रशंसा praise; स्यात् 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 अवान्येन 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 अबिनष्टोम must precede all these sacrifices.

END OF PADA III.
PĀDA IV.

Adhikarana I. Dealing with the predominance of श्रुतिकाम and आर्यकाम over पाठकाम:

क्रमकोपर्यङ्गशचताब्यां श्रुतिविशेषार्थपरस्तवाच्च

क्रमः the order; य: which; आर्यशब्दायां from आर्य काम and श्रुति काम; 
श्रुति विशेषार्थ by reason of the special text; आर्यपरस्तार्थ by virtue of the 
प्रदेश्येश्वर of the object; यथा and:

1. The पाठकाम is (set aside) by the आर्यकाम and श्रुतिकाम by reason 
of the special text and the desired object.

The author gives his view in this सूत्रa as to which should prevail 
when there is a conflict among श्रुतिकाम, आर्यकाम and पाठकाम. When there 
is a conflict between श्रुतिकाम and पाठकाम the former will prevail; and 
when there is a conflict between the आर्यकाम and पाठकाम the former will 
prevail.

Adhikarana II. Sūtras 2-4. Dealing with the subject that the आवद्रान्त &c., are to be 
प्रदेश्येश्वर first to the fire according to the स्थायि.

अवद्रान्तबिमघारणाःसादनेष्वानुपूर्ण्यः प्रवृत्त्या स्थायिः

अवद्रान्ताभिमघारणाःसादनेष्वानुपूर्ण्य in the acts of cutting a slice from the पुरोदाश 
cake, sprinkling it with clarified butter and placing it; अवद्रान्ताभिमघारणाः the 
sequence; प्रवृत्त्या by the प्रवृत्त्या काम, स्थायि shall be.

2. In the acts of cutting a slice from the पुरोदाश 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 
पुरोदाश cake, the order is to be determined by प्रवृत्त्या.

यथाप्रदानवा तदर्थ्यत्वात्

यथाप्रदान according to the order of the offer; वा on the other hand; 
तदर्थ्यत्वात् 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 दृष्ट्युपान्याय, curd is prepared which is called स्रव्य and पुरेयङ्ग cake is also prepared for an offering to fire. The question is, which should be performed? We have the पुरेयङ्ग view which says that according to प्रतिति, the स्रव्य should be offered first. The author says here that it should be guided by the offering i.e., the offering of पुरेयङ्ग cake to the fire. So the order will be determined by the पुरेयङ्ग because the offering is the principal act.

लिद्दशर्मानाचि ॥ ५ ॥ ५ ॥

लिद्दशर्मानाचि by seeing the force of the text; च and.

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 सरे भूभावमित्राणियागारति।ततोहि प्रतीति प्रथमावयमानीयक्ष्मंसदशि॥ "He will first sprinkle ghee on the द्रव्य 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 हिदि and सोम.

वचनादिदिश्यपूर्वत्तम ॥ ५ ॥ ५ ॥

वचनादि by reason of the text; हिदि पूर्वत्तम the priority of the हिदि.

5. According to the text the हिदि (new and full moon sacrifice) has priority.

There are two practices one is called आयुतं and the other भ्युधान. Under the practice called आयुतं, first fire is prepared and then सोमयान is performed. Under the second practice, the fire is first prepared, then the full and new moon sacrifices called हिदि are performed and lastly the सोमयान is performed; under this practice the हिदि intervenes between the preparation of fire and सोमयान. The present sutra embodies the पुरेयङ्ग view which adopts the second practice called भ्युधान.

सेमश्रेष्ठेनाममण्यायेष्यस्तर्नक्त्रागंतक्रमवचनात्तदद्वे-

नान्तर्यं हि स्वाति ॥ ५ ॥ ५ ॥

सेम; soma sacrifice; एक्षरी of one party; अम्याहयस्य establishment or pre-
paration of fire; नेतृनाश्चतिकोपिन्यानात्मक by reason of the non-observance of the season and constellation; तद्भवते तदश्च that being the end; न not; अनयर्क meaning less; स्वात्तिक 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 आनंत्य 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. यतोलोमन्यात्मकोपिन्यानात्मकः न नक्षत्रः "One who wishes to perform सोमयाग, he shall establish holy fires; he shall not wait for season or constellation of stars."

7. And that (अन्यायांनेन) 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 अन्यायांनेन is for the object of the सोमयाग; if that is not accepted the object as laid down in the text will be fruitless, यतोलोमन्यात्मकः लक्ष्मणानन्तप्रायः "He who performs सोमयाग, shall establish holy fire."

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 आनंत्य (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 soma shall have to make offerings for a year. This fact also goes to show that the soma sacrifice should be performed after the preparation of fire.  

The author gives second additional reason in support his view. It is laid down in the Vedas that a person who does not perform soma shall have to make offerings for a year. This fact also goes to show that the soma sacrifice should be performed after the preparation of fire.

He who establishes fire without offering oblations of soma, shall have to make offerings for a year.

The author gives the summary that if the object of the sacrificer is not to perform soma then ritus should be performed after anvayatana i.e. the practice of anvayatana should be adopted; if the object of the soma is for the performance of soma then soma must be performed after soma sacrifice; i.e., the practice called anantara should be adopted.

Adhikaraṇa IV. Sūtras 10–14. Dealing with the subject that there is no rule for a Brahmāna as to whether he should perform rütis first or soma.

The author gives the summary that if the object of the sacrificer is not to perform soma then ritus should be performed after anvayatana i.e. the practice of anvayatana should be adopted; if the object of the soma is for the performance of soma then soma must be performed after soma sacrifice; i.e., the practice called anantara should be adopted.

Adhikaraṇa IV. Sūtras 10–14. Dealing with the subject that there is no rule for a Brahmāna as to whether he should perform rütis first or soma.

10. By transference forward (of rütis) of a Brahmāna, soma (sacrifice should be performed first).

The adhikaraṇa opens with the pūrṇamsā sacrifice and says that in the case of a Brahmāna the principle of anantara as explained in the preceding adhikaraṇa applies.

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 Brahmāna can adopt either of the two practices mentioned in the preceding adhikaraṇa. If he adopts the anantara, he can do so on
the full moon offering.

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.

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 अन्तर्य.

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 अन्तर्य and then सामयाग and lastly the full moon इदित. The description of the same in the Veda, is to indicate the time.

15. At its own time, because there is no prohibition.

In सूत्रा 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 सामयाग; so it must be performed at its proper time.
अपनयो वास्तवानस्य सर्वकाललत्वात् ॥ ५ । ४ । १६ ॥

अनन्त: prohibition, setting aside; वा on the other hand; आधानस्य of the establishment of fire; सर्वकाललत्वात् by reason of its being for all time.

16. On the other hand, the prohibition (relates to सौमय्याग) because the establishment of fire can be done at all time.

The author gives his own view in this सूत्र and says that the prohibition relates to the सौमय्याग but not to अन्तर्गाम, as the latter can be done at all time. So there is no fixed time for सौमय्याग.

पीर्णमास्यूद्वर्षो सतामादित्राध्याणस्य वचनात् ॥१७॥

पूर्णमासिं full moon sacrifice; उष्ण upwards; सोमात् from the सोम sacrifice; वाह्यसैद्य of a वाह्य; वचनात् by reason of the text.

17. (Performance of) the full moon sacrifice for a ब्राह्मण is after the somayaga by reason of the Vedic text.

The author says that it is enjoined that a ब्राह्मण should perform the full moon sacrifice after the सोमयागः यदेवादि पीर्णमासांहि विस्तरत्वहृ दिनिः पितृपति ॥

"This then is the full moon offering; he ought to consecrate subsequently." So the full moon sacrifice can only be transferred forward.

एकं वा शब्दसामाध्यायत्राकृ कृतेनविघानम् ॥१८॥

एक one offering; शब्दसामाध्यात् by the force of the text; प्राक्कः before; कृतेन विघानत् by reason of prescribing all.

18. By force of the text, one offering (should be made) before (सौमय्याग) by virtue of all being prescribed.

We have seen that a ब्राह्मण can adopt both practices called आन्तर्गत and व्यवधान. When he adopts the second method, he will have to establish fire first, then offerings of the full moon sacrifice with the exception of one, then सौमय्याग and lastly the one offering of the full moon sacrifice. The purport of the सूत्र is, that only one offering can be transferred forward because all are performed between अन्तर्गत and सौमय्याग.

Adhikaraṇa: VI. Sūtras 19—21. Dealing with the non-transference forward of आउँ\v offering from सौम.

पुरोहिताश्वनिन्देशे तद्रुकः देवतामावत् ॥१९॥

पुरोहितः पुरोदाशा cake; तु on the other hand; अनिन्देशे on no direction; तथैव being connected; देवतामावत् by reason of being a diety.
19. On the other hand, when there is no direction the (offering shall be of) पुरोहित; on the connection with that, by reason of being a diety.

The sutra is very obscure. In the preceding अविनयम् it is shown when a Brāhmaṇa adopts the श्रवण practice, he will have to perform the अगमयम्, then all offerings of the full moon sacrifice with the exception of one, then the तीन sacrifice and then the one offering which had been omitted. Now the question is whether this last offering is that of पुरोहित or of clarified ghee. The author in this तृतीय says that it should be of पुरोहित cake; the reason is that the पुरोहित cake is connected with two dieties अष्टि and सोम and the sacrificer by reason of performing this becomes अष्टिजोतिर.

आज्ञयमपोतिचेदः ॥ २०॥

आज्ञय clarified butter; अर्थ also; इतिचेद 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 मिश्रदेवतादीन्द्रायंत्र ॥ २१॥

न not so; मिश्रदेवताय by reason of mixed dieties; पुरोहित like the dieties हन्त्र and अष्टि.

21. No; by reason of the mixed diety just as in the case of the offerings to gods हन्त्र and अष्टि.

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 अष्टि, सोम, प्रजा पति and विष्णु but the पुरोहित is offered to अष्टि and सोम only. The conclusion arrived at, is that the last offering consists of पुरोहित.

Adbhakara V. 1. सूत्र २२-२४. Dealing with the immediate performance of the modified sacrifices as पुरोहित &c.

विष्क्षेत्: प्रकृतिकालवत्तसदस्तभंकलोचया विष्क्षेतिस्तयः:

प्रत्यक्षशिशाश्वचात् ॥ २२॥

विष्क्षेत् of the modified sacrifice; प्रकृतिकालवत्तसदस्त विष्क्षेति by reason of the time of the model sacrifice; सदस्तभंकलोचया must be performed immediately; प्रत्यक्षिकालवत्तसदस्त विष्क्षेति 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 sutra embodies the 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 sutra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day.

The author gives a reply to the objection raised in sutra 23. He says that there is a direct authority that the modified sacrifice should be performed on the one and the same day.

25. The modified sacrifices should be performed after soma yāga like the model sacrifice.
संनय 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 संनय. अभिव्यक्ति is a पुरुषाका cake offered to अभिमन्यु and सोम after the performance of सेरमयाग on the full moon day. The संनय offering is made on the new moon day after the performance of the सेरमयाग. These are modifications added in the case of one who has already performed the सोम sacrifice. So the author says that the संनय and पुरुषाका offerings should be made after the performance of the सेरमयाग.

Adhikarana. IX. Dealing with the performance of the modifications of सेरम after the new and full moon sacrifices.

तथा सेरमविकारा दर्श्यूर्णमासाभ्याम् ॥ ५ । ८ । २६ ॥
तथा similarly; सेरमविकारा: the modifications of सेरम; दर्श्यूर्णमासाभ्याम् 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 भाष्यम the fire is first established, then सेरम is performed and in the end श्रीमि is performed. If one follows स्वयमविद्यम practice, the श्रीमि intervenes between the अथ्यविभाषण and सेरम. In the case of a ब्राह्मण one offering is omitted which is made after the performance of the सेरम sacrifice. This applies to model sacrifice. What is the procedure in the case of the modified sacrifice? The modifications of सेरम shall be performed after the performance of the new and full moon sacrifices which occur in the end under the भाष्यम practice.
CHAPTER VI.

PĀDA I.

Adhikarana T. Satras 1-3. Dealing with the subject that the sacrifice and other ceremonies secure heaven as the reward.

उद्ध्याणां कर्मसंयोगे गुणवेनार्थसंयोगः ॥ ६ ॥ १ ॥ १॥

उद्ध्याणा of the materials; कर्म संयोगे in connection with acts; गुणवेन by reason of being subordinate; अभिसंबंधः 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 गुणवेनयोगे विशेष “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 गुण? Whether it is principal or subordinate? In an illustration त्रिवेण: पुरुषः, the man is principal and त्रिवेण is subordinate, so in गुणकालः पुरुषः the man is principal and the desire for गुण is subordinate. If there be no desire to obtain heaven there will be no sacrifice. But according to the पूर्वपश्च वीर्य view गुण is not principal but a means to perform a sacrifice and it is therefore subordinate. All materials are subordinate in an action and the गुण being such is also subordinate.

असाध्यकं तु ताद्ध्यत्वः ॥ ६ ॥ १ ॥ २॥

असाध्यकं not means; तु on the other hand; ताद्ध्यत्व 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.

Adhikaraṇa 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 suṣṭha in the preceding suṣṭha 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.

Adhikaraṇa III. Śūtras 6-16. Dealing with the right of man and woman to perform sacrifices.

6. The view of Ādityaśāstra is that a man alone is entitled, there being a mention of a special gender.

The objector on the strength of Ādityaśāstra'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 Vādāraṇya 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 Vādāraṇya. 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.
9. 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 ṛṣiteṣṭya should not be killed it does not refer to a pregnant woman but it is in praise of the ṛṣiteṣṭya. ṛṣiteṣṭyaḥ सूणहार्मचवति॥ "Any one who kills an ṛṣiteṣṭya is guilty of foeticide." ṛṣiteṣṭya is a pregnant woman or a woman of Atri family. Where it is said that a person desirous of गृह should perform a sacrifice, it includes both male and female though, the nominative is in masculine gender.

10. On the other hand, on account of the male possessing wealth (is competent to perform the sacrifice), dependent on wealth; by reason of sale and purchase of females, they are devoid of wealth, they being on the same level.

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.

11. Similarly there is another text.
The objector in support of his view relies on the Vedic text. यात्या कीतावती अग्नेयाचरति | “she though purchased by her husband, lives with others”

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.

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.

The author replies to the view of the objector that a female is incapable of holding wealth as said in sutra 10. He says that a woman is equally partner with him.

The sale is only a religious form. We have seen in sutra 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.

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 sacrificical act. The author lays down the siddhânta 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 can not 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 sūtra. 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 aśvayādāna is to be performed by two persons, just like sacrifices which are performed by two persons.
The Ṛgveda-śāstra sacrifice is performed by two men; one is यज्ञतिथिप् and the other is पुराणिविष्णु. On this analogy the objector says that अध्यायाध्याय should also be performed by two men.

On this analogy the objector says that अद्यायाध्याय should also be performed, by two, men, of the quality; on the other hand; because of enjoining a quality, the dual number is.

The author replies to the objection raised in अध्याय 22: There is a Vedic text श्रीमत्तमयावनिविष्णुवामिवाध्यायाध्यायाध्यायाध्याय that "dressed in silk two should establish fire." The author says that the husband and wife shall perform the अध्यायाध्याय. The dual number can be explained by joining the wife with the यज्ञतिथिप्. The clause "श्रीमत्तमयावनिविष्णु" is an adjectival clause qualifying the husband and wife.

Adhikarana VI. Dealing with equal right of wife in अधिकारण 25.

"एष्य यावदुक्तकमार्शीक्रः हार्षचर्ममुत्तलत्वात् भास्तिक्यम् अधिकारण 25."

तस्या यावदुक्तकमार्शीक्रः हार्षचर्ममुत्तलत्वात्।

तस्या: hers; यावदुक्तक: that is laid down; अधिकारण: paring of the nail; अर्थक्यम्: celibacy; अधिकारणम्: by their being not equal.

24. For her, are all (acts) laid down (such as) paring of nails and celibacy, being not equal.

The author gives his view in the śūtra 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. अश्री: 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. Śūtras 25 - 38. Dealing with the subject that शुद्ध has no right to perform a sacrifice.

चारवर्ष्यमभविष्यति 25. 1 1 25.

चारवर्ष्यं: all the four castes; अधिकारणम्: by reason of no distinction.

25. All the four castes, there being no distinction.

In this adhikarana, the question is whether शुद्ध is entitled to perform a sacrifice; it opens with the पुराणिविष्णु view that all the four castes are entitled to perform it, because in the Vedas no distinction is made.
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 the author:

The author gives his own view supported by the view of the Brāhmaṇa. There is a text of the Śāstraṇya Samhita under which only first three castes are entitled to establish fire and the Śūdr caste is not mentioned. From this, the inference is that a Śūdr is not entitled to the Brāhmaṇa. He can therefore perform a sacrifice. 

"A Brāhmaṇa should establish fire in spring, in summer a kṣatriya should establish fire, a vaiśya should establish fire in autumn."

The objector in support of his view relies on the view of the objector. The Vedic text mentions special reason for the higher castes for the establishment of fire; he is, therefore, of opinion that a Śūdr can perform the Brāhmaṇa at any time he likes. The word निमित्त in the sutra means ‘time or reason’; we have translated it as meaning ‘special object or reason’.

28. Or by seeing other text also; according to the Vedic text it is laid down.
The author gives a reply to the objector that there are other texts in which only the three higher castes are mentioned in connection with the performance of certain Vedic ceremonies. A śūdra does not find place there. So the conclusion is that a śūdra is not entitled to perform a sacrifice.

A śāhkṣyam is the hymn of a Brāhmaṇa, a pārśvaram is of a kṣattriya and a rājyaśākhyam is of a vaisya, the fast of a kṣattriya is by gruel, that of a vaisya by āmikṣa and that of a Brāhmaṇa by milk. A Brāhmaṇa should establish fire at the distance of 8 steps, a kṣattriya at the distance of 11 steps and a vaisya at the distance of 12 steps.

Please note that the text is a translation of Sanskrit into English and may contain variations or interpretations of the original meaning.
form a sacrifice to achieve that object.

संस्कारे च तत्प्रायाधिन्तवात् ॥ ६ । १ ॥ ३२ ॥

संस्कारे in a purificatory or preparatory operation, च and; तत्प्रायाधिन्तवात् 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 वेदनिर्देशादप्शुद्रामान् प्रतियेत ॥ ६ । १ ॥ ३३ ॥
अपि वा not so, or also; वेदनिर्देशात् by the direction of the Veda; अपशुद्रामान् of non-śādras; प्रतियेत 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.

गुणार्थित्वाचनौ चेत ॥ 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 शृवः.

संस्कारस्य तद्यथुत्वद्विचारायुः पुरुषप्रस्थतः ॥ ६ । १ ॥ ३५ ॥
संस्कारस्य of a purificatory ceremony; तद्यथुत्वद् by reason of it being for that; विचारायुः of learning; पुरुषप्रस्थतः 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. वस्ते ब्राह्मण-मुपनयीत। ग्रीष्मे राजन्यं। वर्षाकु वैश्रवं। "A Brâhmana should be initiated in spring, a ksattriya should be initiated in summer; and a vâisyà in the rainy season."

विद्यानिद्रेशात्रति चेत ॥ ६ ॥

विद्यानिद्रेशात्रत् by reason of the direction for learning; न not; हितितेव 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:—

अवैद्यत्वादभावः कर्मणि स्यात् ॥ ६ ॥ ३६ ॥

अवैद्यत्वात् being not entitled to be taught; अभाव: incapacity; कर्मणि in a Vedic act; स्यात् is.

37. By reason of his being not entitled to be taught, he is incapable to perform a sacrifice.

The author says that no teacher will teach a शूद्र. no school recognises his claim to be taught the Vedas; so he is not entitled to perform a sacrifice. शूद्रे ज्ञानाधित्यम्। "Nothing is to be learnt by a शूद्र."

तथा चान्यार्थदशर्नम् ॥ ६ ॥ ३८ ॥

तथा च similarly; अन्यायदर्शन seeing another text.

38. Similary there is another text seen.

The author in support of his view refers to the authorities of the Veda. छूद्रा एव शमशानन्त्व शूद्र सन्नन्त्व न अध्ययम्। "A शूद्र is a walking cemetry; one should not, therefore, read near a शूद्र."

Aibikaraṇa VIII. Sūtras 39-40. Dealing with the right of a poor man to perform a sacrifice.

त्रयाणां द्रव्यसम्पन्नः कर्मणो द्रव्यसिद्धिलङ्कात ॥६१॥
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,

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.

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 उत्पशो is used; it is explained by शवर “in the original text.” According to शवर the explanation of the sutra is that all the operations mentioned in the text are permanently connected with the sacrifice; if one operation is not performed by a person suffering from an incurable disease, the whole sacrifice is useless. So a person suffering from an incurable disease is incapable of performing a sacrifice. The conclusion from these two interpretations is the same.

Adhikaraṇa XI. Dealing with the subject that one who has not got three (क्रियाएत्य) pravaras, can not perform full and new moon sacrifices.

अत्यार्थायपय्यस्य हानं स्यात्त। ६ । ९ । 42 ॥

अव्यायामाय्यस्य of a person not possessing three pravaras; हानं incapacity; disability; शात् is.

43. A person who has not three प्रवर्ष has a disability (to perform a sacrifice).

The founder of a family is called क्रिया. There are several gotras in one family. They are called प्रवर्ष There are 1,2,3, and 5 प्रवर्ष. There are not four groups (प्रवर्ष). The author says that only persons who have प्रवर्ष are entitled to perform a sacrifice. By saying three प्रवर्ष, the persons of one प्रवर्ष and of two pravaras are included under the principle of अव्यायामाय्यस्य and the prohibition which relates to a person of four प्रवर्ष and two प्रवर्ष is a निलायुवाद.

Adhikaraṇa XII. Sutras 44—50. Dealing with the right of a पथकार besides the four castes, to अध्याधान.

वचनाध्यक्षायाधानेन स्यस्यस्वर्वशेषपत्वात् ॥६ ॥ ४४ ॥

वचनात् by a text; पथकारस्य of a mixed caste; अध्याधाने in the establishment of fire; अस्य his; स्वर्वशेषपत्वात् being excluded from the four castes.

44. By a text, a पथकार’s right to अध्याधान (is recognised), he being excluded from the four castes.

A पथकार is the offspring of a माहिष्य father from a करणी mother. A माहिष्य is the offspring of a ksatriya from a vaisya woman; a करणी is an issue of a vaisya from Sudra woman. The author says that under the vedic text वर्षस्वर्वशेषकार अध्यात्ति; a पथकार 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 śūdra is prohibited.

The objector says that as the right of performing anvayādāna is conferred on a rāyakāra, he therefore belongs to the first three higher castes. He can not be a śūdra, as the latter is not entitled to perform a sacrifice as said in Adhikaraṇa VII.

46. On the other hand, he can not be of higher caste, having accepted a profession prohibited (by the Vedas).

The author gives a reply to the objector, that by reason of the right conferred on the rāyakāra 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 meaningless by reason of the connection (with time).

It is enjoined in the Vedas, that a bāṣyaṇa shall establish fire in spring; a śātrīya in summer and a vērya in antumn. A rāyakāra as we have said above in the commentary on sūtra 44 is entitled to perform anvayādāna 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 chariot, then the text which lays down the season of rains for a chariot-maker will apply. The reply is as follows:

उत्क्रमित्वत्वेत्तम् ॥ ५ ॥ १ ॥ ४८ ॥

कत्व साद; अविनिष्ठयोऽयं विष्णुं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं विषयं भवमुखं

49. It is said already that an accident does not apply.

The author's reasoning is that a member of the higher castes by reason of the accident of taking to the profession of chariot-building gets the rainy season as the time for the performance of अन्नवाणान्. This विनिष्ट or accident is against the direct text. See सुत्र 26 at P. 306. The श्रुति text is preferable to हिंग. So this construction is not proper.

सौधायनस्तु हृदन्तवान्तवर्णत्वपत्तित्वपरायणः ॥ १५ ॥

सौधायनः the chariot-builders; तु on the other hand; हृदन्तवात् by reason of inferiority; संग्रामणः from the Vedic text; प्रतीयेर्वः ought to be considered.

50. On the other hand the chariot-builders, by virtue of their inferiority and the Vedic text, ought to be considered (to be outside the pale of the three higher castes).

The author has summed up the whole thing and comes to the conclusion that a chariot-builder is not a twice-born.

This adhikaraṇa is called श्याखारङ्गायः.

Adhikaraṇa XIII Sūtras 51—52. Dealing with the right to perform रौद्रयास्य by नियाद who does not belong to the three higher castes.

स्थापत्यनिपातः स्याच्चार्यसाम्बायात् ॥ २ ॥ १ ॥ ५१ ॥

स्थापत्यः sthapatiḥ; नियाद a low caste; स्याद is; शत्रुसाम्बाया by force of the word.

51. श्याद is नियाद by force of the word.

This relates to रौद्रयास्य; by this नियादश्याद 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 नियाप-स्थपति to perform a sacrifice with it." The question is what is the meaning
of नियापस्थपति, a compound occurring in the Vedic text? whether it is कर्म-शारय or तंत्रुत्पत्ति or ति. The author's view is that it is कर्म-शारय and the compound
means that स्थपति a chief who is a नियाप. ( wild tribe. )

लिङ्गदशेषायच इ ६ १ ९ २ ॥
लिङ्गदशेषाय 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. कृष्ण दक्षिणा वै स हृ १ २ ९ 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.

धिकारण १। सूत्र १ – २. Dealing with the subject that in a सत्र each sacrificer is
entitled to a fruit.

पुरुषारण्यकसिद्धित्वात्सत्यत्स्थायिकारः स्यात् ।॥६१॥

पुरुषारण्यकसिद्धित्वात by reason of one result of the पुरुषारण्य ; सत्य तत्त्व of each
one; अधिकार: right; स्यात् is.

1. By reason of one end of the purpose of life (पुरुषारण्य ), each
one is entitled (to the fruit of an act).

A सत्र is a sacrificial session and is performed by a large member of
persons; each of them is called a सत्री. The number of the सत्रीs 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 सत्र is entitled to the fruit of
the सत्र.
The author supports his view in two ways. The original text confers the right to fruit on all स्वाति. 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 स्वाति. The original texts are of two kinds (1) प्रत्येक वाक्यपरिसमागति: 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) सबुद्राये वाक्यपरिसमागति: 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. शृवात्र 3 12. Dealing with the rules as regards one performer in the new and full moon sacrifices.

प्रयोगे पुरुषशृवत्यथाओकामी प्रयोगे स्वाति II 6 2 12

प्रयोगे in a sacrifice; पुरुषशृवत्यथाओकामी by reason of a text laying down a rule as to person; शंभाकामी a person desirous (of a fruit); प्रयोगे in a sacrifice; स्वाति 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 अविकरण to स्वाति, the objector applies to दशं and पृथ्वीमास यागणि. His position is that the पृथ्वी is principal and the number is subordinante; 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 चिन्द्री. Where the sacrifice is principal, the दुर्य 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 चिन्द्री 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 पूर्वपक्ष. He says that in relation to the act, the agent is principal; but the fruit is directly connected with the act: the act is therefore principal and the agent who is inferred indirectly from the act is subordinate. In the text, the act is mentioned and the fruit is mentioned (स्वर्गकामोपयेत). The agent is inferred; what is inferred is not principal but subordinate. The sacrificer is, therefore, in the sentence subordinate and the number becomes important. He gives an example of the texts regarding the horn; there are two direct texts about it; but such is not a case here. We have only one text.

अन्यायस्यस्यादिति चेत ॥ ६ ॥ २ ॥ ४ ॥
अन्यायेऽ of another; स्वात् is; इतिचेत् 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:—

अन्यायर्थेनानिहिस्मवन्यः॥ ६ ॥ २ ॥ ५ ॥
अन्यायेऽ in a case where the fruit is to accrue to another; न not; अभि संबंध connection.

8. There is no connection in the case where the fruit is to accrue to another.

The author says that भास्माणि form is used when the result of the verb is to accrue to the agent; so in the text, the भास्माणि form is used and if the benefit of the verb was to accrue to another, the भास्माणि would not have been used.

फलकामो निमित्तमिति चेत ॥ ६ ॥ २ ॥ ४ ॥
फलकाम: the desire of the fruit; निमित्त essential condition; इतिचेत् 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 सन्त्रः.

न नित्यत्वात् ॥ ६ । २ । १० ॥

म न; नियत्वात् by reason of the permanency.

10. Not, by reason of the permanency.

The author says that the performance of दशूर्गूङ्गमल्ल याग is permanently enjoined and the fruit which the action secures, is also permanent. The performance of the दशूर्गूङ्गमल्ल याग is permanent. It is permanently enjoined and must be performed. The fruit is directly connected with the act; the fruit is principal and the act is subordinate and the agent is, therefore, not principal. So the number is important when the agent is subordinate.

कर्म तत्परति चेत् ॥ ६ । २ । ११ ॥

कर्म act; तथा similarly; चेत् चेत् if you say.

21. If you say that there are acts similarly.

The author again raises an objection on behalf of the objector. If you say that there are sacrifices which are performed by two or more persons; a reply is as follows:

न समस्तायात् ॥ ६ । २ । १२ ॥

न not; समस्तायात् by reason of connection.

12. No, by reason of the connection.

Those sacrifices in which two or more sacrificers act are अहोन sacrifices. They have, therefore, no bearing on दशूर्गूङ्गमल्ल याग.

Adhikarana III. Sūtras 13-15. Dealing with the rule that a काम कर्म once commenced should be finished.

प्रक्रमात् नियम्येतारम्भस्य क्रियानिमित्तत्वात् ॥ १५ । २ । १३ ॥

प्रक्रमात् by reason of the beginning; तु on the other hand; नियम्येत it is ruled; अरम्भस्य of a commencement; क्रियानिमित्तत्वात् by reason of the cause of an action.

13. On the other hand, by reason of the commencement, it is ruled (that an act commenced should be completed) because the commencement is for the sake of an act.

The author says that the very word 'act' means the accomplishment of it i.e., the beginning, the continuance and the completion of it. An act,
when commenced should be completed, otherwise no purpose can be accomplished.

14. On the other hand, by reason of a desire for a fruit, there is no rule just as in the case of an act not commenced.

The objector raises an objection to the view of the author; he says why should an act be completed? The principal thing is to obtain a fruit; if the fruit is obtained, the sacrifice should not be completed. When an act is not commenced, it is not necessary to commence it; so when an act is commenced, it is not necessary to complete it.

15. On the other hand there is a rule for its sake and it is the cause of the agent.

The author gives a reply to the objection of the objector and says that the rule is with a view to complete an act once commenced and that is the cause of the agent's activity to act. If an act once commenced is not completed, the agent is looked down upon by good people of the society. So an act once commenced should be brought to an end.

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 śāstra 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

Abhāsā without a code, हृ on the other hand; वपसागिसिः: obtaining of the fruit; शास्त्र code; स्वात् is; न not; प्रकटपक cause; तत्समात् therefore; अर्थन by inference (अर्थ परिः); गम्येत is concluded or arrived at; अप्रासे in ( the case of a thing ) not known; शास्त्र code; अर्थवद useful, pertinent.
is performed, there being a difference between an act forbidden and non-act.

A. nice distinction is made in the तथ्र 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 कलंज मध्यविचित्रत्वः "No flesh of an animal struck with a poisoned arrow should be eaten." The question is whether the negative participle न qualifies eating or the act. No eating of कलंज 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 पश्च्युदास by a पीमालक. The other side says that it is the actual commission of the act which is prohibited. It is called प्रतिपिद.

शास्त्राणां त्यर्थविवेचे पुरुषार्थों विधोययेते तयारसमवयित्वात् अदश्यात्मादश्यें विध्यत्तिक्रमः ॥ ६ ॥ २ ॥ २० ॥

शास्त्राणां of rules, of injunctions; तु on the other hand; अर्थविवेचे with the quality of an object; पुरुषार्थः purpose of the agent; विधीयते is laid down; तयोः of both; असमवायित्वात् by reason of being not connected; तादश्यें 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 pursuance of it should be performed. There is the purpose of the rule to be fulfilled; and the purpose of the man is also to be fulfilled. If there is no harmony between these two different objects and if you recognise only one object, there is a violation of the rule. There is a nice distinction between a याग and a वत्त. The former is the actual performance and is done by the hands; while the latter is a mental act or a determination not to do a particular act; as for example, 'one ought not see a rising sun'. When a man has made a determination, he can refrain from seeing the rising seen; but in the other case viz., कलंज 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 कलंज जनवाय.
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 प्रवर्तन्न् || 6. 2. 21||

तस्मि in him; त on the other hand; शिष्यमाणानि duties that are laid down or taught; जननेन by birth; प्रवर्तन्न arise.

21. On the other hand, the duties that are laid down (for a disciple) arise in him from birth.

We have discussed वाग and न्यात in the preceding अधिकरण. Now the question as to भावār 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.

च्छापि वा बेददत्त्त्वभानुपायेन प्रवर्तन्न् || 6. 2. 22||

च्छापि वा not so, or also; बेददत्त्त्वभानु by reason of the equality with the Vedas; उपायेन with the initiation ceremony; प्रवर्तन्न commence, arise.

22. Not so; by reason of the equality with the Vedas, 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 भावार are to be observed.

Adhikarana VII. Sūtras 23—26. Dealing with the timely performance of अम्बिहोत्र which is to be done for one's own life.

अम्ब्यासौकर्मणेप्रत्यात्मपुरुषस्य विधीयते || 6. 2. 23||

अम्ब्यास repetition; कर्मणेप्रत्यात्म being not a शेष of any act; पुरुषस्य 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.

पावगौरवसिद्धोऽदृशति “one should perform अम्ब्यास as long as he lives”. The objector says that the अम्ब्यास 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.

तस्मिन्नस्मभवन्नथात् || 6. 2. 24||
24. In him it is impossible by reason of necessity.

The objector explains what he means by ‘incessantly’; अस्मिन्त्र 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 अस्मिन्त्र in the text and so it can not be performed at any time. प्रदैवं अस्मिन्त्रं होतवयं ध्वुधायं प्रातः पीर्यमास्त्यां पीर्यमास्त्यां मासेनयजेत। अमा वस्याय मामावस्यायं यजेत। “अस्मिन्त्र should be performed in the evening, in the morning; on the full moon day with full moon sacrifice and on the new moon day, one should perform new moon sacrifice”. If performed at a time which is not enjoined, the act is equivalent to non-performance.

26. By seeing the Vedic texts laying down time, time has been fixed.

The author gives a reason in support of his view. He says that Vedic acts have their fixed times under the Vedic texts; so no Vedic act can be performed at any time one likes. The अस्मिन्त्र has the stated time and is to be performed at its proper time. This Adhikaranā is called अस्मिन्त्रयाय.

Adhikaranā VI. Sūtra 27 28. Dealing with the repetition of अस्मिन्त्र &c., at their proper time.

28. On account of the original text about them, repetition should commence.
The author lays down that the अतिक्रम and other sacrifice should be repeated at their stated time. The time is given in the Vedas; the अतिक्रम is to be performed in the morning and evening everyday. This is what is meant by आगम.

28. Similarly there is the force of the text.

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

अवचायप सुन्तरास्कारकाण्ड च वैद्यपूर्णमां तथा च पौर्णमासी च निराधारात् ॥५ ॥

"He who, having undertaken a vow to perform दर्श्यापूर्णमाण, allows new moon and full moon days pass by, without the performance of the same, falls from the heavenly region.

Adhikaraṇa. IX. Dealing with the repetition of the home when any vessels are broken or anything spilled in the new moon sacrifices &c."

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 मिन्नेजुहितात्स्कन्तेजुहितात् ॥.

"He sacrifices, when a vessel is broken; he sacrifices, when contents are spilled."

Adhikaraṇa X. Dealing with the repetition of respect due to a spiritual preceptor, as often as occasion requires.

आचारादिकृतपायाणेपु तथा स्यातपूर्णपार्थ्यायात् ॥२३॥

आचारादिकृतपायाणेपु in the cases recognised; तथा the same; स्यात is; पूर्णपार्थ्यायात by reason of its being a पूर्णपार्थ.

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.

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 śrī and (3) the debts due to the pîtus. The first is paid off by performing a sāṁyag, the second by the mārtyṛyacht i.e. by living at the house of the preceptor and acquiring knowledge there, and the third pîturuṣṭ by entering into a family life and propagating the race.

"A Brāhmaṇa from his very birth is under three debts; by celibacy to śrīpis by sacrifice to the gods, by offspring to the pîtus; he who has a male child, performs a sacrifice and lives a life of celibacy, discharges the debts."

END OF PÂDA II.

PDÂ 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.
1. If one has a capacity, he should perform the whole as there is a direction in the Veda to that effect.

The sacrificial acts are नित्य and कार्य. The question is whether the निदानक ोम 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 वाक्येकदेवभूतायतप्रथाने हत्यत्निश्चत्त्युमाण्यात्रां तत् तद्धर्त्त्वात् द। त। द॥

अपि वा not so, or also पुक्ते on one portion; स्यात् is; प्रवानेन on the principal; हि because; अर्थानिर्देश: accomplishment of the object; गुणमात्र subordinate only; इतरत् others; तद्धर्त्त्वात् 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 निदानक ओम 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 द्वैप्तस्मात्ततो विशेषः स्यात्प्रथानेनातः भिसम्भवत्त्वात् द। त। द॥ तत् that; अर्थानिर्देश on non-performance; च and; दैष sin; तस्यात् therefore; ततः from the subordinate; विशेष: special; स्यात् is; प्रवानेन with the principal; अभिसंवष्पत् 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 निदानक ओम 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.

कर्मांभेतु जैमिनि: प्रयोगवचनेकत्वात्स्वर्यामुपदेशः स्यादिति द। त। द॥
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 व्यपविगत्वादेकस्यापि प्रयोगस्याद्रथा क्रत्व-न्तरे्णु ॥ ६ । ३ । ५ ॥

अर्थस्य अन्य अर्थविशेष देक्षणार्थात् अन्य अर्थविशेष देक्षणार्थात् अन्य अर्थविशेष देक्षणार्थात्

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 śūtra. 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.

विध्यपराधेच दर्शनात्समाप्ते ॥ ६ ॥ ३ ॥ ६ ॥

विध्यपराधेन्द्र दर्शनात्समाप्ते ॥ ६ ॥ ३ ॥ ६ ॥

विध्यपराधेन्द्र दर्शनात्समाप्ते ॥ ६ ॥ ३ ॥ ६ ॥

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.
7. And by reason of the expiatory ceremony being prescribed.

The author gives further reason in support of his view. He says that there is an expiatory ceremony laid down in case of an omission or violation of a rule.

Adhikaraṇa II. 8-10. Dealing with the fruitlessness of a काम्य sacrifice on the omission of any part.

काम्येषु चैवामरिच्वात् ॥ ६ ॥

काम्येषु in a काम्य sacrifice; च and; एव the same; अरिच्वात् 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 adhikaraṇa, 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 निम्न कर्म some minor acts not essential to the performance are omitted, so in the case of the काम्य sacrifice, minor acts may be omitted.

असंवेगातू नैवं स्यांद्रिधे: शाब्दप्रमाणात्वात् ॥ ६ ॥

असंवेगात want of connection; द on the other hand; नैव not so; स्यात is; बिचे of the command; शाब्दप्रमाणात्वात् by reason of the sanction of the Vedas.

9. On the other hand there being no connection, the same principle does not apply; the command being based on the text of the Veda.

The author gives his own view. There in the काम्य sacrifices, the principal act alone has no connection with the fruit. A काम्य sacrifice is performed for the accomplishment of a desire and it can not be achieved by simply performing the principal act. It should be performed, with all its details; that is what the sutra means by saying that there is no connection. He further says that it is based on the Vedic text which lays down that a काम्य sacrifice should be performed with all its details.
“He who is desirous of children shall offer cakes baked on eleven pans and consecrated to the twin deities इन्द्र and ब्रह्म:; 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 ताम्रहि pertaining to the gods विष्णुवर्तमा.”

अकर्मणी चाप्रात्यवायात् ॥ ६ ॥ २ ॥ १० ॥

अकर्मणी in non-performance; च and; अप्रात्यवायात् 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 मन्दिकमे is essential and the non-performance of it entails a sin; while a कार्मकमे 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 कार्म is not incumbent; it is, as said, for certain object. So the non-performance does not produce any calamity or sin.

Adhikarana III. Sutras 11—12. Dealing with the subject that the act is the same though the materials are different.

क्रियायामाणितत्वाद्रवः ज्यान्तरे विभागः स्वात ॥ ६ ॥ २ ॥ १० ॥

क्रियायात् of actions; आधिहस्रात् by reason of their being dependent; व्रस्यंतरे on the change of materials; विभाग: division, change; स्यात is.

11. By reason of the actions being dependent, there is a change on the change of materials:

The sutra lays down the view of the पृष्ठवश. 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 वाणायतिरिक्तापपशाद्वात्ताविभागाच्च गोत्ववंदे१२—

कर्मं स्यात्साम्येयं च सच्चवत् ॥ ६ ॥ २ ॥ १२ ॥

अपि वा not so, or also; अश्यतिरिक्ता by reason of the absence of diminution or augmentation; रूपशाद्वाविभागात् by reason of the non-divisibility of the words expressive of forms; च and; गोत्ववत् like the quality of being a cow; एककर्मं unity of an act; स्यात is; नामस्येय name; च and; सच्चवत् like an animal.
12. Not so; by reason of the absence of diminution or augmentation and the indivisibility of the word expressing the form, there is a unity of action like the quality of being a cow and the name is like an animal.

The author gives a reply to the objection raised in sutra 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. Sutras 13–17: Dealing with completion of the नियम कर्म and the निमित्त कर्म when commenced by means of a substitute when the original material is not available.

शृतिप्रमाणत्वाच्छिन्त्याद्वेदनागमोन्यस्याविशिष्टवात्

शृतिप्रमाणत्वात् by reason of the Veda being authority; शिष्याभावे in the absence of the material ordained; न not, आगम: substitute; अन्यस्य of another; अशिष्टवात् 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 पूर्ववश प्रश्न view which lays down that no substitute should be used in a नियम and निमित्तकक्षम, when the original material is lost, has become unfit for use or is not available.

कविधित्याधाराच्

कविधि some where; विधानात् by laying down a command; च and,

14. And some where by laying down a command.

The objector supports his view by stating that in the Veda somewhere it is stated that such and such material should be used for such and such material in a certain case; this shows that in all cases, substitutes can not be used.

आगमो वा चोदनाथाविशेषात्
15. On the other hand, there is a substitute on account of the object of the command being general.

The author gives his own view; what he says is that the general character of the text that a substitute should be used in case the original is not available, is not effected by a particular text. The object of the command is the performance of a याग and if an original material is not available, it must be performed by means of a substituted material.

16. Some where a command is with an object for restriction.

The author supports his view by saying that special commands are, in some cases, made with an object for restriction.

17. That (statement) is permanent and because that is a desire.

The author further says that the specific statement laying down a substitute for the original material in certain cases is a permanent command and that the substitute is also a desired thing for the completion of the sacrifice.

18. There is no substitute for 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.

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.

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.

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 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 satra.

बहूनां तु प्रवृतिजन्यमागममयेद्वैगुणवात् ॥६॥३॥२२॥

बहूनाः of many; तु on the other hand; प्रवृत्त्ये on engagement; अन्य another; आगममयेत may be brought in, appointed; वैगुणवात् 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. Sūtra 23-25. Dealing with the subject that in a Satra, the position of the locum tenens is not that of a master.

स स्वामिः स्यातसंयोगात् ॥ ६ ३ २३ ॥

स he; स्वामिः master; स्यात is; तसंयोगात् by reason of the connection with that.

23. He is a master by reason of the connection with it.

The objector says that the position of the locum tenens appointed in a satra in place of a sacrificer is that of the master, being connected with the sacrifice and completes the number of the satra which is essential.

कर्मकरो वा भूतत्त्वात् ॥ ६ ३ २४ ॥

कर्मकर: a servant; वा on the other hand; भूतत्त्वात् 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 siddhânta view in the present sūtra. He says that he is only a servant; he is only to make up the number 17. The master in whose place, he is appointed, gets the fruit of the sacrifice. The number 17 in a satra does not produce the fruit, though it is absolutely necessary; it is subordinate.

तस्मिनेष फलदर्शनात् ॥ ६ ३ २५ ॥

तस्मिन 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."

Adhikaraṇa X. Dealing with the subject that a locum tenens is to all intents and purposes a sacrificer.

स तद्वर्म्य स्यात्कर्मसंयोगात् II 6 1 3 1 26 II

व हे; तद्वर्म्य भाव भी; कर्मसंयोगात् by reason of the connection with the act.

26. He becomes like him, by reason of his connection with the act.

The author says that as far as the fruit of the ṭr 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 कतिव्य who is also a servant helps the master but the locum tenens though not a master, has all the powers of the master for the time being.

Adhikaraṇa XI. Dealing with the subject that in absence of Vedic material, another material resembling it may be substituted.

सामान्यं तत्चिचकीर्त्यहि II 6 1 3 1 27 II

सामान्य गenerality; तत्चिचकीर्त्य the want of that; हि because.

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 sūtra.

Adhikaraṇa XII. Sūtras 28–30. Dealing with the non-use of another optional material in the absence of the material once used.

निर्देशशास्त्रू विकल्पे यत्प्रवृत्तम् II 6 1 3 1 28 II

निर्देशशास्त्र by direction; तु on the other hand; विकल्पे in an optional (material); यत् that; प्रवृत्त commenced.

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 cannot 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 "स्त्रिधरे प्रयु वाक्याः पलाशेवाक्याः, राहिन्स: वाक्याः. "He ties an animal to a sacrifice post; he ties it to a sacrifice post made of palash; he ties an animal to a post made of राहिन्स.

In tying a sacrifice animal, you can make a choice of any of the ब्रह्म; but when you have once exercised your choice and that particular ब्रह्म is lost or made useless, you will have the ब्रह्म of the same wood with which you commenced. This is the view of the author.

अश्रवधामिति चेत ॥ ६ । ३ । २९ ॥

अश्रवध not sanctioned; इत्तेत 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,

नासान्धात्बादः ॥ ६ । ३ । ३० ॥

न not; अनान्धात्बाद: 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 (अंगः), 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 ब्रह्म, it becomes a constituent part of the sacrifice; so the material of the same class may be used with which you started the sacrifice.

Adhikaraṇa XI. Dealing with the use of पूजङ्क in place of soma plant.

चचनायास्त्रायायाययममयात्तत्रायायायेन प्रतिलिपिकामावादः

दितरस्य ॥ ६ । ३ । ३१ ॥
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, पूर्तिक may be used. The author says that it is unreasonable not to use पूर्तिक in the absence of संम; when it is expressly sanctioned by the Veda as its proper substitute. यदितंसामंबिदेत पूर्तिकानमियुण्यात् "If one does not obtain soma creeper, he may extract the juice of पूर्तिक plant."

Adhikaraṇa XIV. Dealing with the subject that when substituted material is lost, another material used, must be like the original.

न प्रतिनिधियो समत्वात् || ६ । ३ । ३२ ||

न not; प्रतिनिधियो in the substitute; समत्वात् by reason of the equality.

32. No (substitute) in (place of) a substitute by reason of the equality.

When an original material is lost or otherwise made useless, a substitute is used. The substitute is also lost. The question is whether the material which will be used in place of the substitute will be like the substitute or like the original. The reply is that it will be like the original.

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.

स्याच्चतुर्तिलक्षणे नियतत्वात् || ६ । ३ । ३३ ||

स्याच should be; चतुर्तिलक्षणे in the symptoms as given in the Veda; नियतत्वात् 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 पूर्तिक is a substitute for संम. When the substitute is lost, the question is whether the substituted material should be like पूर्तिक or संम? The पूर्वपक्ष in this सूत्र says that it should resemble the पूर्तिक, because the Veda has sanctioned the use of the पूर्तिक in the place of संम.

न तद्दीपसा हि || ६ । ३ । ३४ ||
34. Because there is no desire for it.

The author gives a reply that there is desire for soma; in the absence of the सेम plant, पुःतीक is used; the desired object is सेम. So the substituted material must resemble soma.

Adhikaraṇa XVI. Dealing with the subject that principal material should be used when it is lost but subsequently found.

35. On securing the principal, the principal should be used because a substitute is used in its absence.

When the original is lost and a search is made to obtain it, or when it is not available but subsequently it is obtained, the original should be used because the substitute can be used only in case when the original is not present.

Adhikaraṇa XVII. Sūtras 36—37. Dealing with the subject that when once a sacrifice is commenced with a substituted material and subsequently the sanctioned material has been obtained, the sacrifice must be completed with the substituted material.

36. Even if a sacrifice is commenced.

A sacrifice is commenced with a substituted material but subsequently the original material is found out. In such a case, the objector says, the original material should be used under the principle that has been laid down in the preceding अधिकरण.

37. No, by reason of its being useless.

The author gives a reply to the objection. The use of the original material at a subsequent stage will be useless. The sacrifice once commenced with a substituted material should be completed with it; no change should be made.
Adhikaraṇa XVIII. Dealing with the principal object, even if the substitute is fit for use.

\[ द्रव्यसंस्कारविरोधे द्रव्यं तद्धर्थं त्वात् \| ६ । ३ \| ३८ \| \]

\[ द्रव्यसंस्कारविरोधे \] on the conflict between the material and purificatory rite; द्रव्यं the material; तद्धर्थं त्वात् that being for it.

38. On conflict between a substance and the purificatory rite, the substance is preferable because the purificatory rite is for the sake of the material.

The original material is such that no purificatory ceremony can be performed upon it, and the material which can be substituted is such that a purificatory ceremony can be performed upon it. The question is which should be used? The reply is that the original material is preferable. The purificatory ceremony is for the material but not the material for the purificatory ceremony.

Adhikaraṇa XIX. Dealing with the use of the substitute when the original is unfit for use.

\[ अर्थंद्रव्यविरोधे \| द्रव्याभावे तदुत्पत्तेन द्रव्याणाम \| अर्थेश्येष्टतः \| ६ । ३ \| ३८ \| \]

अर्थंद्रव्य विरोधे on the conflict between an object and substance; अर्थ object; द्रव्याभावे in the absence of the substance; तदुत्पत्ते: the use of the substitute; द्रव्याणाम of the substance; अर्थेश्येष्टतः by reason of its being subordinate to the object.

39. When there is a conflict between the object and the material, the object is to prevail; because in the absence of the material, the substitute is used: the material being subordinate to the object.

When the original material is unfit for the object for which it is to be used and the substitute can fulfill the object, the question is which is to be preferred? As for example, the बलिद्रव्य which is the original material is weak and the animal to be tied is restive; while, the कदर्युप which can be substituted, is strong enough for the animal: the author says that in such a case the substitute is to be preferred.

Adhikaraṇa XX. Dealing with the subject that the principal material is to be used when it is sufficient for the performance of the principal act, though not sufficient to perform its parts.
40. The command of the text also (applies in the case) when the original material is sufficient to accomplish a part.

When the original material is sufficient to perform the principal only, while the material which is to be substituted is sufficient for the performance of the principal act with all its subsidiary acts, the question arises, which is to be preferred? The objector says that the Vedic command comes into operation and the substitute should be used.

41. Not so; if by performance of a part, the object is fulfilled by its being sufficient for it; the objects being indivisible, the other are only subordinate, being subservient to it.

There are two parts in a sacrifice; one is principal and the other subordinate. The subordinate subserves the principal. If a material is sufficient to fulfill the principal object, the object of the subordinate is necessarily fulfilled. The author says that there is no harm in the use of the original material when it is sufficient to accomplish the object of the principal only, though not sufficient enough to accomplish the object of the minor acts. When the main object is accomplished, all the objects are fulfilled because they are all connected with the main object.
1. On the destruction of the double oblation, (the offering should be made) from the remainder because it is with that object.

From the puṣṭa cake, two portions are cut off; one from its first part and the other from the middle part. These two constitute a double offering to fire. When this double offering is destroyed during the continuance of the sacrifice, the question is whether a new cake may be prepared, or the oblation may be made from the remainder of the old cake that is left behind. According to the objector, it should be made from the remainder because that is reserved with that object.

2. On the other hand, by reason of the direct authority, another should be introduced.

The author gives the 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.

Adhikarana II- Dealing with the subject that no other offering should be made when an oblation prepared for the śvastkāra is destroyed.

3. Not so, the offering should be of the remainder for a special cause.

The śvastkāra offering is called the final oblation made to finish the sacrifice. The oblation is only a praṇipāta, because the remaining things which are not necessary are consumed in the fire. So the author says that if the offering prepared for śvastkāra 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. Sūtras 4—9. Dealing with eating of remnants by the करिकक

独自.

निदेशाच्छेषभस्यायेय: प्रधानवत् ॥ ६ । ४ । ४ ॥

निदेशात् by reason of the direction; शेषभस्य: eating of the remnant; अन्येय: by others; प्रधानवत् like the principal.

4. By reason of the direction, the remnant should be eaten by others as in the case of the principal.

The question relates to eating of the remnants of the offerings; the objector says that they are to be eaten by other than the करिकक as there is an express text. यज्ञां पांचमां भक्ष्यति आपनेऽथप्रयणपातः ॥ (२१६२३) "The fifth sacrificer including the four priests eat the sacrificial food. There is a cake baked on eight pans consecrated to Agni."

सबें न समवायात्स्यातु ॥ ६ । ४ । ५ ॥

सबेय: by all; वा on the other hand; समवायात् being connected; स्थान्त should be.

5. On the other hand, they should be eaten by all being connected with it.

The author gives a reply to the objection raised in the preceding sūtra; he says that the remnants should be eaten by all the करिककs because they are connected with the sacrifice; and others who are not connected can not partake of them.

निदेशस्य गुणायर्थतवम् ॥ ६ । ४ । ६ ॥

निदेशस्य of a direction; गुणायर्थतव 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. यज्ञां पांचमां भक्ष्यति. The four priests and the fifth sacrificer eat the त्रदा. 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.
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 परिसंपत्या, but in the present case there is no परिसंपत्या and the mention of यज्ञमान in the text quoted in the commentary on सूत्रस 4 and 6 at p. 341 is with a view to lay down अूवत. There are three defects in a परिसंपत्या viz., loss of its own sense (स्वार्थ्यान) and acceptance of a different sense (आयर्थ परिमहः) and barring of that which is obtained (प्रत वाधः). The author’s argument is that the text quoted is not a परिसंपत्या, because the Apurva is laid down in connection with it.

अर्थावद्यतिचेत ॥ ६ । ४ । ८ ॥
अर्थवत् with a purpose; हितिचेत् 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 चोदनाविरोधात् ॥ ६ । ४ । ६ ॥
न not so; चोदनाविरोधात् 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.

Adhikarana IV. सूत्रस १०—१६. Dealing with the performance of a penance when a sacrificial vessel is wholly or partially broken.

प्रार्थसमवायात् मायिष्ट्रितमेकदेशोऽपि ॥ ६ । ४ । १० ॥
प्रार्थसमवायात् by reason of the connection with the object; प्रायशिशं a penance; एकदेशे on a partial (breaking); अधि also.

10. By reason of the connection with the object, there is a penance on a partial breaking also.

There is a text भिन्नेनुसरति. "When a vessel is broken, a sacrifice is performed." What is the meaning of the text. Whether a sacrifice in the form of a penance should be performed on the complete breaking of a vessel or on partial breaking of it. The author says that in both cases a penance should be performed, because the vessel is directly connected with the object of the sacrifice.
11. On the other hand none on the total destruction, by reason of the total failure, because that is with the object.

The objector says that no penance should be performed when the vessel is completely destroyed; because it becomes useless and no penance is necessary; but when the vessel is partially broken, it may be used and with that object a penance should be performed.

स्यादद्वा प्राप्तनिमितत्वादतः मृणित्वसंयोगान्ति हितस्य गुणार्थ्यत्वानित्यत्वात् || ६ ॥ ८ ॥ १२ ॥

śyāta shall be; va or, on the other hand; अतः: being not possessed of that nature; प्राप्तनिमित्तवात् by reason of the cause arising, नित्यसंयोगान्ति by virtue of the permanent connection; न not; हि because; तस्य its, गुणार्थ्य with the quality; अनित्यत्वात् by being not permanent.

12. Not so; because when an occasion arises, (the penance is performed); it does not partake of its nature by reason of the permanent connection, because it is not a quality by being not permanent.

This sutra 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 असंक्षारस. 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 sutra.

गुणान्तः च परार्थित्वादद्वचनाः स्वपाषय स्यात् ||६.१५.१३||

गुणान्तः of subordinate action; परार्थित्वाद being subservient to other; चचनाः by reason of the Vedic text; स्वपाषय: connection; स्यात् is.

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.


de\var\mathcal{y} \textit{ for the benefit of breaking, to ward off the sin or calamity arising; इतिवेद if 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 नेत्रत्व 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.

\begin{itemize}
\item \textit{n} न \textit{not; शेषभूत्तत्वात् by reason of its being subordinate.}
\item 15. \textit{Not, by reason of its being subordinate.}
\end{itemize}

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 \textit{शेष to the principal}. Here the words शेषोपिौषव and अन्गांगोौषव 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 अन्गांगोौषव. 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 शेषोपिौषव:

\begin{itemize}
\item अनर्थं न्यन्त: \textit{useless; च and; सर्वनाश स्यात् on the total destruction; खाद् is.}
\end{itemize}
16. It is useless on the total destruction.

The author says that the performance of the penance is not by way of विष्कार. 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 puroḍḍaśa cake is burnt.

शामे तु सर्वदाहे स्यादेक्तोशस्यास्वर्ज्जित्यत्वात् ||६॥

शामे on the destruction; तु on the other hand; सर्वदाहे on the total burning; शाम् is; एकदेशस्य of the partial burning; अवर्ज्जित्यत्वात् by reason of its being inevitable.

17. On the other hand, on the total burning (of the पुरोड्धा 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 अविक्षण does not apply in the case of burning of the पुरोड्धा cake, while being baked on the sacrificial pans (कपड़). 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.

दर्शनादेक्तोशस्यात् ||६॥१॥

दर्शनात् by seeing; शाम् or; एकदेशे on a part; स्यात् is.

18. On the other hand, there is a text that there is a penance on the partial burning of the पुरोड्धा cake.

The objector says that there is a text that there should be a penance when the पुरोड्धा cake is partially burnt; when it is totally burnt, it becomes useless and no penance is necessary. यत्रात्वदविविविशिष्टत, अथेतद्विवविशिष्टतिः || "When that offering stands still, the same offering shall be made”

प्रयःय वैत्रघटास्वाद्द् कारणप्राप्ति: ||६॥२॥१॥

प्रयः by means of another; वा or, on the other hand; प्रति this; शाक्यत् from the text; श्रेः because; कारणप्राप्ति occasion arising.

19. On the other hand, by another (a sacrifice) should be performed ; this (is a rule) from the text; because of an occasion rising.
The author gives a reply to the objection raised in śūtra 18. He says that the partial burning of the purolaśa 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.

*Adhikarana VI.* Sūtras 22–23. Dealing with the subject that when one offering is spoiled five dishes full of boiled rice should be offered.

**Śvādnyāyāyatvādijyāgalāmi हवि: श्रव्दस्तलिङ्गसंयोगात्**

21. In order to avoid unreasonableness, the term हवि means the whole sacrifice by force of metonymy. The author gives a reply to the objector and sums up his conclusion thus; यदात्तढ़वि: संति देत व न न कहना; इतिविवे म यदात्तढ़वि: that offering; हवि is; श्रव्दस्तलिङ्गसंयोगात् indicating the sacrifice; इति: the term offering; हवि:शब्द the term हवि: means the whole sacrifice by force of metonymy.

20. If it be said, not so, because of the term ‘that offering’. यदात्तढ़वि:संति देत “When that offering stands still.” The objector says that such is not the case i.e., the penance is not to be performed on the total extinction of the purolaśa cake but the words तढ़वि mean a partial burning of the purolaśa cake. Because when a cake is partially burnt, you are to continue the sacrifice and on the total extinction another material is necessary. So the necessity of the penance arises on the partial burning of the cake.
22. If it be said that (one should act) according to the Veda. "One whose two offerings are spoilt, should make an offering of five dishes full of boiled rice to the god Indra." 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 तत्त्वाणि दुपाति हि कारणम् ॥ ६ । ४ । २३ ॥

ṇ not so; तत्त्वाणि by reason of the general description of it; दुपाति spoiling; हि because; कारण occasion.

23. Not so, by reason of the general description of it; the spoiling is the occasion.

The author gives a reply to the objection of the objector. Spoiling of the milk is the occasion of the offering of the five dishes of the boiled rice; it is generally described; the term दुपाति is an adjective; it does not make it special. If you do so, you split the sentence which should be avoided by a मीमांसकः. 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 Śūrja juice.

होमाभिषवभक्षणः च तद्वन् ॥ ६ । ४ । २४ ॥

होमाभिषवभक्षण eating by one who can perform hōma or extract some juice; च and; तद्वन् like it.

24. And similarly in the case of a person who can perform hōma 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.

उभायां वा न हि तयोर्मध्यक्षस्तम्म || ६ || ९ || २५ ||

उभायां by two together; वा on the other hand; न not; हि because; तयो: amongst them; चर्मशाखम् 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.

पुनरावेयमोदनवत्त || ६ || ४ || २६ ||

पुनरावेय re-establishment; ओदनवत्त 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 is to be made even when one offering of the milk is spoilt. The objector says that when either the माहस्त्व or आहवनीय fire is extinguished, the re-establishment of the sacred fire is to be made.

द्रश्योत्पत्तिर्मित्यो: स्यात् || ६ || ४ || २० ||

द्रश्योत्पत्ति: by reason of the production of the substance; वा on the other hand; उभयो: 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 अन्यप्राप्त
should be re-performed. So no occasion arises for युक्तवधान on the individual occurrence but on the collective occurrence of the extinction.

Adhikarana IX. Sûtras 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 तैरंगविवाह्य quoted in the commentary on sûtra 22 at p. 347. The question is whether this offering of five dishes full of boiled rice to देव is an independent act or a substitute for the milk offering. The objector says that it is by nature of substitute; because another material comes in the place of the spoiled milk.

29. On the other hand, it is a command; because a text about materials and deity can be laid down (in the same act).

The author lays down his siddhânta view that it is an independent action, because in one action there can not be two deities. (देव and महेश्वर) The offering of the five dishes full of boiled rice is to be made to देव alone, the material is entirely different. So it is an independent act.

Adhikarana X. Sûtras 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.

अद्वितियाः निविधतिसंयोगात् ॥ ६ ॥ ४ ॥ ३१ ॥

अगदिधिः: statement about a constituent part; वा on the other hand; निविधतिसंयोगात् 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 पूजनः this independent offering intervenes; so it is only a part of the new moon sacrifice.

Adhikarana XI. Sutras 32 33. Dealing with the subject that when the determination to hold a सर्वार्थम् is given up, it is necessary to perform विष्णुजित्व sacrifice.

विष्णुजित्वप्रेक्ष्ये भावः कर्मणि स्थान ॥ ६ ॥ ४ ॥ ३२ ॥

विष्णुजित् the sacrifice of that name; वा on the other hand; अभिनवे on not commencing; भाव: fruit; कर्मणि in the sacrifice; स्थान is.

32. On the other hand when (the सर्वार्थम्) 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 सर्वार्थम् 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 सर्वार्थम्.

निष्क्रयवादान्तः ॥ ६ ॥ ४ ॥ ३३ ॥

निष्क्रयवादान्त 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 sutra 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.

सर्वार्थम् वा एवदेवतायाः सर्वार्थम् पूजने: आदानानामायुर्ते यः सर्वार्थ आगुरृते विष्णुजिता अतिरिक्तेण सर्वार्थम् सर्ववेदसदभिषेध्येताः। सर्वार्थम् एवदेवतायाः सर्वार्थम् पूजने: यद्रामाने निष्क्रयानि णि "He who vows to perform a सर्वार्थम् binds himself to all the gods and to all the पूजन; if he performs a विष्णुजित् अतिरिक्त sacrifice with सर्वार्थम् psalm by giving all his wealth, he releases himself from all the gods and पूजन (hymns)."
Adhikaraṇa XII. Sūtras 34—40. Dealing with the subject that when the words बहिःपु &c., occur in a text, they fix the time for breaking the fast.

वत्ससंयोगं प्रतचेदना स्यात् ॥ ६ । ४ । ३४ ॥

वत्ससंयोगं in the use of the word ‘calf,’ प्रतचेदना command about breaking of the fast; स्यात् is.

34. When the term ‘calf’ is used, it directs the breaking of the fast.

There is a Vedic text बहिःपावैपौर्णमासे ब्रत्यायति वत्सेनामावस्थायां ॥ “On the full moon day, a fast is observed with the दर्मां grass and on new moon day with calf.”. The question is what is, the meaning of the word ‘calf’ in the above text? the objector says that it means the flesh of a calf.

कालो वैत्यपलसंयोगाद्रथाधकस्य ॥ ६ । ४ । ३५ ॥

काल: time; वा on the other hand; वैत्यपलसंयोगाद्रथाधकस्य by reason of the connection with the restatement; यथोक्त by 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.

अर्थार्थपरिमाणाच्छ ॥ ६ । ४ । ३६ ॥

अर्थार्थपरिमाणाच्छ 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 श्रवत्सन्योगात्तद्ध क्तात् ॥ ६ । ४ । ३७ ॥

वत्स: the term ‘calf;’ श्रवत्सन्योगात् by reason of the connection with the text; तद्ध a part of it; स्यात् 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.

Kālaśtu śvādchādanātaḥ ॥ ६ ॥ ४ ॥ ३८ ॥

Kāla: time; tu on the other hand; śvād is; ābodana by reason of no previous injunction.

38. On the other hand, it means time, being not previously enjoined.

The author says in reply that the text given in the commentary on śūrv 33 at p. 350 is not a vibhi about calf; it is already known; it is only an abuva about it. It is a vibhi about time. If it be said that it is a vibhi for calf and time both, then there will be a split of a sentence (vācyam) which should always be avoided.

Anarthaṅkaṃ karmasyāhyoge ॥ ६ ॥ ४ ॥ ३६ ॥

Anarthaṅka: meaninglessness; cha and; karmasyāhyoge in connection with an act.

39. And it will be meaningless in connecting it with the act.

The author gives a reason in support of his view that if you take 'calf' to mean eating of it and vibhi 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.

Abacakacchā svābhāvastya ॥ ६ ॥ ४ ॥ ४० ॥

Abacakaccha by reason of not having the meaning; cha and; svābhāvastya of the word.

40. By reason of not having the meaning of the term.

The author finally lays down that the term 'calf' can never mean flesh.

Adhikārāṇa XIII. Sūtras 41-42. Dealing with the subject that the terms vibhi &c., which indicate time, apply to both who has performed sāmāy and has not performed it.

Kālaśṛṣṭisnayatpaksē talīkaṃsāhyoge ॥ ६ ॥ ४ ॥ ४१ ॥

Kāla: time; veda if; snayatpaksē in the case of one who has performed soma yāga; talīkaṃsāhyoge by reason of its connection with its description.

41. If it indicates time, it applies to one who has performed sāmāy 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 त्रिन्द्रेय 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 त्रिन्द्रेय 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 गोपुरि. 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.

कालार्थ्यत्वाद्विभयोः प्रतीतेत् || ६ ८ ८२ ||
कालार्थ्यत्वाद्विभयोः प्रतीतेत् || ६ ८ ८२ ||

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.

प्रस्तरे शाखाऋयणवतः || ६ ८ ८३ ||
प्रस्तरे in the handful of grass; शाखा branch; ऋयणवतः like the mixture.

43. In the bunch of grass, there is the branch like the case of mixture.

सहशाखया प्रस्तरे प्रहरति. "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 कृतीया (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 मैत्रावर्ष. There soma juice is principal and milk is subordinate.

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.

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.

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 प्रतिपरिमेक.

47. And the wooden poker is used in the alternative case.
The author says that in the case of the सत्रय offering there is necessarily a branch of a tree. When there is a branch, there is also वपवेष. 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 वपवेष. But when no सत्रय offering is made, there is no branch of a tree; what the author here means is that when a सत्रय offering is made, the वपवेष 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 PÂDA IV.

PÂDA V.

Adhikarana I. Sûtras I—9. Dealing with the transference of the नैषिद्धिक deities in an अम्युदेषिदिन connected with the new moon.

अम्युदेषे कालापराधादिज्याचोचतना स्यादस्थाय पज्जध-रावे || ६ ५ १ ९ ||

अम्युदेषे on the rise (of the moon); कालापराधात् by reason of missing the time; इङ्जाचोचतना the direction as to a sacrifice; स्यात् is; यथा just as; पज्जधरावे 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 दर्शयाय is performed on the night of अमावस्या; a sacrificer commences his sacrifice and subsequently during the progress of the sacrifice the moon rises and then he finds that he wrongly considered it an अमावस्या night while it was the 14th of the dark half of the month. In such a case, he will have to perform an अम्युदेषिदिन as a penance. The question is whether the अम्युदेषिदित is an independent act like the offering of the five dishes mentioned in Adhikarana IX of Chap VI pâda IV sûtra 23. The objector says it is, because there is an independent command about the performance of the अम्युदेषिदित and he relies on the reasoning contained in Chap VI pâda IV adhikarana IX. बिवागतं प्रजयापसुदिषितं दर्शयायात्त्वचतव्यस्य हंविनिंश्च पुर्त्तलच्छंद्रम । अम्युदेषितं चेष्यातदुःस्तितं निषेतुं त्रैमध्यमया: स्यादस्थायां योपेदायुपोरिदासा
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 Visnu, the dweller in cattle.

अपनय: वा विद्यानवात् ॥ ६ । ५ । २ ॥
अपनय: transference; वा on the other hand; विद्यानवात् 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.

तदद्वच्च शब्दानाम् ॥ ६ । ५ । ३ ॥
tad’vat by reason of their leading to the same conclusion (form); शब्दानाम 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.

आत्मानाभ्यासस्य दर्शनात् ॥ ६ । ५ । ४ ॥
आत्मानाभ्यासस्य of the division of the curd or milk; दर्शनात 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 अव्युद्देशित 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 अव्युद्देशित is called आत्मान; this
doubling of the milk or dividing of it, is called भातचनाभ्यास. What the author means to say is that all the materials are there; there is only a change of deities, no new material being provided.

अपूर्वस्वादियाणां स्यात् || 6 || 5 || 5 ||
अपूर्वस्वात् by reason of its being अपूर्वः; विधान command; स्यात् is.

5. By reason of its producing an invisible effect, it may be an (independent) injunction.

यः पशुःस्म: स्वात्त्वःतङ्गावतःस्माभिः बलसागराकुस्यात् “One who desires cattle should, after performing a sacrifice on the new moon day, drive off the calves.” The author says that in the पशुकामेष्टि there is an invisible effect produced by performing it; so the text is a विचि. There the material and deities are different but such is not the case in अस्युदेशी.

पवेदोपाश्चप्रज्ञाराबाजुडुष्टं हेतुरत् || 6 || 5 || 6 ||
पवेदोपाश्च by reason of the defect in the milk; पश्चातः in the case of the five dishes; अद्वत् without any defect; हि because; हेतुरत् 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 sūtra 1 gave the illustration of the offering of the five dishes. The author says that the analogy does not hold good because in the case of the offering of the five dishes, the oblation is spoilt; so there is the necessity of another independent offering: but in the present case, the material is there and a mistake is committed in finding out the correct date. So there is only a change of deities in the अस्युदेशी and no change in the material is made.

साज्ञायेष्कित्व तथेति चेत् || 6 || 5 || 6 ||
साज्ञायेष in the साज्ञाय oblation; अष्टि also; तथा the same; इति चेत् if it be said.

7. If it be said that in साज्ञाय oblation, the same is (true).

We have explained what साज्ञाय 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 साज्ञाय. 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.

8. No. By reason of its being not impure, because there is no special reason.

The author says that the स्त्रावः milk or curd is not spoiled; it is all right but अभ्युदययिति 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.

9. The word स्त्रत (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 शतेवः i. e., rice boiled in the hot milk for the अभ्युदययिति, becomes meaningless, for no hot milk is available, the whole of it being converted into curd.

The author says the term स्त्रत should be interpreted by metonymy; it, therefore, means what is heated i. e. water.

Adhikaraṇa II. Sūtras 10–11. Dealing with the subject that in the उपांशुयाजात्वचनाद्वाद्याप्रकृति there is a change of deities.

10. There being no text, in उपांशुयाज (the deity shall be) that of the model sacrifice.

उपांशुयाज is performed on the full moon night and its deity is Viṣṇu and as the mantras are recited lowly, the ceremony is called उपांशुयाज. In the course of the अभ्युदययिति 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., विश्वास शार्म शार्म is the deity of the उपांशुयाज performed in connection with अभ्युदययिति.
अपनयो वा प्रवृत्त्या यथेतरेयाम् \(11\)

अपनय: transference, change; वा on the other hand; प्रवृत्त्या by performance.

11. On the other hand, there will be a change (of deities) as in the case of others, by performance.

The author gives a reply. The उपांशुयाग which is performed in connection with the अभ्युदयेष्ठि 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 उपांशुयाग connected with the अभ्युदयेष्ठि should, therefore, consist of rice, and this is divided into three parts. The diety of उपांशुयाग 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—16. Dealing with the performance of the अभ्युदयेष्ठि even when the material is not consecrated.

निख्ये स्याचत्संपीयगात् \(12\)

निख्ये on consecration being effected (on the material); स्याच is; तस्येयागात् 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 अभ्युदयेष्ठि should necessarily be performed, as there is Vedic a text to that effect. See the text quoted in the commentary on the सूत्र 1 at p. 355 If the materials are not so sacrificially operated upon, then अभ्युदयेष्ठि should not be performed.

प्रपुत्ते वा प्राप्यानाप्रिमित्तस्य \(13\)

प्रपुत्ते on commencement; वा on the other hand; प्राप्यानां 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 अभ्युद्येति is the rising of the moon on the supposed night of अमावस्या. When such an occasion arises, the अभ्युद्येति must be performed whether the materials are consecrated or not.

The rest is only by way of indication.

It is used only to indicate the materials to be used in the performance of the अभ्युद्येति. This is how he meets the arguments of the objector.

The author relies on the Vedic text in support of his view. 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 घूँ नाम tree. The whole procedure to be adopted in the new moon day offering is well known, even if he does not intend the performance. If the offering is consecrated and the moon arises, he must, then, act otherwise and prepare the rice husked once.”

Adhikarana IV Sūtras 16–17. Dealing with the subject that the offerings should be consecrated to the deities of the modified sacrifice when the material is not consecrated and the moon rises.
When the materials are not consecrated and the moon rises, the offering should be made to the deities of the model sacrifice. This is the view of आश्मारथ्य, by reason of the change of deities on the preparation of the rice.

The opinion of आश्मारथ्य is given by the author in the sutra. The अष्टदष्ठेष्ठि 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.

16. "When the materials are not consecrated and the moon rises, the offering should be made to the deities of the model sacrifice." This is the view of आश्मारथ्य, by reason of the change of deities on the preparation of the rice.

The opinion of आश्मारथ्य is given by the author in the sutra. The अष्टदष्ठेष्ठि is a modified sacrifice. The materials are consecrated for the oblation. So long as the materials are not consecrated the offerings are to be made to the deities of the model sacrifice; because the preparation of the rice and division of it into three parts is the cause of the change of the deities.

17. On the other hand, the view of आश्मारथ्य is that to the deities who come afterwards (the offering should be made) by reason of his own action being the cause of the change of deities.

The author adopts the view of आश्मारथ्य which is that the offering of the rice should be made to the deities of the modified sacrifice. Because the sacrificer committed an error in knowing the correct date, so there will be a change of deities.

18. When the handfuls (of offerings) are half consecrated there is no change of deities, because that being subordinate to it.
When an oblation is to be consecrated, the materials are taken and four handfuls are to be prepared. Two handfuls are consecrated and the moon rises on the supposed night of the अमावस्या. The question is, to whom should the remaining two be consecrated, either to the deities of the प्रकृति or 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.

अमावस्येन हि संयोगस्तत्स्थानीयत्वात् ॥ ६ ॥ २ ॥ १८ ॥
अमावस्या with the deities of the modified sacrifice; हि because; संयोग: connection; तस्य: 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.

अमावस्येन तर्स्य स्यात् ॥ ६ ॥ २ ॥ २० ॥
अमावस्या by reason of the absence; च and; तर्स्य of the other; स्यात् is.

20. And by reason of the absence of the others.

We have understood the sacrificial procedure. The निवांप 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 can not 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 तृणाः (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 सङ्ग्राम and who has not performed it;
21. A person who has not performed a सजाय य ण त: स्यात ण by reason of the connection of the text with the सजाय ceremony; स्यात ण is.

22. On the other hand, both (should perform the अम्युद्वेषटि) by reason of the text mentioning the annuals (आपात्य) ; वा on the other hand; उभये: of both.

23. ‘By reason of the failure, no’ if it be said.

The objector says that both shall not perform, because it a non-सजाय who having no milk or curd, can not perform the अम्युद्वेषटि. If he has cows, he becomes a सजाय. By reason of this want, a non-सजाय shall not perform the अम्युद्वेषटि.
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 अर्थवत्. You can dispense with it. So both should perform the अशुद्धिः.

Adhikarana VII, Sutras 25-27. Dealing with the performance of व्रजप्रित्र by one who has only undertaken to perform a स्त्र.

साम्युत्थाने व्रजप्रित्रीत विभागसंयोगात् ॥६॥

साम्युत्थाने on rising without completing it; व्रजप्रित्र the performance of the sacrifice of that name; कीते on purchase; विभागसंयोगात् by reason of the connection with the text which lays down division of the soma.

25. One should perform व्रजप्रित्र on his not completing the स्त्र after the purchase of सेवम by reason of the text which mentions the division of सेवम.

The text referred to is as follows विविधवाचयाद्भिकतमाभसामुद्धितं देवसामपेण च विभजिताः अतिरिक्त बहुविधों सर्वविद्वद्दक्षिणे यज्ञरः ॥ "If those who are initiated to perform a स्त्र, relinquish it after the division of सेवम, shall perform व्रजप्रित्र with अतिरिक्त in which all the सेवमs and समस्या 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 सेवम, should perform व्रजप्रित्र as a penance for leaving the स्त्र incomplete because in the Vedic text quoted above, the division of सेवम is mentioned which can not take place without previously purchasing it.

प्रबृत्ते वा प्रापणाचिनिमित्तस्य ॥ ६ ॥

प्रबृत्ते on undertaking; वा on the other hand; प्रापणाच्या by reason of obtaining; निमित्तस्य of cause.

26. On the other hand, on undertaking (to perform a स्त्र), by reason of the cause arising.

The author says in reply that cause for performance of व्रजप्रित्र arises as soon as the determination to perform a स्त्र is broken.

आदेशार्थितरा श्रुतिः ॥ ६ ॥

आदेशार्थितरा for the general sense; श्रुतिः 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 सायम 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 सभ.

Adhikaraṇa VIII. Sūtras 28—29. Dealing with the limit of 12 days for the initiation ceremony.

दीर्घापरिमाणेऽयाकाम्यविशेषात् II 6 1 5 28 II

dीर्घापरिमाणेः in numbering the days for initiation ceremony; याकाम्यम् 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 दीर्घ.

द्रादशाहस्त्रु लिङ्गात्स्यात् II 6 1 5 29 II

d्रादशाहः twelve days; श्रु on the other hand; लिङ्गात् by the force of the text; यात् 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 द्रादशारत्रिकृष्टेऽयानुिविवीतुते. "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 मवामयन before the full moon of the Māgha (माघ).

पीर्णमास्यामानिैमैिविशेषात् II 6 1 5 30 II

पीर्णमास्याः on the full moon day; अनियमः no rule; विशेषात् 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 Vedic Sutras that shall be performed 4 days before a Purnima. The objector says that as the word Purnima is used in a general sense, any Purnima 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 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 Purnima will do. The second objector in the present Sutra says that there is another Vedic text immediately preceding which mentions the Purnima specially; so both the texts should be read together.

32. On the other hand, the full moon day of Madh because the Vedic text refers to the 8th day of Madh.

The author gives his own view. He says that the term used is Ekadashaka which means the 8th day in the month of Madh. 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 (Krishṇaphaṣṭṭi) of Madh. On the Ashtami day, soma plant is purchased.
33. If it be said that एकादशा may mean the अष्टमी of another month.

The objector says that the term एकादशा may be used in a general sense and may mean any अष्टमी:

न भक्तिवादेपि हि लोके ६ । ५ । ३४॥

न not; भक्तिवादिः by reason of the figure of speech; एष्टः 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 एकादशा in the secondary sense means any अष्टमी but the word is used in the common parlance in the sense of eighth day of माघ.

दीर्घाराघे चालुग्रहात् ॥ ६ । ५ । ३५॥

dीर्घाराघे on the failure of the initiation ceremony; च and; अनुग्रहात् by reason of the release, grace, remedy.

35. And on the failure of the initiation ceremony, by reason of the release (provided)-

The author gives an additional reason in support of his view. He says that if the initiation ceremony is not performed four days previous to the माघीपूज्यात्मा a penance is provided. So this additional fact also shows that एकादशा is the eighth day of माघ. संवत्सरायदीखिल्यमण एकादशायां

dीर्घाराघे वैसंवत्तस्त्यस्यवत्ती यदेकागच्छा

चर्ते पुरस्तात् पर्यास्यादीन्धरे तेषा मेकाकारायां क्रयः संपत्ते तेनेकाकांतन्तुष्टव्यतिः

(तैः सं ३१४५२) They, who wish to be initiated for a year should be initiated on the 8th day; it is certainly the wife of the year, namely the eighth day; four days before the full moon day, they should be initiated: on the eighth day the purchase of soma is made. The eighth day should not be made fruitless.''

उत्थाने चालुग्रोहात् ॥ ६ । ५ । ३६॥

उत्थाने on the rise (of the sacrificers after its completion); च and; अनुग्रोहात springing up (of the herbs and plants.)

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 घटिधि and वनस्पति spring up after the completion of the sacrifice. तानुचित्रायणपथयोवनस्पतये। (१० सं ७० १११८१३) "On their rising, the cereals and plants follow (in springing up)." This fact also shows that the word ‘एकाष्ट्र’ means माही अद्धमी after which spring comes.

अस्यां च सर्वलिङ्गानि ॥ ६ १ ६ ३० ॥
अयो in it; च and; सर्वलिङ्गानि 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 वा पते संवत्सर स्वात्मित्रीक्ष्यते य एकाष्ट्रायांद्रीक्ष्यते।

स्वस्त वा पते संवत्सरस्वात्मित्रीक्ष्यते त एकाष्ट्रायांद्रीक्ष्यते ॥ (१० सं ७० १११८१९) "Those who are initiated on the एकाष्ट्र day, do so by the trouble arising during the year; those who are initiated on the एकाष्ट्र day do so in anticipation of the change of the year." In the text आत्त means trouble arising from the cold of माही and स्वस्त is the change of year in the spring following माही. They all point to the fact that the माही पूर्णामासी suits the initiation ceremony; because the other पूर्णामासिः 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 पूर्णामासिः is unsuited. So the माही पूर्णामासी is the most suitable of all.

Adhikarana X. Sūtras 38–39. Dealing with the subject that on the transference forwards of the initiation ceremony, all sacrificial acts connected with it are transferred forward.

दीशकालस्य शिष्ट्वाद्वितिक्रमे नियतामननुत्तक्ष: प्रासकालन्त्वात् ॥ ६ १ ६ ३८ ॥

दीशकालस्य of the time of the initiation ceremony; शिष्ट्वात being laid down; अतिक्रमे in allowing it to pass; नियतानि of the necessary acts (connected with it) अनुर्यप: non-transference forward; प्रासकालन्त्वात by reason of the arrival of their time.

38. Because the time of the initiation ceremony is laid down; on the time being allowed to pass away, the necessary acts connected with it are not transferred forward because their time has arrived.
The objector says that when the time of the initiation ceremony has been allowed to pass by and is therefore commenced late, the daily acts such as gifts, homa and cooking should be stopped during the continuance of the ceremony. They can not be transferred forward because their time has come but during the interval when the initiation ceremony is stopped, the daily duties should be performed. "One performs an Agnihotra as long as he lives."

"तत्कारणे वा दृष्टितत्वादिविशिष्यं हि कारणाम् ॥ ६१३८॥"

तत्कारणे: transference forward; वा on the other hand; दृष्टितत्वादि by reason of being initiated; अविशिष्य 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 अवश्य bath. Engagement in the ज्योतिष्योम is the general cause for stopping the daily duties. तस्माद दीर्घतिन न ददातिनवचति न ज्योतिः ॥ "An initiated, therefore, does not give, cook or perform a homa."

Adeikarana. XI. Sūtras 40–41. Dealing with the non-performance of the प्रतिहोम when the ज्योतिष्योम is transferred forward.

तत्र प्रतिहोमं न विद्यते यथा पूर्वेवपाम् ॥ ६१३९॥

तत्र there; प्रतिहोम oblation; न not; विद्यते exists; यथा just like; पूर्वेव of the former.

40. There does not exist प्रतिहोम as in the case of the former.

प्रतिहोम is performed after the completion of the ज्योतिष्योम, 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 ज्योतिष्योम and omitting the daily duties.

कालप्राधान्यायः ॥ ६ १ ५ ४१॥

कालप्राधान्याय 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 pratiḥoma on the transference forward of _udvāsaṇī_ sacrifice.

Pratīṣṭhāḥcavadṛśvamabhaḍṭādeṣṭे।६।५।४२॥

Pratīṣṭhāḥ by reason of the prohibition; च and : उढ़ upwards; abhavatāḥ after bathing; इति : till the sacrifice.

42. And by reason of the prohibition after the bath till (उद्वासाणी) sacrifice.

The _उद्वासाणी_ sacrifice is performed after the _अब्वनु. The author says that the prohibition about the performance of the daily duties extends to the time when _उद्वासाणी_ is performed after _अब्वनु._

Adhikaraṇa XIII. Dealing with the subject that if _pratiḥoma_ is performed, the _ग्रीव_ &c., should be commenced in the evening.

Pratīṣṭhāḥomāṃ samāyamaprirāhottānīni hūyerṇ।२१।५०।४१॥

Pratīṣṭhāḥ: _pratihoma_; चेत if; साय in the evening; _ग्रीव_: _अग्निहोत्र_ &c.; _हूयेर्त्र_ should be performed.

43. If _pratiḥoma_ is performed, the _ग्रीव_ &c., should be performed in the evening.

कृष्णाचिंतानाथ्य is taking for granted the position of the opponent. If _pratiḥoma_ is to be performed, in that case the _ग्रीव_ &c. shall be performed in the evening. The author says that after the completion of the big ceremonies during which the daily duties were stopped their recommencement and the preparation will take the whole day and so the _ग्रीव_ &c. will be performed in the evening.

Adhikaraṇa XIV. Dealing with the performance of _ग्रीव_ &c., in the morning in the _पोइशी_ sacrifice.

Pratamśtu poīśthin।६।५।४४॥

Prat: morning; तु on the other hand; _पोइशिन_ in the sacrifice of that name.

44. On the other hand morning, in the case of _पोइशी_ sacrifice.

The author says that in the case of the _पोइशी_ the rule laid down in _adhikaraṇa_ XIII does not apply. In this case the contrary is the rule.
The reason is that the ब्रह्माण्यि is finished at night and so the ब्रह्माण्यि &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.

The texts quoted above do not contain the fruits; so according to the Prakṛtya they are incomplete. In order to have their sense complete one will have to find out the context where they occur. The principle that force of the sentence is greater than that of the context does not apply when the sentence is incomplete and is dependent on other sentence for its complete sense (सभिष्ठयाः).

47. And they are not the modifications of it.

The author further says that the यज्ञविम्बिगम and अश्विनिकम are not the modifications of दशाप्यमसांवाद; so the texts do not apply to them.
Adhikarana XVI. Dealing with the meaning of स्थायपः.

स्थायपः of the thing defiled; अपः in the water; गतः on throwing; ततः that; अनीपः not eatable; अर्याणां of the Aryas; ततः that; प्रतीयित should be known.

48. On throwing the defiled things in the water that which is not eatable by the Aryas should be known.

The sūtra defines what स्थायपः is. Anything which an Arya can not eat; any eatable in which a dead insect or hair is found, is called स्थायपः or defiled article.

Adhikarana XVII. Dealing with the performance of a penance even when all leave off simultaneously.

विभागदुः: प्रायश्चित्तं यौग्यमनि न विभागते ॥ ६५ ॥

विभागदुः: by reason of the text laying down separation; प्रायश्चित्तं a penance; यौग्यमनि on simultaneously (leaving off); न not; विभागते 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 ज्योतिषम sacrifice, बहुपवसान is sung after walking out of the sacrificial ground. The priests प्रतिहर्षः, ज्योति and प्रतिहर्षः walk out. The प्रतिहर्षः goes out first and then ज्योति holding his (प्रतिहर्षः's) clothes tucked behind him, follows him and lastly प्रतिहर्षः holding the clothes tucked behind him, follows him (ज्योति). If by chance one lets go the clothes of another thus held by him, there is a penance. The objector says that there is no penance when two simultaneously let go the clothes of the others; it is only in the case of one letting go the clothes of another.

स्याद्वा प्रायिनिमित्त्वात्कालमात्रमेकम् ॥ ६५ ॥

स्याद्वा may be, वा on the other hand; प्रायिनिमित्त्वात् by reason of the cause arising; कालात्मक time only; एक्ष 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.

### Tatrā?

**न** चैकसंयोगात् ॥ ६ । ५ । ५३ ॥

न not; च and; एकसंयोगात् by reason of the text laying down one sacrifice.

53. Not so, because the sacrifice has been laid down to be one.

The author’s reply to the objector’s view is that the sacrifice enjoined in the Veda is one but not two. The option is therefore given to these two kinds of penance in one and the same sacrifice.

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 at last.
Pūrva Mimāṃsā

पीर्वार्पवे पूर्वदीर्बल्यं प्रकृतिवतः ॥ ६ । ५ । ४४ ॥

πiραρμόρ the weakness of the first; πρκृतिवत like the model sacrifice.

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 Ṛtuṣṭa let go the tucked up clothes of the प्रतिहारां then मस्तोता 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 प्रकृति and विकृति sacrifices are to be performed, the last will exclude the first and only the विकृति sacrifice will be performed.

Adhikaraṇa XX. Dealing with the subject that when an Ṛtuṣṭa's tucked up clothes are also let go, the whole wealth should be given away as a gift.

यदुदुष्टगाता जघन्यः स्यातपुनर्यज्ञे सर्वं वेदसं दद्यादि।

वषया इति; कृष्ण the priest of that designation; जघन्य: last; स्यात is; पुनर्यज्ञे in the new sacrifice; सर्वं वेदसं all wealth; दद्यादि shall give; यष्या like; इतरस्मिन in another.

55. When the Ṛtuṣṭa 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 śūtra 49, see at p. 372; it appears from the said description that the Ṛtuṣṭa is the last whose tucked up clothes are held by प्रस्तोता. 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 प्रतिहारां. 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.

अहंगश्च प्रतित्वत्वं धर्मश्च द्वार्तितं कर्मपठ्यक्तवात् ॥ ६ ॥
In a soma sacrifice lasting for more than a day; यस्मिन् in which; अपचेदः letting go of the hold of the tucked up clothes; तत्र that; आवर्तते should be changed; कर्मशुद्यकात्वत् by reason of the act being separate.

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 सेमस्याः. 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 सेमस्याः varying from two to twelve is अहंति which is here called अहंचण, because the sacrifice lasts for as many days as there are सेमस्याः. Now the author says that when the hold of the tucked up clothes is let go in a particular सुः, that सुः alone is to be repeated as a penance but not the whole series of सुः, because they are not connected with each other.

END OF PÂDA V.

PÂDA VI.

Adhikarana I. Sûtras 1—11. Dealing with the subject that persons who belong to the same kalpa are equally entitled in a सूत्र.

सदिशिवे बैयुष्यात् प्रकृतिवचुम्ब्यकल्पा यज्ञेः
सदिशिवे in an assembly; बैयुष्यात् to avoid failure; प्रकृतिवच्छ like the model sacrifice; तुल्यकल्पा: those who belong to the same kalpa; यज्ञेः 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 सदिशिवे means a gathering. Here it is used for a सूत्र. The opinion of गोपालिरि is that persons of the same गोपाल can perform a सूत्र but the opinion of शैवनक is that people of different गोपाल but belonging to the same sacrificial system can perform a सूत्र. We have already seen that in a सूत्र there can not be less then 17 sacrificers. सतदशस्याः सत्रास्तराः ॥

"Seventeen should, at least, sit in a सूत्र." So under these circumstances, can persons belonging to different कल्प or sacrificial systems perform a
What is a kalpa? There are two systems called नाराज्यसं and नदुनपालः. There are the verses of the Rigveda repeated at the time of the प्रयाज offerings. Those who repeat नाराज्यसं verses belong to the नाराज्यसं कल्प and those who repeat नदुनपालः verses belong to the तदुनपालः कल्प. 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.

वचनाद्वाशिरोवल्स्यात् ॥ ६ ॥

वचनाद् by reason of the authority; वा on the other hand; भिरोवल्स like a mixture; स्वात may be.

2. On the other hand by reason of an authority, it may be like the soma mixture.

The objector says that the Vedic text which limits the number of the sacrificers in a सत्र, is of general application; it does not say that the sacrificers should belong to the same कल्प or sacrificial system. He gives an illustration which is not clear; according to one reading it is शिरोवल्स ; in that case it means like a head. It refers to अविशिष्टयन 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 भिरोवल्स, in that case it means like the mixture of soma juice with milk or curd. To prepare it in a खुरतयेय sacrifice, another cow is brought in, under a special Vedic text. So the Vedic text overrules the sacrificial custom.

न वासनारण्यवाघंत्वात् ॥ ६ ॥

न वा not so; अनारण्यवाघंवात् 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 अनारस्यवाद् applies. If the heterogenous element is to be introduced in a सज्ज, the whole sacrifice will be fruitless; but if there is homogenous element, the purpose of a सज्ज 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. अनारस्यवाद्धित is explained by वाष्ट्रस्तत्व. 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 अनारस्यवाद्धित is in a वाष्ट्रस्तत्व. In other words, the text is general but the application of it is for a particular act.

स्याद्वा यज्ञार्थवादीद्रुमवरीवृत्त || 6 6 6 ||

यात् may be; वा on the other hand; यज्ञार्थवाद् by reason of the object of the sacrifice; औद्वरीवृत्त like the twig of an औद्वर tree.

4. On the other hand, it may be by virtue of the object of the sacrifice like the twig of an औद्वर tree.

The objector says that a twig of a fig tree is taken in a sacrifice by the measurement of a यज्ञमान; that alone serves the purpose. It is not measured by other sacrificers with their hand. So in the same way, the गोत्र or kalpa being subordinate by reason of its serving the object of the sacrifice, is the गोत्र or kalpa of the यज्ञमान and the गोत्र or kalpa of the other sacrificers is not to be taken into consideration.

न तत्प्रधानत्वात || 6 6 6 ||

न not; तत्प्रधानत्वात् by reason of that being principal.

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 heterogeneous कल्प, the whole sacrifice becomes fruitless. So the homogeniety of the कल्प is very essential.

औदुमबरयोः परार्थवात्कपालवत् || 6 6 6 ||

औदुमबरयोः of the twig belonging to औदुमबर tree; परार्थवात् by its being subordinate. कपालवत् like an earthen pan.
6. By reason of the twig of the ओदुग्वर 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 सत्र but only one serves the purpose and there are not so many branches as there are sacrificers. The reason is that the branch of a fig tree is a क्लय, but not a गुल्मय. The author gives an example of sacrificial pan. It is used for throwing off the husk of the rice and is therefore subordinate.

अन्येनापीति चेत || ६ । ६ । ६ ॥
अन्येन by another; अपि also; इतिचेत if it be said.

7. If it be said that by any other also.

The objector says that there are 17 sacrificers; measurement of the twig by one will do. Why should it be according to the height of the यज्ञमान?

नैकल्पात्त्वस्य चानाथिकाराच्चत्वद्वस्य चाविभक्तवात्

|| ६ । ६ । ६ ॥
न not; एकल्पात् by reason of being one; तस्य his; च and; अनाथिकारात् by reason of the other having no right or title; शब्दस्य of a word; च and; अविभक्तवात् by reason of its 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 सृत्र 7 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 सत्र.

सार्वात्त्वस्य निमित्तविचारः स्याद्वहद्धन्तस्वस्वविभक्तानि
शास्त्राद्विप्रियानिर्विभत्यं || ६ । ६ । ६ ॥
सार्वात्त्वक्य by reason of mixing together (persons of different sacrificial systems); न on the other hand; निमित्तविचारः removal of the cause (dis-
tinction); स्थानि is; वृहद्यथतमत् just as in वृहद्यथतम गान्त; चिन्मकश्रिष्टवच्च by reason of the text laying down the separation (of different persons); वसिष्ठिनिर्वर्त्ये in a sacrifice to be performed by वसिष्ठ.

9. On the other hand by reason of the fusion, the cause of distinction should be removed just as in a वृहद्यथतम गान्त song, by reason of the text laying down the fusion of different persons, in a sacrifice to be performed by वसिष्ठ priests.

There are two kinds of कल्प (sacrificial systems). Those who are वसिष्ठs repeat the नाराजाः गीत verses from the Rigveda and those who are काश्यमs &c. repeat the तदन्तत्र गीत verses. राजार्थक वासिष्ठानां नाराजां नायकम् नितीयत् प्रयाजः तदन्तत्र गीत गाहियाम् || "Of the kings and the वसिष्ठ priests, नाराजां and second प्रयाज offerings; of others तदन्तत्र..." In a गद्यदेश in वृहद्यथतम गान्त verses beginning with शुक्ल are sung and in श्चतानां गीत verses beginning with इंद्रवायस 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 वृहद्यथतम गान्त where both the tunes are fused together, any one of it may do; so where persons of different कल्पs are fused together in a गीत, the distinction (i.e. cause) may be removed by taking away the नाराजां or तदन्तत्र गीत songs.

अयि वि कृतस्तसंयोगादिविचारत्: प्रतीयित स्थानित्वे-
नामिनित्वादिविचारत् || 6 || 6 || 10 ||

अयि वि not so; कृतस्तसंयोगादि by reason of the connection with the whole; अनिवार्यत: not removing; प्रतीयित is known; स्थानित्वानि with the ownership; अनिवार्यादि by reason of the relationship.

10. Not so, by reason of the connection of the entirety, the non-removal of the distinction is inferred because it is connected with ownership.

The author in reply says to the position of the objector embodied in sūtra 9. You say that the distinction can be removed by taking off either तदन्तत्र गीत verses or नाराजां गीत verses in a गीत. No, the suggested remedy is not proper. The entire sacrifice is one homogenous whole and is connected with the owner of it by reason of its fruit. Though there is one sacrifice and its object is one, by reason of the equality of sacrificial system, yet the integrity of the sacrifice will not be considered to be broken by a large number of sacrificers. They all subserve the purpose of the sacri-
So there will be no removal of the verses, but the sacrificers of the same \( \text{कर्म्यबृहु च कदेशन संयोगे गुणवेनाभिसंबन्धस्त-} \) \( \text{स्मात्त्र विचारः स्यात्} \) \( \text{॥ ६ ॥ ६ ॥ ११ ॥} \)

साम्याः of the two songs; \( \text{कर्म्यबृहु यथा विश्वेत्} \) with the increase of the sacrifice; \( \text{एकदेशैन} \) with one part; \( \text{सङ्ग्रहैन} \) on connection; \( \text{गुणवेत्} \) with the quality of the subordinate; \( \text{अविश्वेत्} \): connection; \( \text{तत्स्यात्} \) therefore; \( \text{तत्र} \) there; \( \text{विचारः} \) annulment; \( \text{स्यात्} \) 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 \( \text{उहदर्थतर्स्व} \) song. While commenting on सूत्र 9, we explained that in a \( \text{उहदर्थत्स्व} \) when \( \text{उहदर्थत्स्व} \) song is sung, the verses beginning with \( \text{शुक्ले} \) are chanted and when \( \text{र्यथत्स्व} \) song is sung, verses beginning with \( \text{सुक्ला} \) are chanted. The \( \text{उहदर्थतर्स्व} \) song is a mixture of both and is therefore an increase of the sacrificial act and the \( \text{उहदर्थत्स्व} \) songs and \( \text{र्यथत्स्व} \) songs are both subordinate and are connected with \( \text{उहदर्थतर्स्व} \) 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 \( \text{स्तेत्र} \) 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.

Adhikarana II. Sūtras 12–15. Dealing with the subject that in a \( \text{कूलायणेऽ} \) the king and his priest even of different sacrificial system are entitled to join.

वचनात् \( \text{द्विसंयोगस्तसप्रदैकक्ष्य पारिवतः} \) \( \text{॥ ६६ ॥ १२ ॥} \)

वचनात् by reason of the text; \( \text{त्} \) on the other hand; \( \text{द्विसंयोग} \) the connection with two; \( \text{स्यात्} \) therefore; \( \text{एक्ष्य} \) of one; \( \text{पारिवतः} \) 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 adhikarana the subject that the sacrificers in a \( \text{स्त्र} \) should be of the same \( \text{कर्म्य} \). The objector says that there is a text \( \text{एतेन राजपुरोहितो साध्वाय कामो यज्ञाताम्} \) "By this the king and his priest desirous of salvation should perform a sacrifice". In view of the principle laid down in the 1st Adhikarana, there must
be two priests of a king of the same king. The compound in the राजपुरो हस्तः in this view, is कृत रूपथः. He gives an illustration that अंगिन उल्लेखति. "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.

अर्थाभावातु नैव स्वात || ६ || ६ || १३ ||

अर्थाभावात् by reason of the absence of the object or purpose; न on the other hand; न not; पुरा such; स्वातः 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.

अर्थानाच्च विभक्तः वाच तच्चुतेन संबंधः || ६६ || १४ ||

अर्थानि of the purpose; च and; विभक्तः वाच by reason of the difference; न not; तच्चुतेन with the fruit thereof; संबंधः connection.

14. And by reason of the difference of the purpose, it is not connected with its fruit (which is laid down.)

The author in support of his view gives another argument. The king's greatness consists in his splendour. Such an object can not be achieved if there are two priests. According to our author, the compound राजपुरो हस्तः is हिः.

पाणीः प्रत्येकभावादः संबंधः प्रतीयित || ६ || ६ || १५ ||

पाणीः of the hand; प्रत्येकभावात् by reason of the composite parts; असंबंधः want of connection; प्रतीयित 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 अंगिन 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. सृष्टियेन ii. 16—23. Dealing with the subject that only Brāhmaṇas are entitled to perform a सृष्टियेन.
16. All castes are entitled to perform sacrificial sessions, there being no special (restriction).

The objector says that all castes are entitled to perform a "sacrifice" there being no restriction in the above texts, conferring a right on a particular caste and debarring the other castes from exercising it. The text is of general applicability and no one is excluded under it.

17. And by seeing the force of the text.

The objector relies on the text in support of his view. "Of a here is of the Vedic song to be sung; of a of the other two; of vaishya, rajavatia hymn."

18. On the other hand only Brahmaṇas are entitled; the other two being not entitled to be auspicious.

The author gives his own view and says that only Brahmaṇas are entitled to perform a "sacrifice", as the other two are not entitled to be auspicious.

19. If you say that under the Vedic authority.

The objector says that just as a Brahmaṇa can be initiated as auspicious, so the other two castes can also be initiated as auspicious under the Vedic authority. "Those who are sacrificers are the priests."
20. No, because it lays down ownership.

The author says that the Vedic text lays down only the mastership but not the right to be a कृत्विक. In the text quoted in the commentary on सूत्रा 19 the यज्ञन् is subject and कृत्विक is predicate but in this view, the कृत्विक is subordinate to the यज्ञन् and is for the purpose of the यज्ञन्'s purification; the text will, therefore, mean those who are कृत्विक are यज्ञन्.

गांह्यते वा स्यातामविप्रतिपेधायत ॥ ६ ॥ ६ ॥ २१ ॥

गांह्यते in all ceremonies connected with the (गृहपति) master of the house; व: on the other hand; स्याताम may be; अविप्रतिपेधायत् by reason of there being no prohibition.

21. On the other hand, they (क्षत्रिय and वैश्य) may be entitled in the ceremonies connected with the गृहपति, because there is prohibition.

The objector says that in the domestic ceremonies, the two other castes may act as कृत्विक for there is no prohibition to that effect. In this connection, see सूत्रा 137 of काःत्यायन अौतकृत्र chap. I and the commentary of कर्क on it.

न वा कत्यपविरोधायत ॥ ६ ॥ ६ ॥ २२ ॥

न वा not so; कत्यपविरोधायत by reason of the difference of sacrificial system.

22. Not so, by reason of the difference of the sacrificial system.

The author says no; even in गांह्यत the two other castes can not act as कृत्विक; because the spoon of one contains soma juice and that of the other contains fruit juice (फल चमन). See at P.P. 153, 166. The song to be sung by a Brāhmaṇa is गांह्यतगिर that to be sung by a Kṣatriya is पार्वश्वम and that to be sung by a Vaiśya is रामेववाजिय. See at p. 382. On account of this difference of sacrificial procedure the two other castes are not entitled to act as कृत्विक in गांह्यत.

स्मामित्वादिविरोधायत्वे चित्रदर्शनम् ॥ ६ ॥ ६ ॥ २३ ॥

स्मामित्वाद by reason of the mastership; विरोधायत्वे चित्रदर्शनम by reason of others, महीने in a sacrifice.
extending over a period for more than a day; लिङ्गदशानमृ 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 sūtra 22). The author says that the inferential force of the text goes to show the ownership (गुहपति) of the other castes in an अहीन sacrifice but not the right to act as अचितक.

Adhikarana IV. सूत्र 24 - 26. Dealing with subject that विभाविन्द्र and of those who are of the same कल्प are entitled to perform a sātra.

वासिष्ठानां वा ब्रह्मत्वानियमानू ॥ ६ ॥ ६ ॥ २४ ॥
वासिष्ठानां of the Vasiṣṭhas; वा on the other hand; ब्रह्मत्वानियमानू by reason of the restriction as to the appointment of ब्रह्म.

24. On the other hand, the Vasiṣṭhas by reason of their appointment as ब्रह्म.

As to the Vasiṣṭhas, see commentary on sūtra 9 of the present pāda 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 गोत्र. The reply to this question according to one party is that only वासिष्ठ is entitled as they alone can be appointed ब्रह्म in a sacrifice under a text वासिष्ठो ब्रह्म भवति. A वासिष्ठ becomes a ब्रह्म.

सबेष्यां वा प्रतिप्रसवात् ॥ ६ ॥ ६ ॥ २५ ॥
सबेष्यां of all; वा on the other hand; प्रतिप्रसवात् by reason of the possibility of recurrence of the prohibited.

25. On the other hand all, by reason of the probability of the recurrence of the prohibited.

There is another class of objectors, whose view is that all Brāhmaṇas without any exception are entitled to perform a सूत्र, because they all have power to do it under the text “य एवं करिचन् लोमभावसंपीतैः एवं ब्रह्म भवेत; anyone who can read the portion of स्त्राम, is entitled to become a ब्रह्म.”
JAIMINI SŪTRA VI. 6. 28.

विश्वामित्रस्व नित्रियमादभृगुशुनकवसिष्ठानामनिधि-
कारः ॥ ६ ॥ ६ ॥ २७ ॥

विश्वामित्रस्व of a विश्वामित्र, हौत्रियमाद by reason of his appointment as होता; भृगु शुनक वसिष्ठानां of भृगु, शुनक and वसिष्ठ, अनिधिकारः no title.

26. By reason of a विश्वामित्र being appointed a होता, भृगु, शुनक and वसिष्ठ are not entitled.

Our author's view is that a विश्वामित्र's family can alone be appointed a होता; so the family of भृगु, शुनक and वसिष्ठ is excluded and is not entitled to perform a सृजन.

Adhikāra V. 5ūtras 27–32. Dealing with the subject that a person who has performed अन्नयाधान is alone entitled to perform a सृजन.

विहारस्य प्रभुत्वादनश्रीनामापिस्यात ॥ ६ ॥ ६ ॥ २७ ॥

विहारस्य of the तिरेति temple ; प्रभुत्वाद by reason of the ownership ; अनयनीनां of those who have not performed अन्नयाधान; अणि also ; स्यात is.

27. By reason of the common property of the temple, even a person who has not performed अन्नयाधान is entitled.

Before a sacrifice is commenced अन्नयाधान ceremony is performed. The fire is produced by rubbing two pieces of wood; it is invoked and मंत्रव is 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 आह्वनीय fire. In the dictionary it is used in the general sense of temple. According to Śābara "विहारस्यप्रभुत्वाद" means the competency of the fire of the person who has performed अन्नयाधान to confer benefit on others. It subsequently came to mean 'Buddhist monastery' perhaps from the fire hearth of आह्वनिन्द्र.

सारस्वते च दर्शनात ॥ ६ ॥ ६ ॥ २८ ॥

सारस्वते in a सारस्वत sacrifice; च and; दर्शनात by seeing.

28. And by seeing in a सारस्वत sacrifice.

With reference to the सारस्वत सृजन there is a text "परशुराम एवं एवं स्वरुप योगि वेष्टनाहि तत्वेवे नरस्मारस्त्र प्रवर्जनोतु" The objector says in support of his view that it is said
of a सारस्वत सन्त्र that "the sacrificers who without performing अग्न्यादान, estab-
lish a सन्त्र go to heaven with the materials of others"; and this text sup-
ports his contention that both अनाहितार्थिन and अनाहितार्थिन are competent to per-
form a सन्त्र.

प्रायश्चित्तविधानाच्छ इ ६ ६ २९ इ

प्रायश्चित्तविधानाल् by reason of prescribing a penance; त and.

29. And by reason of prescribing a penance.

The objector supports his view by quoting another text. प्रायश्चित्तविधानाच्छ इ ६ ६ २९ इ "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 अग्न्यादान goes to show that both अनाहितार्थिन and अनाहितार्थिन can perform a सन्त्र.

सामर्थनां वेष्ठौर्यवहार इ ६ ६ ३० इ

सामर्थनां of those who have performed अग्न्यादान; त on the other hand; इ ६ ६ ३० इ वहार by reason of having the libations in the beginning.

30. On the other hand, only those persons who have estab-
lished their sacred fire, are entitled to perform a सन्त्र, because the
वहार is performed previously.

The author gives his own siddhânta view in reply to the पुराणवय view. He says that as वहार (fire offering) is performed previous to the perfor-
mance of a सन्त्र, the अग्न्यादान is indispensable; the conclusion therefore is
that only a person who has performed अग्न्यादान is entitled to perform a सन्त्र.

स्वार्थम च प्रयुक्तवाते इ ६ ६ ३१ इ

स्वार्थम with one's own object; त and; प्रयुक्तवाते 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. अन्नीनादच्ीत इ ६ ६ ३१ इ "Let him establish fire."

सत्विकारण च दर्शयति इ ६ ६ ३२ इ

सत्विकारण the mixture of all fires; त and; दर्शयति shows.

32. And mixture of all fires shows.
The author advances another argument in support of his view

"Those who wish to perform śātvṛtīs should mix fire." The text also goes to support the proposition, that only an ādhiśātvṛtī is entitled to perform a śrṣṭ.

Ādhikarāṇa VI. Sūtras 33—35. Dealing with the subject that त्वम &c., should be new ones.

33. It appears that one should act according to his desires on a doubt arising by reason of the sacrificial spoons &c., being not used.

Some sacrificer prepared the sacrificial vessels for his own sacrificial use but no sacrifice was performed; now another sacrificer wishes to perform a sacrifice; can he borrow the vessels from the other for his own use or should he make new ones? The objector says that he can borrow the vessels from another.

The author gives his own view. He says that new vessels should be made. "A person who has established fire, should be burnt with the fire and the sacrificial vessels." If you borrow the vessel from another and he dies in the meanwhile, your sacrifice will be interrupted, if you give back the vessels; but if you finish your sacrifice with the aid of those borrowed vessels, the cremation ceremony of the other will be defective. Taking this prohibition and the objects of the texts into consideration you ought to make your own new vessels.
The author strengthens his position by \textit{हिंग} \textit{i.e.}, an inference arising from the text. In \textit{sūtra} 29, a penance is mentioned when fire is borrowed for a sacrifice. In a calamity such as in a forest or while going or staying in a jungle, when there is a fear from the thieves or from the wild animals one can perform a sacrifice from the forest-fire. This also shows that such borrowing of fire or vessels can take place under certain circumstances for which there is a penance. The conclusion is that new vessels should be made for a sacrifice.

\textbf{Adhikaraṇa VII. Sūtras. 37--38 Dealing with the right of the castes to recite \textit{17 samidheni} verses in a modified sacrifice.}

 пу́ष्पकल्पेन \textit{विक्रती कदर्नियम् स्याद्} \textit{वस्य} \textit{तद्गुण-ल्वादभावविज्ञायतः} \textit{कस्मिन्} \textit{धिकारः स्यात्} \textit{॥ ६ ॥ ६ ॥ ३६ ॥}

 пу́ष्पकल्पेन with the performance of the act by a particular person; \textit{वा} on the other hand; \textit{विक्रती} in a modified sacrifice; \textit{कदर्नियम्} the restriction as to the agent; \textit{वात} is; \textit{द्वस्य} of the sacrifice; \textit{तद्गुणवात्} of its being subordinate; \textit{भाववात्} by reason of the absence; \textit{हृतरात्} to others; \textit{प्रति} toward; \textit{पुक्षिणाः} in one; \textit{अधिकारः} right; \textit{स्यात्} is.

\textbf{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 \textit{अध्वर कल्य} and \textit{आप्रवणषय} in which 17 verses called \textit{सामवेणी} verses are recited. The question is whether the recitation is to be done by all castes or by the Vaiṣyās only. About \textit{विक्रती} it is said \textit{“सदृश सामवेणिनी सत्यू यात्” “One should repeat seventeen सामवेणी verses.”} and about \textit{प्रक्रति} there is a text \textit{“सदृशा तयू यादैशस्य” “A Vaiṣya should repeat 17 verses.”} The objector upon these authorities, says, that as the recitation is to be performed by a particular person \textit{i.e.}, \textit{वैश्य} in a model sacrifice, the Vaiṣyā will repeat the \textit{सामवेणी} 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 Vaiṣyā, the right to perform the recitation of the \textit{सामवेणी} verses is therefore vested in one caste only.

लिङ्गाचेच्याविशेषवत् \textit{॥ ६ ॥ ६ ॥ ३७ ॥}

लिङ्गात by reason of the force of the force of the text, \textit{च} and; \textit{इम्हाविशेषवत्} 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 वैश्यस्तेमन यजेत \text{II} “A vaiśya should perform a sacrifice with a hymn of his caste.”

न वा संयोगऽप्रक्ष्यत  
गुणस्येज्याप्रभावानत्वादसंयुक्ता  
हि चेदना \text{II} 6 1 6 1 38 \text{II}

न वा not so; संयोगऽप्रक्ष्यत by reason of the separation of the texts; गुणस्य of the subordinate; गुणऽप्रभावानत्वाद 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 विद्वान view and says that all the three castes are entitled to repeat the सामप्रणी verses. The texts referred to in the commentary on sūtra 36 are not connected with each other. The restriction of the recitation by the vaśya 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 इत्यादि is principal. So the बिभि text of the one, does not apply to the other. The इत्यादि is for all castes; the repetition of the verses is, therefore, to be done by all castes.

इत्यादि तत्तदुण्टथवादिशेषेण नियम्येत \text{II} 6 1 6 1 38 \text{II}

इत्यादि in a fire oblation; तत्तदुण्टथवाद that being subordinate; बिशेषेष 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 वैश्यस्तेमन यजेत”. The special song is for a vaiśya when he sacrifices. It is a special sacrifice for a special community; this does not apply to all. So the सामप्रणी verses are to be recited by all castes in a modified sacrifice.

END OF PĀDA VI.
PADA VII.

Adhikarana I. Sutras 1—2. Dealing with the subject that in a विष्णित sacrifice parents &c., can not be presented as a fee.

स्वदाने सर्वमविशेषपात ॥ ६ । ७ । १ ॥

स्वदाने in presenting or offering property; सर्व the whole, all; अविशेषपात 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 "विष्णिति सवं ददाति" "He gives the whole wealth in a विष्णवित." The question is, what is the meaning of सवं? 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 'सवं.'

यस्य वा प्रभु: स्यादितर्स्यांशशक्यत्वात् ॥ ६ । ७ । २ ॥

यस्य of which; वा on the other hand; प्रभु: master, owner; स्यात is; हेतुस्य of others; अशक्यत्वात 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 विष्णित sacrifice, land can not be given.

न भूमि: स्यात्सवार्णप्रत्यविशिष्टवात् ॥ ६ । ७ । ३ ॥

न not; भूमि: land; स्यात is; सवान to all; प्रति to; अविशिष्टवात by reason of its being common.

3. Not land (to be given) by reason of its being not special of any.

The author says that the landed property can not be given as a fee of विष्णित 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 विष्णित sacrifice, horse &c. can not be given.
reason of uselessness; and; from other wealth; distinction; is.

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 केवलिण्यद्वाति, न सचिवाद्वाति: प्रतिगुहाति. "He does not give horses; he does not accept the animals who have two rows of teeth."

Adhikaraṇā I V. Dealing with the subject that in a विश्वजनित 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 सर्वेख. 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.

Adhikaraṇā I V. Dealing with the subject that in a विश्वजनित 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 सर्वेख.
Dealing with the subject that all wealth that may be present at the time of donation should be given.

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.

When the fee has been paid, what should happen to the ceremonies such as after payment? The sacrificer has kept no money in reserve and as he has paid all that he had in possession, the sacrifice, according to the objector's view should be considered to be at an end. The post-payment ceremonies depend on money; there being no money, the sacrifice must end with the payment of the fee.

Another objector says that the sacrifice should be finished and the money should be kept in reserve for the performance of the ceremonies after the payment of the fee. The sacrificer has to divide his wealth into 3 portions (1) for his own use, (2) for the sacrificial purpose, (3) for fee. According to the view of the first objector embodied in sūtra 8, all the three kinds of wealth should be paid on the occasion of and the sacrifice.
should be considered as at an end. According to the second objector the whole should not be given, as the third day ceremony ending with उद्वसानीय should have to be performed and a portion should be reserved; and the end of the sacrifice should not be considered with the माध्यदिनलवन.

तथा चान्यायर्थसंर्शानम् || ६ । ७ । १० ॥

tathā similarly; अन्यायर्थसंर्शानम् seeing other texts.

10. And similarly seeing other texts.

The second objector relies on the text अवस्थावामुदेय वस्त्राचामास्त्राद्रवति “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 माध्यदिनलवन, the विभ्रमित्व sacrifice should not be considered as at an end.

अशेषं तु सम्भवसादानेन शेषकर्म स्यात् ||६०||

ashēṣa entire; tu on the other hand; सम्भव proper; जादानेन 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 माध्यदिनलवन and the तृतीय सवन should be performed by earning fresh money.

नादानस्यान्तित्वत् वृत्ताः || ६ । ७ । १२ ॥

न not; आदान new acquisition; अनित्वत्वात् 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 विनिदेशादक्तवर्येन संयोगस्तस्माद्विवरोधः

स्यात् || ६ । ७ । १३ ॥

dīkṣāsṛu in initiations; tu on the other hand; विनिदेशत् by direction; अक्तवत्वेन 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 “प्रकृतियोऽस्मि” The विशेषज्ञ is the model sacrifice and in the विशेष ज्ञ sacrifice, it is applicable by the चोदन 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. सूत्रस 14—20. Dealing with the complete (entire) gift in a विशेषज्ञ sacrifice included in a sacrifice extending over a period of eight nights.

अहर्गण्येऽऽस्मि: स्यात्स्वर्पामविशेषपात ॥ ६ । ७ । ८ ॥
अहर्गण्येऽऽस्मि in an अहर्गण्य sacrifice; च and; तदम्यऽऽस्मि: just like it; स्यात् is; सलेवां of all, अविशेषपात by reason of no difference.

14. And in an अहर्गण्य sacrifice, the same rule applies, being applicable to all.

Before understanding the सूत्र, it is better to explain what अहर्गण्य is. It is also called अहर्गण्य. In an अहर्गण्य sacrifice which is an अहर्गण्य sacrifice, on the first day विशेषज्ञ is performed, then अहर्गण्य which extends over a period of 6 days and lastly अहर्गण्य. There is a sacrifice extending over a period of 12 days called द्रादशाह. Now the question is, what is the fee of the विशेषज्ञ 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 preceeding adhikarana.

द्रादशाहं वा प्रकृतिवत् ॥ ६ । ७ । ८ ॥
द्रादशाहं twelve hundred; वा on the other hand; प्रकृतिवत् just like the model sacrifice.

15. On the other hand, the fee may be 1200, just like the model sacrifice.

The objector says that विशेषज्ञ is the model sacrifice and so the fixed fee is 1200 cows. This view is accepted by the बाशिककार as the view of the author.

अत्यिगुणशाच नैवं स्यात् ॥ ६ । ७ । ८ ॥
16. On the other hand, being not subordinate to it, it can never be so.

The author gives a reply to the objection raised in sūtra 15. He says that विश्वजित is not a subordinate act of अयो stands but an independent act itself; so there can not be a fixed fee.

“हैष्टे वाणो पशुभिस्त्रित विश्वजित्नां सर्वसंवृद्धाति”. “He who does not give the entire wealth in a विश्वजित sacrifice, is deprived of all the cattle.” This goes to show that even in अहंगाण the same principle applies i.e. the whole wealth should be given in a विश्वजित ceremony, even if it is included in an अहंगाण sacrifice.

17. And by seeing the force of the text.

18. The विस्वाजित is a modified sacrifice; so both can, by reason of there being nothing special.

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 विश्वजित. 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.

अनुग्रहार्थ पादवत् ॥ ६ ॥ ३ ॥ २० ॥

अनुग्रहार्थ by reason of indulgence or favour or inclusion; 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 येवत्रोम 1200 cows are mentioned; then it is said, having procured so much, or on procuring wealth, one should invite a प्रतिव्रतव.

The author says in sutra 19 that on the principle of प्रतिव्रतव 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 अनुग्रह viz., 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. Sūtras 21—22. Dealing with the subject that “unlimited should be given in an अनन्यायाभाव” mean other number.

अपरिमिते शिष्टस्य सह्याप्रतिष्पेक्षः स्त्र्यस्थीतिवात्॥ ६ ॥ ५ ॥ २१ ॥

अपरिमिते in an unlimited; शिष्टस्य of that which is laid down; सह्याप्रतिष्पेक्षः 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 “एकादेय, द्वादेयः त्र्यादेयः चतुर्दशिं शतादेयः, शत्तेव शतकं देयस्य अपरिमितं देयः" “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 तुल्यवत्प्रसह्यानात् ॥ ६ ॥ ५ ॥ २२ ॥

कल्पान्तर another gift; वा on the the other hand; तुल्यवत् like equal; प्रसह्यानात by reason of mentioning.

22. On the other hand, it means another gift, by reason of mentioning the equal.
The author says that it cannot mean prohibition; it means another gift by reason of the mention of the gifts of similar number (ejusdem generis). It means large gift.

**Adhikaraṇa XI.** Sūtras 23—25 Dealing with the subject that the word 'unlimited' means above one thousand.

**अनियमोपविशेषात् II 6 5 23 II**

अनियम: no rule; अविशेषात् being nothing special.

23. There is no rule, by reason of there being nothing special.

In the preceding Adhikaraṇa we have seen that अपरिमित means large gift other than the number mentioned in the text. Now the question is whether it means above or below one thousand? The view of the objector is that there is no rule to fix it one way or the other, because there is nothing to make it special.

**अथिकं वा स्यादःद्वृत्तवर्षत्रिदितरेण्यां सञ्ज्ञानात् II 61 अर्थादश्रत्व तद्यथवत् II 6 7 25 II**

अथिक more; वा on the other hand; स्यात is; वब्रवत्तवात by reason of the meaning 'many'; इतरेण्यां of other; सञ्ज्ञानात 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.

**अर्थवादश्रत्व तद्यथवत् II 6 7 25 II**

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 XII.** Sūtras 26—30. Dealing with the subject that इति, इव &c., which are in the nature of परक्रिति and पुराक्रिप्त are अर्थवादः.

**परक्रितिपुराक्रिप्त् च मनुष्यथम्: स्याद्धर्थाय हनुकीर्तननम् II 6 7 26 II**

परक्रिति any act done by an individual; पुराक्रिप्त any act done by a large number of individuals; च and; मनुष्यथम: duty of a man; स्यात is; हि
because; अयां for the fruit; अनुक्रितनम् 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 परक्रमिति is the narration of the acts of one individual; पुराकाव्य 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 सूत्र 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 मनुप्रयासारविचि.

तद्र के स द्विप्रियांधार || ६ । ७ । २९ ||

तद्र के on being connected with it; च and; प्रतिप्रेत प्रक्रियाः by reason of the prohibition.

27. And on being connected with that (निंद्रा), by reason of the prohibition.

“अनेकप्रयासारापधिः: The beans are ,impure on account of the calumny attached.” It is a निर्धारितिः In sitra 26, the objector has (स्तुति) praise in his mind and in सूत्र 27 he has निंद्रा 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.

निंद्रेशाख्या तद्रतं: स्यात्प्रायात्वतवत || ६ । ७ । २८ ||

निंद्रेशाख्या by mentioning (a particular clan); वा on the other hand; तद्रतं: of that clan; यात् is; पंचावचस्वत् 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 परक्रमिति and पुराकाव्य are not the duties to be observed by the whole human race; they are only to be observed by a particular community, just as (“पंचावचस्वतःनन्दनिनां”) पंचावचत्त is to be performed by the family of जमग्निः by reason of the name being mentioned. पंचावचत is described in अश्वायनशौचीनृत्रुत्र. It is a division of वस into five portions. See बाचकस्य 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 प्रवर्तकान्वय. It is binding on all men.

अर्थवादो वा विधिश्रेष्ठत्वातस्मात्विष्यानुवादः स्यात्

अर्थवाद: discretionary or recommendatory; वा on the other hand; विधिश्रेष्ठत्वात् being subordinate to a commandatory text; तस्मात् therefore; निधानवादः permanent repetition or restatement; स्यात् is.

30. On the other hand, it is only a recommendation being subordinate to a command, therefore it is a permanent 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 प्राप्ति or deprecating certain commands or prohibition called विधि or निधेष.

Adhikarana XIII. Sutras 31—40. Dealing with the subject that 'thousand years' mean thousand days.

सहस्रसंवत्सरं तदायुपासंवत्सरस्मान्मनुष्येऽपि

सहस्रसंवत्सरं thousand years; तदायुपं of that age, अर्थवात् by reason of impossibility; मनुष्येऽपि in mankind.

31. One thousand years; by reason of that age being impossible amongst men.

पंचचत्राशतबिध्रुत: सम्बत्सरा: पंचमचत्राशत: पंचदेशाः पंचपंचचत्राशत: सतद्दि: पंचपंचचत्राशत: एकविशयः विष्णुद्वाजयनं सहस्र सम्बत्सराः "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 विष्णुद्वाजः.

The विष्णुद्वाजः is to be performed within 1000 years. The question is, who is entitled to perform it? As a man can not attain that age, he is,
according to the objector, not entitled to perform it. It is according to him, the gods only who can perform it by reason of their longevity. This is the first view.

अपिवा तद्धिकारान्मलुण्ययथम्: स्यात् II ॥ ६ । ७ ॥ ३२ ॥

अपिवा not so; तद्धिकारात् by reason of his right to it; मनुष्यः: duty of the man; श्लात् 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 किष्पूजः. This is the second view.

नासामश्यांत् II ॥ ६ । ७ ॥ ३३ ॥

न not; असामश्यांत् 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. शतायुःपुरुस्य: “A man is of hundred years’ age.”

सम्बवन्धार्दश्नात् II ॥ ६ । ७ ॥ ३४ ॥

संबवन्धार्दश्नात् 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 कार्ण्यांजिनिरेकस्मिनश्रमबावत्

II ॥ ६ । ७ ॥ ३५ ॥

स: that; कुलकल्प: performance of a generation; स्यात् is; इति end; कार्ण्यांजिनि: the name of a Riśi; एकस्मिन in one; अश्रमबावत् by impossibility.

35. “It may be the performance of a generation” says कार्ण्याजिनी by reason of the impossibility in one man.
Then there is a third view of Kārṣṇajini. He says that such a big sacrifice may be completed by his descendants in several generations.

अपि वा कृत्त्वसंयोगादिस्वयम् प्रयोगः स्याद् ॥ ३६ ॥

अपि वा निरुपो, अर्थात् कृत्त्वसंयोगादि by reason of the completion with the complete whole; एकादश योगादि by reason of the connection with the complete whole; एकादश of one; एवं only; प्रयोगः performance; स्यात् is.

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 माधवत्र; this objector thinks that by undertaking the विश्वरुत्ति one attains that age.

विप्रतिपयातु मुष्ययत्वतः स्याद्भिरति लावुक्यायनः ॥ ३७ ॥

विप्रतिपयातु by reason of contradiction; द्वारा on the other hand; एकादश the secondary sense; अन्यतर: another; स्यात् is; इति end; लावुक्यायन: the Rishi of the name.

37. “On the other hand”, says Lābukāyana “to avoid contradiction the other is in a secondary sense”.

The view of लावुक्यायन is that the word साहित्य is used in the the secondary sense. According to this view 250 persons can complete the विश्वरुत्ति in four years, thus making up the total of 1000 years. This is the fifth view.

संवत्सरो विचारित्वातः ॥ २५ ॥

संवत्सर: years; विचारित्वात् by reason of changing.

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 cannot 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.

सा प्रकृति: स्याद्विकारणः ॥ ३८ ॥

सा that; प्रकृति: model; स्यात् is; विकारण by reason of the right.
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 विष्णु is a modified sacrifice and the model sacrifice is गन्धमण्य. There the term is used in the sense of a month. वेद मास: संवस्तर: "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.

हादक्र राज्य: संवस्तर यमनिता". "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 यमनिता (form). This is the seventh view.

अहानि वायुमिसेनह्यत्वात् II ६ ७ ४० II

अहानि days; रा on the other hand; अभिसंभावतावत् 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 आदियो च सर्वं क्रतन्तं, सत्तदेवविदेशय बसतो, यदा स्मङ्गोखकोणो, यदाप्रि स्तिनो वर्णं यदा प्राहींस्य शतं, यदास्थलेयं हेमंत शिशिरी “" The sun is all seasons; when he rises it is spring, when he enters the second quarter it is summer, when he is in the middle, it is a rainy season, when it is after-noon it is autumn, when he sets, it is हेमंत and winter." So in a day all the six seasons are complete, the Vedic text i.e, हेमंत is, therefore, superior to भिग्न (secondary sense).

END OF PÂDA VII.

PÂDA VIII.

Achikarama I. सत्रास I to 10. Dealing with the subject that only a person who has not performed अन्यायान is entitled to बहुदेहि होम.

इष्टपूर्वत्वादंकतुशैषो होम: संस्कर्तेत्वायिन्यु स्यादपूर्ववै-पयायानस्य सर्वशेषत्वात् II ६ ७ १ II

इष्टपूर्वत्वाण by reason of the precedence of the fire-offerings; अक्षुन्नोष्ट; not subordinate to any sacrifice, होम fire-offering; संस्कर्तेत्पु 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 अन्न्यायान being subordinate to all.

प्रजाकारं चतुहोऽहायायतेन्। “One who is desirous of children, should be made to perform चतुहोऽहम्” This text occurs in connection with दृष्योऽहम्. There are चतुहोऽहुँ वerses which are recited at the time of the performance of a homa of that name. Now the question is, in what kind of fire, these offerings should be made? Whether it should be consecrated fire or common fire? The reply of the objector is that it should be in a consecrated fire; he gives 4 reasons (1) that it is preceded by दृष्टि; (2) it is not subordinate to any sacrifice. (3) The दृष्योऽहम् is अूप्यम् and (4) the अन्न्यायान is subordinate to all.

2. On the other hand, the praises are of दृष्टि; it appears that the चतुहोऽहम् is to be performed in the non-consecrated fire.

पुष्पवा भन्तिहितानेरिधिगतिप्राचुरयातः। “It is a fire-oblation of those who have not established fire; it is that which is called चतुहोऽहम्.” The author gives a reply with the authority of the above text in view; he says that the praise is of the दृष्टि and the चतुहोऽहम् is performed in common 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 शिष्य, as the ceremony is not subordinate to any sacrifice; in this view only, the text conveys a meaning, otherwise it will be meaningless.

स सर्वेषप्रायेशापाट || 6 || 8 || 11 ||

स: it; सर्वेष of all; अवि by reason of no speciality.
4. The injunction refers to all, because there is nothing special about it.

The objector steps in and says that there is no special term to restrict the text to a person who has not performed अज्ञायण. It refers to both whether he has established fire or not.

अधिष्ठताव्या निर्देशः

अधिष्ठताव्या not so; क्लित्वालालि by reason of the absence of the sacrifice; अनाहितायेन: of a person who has not established fire; अष्टेयस्तनिदेशः direction as to its being not subordinate to any.

5. Not so; it is to be performed by a person who has not performed अज्ञायण 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 च्वत्रेतहः is not subordinate to any sacrifice; nor is it a sacrifice: so anyone who has not established fire can perform it.

6. On the other hand, it is only a repetition of the mantras because there is a mention of the unconsecrated fire.

The objector further says that because there are offerings to be made to the unconsecrated fire along with the repetition of the mantras, च्वत्रेतहः may be regarded as mere uttering of the mantras.
The sutra is not very clear; the author says that you interpret the text to mean that this performance of the person who has not established fire resembles इति. It is far-fetched; the simile is meaningless; the अर्थवाद fails. The text therefore means that this इति pertains to the person who has not established fire; thus interpreted the text conveys sense and it is in praise of इति.

उभये: पितयज्ञवत || ६ ॥ ८ ॥ १० ॥

उभये: of both; पितयज्ञवत like the offerings to the departed.

8. Of both, like the offerings to the manes.

There is another objector who says that चतुर्देव 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 पितयज्ञ.

निदेशो वातनाहिताग्रेजसनारस्यायिष्यसंयोगात || ६ ॥ ८ ॥ १० ॥

निदेश: direction; वा on the other hand; अनाहिताने: of a person who has not established fire; अनारस्यायिष्यसंयोगात 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. अनारस्यायिष्यसंयोगात is a general statement which does not refer to a particular state of things; those संत्रस the applicability of which is not mentioned, may be read in a वातनाहिताग्रेज. What the author means is that the चतुर्देव संत्रस are not mentioned to belong to any particular ceremony; their applicability to अनाहिताग्रेज is mentioned under a direct text and this establishes that the चतुर्देव is to be performed by a person who has not established fire.

पितयज्ञः संयुक्तस्य पुनर्वचनम् || ६ ॥ ८ ॥ १० ॥

पितयज्ञः in the offerings to the departed; संयुक्तम् of the combined, or composite; पुन: again; वचनम् a text.

10. Again in a पितयज्ञ 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 भाषितामित्र अन्तगतामित्र to perform it but such is not the case in चतुर्दशद्वार्त होम.

Adhikaraṇa I. Sūtras 11-19. Dealing with the subject that उपनयनहोम is to be performed in an unconsecrated fire.

उपनयनायाद्धीत होमसंयोगात् II 6 8 19 11

उपनयनः a person whose उपनयन ceremony is to be performed; भाषितामित्र should establish fire; होमसंयोगात् by reason of the connection with homa.

11. A person whose उपनयन ceremony is to be performed should establish fire by reason of the connection with homa.

There is a text "उपनयनमित्रमुनित्रुपुत्तात्" "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.

स्थापतीश्वललोकिकं वा विद्याकर्मानुपूर्ववेंत्वात् II 16 12 11

स्थापतीश्वल like the स्थापती; लोकिकं in the unconsecrated fire; वा on the other hand; विद्याकर्मानुपूर्ववेंत्वात् 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 स्थापती, by reason of the knowledge and act preceding the अन्तगतामित्र.

The author's reply is that such offerings should be made in the unconsecrated fire like the स्थापती which will be described in the next अविभक्तम. The reason is that the consecration of the fire presupposes knowledge and action, which one can not have before the sacred thread.

आधाराम् च माय्याःसंयुक्तम् II 6 8 13 11

आधाराम् establishment of fire; च and; माय्याःसंयुक्तम् 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.
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.

If you say that it is like the offerings to the manes, if you say.

The objector says that just as the offerings to the manes can be made in the consecrated and unconsecrated fire, so there can be two wives for different purposes at two different times.

No, by reason of the prohibition enjoined by the Veda.

The author’s reply is that it is enjoined that the marriage should be performed after the completion of the Vedic study thus prohibiting a marriage before the completion of it.

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 sūtra may be considered to embody the
author's view or the objector's view; it is consistent in either view.

"She should not be disregarded in religious and worldly acts and desires."

18. On the other hand, by reason of drinking soma, there is the marriage with a second wife; therefore one should marry.

The author says that there is a text "'Sama-patana-somanto jaya-mamasya' "soma drinker does not trouble his second wife" which shows that one can have a second wife under a certain contingency; but one can not have a wife for the performance of sacred thread ceremony.

19. On the other hand, in the Pitrya in the offerings to the manes; therefore one should marry.

The author says that there is a text in connection with the Pitrya. "'Apamohita-patra-kar': "It should be performed also by one who has not established fire." You say that there are two wives for two different purposes (see 7.15 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 Upayapachitra which is performed only in an unconsecrated fire.

Adhikaraṇa III. Śāstras 20-21. Dealing with the subject that the Upayapachitra is performed in the unconsecrated fire.

The Upayapachitra is a sacrifice which is to be performed by a Upayapachitra caste; like the Upayapachitra offering; the establishment of fire; the Upayapachitra should...
employ or make; तद्वर्तिः for the object of it; च and; अपवृत्तेत should be consigned to the fire.

20. The स्वप्तप्रति should be performed like the प्रयाज offerings in the consecrated fire and for that object, the offerings be consigned to the fire.

As to स्वप्तप्रति see काव्यायन श्रीत्र चृत्र chap I sūtra 12. There is a text in connection with the स्वप्तप्रति, “एत्यश निविद्विध्यति याज्येत् ” “By this, let him make निदात्स्वप्ति perform a sacrifice.” See chap. VI पाद 1. Sūtras 51-52. The question is whether such द्विति 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 मंत्र, so they should be made in the स्वप्तप्रति. The offerings should be made in the fire consecrated for the purpose.

अपि वा लौकिकेऽग्री स्वादाध्यान्यासवर्णेषपत्वात्

अपि वा not so; लौकिके unconsecrated; अमो in fire; स्थात is; अधास्यस्य of the establishment of fire; अवर्णेषपत्वात by reason of being not subordinate to any sacrifice.

21. Not so, it should be made in the unconsecrated fire, because the अम्ब्याध्यान is not subordinate to any sacrifice.

The author's reply is that the स्वप्तप्रति should be performed in an unconsecrated fire, because अम्ब्याध्यान is not subordinate to any ceremony.

Adhikāraṇa 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.

अवकोणिपुष्म तद्वदाध्यान्यासाममकालतवात्

अवकोणिपुष्म: an animal offered as a penance for a breach of the vow by a religious student; च and; तद्वत like it; अधास्यस्य of the establishment of fire; अम्ब्याकालतवात by reason of its time not arriving.

22. And the animal to be offered as a penance for a breach of the vow by a religious student is to be done like it, because the time for the establishment of fire has not arrived.

The sūtra refers to गद्यमेयां; in this connection see sūtras 13-17 of the chap I of काव्यायन श्रीत्र सृज. The present sūtra embodies the सिद्दांत. When a religious student who is bound to observe the vow of celibacy, goes astray,
he is to perform गद्वन्या 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 (व्रतचारंख्रम) students' life. The subject is fully discussed by कल्याण्य in the श्रीत ज्ञान. व्रतचारंख्रकीर्णि नैन्हश्च गद्वन्या समाख्येषते "A religious student who goes astray, shall offer an ass consecrated to श्रीत.

Aitihkārya 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.

उद्गयनपूर्वपक्षाह् पुष्याहेषु दैवानि स्मृतिर्पान्यायर्थोऽद्वात् || ६ १ ८ ी २३ ||

उद्गयनपूर्वपक्षाह्: पुष्याहेषु 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; स्मृतिर्पान्याय of those that belong to smriti as opposed to श्रीत कर्म; अन्याय द्वात् 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 वैष्ण. The former are again subdivided into श्रीत and मन्त्र. The author says that all the मन्त्रकर्मकाम्यस्य 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. पत्तर्भेदानि दैवानि उद्गयनपूर्वपक्षाः: || "It is the form of the gods, viz.; winter solstice, the bright half of the month and day."

अहानि च कर्मसाक्तलयम् || ६ १ ८ ी २४ ||

अहानि in the day; च and; कर्म साक्तलयम् 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.

Aitihkārya 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 पिख्याणि || ६ १ ८ ी २५ ||

इतरेषु in the other; तु on the other hand; पिख्याणि 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 विनुकर्म 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 अवेतिष्ठम, are permanent.

26. Begging and purchasing should be done when one has not, just as it happens in the worldly affairs.

In connection with the अवेतिष्ठम, there is a text, "मादश रात्री दीप्ति शृद्धि वस्त्रीलाभ सृष्टि यथा", 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.

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 अवेतिष्ठम &c. the milk diet &c. are permanent.

Similarly: सक्षा food; पाप order; आच्छादन dress; संज्ञाहोम performance
of संस्कार होम (to avert evil); द्वेशा repetition of certain mantra (to avert enmity).

28. Similarly food, command, dress, संस्कार होम and enmity.

In a वेदित्योग sacrifice, certain formalities are observed; a Brāhmaṇa lives on milk, a Kṣatriya on gruel and a Vaiśya on अनिन्य (whey). In new and full moon sacrifices certain orders are given. “Bring me प्रश्नयी; get fuel ready &c.;” in a वाजपेय, one has to put on grass dress and has to perform संस्कार होम and recite द्वेशा. संस्कार होम is performed when one’s animal has a liver complaint or has been hurt in the thigh or the leg. The द्वेशा mantra is वेदित्योग द्वेशा विचर्यिन्यद्रम: “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 संस्कार होम: one who has got an enemy, he must recite the द्वेशा. The author’s view is whether you have them or not, they are permanent rites and should be performed.

Adhikarana IX.—Dealing with the subject that there is no rule as to breaking of a fast in the last part of night.

अनर्थका́न्ततित्वं स्यात् || ६ १ ५ २४ ||

अनर्थका́ fruitless; तृङ्ग on the other hand; अनिन्य not permanent; खरा is 29. On the other hand, (when it is apprehended that it will be) fruitless, it is not permanent.

According to शब्द a fast is broken in the midday or after the midnight in a अविदेशोग. 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.

Adhikarana X. Sūtras 30–42. Dealing with the subject that a goat is the animal for Agni and Soma gods.

पञ्चोचिदनयायांमनिन्यमोऽविशेषात् || ६ १ ५ ३० ||

पञ्चोचिदनयां where it is laid down as regards an offering of an animal; अनिन्य no rule; अविशेषात 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 अनुश्रविन्दोम it is said यहाँ को डाकता यथार्थप्रायोगिक पुष्पालमते ||
"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.

ञागो वा मन्त्रवर्णात् ॥ ६ । ८ । ३१ ॥
ञागः a goat; वा on the other hand; मन्त्रवर्णा́त् 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 "अग्निर्देशं यथार्थप्रायोगिक वपायं मेद्यदास्तु रूपः" "Invoke Agni with the fat of the marrow of a goat;" from the force of the text, it appears that an भविश्योदय animal is a goat.

ञन्न चोदनाविशेषाधात् ॥ ६ । ८ । ३२ ॥
ञन्न not; चोदनाविशेषाधात् by reason of its being in contradiction to the direct command.

32. Not so; by reason of its being contrary to the direct command.

The objector says in reply that it can not be so, that the मन्त्रवर्ण (the force of a text) can not predominate over चोदना. 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).

आर्येवविद्विति चेत ॥ ६ । ८ । ३३ ॥
आर्येवविद्विति like आर्येवहोम; इत्येव if you say,

33. If you say that it is like आर्येव होम.

The author's reply is that there is a general proposition about the animal to be offered to the gods भग्नि and नाम and the special text limits it to the goat; just as it happens in an आर्येवहोम. The sacrificer has to perform it by repeating the प्रवर्त of all the ऋषिस; then there is a special text under which he can repeat only three प्रवर्त. आर्येवउपासीति चानूः उपासीति ।
"He repeats the names of the Rishi; he repeats three names." Accordingly the author says that there is nothing inconsistent in it. As to आर्येव homa, see साहसिक dictionary vol I. p. 319. See chap VI, Pāda I, 43.
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 34

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 "अश्रमानि्य" 'Bring an axle' the servant sees a carriage in front of him, he understands the axle of the wheel by the term अश्रमानि्य but can not think that अश्रमानि्य means dice for gambling. So when it is said that an animal is to be sacrificed to अश्रमानि्य and ताम 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.
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 डो डॉ derivatively; a horse who goes limping is, therefore, a डो.

वृत्तिकालान्तरे ॥ ६ । ८ । ३० ॥

रूपात् by reason of the form; लितात् by reason of the gender; च and.

37. By reason of the form and gender.

The objector says that the word डो 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.

ढोगे न कर्माह्या रूपाळङ्गायायाम् ॥ ६ । ८ । ३८ ॥

ढोगे in a goat; न not; कर्माह्या the name from the act; रूपाळङ्गायायाम् from the from and gender.

38 In the goat the naming is not from form and gender.

The author says that the naming of the goat can not be from the form and gender.

रूपान्यत्वान्तः जातिशब्दः स्यात् ॥ ६ । ८ । ३९ ॥

रूपान्यत्वान्तः by reason of the difference of form, न not ; जातिशब्द: genus, class; स्यात् is.

39. By reason of the difference of form, it does not denote a class.

The author says that there being a difference of form, it can not be a genus.

विकारोऽनात्यतन्त्रकत्वात् ॥ ६ । ८ । ४० ॥

विकार: modification; न not; जात्यतन्त्रकत्वात् by reason the significant power.

40. The modified form is also not meant, because of the significant power of the word.
The author says घास 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 पशोगुणस्याचोदितत्वाद् ॥ ५ ॥

स: that; नैमित्तिकः: accidental; पशो: of an animal; गुणस्य: of the quality; अचोदितत्वाद् 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 अङ्ग 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.

जातेवा तत्रायवचनार्थवत्तवाभ्यां ॥ ६ ॥

जातेः of the genus; वा on the other hand; प्रायवचनार्थवत्तवाभ्यां 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 घास 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 विधिवाक्य.

In this connection see the discussion of the author as to whether 'words' convey भावति or व्यक्तिन in chap I पाद  III Sūtras 30-35.
The author has dealt with उपदेश the direct command in the last foregoing six Chapters. Now in the succeeding chapters he deals with अतिदेश; "perform the sacrifice" is a direct command and is called उपदेश in मीमांसा and "perform the sacrifice like that sacrifice," is अतिदेश. The sacrifice which serves as a model to the other in which the procedure is similar to that of the model is called प्रकृति; and the other which is a modified form is called विकृति.

A lhikaraṇa I. Sūtras 1—12. Dealing with the subject that the qualities of प्रयाज &c. are in the nature of an extraordinary principle.

श्रुतिप्रमाणत्वाचेक्षेपाण्यं मुख्येदेः यथाधिकारं भावः स्यात् !७ १ १ १ !

श्रुतिप्रमाणत्वात् by reason of the authority of the Veda; श्रेणियां of the subordinate; मुख्येदेः in the difference of the principle; यथाधिकारं 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 दर्शनमाणसयां. The question is; whether the प्रयाज are the qualities of all the sacrifices or the qualities of the दर्शनमाणस 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.

उत्पत्तिरथायोविभागात्रा सत्तवदैक्षिकयम्यं स्यात् !७ १ १ १ !

उत्पत्तिरथायोविभागात्रा by reason of indivisibility of the object of the original वा on the other hand; सत्तवत् like an animal; पृथिवयम्यं belonging to all; स्त्राद इस-
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 can not divide the object of the sacrifice which is the invisible extraordinary principle and so the śvayam 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 अवृद्ध 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 दर्शणमासबाण, then there will be the following difficulty. There is प्रयाज in प्रेमासि then there will be also प्रयाज in सीर्यांगाय. “प्रयाज्ञ प्रयाज्ञ कुशाल जुहोति” “In every प्रयाज्ञ, he makes a कुशाल offering.” कुशाल is a weight as will appear from याज्ञवल्क्यस्तुति I. 362, 363. अवसरेण 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 राजसपें; 3 राजसपेंs make one मौससपें; 6 मौससपेंs make one average यव (barley); 3 average barleys make one कुशाल; 5 कुशालs make one मृप; 16 मृपs make one सुवर्ण; 4 सुवर्णs or 5 सुवर्णs make one पक.

वीस्ति (wild rice) is made of gold grains weighing one कुशाल. Such gold grains when offered to fire constitute कुशालहोम; according to the text every प्रयाज contains कुशालहोम. You will have to perform a प्रयाज and along with the प्रयाज you will have to perform कुशाल; 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 अश्रव्य. By virtue of this, there are different acts, in other words there are different objects in view, so there are different acts.

यदि वाच्यभिधानवत्सामान्यत् सत्त्वप्रथमः स्यात् \[7.18\]

यद्वा or if; अभिधानात् like a name; सामान्यात् by reason of being common; सङ्क्षेपम् 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 अश्रव्य which actuates one to perform a sacrifice and on account of the variety of this अश्रव्य there is variety of actions. Accepting this to be so, the अश्रव्य 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 प्रयोग 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 त्वजिविभक्तत्वात् स्यादिभिधानेनु पूर्वबलवत्ता-
	त्प्रयोगस्य कर्मण्यः शब्दभाष्यत्वादिभिमागच्छेषणामप्रवृत्तः:

स्यात् \[7.11.6\]

अर्थस्य of the object; त्व on the other hand; अभिधानत् by reason of indivisibility; अभिधानेतु in the names; पूर्ववत्तवत् by reason of being before; प्रयोगस्य of the application; कर्मण्: of the sacrifice, of an act; शब्दभाष्यतवत् by being founded on the word; विभागात् by reason of divisibility; शेषायां 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 भावना or desires. There is no similarity and the subordinate acts of one sacrifice do not apply to the others.

1. 12. 421

The objector says that there is a tradition belonging to the recension of अहंपराशर which lays down that all the characteristic peculiarities belonging to दर्शणमाल belong to all the इही.

10. "There is a tradition" if you say.

The objector says that there is a tradition belonging to the recension of अहंपराशर which lays down that all the characteristic peculiarities belonging to दर्शणमाल belong to all the इही.

11. Not so, by reason of being like the previous.

The author says no, you are not right. The tradition is not new; the विधि lays down that the modified sacrifice is to be performed like the model ones and the चोदक 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.

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 अधिकारण. It says that the अष्टवं has been laid down by the विधि 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 चोदक 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 अतिदेश is defined as follows.

"The rule of अतिदेश is that by which there is a transfer of the peculiar characteristics of the model sacrifice to another sacrifice of similar nature".

The प्रवक्ष छृति is now to be explained.

There is, therefore, a necessity of the study of अतिदेश.

Adhikāraṇa II. Śātras 13-16 dealing with the subject that under the text "other is similar with श्रेयः," all the peculiarities of the श्रेयःनायक have been applied to िपुयाय.

सामाने पूर्ववत्त्वुत्पन्नाधिकारः स्याति ॥ १ ॥ १ ॥ १६ ॥

सामाने in an equal; पूर्ववत्त्वु by reason of being not new, स्याति falling under the context of its origin; स्याति is.

13. In equal sacrifices by reason of having their previous model, the original is the context.

There are two modified sacrifices called श्रेयःनायक and िपुयाय having their model ज्योतिषोम. They are similar; their similarity is described in connection with the context of िपुयाय in this way "समानमितरच्छग्नेन." "The other is similar with श्रेयः." Now the question is whether it is an अनुवाद or अतिदेशाविधि? The objector says that you have already expressed your view in the previous अविदेश, according to this view, it is an अनुवाद. The िपुयाय and श्रेयःनायक are both modified sacrifices; they have their origin in ज्योतिषोम. So all the details that are applicable to the ज्योतिषोम are applicable to the िपुयाय. In this view, it is an अनुवाद.

श्रेयःन्येति चेति ॥ ७ ॥ १ ॥ १६ ॥
14. If you say ‘of श्येन’. 

There is a doubt expressed in the view of the objector. It is a Vidhi; the दृष्ट्वान्ग is similar to the श्येन्याग because both are performed in one day and both are the modifications of योगतिथीम. By taking श्येन, the word ‘similar’ has a meaning, otherwise it is meaningless, because it is श्येन्याग which is similar to दृष्ट्वान्ग.

15. Not so, by reason of no proximity.

In the श्येन्याग there are characteristics of the योगतिथीम and its own characteristics as well; so the other characteristics referred to in the text naturally belong to the योगतिथीम by reason of its proximity. This is how the objector meets the objection expressed in sūtra 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 योगतिथीम; that meaning is then similar.

The author now concludes by saying that the text quoted under the commentary on सूत्र 13 is a विचि by reason of laying down the invisible principle (ऋूर्व) and the word इतरतथा means ‘over and above’ all the peculiarities of योगतिथीम. 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 श्येन. Here the word ‘other’ is used in the meaning of ‘besides’ or ‘over and above’. So having described the qualities of the दृष्ट्वान्ग the text says ‘the other details are similar to those of श्येन’. All the details of योगतिथीम are exhausted and over and above those details, the peculiar characteristics of श्येन्याग also apply. The text in this view is an अतिदेशविचि and makes all the details of the
Adhikaraṇa III. Sūtras 17—21. Dealing with the subject that the text एवतुद्वाद्यान्याया सहर्षेयोऽयोर्यस्योऽत्कर्षणिः read in connection with 5 off-rings is transferred with विचि and अर्थवाद.

पञ्चसङ्गतसर्वर्थवादालिदेशः संनिधानात्। ॥ १ ॥ १। ॥

पञ्चसङ्गतेन इन the five offerings; अर्थवादालिदेशः the transference of अर्थवाद; संनिधानात् by reason of proximity.

17. In the five offerings, there is a transference of अर्थवाद by reason of the proximity.

There are 4 divisions of चालुक्यास्त्राय। (१) वेदांतेय (२) वर्णप्रवास (३) साक्षमेष (४) सुनालीरीया. In the वेदांतेय eight offerings are mentioned as follows, (१) जात्वासुदासक्षां निर्वर्तिति (२) सोमसवचुः (३) समित्रादासकपाल (४) सारस्वतंचुः (५) पौर्णचुः (६) सादवं साम्यकपाल (७) बृहदेश्वरानिर्देशः (८) चावाप्रधविवमेककपालम्।

(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 पूणा, (६) a cake baked on seven pans consecrated to Maruts, (७) whey consecrated to विश्वदेवा (८) a cake baked on one pan consecrated to Heaven and Earth.”

In the Brahman, there is an अर्थवाद of these offerings “वार्तनामिति वा पुतानिष-विचि।” “These offerings pertain certainly to the killer of the demon त्रृण.”

The अंगविचित्र्य are also stated. ‘त्रेशासंगमजिबहिंविचि|” “त्रेशा संगमदि”|” “सव प्रयजा इयंदे” “नवालुकाजाः।।” (१० वृष १।२।१) “The grass becomes armoured thrice.”

“The sacrificial fuel becomes ready thrice.” “They offer 9 प्रयाजस् “nine, अनुजाश्.”

In connection with वर्ण प्रवास, the first 5 offerings are mentioned and in connection with the above said प्राक्षण it is laid down “एवतुद्वाद्यान्यायेष पंचनं विचि यहवाद्याणाति तारयः। (१० वृष १।६।३) “The same प्राक्षण applies to these five offerings, which applies to others.”

The objector says that there can be a transference of the अर्थवाद by reason of the proximity of the 5 offerings with the Brāhmaṇas. There is no transference of अंगविचित्र्य.

सर्वस्य वेदांतस्यालालालालास्त्राय। ॥ १ ॥ १। ॥

सर्वस्य of all; वा on the other hand; चैव प्रवास 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 अंगविचित्र्य with the
by reason of the word व्रज्ञम being similar. That includes both विधि and अर्थपादः.

लिङ्गदर्शनात्मः ॥ १२ ॥

लिङ्गदर्शनात्मः by seeing the force of the text; च and.

19. By seeing the force of the text.

The author relies on लिङ्ग. In connection with वरण प्रवाच तhere are 30 libations “वाजिनेयज्ञानुवदतीनां सम्प्रदैव त्रिशल्याः” ॥ “They offer libations of a watery portion of अभिलय for the increase of the offerings to make them thirty.”

As to the explanation of वाजिनेय see नी० ब्रा० अ० 1613 verse 9 and also vol. III. P p. 1116 and 1117. of नी० सं० अनन्दासरमा edition. If विधिः are not transferred, there can not be 30 libations.

विहितान्नानाचेति चेत ॥ ७ ॥ १२ ॥

विहितान्नानाचेति चेत; by reason of repetition of what is laid down; न not; इत्यिचेति if you say.

20 If you say ‘it can not be by reason of the repetition of what is laid down.’

The objector says that in this view वरण प्रवाच is only a repetition of वैष्णव. This is an अभायानुसूच (introductory sūtra).

नेतारथ्यत्वाद ॥ ७ ॥ १२ ॥

न not so; इत्यिचेति चेत; by reason of being for the object of another.

21. Not so, by reason of being for the object of another.

The author says that you are wrong; it is not so. If the विधि is transferred, the text relating to the kindling of fire becomes significant and has a meaning; it will be of use for the other offerings i.e. for the माहित्यायणम.

The ‘व्रज्ञम’ is thus explained in शास्त्रद्विपका “सूत्रवेयं व्रज्ञम वसादुतारेव्यतिदिशयते। चोदने ये वाहनेन ततेवपि व्रज्ञममतम।” “When a व्रज्ञम of the model sacrifices is transferred to the modified sacrifices, the चोदक text under which it is done, becomes their व्रज्ञम.”

Adhikarana IV dealing with the subject that by the text commencing with ‘पूतदुर्ब्रज्ञम,’ the transference of एक कषाण्डाेस्वरे with विधि and अर्थपाद is intended.
22. And similarly like it, in एक कपाल ब्राह्यम is read in connection with वैष्णव and वहयमः and एक कपाल ब्राह्यम is read in connection with वहयमः alone. In this state, in connection with सात्तत, एक कपाल and एक कपाल ब्राह्यम are transferred by the text “एक कपाल ब्राह्यम एक कपाल यद ब्राह्यम हि इतर चेतरच.” “This is the ब्राह्यम, एक कपाल; this is the ब्राह्यम, 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 विष्णु and एक कपाल is intended.

Adhikarana V dealing with the subject that in a सात्तत there is a transference of एक कपाल pertaining to वैष्णव प्रायम.

एक कपालानां वैष्णवेऽविकः प्रकृतिरार्गः सर्वोलमापारिवृत्तिर्दर्शनाद्वनस्य च सक्ति द्वयवदनस्य वचनात् ॥९१२॥

एक कपालानां of the sacrifices in which cake baked on one earthen pan is offered; वैष्णवेऽविक: pertaining to वैष्णव; प्रकृति: model; आयमः in first offering; सर्वोलमापारिवृत्तिर्दर्शनाद्वनस्य च by not seeing the completion; अवस्थ्ये in a bath; सक्ति: once; द्वयवदनस्य of the double offering; वचनात् by reason of a text.

23. Of the sacrifices in which a cake baked on one earthen pan is offered, the वैष्णव is the model; in the first offering, by not seeing the completion of the whole homa and by reason of the text for the double offering at a time on the occasion of the sacrificial bath.

In connection with वैष्णव there is a text “वैष्णव भव्यमेककपाल” (१७० सं १४१२) and in connection with वहयम वास, it is said “काय मेककपाल.” (१७० सं १४१३) “A cake baked on one pan, consecrated to heaven and earth.” “A cake baked on one pan dedicated to क i.e. प्रायमः.” In connection with सात्तत after saying that there should be एक कपाल of वैष्णव, there is a text “एक कपाल यद ब्राह्यम हि इतर चेतरच.” “This is the ब्राह्यम, एक कपाल.” The question is, whether it is the एक कपाल of वैष्णव or वहयमः, which should be transferred to सात्तत? The पूर्वपक्ष 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 शास्त्र in reply to the पूर्वपक्ष view. He criticises it; he says that if the details of वैष्णव be considered to be transferred to the सात्तत, there will be two difficulties.
The one is that in वैष्णवेऽ, 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 एककपाल is peculiar to वैष्णवेऽ and its transference elsewhere is meaningless; while the peculiar characteristics of वहणप्रवास will be significant, if transferred to साकमेव. वहणप्रवास is close to साकमेव and the पूज्य वाहन is also read in connection with वहणप्रवास. So the एककपाल of वहण प्रवास is transferred to साकमेव.

END OF PĀDA I.

PĀDA II.

Adhikarana 1. Sūtras 1-21 dealing with the subject that the words such as रथतर &c. denote a particular tone of a song.

साम्बोधियानशब्देन प्रवृत्तिः स्याद्यायाशिष्यम् ||७२||

साधः: of the psalm; अभिमशादेन by the word indicating the name; प्रवृत्तिः: inclination, tendency; यायाशिष्यम् 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 “कवतीपुर रथतर गायति”. कवतीप are first three verses from Book IV. सूक्त 31 of the Rigveda. They commence with क्यामानिचत्र अभिवृद्धिती &c. Then there is another verse from मंदक VII. सूक्त 32 and verse 22 अभिवाशाशुनोनुम: &c. which is technically known as अभिवृति and is to be sung in (रथतर) low tone. The above said text means that in कवतीप, रथतर is sung. The question is, what is to be transferred to the कवतीप? 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.

शब्दाद्वैतार्थिविशिष्टाद्वियान्तरे प्रवृत्तिः: स्यात्पृथ्यभावात्तिक्रयाया ह्यमिन्सवन्य: || ५ १ २ २ ||

शब्दे: by means of words; ह्य on the other hand; अभिविशिष्टाद laying down the meaning; रथतरे in a different sense; अभिवृति: non-application;
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Pūrva Mīmāṃsā.

स्वार्थ is; प्रयोजन by reason of the separation; क्रिया of the action; हि because; अभिव्यक्ति: connection.

2. On the other hand, by means of the words, the meaning being laid down, there can not be the use in a different sense; because of the difference, there is a connection with the action.

The author gives a reply that the words have a significant power and can not be used in a different sense; they convey their own sense. There is therefore an invariable connection of words with their sense. The sense is connected with the action. If there is a transference of the verse according to you, the sense conveyed by "अभिव्यक्ति" &c., is to be conveyed by "क्यानशिक्षित" &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 (रचन) loud tone and the other is (रचनर) low tone.

र्थार्थ वा स्वात्र प्रयोजनं क्रियाया स्तदंगभावेनोप

दिश्येत् इ २ ३

स्वार्थ in its own end; वा on the other hand; स्वात्र is; प्रयोजन purpose; क्रिया: of the action; स्तदंगभावेन by being its constituent part; दिश्येत् 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 रचनर tune is अभिव्यक्ति शूर लोनुमः; it is technically called अभिव्यक्ति. The अभिव्यक्ति, being used for its own end is, therefore, a constituent part of the कवती, and produces an invisible effect as laid down. This view is also difficult to support as the invisible result is presumed for an action.

शबदमात्रमितिचेत् इ २ ४

शबदमात्रम only verbal; इतिचेत if it be said.

4. If it be said that only verbal.

The objector says, 'let invisible result be laid aside'; the रचनर is only a word; it should be used in कवती.

नौत्तरितिकल्पवात् इ २ ५


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 अनितेश will be meaningless.

7- If it be said ‘of सङ्क’. 

The objector says, let it not be a transfer of the अक्ष (verse) or शब्द word but of the सन्ध 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 सन्ध of the अभिव्य is different from that of the कव्य. The सन्ध of the अभिव्य can not be introduced into the कव्य. The text which is कव्यवपुर्याटितांगायिता, has therefore no connection with it. The सन्ध 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 खर is in the origin; because the mark and letter are indivisible.

The objector says that the खर is in the very pronunciation of the अभिवति, because the marks and letters are indivisible. The marks and letters occur in अभिवति and कवली. So the text quoted is an अनुवाद of the transference of the खर of अभिवति to कवली. You can not do without a खर; it is used in pronunciation.

10. And by seeing the force of the text.

रथ्वतरसुरसामयानपदयान्ति विषामित्रवलस्तरे | बृहुसरसा: न पश्यामिति वशिष्ठ हृदि ||
“I do not see रथ्वतर of the two उत्तरा songs, saying this, विषामीत्र commenced a penance. I do not see वृद्ध and उत्तरा saying this वशिष्ठ &c.” These texts show that there is रथ्वतर of two songs called उत्तरा. This an argument which the objector advances as खंग in favour of his view that खर is transferred.

अष्टेिस्तुविकारस्योत्तरासु यथास्वति || १० ||
अष्टेिमें: by reason of being not laid down; तु on the other hand; विकारस्य of modulation; उत्तरासु in uttarā (a number of songs); यथास्वति according to instruction.

11. On the other hand, because in uttarā (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 (अतिरेश) transfer of खर.

शब्दानां चासामञ्जस्यम् || २ || १२ ||
शब्दानां of the words; च and; असामञ्जस्य non-significance of the word.

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 रक्त can be transferred, because no rik can convey the sense of another rik; no रथ्वतर can, therefore, be sung in the कवली. But रथ्वतर 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.

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.

And a song without a rik is also seen.

The author says in support of his view that there are songs which are sung without a rik verse प्रजापतितहद्वपुर्णमृच्छात्मि. "He sings a song called प्रजापतिहद्वपुर्णमृच्छात्मि without a rik," This fact also shows that रथतर is a peculiar tune.
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 र्थतार &c. is extraordinary because it is so laid down.

16. In it, there are particular names by reason of the difference of modifications.

The author says that in a song there are different varieties; so there will be different names as व्रह्तार, र्थतार &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 प्रवाह शंकरि, निद्राध्रवंशंकरि, आधृत: स्वदते, शुद्देन्द्रि: स्वदते. The word ‘शंकरि’ is used for the verses which are not set to tune. The word ‘शौकिति’ for the verses that are set to tune. By laying down the word ‘शंकरि’, the verse that is not set to tune is shown to be the source of the song called र्थतार. 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 उच्चरा. For the songsters, there are two works viz. छंद and उच्चरा. In the former, several varieties of रिक 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 उच्चरा. र्थतारमुत्तरदोषेष्यामयि ब्योज्योतात्तुरस्वयोगात्थिति। “He sings उच्चरा with र्थतार tune; he sings उच्चरा with the tune of the योिनि.”
In the verses that are not set to tune: च and; अपि also; दृश्यते is seen; अतःयेति the song of not similar origin.

18. In the verses that are not set to tune, is seen the song of not similar origin.

The author says that in the verses that are not set to tunes are seen psalms. This fact goes to show that the word सांम च means song.

The objector says that there can not be a variety of forms in a र्यत्त; when you say र्यत्त, it excludes the idea of वृहत्.

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 र्यत्त tune will not be complete. Some copies read सांम in place of पाके; but that does not change the sense of the वृहत.

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 वृहत 12. In this view, कवित्रेष्व are the verses of the Rigveda and र्यत्त is a tune. The former is
by way of द्वारकाध्याय as said in the साहित्य and the latter is by way of अभिध्रष्ट. The कवितास are therefore to be sung in a भूतक तनु. tune.

END OF PÂDA II.

PÂDA III.

Aihikara I. Sàtras 1-4 dealing with the subject that by the word अभिव्यक्त, there is the transference of its qualities.

Now the नामाविदेश is explained. See at p. 422.

उक्तं क्रियाभिधानं तत्च्छुतावन्यत्न विभिन्द्रदेशः स्वात

उक्तं it is said, it is stated; क्रियाभिधानं a name of an action; तद् that; यत् that, यत् is mentioned; अन्यत्र elsewhere; विभिन्द्रदेशः transfer of the quality; स्वात is.

1. It is stated to be a name of an action; it is elsewhere mentioned; it is a transfer of the qualities.

The sutra embodies the सिद्धांत view and is divided into three parts. The parts will be clear from the Vedic text which runs thus. In connection with the कुंडपाविन sacrifice, it is said मात्रममत्तिवेगृहृद्धि. "He performs अभिव्यक्त for a month." Here the term अभिव्यक्त is to be explained. In the first part of the sutra, it is said that it is a name of an action (कर्मनाम-धेय.) It is explained in the chapter on नामधेय and नामाविदेश. 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 कुंडपाविनय? The reply is contained in part 2 of the sutra. In the third part it is laid down that it is a transfer of the qualities of the अभिव्यक्त. The author says that अभिव्यक्त is a name and in connection with कुंडपाविनय sacrifice, the qualities of the अभिव्यक्त are transferred. It is not a different action and therefore means that it should be performed like अभिव्यक्त for a month.

अपूर्वं वापि भागित्वात् || ५ १ ३ २ ||

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 अनिधोष in a कुंदयापिन sacrifice lasting for a month, just like the common अनिधोष. It is therefore the name of both.

नाम्नस्त्वद्वयतिक्षणात् \( \text{II} \ 3 \ 3 \ 2 \) नाम्नात् of the name; \( \text{II} \ 3 \ 3 \ 2 \) on the other hand; औत्तमिक्षणात् 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 अनिधोष should be used in a double sense. The result is that it is (विष्णुदेवशा) transference of the qualities of अनिधोष.

प्रत्यक्षादुगुणसंयोगात्क्रियाभिधानं स्यात्दभावेश्वरसिद्धं स्यात् \( \text{II} \ 3 \ 4 \ 5 \) प्रत्यक्षात् by reason of the visible; गुणसंयोगात् by connection with the quality; क्रियाभिधानं name of an action; असिद्धं unknown; स्यात् is; तद्भावे in the absence.

4. It is a name of an action by reason of the visible connection with the qualities; in the absence of them, it is not known.

The author says that it is called अनिधोष 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 अनिधोष. 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 अनिधोष 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 प्राययोग, there is no transference of the characteristics.
5. On the other hand, in a sacrificial session the text is descriptive of the qualities.

In the द्राक्षराज sacrifice, the first day is called प्रायणीय. In the ग्राममयन which is the modified form of द्राक्षराज there is a text which says "वैधानिक ज्योतिषम: प्रायणीय महर्षिविश्वास्त्रम्." The प्रायणीय pertaining to वैधानिक and ज्योतिषम is a day." In it also the first day is प्रायणीय. According to the view expressed in the preceding अधिकारण, there is the transference of the peculiar characteristics of the first day of द्राक्षराज. 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 नामणेय transferring the characteristics of the first day of द्राक्षराज to the first day of ग्राममयन.

Adhikaraṇa III. Śūtras 6–11. Dealing with the subject that by the term सर्वपूर्ण there is a transfer of the पद्म.

विष्णुजिति सर्वपूर्णे तत्तपूर्वकत्वाज्योतिषोमिकानि पुष्पान्यस्ति च प्रस्थाबद्धः।।७।३।६॥

विष्णुजिति in a sacrifice called विष्णुजित; सर्वपूर्णे in a सर्वपूर्ण (sacrifice); तत्तपूर्वकत्वाज्योतिषोमिकानि pertaining to ज्योतिषोमिकानि; पुष्पान्यस्ति, पृष्ठ; असि is; च and; प्रस्थाबद्ध: the word पृष्ठ.

6. In a विष्णुजित sacrifice in सर्वपूर्ण, by reason of its being a model, the पृष्ठ of the ज्योतिषोम are intended; there is the word पृष्ठ.

The objector says that there is a text in connection with विष्णुजित sacrifice "विष्णुजित सर्वपूर्णोमवति." "A विष्णुजित has all songs." In a ज्योतिषोम sacrifice, in the interval of noon पवसान there are 4 psalms in honour of महृद (1) अमिकाृत्यासोनुम: Rig. Veda VII. 32. 22. (2) कामिनिविच आयुव्यवहारी R. Veda IV. 31. 1. (3) तथादप्त तत्तीपष्ट Rig. Veda VIII. 88. 1. (4) सितारियाँविधिद्वार. R. Veda VIII. 66. 1. In these four नृत्त, the psalms become 17 सोलस. They are called पृष्ठ. The objector therefore says that these seventeen पृष्ठ which are in ज्योतिषोम are meant, because it is the model sacrifice of विष्णुजित. The text is, therefore, an अनुवादः.

पदाहावः ततै इच्छितः चोदना।।७।३।३॥

पदाहाव from पदाव (sacrifice lasting 6 days); वा or; इच्छित: because; चोदना a command.
7. Or from the पदाङ्ग sacrifice because there is a command.

The author says that in a ज्ञेयतिझोम, there are not many पुर्ण; so it can not be an अजुवाद; it is a विधि. There is a command "पुर्णानार्थदच्छतः सञ्जिनि" "Of the songs, the रथ्यंतर is the tune." So there can be a transference of पुर्ण from पदाङ्ग, where one पुर्ण is daily ordained. viz. (1) रथ्यंतर (2) ब्रह्म (3) वैरूप (4) वैरूज, (5) शाकर (6) रैवत. By the word सर्वपुर्ण, they are meant.

लिङ्गाच्छ इ 3 इ 8 इ

लिङ्गात by the force of the text; च and.

8. And by the force of the text.

The author supports his view by the following texts वैरूपहोतुः साम, वैरूज मैत्राबहुस्य, रैवतस्माफऽपत्त्विः, शाकरस्माफऽपत्त्विः। "वैरूप is the tune of a होता, वैरूज is that of a मैत्राबहु, रैवत is that of a वैरूपहोतुः, शाकर is of a दाराक्ष्यानुसारी and शाकर of an अजुवादः."

उत्पच्चाधिकारो ज्ञेयतिझोम: इ 5 इ 3 इ 5 इ

उत्पच्चाधिकार: the class in which many songs occur; ज्ञेयतिझोम: name of the sacrifice.

9. The ज्ञेयतिझोम is the class in which many songs occur.

The objector said in the sutra 6 that there is the word पुर्ण. The author replies that there the word पुर्ण is not in its original sense. The पुर्ण of पदाङ्ग is only known as पुर्ण. So the transference can be from पदाङ्ग. In theज्ञेयतिझोम the word is used in its secondary sense.

द्वयोविधिरितिचेतुः इ 5 इ 3 इ 10 इ

द्वयो: of two; विधि: command; इतिचेत if you say.

10. If it be said that it is a command relating to both.

The objector says, let it not be an अजुवाद, but let it be a विधि. It is a विधि of both ब्रह्म and रथ्यंतर. What do you say to this?

न व्यत्थत्वादः सवर्षाश्वर्धस्य इ 5 इ 3 इ 19 इ

न no; व्यत्थत्वाद by reason of meaninglessness; सवर्षाश्वर्धस्य of the word 'all'.

11. No, by reason of the meaninglessness of the word 'all'.

The author says that the word is सर्वपुर्ण; it is not applicable to the case
of two *viz. श्रुति and रच्यतर. In that case the *र्व becomes meaningless. So it is proper to hold that here the *र्व mean the दुःखि of पद्धथ.

Adhikarana IV. Sutras 12-15. Dealing with the subject that by the word 'अवस्थय' the transference of the qualities of साम is intended.

न भक्तिवाद. ऊँ ३ १ १४ ||

not; भक्तिवाद by reason of the secondary sense.

14. Not so, by reason of the secondary sense.

The author says that in दशूूयमालायाम the अवस्थय 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 अवस्थय. So the sense of अवस्थय in the दशूूयमालायाम is not original but only secondary.
15. And by seeing the force of the text.

He does not offer libation with life giving (आयुर्वी) verse, (See यजुर्वेद III. 17. See at p. 188.) he does not sing songs, nor does he repeat the मन्त्रs for going. These are some of the acts prohibited from which it is inferred that the अवस्थः referred to above, is taken from सामयिक.

Adhikaraṇa V. Dealing with the subject that the substances viz. the husk and the remnant of the amīkās pertain to the sacrificial bath of वशःप्राप्त.

द्वयदिरोऽत्तद्वित्रः रुतिसंयोगात्पुरोदासत्वानदेशे तत्प्रथ-प्रतिकल्पत ॥ ७ । ३ । १६ ॥

द्वयदिरो when a substance is mentioned; तद् द्वय: that substance; रुतिसंयोगात by reason of the connection with the text; पुरोदास: sacrificial cake; तु on the other hand; अनादेशे on non-mention; तत्प्रथप्रतिकल्पत by reason of its being a model sacrifice.

16. When a substance is mentioned, then that substance by reason of its connection with the text; and a पुरोदासa cake, if there be no mention, by reason of its being of model sacrifice.

As discussed in the preceding अधिकरण, the अवस्थः is taken from the सामयिक. Now the question is, what material is to be used, whether the पुरोदासa cake which belongs to the model sacrifice or husk or remnant mentioned in the text बारुण्यातिप्राप्तासेनशुः शचाविश्वस्यति? "They go to the bath with the remnant of अमिका and husk." The author's reply is embodied in the sūtra. He says that when a material is mentioned in the text, that material should be used but when no such material is mentioned, then the material used in the model sacrifice should be used. Here we have a direct text and that is preferable to लिङ्ग. If there had been no such direct text the material of the model sacrifice would be transferred. The model sacrifice of वशःप्राप्त is द्वरांवर्णांसमत्वां.

Adhikaraṇa VI Dealing with the subject that by the word वशःप्राप्त, there is no transfer of the peculiarities of the अवस्थः sacrifice.
laying down of qualities; not; take, borrow; by reason of being equal.

17. On the other hand, it is laying down (laying down of qualities) and does not borrow them, being equal.

There is आतिथेयिदि in सामयाग, in this connection there is a text “वैद्यवप्तकपाठः” “A cake baked on nine pans consecrated to विष्णु” In connection with राजसूय there is another text “वैद्यवप्तकपाठः” “A cake baked on three pans consecrated to विष्णु” Is it a case of transference of all the peculiarities of आतिथेयिदि or राजसूय? The reply is that both are equal; so there is no transference of the peculiarities. The word वैद्यनाय denotes that the deity of both of them is the same but there is no transfer (अतिथेयिदि) of the peculiarities.

Adhikarana VII. Sūtras 18-22. Dealing with the subject that by the word निमालय &c., there is no transfer of the qualities.

निमालयादिदु चैवम् ॥ १८ ॥

निमालयादिदु in निमालय etc.; च and; एवम् thus, similarly.

18. And similarly in निमालय &c.

There are texts “निमालयेनेकोः पर्यंति” “वहिःपायूवत मावस्तुपांति” “आवेणायपमनित्ति” “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 पुष्पाया to be transferred to दसाृणासामयाग? The reply of the author is in the negative. He says that as said above in the preceding अधिकरण, by the words निमालय, वहिः and आँक्ष, there is no transference of the peculiarities of an animal sacrifice to the new and full moon sacrifices.

Adhikarana VII. Sūtras 19-22. Dealing with the subject that by the words “द्यो: प्रययति”, there is no transference of the qualities of the सामयाग.

प्रणयनन्तु सौमिकमनवाच्यम हीतरत् ॥ १९ ॥

प्रणयनं carrying of the fire; तु on the other hand; सौमिकम् pertaining to साम; अववच्य not ordained; हि because; हीतरत other.

19. On the other hand, carrying of the fire pertains to सामयाग, because the other is not ordained.

There is a text in connection with चातुर्मास्याग “द्यो: प्रणयति” तस्माद-
They carry in two, therefore with two they go." This ceremony is a ceremony in the सामयाग and it is also in दशसूर्णमार्गायाग. See the description of अनित्रणव्य in sutra 231 of chap. VI of कालयायनब्रह्मचार्य. The question is, which अनित्रणव्य is meant? The reply of the objector is that it is the अनित्रणव्य of सामयाग; as to the अनित्रणव्य of दशसूर्णमार्गायाग there is no चौद्द text and अनित्रणव्य is the peculiar characteristic of सामयाग.

उत्तरबेदिद्रम्यतिशच तद्वत् || ७ || ३ || २० ||

उत्तरबेदिन: northern altar; प्रतियम: prohibition; च and; बह्रत like it.

20. And the prohibition of उत्तरबेदिद्र is like it.

The objector says that there is a text "नवःविरेष्वरवेदिसर्ववेदिसर्ववेदिसर्ववेदिसर्ववेदिरूप्तिति न सुनासीरिे।" "They do not construct उत्तरबेदिद्र in a वैष्णव sacrifice, nor in a श्रुनासीरिे।" The prohibition of the उत्तरबेदिद्र in the text indicates that the peculiarities of सामयाग are meant but not of दशसूर्णमार्गायाग in which there is no उत्तरबेदिद्र.

प्राङ्ग: वासनामल्यात् || ७ || ३ || २१ ||

प्राङ्ग: belonging to the model sacrifice; वा on the other hand; अनामल्यात्व 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 अनित्रणव्य is not a नामप्रयेय of the ग्रंथवय of सामयाग. दशसूर्णमार्गायागस are the model sacrifices; so the ‘अनित्रणव्य’ is used in the general sense of carrying fire to the eastern side.

परिसहंचार्यं प्रवं गुणाधार्मयमवादो वा || ७ || ३ || २२ ||

परिसहंचार्यं for the sake of परिसहंचार्यं; प्रवं the text; गुणाधार्मयमवादो for the sake of a quality; अध्याय : recommendation; वा or.

22. The text is for परिसहंचार्य or descriptive of quality or recommendation.

The objector said in the concluding part of सूत्र १९ that the other is not ordained by the text द्वैपय: प्रणयव्य, तस्तद्धाह्वं प्रणयव्य। "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 परिसहंचार्य, गुणाधार्मय or अध्याय. If परिसहंचार्य, it excludes वैष्णव, and श्रुनासीरिे out of the four parts of चातुर्मार्गायाग. (See at p. 424.); but परिसहंचार्य has three defects (See at p. 20 and 178). If the text be considered to be a गुणाधार्मय, the difficulty is that it lays down no-
quality. If it be considered an अर्थवाद, it is useless. (see below.) It is better to explain अनिन्यान; it is carrying of fire from the place where it is produced by rubbing two pieces of wood against each other, to the northern altar in the eastern direction. If there had been no such text there would have been अन्यायान and उत्तरवेदिः in (1) वैष्णवस्त्र, (2) वर्णप्रवास (3) साक्षमेष्ठ and (4) जुतासीरि।

Adhikaraṇa IX. Sūtra 23-25. Dealing with the subject that by the word हृदय: प्रणयति, the carrying of fire of the two middle is meant.

प्रथमात्माये: प्रणवनमुत्तरवेदिमत्ितिविधायात् ॥ ३ ॥ २३ ॥

प्रथमात्माये: of the first and last; प्रणवन carrying of the fire; उत्तरवेदि northern altar; प्रतिविधाया 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 हृदय: प्रणयति is quoted at length in the commentary on शूर 19.
The question is which two are meant. We have seen on commenting on सूत्र 17 of पादा I. (See at p. 424) that there are 4 divisions of चानुमानस्यायामाँ.
(1) वैष्णवस्त्र (2) वर्णप्रवास (3) साक्षमेष्ठ (4) जुतासीरि। 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 अनिन्यान are connected with each other. The prohibition relates to उत्तरवेदि only but not to अन्यायान।

मध्यमयोर्वां गत्यर्थवादादात् ॥ ७ ॥ ३ ॥ २४ ॥

मध्यमयेऽ of the middle two; वा on the other hand; गत्यर्थवादादात्वा by reason 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 “उद्व वा दैत्यमाणः युज्व, वर्णप्रवास: साक्षमेष्ठ च” "Verily they viz. वर्णप्रवास and साक्षमेष्ठ are the two thighs of a sacrifice. । The वर्णप्रवास and साक्षमेष्ठ are as if the thighs of a sacrifice and it is completed by them. So this text is an अर्थवाद as said in सूत्र 22 of the preceding अविकल्य। The author therefore says that the अनिन्यान is in the वर्णप्रवास and साक्षमेष्ठ, as we see from the above text. ।
25. As to that pertaining to उच्चरेद्रिः, it is a prohibition of the general text.

The author says that there is a general text “उपात्त्रपथिः”.

“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 गावामयन are meant.

(2) In वैष्णव sacrifice, one cake is offered to चावाणिविवी deities and in आदेश sacrifice also one cake is offered to चावाणिविवी; under the text यत्सद— 
है करति “which makes the whole offerings” by अवमान, in connection with the latter the peculiarities of वैष्णव can be transferred.

(3) In वैष्णव sacrifice, the वैष्णवामिष्ठा is mentioned and the peculiarities are described; elsewhere after describing मैत्रावर्म्यामिष्ठा, (“नवाधी नेन प्रवर्ति” “They do not use watery portion of अमिष्ठा”); by this prohibition, the peculiarities of वैष्णव are transferred.

चौदनसामान्याठ्वः ॥ ७ । ३ । २७ ॥
चौदनसामान्याठ्वः 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, खस्लाम, एक- 
कपाल and अपरिमाण्यामिष्ठा, are transferred from the respective ceremonies mentioned in सूत्र 26.

Adhikarana XI. Sūtras 28 – 29 dealing with the subject that in the words ‘बासेदुद्रति’ the 
form is the cause.

कर्मजे कर्म यूपवत् ॥ ५ । 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.

बासेदुद्रति, अनेदुद्रति “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 वासेदुद्रत्वसंक्रत्वात् ॥ ५ । ३ । २६ ॥
रूप form; वा on the other hand; अशेषभूतवात् 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-
dy i.e. after the action is over. No one applies these terms when the cloth and cart are being made by the weaver and the carpenter. They apply to the forms which are ready for use. So in this view, these terms do not denote action. As to the example of the sacrificial post which the objector gives, it is said in reply that the action is going on; the illustration therefore does not hold good.

Adhikarana XI Sūtras 30—32 dealing with the subject that in a गांगक्रित्र०, the un consecrated fire should be used.

विशाय लोकिकः स्यात्सर्वार्थंत्वात् ॥ ३१ ॥ ३१ ॥

विशाये in a doubt; लोकिकः common; स्या स्यात्; सर्वार्थत्वं by reason of accomplishing all objects.

30. In a doubt the common fire, by reason of its accomplishing all objects.

In connection with गांगक्रित्र० it is said "अनिमुनिविधत्य सुवीत". "Having placed fire, he praises." What kind of fire is meant, whether it is the common un consecrated 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 वेदिकमथर्निन्देशात् ॥ ३१ ॥ ३१ ॥

न not; वेदिकम् 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. आहवानीयेजुद्रोति गांहवेदेचेतणि अपवति. "He sacrifices in आहवानीय fire, he offers libations in गांहवेद fire."

तथोत्पत्तिरितिरेपां समत्रात् ॥ ३२ ॥ ३२ ॥

तथा similarly! उत्पति: origin; इत्तरेपां of the others; समत्रात् 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.

Adhikarana XIII. Sutras 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.

33. Consecrated by reason of that word.

In connection with एकादशिनी sacrifice it is said “उपशयोवसोवति” “उपशय becomes a sacrificial post.” In the एकादशिनी sacrifice there are 11 sacrificial posts; the sacrificial posts erected from the south number 11; the eleventh is called उपशय. “यद्विषेणदत्तपाय”. “That which is from the south is called उपशय.” The question is, whether purificatory ceremonies should be performed on the उपशय? The objector says, yes because it is called a दूप and so all the ceremonies which are performed on a दूप should be performed on the उपशय.

अक्त्या वाग्यश्रेष्ठलादुगणानामभिधानलाद [II 7 1 3 33]

अक्त्या by the secondary sense; वा on the other hand; भवश्रेष्ठावल by reason of being not the part of the sacrifice; गुणानाम of the qualities; भवश्रेष्ठावल by describing.

34. It is by the secondary sense being not subsidiary to the sacrifice and by describing the qualities.

The author says that no animal is tied to the eleventh pillar, so no ceremony is necessary “सर्व वा अन्येऽयुप पठुर्ममु अग्निपत युवायपु:” “Animals are tied to other sacrificial posts, but not to the उपशय.” 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 यज्ञानेत्तृतुर. “A sacrificer is certainly a sacrificial post.” It is only to show the excellence of दूप that यज्ञान is called दूप.

Adhikarana XIV. Sutras 35-36 dealing with the subject that in the text पृष्ठित्विति एतc. the word पृष्ठ means a matter of the Rigveda.

कर्मण: पृष्ठशब्द: स्वात्त्वाभूतोपदेशात [II 7 1 35]

कर्मण: of an action; पृष्ठशब्द: word पृष्ठ; भाव is; भूलेपदेशात by laying down similar direction.
35. The word गः denotes an action by laying down similar direction.

In connection with अनुच्छयन, it is said “प्रस्तृतरत्निष्टगे” “They worship with songs.” The word गः is a proper name of a song in a योगितिप्रकाश in साध्याविद्यासन. The objector says that when this word is used in अनुच्छयन, it means the peculiarities of the गः of योगितिप्रकाश according to the principle of अनिहोत्र as explained in अधिकारण I of पादा III. at p. 434.

It, therefore, denotes an action and the peculiarities of गः are (1) the general दिकार &c. and (2) the particular युथियो गःनालाभायेत् “meditate on the earth mentally.”

अभिधानोपदेशाद्वा विनातिप्रकाशाद्वा पृष्ठावर्तः स्थान

36. On the other hand, by mentioning the name and prohibition, the word गः is used in the sense of substance.

The author says that गः means a matter from the Rigveda, as for instance अभिधानोपदेशाद्वा &c. Rig. Veda VIII. 32-22. The reason which he gives is that the आत्मनेत्र form of the verb is used which prohibits the उपास्यान (worship). By reason of the instrumental case and the आत्मनेत्र form of the verb, the गः means the verses from the Rigveda; it therefore prohibits the separate act of उपास्यान. S> it is not a transfer of the acts from योगितिप्रकाश. It means “sitting near fire with mantras” but not doing acts similar to गः in योगितिप्रकाश.

END OF PÂDA III.
*The author now proceeds to explain the inferential.*

See the division at p. 422.

**Iṣṭikālaṃvṛtyatābhiṣṭhēyatētāt Yūrvavṛttavam** ॥ ७ । १ ॥

*Iṣṭikālaṃvṛtyata* subordinate acts; *Abhyās*: by reason of being not prescribed; *Abhās*: of the sacrifice; *Yūrvavṛttavam*: 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. *(ṛṣṭam ca niṣṭapadād bhāvabhāṣkām)*: *(तैत्तरीय II. 3. 2.)* "A person desirous of Brāhmaṇic splendour, should offer boiled rice consecrated to sun." We must before explaining the *śrutī* explain what is *abhāvā*. It is *volītiṇa*, a faculty by which you desire to accomplish certain object. It consists of three parts. *(1) Śāṇyā* the desired end *śvā* the fruit; *(2) Śāṣṭha* is the means by which you achieve it, *śvā* the different materials and *(3) Iṣṭikālaṃvṛtyata* which is the variety of the subordinate acts which lead up to that main act. See p. 224. "अभिलेखोऽयः स्वर्यकामो यथेतोऽयः" "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 *śāṇyā* and *śāṣṭha* both but not *Iṣṭikālaṃvṛtyata*. The author says that in such cases where the *Iṣṭikālaṃvṛtyata* is not mentioned, you infer it from the model sacrifice.

Adhikaraṇa II. *Śūtras* 2-12 dealing with the subject that in the text *(śīryāchaka)* there is *Vedic* subordinate act.

**Sa lokaṃk: śyādrubuddhāvatātiśvā** ॥ ७ । १ ॥

*S*: that; *Lokaṃk*: wordly; *Śyā*: is; *Uddhrawad* by seeing its appliciation.

2. It is wordly, by seeing its application.

Now the question is, that when the *Iṣṭikālaṃvṛtyata* 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.

**Vachanača tatojñātyavam** ॥ ७ । ४ ॥

*Vachanača* by the text; *Hū* on the other hand; *Tat*: from that; *Aṇyavatam*: otherwise.

3. On the other hand, by the text, it is otherwise.
The objector continues that if there be any special text, then the \( \text{इतिकर्त्तव्य} \) is Vedic.

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 \( \text{इतिकर्त्तव्य} \) is not profane; it is Vedic. It is regulated by the inference derived from the text because it depends upon it. For instance, लीलौस्य, \( \text{मायाज्युत्तर} \), (तौ सं 2. 3.) &c. indicate that the \( \text{इतिकर्त्तव्य} \) is Vedic but not profane.

5. Not so, being based on unreasonableness, when there is permanent restatement.

The objector says that you cannot fix the Vedic \( \text{इतिकर्त्तव्य} \) by inference from the texts; how can such inference be drawn where the passages are permanent repetition? It is therefore profane \( \text{इतिकर्त्तव्य} \).

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 \( \text{वैदिक} \) and \( \text{लौकिक} \) \( \text{इतिकर्त्तव्य} \) cannot exist side by side. If it is Vedic \( \text{इतिकर्त्तव्य} \), it cannot be \( \text{लौकिक} \). If it is \( \text{लौकिक} \) \( \text{इतिकर्त्तव्य} \), it cannot be Vedic; when the \( \text{लौकिक} \) \( \text{इतिकर्त्तव्य} \) is admitted to be applicable, all the subordinate acts of the model sacrifice are transferable. So only one is applicable and that is \( \text{लौकिक} \) \( \text{इतिकर्त्तव्य} \).
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 इतिकत्तेय्यता is Vedic; because it partakes of the अपूर्व. The apurva is produced by the principal act and the subordinate acts lead up to it. When you mention अप्रयाज्य in कौंट्यायन sacrifice, all the subordinate acts are meant by reason of the mutual relationship between the parts to the whole. He gives an illustration which can not be translated in any other language. चेतु means a cow but when there is the word फिर्तोर (colt) used, the word चेतु comes to mean a mare. So the इतिकत्तेय्यता in connection with the principal act which produces अपूर्व is Vedic.

8. On the other hand, by virtue of the equality of the origin, they are regulated by the context.

The लिङ्ग can not determine it; because प्रयाज &c. are of equal origin. They are all the constituent parts of आनेव. So they pertain to the context of their principal (आनेव). If प्रयाज be considered principal, then its शृंप namely अनुप्रयाज will be inferred. So the characteristics which are mentioned in connection with the अपूर्व, 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 
अङ्ग along with the principal, the constituent parts are raised up to a 
higler position; they are no longer subordinate acts. So the इतिकत्तिवयता is 
not Vedic and your position that by one text both the principal and its 
parts are possible is untenable.

विच्छिन्तो वा प्रक्रितिविच्छिद्वृद्धायं प्रवर्तित तथा हि 
लिङ्गदशनम् || 7 || 4 || 10 ||

विच्छिन्तो end of the विचि; वा on the other hand; प्रक्रितिविच्छिन्ता like the model 
sacrifice; चोदनायोः in a command; प्रवर्तित is applicable; तथा similarly; 
हि because; लिङ्गदशनम् force of the text,

10. On the other hand, it is the end of the विचि; like the model 
sacrifice, it is applicable in चोदना text; similarly is the force 
of the text.

The विचि is the command. दशृण्यामासायांप्रस्तावेत “Let him perform new and 
full moon and sacrifices.” It is the commencement of the विचि i. e. विचियादि.
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 विचि. विच्छिन्ता is 
the entire Brähmana with the पुरोवच्च excepting the principal विचि. On 
the contrary, विचियादि consists of the वाद्य्याण and पुरोवच्च. The author says that the 
विच्छिन्ता 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 आग्नेय is the model, is from the 
आग्नेय. The model sacrifice of the सौर्ययाय is दशृण्यामास. The whole procedure 
of दशृण्यामास under the चोदना applies to सौर्ययाया. There are 3 constituent 
parts of a भावना (1) what (2) by what (3) how. (1) साध्य (2) साधन (3) इति- 
कत्तिवयता. See at p. 448. The author says that the लिङ्ग also shows the same. 
The त्वाद्यां &c. belonging to दशृण्यामास are found in सौर्ययाया. This argument 
shows that the इतिकत्तिवयता is Vedic.

लिङ्गेद्वृद्धादलिङ्गे लौकिकं स्यात् || 7 || 4 || 11 ||

लिङ्गेद्वृद्धादलिङ्गे by virtue of लिङ्ग being the cause; अलिङ्गे in a case where 
there is no लिङ्ग; लौकिक profane; शाति 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 इतिकत्तिवयता will not be Vedic. As for
example: ऐतिहासिक महाकालिक काकोपत्तेद्वितीयपैदा 

"Let cakes baked on eleven pans be offered to इद्दा and अति।"

लिखितय पूर्ववर्त्त्वान्त दनांशन्द्वादसामान्यदेवकेनापि निर्पेत यथा 

स्थायिपुलकेन॥ ७।४।१२॥

लिखितय of the force of the text; पूर्ववर्त्त्वान्त by reason of the priority; इद्दा and; शीताशन्द्वादसामान्यदेवकेनापि by reason of चोदना being common; एकेनापि by one only; निर्पेत determines; यथा just like; स्थायिपुलकेन with rice in a cauldron.

12. By reason of the priority of लिखितय and the चोदना being common, one only determines just as one (grain of) rice in a cauldron.

The author says that the लिखितय alone does not determine that the इतिकालसम्बन्धता is Vedic or profane; the चोदना which is common to all, coupled with the support of the लिखितय, determines that the इतिकालसम्बन्धता 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 इतिकालसम्बन्धता is Vedic.

Adhikarana III. शृंगार १३—२०. Dealing with the subject that in गारात्य, the subordinate acts of ऐतिहासिक should be performed.

द्रादशाहिकमहंगोणि तत्प्रकृतिवालैकाहिकमथिकागमात्

dागळ्यं स्थायिप्रकाहवत॥ ७।४।१३॥

द्रादशाहिक pertaining to the sacrifice lasting for 12 days; अहर्गण in several days; तत्प्रकृतित्वान्त by reason of being the model of it; ऐतिहासिकम of one day; अविकालसम्बन्ध by reason of exceeding; तदार्थ its name; तातिः इति; ऐकाहवत like a sacrifice for a day.

13. In a sacrifice lasting for several days, the twelve days' sacrifice by reason of being the model of it; exceeding the songs of one day, they will be so called like a sacrifice for a day.

प्रजाकाम गारात्यानुपथूः: "They who are desirous of offspring, resort to गारात्य"

After laying this down it is said that येवंति, गी; and आत्य: are one day sacrifices in it. The question is whether the इतिकालसम्बन्धता of द्रादशाहिक or ऐकाह applies to गारात्य? In गारात्य there are three वाम्स नामेयां येवंति, गी; and आत्य: they fall under the head of those sacrifices which last for several days; their model is द्रादशाहिक and as they have their names conventionally fixed, they are ऐकाह. In this state of doubt, the objector comes forward and
says that the गवामयन has its model in the द्रादशाह by reason of its lasting for several days and the विभयत is द्रादशाह though there are ऐकाहिक sacrifices named distinctly, yet they would not apply as more Vedic hymns are recited with modifications.

14. And by force of the text.

The objector gives a reason in support of his view. He says that the विभयत also shows that the इतिकलेख्यता of द्रादशाह belongs to गवामयन. "द्रादशाह लोमधवायति, द्रादशाह संस्कार, द्रादशाह सत्तुः द्रादशाह साल्" “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 द्रादशाहसोप सालोभवति आत्मानै मेरिचतरंबंध्ये “Those which are twelve युमद्वदस, (oblations) are offerings to the self.” From these texts, the inference is that the procedure of द्रादशाह applies. The illustration taken from ऐकाहिक sacrifice is another विभयत. There 361 series of soma extraction called ज्वलिताः in a गवामयन; it is said यज्ञालिताः मेकर्मिक्या मालभेदुः भविष्यं ग्रामनम् निरिनिरिच्छेतदौ स्विपएः समस्तेषु कल्यायीकाएः: कुञ्जिस्तुवदेन्ते यहांचक्क; नवपश्चिमानि नामयं ग्रामनमन्तिरिच्छेतेऽनकल्यायीकाएः: कुञ्जित् “He who sacrifices an excess of animals in ऐकाहिक, will have the increase of deadly enemies; two animals should be put in pair; the younger should be used in आणु: but they who sacrifice the nine animals belonging to ब्राह्मण will have neither an increase of deadly enemies, nor the younger will complete आणु.” 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 ब्राह्मणान्तः in the text. This fact also shows that the इतिकलेख्यता of द्रादशाह applies.

न वा कालिकीमिथायानामश्राद्वद्वद्वद्वम् ||७।६।१५॥

न वा not so; कालिकीमिथायाना by reason of the name of the sacrifice; अविश्वासाय of more songs; अवि लिताय without an authority.

15. Not so, by reason of the name of the sacrifice; and of the more songs there is no authority.

The author gives his own view; he says that the name of the sacrifices is distinctly given; they are ऐकाह while the द्रादशाह is based upon inference of चोदक. The नामस्य which is based upon perception is superior to चोदक. So the result is that the इतिकलेख्यता is of ऐकाह in a गवामयन. You say that more songs are recited; but there is no authority for this statement. It is not based on नामस्य but on a special text.
16. The लिङ्ग is the characteristic of the collection of sacrifices by reason of securing the object like the material.

As to लिङ्ग mentioned in पृष्ठ 14, the objector says that it is the characteristic of the अहंकार. The ह्रदयाद is the collection of days (अहंकार) and it secures fruit. गतामयन is also a species of अहंकार and it also secures a fruit. Here it partakes of all the characteristics of ह्रदयाद. 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 ह्रदयाद secures the object and so it does not partake of the quality of the अहंकार, it being subordinate; just as when one says "bring me king's man", a man is brought but not the king; so when one takes cooked food the principal ingredient is always thought of but not minor eatables namely vegetables and soup &c. The days therefore in the sacrifice produce the fruit but not the संवात (aggregate) so the १२ उपसद्ध (oblations) are not characteristics of the अहंकार but of ह्रदयाद.

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 द्वादशाह and that of गवामयन are called पारङ्गीय. The twelve उपसद as a matter of course follow, when the principal is accepted; they do not come by a चोदक text.

विहारदर्शनं विशिष्टस्यानार्थभयवादानाम प्रकृत्यर्थवातः

19. Fixed by the application, there is the symbol or mark.

The author says that the first day of द्वादशाह and that of गवामयन are called पारङ्गीय. The twelve उपसद as a matter of course follow, when the principal is accepted; they do not come by a चोदक text.

20. Seeing the 12th day ceremony of animal sacrifice which is special, by virtue of the general statement being for the model sacrifice.

The author further explains his view. There is an एकादशिनी sacrifice in which 11 animals are sacrificed. There is a certain ceremony on the 12th day which is called विहार. There is अनारम्य text belonging to no context आयनेय मेव प्रथमेश्वरी भावभेद, सारस्वती मेवी विनियम, सोहें वेदु दुस्तीवे वांशय संतति: "Let an animal consecrated to Agni be brought for sacrifice on the first day, an ewe consecrated to सारस्वती on the second day, tawny coloured animal consecrated to सम के on the third day and an animal consecrated to वरुण on the last day." This process is to be repeated. As a rule अनारम्य text belongs to a model sacrifice; the present text will, therefore, apply to ज्योतिषम; but there are not many days; so the text will be read in connection with द्वादशाह. In the latter, there are no अवस्थि, मो: and आयु; the text will therefore be read in connection with गवामयन. This is the reason why विहार is seen in गवामयन.

END OF PÂDA IV.

END OF CHAPTER VII.
CHAPTER VIII.

PADA I.

Adhikaraṇa I. Dealing with प्रतिज्ञा (promise, enunciation).

अथ विशेषपञ्चायतम् ॥ १ १ १ ॥

अथ now; विशेषपञ्चायतम् the definition of the special.

1. Now is the definition of the special.

In the foregoing chapter the अतिरङ्ग has been described generally. Now the author enters into a new chapter and makes a promise to describe it specially. This sūtra is a प्रतिज्ञा sūtra and is an introduction to the subject which the author wishes to treat in the chapter.

Adhikaraṇa II. Dealing with the peculiarities of the special action.

यथ लिङ्गमथांसंयोगादेविधानवद ॥ २ १ १ ॥

यथा whose; लिङ्गम work; अर्थसंयोगाद by reason of the connection with the object; अभिधानवद like a name.

2. Whose mark by reason of the connection with the object like a name.

लोक्यतंहितिःप्रेरणवदन्यासमक: (५० ॥ ३ ॥) Here is a text “Boiled rice should be offered to देवता by a man who is desirous of the splendour of a Brāhmaṇ.” In the text, we have the अर्थ; 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 साधन is the means to secure the Brāhmaṇic 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 “साधनं इष्टमित्व विद्यत नेवनवदत्.” The word निष्ठ्यत 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 अन्नेय sacrifice. The procedure of the अन्नेय will govern the साधन.
Adhikarana III. Sutras 3-10 dealing with the subject that in a soma sacrifice, the characteristics of इद्धि are not transferred.

प्रावृत्तिवादिद्रष्टः सामे प्रावृत्तिस्वयः स० १ १ ३
प्रावृत्तिवादित् by reason of the application; इद्धि of इद्धि; सामे in साम (sacrifice); प्रावृत्तिस्वयः procedure; तत् is.

3. In a soma sacrifice, the procedure of इद्धि applies by reason of the application.

"अयोत्तियोतेन दयाकामोतेन" "A person desirous of heaven should perform अयोत्तियोतेन" The question is what is the (विधेय) procedure? The reply to the objector is that the procedure of इद्धि, i.e. दृश्यपायमायायाम governs the साम sacrifice. The reason is that the procedure of इद्धि applies to दृश्यपाय, अयोत्तियोतेन, प्रयाजनयाय and animal sacrifice. Lastly comes सोमयाय. The objector says that the procedure of इद्धि governs all the above said sacrifices in order. Why should it not govern सोमयाय?

विद्धदशा: स्याच ॥ ८ १ २ ४
विद्धदशा: by reason of the inference; च and.

4. And there is also an inference.

तत्सैकरण प्रणयाजयायामः "It has one hundred प्रणयाज and अनुप्रणयाज." These characteristics of इद्धिः are met with in a सोमयाय in which there are hundred प्रणयाज and अनुप्रणयाज.

क्रस्तसविधानाद्रापूर्वत्त्वम् ॥ ८ १ २ ५
क्रस्तसविधानाद् by laying down all the details; वा on the other hand; पूर्वत्त्वम् peculiarity of an extraordinary principle.

5. On the other hand, by laying down all the details, there is the peculiarity of an extraordinary principle.

The author says that the सोमयाय has all the details laid down, and therefore does not stand in need of borrowing the procedure from elsewhere. The इद्धिकारणत् is known from the verb 'शनियति'.

खु गमिकारणाभवस्य च नित्यानुवादात् ॥ ८ १ ६
खु गमिकारणाभवस्य 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.

"Puravidvayastra kuta soma somagrah chudhvishomabhairajante nam somanadipana maharajyate."

"The gods making a thunderbolt from ghee killed Soma; the two chukas are its arms. The offering of soma is therefore not placed in chuk (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 darsanamsa had been the model of soma, such could not have been the case. It is a nilayuvad a permanent statement of fact.

7. If it be said that it is a prohibition.

The objector says that it is not nilayuvad but it is a negative precept; the text prohibits the two ingredients of darsanamsa 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 vibh but an ardva. It completes a sentence. vibhidhvaram etta soma ambahajamubhavi. Yad syagudhuchaduvart "Those who brew the soma, kill it, if they make spoons its arms and bring ghee near it." There is elsewhere a vibh of which it is an ardva; amugruhate deveshoscaramaya tamahum (T. S. I. 2. 11. 1.) "O! god, soma let each particle of thine increase." If the former text be considered to be a vibh, there will be a split of a sentence.

9. And he doubts by reason of not fasting.

"Those who remain without fasting, are carried to the other world tied with their necks, one should therefore remain fasting." This is the procedure in darsanamsa that one has to observe a fast but such
is not the case in a सोमयाग and there is, therefore, no transference from दशंपूर्णमास.

दर्श नमैमैतिकाण्य स्यात् ॥ ५ । १ । १० ॥

दर्शसम् seen; ऐंठिकाण्य minor offerings; स्यात् is.

10. There are minor offerings seen.

This is a reply to the argument put forward in sutra 4 by the objector. You say that there are प्रवाण and अनुवाण offerings from which you infer that the models of soma sacrifice are full and new moon sacrifices. But they are the offerings in द्रौपदीया &c. down to अवनृष्य. Their number is the same. They are the subordinate parts of सोमयाग which is therefore, an अजूर्व in itself.

Adhikarana IV. Dealing with the transference of the characteristics of इद्दिः in प्रदर्शन sacrifice.

इद्दिः दशर्ष पूर्णमासयोः प्रवाण: स्यात् ॥ ५ । १ । ११ ॥

इद्दिः in इद्दिः; दशंपूर्णमासयोः: of the new and full moon sacrifices; प्रवाण: application; स्यात् is.

11. In इद्दिः there is the application of full and new moon sacrifices.

The question is what procedure will regulate प्रदर्शन sacrifice. The author has laid down a general law that the विध्यत of दशंपूर्णमास governs the इद्दिः. He has given no reason. Sabara says, that in the text प्रदर्शनमस्यलशक-कालविध्यत ।"Let one offer cakes baked on eleven pans, to इद्द and अर्ध देवी," the word निवर्ति means offering of ghee in a spoon to the fire; this procedure belongs to दशंपूर्णमासयाग and so the procedure of दशंपूर्णमास regulates the प्रदर्शन.

Adhikarana V. Dealing with the transference of the procedure of दशंपूर्णमास to the अतिन-पोमीय animal sacrifice.

पशौ च लिङ्गदशंनात् ॥ ८ । १ । १२ ॥

पशौ in an animal sacrifice; च and; लिङ्गदशंनात् 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-पोमीय
animal sacrifice? The author's reply is that it is the विचर्णत्र of दर्शणमासिना. The reason, he says, is that an inference can be made from the Vedic texts. प्रासद्यम प्राताजान एकादशं न्यायानुसार, दौवमासिनाय तुहादिप्रमाणक्रिय कारण, "There are eleven अण्वरस्त्र and eleven अष्टवर्त्र; he besmears the animal with जल्लु after sprinkling ghee from खुबा (ladle)".

Adhikarana VI. Dealing with the transference of procedure of अष्टियोगिय to सवनीय and other animal sacrifice.

दैक्श्य चेतरेंपु ॥ ५ । १ । १२ ॥

दैक्श्य, of अष्टियोगिय; च और; इतरेंपु in others.

13. और of ऋणियोगिय, in others.

The next question is, what procedure will regulate the सवनीय, नित्यठ and अनुवत्व? The reply is that the विचर्णत्र of ऋणियोगिय applies to other animals also. The word दैक्श्य means ऋणियोगिय. The दैक्श्य is आदेश रूपम् which is common to all. The verb indicates that the model sacrifice is ऋणियोगिय. "वर्याप्राय: सप्तवेष्यहित, पुरोदायत्वान्धिनेनेश्वरहन्तिच्चुस्त्वतः नवने"। "They complete the morning libation with fat, midday with पुरोदायवि cake and the third libation with limbs." The procedure of सवन is common to all animal sacrifices. अष्ठियोगिय रोपयानावति. "A sacrificial post is made of उद्ब्धार tree". These facts support the view embodied in the अधिकार.

Adhikarana VII. Dealing with the transference of the procedure of सवनीय to the एकादशिनी animal sacrifice.

एकादशिनेपु सौरण्यस्य दैक्श्यन्यथा दर्शनात ा ॥ १२ ॥

एकादशिनेपु a sacrifice in which eleven animals are sacrificed; सौरण्य of the time for preparing the साम; दैक्श्यन्य of two ropes; दर्शनात् by seeing.

14. और by seeing the time for preparing the soma and two ropes in एकादशिनी animal sacrifice.

The question is, what विचर्णत्र will govern the sacrifice in which eleven animals are sacrificed? The reply according to the author is that it is the विचर्णत्र of सवनीय that governs the एकादशिनी. 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. अष्ठियोगिय एकादशिनेपु अदायद्व्यस्त रोपयानामेकं श्यामिण्यवति. "A priest fit to sit near the fire taking two ropes, ties the two ropes round each sacrificial post."

Adhikarana VIII. Dealing with the transference of the procedure of एकादशिनी to the sacrifice where a large number of animals are sacrificed.
15. In the collection of animals, that applies by reason of seeing separate sacrificial posts for each animal.

We have seen auspicious, invocative, invocative and ekadahini 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 vinchat of ekadahini will apply. The reason is that in the first three, there is only 1 sacrificial post; it is only the ekadahini where there are more sacrificial posts than one. So the procedure of ekadahini applies to the pashurgam sacrifice.

Adhikarana IX. Dealing with the transference of the procedure of soma to indefinite sacrifices.

Prayyakasumu tu somastu 15.16

Abhaykasumu in indefinite sacrifices; tu on the other hand; soma of the soma yaga.

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 abhaykasum which is translated here as indefinite. "Abhivibhityan" "Let him perform abhinijit." "In such cases" says the author "the soma is the model."

Adhikarana X. Dealing with the transference of the procedure of dradsha to abhargana.

Ganapu dradshahasthu 17.18

Ganapu in sacrifices which last for days; dradshahasthu of 12 day's sacrifice.

17. In sacrifices which last for days, of the dradsha.

What is the procedure in those sacrifices which last for days? The reply according to our author is that it is the vinchat of dradsha that governs abhargana, it belongs to the class of a dradsha sacrifice.

Adhikarana XI. Dealing with the transference of the procedure of grassana in a session of sacrifice lasting for a year.
18. And in sacrifices like that &c., of the Gāyatrī.

What is the procedure in a session of sacrifices lasting for a year like Atriṣṭa, Atriṣṭa, &c.? The reply according to our author is that it is the Bṛāhman that governs them because they belong to the class of sacrifices lasting for a period of a year or upwards.

Adhikarāṇa XI. Dealing with the transference of the procedure of the first part to the latter part of assemblage of days.

निकायिनां च पूर्वस्थंतरसेवु प्रयुक्ति: स्थात ॥ २०॥

निकायिना of assemblage of days; च and; पूर्वस्थां of the first; सेवु in the latter; प्रयुक्ति: 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 लब, साथसक. 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.

Adhikarāṇa XII. Sūtras 20–22 dealing with the subject that fruit &c. are not transferred.

कर्मणेन्त्रप्रयुक्तित्वातः फलमिनियमकर्त्तं समुदायस्यानन्य-स्तूवन्यन्तवाताः ॥ २१ ॥

कर्मण: of the principal act; तृतीयान् on the other hand; अन्तःन्यन्तरत् by reason of non-application; फलमिनियमकर्त्तं समुदायस्य of the fruit, the rule, the agent and the aggregate; अनन्य: non-transfer; तृतीयान्यन्तरत् 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 दृश्यवास sacrifices are to be performed for one's whole life while सीवयग्न 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 दृश्यवास can not be the same as that of the सीवयग्न. So our author says that these aforesaid four parts can not be transferred, because they constitute the act and they are inseparable.

प्रकृतिय साप्त तद्दुर्या त || ८ || १ || २९ ||

प्रकृति in the application; च and; अपि also; तद्दुर्या त 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.

अष्ट्रातिवाच्च || ८ || १ || २२ ||

अष्ट्रातिवाच्च 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 दर्श्यवास regulates the सीवयग्न and so the प्रायज्ञ and अनुयाज offerings are transferred as a matter of course to the सीवयग्न. The fruit &c. can not be transferred by the विष्णु and there being no direct text for their transference, they can not be transferred.

Adhikarana XIV, Sūtras 23—25 dealing with the subject that the purificatory acts which are ends in themselves such as milking of the cows, are not transferable.

गुणकामेच्चाग्रितत्वत्वात्प्रवृत्ति: स्यात् || ८ || १ || २३ ||

गुणकामेच्च in the subordinate acts which are objects in themselves; आभित्तवाच्च by reason of dependence; प्रकृति: 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, गोदेश्नेन प्रश्नेवपशुकामस्य, उपाश्पे गावलामर. "Let him carry water in a milk-pail, if desirous of cattle; O! singer, sing for him." In गोदेश्नेन there is a ceremony which is called प्रश्नेन carrying of water in spoons. चन्द्रेश्नाप: प्रश्नेवः गोदेश्नेन पशुकामस्य. "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 दशि and शुभामाल्याः are the models of सौर्यागा. When प्रश्नेन applies to the modified sacrifice, its dependent and connected ceremony गोदेश्नेन is also transferred. When you pull the canvas, the picture which it bears, is also pulled along with it.

निवृत्तिवर्गः कर्मभेदात्। ॥ १ ॥ २४ ॥

निवृत्ति: non-application; वा on the other hand; कर्मभेदात् 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 वास्तविकार्तवात्कत्वर्थव्यवात्मवृत्ति: स्यात्

॥ ८ । १ ॥ २५ ॥

अपि वा on the other hand; अव्यक्तिकार्तवात् by reason of its being not modified; कत्वर्थव्यवात् by reason of its being for the sacrifice; प्रवृत्ति: application; स्यात् is.

25. On the other hand, by reason of its being not modified and being for the sacrifice, there is the application.

"स्वाति वीर्यामास्यपुरुषकुमारित्"। "For one who is desirous of strength, a sacrificial post of बादिर wood should be made." The author says that where the object is for the sacrifice, the subordinate act along with the object is transferred. The sacrificial post should be made of बादिर wood by a person desirous of prowess. The object of the sacrificial post is connected with the sacrifice.
Adhikarana XV. Dealing with the subject that in the cooked rice pertaining to सौर्यायण, the two touching-ceremonies are optional.

एककर्मणि विकल्पोऽधिभागो हि चोदनेनक्तवातः

एककर्मणि in one action; विकल्प: option; अधिभाग: indivisibility; हि because; चोदनेनक्तवात् 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 सौर्यायण. सौर्यचक्रवर्त्तिकप्राग: (१० सं ३. २) A person desirous of Brāhmaṇic splendour, should offer boiled rice consecrated to sun.” In the दर्शनामास्यामासज्ज्ञान, which are the model sacrifices, there are two acts of touching called अभिमर्यादा “चद्धाँ ज्ञानायायामासी साधारणश्रेष्ठ। पंचहद्रामासस्य।” Let one touch the offerings of पूर्णाश्रयी with चद्धां ज्ञानायामासज्ज्ञान verse and the offerings of अभिमर्यादा with पंचहद्रामासज्ज्ञान verse.” “The “पुर्णाश्रयामासी” &c. are चद्धां ज्ञानायामासज्ज्ञान and “अभिमर्यादा” &c. are पंचहद्रामासस्य (See p. 388 and 389 of तैरा पुरा Poona edition). The question is, whether this double अभिमर्यादा applies to सौर्यायण or not? Does चद्धां ज्ञानायामासज्ज्ञान apply to सौर्यायण when it is performed on the full moon day and पंचहद्रामास 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 सौर्यायण by reason of the चोदना being one.

Adhikarana XVI. Dealing with the transference of the procedure of आयणेय to the boiled rice in सौर्यायणाम.

लिङ्गसाधारणयायाद्विकल्पः स्यात्)

लिङ्गसाधारणायाम by reason of the लिङ्ग: (inference) being common; विकल्पः option; स्यात् is.

27. There is option by reason of the लिङ्ग being common.

The question is, whether the विच्छेद of the boiled rice pertaining to सौर्यायण is of दर्शनामास or आयणेय? The objector says that according to the view expressed in the preceding अभिमर्यादा, it is optional because there is one लिङ्ग “प्रवन्धे प्रवन्धे कृपाणं नुस्तितम्”. तैरा सं ३. ३. In every प्रवन्ध, he makes a कृपाण offering.”

ऐकार्थद्वित नियम्येत पूर्ववत्त्वाद्विकरो हि

ऐकार्थद्वित by reason of its being for one object; वा on the other hand,
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 आधेय have one deity as their object, the विपयत of आधेय therefore regulates the procedure of सौर्यायण.

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. "प्रामुनेवाहित्यम्बेनमागेनेनोपयात्तित सप्तवैन ब्रह्मचर्यसंगमसमयिति" (६० सं २२१२) “He runs near the sun with his portion of offering; he obtains Brāhmanic splendour for him.” In connection with आधेय there is the following text:—

अंगिरोपाहितूदशमा: बूँगमार्गसाधव्यास्त्याय्यांतु पुरोहार्षकुम्भा बृहत प्रस्पर्ण- मध्यस्त्यं वन दुक्त्यर्धित्यवी वुद्धपत्यबट्यव्यं विवेयमध्यो देवेस्योदियित्वेति। सतनामाह नतियेऽ। तन्नु बजामनु दिन्यवेति। सौदियत धिकेयेः। यदानियोपायकालो पाला-सावालाम्यां चाव्युङ्गीमवेति। आणिनेव स्वेनमाणेन समझौवेति। दै० सं २२१२ (२२१२) “The Angiras having been uplifted from here, went to heaven; having gone to the sacrificial ground they saw पुरोहार्ष in the form of a tortoise creeping; they said ‘stop for इंद्र’; ‘stop for बृहस्पति’ ‘for all the gods, stop.’ He said to them ‘I shall not stop.’ They said ‘stop for Agni.’ He said ‘I shall stop’ When one offers cakes baked on eight pans on new
and full moon days, he becomes exalted; he nourishes Agni with his own share."

**तथा चान्यार्ये दर्शनम्** **॥ ॥ ॥ 31 ॥

**तथा** similarly; च and; **अन्यार्ये दर्शन** seeing the other texts.

31. Similarly there are other texts.

The author quotes other texts in support of one deity. "अग्निस्वरूपः सृजः" Rig. Veda V II 44. 16. "Agni is the head of heaven." "तदुर्व राजा वैद्यः" Rig. Veda I, 50. 1. "Him, the well known Sun," in सौरयाण.

**Adhikaranapakṣa** XVII. Sūtras 32—34 dealing with the subject that in the collision of the offering and the deity, the offering prevails.

**विप्रतिपत्ती हविषा नियम्येत कर्मणस्तुपापङ्क्यत्वात्** ॥ ॥ ॥ ॥ 32 ॥

**विप्रतिपत्ती** in case of conflict; हविषा by offering; नियम्येत is regulated; **कर्मण** of action; तदुपापङ्क्यत्वात् 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 नैदम्रेकादशकपालनिवेधेयः. "Let him offer cakes baked on eleven pans to देवः". There are two words here from which an inference can be made; if you look to धर्मम् it is governed by the सन्दर्म प्रक्रिया procedure; if you look to 'एकदशकपाल' then the विचर्ण of पुरोहित 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** ॥ ॥ ॥ 33 ॥

**तेन** 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 लिङ्ग of the action, just as smoke is that of the fire.

**गुणावेदेवतासनुसृति:** ॥ ॥ ॥ 34 ॥
34. As a quality there is the mention of the deity.

The author further expands his view राजपुरुषः पुण्यः: ‘A king’s man is to be respected.’ Here the king is not praised; it is his official; so in the same way in द्र्वष्टिः प्रसन्निस्वरुपंस्तिः, the mention of the deity. 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. I dealing with the subject that in the हिरण्य sacrifice called (शतकृष्ण) hundred ratti, the procedure of the material applies.

हिरण्यमाज्यथर्मस्थलातः। ८ । १ । ३५ ॥
हिरण्यम् गोल्डन sacrifice; अहंकारम्: partakes of the procedure of ghee offering; तेजस्त्वात् 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 आजापथ्यृतेचन्द्रकिर्मिज्जुकृपमामयुक्तम्: “One who is desirous of longevity should offer hundred pieces of gold in the shape of rice boiled in ghee to प्रतापित” 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.

घर्मसतुग्रहाच्च ॥ ८ । १ । ३५ ॥
घर्मसतुग्रहात् 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.
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.

The author gives an additional reason in support of his view. He says that the word बह अर is used in the text quoted in the commentary on सूत्र 35.

And by reason of the word 'boiled rice'.

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.

In connection with the sacrifice it is laid down "दूधमधुधर्मधो अनान " "Curd, honey, ghee, fried rice, water and rice; all these mixed together are fit offerings to प्रजापति." The question is what procedure is applicable to the mixture of honey and water called मघूदर्शः.
The objector says that milk is also liquid and the honey-mixture is also liquid; so the procedure applicable to सन्त्रय regulates the procedure of the mixture under discussion.

आज्ञायं वा वर्णसामान्यायात् ॥ ५ । १ । ४१ ॥

आज्ञा pertaining to ghee oblation; वा on the other hand; वर्णसामान्यायात् 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.

धम्मानुग्रहाच्च ॥ ५ । १ । ४२ ॥

धम्मानुग्रह्य 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.

पूर्वस्त्य चाविशिष्टग्न्यात् ॥ ५ । १ । ४३ ॥

पूर्वस्त्य of the former; च and; अविशिष्टग्न्यात् by reason of its being common.

43. And of the former being common.

The author further explains his view. You say that both milk and honey-mixture are liquid, and therefore similar, but ghee is also liquid; so your argument loses force on the ground of fluidity. So the silent procedure, which pertains to the ghee oblations, regulates the honey-mixture.

END OF PĀDA I.

PĀDA II.

Adhikaraṇa I śāstras 1—2 dealing with the transference of the procedure pertaining to दशौष्णांसामस्यायाम् to वाज्ञेनेव्या and सौन्नामर्णे.
Jaimini Sutra VIII. 2. 4.

नाजिने सौम्यवत्वं सौम्यसंबंध्या ग्रहेण तास्त्वन्यात्

नाजिने, in नाजिनेया; सौम्यवत्वं whose model is सौम याग; सौम्यसंबंध्या in सौम्यसंबंध्या; च and; ग्रहेण cups; तास्त्वन्यात् by reason of the word 'सौम'.

1. In नाजिनेया and in the cups of सौम्यसंबंध्या, the soma यागा is the model by reason of the word 'soma'.

There are sacrifices known as नाजिनेया and सौम्यसंबंध्या. What is the procedure in these two sacrifices, whether it is of सौमयागन or दृश्यागन? The texts in connection thereof are as follows "नाजिनेयांवाजित" "अन्धियांगृहः यात्र" "To the horses, whey." "He takes अन्धिय वापु." The objector says that the वर्णन of सौमयागन applies, because of the word अन्धिय occurring in that connection "सौमयागार्तिन" "सौमयागार्तिन." "Soma is whey." "The wine is Soma."

अनुवप्तकाराचारण || ८१२१२ ||

अनुवप्तकाराचारण by reason of pronouncing the word वप्तकार in the end; च and.

2. And by reason of pronouncing the word 'वप्तकार' in the end.

The objector now proceeds to give reason in support of his view "नाजिनेयांवाजितुपुष्करित" मुखायांवृहीवुपुष्करिता." "He pronounces वप्त कार after 'come, 0! Agni, for the sake of whey'." "He pronounces वप्त कार 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 सौम governs these sacrifices.

समुप्यां भक्त्यांचारण || ८१२१३ ||

समुप्यां after invitation; भक्त्यां by eating; च and.

3. And by eating after invitation.

The objector gives the third reason in support of his view that the procedure of सौम guides these sacrifices. Just as in soma यागa people are invited and partake of the soma juice so also here the same thing happens. In सौम्यसंबंध्या wine is drunk in cups.

क्रयणग्राफणपुरोहितगुप्तामग्रहणसादनवासोपनवहनः त-ग्रुः || ८१२१४ ||
4. Purchasing, boiling, offering, reciting (of उपयाम &c.); partaking, placing and tying in a cloth, are like it.

The objector further supports his view by लिङ्ग। (1) क्रयण; just as सोम is purchased so is wine "सीतनक्तीवात् क्रयण कुबलसुभिराभिवं कोषाशि" "With lead, it should be purchased from a eunch; he purcases आभिण cup with gruel of a water-lily." (2) अपयण. just as soma is fermented, so is wine "मेघाभुवंपव्यशाश्रायिन्तमावित्तम सत्कुमि: श्रीपाति। "He boils milk for सिद्धार्था deities, he ferments wine with gruel." (3) युःोस्कू; there is one offering in both. (4) उपयामार्जनः, "उपयामप्रहीलोक्षस्यहङ्गात्वा" "Thou art taken by means of a ladie for thy continual pouring." It is recited in both (5) प्रहण, "अभिन-अहंयुष्माति" "He takes the आśविन cup." Taking of the cup is similar in both. (6) आशादन; युःोशाःसादानि "After uplifting it, he places it;" placing of the cups is similar. (7) वासोपनहनं putting on silk cloth and living in this way for three nights. The वासोपनहनं is very different word. From सूत्रा 181 of chap. VII of काव्याण औरतृण 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 विध्यतं. It is therefore the procedure of the new and full moon sacrifices, that governs the बाजिनेष्या and सौत्रामणि because बाजिन is the modified form of सङ्गाय 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 Abhidharmakosha. 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.

वचनानीतराणि ॥ ८ । २ । ६ ॥

वचनानि words; इतराणि 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.

व्यपदेशाः तद्वत् ॥ ८ । २ । ८ ॥

व्यपदेश: naming; च and; तद्वत् like it.

8. And the naming is like it.

The author says that the naming is also in praise and means no more “श्रेयोवदीकृति यामामोति।” तोमरसि: प्रायणाय। सिद्धोधितानि तथा। “He performs श्रीकृपया with grass, प्रायणाय with new barley grain, श्रीतथा with the lion’s hairs.”

पशुपुरोडाधास्य च लिङ्गदर्शनम् ॥ ८ । २ । ८ ॥

पशुपुरोडाधास्य of animal पुरोडाश; च and; लिङ्गदर्शनम् seeing 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. “नैत्यापृथुत च विधयते। पशुपुरोडाशाधययते पशव।” “The cakes of the flesh of these animals do not exist; but these animals are cakes in the form of cups.” The cakes of the animal sacrifice are not used but the cups are called पुरोडाश here.

Adhikaraṇa 11. Sūtras 10—14 dealing with the subject that in the animal sacrifice, the procedure of सजाय applies.

पशु: पुरोडाशविकारः स्याद्वतसामान्यायात् ॥ १० ॥

पशु: animal sacrifice; पुरोडाशविकार: modification of पुरोडाश; स्यात is; देवता सामान्यात by reason of the similarity of the deity.

10. Animal sacrifice is the modification of पुरोडाश by reason of the similarity of the deity.
In ज्योतिषीय sacrifice, an अमनीपोलिय animal is sacrificed “चांद्रेशिष्टो-प्रतिनीतिचरणमिलवितो” “He is initiated, who brings अमनीपोलिय animal for sacrifice.” In this connection the question is, whether in the case of an animal sacrifice, the procedure of the पुरोदासः applies or that of सुनय? The reply of the objector is that it is the procedure of पुरोदासः that applies here. The reason is that the deity of the अमनीपोलिय and the पुरो दासः is the same.

प्रक्षणार्य ॥ ८ । २ । १९ ॥
प्रक्षणार्य by sprinkling water; अ and.
11. And by sprinkling of water.

The objector gives a reason in support of his view. Sprinkling of water is the characteristic of the पुरोदासः and it is also found in the animal sacrifice. अमनीपोलियव्रीवेयुद्ध प्रक्षणार्य, “I sprinkle water of the herbs on the worshipped.” (Maitrayani Samhitā, I. 2. 15; 24. 12. III. 9. 6; 124. 11).

पार्यणिकरणार्य ॥ ८ । २ । १२ ॥
पार्यणिकरणार्य by surrounding it with fire on all sides; अ and.
12. And by surrounding it with fire on all sides.

The objector further gives his reason in support of his view. He says that making a circle of fire is the characteristic of पुरोदासः. “आहवनीया त्वशुक्तमेव प्यट्यनिकरोति”. “He surrounds an animal with the torch fire on all sides from आहवनीया.”

साक्षाय वा तत्प्रभवत्वान् ॥ ८ । २ । १३ ॥
साक्षाय pertaining to सक्षाय; वा on the other hand; तत्प्रभवत्वान् by reason of being produced from it.
13. On the other hand, it is the modification of सक्षाय by reason of its being produced from it.

The author proceeds to lay down his own view and says that it is the modified form of सक्षाय i.e. the procedure of सक्षाय applies to the animal sacrifice. The reason is that it is produced from the animal. See the explanation of सक्षाय in the commentary on शृङ्खला ४१ of पाद IV of श्लोक VI, at p. 353.

तत्स्य च पार्दर्शनात् ॥ ८ । २ । १४ ॥
तत्स्य its; अ and; पार्दर्शनात् by seeing the vessel.
14. And by seeing its vessel.

The author now relies on the अङ्क्षः. An अङ्क्षः a kind of vessel, used in
sacrifice, is seen in an animal sacrifice. This fact also strengthens his
view "यदीपवस्थापाणिपुष्टः." "If one roasts flesh in an अङ्क्षः." अङ्क्षः is a kind of
moving hearth. See at p. 244.

Alhikara III. Sutras 15 – 18 dealing with the tranference of the procedure of milk to the
animal sacrifice.

द्व्रयः स्वामूर्तिसामान्यात् ॥ ८ । २ । १५ ॥

dvraya: of the curd; स्वामूर्तिसामान्यात् 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 preceding अधिकारण that the procedure of सञ्जाय
applies to पशु sacrifice. What is सञ्जाय, whether it is the modification of
curd or milk? The objector says that it is the modification of curd beca-
use both animal and curd are solid.

पयो वा कालसामान्यात् ॥ ८ । २ । १६ ॥

paya: milk; वा on the other hand; कालसामान्यात् 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.

पश्चान्त्यां ॥ ८ । २ । १७ ॥

pascanananta 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.

द्वयत्वं चाविशिष्टम् ॥ ८ । २ । १८ ॥

dvayatva motion; च and; अविशिष्टम् 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 द्रव्यम् is common to both.

Adhikarana IV. Sutras 19—23 dealing with the transference of the procedure of milk to-अभिमित्र.

आभिमित्रोभयमाियःवादुभयमितः स्वातः ॥१८॥

आभिमित्र curd-dish; उभयभयमितः by reason of being produced from both; वयमितः the modification of both; स्वातः is.

19. आभिमित्र is the modification of both by reason of being produced from both.

The objector says that आभिमित्र is the modification of both milk and curd “तस्य व्यविधिः नम्निः स्वाते व्यविध्याभिमित्र” “It is called, आभिमित्र consecrated to all the deities, when curd is put in hot milk.” आभिमित्र is produced thus. First milk is heated and curd is placed in it. The solid portion of it, is called आभिमित्र 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 चोदनेकृत्वादः ॥ ४ ॥ २० ॥

एकं one; वा on the other hand; चोदनेकृत्वादः 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 वैभवः "वैभवः आभिमित्रा". "A curd-dish consecrated to विश्वेदेभा

दीर्घसंचालसामान्यातः ॥ ५ ॥ २ ॥ २९ ॥

दीर्घ curd; संचालसामान्यात 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 आभिमित्र is the modification of curd because the curd is thick and आभिमित्र is also thick.”

पयो वा तत्प्रथापनत्वालोकतृप्तस्त्रद्वेष्टत्वातः ॥५ ॥ २२ ॥

Purva Mimamsa.
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 आभिष्क्र 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 आभिष्क्र 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 cannot, therefore, be the model of आभिष्क्र.

Adhikarana V. Sutras 21-28 dealing with the subject that in दार्शनिक by reason of the division of सत्र & अहोन, the procedure applies according to the rule.

24. Sacrificial sessions and the sacrifice lasting for more than one day are दार्शनिक; its application is both ways by reason of the action being one.

The sacrifices which last for many days and are called दार्शनिक, are as follows प्रायणाय, अतिरिक्त, पूषप, पडक, ब्रह्मचारीमा, अविचारयमा, उदयनाय, कर्मिराज. They are therefore divided into two main heads (1) अहोन and (2) सत्र One or two persons may join together in an अहोन sacrifice lasting for more than one day and in a सत्र many persons take part.
the master of the house himself, seventeen and erring sit in a sacrificial session.' The mention of द्वादशाह is two fold and द्वादशाह is the model of the अहंगण sacrifice. "द्वादशाह रचनपाणी प्रकरणः" "द्वादशाह is the model of अहंगण sacrifices" Further अहंगण are of two kinds (1) the sacrifices lasting for two nights to 11 nights called अहीन; (2) the sacrifices lasting for thirteen nights and upwards called सत्र. The objector says that the अहीन and सत्र are अहंगण, so their procedure is governed by द्वादशाह.

अष्टि वा यज्ञितिश्वतेषेरोप्योप्युतप्रवृति: स्यात्मक्त्या तुल्य शब्दव्यवहारः ॥ ८ । २ । २५ ॥

अष्टि वा on the other hand; यज्ञितिश्वतेषे by reason of the text about यज्ञिति; अहीनभूतप्रवृति: the application of अहीन; शब्दब्रह्मवातः by reason of the equality of the word.

25. On the other hand, by hearing 'यज्ञिति', the application is of अहीन, 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 अहीन and the procedure of अहीन 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 "द्वादशाहेनप्राप्ताकामोपपेता." "Let one who is desirous of progeny, perform द्वादशाह." But in those sacrifices of which सत्र is the model, the verb 'आसीर्य', or 'वेदुः' is used as, अर्धकामोपपेतुः । अर्धकामोपासीर्यः। "Let one desirous of wealth perform a sacrifice."

द्वित्रात्राहोनभाविचाराद्वित्रात्राद्वित्राहृदयाद्वित्रतां यज्ञितिचोदनानां ॥ ८ । २ । २६ ॥

द्वित्रात्राहोनभाविचाराद्वित्रात्राद्वित्राहृदयाद्वित्रतां by reason of the command expressed in यज्ञिति.

26. Of द्वित्रात्र &c, up to sacrifices lasting for eleven nights are अहीन by reason of the command expressed in यज्ञिति.

The author explains those sacrifices which are governed by यज्ञितिचोदनां. They are sacrifices lasting for two nights up to eleven nights. Their procedure is governed by the अहीन sacrifice, because they are अहीन i.e, come under the class of sacrifices lasting for more than one day.


In those sacrifices which last for 13 nights and upwards, the procedure of 

the author explains what sastras are. There are sacrifices lasting for 13 nights or upwards and their procedure is that of a 

You can find them out by such words as उपेयुः and वासीत्. For example "नारदे सर्वदिन नामाकरण उपेयुः चतुर्दशाश्रितापापवादनम्". "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."

By reason of a mark; च and.

And by reason of a mark.

The author in support of his view makes an inference from the Vedic texts.

"अनन्तं देविः is the lord of the universe; he created the succeeding ones and एकाह; the द्वित्रेष्व &c., which are the अहंकार द्वित्रेष्व &c.

Adhikaraṇa VI. Sūtras 29-32 dealing with the transference of the procedure of सत्र; पंच-

Accordingly, by reason of being other and being अतिरिक्त, the पंचदशरात्र

By reason of being other and being अतिरिक्त, the पंचदशरात्र
and कुंडवायिनायणम् are अहीन because the अहीन nature is seen in their
dependence on it.

पचदशास्त्र अरे “श्रीयुग्मार्ग मार्गो दशाराध द्वायनीयोतिराम्:”

श्रीतु, श्राणियु, अर्नियार; विरास्त; दशाराध, द्वायनीय: and अतिराध:

In कुंडवायिनायणम् there is monthly अतिराध in the beginning and दशाराध in
the end. The महावत्स are द्वायनीय, and अतिराध. In these two, there is no अतिक-
राध in the beginning but there is in the end. The सूत्र therefore uses the word अन्यतर other or latter. The objector says that the पंचदशास्त्र and कुंडवायिनायणम् being अतिराध in the latter part, they have the distinctive features of अहीन.
He further relies on the text “द्वायनीयोतिराधस्तनाहोना:” “because the latter
part is अतिराध, therefore अहीन” and says that they are seen to be अहीन in
the Vedic texts.

अहीनवचनानाथ || 81 21 30 ||

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 सुत्र 29.

सत्रे वोपायिचोदनात || 81 21 31 ||

सत्रे in a sacrificial session; वा on the other hand; उपायिचोदनात by reason
of the command containing the form of the verb ‘उपायि’.

31. On the other hand, in a सत्र by reason of the command con-
taining the form of the verb ‘उपायि’.

The author says that they both partake of the nature of a सत्र by reason
of the verb अपेक्षु‘ used. येनमूर्तिकारयंसत्वस्तपं पंचदशास्त्रयुपेयः: || “Those
who are desirous of success, should resort to the पंचदशास्त्र sacrifice.” In
connection with कुंडवायिनायणम् the text is मूर्तिकारयुपेयः: “Let those who are
desirous of success, resort to it”. But खबर in his commentary further
adds that these texts are in the nature of a command and have preferen-
ce over the text quoted in the commentary on सूत्र 29 which is by way of
अर्थवाद recommendation.

सत्रलिङ्गद्वारशयिति || 81 21 32 ||

सत्रलिङ्ग the mark of a सत्र; च and; द्वारशयिति 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. गुर्जरित गुर्जरित: सुब्रह्मण्य सुब्रह्मण्य: “The master of the house is the master and the priest is priest.” In connection with the कुर्द्याविनाशमय the text is quoted. गुर्जरित सबद्वसावस्यु: “The master of the house (making up) seventeen should resort to a सर्व,” is a text seen in connection with a सर्व.

END OF PĀDA II.

PĀDA III.

Adhikārya I. Sūtras 1—2 dealing with the subject that in the case of a single god, the procedure of भाग्येय applies; in that of अग्नायेव प्राथम, the procedure of अग्निकुप्तीय applies.

हविगम्यो परमुत्तरस्य देशासामान्यात् II 81 31 11

हविगम्यो in the case of manifold offerings; परं subsequent; वारास्य of the subsequent; देशासामान्यात् 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 “अग्निकुप्तीयमेकादशकपालनिविषेदु, सारसवतंबरं, वाहुरस्य चरुरमन्ये पावकाश अग्नियुष्णये” “Let one offer cakes baked on eleven pans consecrated to Agni and विश्वु, boiled rice consecrated to व्रजस्वति, to गुर्जरित, to the holy अग्नि, to the pure अग्नि”. The question is, whether अग्नियुष्णये is the विन्यास of अग्निकुप्तीय and the विन्यास of the अग्निकुप्तीय 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 अग्निकुप्तीय, which is also subsequent; and the preceding one i.e. अग्निकुप्तीय is the modified form of the अग्नियुष्णये 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 नियमयेतश्रावद्वादितस्यागुप्तितवात् II 81 31 21

देवतया by the deity; वा on the other hand; नियमयेत is regulated; श्रावद्वादि by reason of the nature of the word; अगुप्तितवात् 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 हिंदुस्तान the criterion is the deity but not the sequence. The deity is mentioned by the text as for instance "अतन्त्रप्रवेशः प्रत्यायानुबयोः" but the sequence is nowhere mentioned in the text. The conclusion is that अग्निवेष्य is the model of अतन्त्रप्रवेश् by reason of double deity being common to both of them and अग्निवेष्य is the model of the शुभदेवता by reason of the single deity being common to both.

Adhikaraṇa II. Sūtras 3-5, dealing with the subject that in जनकसरास्र, in those days द्रास्त्र is used the procedure of द्रास्त्र applies.

गणचोदनावः यस्य लिङ्गं तदावृत्तिः प्रतीयेतागनेयवर्त

गणचोदन यं in a command relating to multiplicity; यस्य whose; लिङ्ग mark; तदावृत्तिः repetition of it; प्रतीयेत appears; अग्नेयवर्त like अग्नेय.

3. In a command relating to multiplicity, it appears that that one is to be repeated whose mark is like अग्नेय.

In connection with जनकसरास्र, it said that "चतुर्विविवविववर्तयायानि। "Four days of त्रिक्रप songs अग्निवेष्य being principal." There are four days for songs; on the first day the द्रास्त्र psalm is sung. The question is whether the same psalm is to be sung on the following days like the model द्रास्त्र or on account of the number of days, the procedure of the songs of द्रास्त्र will apply? The objector says that as द्रास्त्र psalm is sung on the first day, the same is to be repeated on the following days because of the चोदना being common to both; as was the case in the अग्नेय by reason of the deity being common. "अग्नियेवाद्वकाव, अग्नियेवाद्वकाव। "To the holy Agni, to the pure Agni."

नानाहानि वा संचात्तत्रात्मप्रदृश्चिन्द्रेण चोदनाद

नानाहानि many days; वा on the other hand; संचात्तत्रात् by reason of collection; चोदनाद by the mark of the commencement; चोदनाद by reason of the command.

4. On the other hand, many days (द्रास्त्र) by reason of the
collection, because the command is regulated by the mark of commencement.

The author says that the procedure of ज्रोप्ति does not apply but that of the द्वादशाह 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 निवृत्त? There is nothing wrong when the procedure of द्वादशाह applies, because the निवृत्त song is sung on the first day and on the remaining three days, पञ्चदश, समदश and एकविश्वासयम are sung successively.

तथा चान्यार्थदर्षणम् II ४ १ ५ ॥

तथा similarly; च and; अन्यार्थदर्षणम् another text.

5. And similarly there is another text.

The author relies on the Vedic texts in support of his view. "वल्लारिन विनिवृत्तिन अन्तरित्रोग्यमुख्यनि" "वेयामविनिवृत्तिम: प्रथम: इतरेणविनिवृत्तिम:"
"Four days of, निवृत्त songs of which अन्तरित्रोग्यम is principal." "Of which अन्तरित्रोग्यम is the first, and others are non-अन्तरित्रोग्यम." These texts show that first is अन्तरित्रोग्यम, if it had been the repetition of the first day, all of them would be अन्तरित्रोग्यम.

Adhikaraṇa III. Sūtras 6-7 dealing with the subject that the procedure of द्वादशाह applies to पञ्चदशाह.

कालाभासेपिर वादरिः कर्ममेदात् II ४ १ ६ ॥

कालाभासेपिर in the repetition of time; अधि also; वादरिः the name of a अधि कर्ममेदात by reason of the difference of action.

6. In the repetition of time also, the view of वादरिः is (the same) by reason of the difference of action.

In connection with पञ्चदशाह soma याग ceremony, it is said "पञ्चदशाहमेंतिचत्तारोमन्विति, पञ्चहाममन्विति."
"There are six days, 5 days." The question is, whether the procedure of द्वादशाह applies or that of पञ्चदशाह applies? The objector says that according to the view embodied in the previous Adhikaraṇa and that of वादरिः, in such cases where there is multiple of time as 24 and 36, the निवृत्त of द्वादशाह will apply, because each extraction of soma is a different act.

तदावृति तु जैमिनिनिहामप्रत्यक्षसंख्यत्वात् II ५ ३ ॥
	तदावृति the repetition of it; तु on the other hand; जैमिनिः the name of a
7. On the other hand, according to Jaimini, it is the repetition of it (षधः) 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 षधः, the reason is that the number six is primary and the multiples thereof namely 24 and 36 are only inferential and so their विध्यंत is षडः.

Adhikaraṇa IV. Sūtras 8—9 dealing with the subject that in collection of संस्थास, the procedure of द्रादशाह applies.

संस्थागोपेषु तद्भध्यासः प्रतियोतेत क्रतलक्षणग़्रहणात

| ॥ ॥ ॥

संस्थागोपेषु in the collection of songs; तद्भध्यास: repetition of it; प्रतियोतेत appears; क्रतलक्षणग़्रहणात् 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 संस्थास, as for example. "अविनिष्ठों: पंचोक्तः, शताविनिष्ठोंमपवतिः, शताविनिष्ठोंवरवतिः". "अविनिष्ठों, पंचोक्तः, शताविनिष्ठों, and शताविनिष्ठोंवरवतिः". The question is, whether it is a repetition of ज्वेतिद्वय or of the days where the collection of songs is recited? The objector says that it is the repetition of ज्वेतिद्वय, because it partakes of the peculiarities of ज्वेतिद्वय; ज्वेतिद्वय, उक्त्य, पोड़ी, अविवर are the collections of songs (संस्था) and come under ज्वेतिद्वय.

अधिकाराद्रा प्रकटिस्तद्विश्रिया स्यादभिधानस्य ततनि-मितवतात ॥ ॥

अधिकारात् by reason of चोदना text; वा on the other hand; प्रकटिः model; तद् विविधता characterised by it; स्यात is; अभिधानस्य of the name; तत् निमित्तार्थात by reason of being for it

9. On the other hand, the model is characterised by it (रक्षयः) by virtue of the चोदना text and the name is for its sake.

The author gives his own view that the model which is द्रादशाह is characterised by the उक्तर &c. and the songs are sung on the completion of
the ceremonies after which the songs are named; it is the अतिरिक्त &c. which give the name to the collection of songs, but not the collection of songs to name अवतिष्ठम. So the procedure of द्रादशाह applies to संस्काराण.

Adhikaraṇa V Sūtra 10—11 dealing with the transference of songs from अवतिष्ठम to शतस्तोत्र &c.

गणातुपचयस्तत्प्रकृतिवात् II 8 3 10 III

गणात् from the collection of days; उपचय: transference; तत् प्रकृतिवात् by reason of its being a model.

10. There is a transference from the collection of days (द्रादशाह) by reason of its being a model.

There is a text “शतस्तोत्रमयमवति, शतातिरिराश्रमवति” “There is शतस्तोत्र (possessing hundred songs) and there is शतातिरिराश्रम (having hundred अतिरिक्त).” The question in this Adhikaraṇa is, whether the songs should be borrowed from द्रादशाह or अवतिष्ठम? According to the objector the songs should be borrowed from द्रादशाह. He says that you have already laid down in the preceding अधिकरण that the model of the संस्काराण is द्रादशाह; it, therefore, follows that the songs of द्रादशाह will be transferred to शतस्तोत्र and शतातिरिराश्रम. This is called the doctrine of संस्कार.

एकाहाद्वा तेषां समत्वातस्यात् II 8 3 11 III

एकाहाद्वा from one day ceremony; वा on the other hand; तेषां theirs; सम-त्वात् by reason of equality; शानि is.

11. On the other hand, from the one day ceremony, because they are equal with the modified.

The author says that the songs are borrowed from the अवतिष्ठम 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 अवतिष्ठम.

Adhikaraṇa V. Sūtra 8.12—36 dealing with the subject that in “गायत्रिमैत्रहिमवति &c.” the transference of original गायत्री is meant.

गायत्रीपु प्राकृतीमवच्छेदः प्रकृत्याधिकारात्संस्क्या
लवाद्ग्रहिस्वरद्वित्तिरेकात्तदास्वत्यत्तमम् II 8 3 12 III

गायत्रीपु in गायत्री metre; प्राकृतीम of the models; अवच्छेद: dropping of the letters; प्रकृत्याधिकारात् by reason of their arising, from the model; संस्कारात्म्
by the number; अनिष्ट्रमवतृ like अनिष्ट्रम; अध्यविशेषकालू invariably; तदाएवत्वमू that name.

12. In the गायत्री 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 अनिष्ट्रम; because that name invariably applies.

It is said "वाजपेयेनेनु || वृहस्पतिश्च यज्ञेन्न यज्जत्" "Having offered oblations by वाजपेय, let him perform वृहस्पतिः" further it is said "गायत्रेमेततः गृह्वति" "There is one day of गायत्री metre." Here in the oneday sacrifice called वृहस्पतिः many metres such as जगति and जीतुष्ट्र are transferred from its model अनिष्ट्रम. The question that arises for solution in this अधिकरण, is whether गायत्री can be formed by dropping letters from the metres such as जगति and जीतुष्ट्र or the गायत्री which is mentioned above means the गायत्री verse in one of the द्रष्टाव्य verses? गायत्री verse consists of 24 letters; so the objector says that as verses are borrowed from the अनिष्ट्रम in वृहस्पतिः, so the गायत्री can be formed by dropping any additional letters that may be in other metres. He gives an example of अनिष्ट्रम: शतानिष्ट्रमभवति; in such a case you drop the जय्य of द्रष्ठाव्य as laid down in the preceding Adhikarana; similarly according to the principle laid down in the अधिकरण, the गायत्री metre can be formed because it has a fixed number of letters viz. 24. The term गायत्री invariably applies to a metre of 24 letters, so it can be formed by dropping additional letters from another metre or combination of metres.

तत्तत्त्तवच भ्रमक्षतीश्यु तदाच्छन्म ॥ १ ॥ ३ ॥ १२ ॥

तद्वच; निविद्वत्त permanent; च and; प्रथमक्षतीच्छ in different; तदाच्छन्म the word.

13. And it is permanent and the word applies in other than this.

The objector continues and says that the term गायत्री applies to a metre of 24 letters ये त्रिवीधं गायत्री सामाजिक जगति "Those which are two गायत्रीs go to constitute one जगति." There are two गायत्रीs in a जगति metre and there are therefore 48 letters in it (जगति). If the term गायत्री had applied to a Rik verse and then two जगति verses will not make up a जगति. There is another text तिस्मातस्य व्रजस्तम् गायत्रीर करोति. "Three अनुदु मृ make four गायत्रीs."

न विश्तारी दशेतिस चेव ॥ ५ ॥ ३ ॥ १४ ॥

न not; विश्तारी in twenty; दश ten; इति चेव 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 द्वार्तकः. The numeral twenty is different from 10. So in 48, there is no twenty four; one जगत्यि does not make two गायत्री.

This सूत्र is liable to another interpretation.

न विशाती द्वातिः चेत ॥ ५ । ३ । १४ ॥

14. If it be said ‘no, in twenty ten is included.’

Another objector to the view of द्वार्तकः says, why do you drop letters from the जगत्यि to make a गायत्री? Just as 100 includes 58 in itself so, the जगत्यि of 48 letters includes a गायत्री of 24 letters.

एकसंख्यमेव स्यात् ॥ ५ । ३ । १५ ॥

एकसंख्यम् one number; एव also, certainly; श्यात् 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.

गुणाद्वादन्त्यशब्दः स्यादसर्वविपयत्वात् ॥ ५ । ३ । १६ ॥

गुणात् by reason of a quality; वा on the other hand; द्वादन्त्यशब्दः a word denoting substance; श्यात् is; असर्वविपयत्वात् by reason of its not applying to all.

16. On the other hand, by reason of a quality, it is a word denoting substance; it does not apply to all.

The author gives his own view; he says that the term गायत्री does not denote numeral but being a quality, it is a substance. If it had been a numeral, it would have applied to all, as twenty horses, twenty cows; but the term applies to a certain kind of verse of certain metre containing 24 letters. Hence it is a substance (or substantive noun) but not a numeral.
17. And the application like the ('cowness') cow.

The author expands his view and says that the term गौ 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 गौ, therefore, does not mean any other object. So in the same way the गायत्री means a particular त्र क 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 त्र क 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 अस्रियोम. See at p. 486. About it, it can be said that the term अस्रियोम does not apply to any other substance; just as the term गायत्री applies to the Rik verse. What he means to say, is that अस्रियोम is a proper noun and the गायत्री is a common noun. Without dropping the त्र क, the days of द्रव्यत्राण can not be converted in अस्रियोम; but by dropping the letters, the गायत्री can not be formed. So the illustration is dissimilar and does not, therefore, apply.
The author proceeds further in refuting the illustration of अप्रतिेम. The songs are dropped in ग्यातानिदीम, but on the contrary you can not drop the letters in order to form गायत्री.

21. And by reason of the characteristics not being laid down.

The objector proceeds in sutra 13 said that two गायत्रीs formed one जगती. See at p. 466. In the present सूत्र, the author meets the objection. "वेदिद्रेगायतश्रु-लाएकाजागती" "Those which are two गायत्रीs, go the constitute one जगती." The term गायत्री always means a certain श्रुति 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. "योद्धोविश्वस्थःपदार्थो-धारीक." 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.

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 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 वचनात्? "तिसोष्टुनु मश्यतंगायत्रीकरातितिंं "Three अनुवाद make four गायत्रीs": 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 गायत्रीs. 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. "मभि पिर्दिवराणि लिखि कियातयम्" make lions out of these flour balls: "प्रेतपिरदिवराणि". He worships with songs." The 'lion' in the former sentence means an image of a lion; and the word 'song' in the latter, means verses.

25. And in the model sacrifice, there will be an option, if the number be considered to be commanded.

The author further shows the absurdity of the number of letters forming a Gāyatrī. If your view be accepted then in दशरथवर्णमात्र which is the model, there will be an option. After saying जगभवरिन्द्रपात्र 'let him perform परिधान with गायत्री', it is laid down गायथ्यापिन्द्रपात्र 'let him perform परिधान with गायत्री'. According to what you contend for, the verse राजपुतदेवस्य-तात्तामिन प्रवत्यवरे। बृहस्पत्यवाहम् Rig Veda V. 28. 6. (In the sacrifice commenced, invoke, serve]and obtain Agni, the carrier of offerings) will be optional. It will be omitted which is simply absurd.

26. If you say that it can not be so, by reason of being a quality of the रूक्षः.

The objector says that you are mistaken; it can not be so: it is a quality of the Rik verse. If you put on a dress without repeating the Rik verse it will be derogatory to the quality of the Rik verse. So the परिधान ceremony will be performed by repeating the verse राजपुतदेवस्य &c.
तथा similarly; दूरबंसति in the modified sacrifice; स्वात् is.

27. The same will happen in the modified sacrifice.

The author says that the same thing will happen in दृश्यतिअयय्, as what happens in वृंश्यायमाल 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 गायकी.

गुणाविशेषच सर्वेच् || ८ || ३ || २८ ||

gunaविशेष: introduction of a quality; च and; सर्वेच 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 आधुरोत्ता but not to mere number 24.

निष्पलग्रहणान्विति वेदः || ८ || ३ || २९ ||

निष्पलग्रहान्विति by reason of accepting the conventional sense; न not; इसिसते if you say.

29. If you say "not so, by reason of accepting the conventional sense"

The objector says that the term गायकी 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.

तथेहाल्पिस्याचि || ८ || ३ || ३० ||

tatha similarly; इसिसते here also; स्वात् 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 गायकी does not simply denote 24 letters but a Rik verse of peculiar metre.

यदि वाणविशाये नियमः प्रकृत्यपवन्ताच्छारेष्वपि प्र-
सिद्धः स्वात् || ८ || ३ || ३१ ||

यदिवा if on the other hand; अविशाये certain; नियम: fixed convention; प्रकृत्य पवन्तात् by force of the चेदक text; शारय in the term 'शर'; अपि also; प्रसिद्ध famous; स्वात् is.
31. If the term, the sense of which is certain by reason of the text (is applied elsewhere), then the term may be used for grass.

The author further says that if you apply the term गायस्वी in the sense other than the sense in which it is fixed without any doubt, then the शरस्व शरस्वश will come to mean the शर should be made of कुश grass.

32. If you say that the application is seen.

The objector says that we see the application of गायस्वी in the general sense of 24 letters as for instance येद्वगायस्वयांसैकाजगती. “Those which are two गायस्वीs go to constitute one जगती.”

33. The same is the case in the term शर.

The author says that the same is the case with the term शर. “शरवशनेवेदुक्षुयवन” The forest of शर is certainly a forest of कुश. Here the term शर is used in the sense of कुश grass.

34. If you say, it is by way of figure of speech.

The objector says that कुश 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 गायस्वी. When it is said that two गायस्वी make one जगती, it means that twice the number of letters which compose the गायस्वी makes one जगती i.e. the latter has 48 letters. The conclusion is that the term गायस्वी is not used in the sense of number.
36. And by reason of non-completion of the sense, they can not apply to a portion.

The author sums up the whole thing in a nutshell. If you say that the additional letters from शिष्टम् and जगति be dropped and the गायत्री be formed, in that case in making the गायत्री by dropping the letters, the sense will be lost, because the शिष्टम् 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 गायत्री does not apply to mere combination of 24 letters but to a रिक verse having 24 letters. So the term गायत्री applies to the original गायत्री and it is taken from दशशत्वी वर्षे, i.e. a verse from the Rigveda consisting of ten books.

END OF PĀDA III.

PĀDA IV.

Adhikaraṇa I. Dealing with the subject that the term द्विविहोम is the name of an action.

द्विविहोमः यज्ञाभिधानं होमसंयोगात् \( \text{1. 4. 12} \)

द्विविहोम: a name of a sacrifice; यज्ञाभिधान the name of a sacrifice; होमसंयोगात् by reason of the connection of the word आदि.

1. द्विविहोम is the name of a sacrifice by reason of the connection of the word होम.

“यदैव ज्ञाते द्विविहोम, द्विविहोम कुर्यांत” “That one should perform a homa with one; let one perform द्विविहोम.” Here the question is, whether the term द्विविहोम is गुणरूपित or कैमनमधेय? 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 कैमनमधेय. The reason is that the term होम occurs in it.
Adhikarana II. Sūtras 2—3 dealing with the subject that the term दृविंड्रोम is the name of both the Vedic and worldly action.

स लौकिकानां स्यात्कर्तुष्टदार्श्यत्वात् || २. १. ४ ||

स इति; लौकिकानां of the world, secular; स्यात् is; कर्ता: of the agent; दृविंड्रोम by reason of its name.

2. It is secular by reason of its name after the agent.

Having laid down in the previous अधिकृत्य that दृविंड्रोम is कर्मनामापेय, 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 शिष्यानां दृविंड्रोमाकारोपण; श्रम्भुपानां दृविंड्रोमाकारोपण 'The ब्राह्मण pertaining to दृविंड्रोम for the warrior class; the ब्राह्मण pertaining to दृविंड्रोम for the mixed caste of ब्राह्मण father and वैश्वन mother.'

स्वेष्यं वा दर्षनाद्वास्तुहोमे || २. १. ४. ३ ||

स्वेष्यं of all; वा on the other hand; दर्षनात् by seeing; वाल्पुहोमे in the religious homa.

3. On the other hand, it is of all, by seeing it in the religious homa.

The author says that the दृविंड्रोम is both secular and Vedic, because we find such expressions एक्याद्वेष्यान्त दृविंड्रोमित्याचार् "One should perform a homa with one; let one perform दृविंड्रोम." Had it been purely a secular action there would not have been a दृविंड्रोम by one offering only; by reason of its being extraordinary, such an expression is used.

Adhikarana III. Dealing with the subject that the term दृविंड्रोम is the name of a homa.

जुहोत्विचोदनानां वा तत्संयोगात् || २. १. ४. ४ ||

जुहोत्वित oblation; चोदनानां of the command; वा on the other hand; तत् संयोगात् by reason of connection with it.

4. On the other hand, it is a command relating to जुहोत्वित verb by reason of its connection with it.

The author advances step by step: first he lays down that दृविंड्रोम is कर्मानामापेय; secondly, he says that it is the name of both secular and religious actions. Now the question is, whether it is governed by जुहोत्विचोदना or चोदनीचोदना?
We have already seen that the term जयति is used in connection with a यज्ञ and जुग्दति 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 दृविः होम is the name of a यज्ञ or a होम? Our author says that it is the name of a homa because (युग्दति) विविहित: is used.

Adhikaraṇa IV. Sūtras 5—9 refuting the position that the term दृविः होम is a गुणावधि.

दृविः होम: by laying down the material; वा on the other hand; गुणावधि: name of the material; स्यात् is.

5. On the other hand, by reason of laying down the material, it is a name of material.

This Adhikaraṇa under the principle सिद्धांतकोटिक्रियय: * applies to subjects both backward and forward. It is a repetition of what has been discussed in the preceding adhikaraṇas of this पाद. The objector says that the term दृविः होम is composed of two terms दृवि grass and होम an offering. It, therefore, means a homa in which grass is offered. In this view it is a गुणावधि.

न लोक्किकानामाचारग्रहणतः च्चवद्वतां चान्याध्यविधा-
नात् || 8 9 1 6 ||

न not; लोक्किकानां of the worldly people; भावार्थवाद्यात् by reason of the acceptance of the procedure; श्रावद्वताः of the people who followed the word of the Veda; च and; अन्याध्यविधानात् by laying down other things.

6. Not so, by reason of the acceptance of the procedure of the profane people and by laying down other things for those who follow the word of the Veda.

The author says that it is not गुणावधि because in the worldly action, the grass &c. are used. "त्यिङ्गलयामुखस्वहिक्याइश्यात्जुहोति" "He offers an oblation with grass, the skin of which has holes and which has a stem at the root." But this is not laid down generally. In religious actions we see spoons &c. "कुवेषतुहोति, कम्भेन जुहोति." "He offers an oblation with a ladle; he offers an oblation with a spoon." These things have been laid down; you can not say that grass may be used in their place. The author means to say that there are two kinds of acts स्मार्त and श्रौत. In the former, the tra-

* For the explanation of this phrase, See Col. G. A. Jacob's "A Hand book of Popular Maxims,"
dition is followed and in the latter, it is under an injunction in the performance of an act.

दर्शणाच्चान्यपात्रस्य ॥ ५ १ ४ । ७ ॥

dr̥ṣṭaṇa by seeing; च and; अन्यपात्रा 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 दुर्विहोम. So it can not be a गुणविवि.

तथाग्रिहिविवियो: ॥ ५ १ ५ ॥

तथा similarly; अतिहिविवियो: in fire and offering.

8. Similarly in fire and offering.

The author refutes the objector's view as to गुणविवि. In the preceding sūtra, it has been shown that there are other vessels in the दुर्विहोम which can not be of grass, so there are fire and offerings in दुर्विहोम. The grass can not take their place. This is the absurdity to which it will lead, if you consider दुर्विहोम to be a गुणविवि.

उक्तश्रार्थसम्बन्धः ॥ ५ १ ५ ॥

उक्त: is stated; च and; अर्थसम्बंध: 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 दुर्विहोम is name of a होम.

Adhikaraṇa V. Sūtras 10–28 dealing with the subject that word दुर्विहोम has an extra ordinary principle.

तस्मैन्तोम: प्रवर्तताव्यक्तवाच ॥ ५ १ ६ ॥

तस्मिन in it; सेम: सेम procedure; प्रवर्तत applies; अव्यक्तवाच by reason of the indistinctness.

10. In it, soma (procedure) applies by reason of the indistinctness.

The objector says that the विध्यंत of soma यागa applies to the दुर्विहोम, because (चेदना) the command relating to it is indistinct. As भित्र भुवालि "He offers an oblations on breaking (of a vessel)."
n vā svaḥākāriṇe svapnāgdrapākārasya ch nirdhāsātntre
ten vipaśyate ॥ ॥ ॥ ॥

n vā not so; svāhākāriṇe with the word svāhā; svapnāgdr by reason of its connection; vapi prakārasya of vapi kār; c and; nirdhāsā by reason of ordaining; vanti in the original ritual; ten by it; vipaśyate by reason of prohibition.

11. Not by reason of its connection with the word svāhā and by reason of ordaining vapi kār in the original ritual and consequent prohibition of svāhā.

The author says that svām cannot be the model of dvarīhām. First reason is that in the dvarīhām the word svāhā is used, as for instance: "pūrṇidvāsvāhā! aṣṭānirvēśvāhā" "Swāhā to Earth; swāhā to the intervening space." while on the other hand in soma sacrifice, the word vapi kār is used. If the soma sacrifice were the viśvēt of dvarīhām, the vapi kār would be used and svāhā should be presumed to be forbidden. But this is not so; so the dvarīhām is an abhumūrvī itself.

12. By use of a different word.

The author gives another reason in support of his view that svām cannot be the model of dvarīhām. In a dvarīhām, the term jūhaḥ is used in the command and in a svām the vapi kār is indicated by yajña.

13. And by seeing the indicative mark.

The author proceeds further to support his view by saying that the force of the texts also lead to the same conclusion that the soma yāga is not the model of the dvarīhām. In connection with svām it is said, dhūtenādaya
dvāpūraḥ ca aprīṣṭeṣaṁ māṃ kartāṁyādāntaḥ. dvarīhāmasya vapi kārasya. dhūtenāyāṁ svāmā yāga kāraṇaṁ. "Let him propitiate heaven and earth, with water; in the interval he offers an oblation of ears; he sprinkles from the very root; and on falling on the ground, he utters svāhā." Here in this case, if svām had been a model, the word vapi kār would have been used.
14. On the other hand, the term स्वाहा is for other than the model sacrifice just as 17 सामाघेनीs though not prohibited there (in the model sacrifice), their reappearance is in the animal sacrifice.

The objector says that there is an अनारस्य text "सत्तद्व लामघेनीर्वाहृतः". "He repeated 17 सामाघेनी verses in the end." According to the well known rule of मीमांसा the text will be applicable to the model sacrifice viz. दशाषुर्ग्यमालाः. There being 15 सामाघेनीs only in the दशाषुर्ग्यमालाः, their application is, necessarily, in the animal sacrifice. It is not prohibited in the दशाषुर्ग्यमालाः. So from this लिंग, the objector argues that as there is no contradiction of the 17 सामाधेनिः being applied to पशुयाम after their non-applicability in the दशाषुर्ग्यमालाः, so in the same way there is nothing wrong if स्वाहा is used in दवि होम and the pronunciation does not prevent the दविह्रोम to be a modified form of सोमयाम. "स्वाहा कार्यव हप्त कार्यव विवेंयो हविद्वैयते". "As offering to the gods is made by pronouncing स्वाहा or वव्हस्."

अनुत्तरार्थः वार्ष्यवचवादान्तर्यक्याल्पि प्राकृत्तयोपरोचः

15. It is not for any other than the model, by reason of its being for a purpose; because by reason of being without a purpose, it is obstructed in the model.

The author shows the inappropriateness of the illustration given by the objector in the preceding sutra. The 17 सामाघेनी verses, under the general rule are to be read in दशाषुर्ग्यमालाः but as 15 verses are read there, so the reading of 17 सामाघेनी verses will be inapplicable by their being useless there. They will, therefore, apply elsewhere. Here in your case the वव्हस् applies to the सोमयाम which you say is the विचयं of दविह्रोम; but if the अथवा
application of स्वाहा is inappropriate there by its being useless, then वपद् would apply to द्विधेम; but such is not the case. So द्विधेम has no विधेम but is an अवृत्त in itself.

न प्रकृताविपति चेत ॥ ८ । १ । १६ ॥

न not; प्रकृति in the model sacrifice; अचि also; इतिचेत् if you say.

16. If you say "it is not in the model sacrifice also".

The objector says that स्वाहा is not used even in model sacrifices; there वपद् is used, as for instance in a नारिहेम "द्व्य दुरोम्यप्तः कार्यशेषानांपति:सत-
शोयनं प्रत्या क्यं "The वपद् consists of two letters and is the lord of the universe and fits in seventeen in a sacrifice." नारिहेमते प्रजायज्ञो यथा प्रतितिष्ठति। "His sacrifice is not disturbed; in the lord of the universe, there is a permanent stsy with the sacrifice." The objector concludes that the term स्वाहा is for the modified sacrifice.

उक्तं समवाये पार्द्वोवल्यम् ॥ ८ । १ । १७ ॥

उक्त it is said; समवाये in a collection; पार्द्वोवल्यम् 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. शुद्धि, लिंग, वाक्य, प्रकरण, धारण and समाध्या. It is already explained in chap. III pāda III sutra 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 वपद् applies to नारिहेम and by force of the sentence (वाक्य); स्वाहा applies. The author says in reply to the objection raised by the objector in the preceding sutra 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 स्वाहा applies to नारिहेम. Further the term स्वाहा indicates the gift, as it is pronounced after an offering in the fire. The conclusion is that समाध्या is not the model of the द्विधेम.

तद्भोदना वेषः: प्रवृत्तित्वाल्पईः स्थानु ॥ ८ । १ ॥

तद्भोदना command relating to it; इति: of the इति; प्रवृत्तित्वाल्पई by reason of its applicability; विधि: injunction; शान् is.

18. On the other hand, the command relating to it, applies by reason of its applicability to इति. It is presumed to be an injunction.
The objector says that the procedure of नारिष्ठ्रेष्ठम् applies to दविख्रेष्ठम्. तत्तथेष्ठुतः here refers to ज्ञौतिष्ठेदुना which is common to both. Further the objector says that as the procedure of the नारिष्ठ्रेष्ठम् applies to all the इहास and पशुत्रच sacrifices, the presumption is that it is a विचि. Though there is no express text, yet from the universal application, it is concluded that the procedure of नारिष्ठ्रेष्ठम् applies to the दविख्रेष्ठम्. 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 नारिष्ठ्रेष्ठम् applies to all इहास and animal sacrifices, it will also apply to दविख्रेष्ठम् as well.

शब्दसामार्थ्यांच् II ८ ६ १९ ||

शब्दसामार्थ्यांच् 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 जोदना is common. The term जोदना is used, as for instance नारिष्ठ्रेष्ठम् होति. “He performs नारिष्ठ्रेष्ठम्.” So नारिष्ठ्रेष्ठम् is the model of दविख्रेष्ठम्.

लिङ्गदर्शीनांच् II ८ ६ २० ||

लिङ्गदर्शीनांच् 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. “यदि क्रियावेष्ठेद्र च परिचि निनयेदुत्” "अंतरवेष्ठेद्रित्पचन साविद्राणित्तुहोति” "When an insect dies, let one throw water inside the circle of the sacrificial ground; he performs oblation of साविद्र by sitting within the boundary of the altar.” The परिचि and वेढः are the parts of the नारिष्ठ्रेष्ठम्.

तत्रामावस्य हेतुत्वादुगणार्थेष्याददर्शेनम् II ८ ४ २१ ||

तत्र there; अमावस्य of the absence; हेतुत्वाद by reason of; गुणार्थें in the object of subsidiary; स्वात् is; अदशंभ म 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 नारिष्ठ्रेष्ठम् can not be a model of the दविख्रेष्ठम्. In a चाहुमार्श, after the महापिठिभुजः, व्यवस्थेन is performed in a cross-path. After describing its performance like the दविख्रेष्ठम्, it is said in that connection “नेध्यामा बहुतं मन्त्राभो, न प्रयाज्ञायते नामुनाज्ञायते न सामवेनार्थवाह” “Neither fuel nor grass is prepared, nor are प्रयाज̄ भ̄ offered; neither अनुवाद̄ are offered nor is सामवेनिमा pro-
nounced at the end.” If the नारिष्ठ homa had been a model, all these things mentioned in the text would find their place in स्वास्वकर्तित.

विधिरिति चेत ॥ ८ । ४ । २२ ॥

विधि: command, injunction; इतिवेदन if you say.

12. If you say “it is a विधि”.

The objector says that the text quoted by you is a prohibitory विधि. All these things, namely, fuel, grass, प्रयास and अजुग्राज and सामयेनी would have found their place in the स्वास्वकर्तित but for the text quoted by you.

न वाक्यशोपत्वातुगुणार्थं च समाधानं नानात्वेनोप-
पद्धते ॥ ८ । ४ । २२ ॥

न not; वाक्यशोपत्वात being a supplementary sentence; गुणार्थं in गुणाधिपि; च and; समाधान removal of a doubt; नानात्वेन with the multiplicity of sentences ; उपपयते arises.

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 author says that it can not be a विधि but an अर्थवाद. The reason is that it is a supplementary text of “आदित्येऽपि च निजिनां ये पुनरेव्यशेषु” “Let him offer an oblation of rice in ghee to sun, after going into houses again.” which is a विधि. If you hold the text quoted in the commentary on sutra 21 to be a विधि, then there will a split of sentences (1) one is a prohibition of fuel and grass, (2) the others are of प्रयास, (3) of the अजुग्राज and (4) of the सामयेनी verses. This split of sentences is against the canons of the मीमांसा.

चेषष्ठि वारपर्योह्मस्त्तेष्ठि स्वादविरोधात् ॥ ८ । २४ ॥

चेषष्ठि of those; वा on the other hand; असरयो: of the two subsequent (fires); होमः, होम; तेषष्ठि of those; स्वात is; अविरोधात by reason of contradiction.

24. Of those sacrifices in which a homa is performed in the गार्हपथ्य and द्रिशिवाद फऽिरे, their procedure will apply by reason of no contradiction.

The objector shifts his ground and says “very well by reason of the absence of those things mentioned above, the procedure of नारिष्ठ homa does
not apply. But there are certain sacrifices in which homa is made in 
गाहङ्गः and द्रिष्यवादति fire where the above mentioned things are not found; 
as for example पद्मांसाज &c. There being similarity of procedure, their pro-
cEDURE will therefore govern that of the द्रििहोम.

तः उपाधानि चोद्यान्ते तानि स्थानेन गम्येऽर् न कामसाजम्।

tv there; चोद्यानि herbs; चोदने are ordained; तानि they; स्थानेन by 
the sequence; गम्येऽर् may be used.

25. There the herbs are ordained; they will be substituted by 
the material of the model.

The author says that even पद्मांसाज can not be the model of the द्रििहोम; 
because in the latter some herbs are mentioned as the ingredients of the 
homa. As for instance in the श्यस्केषति, पुरोवाञ्च cakes, कर्म vessels (vessels full 
of curd and parched flour) and rice are used. If पद्मांसाज were the model, 
the procedure of ghee would apply to the पुरोवाञ्च 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 pro-
cedure of पद्मांसाज does not apply. The procedure of विद्विदेहोम and फली-
करणहोम will apply. The reason is that in the पद्मांसाज, the herbs are not 
used but ghee is used; but in these two homas just as in the द्रििहोम, 
herbs are used.

प्रतिपत्ति तु ते भवतस्तस्मादद्विकार्त्यम्।

प्रतिपत्ति the final disposal; तु on the other hand; ते they; भवत become; 
तस्मात therefore; अतिकारत्व not their modified form.

27. They finally disposo of the homas and so it is not their 
modified form.

The author says in reply that विद्विदेहोम and फलीकरणहोम are both प्रतिपति-
कर्म and the द्रििहोम is a principal act; so they can not be the models of the 
latter. As to प्रतिपतिकर्म 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 non-transferability of the object. The transfer therefore takes place under a text.

The author summarises his own view that the द्विंग्लोम is its own अभन्स्; 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 विद्यमान is connected with its context and it can not be transferred to any other context. The transfer however takes place under a चौद्ध text but not otherwise.

END OF PÂDA IV.

END OF CHAPTER VIII.
The author has dealt with अन्तर्देश in general in chap VII and the particular अन्तर्देश has been dealt with in chap VIII. He has shown what अन्तर्देश 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 रूढ़ि. It is of three kinds.

रूढ़ि

संब्र शाम संस्कार

Adhikarana I. Dealing with the application of the extraordinary principle of the said characteristics to अभिवोधन &c.

\( \text{यज्ञकर्मः प्रधानं तद्हि चोदनाभूतं तस्य द्रव्येऽपु संस्कार-रस्तत्रयूक्तस्तद्यत्वात्} \)

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 सूत्र, it is better to understand प्रथात्मक and निमित्र. The प्रथात्मक is one that actuates any person to act in a certain way. The existence of the thing is the निमित्र. As for example you pay the wages of a gardner to protect your garden. The payment of the wages by you is the प्रथात्मक and the garden is the निमित्र for the gardner,
and the protection of the garden is the प्रयोजन and the existence of the garden is a निमित्त for you. Let us now come to our Vedic actions, the अहूर्व is the प्रयोजन 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 अहूर्व? If you say that it is for the sacrifice, then there is no necessity of उह. The same procedure will apply to all the sacrifices but if it is for the attainment of अहूर्व, then the principle of उह will apply in order to adapt the procedure to suit the attainment of the अहूर्व 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 अहूर्व. This depends on the Vedic text, as for instance “सौयं च नियंपेत्रुऽवर्त्तलकामः” तैं सूत्र II. 3. 2. “A person desirous of Brāhmaṇic splendour, should offer boiled rice consecrated to sun.” Here we see that व्रह्मचन्द्र (Brāhmaṇic splendour) is the अहूर्व; it is that which actuates one to perform तीर्थयाग. The second question is “what is its procedure”? The चोदना comes in as a help “श्रानेयव्रत्तं कस्यद्यम्” It should be performed like आवेन्य. There it is said “श्रानेयज्ञतं तिर्थ्यापामि” “I offer thee dear, to fire.” The term तिर्थ्यापि will be meaningless in तीर्थयाग. So the तस्त will be read as सूयंतज्ञतं तिर्थ्यापामि. “I offer thee dear, to sun.” The principle of उह applies in this way. The third part of the सूत्र 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 अहूर्व? The reply is embodied in part 4; the author says that it leads to the attainment of अहूर्व indirectly. If instead of वह (‘मेवारचन्द्र नियंपेत्र’ “Let him offer wild rice.”) नीवार is used, the same process of pounding and cleaning will apply under the principle of उह.

Adhikarāya II. Sūtras 2—3 dealing with the application of the extraordinary principle to sprinkling.

संस्कारे युज्यमानानां तादाद्यान्त्तप्रयुक्तं स्यात

संस्कारे in purificatory rites; युज्यमानानां of those applied; तादाद्यान्त by reason of being for it; तत् प्रयुक्त their application; स्यात् is.

2. Those applied in the purificatory ceremony being for it, their application is for it.

As said in the last अधिकरण, cleansing and purifying process indirectly
leads to the attainment of this अभूवः. In connection with दर्शन्यामास it is said "प्रत्तिवद्या सुलोकः सुसलाभ्या प्रभृति। प्रतिवद्या हिन्दुप्रकाश्याँ विनियतः". The pounding and grinding are to be done by the pestle and mortar and the stones sacrificially operated upon. The question is, whether the sacrificial operation is for the pounding and grinding or for the attainment of the अभूवः? 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 (स्वाक्षरः) the purificatory rite is for the attainment of the अभूवः and according to the वाक्य, it is for the subsidiary act. The वाक्य predominates over the context. In this view there is no अवतः; if the husk is removed from rice by the nails, there will be no sprinkling of water. So the (sprinkling of water) प्रोक्षणः 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 objectors's view embodied in सूत्रः 2. The सूत्रः is divided into four parts. In the first, part pounding is connected with the sacrifice which secures the अभूवः; pounding of rice produces some invisible effect in it, because it is connected with the अभूवः. 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 अभूवः. The fourth part says that the purificatory rite is to secure the अभूवः. By the series of reasoning, the author comes to the conclusion that the प्रोक्षणः is with a view to secure the अभूवः. In this view, if the husk is removed from the rice, by means of nails, the nails must be previously sacrificially operated upon by प्रोक्षणः ceremony. The principle of अवतः will therefore, apply.

This अवकृष्णः is liable to another interpretation, viz. dealing with the non-application of the final अभूवः to the low and loud voice.
In connection with the ज्वैतिरौम sacrifice it is said याचर्या बाचकामयेत, तावर्या दीक्षणीयायां मन्त्राग्नि यायां मंदिरमानिष्ठाय यां, उपायु मुर्ष गुरुः।

“By whatever tone one desires, he shall pronounce with the same tone in a दीक्षणीय; in a low tone in a प्राणिया and in a lower tone in an अतिष्ठया and silently in उपसुतस।”

The question is, whether it is a final अनूठे or a subordinate अनूठे relating to दीक्षणीय &c. Accordingly, the पूर्ववव्य view as embodied in शृत्रा 2 is that in a purificatory ceremony of the sacrificer like दीक्षणीया the loud and low voice as directed, being for the final अनूठे applies to the दीक्षणीया &c. also. The whole consists of the parts; when the अनूठे of the whole is obtained, it is useless as to the अनूठे of the parts that constitute the whole.

Though in an अनूठे there is no दीक्षणीय, still in this view under the principle of ज्ञान, the text quoted above will apply to obtain the final अनूठे.

To this view, the reply of the author is embodied in शृत्रा 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 अनूठे and दीक्षणीया is for the sacrifice, and is therefore for the attainment of the अनूठे. The author’s conclusion is that the low and loud voice relates to the अनूठे of the दीक्षणीया. As there is no दीक्षणीया in an अनूठे, there will be no ज्ञान of the voice.

Adhikaraṇa III I. Sūtras 5—5 dealing with the subject that procedure relating to the fruit and deity is for the अनूठे.

फळदेवतयोग्या II २२ २२ २२ ॥

फळदेवतयोग्या: of the fruit and the deity; च and.

2. And of the fruit and the deity.

In connection with दशोंगमसाव, it is laid down as to fruit “मगनमस्तः संज्ञयोतिरामुम्” जू यो २२ २२। “Let us obtain heaven; let us be united with light,” and as to deity “प्राप्तेहुसुर्खिति मनुष्येष्वंस्मायहुसुर्खितिनिमनुष्येष्व” दै २० २२ २२। “Let me obtain the highest victory after the victory of Agni; let me obtain the highest victory after the victory of सूर्या।” The question is, whether स्वर्ग and अभिनि are the प्रयोजक of all these acts connected with heaven and अभिनि? or अनूठे is the प्रयोजक of both? According to the पूर्ववव्य 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 अनूठे. In सूर्ययाग there being no स्वर्ग and अभिनि, so there will be no ज्ञान।
If by virtue of the command: it certainly; partaking of its quality,

5. Not so; by virtue of the command, it partakes of its quality.

The author replies that you are mistaken; it is under a चोदना, that there is a transfer of the details from the model sacrifice to the modified sacrifice. It, therefore, partakes of the nature of the अपूर्व. 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 अपूर्व. In this view the verses quoted in the commentary on सूत्र 4 will be read as follows in सौर्यशापणम्: "भागम् ब्रह्मवर्षसं सूर्यस्याह्मुदुङ्गतिमुदंजोयम्" "Let us obtain the Brāhmanic splendour; let me obtain the highest victory after the victory of the sun." The principle of जड will, therefore, apply to the मंद्रस.

Adhikarana IV. सूत्राः 6-10 dealing with the non-application of the procedure to the deity.

देवताः वा प्रयोजनेद्वितियव्यञ्जनस्यतद्वर्तन्त्वात

देवता the deity; च on the other hand: प्रयोजनेत् should be entertained; अतिविद्वत् like a religious mendicant; भाजनस्य of food; तद्वर्तन्त्वात् by reason of being for him.

6. On the other hand, the deity should be entertained like a religious mendicant by reason of the food being for him.

The objector says "very good, I accept your view that the god is not merely for remembering him as laid down in the preceding adhikarana but he should be entertained like a religious mendicant, because the sacrificial food is prepared for him.

The deity is corporeal and partakes of food like a human being "जगृह्माति तेदिं चिराहि भ्रस्तस" कृत्वा वेदोऽस्मीव "I take hold of thy right hand, O! Indra." "हस्ताध्विरिक्तमहिं भ्रातिर्यु जगृह्माति स्यहारितिम घरितिचे" कर्तव्योऽस्मीव "As thou, O! Indra, graspest the utmost limit of heaven and earth, thy fist must be very big." तुविभायो चोगड़ुः रुधिरभिदोऽस्मार्ण इत्यहृत्वाणितिज्ञते" कृत्वा वेदोऽस्मीव "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, "अद्द्वारः पिवच ग्रहितत्स" "certainly, O! Indra, drink and depart."

अर्थार्थार्थात् ॥ ५ । ९ । ७ ॥

अर्थार्थात् 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. "र्गोरिस्वर इद्द्रेणो पुरुषः तं त्र्यो अण्मित्तः" (R. V., X. 89. 10.) "मानम्भन: वामानिम्ब्र तस्मिन् पेत" (T. S. II. 4. 14. 2.) "इद्र देवस्व, इद्र देवस्व, इद्र is certainly the lord of the earth; इद्र is the lord of the seas." "O! इद्र thou art lord of the moveable thou art lord of the inmoveable guide to heaven." These texts show that the deity is the lord of the whole universe. There are other texts which show that he becomes pleased on an offering being made to him and grants rewards. "दृश्यमिलिििि हुठास देवान मृणाति" "तस्मै प्राणा इयुिि नियच्छिति." "A devotee pleases the gods with offering; they being pleased, grant him desired valour."

तत्तत्र तेन सम्बन्धः ॥ ५ । ९ । ८ ॥

तत: 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. "सहृद जनेन स विः व जन्ममा व पूः प्रातःसंमर्थानातः" "देवानांः पितरमा विवासित अण्मित्तः इद्र र्गालास्यस्यसि" (T. S. II. 3. 14. 3.) "सुस्तपः पैतम्बिः प्रजायापुर्ण: यात्स्यसि." "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."

�पि वा शद्यौपरिच्छादन्तके प्रजायां स्याद्गुणान्तः

अपि वा on the other hand; शद्यौपरिच्छादन्त by reason of being based on the word; यज्ञके the sacrifice; प्रजायां principal; स्याद is; गुणान्ते in being subordinate; देवतापुर्वः 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 अयूबे by perception; it (performance) leads to the fruit. It is indicated by यज्ञि. The deity is subordinate. As for example “वर्गवृण्मालस्यं स्वर्गकामयंजेत” “उद्भवमेव स्वर्गकामयंजेत” “A person desirous of heaven should perform new and full moon sacrifices.” “One who is desirous of heaven should perform a अयातिषोम.” 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 shebait; the deity has nothing to do with it. In this view the deity is not a प्रयोजक but only subordinate.

अतिथी तत्वधानन्त्वमभावे कर्मणि स्यात्स्य प्रीति-प्रधानत्वान् || ६ || १ || १० ||

अतिथी in the case of a religious mendicant; तत्त्वधानन्त्वम् of his being principal; भाव: absence; कर्मणि action; स्यात् is; तस्य his; प्रीतिधानन्त्वात् 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. "अतिधिययं संतुष्टतथा कुर्यां च प्रयत्तिः"; "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 अयोग, there is an occasion for रोहः.

अधिकारण V. शृण्या 11-19 dealing with the application of the extraordinary principle to sprinkling.

The above texts are the texts illustrating the materials, the number, the group 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 fuels." 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 अभिनवं (see at P. 465) "let one touch the offerings with the चतुर्दशीं वर्ष and those of अमावस्या with the पंचमीं वर्ष" it is with the object of
touching; so according to the objector washing is for the purpose of the material and so on.

अर्थकारिते च द्रव्येण न व्यवस्था स्यात ॥ १२ ॥

अर्थकारिते on the extraordinary principle being the object; च और; द्रव्येण with the material; न not; व्यवस्था arrangement स्यात 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 मैत्रावलरण पवस्ता शृद्धालि "He boils milk for मैत्रावलरण.” In this text, we clearly see that boiling of milk is the object.

सुख्त्वात् ॥ ६ ॥ १ ॥ १३ ॥

सुख्त्वात् the extraordinary principle; वा on the other hand; स्यात is; प्रयोजनम object; इतरेऽपि of the others; चोदनात by reason of being not ordained; तत्क 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 अपूर्व is the only object to be achieved: the other things are only इतिकर्त्तव्यता in the language of the मिमांसा. They are, therefore, not laid-down; the विधि applies to the principal and they are only subordinate to the principal.

अपूर्ववत्वात् चवस्था स्यात ॥ ६ ॥ १ ॥ १४ ॥

अपूर्ववत्वात् by reason of being the अपूर्व; व्यवस्था rule of guidance; स्यात is

14. By reason of the अपूर्व there is a rule of guidance.

The author gives a reply to the view of the objector as embodied in सूत्र १२. What he says is that owing to the अपूर्व which appertains to the ceremony of मैत्रावलरण, the rule as to the procedure applies. The procedure is to obtain the अपूर्व
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.

15. And on its being applied, the procedure will apply to all.

16. If you say, it will apply to the one of the context.

The objector says: "no, sprinkling will not be done on all sorts of rice; it will be done on the rice which is described in the context."

17. Not so, by reason of there being nothing stated.

The author brings the fault that he has found with the view of the objector into prominence; no, you are wrong: it is nowhere said that the act of sprinkling will apply to the rice of the sacrifice under performance.

18. If you say, by division.

The objector again supports his view and says that a priest can divide the rice for the sacrifice and for food and he can very easily distinguish it by this division.
19. In 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 अविभक्तिः. 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 श्राथ्र्य &c. are for the अपूर्व but not for the material upon which the process is performed.

Adhikarana VI śātras 20-25 dealing with the subject that in the Agniṣṭoma, silence applies to the procedure.

देशवद्धुप्रांश्य तेपां स्यावत्तिनिर्देशात्त्वत्य च तत्र
भावात् ॥ २० ॥

देशवद्धु restricted to the place; उपाध्यवे silence; तेपाः their; स्यां is; स्पृहतिनिर्देशत् by reason of the direction of the text; तत्य its; च and; तत्र there; भावत् by reason of existence.

20. The silence relating to it, is restricted to the place by reason of the direction of the text and because that exists there.

The adhikarana opens with the siddhānta view of the author. In connection with अविभक्तिः it is said?“सरावापवय वस्त्रस्य, तस्मात् किंचित् प्राचीन मार्गियोपायसं तेन उपाध्यवे चर्चित” “it is a clever move of the sacrifice; therefore whatever is prior to अतिनीतिज, they by it, behave silently” Now there is a doubt whether the silence mentioned in the text applies to all actions before अतिनीतिज or to the final अपूर्व. The author’s reply is that the अपूर्व that applies to the minor action, prior to अतिनीतिज subserves 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.

यहस्य वा तत्संयोगात् ॥ २१ ॥
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 विष्णु

अनुवादश्च तद्धर्षवतः॥२१॥

अनुवादः: restatement; च and; तद्धर्षवतः with that object.

22. And the restatement is with that object.

The objector proceeds further and says that the text is an अर्थवाद 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.

प्रणीतादिः तथैति चेतः॥२२॥

प्रणीतादिः sacrificial water etc; तथा similarly; इतिचेत् 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 आहवनीय fire. "प्रणीता नाम आयोमेक्त संस्कृता आहवनीयश्वयंतरोत्तरीति निहितः" see the commentary on आधवतायन शीतसूत्र Poona edition at P. 4. प्रणीता is water sacrificially purified and placed to the north of आहवनीय fire"," यदापः प्रणवं स्त्रस्मादापः प्रणीता स्त्रप्रणीतानां मणीतात्वमः॥ २३॥

"Because water is carried, therefore the water is called प्रणीता and the प्रणीता water has the quality of being प्रणीता."

In connection with दसं पुरुषमास it is said "यथं तविष्णवतात्वयं जज्ञानो वाच्यं संस्कृतं स्वयं जन्मति भूयं जज्ञाते तत्तथापि प्रणीता: प्रणवमास वाच्यं संस्कृतं तं सह हविष्णता विधाति। "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 (carrying of the holy water) is performed.

The objector says that the same strict observance of silence applies to the final sacrifice, i.e. the sacrifice in which (carrying of the holy water) is performed.

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 whole of it.

25. On the other hand, the procedure is of that particular locality, because the aggregate is nowhere laid down.

The author summarises the whole argument and says that silence that is imposed, is restricted to that particular part of the sacrifice, because nowhere it is laid down by a text that it appertains to the whole of it. The low-reading therefore applies to all minor acts that precede the sacrifice.

Some commentators have included the sutras 23 to 29 in a separate adhikāraṇa and have numbered it as VII but we have followed our esteemed commentator Adhikāraṇa VII Sūtras 26-28 dealing with the performance of drawing out of the bricks.

26. The fire ceremony should be performed on each brick, by reason of collection as in a full moon ceremony.

There are texts "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 अग्नि, उष्ण and अन्नियोग is included in the term पौर्णमा, so the term अग्नि denotes a group of bricks. “यर्वविध्यान पौर्णमासी यज्ञे। यज्ञमन्त्रार्थं यज्ञे।” One knowing this performs a full moon sacrifice; one knowing this performs a new moon sacrifice.

अग्नेयं स्याद्वद्वयैकत्वादितरसां तद्यथं त्वत् पालने: of Agni; या on the other hand; स्यात is; द्वयैकत्वात् by reason of the material being one; इतरात्र this of the others; प्रत्येकत्वात् by reason of being for it.

27. On the other hand, it is Agni by reason of the material being one and the others being for it.

In the अभिनवयन ceremony, the bricks are laid and the fire is established there. The author therefore says that the bricks are for the establishment of fire “हस्तक्षिप्तमिच्छिते ”. “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.
hand; पौर्णमासिक यज्ञ in the full moon ceremony; तथा so, similarly; स्थान is

28. On the other hand, by reason of the number of commands; in the full moon ceremony that is so.

"यमवं विद्यान् पौर्णमासी यज्ञे यमवं विद्यामासवश्च 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 पौर्णमासयाग. There the term is not used in any other sense than आयने and others; but here the action is performed by reason of a number of पौर्णमासयाग. Here in the case of आयने, the different substance is meant. So the ceremony pertaining to fire should be performed simultaneously at a time on all the bricks.

Adhikaraṇa VIII śūtras 29-32 dealing with fixing of पंढ्री संयज्ञ to the days other than the final.

पत्तीसंयमानत्वं सर्वपामविशेषात् || ३ || २९ ||
पत्तीसंयमानत्वं ending of; पत्तीसंयज्ञ; सर्वपाम by reason of being not special.

29. The term पत्तीसंयज्ञ applies to all (the days), because there is nothing special in it.

In connection with हुद्धाशाह there is a text “हुद्ध शास्त्र ज्ञानि कायम्याशयेत्” || “पत्तीसंयज्ञात्तनि ब्रह्मानिर्विविषये" “Let him make one desirous of progeny perform हुद्धाशाह sacrifice” “They maintain it up to the पत्तीसंयज्ञ days." The question is “whether all the days of हुद्धाशाह have the days of the पत्तीसंयज्ञ or there is any exception to it." According to the objector, the days end in the पत्तीसंयज्ञ thereby he means that all the days of हुद्धाशाह have पंढ्री संयज्ञ days and further there is no exception mentioned there. It is a general text without any exception.

हुद्धाशाह प्रागुक्तमात् || ३ || ३० ||
हुद्धाशाह by reason of inference; वा on the other hand; प्राकृ before; शतमात् from the final (day).

30. On the other hand by reason of the inference (it appears that the end of पत्तीसंयज्ञ is) before the final day.

The author gives his own view and says that there is an inference from the text. पत्तीसंयज्ञात्तनि ब्रह्मानिर्विविषये न बहुर्युषिन्द्रति, एक्सिमियो विविषये " They maintain it to the end of पत्तीसंयज्ञ day; no grass is subsequently brought, and the sacrifice is therefore incomplete,"
The day on which the *patrīśāmya* ends is not the day on which the sacrifice is complete. This fact shows that the *patrīśāmya* ends before the final day.

अनुवादः द्वारा द्रष्टा यथा नत्तन संस्थापनस्य \(\text{\textsuperscript{161}\textsuperscript{191}}\) भवतः: restatement; यथा on the other hand; द्रष्टा initiation; यथा as, like, नत्तन संस्थापनस्य 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 श्राध्रवपञ्चास्मवा यथा पक्षमते शरीरितः: ज्ञातोरे वै वधवणा प्राप्तेऽपदिवासा संज्ञापावमेव वहनुमुः कोवमहणावर्ताष्ट्रव्रहणामेव संज्ञायोवधवणामेव मैत्रीमुःवते बालसिद्धिनाथा:।

मैत्रीमुः: सवर्णपञ्चास्मां वान्तव्यावहीणामुःवते। श्राध्रवपञ्चास्मवा श्रवयोक्तिरादेवः।।

"One who is initiated, is bound by the two traps of वर्ण; days and nights are the two traps of वर्ण; one who maintains a sacrifice by day is not discharged from the traps of वर्ण; but one who establishes it at night is discharged from the traps of वर्ण and from self-slaughter". "He is not discharged from the initiation, till set free from the traps of वर्ण; the sacrificial bath is for the discharge of the initiation".

The objector says that the text says to the discharge of the initiation is enulogy 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 पत्रीशाम्या. The sacrifice must end with पत्रीशाम्या and there is no exception made to it.

स्याद्राध्रवपञ्चास्मवा विधानाद्वैती लिङ्ग विरोधाध्व लि\(\text{\textsuperscript{161}\textsuperscript{191}}\) भवतः।

स्याद्र द्वारा on the other hand; विधानाद्वैती by reason of the general text; लिङ्गविरोधाध्व by reason of the opposition to the inference.

32. 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 वाराण्यविधि not applicable to any text and hold that all the days in general are meant to have the पत्रीशाम्या including the final day, then this view is in opposition to the inference that the sacrifice is not over on the day the पत्रीशाम्या is finished. See the text quoted in the commentary on sutra 30. The result is therefore that पत्रीशाम्याज्ञ (the characteristic of पत्रीशाम्या) is limited to all the days of *patrīśāmya* excepting the final day.

Adhirājasā IX dealing with the explanation of the local order to "the first should be three repeated"
33. The repetition of सामपेनी verses by reason of being first, is of that which is there in order.

There are दशौऽणोपासाधाराः; there साम पेनी verses are recited which form the model. In that connection it is stated “दिश: प्रायःमञ्जवाह विश्रुऱमञ्जवाह” “He subsequently utters three first; he subsequently utters three last.” The question for determination is, whether the repetition is the repetition of the अकळ verses प्रवृत्त्वा etc., Rigveda III, 27, 1 or it is the repetition of the verses that happen to be first there. The reply of the author is that it means the repetition of that verse of the सामधेनि which is pronounced first. The reason is that the word ‘first’ is used which indicates the order.

Sabara has discussed the चेव पक्ष view on the ground that the ‘first’ and the ‘last’ are used in feminine gender and the अकळ 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 एकार व्यहियेषि of दशौऽणोपासाधाराः which are to be performed for one's whole life.

इत्यादितः प्रायःजवावतितावर्त्तरमणिणीयः || ५ १ ३४ ||

इत्यातः on the repetition of the offerings of the new and full moon; प्रायःजवावतितावर्त्तरमणिणीयः should be repeated; एकार व्यहियेषि, एकार व्यहियेषि offering.

84. On the repetition of the दशौऽणोपासाधितः, like प्रायः, the एकार व्यहियेषि should be repeated.

There are दशौऽणोपासाधाराः; in that connection it is said “दशौऽणोपासाधाराः कामेयेषि.” “One who is desirous of heaven should perform new and full moon sacrifices.” There is an introductory ceremony laid down which is called आरामणयेषि, आरामणयेषि कपालिनविपेय सरस्वत्याचहं सरस्वत्याचहं कपालिनविपेयः कामेयेषि:स्याः।“One who wishes that he may be granivorous, shall offer cakes baked on eleven pans, consecrated to Agni and Viṣṇu, boiled rice to सरस्वत्री, cakes baked on twelve pans to सरस्वत्रि and cakes baked on eight pans to Agni who takes offerings.”

There is another text “सामजीवः दशौऽणोपासाधाराः” “He shall perform the new and full moon sacrifices as long as he lives.” The दशौऽणोपासाधाराः is to be repeated for one's whole life. The question is whether the एकार व्यहियेषि should also be performed at every performance of दशौऽणोपासाधाराः. The object-
or's reply is that it should be repeated on the repetition of दश०ण्यमास्याग, just as प्रयास, their parts are repeated with each performance.

35. On the other hand once by reason of the mention of (भारस्य) beginning; there is only one beginning by reason of the use of 'as long as one lives'.

There is a vow in connection with दश०ण्यमास्याग. "पविष्ट वर्णो मया-दश०ण्यमास्यागार्दार्शी" "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 दश०ण्यमास; it can not be taken on each time. याजजीवमहाष्टेष्यमास्यागार्दार्शी. As long as I live, the new and full moon sacrifices shall have to be performed by me." The author therefore argues that भारस्यायिन्द्रिय can be performed only once on the first performance of the दश०ण्यमास.

In another view this adhikarana is called as dealing with the पुष्पायिन्द्रिय. The objector's view is that there is a beginning of the दश०ण्यमास on each occasion, so there will be an भारस्यायिन्द्रिय 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 दश०ण्यमास्याग and thus makes himself fit for subsequent performance of दश०ण्यमास्याग. In either views, the result is that भारस्यायिन्द्रिय is to be performed only once on the first performance of दश०ण्यमास्याग.

Adhikarana XI sutras 36-37 dealing with the subject that the principle of दश० does not apply to the mantras uttered at the time of offering.

यथाभिनवाससंयोगानन्द्रेषु शेषावः स्यात्त्राचौदित्य-तमपूर्ण चोदितलिपियानात् || 61 || 36 ||

यथाभिनवाससंयोगानन्द्रेषु by reason of the connection with the meaning; मन्त्रे in the मन्त्रे; शेषावः subordinate nature; यथाति, तद्व तद्व; अबोदितमासम् not adapted without a command; चोदितलिपियानात् 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 विवेचन मंत्र in कुण्या वज्रन्ध्रू I. 1. 4. with some alteration; it is uttered at the time when offering is made to fire. देवध्यक्षपः प्रसवेदमितीतः बिवेचनमिमांसास्मिन्यः चूडः निर्वचनम् See Anand Aśram Series vol. I. 67. I give the translation from the white वज्रन्ध्रू I. 19 as explained by शाहपर.

"O! इव I being inspired by सविता, offer thee who art beloved of विवेचन with the arms of Aświn and the hands of पुष्प।"

In the white वज्रन्ध्रू the word प्रसवेदमितीतः is read instead of निर्वचनमितीतः. The मंत्र is read in दर्शन्यावर्तमानम at the time of offering. Now the question is, whether the word सविता, बिवेचन and पुष्प 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 विवेचन applies and if not, the विवेचन will not apply. The author says that the names have meanings and the mantras are therefore subordinate and the principle of विवेचन will not apply without any express command, because the names depend on commands.

The author says that ‘सविता’ does not indicate action nor does it mean Agni or any other god. So there will be no विवेचन because it does not apply without a चौद्रया.

तत्तत्त्रावचनग्रन्तेष्यामितिरायिं प्रयुज्यते II ५ १ १७ II
d: therefore; च and; अवचन no authority; वेयाय of those; इत्याय in another sense; प्रयुज्यते is applied.

37. And therefore there is no authority for those (that are not laid down); they are applied in the other sense.

The author further explains himself. He says that you can not sanction a thing which is not laid down. The words are used in a different sense, that is to praise the offering. सविता: प्रसवे on the rising of the sun; विवेचनाधिप्तम् with the arms of the sacrificer and his wife. The sacrificer and his wife, are so called because by offering a horse Aświns bless them; or with the arms of the sacrificer and the priest, which are as it were the arms of Aświns.

पुष्प the sacrificer is maintained and nourished by the pious act of a sacrifice. So these are all in praise of विवेचन
Where the gods such as सर्व, अष्टिक्ष, and पूष्ठ are in connection with the sacrificer, there can not be ज्ञ. These words used in the संव के are for service but not for denoting the gods. So there is no ज्ञ.

Adhikarana XI: Sutras 38–39 dealing with the subject that in अन्येष्ठु the word अमि would be adapted in the modified sacrifice.

**गुणशब्दस्तथायि चेत ॥ ५ । १ । ३८ ॥**

**गुणशङ्कः** subordinate words; तथा likewise; इत्यिये if you say.

38. "And the subordinate word is likewise" if you say.

The objector says that in the same way the term अग्नि in the above passage can not be adapted in the modified sacrifice because it also conveys a meaning like सर्व, etc., as said above; the terms सर्व, etc., are अत्यन्तेश्वरन i.e. are not tied by conventionalism; so is अमि. 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 अमि will not be substituted by any other term in विधि.

**नसमवायात ॥ ५ । १ । ३८ ॥**

not; समवायात् by reason of close affinity.

39. Not so, by reason of close affinity.

The author says that अमि is a समवेश्वरन that is, the word is used in the sense in which it is fixed by convention. In the present case as said by the पूर्व पथ there is no offering of ज्ञ but to serve or propitiate अमि, an offering is made; we see the visible effect. There is no similarity in these terms सर्व and अमि. The word अमि will therefore be adapted in the modified sacrifice.

This adhikarana is explained otherwise and is called "In the mantra used in offering तहऽ, the word धार्य should be substituted."

In connection with द्वारे पृभानस it is said "धार्यमस्विचिन्यद्वारे देवारः। द्वारे धार्यति". "Thou art paddy; delight the gods; he throws it on the stone slab." The question is, whether धार्य is समवेश्वरन or not, the objector says that it is a subordinate word and is, therefore, not fixed by convention (अत्यन्तेश्वरन); so the principle of ज्ञ does not apply.

The author says that the word धार्य is invariably connected with the sense it conveys (समवेश्वरन); so the principle of ज्ञ applies. There is a
which lasts for 36 years; in connection with that it is said

"संस्थेतत्सिष्ठते शाहिन्दुःपतिर्मूर्त्यां याति, लतत्रवाच युगान्तुविदेशतंतरसा
बवनीयुजुमुःढः: अवर्यति" see at P. 197 “In each departure of the day, 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 sutra 38 will be read in the unmodified form
“अन्यविदिपुलिदेवान्” According to the author the principle of रह will
apply and the text will be modified as follows “सास्तसिविशुनिदेवान्”. “Thou
art flesh; delight the gods.”

The principle that is deduced from these Adhikaranaś after a dis-
cussion is that when the sense of the terms can be adjusted to the occasion
there will be no रह 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.

Adhikarana XIII dealing with the subject that the principle of रह does not apply to the

ङ्खपति in श्रद्धामान मन्त्र.

चादिते तु परार्थ्वाल्वादिविचिदविकारः स्यात् ॥६१२४ो॥

चादिते on being commanded; तु on other hand; परार्थ्वाल्व by reason of
being dependent; विचिदविकार like a विचि; अविकार not modified; स्यात् is.

40. On the other hand, on being commanded by reason of its
being dependent, like the विचि it will be not modified.

In the श्रद्धामाया, the verses invoking हृदा are recited. In that
connection, it is said "देव्या प्रभवं बद्धुता बद्धुता मनुष्यामध्येयमाल्याय
षवपति वादान्” (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 सत्र where there are many sacrificers, will
the word वषपति be in plural? or will it be used without any modifica-
tion? The question will narrow itself to this, whether the term
षवपति is समवेतवचन or अससमवेतवचन? If the word is for the benefit of
the sacrifice, it is समवेत वचन but if it is for praise, then it is अससमवेत वचन.
Here the term षवपति is for the praise for हृदा. Though the term षवपति
is read by चादिता, yet being subservient to the praise of हृदा it will be used
without any modification like विचि. It is in praise of हृदा 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 रूप is principal; in this view the principle of जम is 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.

In connection with द्रव्यार्थमासत, there is a तुक which is read at the time of मन्त्र प्रहारण carrying of grass from the jungle. It is said there. "अय जयन्मान आदीतिष्ठते" "This sacrificer hopes for longevity." The question is, that when there are many sacrificers, whether the word जममम will then be modified or not. The author's reply is that here the word जममम is principal; so the principal of रूप will apply. There are two kinds of संस्कार one kind is क्यारकाशक explaining the performance of an action and the other is फलधारकाशक explaining the reward of an action. In the former case, there will be no जम but in the latter case there will be जम. The संस्कार in the preceding अधिकार is of the former class and that of the present अधिकार is of the latter class. So in the present case the term जममम will be modified; in other words, the principle of जम will apply.

Adhikarana XV adras 42-44, dealing with the subject that in a Nigada called invoking of सुभद्रय the term हरिव is not modified.

असंयोगात्तदर्घ्यूदंद्विधिष्टं प्रतीति || ६ || ४ || ४२||
अत्योर्गाव by reason of there being no connection; तद्विधेः in the sense of that; तद्व विशिष्ट त partitcularised with it; प्रतीति appears.

42. By reason of there being no connection with the sense of that, it appears to be particularised with it.

There is a स्वयत्तोष्ण sacrifice; in it there is सुभद्रायनिवद. There is a verse “हृदय नागयन्वहरिव जागदेःमेवालितेष्वरभुपण्डित्वमेव गोरावक्ष्यकायस्यायसार "सै ् देव ॥ ४२॥ ो Indra who has horses, ओ! राम of मेवालितिव, ओ! lover of बुधस्वय ऋव's daughter हरिव white attacker, ओ! paramour of भांधुया, come.” This निमाद is transferred to अनुष्ठानि which is its modified form by the चबेदक; text. आपेयीसुभद्रायनिवद् “The सुभद्राय verse is in honour of भजन" Here the verse will be read as "अनुष्ठानि" The question is, whether the epithets of हृद such as हरिव etc., will also be modified or not. The author’s view is that हृद is सम्बन्धायस्यायस्य, so the principle will undoubtedly apply; but हरिव etc., are
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 अहम does not apply. These epithets are in praise of इंद्र but they can also apply to भगवान.

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 इंद्र. 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 कौशल नेनका or मेना was the daughter of बुधपश्चिम; Indra fell in love with her. Assuming the form of a white deer, Indra drank soma. Indra ravished बहुज्ञा. These epithets are all समवेतवचन and apply to Indra only. In the view of the objector, for these reasons the principle of अहम does not apply.

44. Not so, by reason of their being subservient to others.

The author says that you are mistaken; they are in praise of Indra; there is nothing special in them; they can equally apply to भगवान. 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. इंद्र is called इरिवाल because he plundered all by means of his horses; this is a praise which can apply to इंद्र and भगवान as well. As to the story of मेनातिथिय, it is a fable in derogation to the eternality of the Veda and is therefore allegorical. It is निगाद and can equally apply to Agni.

The adhikarana is called by another name i.e. dealing with the subject that in the मंगलताः तस्ये स्वतः तस्ये स्वतः the principle of अहम does not apply.

In connection with जलविन्द्र, it is said about a एकाद्वारी (one year old) cow "हस्ती श्रेष्ठस्वरूपी, न वতिश्वेतकामि। तस्ये हस्तर्वत्स्वरूपः तस्ये हस्तेः तस्ये मनु, तस्य भार्तर्वचनम्, तस्ये नवनीतम्। तस्ये मुङ्गति, तस्य श्रायत्वा, तस्ये सापदानोः। अग्नि यथार्थतः। "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 सक, it is said त्रिवेश साहसोनमक्त्रण: "Three-years old calf is a means of purchasing soma." In it the above said संत्र is recited in connection with a bullock; the first part of it is read as follows अर्थांगः सेामक्रणः तेषुक्षणमि। "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 असन्मवेत and can apply to a bullock as well, in future time, and so the principle of अद्वैत 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 संत्र 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 सरस्वती, there is no application of the command to अभिमु्ु।

लिङ्गविशेषनिदेशात्सामानविधानेष्वमापा सारस्वती
स्त्रीवातः || 6 || 1 || ४५ ||

लिङ्गविशेषनिदेशात् by reason of mention of a particular gender; समानविधानेष्व where the command is equally applicable; असातासारस्वती does not apply to सरस्वती; 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 सारस्वती

In अनिन्दियम several animals are mentioned as victims आसनेयः पशुरूपिन्यायां आस्थायोऽत्मस्रा ज्ञान: पशुप्राप्ते पशुप्राप्तिः पीठिनिःसारस्वतीमेव अस्तित्राय। "In an अनिन्दियम an animal consecrated to Agni, in an उद्धारूः an animal consecrated to इद्द्र and अस्तित्र, in a पीठिनिः a powerful bullock consecrated to इद्द्र and in an अस्तित्र an ewe consecrated to सरस्वती should be brought."

In अनिन्दियम there is a command "उपनवत ब्राह्मणामानामेषविश्वास्यांकेष्व". ते या 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 in the formula. "Ibid. "For him, nourish fire." Here 'अत्र' is in masculine gender and the ewe is in the feminine gender and the masculine gender can not apply to a female.

The author says that it is not general as you say, but in the formula the pronoun अत्र is used in masculine gender and the ewe is in feminine gender. The masculine gender can not apply to a female.
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 sarvabhiswasya by reason of the ewe being used in a feminine gender and if the procedure related to abhinayapraapya then it applied to Saraswati by the principle of जड़: but here the author’s view is that the animal sacrifice is governed by the common दिखि and so the sarva-bhiswasya sacrifice is an exception and abhinayapraapya does not apply. abhinayapraapya is a priest whose function is to kill an animal for the sacrifice. साधय दिखि the term thus "अधिगुनाभाष्य: शमिता” He is a divine killer. See at p. 432. of the Poona edition of न्यायमाला.

Adhikaraṇa XVII Sūtras 50–53 dealing with the subject that in व्रजायपीय song, हुरा should be sung in place of गिरा.

आभानातादन्यदधिकारी वचनाद्विकारः स्यात् II ६ १ ५०॥

आभानातार by being laid down; अन्यत्र otherwise; अभिधिकारे in one connection; वचनात्त under an authority; विकारार modification; स्यात् is.

50. In connection with one sacrifice laid down as otherwise, it is modified under an authority.

In connection with व्रजायपीय sacrifice, there is a song called व्रजायपीय which is sung. “व्रजायपीयेनकलिवित” “He should praise with व्रजायपीय” In the verse (see infra in the commentary on Sūtra 52.) there is a word ‘गिरा’ In that connection, it is said नगिरागिरितिव्रजायपीय, व्रजायपीयेनकलिवितब्रजायपीय गिराएसूक्ष्मः "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 देर shall sing it.” Now the question is whether the गिरा should be pronounced with अ or without अ. The reply of our author is that अ 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 हुरा.

द्वैत वा तुल्यहेतुत्वालत्सामान्याद्विकलपः स्यात् ॥५१॥
51. 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 इत्र have a common meaning, so there is option for a singer to insert any word he likes,

उपदेशाच्य सात्त्र: ॥ ५१ ॥

उपदेशाच्य: by reason of direct command; च and; सात्त्र: 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 "यशायकासौगुरे गिरा गिराचर्चरसे" यजुरे वेदो रा.१२. लाते वेदो पू.१५१. क्रो वेदो १२१. "O! ye singers in every sacrifice, sing praises to the prosperous A ni." And there is a command यशायकासौगुरे वीत: "Let him sing यशायकासौगुरे." So this fact also shows that there is an option of the reading.

नियमो वा शुतिविशेषादितरत्सामाध्यवल् ॥५२॥

नियम: a restrictive rule; वा on the other hand; शुतिविशेषादितरत्सामाध्यवल् by reason of the special text; इत्ततः the other; सामाध्यवल् like 17 सामाध्यवल् verses.

53. On the other hand, it is a restrictive rule by reason of the special text; and the other is like the seventeen Sāmadheni verses.

The author says that the rule as to pronouncing इत्र 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 Sāmadheni 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 उद as applicable to मंब्र, has commenced to discuss the second class of उद relating to साम in the present अधिकल्प.

Adhikarana XVIII सूत्राः ५४ -५८ dealing with the subject that हुरा is to be sung.

अग्रगण्याच्चछद्यान्यत्वे तथामूलोपदेशः स्यात् ॥५३॥

अग्रगण्यात् by reason of being not capable of singing; शब्दान्यत्वे on the word being changed into another form; तथामूलः 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 अविकरण that गिरा should be pronounced as दुरा; 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 'वाईपीय' under the rules of music.

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 'भगा' is substituted by 'हुरा' and the word पूरे is the तद्वित form of हुरा. So the हुरा form shows that the song is to be set to music.

56. And by reason of its being connected with the music.

The author gives an additional reason in support of his view "उद्गोयमाचार-चादाचारा" "Should be sung as 'आइरा' 'च' and 'दाक्षासा' this is the form in which हुरा and दक्षे are set to music.

57. If you say that it is a precept.

The objector says that you say that "उद्गोयमा हुराचादाक्षासा" ("Should be sung as 'आइरा', 'च' and 'दाक्षासा'.) is a song set to music; but I say it is some text containing a precept.
58. Not so, by reason of its being principal.

The author says "it is not a विष because the principal factor is दरा. It is an अर्थात दरा."

The conclusion is that the psalm quoted in the preceding अधिकारण (see in the commentary on शुद्ध 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 स्मृत्युदेशशास्याम् II ६ १ २ १ ४ ॥

सामानि songs ; मन्त्रम् mantra ; पुष्किर according to one ; स्मृत्युदेशशास्याम् 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 रथ्यतर, वृहत्त, वृहत्त, वैराजं शकं

रैयतं There is the verse असिद्धाशूर नोनुम को वी ि 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 I sūtra 36 songs are called साम. (see at p. 56) The objector says that verses set to music are साम.

तदुक्तौपथम् II ६ १ २ ॥

to तः that ; उक्तौपथम् 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 उष्ण? "कथा न शिशुत्र शापुस्मानि" को वी ि IV. 31 1. is it a code of the रीषि 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 रीषि 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 "कहरिकृविषिष्टः" "उष्ण 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, क्रम is human. If it is विक्रमित (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.

Adhikaraṇa II sūtras 3—13 dealing with his subject that psalms are purificatory acts of the क्रम

क्रमेः वा विक्रमित्वादम् II ६ । २ । ३ ॥ क्रमेः principal act; वा on the other hand; विक्रमित्वाद characterised by command.

3. On the other hand, it is the principal act being characterised by command.

It has been settled in the foregoing विक्रमन 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 क्रम 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 विक्रमि "सामतरं गायति". "He sings सामतर" The word (सामतर) is used in the accusative case and is a principal act. Secondly the principal act leads to rewards.

तात्पर्यां च चन्तनात्याक्षक्रमवत् II ६ । २ । ३ ॥
tātparyāṁ the material; चन्तनात्याक्षः under a text; पाक्यवत like a cooking sacrifice.

4. Therefore the material is क्रम 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 इतिविचारः i.e. different materials; here the material is the क्रम verse. There is a text "क्रमिसामनायति" "He sings a song in a rik verse"; just as in a पाक्यः you have different materials such as parched grain, rice, ghee, etc., so we have here.

तत्राविपिनतिपिठो दश्यान्तरे व्यतिरेकः प्रदेशार्थः II ६ । २ । ३ ॥
tātra there; अविपिनतिपिठ not prohibited; दश्यान्तरे in a different material; व्यतिरेक different; प्रदेश transference; च hand.
5. There in a different material though the transference is not prohibited, it is separate.

The objector says that you can take any verse and sing in any tune whether ब्रह्म or रघुतं. The term साम applies to all songs.

शब्दार्थव्याच्यानेव स्यात् || ६ || २ || ६ ||

शब्दार्थव्याच्यां ब र परणोत्तराय व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा

6. It can not be so by reason of its being for the object of the word.

The author now commences to develop his own view. He says you are wrong, the psalms are not principal but they are subordinate because we see that they subserve the words. They are for the purpose of altering the words in a melodious way. They exist for the purpose of others. When sung, the Rik verses are pronounced melodiously.

परार्थव्याच्यां शब्दमात् || ६ || २ || ६ ||

परार्थव्याच्यां ब र परणोत्तराय व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा व त्योद्योगा

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.

असम्बन्धश्रेण कर्मणा शब्दश्रेण: प्रथगर्थव्याच्यां || ६ || २ || ६ ||

असम्बन्धश्रेण: न जेत; कर्मणा ब र परणोत्तराय व त्योद्योगा: शब्दों: ब र परणोत्तराय व त्योद्योगा

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 (स्तोत्र) and the song (as for instance the time in which it is sung.) The object of रघुतं is to sing the गुष्ठ. The former is the name of a tune and the latter is name of a स्तोत्र. It is the former that brings the latter to the ears of the hearers.

संस्कारश्रवापकलकरणिविविक्षयायत्वमुक्तव्याच्यात् || ६ || २ || ६ ||
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 sacrifice. 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, enures 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 being for no purpose 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. "Having touched the pillar made of wood, let the sing unsupported by it." There is a post made of wood in the middle and the touching it sings a song. So the illustration of does not hold good; because when psalms are sung on the non-sacrificial occasions, no such formality as described above is observed.
should be practised; if you say.

12. "It should be practised" if you say.

The objector says that from your reasoning it appears that the singing of psalms on the non-sacrificial occasion is useless, then what do you say to the text अर्द्धस्वरुपाः स्वरुपर्ययं प्रयूत्जेत तत्ववादविविधता? "Study for half of five months is proper; it is fruitful"

गृहनाथं प्रयूत्जेत ॥ ६ ॥ २ ॥ १३ ॥

गृहनाथं for acquisition; प्रयूत्जेत 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.

Adhikaranya III sthātras 14—20 dealing with the subject that in a group of three ः the whole song should be finished after each ः

चचे स्याच्चुतिनिदेशशास्ति ॥ ६ ॥ २ ॥ १४ ॥

चचे in a song of three verses; स्याति is; प्रतिनिदेशशास्ति by reason of the vedic text.

14. In a group of three ः verses by reason of the command of the vedic text.

In connection with व्योतिषोम it is said "एक मास चचे द्वितात्तलोम्ब" "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 ः or after a group of 3 ः s. The reply according to the objector is that it should be done after the end of the group of 3 ः verses. The reason is that it is so directed by the Veda.

शब्दार्थंतवाद्विकारस्य ॥ ६ ॥ २ ॥ १५ ॥

शब्दार्थंतवाद् by reason of being for the purpose of the word; विकारस्य of the modification.
By reason of the modification being for the purpose of the word.

The objector gives a reason in support of his view. The modulation of the voice is for the sake of the words; it will be more convenient to have the verses grouped as three.

Take for example the sentence "give one rupee to three persons" it is impossible to give indivisible one rupee to three persons; so the rupee will be divided.

\[ \text{दर्शन्यति} \text{ च} \text{ ५} \text{ २} \text{ २} \text{ १६} \text{ ॥} \]

\[ \text{दर्शत} \text{ it shows}; \text{ च} \text{ and} \text{ ॥} \]

16. And it shows.

The objector now proceeds to rely on the शिंग "सुद्धासामोधाचमिदुस्त संबिधावति स्तर्ववीर वैतं ममालमसिजागार्थेवेदेऽममहिमेति। तेहेन शूरवौुबुते सववामेति दोष- बगळ। नमुद्रां ममालस्योजागार्थेवेदेऽमम महिमेति तातिलोभुवोधु। संयुक्तो संतवाम- मेतिसोद्गवीत सववामेति। तस्मादन्तचादतृवे कियतेलोध्रीश्यम्।" "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 स्तोत्रीय वर्ण, therefore three verses are grouped together.' This shows that 3 \text{ चक्क} verses should be sung together.

\[ \text{वाक्यानां तु विभक्तवात् प्रतिशब्दं समापि: स्यात्स-} \]
\[ \text{स्कारस्य तदभीत्वान्} \text{ ॥} \text{ ५} \text{ २} \text{ १७} \text{ ॥} \]

\[ \text{वाक्यानां of the sentences; तु on the other hand; विभक्तवात् by reason of the division; प्रतिशब्दं at every word; समापि: completion; स्यात् is; संक्षरस्य of} \]
\[ \text{the purificatory rites; तदभीत्वान् being for it.} \]

17. On the other hand by reason of the division of the sentence, there is a completion at every word by reason of the purificatory rite being for it.

The author says that every \text{ चक्क} is complete in itself because the vedic sentences are divided and the singing is for the purpose of showing the \text{ चक्क} to be clear and melodious.

There is no \text{ स्तर्ववीर} of 3\text{ चक्कs}. The song is for purifying the \text{ चक्क}. So the song must be sung at the end of every \text{ चक्क} verse.
And similarly there is another text.

The author now supports his view by quoting authorities: "अद्वाकरण प्रथमप्रशास्ति प्रसङ्गित हृदयाकरणागतेयो " "दुका वा अर्थावलिनाशाहीवा तात्तुष्टगृहोदयागति " "He sings in the first अक्र with eight letters and with two letters in the two subsequent." "Taking the last स्रोत्व from it, let him sing."

The inference from these texts is that the song should be sung at the end of each अक्र.

अनवानोपदेशश्र तद्वत् II ६ २ १८ II
अनवानोपे: instruction as to singing in one breath; च and; तद्वत like it.

And similarly the instruction as to the song in one breath is like it.

The author says that there is a text अनवानोपगायति "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.

प्रभासेनेतः श्रुति: II ६ २ २० II
प्रभासेन by repetition; द्वरा the other; श्रुति: text.

The other text is by repetition.

The author says that you have quoted the text एकमासात्वेक्रियते. The text shows the repetition. Take for instance "मियुक्तेपुरुष्येन्द्रवर्णविवेयः।"

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.

Adhikaraṇa IV. Satras 21—22; dealing with the subject that in three अक्र of equal measures, a song is sung.

तद्भयास समासु स्थान II ६ २ २९ II
tadbyas: its repetition; समासु in equal; स्थान is.

Then the repetition is to be made in equal (measures).
In connection with the text "तत्साधृशसामान्यसंविनियम" see at p. 537; it has been explained in the foregoing अविष्कारण that the song should be sung at the end of each अक्खः. "The question is, what kind of अक्खः 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 अक्खः should be of equal measure. If they are of an equal measure, there will be two sorts of faults called संश्ल and विश्लेष superfluity and deficiency. If the original अक्खः is of larger measure, the उच्छः being of less letters the song shall have to be shortened in order to adapt it and similarly if the original अक्खः is of shorter measure, the उच्छः being of more letters, the redundant letters will remain unpurified. (impure).

लिङ्गदशरोत्साहच्छ २ २२।।

लिङ्गदशरोत्साहच्छ by seeing the inference from the text; च and.

22. And by seeing the inference from the text.

The author now refers to the texts and makes an inference in support of his view. "स्वायत्ततत्त्वशीमे सम्भवतीतः पृथिवीक्षणातः वृक्षेषु ग्रन्थितयोऽविष्कारणाः" "It is possible, they say, that gruel may be filled in a dish but when ब्रह्मी is sung in गायक, the अक्खः nature thereof is internally disorganised." This shows the defect of singing a longer song in a अक्खः of smaller number of letters. The result is that the song and the अक्खः should have equal number of letters in order to avoid the defects of संश्ल and विश्लेष. माधवः explains संश्ल and विश्लेष thus "शरीहिंसा शेषोमुलसमन्त्र" (शर is killing and शेष is smallness). If the song connected with the original अक्खः i.e. चालित of larger measure, be sung with the उच्छः 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 उच्छः has more letters than the original, then the redundant part of the अक्खः will be without a song. So the songs should be in the verses of equal measure,

Adhikaraṇa V. Sūtras 23-24 dealing with the subject that the text उच्छःशेषयायतैः means the two चालित read in the book relating to उच्छः.

नैमित्तिकः तृतीयार्तमानन्तर्यात्त्रत्यान्तिर्तितित ताम २ २२।।

नैमित्तिक correlated; तु on the other hand; उच्छःर्वर्ष the word उच्छः; आर्तमान्त्यान्तिर्तितित by reason of its immediateness; प्रतीतितित appears.

23. On the other hand, the word उच्छः appears correlative by reason of its immediateness.
There are two books for reading and singing of अनुक्रूः verses. (1) one is चंद्र (2) the other is उत्तर. 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 येनि and the last two are उत्तर. There is a text: "रचयत युज्येत्येवापि द्वयोऽपि नानवापि। तस्मादद्वितर्येवापि। " He sings रचयत tune in two उत्तर verses." He sings the उत्तर verses with the tune of the original verse (येनि)." See at P. 432. In the चंद्रप्रथाय the येनि of रचयत is "अभिश्रावृः." After that त्वादिद्ध द्वाराये &c, many such येनि of बुधः songs are given. In the उत्तराध्यय "अभिश्रावृः" song is given and after it no येनि of the song 'नत्वारी अन्य' is given (R. V. VII. 32. 22-23 see at Page 541).

In correlation with the चंद्र भ्रष्ट the two उत्तर 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 उत्तर is pronounced immediately, it means the two उत्तर verses in relation to चंद्रप्रथाय.

ऐकाध्यायिच तद्भन्यासः || ५ १ २ ३४ ||
ऐकाध्यायिच by reason of the unity of the sense; च and; तद्भन्यास: 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 अनुक्रूः verses is for a purpose, otherwise it will be meaningless.

The adhikaranas IV—V are grouped together under one adhikarana called "dealing with singing of विषोक during the repetition of अभिजगति."

There is a द्रादशाय sacrifice; in it on the fourth day the श्रैलोक song produced from अभिजगति is sung. अभिजगति "विषया:तत्तनात्माभिश्रावतन्तरसुत्तलात्-सिन्दुज्जुरुर्चरासे। हस्तविश्लिंबत्रवा युर्युर्मुन्नमध्येजाड्वस्तसतग्रिनम्।" II २० वेऽ VIII. 97. 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 उत्तरा there are two बुधः. The first is नमस्तनिमिच्चतसमेत विष्णुभिषकः। मुद्दिै वेयवा अन्दृ होषपिण्य तरस्वन: सप्तकमः:।" III २० वेऽ 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 समारेभासोलावर्गः। सोमस्वप्तमव:। सध्यात्यवर्दुःष्ट्रवतोपयोज्यस:। समुद्यानिः।" III २० वेऽ 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 अभिजगति should be imported to make the equal measure, or two बुधः should be allowed to remain intact and the unequal
song should be sung. The reply of the objector is to obviate the defects called संशयः and विलेशः; the two अतिजगतिः should be imported and the song of equal measures should be sung.

Commentary on Sūtra 22.

The objector proceeds further to support his view from the text अतिजगतिः पुत्तावतिः "They praise in अतिजगतिः" The plural number shows that the अतिजगतिः should be brought in.

Commentary on सूच 23.

The author says. "No, you are wrong; the term is correlative and "उत्तरयोऽनायतिः" is the श्रृणि which predominates over निःव. The Brihatis will, therefore, remain intact and no अतिजगतिः will be brought in.

Commentary on सूच 24.

The author says that you allege that the ‘अतिजगतिः’ is plural in अतिजगतीपुत्तावतिः The reason is that if you repeat पोङ्दसि twenty one times, it is the repetition, of त्रैशोक. If you repeat अतिजगतिः seven times, the same result is achieved. The plural number is therefore used. In त्रैशोक which has one deity, the group of three ख्रृष्ट verses is properly applicable; for this reason no अति-जगतिः are to be brought in.

Adhikarana VI. Sutras 25 – 23 dealing with the subject that in a स्तन्तर song प्रथस्ति and प्रस्ति विषय should be strung together.

प्रागाष्ट्यिकं तु ॥ ६। २। २५॥

प्रागाष्ट्यिकं intertwined song; तु on the other hand.

25. On the other hand, the song should be intertwined.

In connection with ज्योतिष्ठी, it is said "श्रद्ध्वाहिन मनवति " "रथंतरपूण्यमनवति" ‘Song of loud tone,’ ‘Song of low tone.’ The योगि of प्रथंतर is in श्रृणि metre "अभिअवृह्यावर्णनामोदोपवाद्यधेयनः। रैल्स्तम स्त्रयोऽनन्तः: स्वर्य रैशीस्मान मिन्द्र नास्युः।" "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 उन्नत of the same is in प्रस्ति metre. "नस्वाधान श्राह्याद्भयो न पार्थि-वोगजाति नमबन्धुः। नस्वाधाती मधवसिद्धवाजिनिमायंतस्तवाहामः" श्रृः वेऽ। VII. 32. 23. "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 योगि of श्रृणि is प्रथस्ति "सत्यासिद्धवाहामः सतातावकालो कारवः। स्तन्त्रथलनवः सत्यपरित्ततवस्त्रवापकालवः।" श्रृः वेऽ। VI. 46. 1. "We the singers invoke thee.
to obtain corn; the people, O! Indra, invoke thee, the protector of the righteous when श्र is ready and in a battle consisting of cavalry."

The उच्च of the same is in पक्ष metre. "सत्यनिर्पित बजहस्त घृणुयामहि: श्नृक्षनाश्च्योऽद्यः। गामश्व रथयिमः संकरसृजावायुजस्युपे।" O! thou Indra desir-able 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 वै बृहद्दर्थांतरस्थिक्षोऽद्यः यत्त्योपपुर्वः बुहोति ककुभवातुररे। "There can not be one metre consisting of बुहत and रथतर tunes so that the first of them may be बुहत and the subsequent two may be ककुप."

The question is whether the original ककुप should be brought in from elsewhere or the बुहत of the original (सौन्दर्य) and पक्ष of the उच्च should be sung by repetition. The reply of the author is that बुहत and पक्ष should be sung by repetition. The word in the text is प्रागाय. We must explain the term as explained by ब्रजेंद्र in his भक्तदीपिका. First the बुहत should be read once in its entirety; you should read the hemistich of the second verse with the final पाद of the first verse and then read the last hemistich of the second with the final पाद of it. This is called प्रागाय or repetition. As for instance, the above mentioned verses under the principle of प्रागाय will read as follow:—

श्रमिवाश्य तोऽवतुरा इवधेश्ववः।
एशाननाः जगतः स्वर्गोत्तरानामिद्रतसृषः। योः सिरः
एशानमिद्रतसृषः। नल्य वा अश्वोबिश्वानपार्थिवानसतातानिष्ठते॥ 1st ककुप
नास्ते तु जजजनप्यते।
अश्वायिनोपक्षिंद्रवासानवश्वतत्वाहामहे। 2nd ककुप

Thus a गुष song is formed by प्रागाय.

ककुप is a kind of metre. See the enumeration of ब्रह in यजुभंद chapter XV. 4.

It is defined as "आधातावदारी पादो मध्यमोहायशाश्रोककुप।" "The first and last quatrains have eight letters and the middle two have 12 letters." ब्रजेंद्र दीपिका.

Another definition is. 'द्विवेध पुराण मध्यमश्वस्त ककुप।' It consists of three quatrains, if the final has 12 letters it is called द्विवेधपुराण, or परोनित्रक if the first consists of twelve letters, it is called पुराणपुराण and if the middle consists of twelve letters it is called ककुप।। कालयम सर्वतःकर्मणिका. See Anandaram Borooah's grammar Vol. X. (Prosody) Para 55.

स्वी च ॥ ६ १ २ २६ ॥
26. And in itself.

The author continues that if the original metre with the metre of the utterance be sung in the pragatham way, it is in its own element without seeking any external help.

27. And in singing by pragatham.

The author says that by so doing the term pragatham has a meaning. The term pragatham 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 pragatham or compound verse." Anandram Borooah's grammar Para. 22.

Singing and repeating is significant by singing in the way mentioned above.

28. And by seeing the invariable marks of inference from the text.

The author now cites authorities from which he concludes the argument in support of his view "पाठे प्रतिपूर्ण व्रह्ती तापुः पदः। तथार्थादं पुनर्वर्तमात्रं तथागात्समावर्तमात्रं करोति।" "It becomes permanent when व्रह्ती is repeated; because its foot is repeated. As a calf lows for its mother," commencing of the पाद again is pragatham; so the conclusion is that the व्रह्ती of the first and पक्ष of the व्यर्थ should be sung and repeated again.

2. This अवकिरण is interpreted otherwise and in that view, it is called as "dealing with the subject that in रीतितिर्युग्मावस्था व्रह्ती and बिस्मार्याध्येश शाय be sung by pragatham."

Commentary on सूत्र 25.

There are two songs called रीतिविन्द्र्यु शाय having a group of three क्रक verses.

The first is of व्रह्ती metre and the last two are of बिस्मार्याध्येश metres. The question is whether the व्रह्ती should be brought in from elsewhere to make the song equal or the व्रह्ती of the first and बिस्मार्याध्येश of the व्यर्थ should be formed into a group of 3 क्रकs to make it sung by repetition. The reply of the author is that pragatham should be done.
Commentary on सूत्र 26.

The author says that in this view, singing will be according to its own model.

Commentary on सूत्र 27.

This explains the etymology of प्रायां.

The author relies on a खिंग, “प्रायांनिविद्विनसवन”. The साध्यनिविद्वन has 60 विस्तुंपु. If by प्रायां, the singing is done with बुध्नी and विद्वरपक्त, then only 60 विस्तुंपु are possible.

In a साध्यनिव सवन, there is one पवमान and four वृष्टस्तोत्राः. In a पवमान there are three सूक्स as follows:

1. ‘उबालोजाल’; in it there are 3 पवमानी सूक्स verses.
2. ‘पुनन्न: सेाल’; it is sung by प्रायां; the first is बुध्नी and the two subsequent verses are विद्वरपक्त.
3. ‘नुस्यन्तपरिकेलाम’; in it there are three विस्तुंपु. Four वृष्टस्तोत्राः are as given below:

4. ‘अभिवतापुरु’; it is sung by प्रायां; in it the first is बुध्नी and two subsequent verses are पंक्स.
5. ‘क्षयानिन्द्र’; in it there are three पवमानी.
6. ‘तबोदुम्भस्तोलीपथ’; it is sung by प्रायां; there are one बुध्नी and two पंक्स.
7. ‘तत्तेमच्छवीद्विगुण’; it is sung by प्रायां; there are one बुध्नी and two पंक्स.

There are thus 7 सूक्स. Nine songs are sung as given below.

I. सूक्स (1) गायत्री (2) आस्थीयव गायत्री songs.
II. सूक्स (1) रीतिम (2) नौचाजय गायत्री songs.
III. सूक्स (1) बौद्ध गायत्री song.
IV. सूक्स (1) रथतर गायत्री song.
V. सूक्स (1) वामेद्य गायत्री song.
VI. सूक्स (1) नौचाजय गायत्री song.
VII. सूक्स (1) कालियुम गायत्री song.

In the first सूक्स in order to make two songs, there are 6 गायत्री verses by repetition. In the 5th सूक्स there are three verses which being repeated in order to form 17 स्तोत्र, yield 17 गायत्री। Thus there is a total of 23 गायत्री।

In the sixth सूक्स by intertwining बुध्नी and पंक्स there is a group of three
verses in a बृहत्ति metre. In the 7th सूक्त there being 17 stomas on both sides, 34 बृहत्ति are formed. In the second सूक्त on the principle of प्रगायन we have 6 बृहत्ति. In the 4th सूक्त for the sake of संधन्तास सूक्त we have two कक्प्त in वस्त्रा and the first is बृहत्ति already. They are sung in three alternatives; (1) three बृहत्ति and two कक्प्त one by one; (2) once बृहत्ति; three times कक्प्त in the interval and once कक्प्त in the end; (3) once बृहत्ति and 3 times two कक्प्त. Thus we have 5 बृहत्ति and 12 कक्प्त in order to make the seventeen स्तोतर.

With the exception of the third सूक्त, in the 6 सूक्त we have 23 गायत्रीs, 45 बृहत्ति and 12 कक्प्त. A कक्प्त has 28 letters as we have seen (see p. 542). To it, if we add 2 feet of गायत्री metre consisting of 16 letters, we have 44 letters of which one त्रिपद्न consists. In order to convert 12 कक्प्त into 12 त्रिपद्न we require 24 feet of गायत्री viz. 8 गायत्रीs each consisting of 3 feet. Thus out of 23 गायत्रीs, we have only 15 गायत्रीs left; by multiplying 3 with 3, we get 45 feet of गायत्री. By adding 45 बृहत्ति, each consisting of 36 letters to the 45 feet of गायत्री, 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 त्रिपद्न consists, the quotient is 45 त्रिपद्नs. Add 12 त्रिपद्नs already obtained; the total is 57. To this add 3 त्रिपद्नs of the 3rd सूक्त. We have thus 60 त्रिपद्नs. This result is possible on the principle of प्रगायन.

3. This Adhikarana is further applied to other songs and it is called “as dealing with the subject that श्यावार्तः and अंधीगायः should be sung by means of प्रगायन of अनुन्तुष्य and गायत्री.”

Commentary on सूक्त 25.

In श्यावार्तः and अंधीगायः the first is अनुन्तुष्य and the other two are गायत्रीs. The question is whether singing should be performed by importing the original अनुन्तुष्य from outside, in order to make the song equal or the अनुन्तुष्य of the first and गायत्री of the वस्त्रा should be sung by प्रगायन by making a group of three कक्प्त verses. The reply of the author is that singing should be performed in the प्रगायन 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 प्रगाय will not be meaningless but will be significant.

The author relies on the argument from लिंगः च नििविषायतं जगरवस्तुतीयतीयस्वान-नाय पर्का कक्प्त्” "In a नृतयलचन्द, there are 24 गायत्रीs and one कक्प्त.” It is only on the rule of प्रगाय that there can be 24 गायत्रीs and one कक्प्त, possible
There is a text "पञ्चचतुःक्र आराय: आर्मबं पमान: सातसामा: गायनेतुकः: अवत: । श्यामार्थवाचिन्य व आँतरस्वप्तेवेभवत: । उद्भिष्टि सपमः ककुमिन्योष्कलः । काव्यमंत्य जगतीपु।"

There is a पमान called आर्मव in the third सवन; there are 5 सूक्तिः and seven लाम म as detailed below:

1. सूक्तः "चादळ्यायादिः"; there are 3 गायकः verses, and two लाम म called गायन्यह and सहित.
2. सूक्तः "पुरोगजियाभजनः"; there are one अनुदुपः in the येनि, two गायकः in the उत्तरा, and two लाम म called श्यामार्थवम्य and अधीनगः.
3. सूक्तः "हंदर्भाचुकार्ये"; there are 3 ब्रह्मक्रम and one लाम म called संप.
4. सूक्तः "पवस्थार्थमः"; it is sung by प्रगाथः; the first is ककुपः and the subsequent two are पंक्तिः; the लाम म is called प्रकृतः.
5. सूक्तः "अभिद्विषायि पवते चलोदितः"; there are 3 जगतिः in a लाम म called कवः.

In the 1st सूक्तः, there are 6 गायकः in the two लाम म; there are 24 letters in a गायकः; so 6 गायकः are equal to 3 जगतिः each consisting of 48 letters.

In the 2nd सूक्तः there are 6 अनुदुपः from one अनुदुपः and 2 गायकः by repetition in two लाम म on the principle of प्रगाथः. 6 अनुदुपः are equal to 4 जगतिः. Thus we have 7 जगतिः in two सूक्तिः. In the 3rd & 4th सूक्तिः we have only one सूक्तः in संप and प्रकृतः. We have therefore one ब्रह्मक्रम & one ककुपः; 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 गायकः. Thus the total is 8 जगतिः and one foot of गायकः. In the 5th सूक्तः there are 3 जगतिः of its own, thus giving the total of 11 जगतिः and and one foot of गायकः i.e. 8 letters in excess.

In the third सवन there is also a स्तोत्र called वश्यायिन्यः. वश्यायिन्यः अनयं; it is to be sung in प्रगाथः. The first is जगति and last two are विद्यार्पिकः. But on the principle of प्रगाथः, the ककुपः should be formed in the उत्तरा. There are 21 स्तोत्रम्. They are to be sung alternatively. In the first we have 3 ब्रह्मलो 1st, then one and lastly 3 ब्रह्मलो again; in the middle we have 3 ककुपः first and three ककुपः agin and one ककुपः in the end. Lastly one ककुपः first then 3 ककुपः each in the second and the last. We have thus 7 ब्रह्मलो and 14 ककुपः.

7 ब्रह्मलो = 36 × 7 = 252.

The middle foot of a ककुपः consists of 12 letters; so there are 14 feet each consisting of 12 letters; add to the above such seven feet of ककुपः.
By dividing it by 48 we have $\frac{336}{48} = 7$ jaṅgīta

We have now $14 \times 2 = 28$ feet of 1st and last feet of a कक्त्र, consisting of 8 letters each left; but such six feet of a कक्त्र make one jaṅgīta; 24 feet of कक्त्रs yield 4 jaṅgītas. We have thus 4 jaṅgītas and 4 feet of कक्त्रs each consisting of 8 letters.

We have seven feet of कक्त्रs consisting of 12 letters left.

$12 \times 7 = 84$; add to it 8 letters in excess over the 11 jaṅgītas of the पवमान. 84+8 = 92. Deduct 4 letters from the four feet of the कक्त्रs in the above calculation. Thus we have 92+4 = 96 = 2 jaṅgītas. The total number of jaṅgītas up to this, comes to 13 jaṅgītas. Adding this number to the 11 jaṅgītas of the पवमान, we get 24 jaṅgītas. Now we have to account for 4 feet of कक्त्रs of eight letters each minus four letters.

$32 - 4 = 28 = $ one कक्त्र.

The result is 24 jaṅgītas and one कक्त्र.

4 This adhikarana is applied to another song and is therefore called as dealing with the subject that ब्रह्मसाम is sung by applying the principle of प्राय to the quarter of a कक्त्र.

In connection with ब्रह्मसाम in ग्रामयन sacrifice it is said that चत्व: शतमे द्रावाहुम: प्रायथा स्त्रयंशिशुश्चत्तोषवहृता सिश्रः: " There are 104 वहृतs strung together in honour of इंद्र and 33 सतोषवहृतs in a group of 3 verses". The question is whether the two कक्त्र verses should be sung on the principle of प्राय or the singing should be done in all the three कक्त्रs. The reply is that two कक्त्र verses should be sung on the principle of प्राय. The reasons as contained in sūtras 26 and 27 are the same.

Commentary on 28 सूत्र.

The संग is from the text "पचसम: सुवाहल: प्रायथा क्रायते" "प्रायथs having सतोषवहृतs limited by five are obtained". It is possible in प्राय 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.

अथैं कत्वाविद्विक्तर्प: स्थावı २ १ २६ ५
अथैं कत्वाव: by reason of the unity of purpose; विक्तर्प: option; स्थावı 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 क्रक verses are adapted to a certain tune. There are modifications of letters called विशेष, विकर्ण, 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.

Adhikaraṇa: VIII; śātras 30-31. dealing with the subject that a song should be sung by साम in a text ‘क्रकशृङ्खल्ये सामास्तद्यत्वान’.  

अथैःक्लः क्रकविभक्तिक्लः: स्याद्क्रसामयोऽस्तद्यत्वान त्वात् ||६२०॥

अर्थश्च विभक्तिक्लः by reason of the unity of the purpose; विभक्तिक्लः: option; सामः is; तथासामयोः: of क्रक and साम; सामः is; तद्यत्वात् by reason of being for that object.

30. By reason of the unity of the purpose, there is option because the क्रक and साम are for that object.

There is a text: “अर्थास्तद्यत्वेः सामास्तद्यत्वेः। दश्वा स्तु वते तद्यत्वारङ्गवाय नूलासाल्युः वते तद्यत्वासामाल्यवज्ज यद्यव विद्वान्सामास्तद्यत्वेः। “He sings with a क्रक verse; he sings with a साम verse; if he sings with a क्रक 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 क्रक or by साम at the option or by साम alone without any option. The objector’s reply is that according to the principle laid down in the preceding अविभक्तिक्ल, you have an option either to eulogise by क्रक verses or by साम verses. The reason is that the object of both is one, namely to sing a praise.

वचनाद्विनियोऽः: स्यात् ॥ ६ ॥ २ । ३१ ॥

वचनात्स् according to the text; विनियोऽः: application; स्यात् is.

31. Application should be according to the text.

The author says that you are misguided and wrongly apply the principle of option laid down in the preceding अविभक्तिक्ल. You must be guided by the text. “The praise is by क्रक, the praise is by साम; but if you do by क्रक, the demons come; but; if you do by a साम the demons do not come; so one knowing this, eulogies by the साम.” Here praising by क्रक is condemned and that by साम is highly spoken of. The conclusion is that the praise is to be done by साम only.
2. The adhikarana is otherwise called "as dealing with the subject that the worship of आहवनीय is to be performed while singing with अर्थसहस्र्रमानव सामवेदमर्म ५ अर्थ प्रो २१८२ and other".

Commentary on सूत्र 30.

There is a text "श्र्यं सहस्रमानवः ये यान्या आहवनीयमुपादने." "The आहवनीय should be worshipped with the psalm 'अर्थ' सहस्र मानवः'." The question is whether the आहवनीय fire should be worshipped while singing or not. The objector's reply is that it is optional for the same reason as given above.

Commentary on सूत्र 31.

The reply of the author is that it should be worshipped while singing it. The reason is the text itself; अर्थ सहस्रानव is the text of the model sacrifice. According to the direction given in the सामवेद, it is to be sung.

3. Adhikarana dealing with "the subject that अमङ्गल कथा &c. प्र. 80 वे VIII. 44. 16. the mantra used at the time of offering, should be read in a protracted tone."

Commentary on सूत्र 30.

There are याल्याल्याक्ष्य mantras used at the time of making offerings; some say that they should be read in all the त्र त्र and others say that they should be read in all the four त्र. The question is, how are you to read them? The reply of the objector is that you have an option on the principle discussed previously.

Commentary on सूत्र 31.

The reply of the author is that they should be read in a protracted tone under the text 'तालोच्च कर्मय'. (1) In a sacrifice, there is protracted tone.

Adhikarana IX सूत्रस 32-33 dealing with the subject that in the passage रथतर्क्तर्षथायमावयि &c. the singing should be according to the letters of the उत्तरा.

सामप्रेसे विकारस्तदपेक्ष: स्वाच्छास्त्रक्षतत्वात् (५२१२३२)
सामप्रेसे in transference of a उत्तरा; विकार: alteration; तद्पेक्ष: dependent on it; स्वाद is शास्त्रक्षतत्वात्; 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 "रथतर्क्तर्षथायमावयि" "यथोऽविषूलस्तर्षथायमावयि" "कृताभ्युदयर्थतायमावयि" (2) He sings उत्तरा in a low tune; he sings उत्तरा
with the tune of its योनि; he sings कवती in a स्वतर tune.” The question is whether a song should be sung according to the letters in a योनि or उत्तरा. Take for instance “क्यान्तिरं वच्च असुवृद्धी त सत्तु चः सत्ता | क्याचशिष्यावृत्ता || कस्यास्योमदानांसहिष्ठोमसम्वर्धेः || स्नुति: विद्धरुिध्वेदी� || अधिकुण: सत्तिनामविता जरित्स्यम् || शतं नवास्यंन्तिः: || “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 them 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 उत्तरार्थिक्षु first प्रवाकर and first half अर्पाधक. In it the fourth letter is र्न. The र्न of it should be altered into आई. Now the question is, whether the letter in the उत्तरा will be changed according to this change in the योनि. The objector’s answer is that it would be so. In this view the first verse of the उत्तरा namely कस्यास्योमदानानां will have the alteration in the fourth letter; the fourth letter is यो औ and यो will be dropped and आई will be brought in. So in the second verse namely अनिपुः: सत्तिना” the य of य, the fourth letter will be changed into आई.

वर्णं तु वादिरियायाद्वृत्यं द्रव्यवितरिकात् || ३३ ||
वर्णं in a letter; तु on the other hand; वादिरि: the name of वादिरि अयिपि; वध्रविग्धव्यायार्थिकात् according to the matter; द्रव्यवितरिकात् by the difference of the matter.

33. On the other hand, the view of वादिरि is that the change is in the letter according to the matter because it differs. The author who has adopted the view of वादिरि says that the change will not be governed by the योनि. The reason is not far to seek; in the fourth letter of योनि there is र्न but according to the rule of music, it will be pronounced as यु but य is composed of य and यु. In the first verse of the उत्तरा the fourth letter is यो; it is not यु and so in the second verse of the fourth letter is य which is also not यु. In this view the objector’s reply as embodied in sūtra 33 is not satisfactory; the only satisfactory reply is that wherever य occurs in उत्तरा it will be changed into आई and this change is not governed by a similar change in the योनि.

Adhikarana X Sutras 34–38 dealing with the transference of musical stops of उत्तरा.

स्तोभस्येके द्रव्यान्तरे निन्दुविर्मगवत् || ३३ ||
स्तोभस्य of the musical pause; प्रके according to one; द्रव्यान्तरे in another
verse; निरूपित्वम् cessation; क्षणवत् like a भक् verse.

34. According to one, a musical pause is the cessation into another verse like a भक् verse.

There are texts "रथ्यतरंगावति" "रथ्यतरनुचचरयोगागावति" "ययोन्नातुद्व रयोगावति" "He sings उत्तर in a low tune; he sings उत्तर with the tune of its योगि; he sings कव्विस in a low tune." The question is whether स्तोम (musical stop) is transferable or not. The reply of the objector is that it is not transferable; the reason is that नाम is a musical song but not a स्तोम; the latter is a stop and another verse commences after it. So a song is transferable but not such meaningless expressions as हा, हि which are musical stops. As the letters of भक् verse which cannot be set to music are not transferable, so is a स्तोम.

सवातिदेशस्तु सामान्यालोकवद्विद्विकारः स्वात ॥२१३३॥
सवातिदेशः The transfer of the whole; दु on the other hand; सामान्याद्व by reason of being in the general; क्षणवत् like the ordinary music; विकारः modification; स्वातः 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 cannot say that स्तोम ceases with the योगि and does not apply to उत्तरा. The song connotes क्षण, स्तोम, स्वर and कालाम्यास. The whole is transferred and स्तोम is not excluded. We see in the secular music, a musician throws in some meaningless expression for a division of time.

भन्यावधापि दर्शयति ॥ ३६ ॥
भन्यवय invariable connection; च and; अभि also; दर्शयति shows.

36. And the invariable connection also shows.

The author proceeds to give his reason in support of his view. Where the musical sentences are complete, the स्तोम follows the स्वर.

निवृत्तिवर्धायलोपात ॥ ३७ ॥
निवृत्तिः completion; का on the other hand; अभि लोपात 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 भविषयपति &c. are to avoid meaninglessness which would otherwise follow. शिवल कमाशीतः: "Indra is certainly a cold worker" is a supplementary sentence.

अधिकारणमयोवार्तावादः स्यात् ॥ ४ ॥

अन्वय: i.e. 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 "शिवल कमाशीतः." "Indra is a doer of cold deed," are by way of अर्थवाद; for we do not see हृत्.

Adhikaraṇa XI definition of स्तोभ.

अधिकारणमयोवार्तावादः स्यात् ॥ ४ ॥

अन्वय: by way of supplementary sentence; स्यात् is.

39. According to jaimini, by the word स्तोभ is meant redundant and meaningless.

Now the author proceeds to explain what स्तोभ 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 'अद्वि' 'अद्वि'; it is what is called अविकर (redundant) in the सूत्रा. The second kind of modified expression is meaningless as ओषधाइ. These two kinds of expressions come under स्तोभ.

Adhikaraṇa XII dealing with sprinkling and pounding &c., of the wild rice &c.

धर्मस्यार्थकत्तवादुद्वृत्तव्युक्तविकारस्त्वतिकम्प्रतिपेधे चो-

दनानुवन्धः समवायात् ॥ ६ ॥

धर्मस्य of the function; अर्थकत्तवाद being for an object; द्वृत्तव्युक्तविकारस्त्वतिकम्प्रतिपेधे in substance, quality, modification, transgression and prohibition; चोदनानुवन्धः a series of commands; समवायात 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 वृद्धि; in
connection with बाजौय, it is said “वाहिस्वस्यचरैनैवानसदिष्टशर्विनवपति”
“He offers boiled wild rice consecrated to त्रिधशिति and seventeen dishes”.
In the model sacrifice, the ब्रह्मि is to be sprinkled with water; here we find
नीवार instead of ब्रह्मि. The question is, whether the ब्रह्मि a ceremony or
function which belongs to the model sacrifice where ब्रह्मि is offered, should
be performed on नीवार which is used in the modified sacrifice. The reply
of the author is that on account of the close affinity of the नीवार with
ब्रह्मि by reason of its being a substitute, the ब्रह्मि of the model sacrifice
applies and the function of sprinkling of water will be performed on नीवार.

2. Now take गुणः. “उद्दीयत वा एवाहिस्वप्रवर्ति ब्रह्मिपुष्टः पद्धसंतिष्ठते,
बहुस्वरूपायः पूर्णमवस्यमेत् यात् संरिष्ठेन पद्धस्यवान येदूप्तुतवा” “It is a singing:
of a sam when the tongue moves; wherefore one takes to गुण 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 गुण applies or not. The author says that
the same silence is observed as when ghee is used in fasting:

3. Take विकार. In connection with राजसूय it is said “ब्रह्मिन्याविवाहेया
निनिग्रिवृत्तमायेः” The boiled rice consecrated to विवाह for rotation in cups of
those which have been cleaned by nails.” In the model sacrifice the pestle
and mortar are sprinkled over with water; the question is whether nails
used in their place should also be sprinkled over with water. The reply
of the author is in the affirmative for similar reasons:

4. व्यतिक्रम. In connection with चातुर्मास्य, it is said “परिधीपश्चिन्युज्जित”
“Let him tie an animal to the boundary post” The question is whether
the ceremony relating to युप should be performed on a परिच्छ or not. The
reply of the author is in the affirmative for similar reasons.

5 वित्तेष. “अंगिरागिरेत्तिल्त याधकिरिगिर गिरेतिग्म्बयास्तांतानसदुगतार्गिरेतेंसदबग्वो
दुर्गयः “Let him not pronounce गिर गिर; but if a singer pronounces गिर
as गिर, he shall throw himself up and shall sing by making it गिर”. The
question is whether the function relating to गिर should be performed
on युप 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 ज्ञान called
सक्तिक ज्ञान (see at P. 504) from सुत्र 40.

Adhikarana XIII. Sutras 41-43, dealing with the subject that the procedure relating to
युप applies to परिच्छ.
41. On the other hand on its being made, there is a cessation by reason of the procedure (relating to स्ूप) being over.

In the foregoing अधिकारण under the head of व्यतिक्रम, it is said that the function relating to स्ूप is applicable to परिचि. The objector says that when a परिचि is made for the establishment of भावनीय fire, the function relating to स्ूप is over. So the function relating to स्ूप does not apply to परिचि.

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 स्ूप should be performed on a परिचि, so that it may be fruitful. All the rites which are in conformity with परिचि 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 sacrifice by reason of the extraordinary principle.

In the model sacrifice where स्ूप is used, at the time of anointing the स्ूप, there is प्रौप to the effect “स्ूपायात्मकायात्मानायाम प्रौप हि.” ‘Order for the anointed sacrificial post.’ According to the पूर्ववक्ष view, the term परिचि should be used in place of स्ूप. To this, the author says that to all intents and purposes the परिचि is treated as स्ूप but the principle of रूढ does not apply and परिचि is used in the sense of स्ूप. Because the परिचि is with the bark and lies prostrate on the ground, and so it does not require to be smoothened and cut like a स्ूप but its anointment with ghee is not inconsistent; it
would therefore be done without inserting परिचये instead of दृष्याय in the प्रपण्तम्

Adhikarana XIV śūtras 44–45 dealing with the subject that the rites connected with the प्रणीता apply to milk &c.

परार्थम् त्वर्थसामान्यं संस्कारस्य तद्यथेत्वात् ||44||

परार्थम् with the object of another; तु on the other hand; अथसामान्यं common object; संस्कारस्य of the purificatory ceremony; तद्यथेत्वात् 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. ““विषापन प्रजयपशुमितियति वभयमययश्चतुष्टयंस्य हसि-नििकस्य पुरस्तातेदम् अभ्युदेति सत्यवातंडुलाविविषमजेऽवमयमालासस्त्रे दाने पुरोदायमहाकपालनिन्देऽल। येदस्यविस्तारानिन्द्राय प्रदाने द्वायचं खोदिष्ठतान विरणेश्विरिविद्यायस्ततेचरं” ||५५-५६। “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 प्रणीता should be performed or not. The reply of the objector is that the milk and curd are for the principal sacrifice but not for प्रणीता; (see at P. 515); so the ceremony relating to प्रणीता should not be performed on them; there being no common object and the object of purification is for boiling of the offerings.

क्रियर्वार्थायनिः: ॥ ५५ ॥

क्रियर्वार्थायनिः should be performed; दा 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. Sutras 46-47. dealing with the functions of बृहत्र and रथ्तर तुंग.

एकार्थेत्वादविभागः स्थात् ॥ ६ ॥ ३ ॥ ४६ ॥

एकार्थेत्वाद by reason of having one object; अविभागः: no division; स्थात् is.

46. There is no division by reason of having one object.

In connection with योगित्रोण, it is said “बृहत्रस्वर्यम् भवति” “रथ्तरस्वर्यम् भवति” ‘A गुण in loud tune, a गुण in low tune’. Where बृहत्र is used, रथ्तरा is also used. So there is an option; you can use any tune in a योगित्रोण.

निर्देशार्थ व्यवरिष्टेरन् ॥ ६ ॥ ३ ॥ ४७ ॥

निर्देशार्थ by direction; वा on the other hand; व्यवरिष्टेरन् 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. “नायचार्य, नचवादवेगस्य रथ्तरेऽप्रतियोगितेऽसीति ब्रह्मेऽत्त्वत्वावशोत” “It should not be sung in a high tune; nor should it be sung with force; when one sings रथ्तर, he should wink his eyes and look up to heavens.” This is the rule about रथ्तर and as to बृहत्र the rule is, “बृहत्रकृतु रूपम् द्वितिगीतवादाने सत्त्र रथ्तराधिकारे देव” “In बृहत्र one should sing in high tone; when one sings बृहत्र, let him meditate on the ocean.’ This difference is pointed out. The रथ्तर is to praise the heroes and बृहत्र is sung to praise pictures &c.

Adhikaraṇa XVI. dealing with the subject that a कप्यराध्यर has the collective qualities of बृहत्र and रथ्तर.

अप्राकृते तद्विकाराद्विद्योधाद्रवतिष्टेरन् ॥ ६ ॥ ३ ॥ ४८ ॥

अप्राकृते in the modified; तद्विकाराद by reason of the modification; विद्योधाद्र by reason of the contradiction; व्यवरिष्टेरन् 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 वैश्वस्तोम “वैश्वस्तोमस्वर्यम्” “कप्यराध्यरस्वर्यम् भवति” “Let him sacrifice with a वैश्वस्तोम; a गुण is in a mixed tune. The question is whether कप्यराध्यर partakes of the qualities of रथ्तर and बृहत्र or of one of them or of both. The reply of the author is that कप्यराध्यर being the modification of बृहत्र and रथ्तर, partakes of the qualities of both but where there are contradictory qualities of बृहत्र and रथ्तर, it partakes of either of them at the option. Where the qualities are not contradictory, it partakes
of them collectively. In the opinion of Brahma there is option only.
Adhikara pa XVII Sutras 49-50 dealing with the subject that in a double
song, the rule fixes the qualities of यह and यथत.

उभयसाम्भिन चैवमेकार्यापति: || ६ || २ || ५० ||
उभयसाम्भिन in double song; च and; एवम similarly; एकार्यापति: 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 “संस्तवउभेकुङ्गोत् जोशे उभेकुङ्गोत्” “In संस्तव both
should be sung; in जोशे both should be sung: in a sacrifice lasting
for a day both यह and यथत should be sung.” In the model sacri-
ifice, there are the characteristics of both यह and यथत; here in the modified
sacrifice they find their place under a चौद्रक 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. यह and
यथत just like एकार्यापति, because their object is one i.e. यह.

यह is defined thus: “एकस्मिनसुके विच्यमानां तिष्कण्मुचः प्रायः नन्दीवचने
सतंत्राचार्यायाम: सतंत्रास्तोमताः द्वेषुव्युत्त्राचार्याय:। भूतेन्द्रगतिः नन्दाऴिनंयमानिः।”
“Text quoted in ब्राह्मण: “In one भूतेन्द्र when three भूतेन्द्र verses being repea-
ted 17 times under the rules of भूतेन्द्र, yield 17 योगम, then to such psalms
the word यह applies, as 17 यह.”

स्वार्थ्यत्वादा व्यवस्था स्वार्थ्यप्रकृतिवाद || ६ || २ || ५० ||
स्वार्थ्यत्वाद by reason of having their object; व्यवस्था a fixed rule; प्रकृतिवाद
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 यथत and यह;
so in a यथत, the rule of यथत will apply and in a यह, the rule of यह will
apply, because the procedure of each is for each separately. They are the
characteristics of साम but not of यह.

Adhikarana XVIII. Sutras 51-56 dealing with the subject that in साम sacrifice &c., the पार्व-
वहोम is not performed.
51. There is the non-application of पार्वणहोम by its connection with the collective sense, because the oblation is with that object.

There are new and full moon sacrifices; in that connection it is said तु वेष्यायांशाख्स्याः. "He offers oblations in the पार्वणहोम with a ladle." The question is, whether in सौर्यायाम which is the modified form, the पार्वणहोम is to be performed or not. The issue narrows itself to this, whether the पार्वणहोम is to be performed at a certain time or is it a collective homa? If the former, then the पार्वणहोम is to be performed in सौर्यायाम; but in the latter case, it could not apply. The author's reply is that पार्वणहोम 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 सौर्यायाम there are no three sacrifices, so the पार्वणहोम is not performed in a सौर्यायाम. The पार्वण means a sacrifice performed in honour of a deity called पवं।

कालस्येति चेत || ६ २ ५२ ||
कालस्य of time; इतिवेत If you say.
52. ‘Of time’ if you say.

The objector says that पवं always indicates time.

नामप्रकरणत्वात् || ६ २ ५३ ||
न not; अप्रकरणत्वात् 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 पवं means time but it denotes a collection. The word is also derivad from the verb meaning gift. The gift is a collection; so it is a collection of sacrifices.

मन्त्रवर्णांशु || ६ २ ५४ ||
मन्त्रवर्णांशु from the inference arising from the mantras; च and.
54. And from the inference from the mantras. The author now proceeds to produce the authorities.

"च्छुपार्श्वाजिनिवधिपर्यामासांवासामेव अर्थवाय्य नुभवायदुवेषणा" (T.B. II. 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.

तद्भवाविनिविदिति चेत ॥ ६ ॥ २ ॥ ५५ ॥

tadamaye in its absence; abhimukt like fire; iticet If you say.

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 सौर्यायण, what harm is there if पार्वश्चोम is performed just as ("अनिन्यायम् आवह") T.S. II. 5. 9. 4. O! Agni, bring fire) fire is brought in a sacrifice whether it be near or not.

नाथिकारिकतवात ॥ ६ ॥ २ ॥ ५६ ॥
n not; abhikarikatva by reason of pertaining to the subject.

56. Not so, by reason of pertaining to the subject.

The पार्वश्चोम belongs to the model of three sacrifices; it will partake of the subject where it is mentioned; in the case of आश्वि, it is performed in honour of अस्ति. So the illustration does not hold good. The result is that पार्वश्चोम is not performed in सौर्यायण.

Adhikarama xix sutras 57-58 dealing with the subject that the full moon & new moon sacrifices are two sacrifices.

उभयारिकविशेषात ॥ ६ ॥ २ ॥ ५७ ॥

abhay: of both; abhisheka by reason of there being nothing special.

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.

यद्भोज्या वा तद्विषयो ॥ ६ ॥ २ ॥ ५८ ॥

यद्भोज्या that sacrifice; वा on the other hand; abhiṣayi its subject;
58. On the other hand, that sacrifice should be performed of whose subject it is.

The author's reply is that sacrifice should be performed whose subject it is i.e. the new moon sacrifice should be performed on the new moon day and full moon sacrifice should be performed on the full moon day.

Abikaraṇa xx satras 59-60 dealing with the subject that सामित्र &c. are the names of the sacrifices.

प्रयाजेपाति चेत ॥ ५ ॥ २ ॥ ५६ ॥

प्रयाजे in प्रयाज ; अपि also ; इतिचेत. If you any.

59. अन प्रयाज also, if you say.

The प्रयाजs are laid down in connection with the दर्श्यपुष्कमासवाग "समिभो यज्ञि, तनृवा पांत जनि, इडोयजजि, बन्ध्ययजजि, स्वाहाकारयजजि". "He sacrifices समिभि, he sacrifices तनृवा पांति; he sacrifices इडोयजजि, he sacrifices बन्ध्ययजजि, 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.

नाचोदित्तल्वात ॥ ५ ॥ २ ॥ ६० ॥

न not so; अचोदित्तल्वात by reason of they 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 'समिभि' &c., would have been in the dative cases "यज्ञप्रयोगायुद्धात". "Let him make an offering to Agni in the evening" but when द्वितीय युद्धात, He performs an अभिन्द्रोत्र; it indicates a name of a sacrifice. So समिभि &c., are the names of the sacrifices.

END OF PADA. II.

PADA III.

Adhibaraṇa I. satras 1-2 dealing with the subject that in the modified sacrifice, the word 'श्रीहरि' &c. in a mantra are to be adapted.
In the model sacrifice just as is the original word of the object, so also in the subsequent sacrifice by reason of its being the model and in the purpose by reason of its being of no use.

1. In the model sacrifice just as is the original word of the object; *I*IT just as; 3?qfaT3^ the original text; of the object; ... see the brothers and friends increasing. It means that these words are not adapted, i.e. the principle of 3J does...
not apply to them. The inference is that the principle of \( \text{अह} \) applies elsewhere.

Alhikarana II. Sûtras 3-8 dealing with the subject that in the offering of the lotus flower, the principle of \( \text{अह} \) applies to the mantra uttered at the time of spreading.

जातिनामितिकः यास्त्र्यानम्॥ ७ १ ३ १ ३ ॥

जातिनामितिकः 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 "मौदूर्वसनां निर्पेतूः निर्भृत्स्त्रीकामः॥ "Let one desirous of wealth offer boiled kidney-beans to श्री.॥" There it is laid down "निर्भृत्स्त्रीकायीव अवस्तितः॥ "The lotuses become grass.॥ In the model sacrifice there is a text for spreading खर्णा.

'वृन्दशत्रुपितिः परिभेदिष्टिः जातिमाहिति रस्मयाश्रयना। होत्तुप्पडः हरिता॥
खुर्णा: । विकासमे यज्ञाञशक्य बने। तैः ब्राह्म. 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 स्न्त्र is transferred in the modified sacrifice by a वृद्धक text. There हरितः is a common noun and हरित is its adjective and applies to it only. But in the modified form as we see the पुड़रुक is used for spreading and its concomitant quality is red (रक्त). The question is, whether the principle of अह 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 अह applies to both and both the words should be adapted at their respective places.

अविकारमेकेनार्प्तवत्॥ ७ १ ३ १ ४ ॥
अविकारम् unmodified; पुड़रुक according to one school; अनार्प्तवत् 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 सूत्रa and says that the स्न्त्र त्र should be transferred unmodified without any change because it is improper to make any substitution in the Vedic स्न्त्र which is of divine origin.

लिङ्गसूत्रनाथः॥ ७ १ ३ १ ५ ॥
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 आग्नेय “आग्नेय छोरास्वप्नवाया-मेदलसूचु वहि” “In Agneya, utter तेजस् (omentum) in place of वपा (omentum).” Had there been जह, there would have been no such direction and again in connection with अन्तंगोमय अणु मीलति मृत्यु “यदयं कटुप्यमन्दिरं शेषे मेंतेचयो हृति मृत्यु” “If he touches one द्रव्य let him say this is thine O! वायु;” “if he touches two, these are thine O! वायु;” “If he touches many, these are thine O! वायु.” If there were जह, there would have been no such direction.

विकारो वातुकङ्कस्वत: ॥ ६ ॥ ६ ॥

विकार: adaptation; तट on the other hand; तड़कङ्कस्वत: 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 sūtras, (see at P. 561) the reason is given for जह. So there is जह for the reason given therein. Where the sense of the मंत्र is served by a change, there the principle of जह applies.

लिंगस्व मन्त्रचिकित्सार्थम् ॥ ६ ॥ ६ ॥

लिंगस्व mark; मन्त्रचिकित्सार्थम् with the object for the desire for the mantra.

7. The लिंग is with the object for the desire for the मंत्र.

The objector relies on the inference derived from the texts quoted in the commentary on सूत्र ५. The author says that it is with a view to show the nature of the desire for the मंत्र.

नियमो बीमयमाहित्यावात ॥ ६ ॥ ६ ॥

नियम: restrictive rule; तट on the other hand; बीमयमाहित्यावात् 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 द्रव्य the objector relies on the लिंग argument. The author says that had there been no such restrictive rule, all the मंत्रs could have been read even when there was only one द्रव्य.

Adhikaruna III. dealing with the subject that in an अन्तंगोमय अणु animal sacrifice, there is a penance on touching the common द्रव्य.


In the worldly that; in the model sacrifice; the worldly that; in the model sacrifice; sacrifice, there is a direction for a cause; in the model sacrifice by reason of not partaking of it

There is a sacrifice; there animal is ordained " If he touches one sacrificial post, he must utter, it is thine O! ; if two, then he shall say they (two) are thine O! ; if many then he shall say, they are thine O! ."

The question is, whether this applies to a sacrificial or a . The reply of the author is that it applies to a because a is committed by touching the and so penance is provided for " " "Sacrificial post certainly removes all the evils of a sacrifice; if one touches a sacrificial post, it removes the evil of a sacrifice; a sacrificial post should not, therefore, be touched." after this, the above said text is given as direction for a penance. So on account of this direction there is a prohibition as to touching the and there is, therefore, a penance. This applies to an ordinary ; this cannot apply to the Vedic as touching is there indispensable for smoothing and anointing it.

Adhikāraṇya IV.: 10-14 dealing with the subject that in a sacrifice of two animals, the dual number should be substituted in the having singular and plural numbers.

\[ \text{Anvāyaratvā\vibhāsāgraṇa } \text{pratiyogita\vibhāsāvyādāvī\vibhāsā}\text{ tे-नास्य } \]

\[ \text{Anvāy: not right; तृ on the other hand; अद्वितीयतत्वात् by reason of its not obstructing the seen; अविशेषाय by reason of there being nothing special; च and; तेन by it; अस्य its.} \]

10. On the other hand, it is improper; it therefore applies unmodified by reason of its not obstructing the seen and there being nothing special of it.
There is an अन्त्यापीमीय animal; it is said of it. "यदीक्षितोपनिधनान्यापीमीयः पशु-मार्गमते" "One who is initiated, brings an अन्त्यापीमीय animal for the sacrifice."

There is a mantra in connection with one rope "अन्त्यापितमुद्यनिदृश्येत्" (T. S. III. 1. 4. 4.) "let अन्त्यापि break this trap (bond)." then there is another मंत्र in connection with many ropes "अन्त्यापि: पशुप्राप्यमुद्यनिदृश्येत्" (Maitrayani Saṃhitā IV. 14. 4.) "Let अन्त्यापि break these traps." In the model sacrifice they are to be used collectively. There is a modified sacrifice of two animals "मैत्रयापि: मार्गसम्मत्व वायुविलयशारयां चौप्योत्तरसंविद्ययाय: " "Let one desirous of corn, sacrifice a white animal to विढ़िः, black to वर्ष य in the mixture of water and vegetable."

The श्रव मंत्र relating to ropes are transferred to the modified sacrifice under चोद्दृढ़ 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.

विकार: वा तद्यथत्वात् || ६ । ३ । ११ ||

विकार: modification; वा on the other hand; तद्यथत्वात् 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 ज्ञ वह 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.

अपित्त्यायसमवन्यात्मक्रियतवर्णपरिचित्वाद्यायं स्यात् ||१३१२||

अपित्त्याय on the other hand; अपित्त्यायसमवन्यात्मक्रियत being connected with impropriety; प्रकृति-विरूप like the model sacrifice; परेक्षु in the modified sacrifice; अपि also; यथायः significant; स्यात् is.

12. On the other hand, being connected with impropriety, like model, it will become significant in the modified sacrifice also.

The third view is that the plural number is improper but singular number should be employed in the modified form as in the model sacrifice. The plural includes one and it also includes two as well. So you can employ either of the formulas.
13. On the other hand, correct form should be used; because the improper form in not ordained.

The author says that both formulas are incorrect; so they can not be used. It is the correct dual form that should be used. So the principle of रेड applies to both the formulae.

14. On the other hand, in the Veda like the seen.

The author says that in the common parlance plural is not used for singular nor is singular used for the plural or dual. Such is also the case in the Vedic language.

15. On contradiction, there is option by reason of equality, because of the partial nature of the supposition of impropriety in the subordinate act.

The reply of the author is that there is no उपकरण; 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.
16. And by reason of the special context.

The author says that the special context shows that they are both equal as said in sutra no 15.

अर्थाभावात् नैवं स्यात् गुणमात्रमितरत्॥ ७ ॥ ३ ॥ १९ ॥

अर्थाभावात् by reason of the want of an object; न on the other hand; न not; एवम् thus; स्यात् is; गुणमात्रम् merely subordinate; इतरत् the other.

17. On the other hand, by reason of the want of an object it can not be so and the other is merely subordinate.

The author further says that there is no उत्कर्ष. You give the example of a द्विवध्य as for instance कुलाध्व य at P. 380. but there the उत्कर्ष is proper. Here there is no duality or plurality of यज्ञमान; so here the principle of उत्कर्ष does not apply. (“उत्कर्षावध्यववत्।” “There is transference forward as in द्विवध्य.” (There is the sutra in some books embodying the वर्त्तक view of which the present sutra is a reply).

द्वावोस्थयेति चेत ॥ ८ ॥ ३ ॥ १५ ॥

पावो: of heaven and earth; पया similarly; प्रतिचेत 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 स्मान read in connection with दुर्गृह्यामास्तप्यां “चावास्पद्यम् वैश्वद्यया वृजःसूतां” (K. S., V. 1.) “Let me be a killer of दुर्ग with the gods’ offerings of heaven and earth.” The principle of उत्कर्ष applies there; similarly the principle of उत्कर्ष will apply here also.

नातपतितशब्दद्वात् ॥ ८ ॥ ३ ॥ १६ ॥

न not; उत्पत्तिशब्दद्वात् by reason of the word being connected with the origin.

19. Not so, by reason of the word being connected with the origin.

The author replies that the principle of उत्कर्ष does not apply here because the मंत्र in connection with चावास्पद्यी 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 उत्कर्ष does not apply to the मंत्र "पद्मवृजनाम्"
Disappearance from the model sacrifice; on the other hand, no modification; by reason of non-transference; appears.

20. On the other hand, there appears to be no modification in the model sacrifice by reason of no transference.

In connection with दर्शन्युन्नासयायम् there is a text "प्रवक्षणवाच्यंथवहिंहुपसादयधुः संपद्दिशिर्वदङ्ग्व आयेनोदेहि" अः महाद्वारां शुद्धार्थे। “Bring the vessel containing water (प्रेक्षणि) ; 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 पद्धतिविश्वाह य द्वारा 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 शास्त्र would not be altered, because in the model sacrifice there is no transfer and consequently the principle of जह does not apply. So the शास्त्र would be read unaltered.

Adhikaraṇa VII. dealing with the subject that in a proceeding by a person having two wives, the principle of जह does not apply to the formula पद्धतिविश्वाह in the modified sacrifice.

विक्रतो चापि तद्वचनात् ॥ ५ ॥ ३ ॥ २२ ॥

विक्रतो in the modified sacrifice; च and; अपि also; तद्वचनात 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 अभिकारण that the principle of जह does not apply to the model sacrifice; the same principle applies to the modified sacrifice. The formula quoted in the commentary on सूत्र 20, will be read unaltered in the modified sacrifice for the same reason.

Adhikaraṇa VIII dealing with the subject that the rule relating to सवनीय animal being the same as the अतन्नीय animal, the principle of जह does not apply to the formula "प्रासेखिरिन्"

अभिगु: सवनीयेयो तद्वचसमानविख्यानाश्चेत् ॥ ५ ॥ ३ ॥ २२ ॥

अभिगु: the command to the animal killer; सवनीयेये in सवनीय animals; तद्वच like it; समानविख्यानाश्चेत 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 अतन्नीय animal “प्रासेखिरिन्” “One who is initiated brings an अतन्नीय animal for a sacrifice.”
There is अभिगुरूपः. "प्रायसवार्तिनिमततःतुषातेन बहिर्ग्रामवेवामाता मन्यता मदुष्पिताःभाइः". तैः योगः ३०।११। "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 अन्नीःप्रीती and सवनीः horse is the same. The question is whether in सवनीः where there are many animals, the formula will be read with the change of number "आपनेयः पशुरामिकाःमशालयः एव शिवं उत्तेयेक्षीः। पंचाद्रुपिणः पोढ़दिनित्रितीयः। सारस्यामेवैत्तराविनालेहुरः।" "In an अनिष्ट्वम an animal consecrated to Agni, secondly in an उत्तेय an animal consecrated to हृदं and भिनं, thirdly in a पीड़ी a powerful bullock consecrated to हृदं and भिनं and fourthly in an अविराव an ewe consecrated to सरस्यी should be brought."

We have already seen that there is no जूठ in सरस्यीयाना in Pada 1. अविकरणा XVI सूत्र 45. (see at P. 527); the author therefore, says that for reasons, given in the preceding adhikarana there is no change of number in the formula and the principle of जूठ does not apply.

Adhikarana IX, sūtras 23-26 dealing with the subject that when wild rice is used in place of rice, there is no change of the word ‘rice' in the formula.

प्रतिनिधियो वाकिकारात्: ॥ २ ॥
प्रतिनिधियो in a substitute; च and; अविकारात् by reason of no change.

23. And in a substitute by reason of no change.

Sometimes it so happens that नीवार is used in place of श्रीहि. There is a मंद्र in connection with श्रीहि "स्योमेन्तसदंदंङ्गणियोम घुतर्विधारच्यो सुर्योऽऽक्षमामः यामनसम्मृतिः प्रतिनिधियोहिश्चिपेदसङीतमनस्यामः. 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 श्रीहि in the formula will be changed, when नीवार is used in its place. The reply of the author is that the principle of जूठ does not apply to the substitute and the formula will be read unchanged.

अनाम्यानःनाःशद्धद्वमभावाचेतरस्य स्यात् ॥ २ ॥
अनाम्यानाः there being no mention; अशान्तस्य no word; अभावात् by the absence; च and; हनश्रुष्य of the other; स्यात् is.

24. There will no जूठ, if there had been no word श्रीहि and by reason of there being no other word.

The objector says that the principle of जूठ does not apply if, there had
been no word श्रीहि in the formula and if there had been no such term as नीवार. What the objector argues is, that as there are two terms नीवार and श्रीहि, so the principle of झू will apply.

तादश्रयांत्र | तदाभस्यांस्वतसंस्कारेः विशिष्यतवात् \( \frac{353}{125} \)

तादश्रयांत्र by reason of its being for it; वा on the other hand; तदाग्नि that name; स्थात is; संस्कारसे: with purificatory rites; विशिष्यतवात्त 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 नीवार is for the object of श्रीहि and that name also indicates श्रीहि and the ceremonies of pounding and cleaning are also common; so the principle of झू does not apply.

उत्क्रु तत्त्वमस्य \( \frac{413}{28} \)

उत्क्र described; च and; तत्त्वमू real nature; अस्य 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 झू does not apply. See pages from 333 to 339.

Addikaraṇa X. ऋत्विन मूलम् 27—28 dealing with the subject that in a double animal sacrifice the principle of झू does not apply to the formula “पूर्ब वशुगमयताव”

संस्कारिणुपुर्वाः चार्यस्यास्थितपरिमाणल्वात् \( \frac{413}{27} \)

संस्कारिणु in the bodily organs; च and; अर्थस्य of the object; अस्यपरिमाणल्वात् by reason of multiplicity.

27. And in bodily organs by reason of the multiplicity of the objects.

In connection with अभिन्नुष्ठय the different organs are described. Then there is a text “पूर्बचशुगमयताव” (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 झू applies or not, because the eye sees two animals. If it applies, then the word वशु will be read in dual number. The reply of the author is: the principle of झू does not apply because the light in the eye is one though the objects may be many: The subject that receives the impressions of so many diverse objects being one, the mantra will be read without any modification.
28. And by seeing the force of the text.

The author relies on the argument in support of his view "नमातावर्त्ते नमनानाधि: प्रायोहितः" "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 जड्ड does not apply to the bodily organs. See the discussion at P. 561.

Adhikāraṇya XI. अ रास 29-31 dealing with the subject that in a double animal sacrifice the word 'एकाधि' in the अभिप्रेय should be repeated.

29. 'In one way' by reason of the mention of one; it is known by repetition.

There is अन्नोपमेय animal in अन्नोपमेय sacrifice "योदीक्षितोद्दतिौपोषोऽपधुःप्रभावः" "He who is initiated brings an अन्नोपमेय animal to a sacrifice." There is a command to अभिप्रेय priest. "एकःशास्त्वमाच्चाप्यतात्" तैः वा १.६.१२. "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.

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.
त्वात्परेषवभयासेन विदृढाविभिधानं स्यात् ॥ ३१ ॥

सकृषि of being once; तु on the other hand; एकादश of being in one way; स्यात् is; एकादश by reason of being one; स्वच्छ of the skin; अनस्मुनिन undesirable; सन्दर्भितात् of its being the model; परेषु in the subsequent actions; अभ्यासेन by repetition; विदृढ़ी on the increase; अभिधान naming; स्यात् is.

31. On the other hand, the formula is to be repeated once by reason of the skin being one; by reason of its being a model, it is unsuitable; so in subsequent acts on the increase, the naming will be (by repetition.)

The reply of the author is that the illustration does not apply; in the model sacrifice, there is one skin, so the formula can be repeated only once but in the modified sacrifice where the animals are more than one the repetition of the formula once is not sufficient. So on the number of the animals increasing, the formula will have to be repeated twice.

Adhikaraṇa XII. Sūtras 32 - 40 dealing with the subject that in the modified double sacrifice, the word मेघपति is to be adapted according to the deity.

मेघपतित्वं स्वामिदेवस्वायमाच्यायायिनिगद्वातस्वात्त्रवाचाविकारः स्यात् ॥ ३२ ॥

मेघपतित्वं the word मेघपति; स्वामिदेवस्वायमाच्यायायिनिगद्वातस्वात्त्रवाचाविकारः the word मेघपति being connected; स्वायमाच्यायिनिगद्वात in every place; च and; प्रयुक्तायायिनिगद्वात being used; तथा its; च and; अश्वायनिगद्वात being mentioned as improper; स्वायमाच्यायिनिगद्वात everywhere; पुरुष certainly; अभिकारः no change; स्यात् is.

32. The word ‘मेघपति’ being connected with the master and the deity and being used everywhere and as it is said to be improper, it is to be used unaltered everywhere.

In a command given to अभिकारः it is said "तैययाःशमितिः बटमवण्यािशारि

८य देवाः". "Commence O! divine and human शमिति 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 Hotā priest directs them to commence the business. In another recension of the Veda in the place of 'मेघपतित्वमधी स्यात्' the reading is 'मेघपतित्वमधी'. 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 ज्ञान applies and singular form is transferred, does मेघपति mean sacrificer, the master of the sacrifice? Or if the dual form is transferred, does it mean अनानेियोमी dual gods? In this state of conflict the first view embodied in the sutra is that in अनानेियोमी animal sacrifice there are two gods and one यज्ञान, so the sutra says that the term मेघपति is connected with the three masters, namely, the two gods and the master of the sacrifice; this is undesirable and improper in the model sacrifice that the singular or dual form be used; so what seems to be proper is that the principle of ज्ञान does not apply to the formula.

अपि वा द्विनत्यायेियार्थान्यत्वे यथासंख्यं प्रयोगः:

स्यात् ॥ ६ ॥ ३ ॥ ३३ ॥

अपि वा on the other hand; द्विनत्याय: connection with two; यथासंख्य: respectively; प्रयोग: application; स्यात् is.

33 On the other hand, there is connection with two and on the sense being different, the application shall be according it.

The other view is that where one यज्ञान 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 ज्ञान applies according to the number of gods and the sacrificer; the singular, dual and plural forms are, therefore, used accordingly-

स्वामिनो वैक्षण्ड्यानुत्कर्षै देवतायां यथात्पत्त्यां द्वि-

तीयशब्दः स्यात् ॥ ६ ॥ ३ ॥ ३४ ॥

स्वामिन: of the master; वा on the other hand; एकवाक्ष्यात being one word; उक्ष्य: transference forward; देवतायां in the deity; स्यात् is; पत्त्यां in the wife; द्वि-तीय शब्दः the 2nd word; स्यात् is.

34. On the other hand the the master being one word, there will be an importation of deity or the wife would be the second word.

The third view is that the word मेघपति does not mean master and god. When the term is used, it means one master and if you import god also
into it, there will be a splitting of the sentence; or you will have to consider the जजमान and his wife along with him. So why should you not consider the word मेघपति to mean the god? This will be against the context. According to this view, the wife of जजमान is meant and the principle of जज है will apply according to the number of जजमान.

देवता तु तदाशीष्ठः वांतसम्प्राप्तः वांतस्वामिन्यनन्यिका-स्यात् II ५ I ३ I ३५ II

देवता deity; है on the other hand; तदाशीष्ठः by reason of the object of the hopes; संप्राप्तः having parted with the ownership; स्वामिनिः in the word master; अनादिका meaningless; स्यात् is.

35. On the other hand, the god by reason of the object of the hopes and having parted with the ownership the word master becomes meaningless.

The fourth view is that मेघपति is the god, because he is the object of all desires and hopes and the master of the sacrifice can not be the object of hopes and secondly the master has parted with the property which has been spent in the ceremony. So in this view, the master is meaningless and मेघपति, therefore, means god.

उत्सर्गाच्छ भक्त्यात्सिम्पतितवं र्यात् II ४ I ३ I ३६ II

उत्सर्गाच्छ by reason of relinquishment; च and; भक्त्या by secondary sense; व्रियात् in him; पतितवं 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 जजमान 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.

उत्क्रष्णेतैसंयुत्को द्विदेवते सम्भवात् II ५ I ३ I ३७ II

उत्क्रष्णेत transfer; एकतयुक्त: 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 समवायात्तक्ष्य तत्तत्त्त्तत्त्त्त्तपावत् || ५ ३ ३८ ||
एक्: one; तु on the other hand; समवाया on account of affinity; तत्त्त्त्त्त्त्त्त्त्तपावत् 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.”

संसर्गितवात् तस्मात्तेन विकल्य: स्यात् || ५ ३ ३८ ||
संसर्गितवात् by reason of jointness; च and; तस्मात् therefore; तेन by it; विकल्य: 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.

एकत्वाय। गुणावपायात् || ५ ३ ४० ||
एकत्व in unity; अथ also; गुणावपायात् 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 undesireable, 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 मेजरणि is to be optionally used.

निर्धं: restrictive rule; बहुद्वैते विकारः modified form; स्यात् is.
There is a restrictive rule; in the case of many deities, the modified form.

There are animals sacred to gods. "सन्तानविशेषकाविविधिवज्जयमायेदिव्यम" "वैष्णव-देवमुख्य नायदेवता" "He brings those animals to आदिर्यस for sacrifice to obtain desires." "Let him sacrifice smoke-coloured animal for विशेदेवास." We have discussed in मेघपति formula in the preceding अविष्कार and have seen that in an अर्नायोगिय 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 ज्ञा will apply and the plural form will be substituted.

विकल्पो वा प्रकृतिविधत् ॥ ५ । ३ । ४२ ॥

विकल्प: option; वा on the other hand; प्रकृतिविधत् 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 एकादिशिनी sacrifice, the singular form of मेघपति should be altered.

एषांन्तरे विकारः स्यादेवताप्रयक्तवदेकाभिमितायात-तस्यात् ॥ ५ । ३ । ४३ ॥

एषांन्तरे in a different object; विकार: modification; स्यात् is; देवताप्रयक्तवदेकाभिमितायात by reason of the deity being different; एकाभिमितायात one being sufficient for one; स्यात् 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 एकादिशिनी sacrifice; in connection with it, it is said "वैवाकर्षणे वापयति, मिथुनसारस्याकरोधितोस्येवनस्यारितेऽप्रजनयति पौष्पण" "He makes it fit for cultivation by means of an animal consecrated to Agni; he makes a pair by an animal consecrated to सर्वत्री; he throws seed with an animal consecrated to सीत and produces progeny with an animal consecrated
JAIMINI SUTRA IX. 4. 1.

The question is, whether the पौरणिक formula should be used in the singular or dual form or should it be used optionally as in the model sacrifice?

The singular form can not be used because there are different deities which can not be looked upon as one collective body and separate animals are dedicated to them separately; so the principle of jointness does not apply. As there is a large number of deities, so the principle of जूड्ध applies and the plural form will be substituted.

END OF PADA. III.

PADA IV.

Adhikaraṇā I. śūtras 1-16, dealing with the subject that there is जूड्ध in the formula प्रद्विंशितस्यम्यासेन पशुगणेः तद्भक्तित्वादवण्डणस्य प्र-विभक्तत्वादविकरे हि तासामकारस्यांभिसम्बन्धो विकारा-राज्य समासः स्याद्यांयोगाच्य सर्वांभिः: || 6 || 8 || 19 ||

पद्भिंशितः twenty six; शायप्रस्थितम् by repetition; पशुगणे in a group of animals तद्भक्तित्वाद by reason of its being a model; गणस्य of the group; प्रविभक्तत्वाद by reason of being divided; विकरे in a modified form; हि because; तासाम their; अकारस्येन in a part; अभिसम्बंध: relationship; विकारात्र by reason of a modified form; समास aggregate; स्यात is; असंयोगच्य by reason of no connection; च and; सर्वाभिः: 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 यथविचारित sacrifice, there is an अनयोगांच्य animal "तासामकारस्यांभिसम्बन्धो पशुगणांस्ते" "One who is initiated brings an animal consecrated to Agni and Soma for sacrifice." In connection with this there is "सर्वांभिः: पद्भिंशितः "पशु-"
It has twenty six ribs; remove them from their places in their order.” This is transferred under a text to the sacrifice of two or more animals; “सेतुशेषेतपद्धत्वातः, वार्षिककृत्यमन्योध्यानान्वर्त्तव्यक्तम्”. “Let one desirous of corn, sacrifice a white animal to भ्रज, black to वह्र in the mixture of water and vegetable.”

Now the question is, whether the word पद्विशिष्टति should be repeated or should it be used unmodified? or should the word be modified? or should the words ‘अर्यं पद्विशिष्टति’ be repeated or should they be modified? The first view embodied in the sutra is that the word पद्विशिष्टति 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.

अभ्यासेऽदीपि तथेति चेत || ५ ५ २ ||
अभ्यासे in repetition ; अवि also ; तथा similarly ; इत्यतेचित If you say.

2. “In repetition also the same” if you say.

The objection to the 1st पूर्वप्रक्ष 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 गुणादर्थक्तत्वाच्च || ५ ५ ३ ||
न not so; गुणाद by reason of its being a quality; अर्थक्तत्वात 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.
In the aggregate; also; similarly; If you say.

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.

Not so; by reason of impossibility.

5. Not so, by reason of impossibility.

The propounder of the 1st view says that in my case the text is fully realised but in your case the application of the formula is in the modified form; but the text is preferable to 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 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 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 अभिष्प्रु प्रवेशित 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.

तासां च कूत्तवचानाद || ६ १ ८ ||
तासां their; च and; कूत्तवचानाद by the whole sentence.

8. And by reason of their being covered by the whole sentence.

The formula is for the purpose of removal of the ribs by the अभिष्प्रु and so the ribs are covered by the entire formula. The number contained in the formula covers the entire number of ribs. The author supports his view in this way.

अपि त्वसन्निपातित्वात्पत्तीवदात्तात्तेतानाभिधानं स्यात् ||११||

अपि तु on the other hand; अर्थत्वात्त्वित्व by reason of being remote; पद्धित like a पद्धितं ; अभिलेखे by the action; अभिधान naming; स्यात is.

6. On the other hand by reason of its being remote, like पद्धितं there will be naming by the direction.

The second objector to the view of the लिखिती steps in and says that the formula is repeated first and then the action of the अभिष्प्रु commences after killing the animal to recover the ribs; so it is very remote. Why do you not permit repetition of the formula in an unmodified form just as it was done in the case of 'पद्धितंवह' ? (see sutra 20 pada III. of this chapter at P. 568). So the second objector maintains that the repetition of the formula in the unmodified form is proper and right.

विकारस्तु अस्तेश्वाद्यज्ञानावत || ७ १ १० ||

विकार: modification; तु on the other hand; अस्तेश्वाय by reason of transfer; ज्ञानावत like a ज्ञान (sacrificer.)

10 On the other hand, there is modification by reason of transfer as in a ज्ञान (sacrificer.)

The author says that the formula is transferred from the model sacrifice to the modified sacrifice and applies to अभिष्प्रु "देवयागितार जत मदुष्या आरम्भव" (see P. 568). 'Ye divine and human killers of
animals, commence,” “पद्विन्यशतुष्ठप्रबवर्कप्रयत्नां अनुद्गोपेयायथतात्” यैो गाऊः २१६५६२.
“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 जह्न applies as in the case of a यज्ञमान; where the यज्ञमान is one, the singular number is used and where there are two, the dual form is used.

अपूर्वत्वात्स्व पलन्याम् \( \text{pr} \) \( \text{pr} \) \( १ \) \( ४ \) \( ११ \)

अपूर्वत्वात् by reason of the अपूर्व nature; तथा similarly; पलन्याम् in पद्विन्याशयन

11. And by reason of the अपूर्व nature in पद्विन्याशयन.

The objector gave an illustration of पद्विन्याशयन of the foregoing \( \text{pāda} \) at P. 585 in śūtra 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 दशै०४४० यात्रा there is no transfer, so the principle of जह्न does not apply there; but here the formula is uttered for the removal of the ribs by the अपूर्व. So the principle of जह्न applies in the present case.

अनाम्यात्स्वविबिकारतस्श्वेत्रायसु सर्वनामित्वात् \( \text{pr} \) \( \text{pr} \) \( १५ \) \( १२ \)

अनाम्यात्; not laid down; तु on the other hand; विबिकारत् by reason of no modification; सर्वश्वेत्रायसु in number; सर्वनामित्वात् 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 मीलात्स्व, the सूत्र commences with अनाम्यात् which means ‘as laid down’ but in the Chaukhambha edition, it reads अनाम्यात्; which we have preferred. It makes no difference ultimately.

सहस्या त्वेवं प्रधानं स्याद्वङ्क्रयः पुनः प्रधानम् \( \text{pr} \) \( \text{pr} \) \( १५ \) \( १३ \)

सहस्या number; तु on the other hand; पुनः in this way; प्रधान principal; स्यात् is; वङ्क्रय 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.

अनास्तवचनमयचनेन हि वह्क्रोणां स्यायनिधिरेष्वः ॥ ५१ ॥

अनास्तवचनम् the formula is not laid down; अचनेन unauthorised text; हि because; वह्क्रोणां of ribs; स्यायः is; निधिरेष्वः direction.

14. The formula is not laid down; because by an unsanctioned text, there is a direction as to ribs.

The author says that the altered formula is not in compliance with the formula in the model sacrifice in form but this is for the recovery of the ribs; but if you do not repeat the changed formula, it will not cover the whole number of ribs.

अयुभ्यासो वातविकारातस्यात् ॥ १ ४ ॥

अयुभ्यासः repetition; वा on the other hand; विकारात् 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 अयु will be repeated; because no modification is sanctioned.”

पशुस्त्वेवं प्राधानस्यादभ्यासस्य तन्त्रिमित्वात्वात्स्मानस्माशब्दः स्यात् ॥ १ ५ ॥

पशुः animal; तु on the other hand; एवं in the same way; प्राधान principal स्यात् is; भ्यासस्य of repetition; तन्त्रिमित्वात् by reason of being for it; तस्मात् therefore; स्मानस्माशब्दः 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 “अयु प्रद्विवशितः” according to the number of the animals.
Adhikāraṇā II. dealing with the subject that the text "चतुष्टिवंशार्क्षिन्" is the special text giving the 34 ribs of a श्वेत घोड़ा horse of अश्वमेधपुष्प.

अश्वस्य चतुष्टिवंशार्क्षिन्य वचनाद्वैशेषिकिम् ||१७१२||

अश्वस्य of the horse sacrifice; चतुष्टिवंशार्क्षिन्य thirty four; तस्स अश्वमेघपुष्प by the text; वदेशिक अश्वमेह speciality.

17. There is speciality by reason of the text of 34 of the horse.

There is an अश्वमेह sacrifice; in it there is a सवनीय animal "अश्वस्यपो-गोधुर्गस्ते प्राजापत्या:” शुद्ध यजुः २७१।. "Horse and hornless bos gaurus are the animals consecrated to प्राजापत्या

In the model sacrifice which is अश्वमेह there is a text "यहं विक्षेपितं स्वयम्:” तैौ ७९० १६० ६१३।. "It has 26 ribs". Under a घोड़ा text, it is transferred here in the modified sacrifice.

चतुष्टिवंशार्क्षिनोऽन्यायं चान्तोक्तर्यम्यार्थवाच्च वर्णित: समेति। असिद्धार्थकं वपुरा इत्यौ गुप्तयुर्वरन्युवाचितम् || २० वें मूलिका १.६२।. १८।. “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 सूत्र is that there is a special text, so the number of the ribs in the case of a horse should be separately mentioned.

Adhikāraṇā III sūtras 18-21 dealing with the subject that the whole श्वेत घोड़ा verse is prohibited by 'do not utter 34 &c', in the case of the सवनीय horse of the अश्वमेह.

तत्सर्वाधिष्ठय प्रकृतिनिर्वयुऽसा चतुष्टिवंशार्क्षिन्यत्वात् ||१७१०||

tat it; प्रतिष्ठाप्य prohibiting; च and; प्रकृतिः the model sacrifice; श्वेत घोड़ा fits in; सा it; चतुष्टिवंशार्क्षिन्यत्वात् 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 चतुष्टिवंशार्क्षिन्य यात्। प्राकृतिकतिरस्यब्रूत्यात्” “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. \(34 + 26 + 26 = 86\).

The objector says that there is a रिक verse quoted in the commentary on सूत्र 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.

On the other hand, the रिक verse by reason of its being laid down; it is proper not to have option.

The objector continues in reply to the वैदिक 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.

On the other hand, in it by reason of the text, there is a change of word as in चर.

The author says that the prohibition relates to the whole चरक verse, but not to the number 34. If you hold that it relates to the word only the sanctity of the चर is gone by taking a word or a phrase from it.

Text quoted in महाभाष्य of परमेश्वर "A verse of the Veda pronounced incorrectly either by accent or by letter does not convey the meaning; that thunderbolt of tongue kills a sacrificer just as an enemy of हृद by the fault of accent."
The result is that the formula should be read after giving the number of the ribs collectively.

Adhikaraṇa IV, dealing with the subject that in अतिबाहिक animal, by the word उर्मक omentum is meant.

वनिष्ठुसात्स्विकाणादुरुफ्केण वपाभिभाषाम् || ५ । ४ । २२ ||

वनिष्ठु organ ; सात्स्विकाण by reason of proximity ; उरुफ्केण by the word उरुफ्क ; वपाभिभाषान the name of fat.

22. By reason of being near the organ, by उरुफ्क is meant fat.

There is an अभिप्रय in connection with अतिबाहिक animal in उदिद्योग, वनिष्ठुसप्तप्राप्ताविद्युत क्रममन्यमाना:” तैर या । ५ । ६ । १३।१४।

“Do not pierce the organ (viscera) considering it to be fat (adipose tissue)”

The question is to determine the meaning of उरुफ्क; whether it means an owl or fat. We all know that र & र invariably interchange into each other, therefore, उरुफ्क is उर्मक, and means an owl. The author says that the word means omentum, because the formula is uttered to guide the अभिप्रय 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 उद्द will apply to उरुफ्क 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 अभिप्रय command प्रश्नमात्र the word प्रश्नमात्र is used in the sense of praise.

प्रश्नमात्रसात्स्वाभिभाषाम् || ५ । ४ । २३ ||

प्रश्नमात्र the term प्रश्नमात्र; अभिभाषाम name.

23. The term प्रश्नमात्र means a sword.

In the same connection, there is, a command to the प्रश्नमात्र “प्रश्नमात्रवाहुक्रमुप्राति” तैर या । ५ । ६ । १२।

“Cut off the arms in their entirety.” Now the question is, what the term प्रश्नमात्र means “असिंवीशात्ताचकस्ये” “A शास्त्र is certainly called a sword.” According to the objector, it therefore means a sword.

वाहुप्रश्नमात्र वा || ५ । ४ । २५ ||

वाहुप्रश्नमात्र praise of arms; वा on the other hand.

24. Or it may be in praise of the arms.

The author says that it means “cut off the praiseworthy arms.” It means the arms should be recovered in their entirety; when an axe is
already sanctioned, what is the use of mentioning a sword? The forelegs which are arms are praised because the animal walks with them; by bowing down on them he takes provender. In this view the principle of उष्म 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 "अभिगुणयेवनस्यवक्षः" &c., the words श्येन &c mean in their entirety.

श्येन-शाला-कशयप- कवपसेकपश्यंवाक्रतिवचनं प्र-सिद्धसन्तिधानात् ॥ ६ । ४ । २४ ॥

श्येन hawk, शाला dart; कशयप tortoise; कवप thorn; श्रेकपणोङु leaf of a tree; आक्रितिवचनं words denoting form; प्रसिद्धसन्तिधानात् by reason of the proximity of the well-known.

25. In hawk, dart, tortoise, thorn and leaf of a tree there is the significance of the form by reason of the proximity of the well-known.

In this connection, there is अभिगुणये "श्येनस्यवक्षःकुष्ठकालः। शालादीपश्यं कवप पेवां। कवपोऽस कावपांहीवेत।" तैः ब्राह्मण नेत्रभूषण. "Cut off the thorax in the shape of a hawk; cut off the wrist in the shape of a dart and shoulders like a tortoise; make the thighs connected with the root in the shape of door-frames and in the shape of the leaves of a karavir tree."

Now the question is, whether they signify form or they mean removal of the parts in their entirety. The objector's reply is that they indicate the form by virtue of being near the well known parts of the body. They therefore mean "make its breast resemble like the hawk and arms like the darts and shoulders like a tortoise and thighs like thorns and knees like the leaves of a karavir tree."

कार्यन्य वा स्थायत्थाभावात् ॥ ६ । ४ । २६ ॥

कार्यन्यूं entirety; वा on the other hand; स्थायत् is; भावावात् 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 अभिगुण to remove the organ in its entirety, so that it may resemble the things mentioned in the text.
अधिगीत्र तदर्थवात् ॥ १ ॥ ② ॥

अधिगीत्र: of the अशियु priest; च and; तदर्थवात् by reason of its being for that object.

27. And the अशियु priest is for that object.

The author says that the अशियु 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. "यथातदनश्यति तथासाधितयोनिद्वसवदम्" "It may not be destroyed, so that it may be recovered in its entirety." गाजामात्र समयांतःकुणयातः तैर व्रातः ३१६१३. "Cut off its each part unimpaired."

Here the principle of अह does not, therefore, apply.

Adhikarana VII. dealing with the non-performance of the penance by योगित्यंति on the extinction of the fire obtained for the new-moon sacrifice.

प्रासर्द्रके प्रायश्चित्तं न विद्वते परार्थवातः हिविचारे चित्ते ॥ १ ॥ ② ॥

प्रासर्द्रके in the incidental; प्रायश्चित्तं penance; न not; विद्वते is; परार्थवातः by reason of being for another; चित्ते for it; हिविचारे laid 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 अनिन्हत्र it is laid down, "अनन्त्योऽन्तित्यं दुरोषान्नइत्यात्वाभिसत् निविष्यते। वस्त्राह्विन्न हस्तग्रहितते निवथयेत्" "Let him whose fire when brought extinguishes before the अनिन्हत्र is performed, offer a cake baked on eight earthen pans to the brilliant fire". Then further it is explained in जैमिनिकायमाला.

"प्रतिद्विनमनिन्हत्रहोतुंगार्हपवयावद्वात्यावलीनोर्जितमः प्रश्रयेत्, वेयमुक्तू तो हिन: कश्चिँद्रहुतेनिन्हत्रेण यद्वशास्येतु तदानान्निमित्यमि:प्रायश्चित्तम्" "In order to perform an अनिन्हत्र daily, the fire from गार्हपवय is taken and thrown in आइवनीयः; if the fire thus obtained goes out, before the अनिन्हत्र is performed, then this offering is by way of penance."

Every day in order to perform an अनिन्हत्र, the fire is taken from गाहर्मपवय and thrown into आइवनीयः. If the fire so recovered extinguishes by non-performance of the अनिन्हत्र, the इष्टि 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 Aginhotra, should this जñात्वि यस्ती sacrifice be performed? The reply of our author is that no penance is to be performed, because it is in connection with Aginhotra and for incidental acts there is no necessity. The penance is for the sacrifice of अगिन्होत्र and occurs in that context. Where the fire is taken for अगिन्होत्र and if it goes out without performance, the penance is for averting the evil that will otherwise befall. But in the case of देश्युर्पणसात्याग्यान्त्र, the fire being not for the अगिन्होत्र there is no necessity of the penance.

Adhikaraṇa VII. śūtras 29-30 dealing with the non-performance of ज्ञात्वि यस्ती as a penance on extinction of the preserved fire.

चारणे च परार्थ्यात्मानं ॥ ६ १ ४ ॥

‘परार्थ्यात्मानं’ in preservation; च and; परार्थ्यात्मानं by reason of its being for another.

29. And in preservation by reason of its being for another.

It is laid down “चार्येण गतात्मियं आद्वनियं: “By a गत्री the आद्वनियं fire should be maintained.” The गत्रिः are “चार्येण गतात्मियं: आद्वनियं: श्रुतुवार्न्यो श्रावणिः, राजनः:” Three are गत्रिः (whose wealth is gone) a serving Brāhmaṇa, a villager and a warrior.” According to कुर्मसूत्र, श्रुतुवार्न्यो श्रावणि आद्वनिः: “Descendants of श्रुतुवार्न्यो श्रावणि and आद्वनिः” are the गत्रिः. The चारणा consists in पद्धूर्ण धṛṣṇा throwing water silently; परिसूघ्न throwing fuel in the fire silently; and तुषारार्य throwing leaves in it. The question is, whether the ज्ञात्वि यस्ती 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 ज्ञात्वि यस्ती sacrifice is for a special purpose as seen in the preceding अविचक्रण.

कियार्थ्यात्मानं दितिरेशु कर्मेन स्त्यातं ॥ ६ १ ४ ॥

‘कियार्थ्यात्मानं’ by reason of being for action; इतरेशु in others; कर्मेन ceremony; स्त्यात इ.

30. By reason of being for action in others, there is a ceremony.

The author says, “you objector, advance as your argument that as पद्धूर्ण धṛष्ण &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 अगिन्होत्र, but not in the case of preservation of the same for no special object.
Adbikarana. Ix. dealing with the subject that no mantra is to be repeated at the time the fire is taken for the new and full moon sacrifices.

न तूत्पन्ने यस्य चादनाः प्राप्तकालत्वात् ॥ ५ । ४ । ३१ ॥

not; तु on the other hand, उपयन्ते on production; यथा its; चौदना direction; अपायकालत्वात 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 अष्टिन्होत्र sacrifice, the following mantra is recited. “वासचे वाहिनी वाचला च वरुणां वरुणां प्राप्तकालत्वात् शौदेव जीवने यस्य तिर्थाय विश्रावास्याय त्रिस्ववर्धिते रामाय समस्व (Ap. Śrauta Sūtras VI. 1. 6. & Māṇava Ś. S. I. 6. 1. 2). With the tongue by तत्त्व, with the vital air by तत्त्व, with the eye by तत्त्व, with the manas by प्राण, with the eye by तत्त्व, 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 दशावर्षासाधारणा. The reply of our author is in the negative; the reason is that the fire in the अष्टिन्होत्र is produced for अष्टिन्होत्र; there is the injunction to repeat the मन्त्र at the time of taking the fire but such is not the occasion in the दशावर्षासाधारणा. They are performed on the occasion of the new and full moon; while the अष्टिन्होत्र is performed every day in the morning & evening. So no mantra is to be recited at the time when fire for the performance of the new and full moon sacrifices is removed.

Adbikarana. X. sūtras 32-40 dealing with the subject that the procedure of gift does not apply to the boiled rice of the first day in a sacrifice.

प्रदानदीशां अपयो तद्वर्षभोजनार्थवात् संसारां च महादकवत् ॥ ५ । ४ । ३२ ॥

प्रदानदीशां seeing the gift; अपयो in boiling; तद्वर्षभोजनार्थवात् by reason of its being for food; संसारां by mixture; च and; महादकवत 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 योगिष्टोम it is laid down: “अद्वैतात्मत्त्वत्त्वम् अद्वैतात्मत्त्वम्;” “प्रायणीय with boiled rice in milk consecrated to “अद्वैता”. The प्रायणीय is the first day of साधारण or बुधास्त्र, derivatively it means the first day. “प्रायणीय- योगिष्टोमां क्रमात्मकाहस्तवत्त कालवयनमृत्त दूरं. XII. 188 (See Chaukhambha Sanskrit series P. 625).
The question is whether the procedure relating to gift should apply to milk or not. The reply of the objector is that the rice boiled in milk is intended as an offering. The word milk is used in the locative case but that does not affect it in the least, because it is intended as food and the boiled rice cannot be separately offered without the milk in which it is boiled. Just as we see in a प्रातारस the mixture of curd, honey, ghee, rice and water is offered, so also here. The procedure of gift, therefore, applies to milk.

संस्कारप्रतिषिध्य तद्वृत्त ॥ ३३ ॥

संस्कारप्रतिषिध्य: prohibition of purificatory rites; तद्वृत्त like it.

33. Prohibition of purificatory rite is like it.

The objector says that certain rites in connection with it are prohibited “अजुया वस्तुनायकरोति” अपविवशविनांन्दवयवति”. He drives off the calves without a बहु वर्षे”. “He milks a cow when not purified.”

This लिङ्ग supports the view of the objector.

तत्रत्तिषिधेः च तथाभूतस्य वर्जनात् ॥ ३४ ॥

तत्रत्तिषिधे 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.

अधर्मसंवद्दानात्मणीतार्थे विधानाद्विद्यत्ववादसंसर्गः

॥ ३५ ॥

अधर्मसंव: no characteristics; अपद्रात: by reason of being not given; प्रातारस for the purpose of holy water; विधानात् by reason of being laid down; अनुलक्तत्वात् by reason of its inequality: असंसर्गः 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 \( \text{\textit{धर}} \) cannot 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 मीमांसकस्. The \( \text{\textit{धर}} \) is an object of gift to the sun-god and the milk is an अधार (substratum) of \( \text{\textit{धर}} \) but not of sun-god. In this view the procedure relating to gift does not apply to milk.

परो नित्यासनुवादः र्यात् \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \)

36. The other is a permanent statement of facts.

The author further argues that as to what you say about the लिङ्ग, 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.

विहित्रित्विशेषो वा \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \)

विहित्रित्विशेष: prohibition of a practice sanctioned; वा on the other hand.

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 मीमांसकस् who might be maintaining driving off the calf by repeating a यजुसंत्र at the time of milking a cow.

व्रजने गुणभावित्वात् तददः प्रित्विशेष्यात् यात्ताराणासं केवलाशास्त्रम् \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \) \( \text{\textit{हि}} \)

व्रजने in prohibition; गुणभावित्वात् by reason of its being subordinate; तददः प्रित्विशेष्यात् by reason of the said prohibition; र्यात् is; कार्यालय by reason; केवलाशास्त्रम् only diet.

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.
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.

रसप्रतिपधो वा पुरुषधमस्तवाद ॥ ४१ ॥

रसप्रतिपधः: the prohibition of the juice; वा on the other hand; पुरुषधमस्तवादः by reason of being the duty of a man.

40. On the other hand, the prohibition of the juice (of flesh) is by reason of its being the duty of a man.

The author says that the way in which you explain the prohibition is not proper. In the case of the prohibition of flesh to a religious student some invisible effect is in view and therefore even the soup or any other article which is in contact with it is prohibited; but the prohibition relating to milk is with a view to prevent any disorder of the bodily humours such as bile or phlegm. The result is that the procedure relating to gift should not be performed on the boiled rice in milk but only the procedure relating to ध्वजिता i.e. cleaning &c. should be performed.

A dhikara XI. sūtra 41-42 dealing with the subject that in अभ्युदये the procedure relating to gift applies to curd and milk.

अभ्युदये देहापनयः: रचधमर्याध्रृतबाचानात ॥ ४१ ॥

अभ्युदये in अभ्युदये; देहापनयः: transference of milking; रचधमर्याध्रृतबाचानात its own procedure; रचति is; प्रद्रृतवाचान by reason of being commenced.

41. In an अभ्युदये, when there is transference of milking, its own procedure applies, because it has been commenced.

There is a text विवादेन प्रज्ञा पशुभिषिक्षण्य मर्याध्रृतबाचानातवर्धाध्रृतबाच मर्याध्रृतबाचात्वर्धाध्रृतबाचात्वर्धाध्रृतबाच यथय हवि निर्विशं गुरुस्ताबंद्रायमभयुदये धारां दिव्यार्थामालाम बिमेतेत मध्यालामगाम्ये दामपुरुषोदाश माहात्म्यापिन्यैः प्रदन्तिविलासानिध्रुवाच प्रदाने वर्धाध्रृतबाच वेनेनिद्रान्तान्त चित्तवेष्यविविष्य द्वेषाद्वेषात्रश्चेताय कोऽैं सोऽैं स्पर्शार्थ: “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 इद्य the giver; he shall offer the most minute of them boiled in milk to Visnu, the dweller in cattle.”

A sacrificer under a mistaken belief of अभ्युदये commences a दुर्योगः
sacrifice but moon rises in the morning and is thus compelled not to perform the दर्षणम्; his animals and children die and enemies increase. The priest commences the दर्षणम् 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 दर्षणम् and श्लेष्वच्? (i.e., rice boiled in curd or boiled in milk.) Does the प्रदेवपद्ध्वर्तम् प्रणीतावर्तम् apply? According to the view expressed in the preceding अष्टिकरणयो, 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 वार्तान्तरे विधानाचारङ्गूपपीवतः र ४ ३ ४३ भ
अपनय: transfer; वा on the other hand; अश्लेष्वच् in a different object; विधानात् by being laid down; पशुपावत् 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 भद्रामिर्भ, in connection with it, it is said "येष्वं द्वारालास्त्रवायिङ्गमुच्यत्तावलम्यापितएव
dेनेवार्तसार्वाविष्णुविश्वविष्णुस्मृतेऽवाचः प्रथमालानुविष्णविष्णविश्वविष्णुस्मृतेऽवाचः प्रथमालानुविष्णुविष्णुस्मृतेऽवाचः प्रथमालानुविष्ण
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 adhikāraṇa XI or Adhikāraṇa X, in other words whether the प्रदेवपद्ध्वर्तम् or प्रणीतावर्तम् 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. पश्चिमा applies and व्रतीतात्यम will govern it.

लक्षणायर्थः स्तृताःतः ॥ ४४ ॥
लक्षणाय for the purpose of pointing out; स्तृताःतः 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 प्रदेवयम on the milk.

अधिकरणां स्तृतार्थाय प्रदानार्थाःशिवाय स्यात् ॥ ४५ ॥
अधिकरणां of boiled milk; तु on the other hand; शृवर्तात्र by reason of the
extraordinary principle; प्रदानार्थाः for the purpose of gift; विवायाः command;
स्यात is.

45. On the other hand, by reason of the extraordinary
principle, the injunction relating to milk is for gift

In a चोलियोंम it is said, पयसायाईशकन भीपाति । सतुमिर्मिथियामानासिद्धारि
व्याजनहिरेलयेन शुकामायेन गात्यक्षः। “He boils milk for Mitra and Varuna.
With parched grain मथी, with grain हारियोज, with gold शुक ar.d with ghee
पात्रव”

The question is, whethr the प्रदेवयम or प्रवीतात्यम applies to the milk
The milk is mixed with soma and heated and then it is offered to श्रावण. 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 relat-
ing to gift, therefore, applies to it.

गुणो वा अधिकरणार्थाय ॥ ४६ ॥
गुण: subordinate; अधिकरणार्थाय 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 समीवेवीत एवं वस्मासमाध्रोण. "The god मिथ्र said, boil milk with soma for me." It is an अथवादः; 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.

Adhikarana XIV Sūtras 51-55 dealing with the subject that in an अथवादः there is a separate sacrifice by the sentence “इशानायप्रस्तत” &c.,

51. In relinquishment of those that have been taken round the fire; उपधात्व इशानायप्रस्तत खाद्यमल उपधात्व like placing near.

There is a text in connection with अथवादः "इशानायप्रस्तत खाद्यम" खाद्यम
25.28. "He brings a deer for sacrifice to ईशान" In the model sacrifice it is said "वधिनिर्देशस्य अर्थावस्थानसृजगति" "They relinquish the wild animals that have been taken round the fire". The question is whether the touching of the wild animals is for relinquishment or it is a prohibition of the remaining act. The reply of the objector is that taking of the animals round the fire is with a view to relinquish it. For example, चह is placed near; "एतेकसाधनमथे वधिनिर्देशं एकविधिपद्धालित" "It is certainly a visible food; he is चह, he who places it near." चह is therefore, for placing near.

श्यामातिष्यो वार्थ्योभावाविदान्तपद्धति ॥ ५१ ॥

श्यामातिष्य: prohibition of the remaining act; वर्ण on the other hand; अर्थाभावात् by reason of the want of purpose; ईशानसृजगति like the end of ईशान.

52. On the other hand, it is a prohibition of the remaining act by reason of the want of purpose like the end of ईशान.

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 अवधिधारण there is ईशान which is omitted. The result is that all those acts which are performed after एसमन्दरण and before relinquishment are to be omitted.

पूर्वेऽभाव्यातः श्यामात्स्प संस्कारस्य पद्धतोति चाप्रवृत्तेनोप-पढ़ते ॥ ५१ ॥

पूर्वेऽभाव्यातः by reason of the word having commencement; वर्ण on the other hand; च and; संस्कारस्य of the word ‘he finishes’; च and; श्यामात्तें in an act which is not commenced; वश्यपद्धतें 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.

प्रबृत्तेऽन्यस्येतर्वात्मक्तिष्यो संस्काराणांकर्मं स्याचतुर्द-रितिवाष्ठाया प्रायाज्ञतिष्यो ग्रहणामाज्यस्य ॥ ५१ ॥

प्रबृत्तेऽन्य: of the application; श्यामात्तें being for the sacrifice; प्रतिष्यो on prohibition; संस्काराणि of the purificatory rites; अवदम् non-performance; एतेक्तिष्यात् तन्त्र कार्यितवात् by reason of being for it; वश्य as; प्रायाज्ञतिष्यो on the prohibition of प्रायाज; प्रायाज्ञ्युत taking; अर्थस्य of ghee.

54. Of the application being for the sacrifice, (and)
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.

The author further explains the view clearly. If there were no sacrifice there would be no subordinate purificatory act. So there is an act before the प्रयाजिकरण along with all the subsidiary acts. The prohibition, therefore, relates to all acts subsequent to प्रयाजिकरण and before relinquishment.

Aadhikaraṇa xv. śūtras 56-60 dealing with the subject that a separate action is laid down by 'आयेनश्रेयस्यापूजायति' in

आयजसंस्थाप्रतिनिधिः स्याद्वियोलस्गर्भः II १ २ १ ५६ II

आयजसंस्था finishing with ghee; प्रतिनिधिः substitute; स्यात् is; ग्रेशेरलनांत्य 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, "स्वाधू वाहीविन माहात्मेत्"; पर्यावरतं पालष्टमथुधारितं, again आयेनश्रेय संख्यापूजायत् "He brings an animal pertaining to प्रदीप to the altar and consecrated to स्वाधू for a sacrifice". "He relinquishes a प्रदीप 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.

समापिभवचनात् II १ ४ १ ५७ II

समापिभवचनात् 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 संस्थापयति 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 'संस्थापयति'; it is not distinguishable from भालमयति or विनयति.

अनिज्यां च वनस्पति: प्रसिद्धारङ्गतेन दर्शयति || ५ ४ ५५ ||

अनिज्यां non-sacrifice; च and; वनस्पति: of the herbs; प्रसिद्धाः well known; लेन from it; दर्शयति appears.

59. Of the herb, it is well known that it is non-sacrifice; from it also, it appears.

The author supports his view from the उपस्थित argument. The herbs are well known as अनिज्याः.

“यत्रचारणेव वनस्पतिमयावारहस्यवैनौषधिः स्वाभाविक प्रयाजेवायास्थापयथा दशस्वचेतान्विन्द्रियावृक्षेण” “If thou bringest ब्रह्म and herbs or if thou sacrifice both of them, the ninth day is of ब्रह्म with the प्रयाज offerings and the tenth day is by herbs; here know these two oblations.” It shows the absence of वनस्पतियमा. 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 वनस्पतियमा is omitted, it shows the completion of the preceding act. This shows that it is a separate act. Similarly in the present case it is a separate act.

60. The completion is by reason of the deity of the same.

The author says that the completion by ghee on which the objector insisted in सूत्र 56 is by reason of the common god of the preceding act which was commenced, namely, the पार्हेति 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 अतिरिक्त by the मीमांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called अद्वय 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 अद्वय. Where अद्वय is necessary, the doctrine of वाच does not apply. It is divided into 3 main divisions according to भावद्विविधा.

बाच

अश्वत्तोपायात्र
प्रत्यक्षप्रमाणात्
प्रतिपेदपात्

In other words, suspension is by implication, by express text and by prohibition. Others have divided it into प्रवेद्यादि and अप्रवेद्यादि. Now let us see how this principle of suspension is explained in the present chapter.

Adhikaraṇa I. सूत्रास १-३ dealing with the subject of suspension of those details of the model sacrifice which are of no purpose in the modified sacrifice.

विचे: प्रकरणान्तरितेदेशात्सबौकर् स्त्राद् ॥ १०११॥
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.

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.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the text.

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 material of the model sacrifice is not imported.

The branch cut by one’s self is used.” In such a case, a sword is unne-
cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अभिकरण is explained differently and is called "dealing with suspension of pounding of कुर्ङ्षाड़".

There is a प्राजापत्य ceremony in which चर is offered. There is a text in that connection "प्राजापत्यंचरं निर्भेप्चकुर्ङ्षाड़मायुक्ताम्": "One who is desirous of long life, shall offer hundred pieces of gold weighing one ratti each in the shape of चर consecrated to प्रजापति".

In a model sacrifice, it is laid down "ब्रह्मीनवहिति" "he pounds the wild rice". So accordingly, removal of husk by pounding the कुर्ङ्षाड़ should be done; but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The अभिकरण is interpreted in a third way and is called "dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वेदवा".

There is a text in connection with कामयादि. "वैश्वेदवं चरं निर्भेप्चकुर्ङ्षाड़मायुवाय। स्वध्ययन्न्ययुधवसम्यय। स्वयं नन्यूहैतु। द्रवम्प्रोक्तं चरं कुर्ङ्षाड़मायुहामि।। यदिव्यास्मातः। यायायापूर्वकं नस्य भृत्तििदेश्वतु। तद्देश्व उक्ष्मयावधेतु।।" || "One who has an enemy, shall offer the boiled rice consecrated to विश्वेदवा. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to विष्णु of great strides.'

The चर is to destroy an enemy. In it some rite in addition to भृत्तििदेश्व which is the model, is performed. The remnants of the पुरोहित 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 ब्रह्मा, this is for अच्युत, this is for होता and this is for अतनी'. 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 इत्यादिमहायायाण्यक्षामायुहामि "I divide this and this, the share of ब्रह्मा"; it is, therefore, an additional act. At that time, if by chance the चर falls down on the ground or sticks to the cudgel, then that fallen or stuck चर should be offered to विष्णु and at the time of division and offering, the enemy should be kept in view. In the वैश्वेदव
ceremony, at the time of falling or sticking of the  loadChildren, the वैष्णवलय is prescribed. In वैष्णव, the भाव and प्रयात which are the subordinate acts will benefit the वैष्णवलय and will not be separately performed. In it there is an invocation mantra “विष्णुवन्देवपावाह”, “Bring all the gods.” In विष्णुलय the invocation मंत्र is “विष्णुमाह” “Bring Viṣṇu” In the वैष्णव during the interval of सातच्छे and प्रयात, the होता reads the invocation formula; but that is the time to invoke the वैष्णव but not विष्णु, because विष्णुलय is performed at the time of falling or sticking of the चह after the performance of प्रयात, अर्जुनर्म and division of दुरोदाश cake. So for the reasons given above, there is no necessity of invoking विष्णु when वैष्णव 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 दीर्घकणियाँ &c, the initial ceremony (आरभणीय) is omitted.

इष्टिरामभंसंयोगाद्भूतानिवर्ततार्मस्य प्रधानसंयोगाद् ॥ १० ॥ १ ॥ ४ ॥

इष्टिः: sacrifice; भारभीयगात् by reason of the connection with the beginning; अंगसुतन्त by reason of its being a part; निवर्तत is suspended; भारभण्य of the beginning; प्रधानसंयोगात् 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 योतियोग sacrifice “योतिश्चेष्टकामायकेत” “Let one desire of heaven perform a योतियोग.” In it there are many proceedings belonging to दुरोदाशस्थाय, its models; amongst them, दीर्घकणियाँ is one “भाग्गवैष्णवमकादशककालिन्धेयेष” “Let him offer a cake baked on eleven earthen pans to Agni and Vishnu”.

In the model sacrifice there is an भागभणियचेष्ट “भागवैष्णवमकादशकपालिन्धेयपुराणमालार्मण: सरस्त्याचः सरस्त्यादशकपालमने भगिनेः अष्टादशकपालिन्धेय: कामयतमकामायकामाय: स्याम्” “Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Vishnu, boiled rice to सरस्तती, cakes baked on twelve earthen pans to सरस्तत; 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 आर्थमण्डिपि be performed in दीक्षण्या thus transferred to भोजन्या? The reply of the author is in the negative because the दीक्षण्या is a prefatory ceremony only and when दीक्षण्या has become a part of भोजन्या which is principal, the introductory ceremony of the भोजन्या having been performed, there will be no occasion for performing the prefatory ceremony of the दीक्षण्या.

6. 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 राजौप्रथम “राजौप्रथम वारा श्रावको यज्ञ” “Let one desirous of self-sovereignty perform a राजौप्रथम. In it there are इष्टिः, animal, soma, grass sacrifices; the question is, whether in अनुमति which pertain to हर्षि, 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 भोजन्या is also said to be the beginning by reason of accomplishing all desires; the अनिष्ट्यम is also said to be the first; so every one is to be the first and the अनुमति are also the first; so there can not be an आर्थमण्डिपि.

Adhikarana IV Sutras 6-8 dealing with the subject that the आर्थमण्डिपि is suspended in आर्थमण्डिपि.

6. On the other hand, there is in it like प्रायाज.

See the quotation under the commentary on सूत्र 4. (at p. 602) The question is, whether आर्थमण्डिपि is to be performed in the आर्थमण्डिपि. The reply of the
objector is that it should be performed just as ज्ञात्व प्रसास are performed,

न वाक्यभूतत्तत्तत् ॥ १० । १ । ६ ॥

नवा not so; भूतत्तवाद by reason of its being a part.
7. Not so, by reason of its being a part.

The author says no; the अर्थमाणि should not be performed in अर्थमाणि because it is itself a part of दर्शवूिंवणमास; it is a prefatory ceremony of the दर्शवूिंवणमास; there can not be another prefatory ceremony in it.

एकवाक्यत्तत्तत् ॥ १० । १ । ५ ॥

एकवाक्यत्तत् by reason having a unity of sentence; च 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 अर्थमाणि is to be performed in अर्थमाणि, it will split the unity of a sentence which is always to be shunned by a मीमांसक.

Adhikaraṇa V. dealing with the subject that in the case of a गृह, offering pertaining to गृह is suspended.

कर्मं च द्रव्यसंयोगार्थमयाभावात्मवृत्ततं तात्त्वयः श्रुतिसंयोगात ॥ १० । १ । ६ ॥

कर्म ceremony; च and; द्रव्यसंयोगार्थमयाभावā with an object in connection with the substance; अर्थमाणि by reason of the failure of that object; निवर्तते is suspended; तात्त्व is for it; श्रुतिसंयोगात by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object; it is for it by reason of the connection with the Vedic text.

In a अन्निहत्तो sacrifice there is an अन्निहत्तो animal “योद्धशिष्यो यदनीयोऽम शुभावः” “One who is initiated brings an अन्निहत्तो animal for a sacrifice.” In connection with it, it is laid down; “युप मेध्येणास हैं नैवसम्। ननि दीर्घतयामागस्तुतोति।” वृद्धिवारिणि चादाय अूपस्तात्रि के वृद्धिवादिवा यूपाधि- तिंतुद्वजोति “Let one desirous of cutting and making a sacrificial post, perform a homa; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by
friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with साप्तक, it is said “खलेकाद्योन्नावति” 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 बूप 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 बूप and when that is absent, no offering is to be made; because a बूप is separately prepared and the peg which has already been made, is used as बूप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikaraṇa VI. Sūtras 10-13 dealing with the subject that in a साप्तक, the offering to pillar is suspended.

स्थाणी तु देशमात्रत्वादिनिष्ठति: प्रतीयेत ॥१०११०॥

स्थाणी in a pillar; तु on the other hand; देशमात्रत्वाद ब Cosmos by reason of the restriction to the locality; अनिष्ठति: no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the अन्तिमोमिय animal, there is a text “स्थाणीस्थाणवाद-हिति कुद्राति” “In the case of a pillar, he offers oblations relating to the pillar.” The question is, whether स्थाणवाद हिति is to be performed in a साप्तक or not. The reply of the objector is that it should be performed, because it directly benefits the ceremony भारादुपकारक. When the wood is removed from a tree for the purpose of a बूप, the remaining portion of the tree from the root upwards is called स्थाणु; a certain ceremony in connection with it is performed and offering is made “वनस्पति शालावाधो विराहियावशयचनेअह-होति” तैै सौ १५।१२।१३। “He offers oblations in the lower part of the tree saying, arise, O! Lord of the forest with hundred offshoots.”

अपि वा शेषस्वूत्त्वात्संस्कारः प्रतीयेत॥ १०। १। ११॥

अपि वा on the other hand; शेषस्वूत्त्वात by reason of being subsidiary action; संस्कारः its purificatory rite; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not भारादुपकारक but only a सैनिपायोपकारक (see at p. 186) because it appears to be a purificatory rite in connection with बूप “बूपस्नेवदस्यास्थाणवादहितिकर्तव्या” “One desirous of cutting a sacrificial post shall
offer oblation pertaining to a pillar." The rite is not in connection with the śṛṇṇa, but it is for the purpose of युग. 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 युग. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no युग, no ceremony in connection with śṛṇṇa is necessary.

मन्त्रवर्णा तदृष्ट || १० || १ || १२ ||
मन्त्रवर्णा, मन्त्रया naming; च and ; तदृष्ट like it.
12. And the मन्त्रवर्णा is like it.

The author now relies on the मन्त्रवर्णा argument; śṛṇṇवाृतिः is श्रीतपुरुष i.e, the offering to the pillar; when there is no युग, there is no pillar and the आहित्व in connection with it, therefore, fails.

मन्त्रवर्णा inference from the text; च and ; तदृष्ट like it.
13. And the inference from the text is like it.

The author relies on the निंग argument: "अश्वस्व रेववनस्वतेयश्वलशोिशिरीः ||
R. V. III. 8. 11 ; T. S. I. 3. 5. 1.; T. B. 1. 2. 1-5. Therefore. O! god, the lord of the forest, fructify with hundred-fold branches."

The मन्त्र is also in honour of युग which is separated from the tree. This also shows that this ceremony is a purificatory rite and सज्जितव्यो-कारक. It ought not to be performed on a peg in connection with साज्जित.

Adhikarana VII sutras 14-15. dealing with the subject that the उत्स महेष यज्ञ is a purificatory rite.

प्रयाजे च तन्त्रायायाल्यात् || १० || १ || १५ ||
प्रयाजे in a प्रयाज; च and ; तन्त्रायायाल्यात् by reason of the same argument.
14. And in प्रयाज, by reason of the same argument

In दुर्गोऽमायायाग, there is उत्स महेष यज्ञ and in connection with it, it is said "स्त्राहाकारयज्ञति" "He offers स्त्राहाधिभोजन." The question is, whether it is आश्रयकारक or only a purificatory rite like the सज्जितव्यो-कारक mentioned in the preceding अधिकारण. In प्रयाज, ghee offerings are made to different
deities, स्वाहामिनि, स्वाहा सोम, स्वाहा प्रजापति, स्वाहाप्रनीपोमि” “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 स्वाहामिनि is a संस्कारकर्म, so is प्रयाज, It is only to remember the deities that the different अन्याहृत्तिः (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

लिङ्गदशेनात्च ॥ १६ ॥

लिङ्गदशेनात by seeing the लिङ्ग ; च और.

15. And by seeing the लिङ्ग.

The author relies on the लिङ्गा argument and says that the same inference is also from the text “स्वाहामिनि, स्वाहा सोम, स्वाहालंकार, स्वाहायकाराः स्वाहापुर्यः “Swāhā to Agni, Swāhā to Soma, Swāhā to Son-god, Swāhā to Saraswati, Swāhā to पूजा. These texts show that it is a purificatory rite of the deities. The principle of वाच will, therefore, apply.

A Anikṣarana VIII śūtras 16-18 dealing with the आरादना अर्थक nature of the अनियाग.

तथाज्यभागाभिनिषयिति चेत् ॥ १४ ॥

तथा similarly; आन्यभाग the ghee offering; अनि: fire; अपि also; इतिवैद्य if you say.

16. “And in the same way the ghee offering to अनि also,” if you say.

The objector says that in the same way the ghee offering to अनि i. e. अनियाग is also governed by the same principle as laid down in the preceding अविविकरण. It is also a संस्कार कर्म of a deity. It is just like प्रयाज offerings.

व्यपदेशाद्वात्स्तान्तरस् ॥ १६ ॥

व्यपदेशाद्वात by reason of definition; द्वात्स्तान्तरस the other deity.

17. By reason of designation, the other deity.

The author says that the principal deity is अनि and the other deities come under him. अनि:स्वतःतःत्वं नातः अनिन्यागः” “O! Agni, bring, Soma, bring Agni”. So we see the god अनि is the principal deity. So the offering to him benefits him directly; it is आरादनाकारक.

समत्वाच ॥ १६ ॥
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.

"अभिपुज्यातो यहस्य यदाचारो चलुपीवापति यदायसां वर्तमानज्ञाय मद्यमुऽऽ्ये" "These ghee offerings are the Soma libations of the sacrifice; the portion of the ghee with which प्रवाह 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 अनियम देन confers benefit directly. In this view, the principle of वाप will not apply.

Adhikāraṇa IX sātras 19-33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

पशावपीति चेत || १० || १ || १५ ||
पशौ in animal ; अणि also ; हितेचेत If you say.
19. "In animal also" if you say.

There is an अम्नीयोभिस्य animal in a योगिताम्, "आस्तोम वृत्त्विण्या प्रतितिप्रतिति त्रिमयमभिमभिमधीतो दर्शण पाशायां वा एणीभियते भयोनिरितो द्रादानि पशुभिमिलेत वर्तण पाशायांस्रुरचे।" "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 अम्नीयोभिस्य animal to a sacrifice, he is discharged from the traps of Varuṇa."

In that connection it is laid down, "अम्नीयोभिस्य च पर च प्रवेशनीयोभिस्योढयुरोडाशमनिवरि" "Having used the omentum of the अम्नीयोभिस्य animal, he subsequently offers cakes made of animal flesh". Now the question is, whether a परयुरोढयुर्णाय as आयुक्त or with the object of the purificatory rite of the deity. The reply of the objector is that the परयुरोढयुर्णाय is also governed by the principle laid down in Adhikāraṇa VIII, because it directly benefits the sacrifice.
20. Not so, by reason of the word being subject to it.

The author expounds his view and says that you are wrong; the text "आसोमवहिंगनिन्याप्रतिमित्तिः" &c. is an अब्रवाद; from it, it appears that the deity of the animal is the same as that of the sacrifice. The पशुपोषायाम by reason of the similarity of the deity, is a purificatory rite of the deity.

लिङ्गदर्शोनारङ्ग।१०११२९।

लिङ्ग र्गनान्त by seeing the लिङ्ग; च and.

21. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the inference from the text also shows that the पशुपोषायाम is a purificatory rite of the deity "हृद्राव वणिक्षणुसमासमालेत" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुपोषायाम, there are two वाज्यम्: "हृदंस्कुहिः वणिक्षणुसमालेत्, स्निधिः वणिक्षणुस्त्रानन्ति" "Distil for Indra who holds thunderbolt, and whose praise is sung by प्रज "distil for Indra who is brave, holds thunderbolt and is of good renown." This shows the unity of the god and also that the ceremony is for the object of देवतार्यस्कार.

गुणो वा स्वाभकपालवर्गुणभूतविकारारङ्ग।१०११२२।

गुण: subsidiary ; वा on the other hand ; स्वाभक पाल by reason of being a modification of the subordinate act ; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

The objector replies that the deity is only subordinate; the argument that the deity of पशुपाल and पशुपोषायाम 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 अभिरमस्त ठाम though one and the same in पशुपाल and पशुपोषायाम, are subordinate. In दशपोषायाम which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुपोषायाम is, therefore, आराजपक्षक and is not a purificatory rite of the deity.
23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहाकार, because the parts are connected with the object.

The author says that the एष्युरोदाश 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 स्वाहाकारवत् (oblation by uttering स्वाहा) which has no direct purpose but is only a देवतासंस्कार ceremony. The subordinate acts are only for the benefit of the principal act; so they are संहितायोपकारक but not भारादुपकारक, 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 सौरामणि, there is a difference of a deity i.e. the deities of the animal and पुरोदाश are different and the text about increase is construed as a purificatory rite of the deity.

"यज्ञवैशाल्यां यज्ञीयं तदन्तः: समुद्रं यद्यदेवयाः पश्चरुरोदाश: मवति"

"What is an increase in a सौरामणि sacrifice, is its surplus and becomes the animal cakes of other deities."

So we see that the animals that are in increase are dedicated to the other deities.
The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

नासंहानातकपालवत्।

न not so; असंहानात by reason of no loss; कपालवत् like an earthen pan.

26. Not so, by reason of no loss, like an earthen pan.

The author gives a reply to the objection; he says just as a कपाल which is used for winnowing rice is used for baking the पुरोदाश, does no harm to another कपाल; so a gift made to another deity in पशुपुरोदाश does no harm to the deity of the पशुपुरोदाश.

गृहाणाध्य सम्प्रतिपत्ती तद्यु च न तदर्थत्वात्।

गृहाणि of the cups; च and; संप्रतिपत्ति in the harmony; तदर्थवन् that text; तदर्थत्वात् by reason of being for that object.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सौराश्रमणिष्य there is the same deity of the cups of wine; in connection with it, there is a text about पुरोदाश “नैत्यपरशुरान्त पुरोदाश विधयेत्; प्रहपुरोदाशायोंते पशवः.” “There are no cakes (पुरोदाश) of these animals; these animals are cakes (पुरोदाश) in the form of cups.” It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the पुरोदाश. What is common in them? They are both purificatory of the deities; if the पुरोदाश is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the हिन्दू argument.

गृहामावे च तद्यु च चनम्।

गृहामावे in the absence of the cups; च and; चनम् that text.

28. And in the absence of the cups, that text.

The author says that there is another text “नैत्यपथिष्यहंघंड्यित पुरोदाश वाने पंशुः.” “There is no cup of this animal; the animal has only a cake.” There are 3 sacrifices in a सौराश्रमणिष्य viz. भाषिष्य, सारस्वत and पृथ्वी animal sacrifices. Having described them and their पुरोदाश, the fourth वाणिष्य
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 पुरोदार्श. This shows that the cup and the पुरोदार्श serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's लिङ्ग argument.

The text shows that the पुरोदार्श cakes are for the deity of the animal; this leads to the conclusion that the पशुपुरोदार्श is a purificatory rite of the deity.

The author meets the objection embodied in sutra 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अग्नि. The author says that the minor details of अग्नि being the means, should be performed just as in श्रवण and द्वितिश्च 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.
It has a double object by reason of the Vedic text being for it; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाद.

The author meets another objection embodied in sutra 22; the objection is stated thus; "in a सौत्रामणि, in the animal sacrifices known as अधिन, पारस्त, दुःत्राम after the deities, the पुरोदश चक्ष known as रूद्र, बरुण and सावित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred"

To this, the reply of our author is that the object of the सौत्रामणि 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 पशुपुरोदश चक्ष confers a benefit on the sacrifice directly and the text in connection with it is by way of अर्थवाद.

विद्वतिपति तासामाल्याविकारः स्यात् ॥ १० । १ । ३२ ॥

"On conflict, their name is modified.

The author says in the सौत्र that the god of the पशुपुरोदश चक्ष is the same as that of the animal. If the god of the animal and the पुरोदश चक्ष be different, there will be meaninglessness. See the gods to whom the animals are sacrificed. "आधिनन्त्यार्थवाद सारस्तमयवैद्य सुपस्थीतु।। "He brings - for a sacrifice 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) "पूर्वमेकादशंकपालं निर्वितितं (वभद्र) दशंकपालं वारणं दशंकपालं". "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 दुरोधाशा are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सविवु and आशित of वरुण. In इंद्र we see the change of order.

अभ्यासी वा प्रयाजवदेवेश्वरोज्यदेवत्यः || १० || १ || ३३ ||

अभ्यास: repetition; वा on the other hand; प्रयाजवत्य like प्रयाज offerings; एकदेश: one part; अन्यदेवत्य: 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 पुरोदाशयागः. The deity of the animal is the deity of the पुरोदाश, under a चापक text. The cup is prescribed for the god of the animal and the god of पुरोदाश 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 वस्त्र or transference forward. Accordingly, the principle of वाह will apply; when there will be no अम्लयोग in शास्त्रयया, there will be no पशपुरोदाश connected with it.

Adhikaraṇa x, śātras 34-44 dealing with the subject that in the text ‘सौभाष्य चह निबंधेत’ the word चह means boiled rice.

चहः विविधकारः स्यादिव्यासंयोगात् || १० || १ || ३४ ||

चह: rice; हितिविविधकार: modified form of offering; स्याद is; इप्रयोगायात् 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, "सौभव्य सह निवर्त्य क्षणम्।" "One desirous of Brāhmaṇic splendour should offer boiled rice consecrated to sun-god." The सूर्यगण is the modified form of अग्निय.

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.

प्रसिद्धगुह्यत्वाचच्च ॥ १० । १ । ३५ ॥
praśīdṛghuḥgañatvācchḥ - 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.

ओद्धनो वात्सासंयोगात् ॥ १० । १ । ३६ ॥
oḍdnaḥ: the boiled rice; वा on the other hand; अत्सासंयोगात् 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 द्वयर्पत्लात् ॥ १० । १ । ३७ ॥
n not so; द्वयर्पत्लात् 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.

कपालबिकारी वा विस्वचर्येर्यपपस्तित्मयाम् ॥१०११३॥
kapālabhikārī: the modification of the earthen pan; वा on the other
hand; विश्वे in case of doubt; अर्थोपपरिभव्यां 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 पुरोज्जवलिका cake is baked; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

**गुणमुखयविशेषात्** ॥ १० । १ । ३८ ॥

गुणमुखयविशेषात्म by reason of the difference of the principal and subsidiary; च 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.

**तत्तथापूर्वै चान्ययविशेषात्** ॥ १० । १ । ४० ॥

तत्तथापूर्वै In that text; च and; अन्ययविशेषात्म 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. “प्राप्तव स्त्रृतेच्छ निर्याय्येवत्कृतव विद्यायु-कामं” “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 शतकृष्ण is an offering and चक is used in connection with it.

**लिङ्गदशर्नाच्छ** ॥ १० । १ । ४१ ॥

लिङ्गदशर्नाच्छ by reason of the force of the text; च and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. “प्राप्तव स्त्रृतेच्छ निर्याय्येवत प्रतीतिनिदुः चैतन गवयमययुकामु:” “Let one desirous of a village, offer rice of a वृक्ष creeper boiled in cow’s milk to महेन्द्र.”
Here we see that the substance prepared from फर्मु can not be चर but is a different offering and चर is, therefore, a dish-pot.

अोदने वा प्रयुक्तवात || १० | १ | ४२ ||

भोजनः: boiled rice; वा on the other hand; प्रयुक्तवात by the usage.

42. On the other hand, rice by the usage.

The author says that the word चर is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not vice versa. Further the term "cooking" is also used for चर.

अपूर्व्यपदविशालच || १० | १ | ४३ ||

अपूर्व्यपदविशाल 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 चर and that is possible in rice but not in a pot "पुरोदाशेनैवेद्या असिंहक्षोक अपत्तंशवङ्कणामुदिम्बोके
पुरोदाशेन ब्राह्मणिति चलिमास्मिन्" "The gods by means of पुरोदाश became prosperous in this world and by means of चर in the other; by means of पुरोदाश one prospers here and by च in the other world."

The चर and पुरोदाश in the text have been put on the same level; so the word चर means rice.

तथा च लिङ्गदर्शनम || १० | १ | ४४ ||

तथा 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. "आत्मिकः ग्रामविश्ववरस्, आत्मिकः
उदयनीस्:" "The boiled rice of ग्रामविश्व consecrated to अदिति; the boiled rice of उदयनी consecrated to अदिति."

After describing this, there are other texts as supplementary. "आत्मस्वचर्मविश्वमिचतुः वर्णे ग्रामविश्वमाना वज्रति, पद्यांश्च तिमूल्यःभृषुपीमी वज्रति |
ग्रामविश्वमानविश्व सर्वतारं प्रजस्ति, अदितिमोदनेन." "He sacrifices four portions
of ghee after filling ghee with boiled rice; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अभिन्नम्, he makes a sacrifice for सान्तु and with boiled rice to अद्रिति.

From these texts, we see that चर and अद्रित is given as offering to अद्रिति are one and the same thing; चर is, therefore, synonymous with अद्रित.

Adhikaraṇa XI śātras 45-48 de ling with the subject that चर is cooked in a pot.

व युः प्रणित्याः स्वात्त्वस्य चाश्रुतित्वां नृवप्रसादाः

स: That; कपाले in a pan; प्रणित्या by the model; स्वात्त् is; अन्यस्य of another; च and; अद्रुतिवां 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. नृवप्रसादाः तथोज्ज्वलनवर्गमः: "Let one desirous of Brāhmaṇic splendour offer boiled rice to sun-god." It ought to be अद्रकारो according to the model sacrifice.

एकस्मिन्नावित्रितप्रेषिताः || १० || १ || ४५ ||

एकस्मिन in one; वा on the other hand; वित्रितप्रेषिताः 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 अंतिदित्य; it is incongruous. So only कपाल will be used for cooking the rice.

न वार्त्यांतरसंगोगादपृपे पाकसयुक्तं धारणार्थं चरी

भवति तत्र यत्त्पात्रात्मः स्याद्विकीर्षितप्रेषिताः || १० || ४६ ||

न वा not so; अर्थांतरसंगोगात् by reason of the connection with the other; अपूर्वं in a cake; पाकसयुक्त for cooking; धारणार्थ to hold; चरी in boiled rice; अवति is; तत् there; अयांत for the object; पाकालम् a vessel; अनिवर:
no rule; अविशेष तृतीय "by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake; in rice, there is (a vessel) to hold it for cooking; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the पुरोहित cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

चरी वा लिङ्गदर्शनात || ० ० ० ० ||

चरी in a pot; वा on the other hand; लिङ्गदर्शनात "by seeing the force of the text.

48. On the other hand, a pot by seeing the लिङ्ग.

As we have seen in the preceding अविशेष, the term चरी is used in the sense of rice and the pot in which rice is cooked.

The चरी is thus described in कामदिवाय as quoted in वाचस्याय. ख शाबोकः प्रसुतिश्रीदर्शणोऽगिन् कृड्कित्: श्रुत: || नवाचारिनिधिलितः पाच्यो सच्चरः।

स्थानाचार्यः || "चरी 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 चरी is described in chapter 1V, of कामदिवाय-सूत्र See सूत्रs 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. "वासुधारीपुसोमा: स्वस्ते ब्रहःस्वः" "In those dishes in which soma is fermented, the very same dishes are called चरी."

Now there are several other अविशेष which do not find place in other books. When चरी means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a पुरोहित.

1. दार्शन. Grinding of the rice in a mill and converting it into flour,
2. संयवन. Mixing the rice flour with the प्रशीता water; it is kneading
the flour with the help of water specially set a part for the sacrifice.

3. संवधनं. Putting the flour into a vessel with a view to mix it with water.

4. संतोपनं. Heating the pan with the hot cinder under it.

5. उपचारः. Placing of the pan on the hot cinders with a view to bake the cake.

6. प्रश्चरणं. Spreading over the पुरोदक्ष थ म थ a part for the sacrifice.

3. फर्तत्ततां. Putting the flour into a vessel with a view to mix it with water.

4. फर्तत्ततासं. Heating the pan with the hot cinder under it.

5. उपरोधः. Placing of the pan on the hot cinders with a view to bake the cake.

6. प्रश्चरणं. Spreading over the पुरोदक्ष with the hand on the pan placed on the burning cinders.

7. रथचकरणं. Smoothing it and making it even.

8. अश्रुः. Covering the cakes with cinders in order to bake them.

9. अवश्वसनं. Kindling the cinders on the cakes with the aid of grass.

10. बुधुवातादनं. Separating the cakes from the pans and placing them on the अंवेंचि.

Adhikarap a xii ettrat 49-50, dealing with the subject that to पुराणयाग, process of grinding does not apply.

दस्यमेद्धुषणमन्थतोपात्स्माद् ॥ १० । १ । ५० ॥

दस्यमेद्धुषणम in it; पुराण grinding; अन्यथानपात्त by reason of uselessness रथचकरणं.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on चर or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

अक्षियया वा अध्यूपहेतुत्तवात् ॥ १० । १ । ५० ॥

अक्षियया non-performance; वा on the other hand; अध्यूपहेतुत्तवात् 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 चह there is no necessity of grinding. The principle of वाच, therefore, applies.

Adhikarapa xiii. dealing with the subject that there is no mixing of water with the flour in the case of चह in सूर्ययाग.

विपदार्थस्वताच संयवनम् ॥ १० ॥

विपदार्थस्वात् with the object of making ball; च and; संयवनन् 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 "प्रतीतानि हि बिपदार्थस्वात्" "He mixes holy water with the flour to be offered."

Now the question is, whether such a process of mixing water with flour is applicable to सूर्ययाग. The reply of our author is in the negative; the reason is that in चह 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.

Adhikarapa xiv. dealing with the subject that in चह in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

संवपन्नन् तादार्थान्त् ॥ १० ॥

संवपन putting the flour into a vessel with a view to mix it with water; च and; तादार्थान्त 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. "सवित यस्मुत हि यथैवन्देवताभि: संवपनि" "He puts it into a vessel with a view to mix water with these deities after repeating सत्वत्रा प्रसत्वत्रा (the verse 30 of chap. 10 of the White वस्तुवंद 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 चह or not. The reply of our author is in the negative because there is no necessity. The principle of वाच applies.

Adhikarapa xv. There is no heating of pan with the hot cinders underneath, in the case of चह in the सूर्ययाग.
53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice "वसुनां रड़ाणामाधिवनां भुगृहामिति रसां धामस्यपति तपस्या" (Maitrāvani Sanhitā, I. 1, 8) "perform the penance of गूं, रूं, भारित, भूं, अंगिता and धम्म.

The question is, whether heating of the pans by the hot cinders underneath, applies to चह in a सूर्यायण. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of चह, therefore, applies.

Adhikāraṇa xvi. There is no placing of the pans on the hot cinders in the case of चह in सूर्यायण.

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.

Adhikāraṇa xvii. there is no spreading and smoothing of the cakes on the pans in the case of चह in सूर्यायण.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said "अहृत उत्पाद्यावृत्ति पूर्वाद्य प्रयत्निति" "He spreads the cake by uttering 'उर्ध्वन्वा' (अथवावेदः १३॥२) उर्ध्वश्च" (अथवावेदः ११॥२॥१७). The पूर्वाकाश is spread with the hand by reciting the
two verses quoted from अभ्यूहःपरिपारिकार्यत्वायः "संतेर्वन्ताऽवृक्ष्यता सितित्रिभि: परिमार्दिः" "He smooths it with hand three times by repeating ‘सौन्दर्यात्र गृहवन्त’ (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these ceremonies apply to वह or not. The reply of our author is in the negative for the same reason.

अधिकारण 18. There is no covering of the cakes with cinders in the case of वह in सुर्यंयाग.

अभ्यूहः परिपारिकार्यत्वायः ॥ १० । १ । ५५ ॥

अभ्यूहः: covering of the cake with hot cinders; च and; परिपारिकार्यत्वायः 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 "ब्रह्मविद्या भक्षणाराज अभ्यूहः" "He covers the cinders with the ashes of कुश ग्रास"

The question is, whether the covering of the cake with hot cinders applies to वह or not. The reply of our author is in the negative for the similar reason.

अधिकारण 19. There is no kindling of the cinders on the cakes in the सुर्यंयाग.

तथावज्ञेनम् ॥ १० । १ । ५५ ॥

तथा similarly; अवज्ञेनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "ब्रह्मविद्या कामिन्यपति" "He kindles with the leaves of कुश ग्रास"

The question is, whether this process of kindling of cinders on the cakes applies to वह or not. The reply of our author is that it does not apply for similar reason.

अधिकारण 20. There is no separating of cakes from the pans and placing them on the middle altar in case of वह in सुर्यंयाग.

व्यधुद्यासादनं च प्रह्लादत्रयस्तित्वायः ॥ १० । १ । ५५ ॥

व्यधुद्यासादन separating the cakes from the pans and placing them on the
And separating of cakes from the pans and placing them on the अंतःवंदिः by reason of its non-mention.

58. And separating of cakes from the pans and placing them on the अंतःवंदिः by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अंतःवंदिः अध्यायान्तराद्वितिः". "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 अंतःवंदिः. The question is, whether such a practice is to be followed in the case of खर 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 खर. The conclusion is that the principle of खर applies in all these above-mentioned processes.

END OF PĀDA I.

PĀDA II.

Adhitarpād 1. sutras 1-2. dealing with the subject that खर made of golden pieces should be cooked.

कृष्णलेखस्वर्धीलोपाद्याकः स्यात् ॥ १० ॥ २ ॥ ९ ॥

कृष्णलेखु in कृष्णलेख होम; अध्यायान्तराद्वितिः by reason of uselessness; खरः no cooking; स्यात् is.

1. There is no cooking in कृष्णलेख by reason of uselessness.

There is a text "प्राजापत्रस्थवरं निष्क्रियते किलक्लाचत्तकृष्णलेखमायुष्कान्:" "Let one desirous of longevity, offer hundred pieces of gold each weighing a ratti cooked in ghee, formed as rice and consecrated to प्राजापतिः"

In the model sacrifice, the purodāśa 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 व्रज is unnecessary and should, therefore, be dispensed with.

The author's reply is that there is a direct text. "पूजेत्रसयििि अने बिलिंग बे it in ghee"

It should be performed by reason of this command; though व्रज is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikaraṇa II, sutras 3.12 dealing with the subject that there are no नास्तर्यम् and अभिवारम् in the case of व्रज.

3. The quartering, spreading (of पुरोदान) and flushing it with ghee, by reason of their being for the nectar, should not be performed.

In the model sacrifice रसयििि and अभिवारम् are performed "चुद पूजाराना- ग्रहाराजमाध्यमुलितमेवानि करोति" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

The रसयििि is spreading, levelling; quartering of the पुरोदान and placing it; and अभिवारम् 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 व्रजक्रमण. 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 पुरोदान but no taste is possible in a व्रज.

क्रियेत वार्यवादवालया: संसर्गमेहित्वावालया ||१७६३३॥

क्रियेत should be done; वर on the other hand; अवृत्तवादवाद by reason of
4. On the other hand, they should be performed by reason of अर्पण and their being the cause of contact.

The text as to 'a nectar offering' is by way of an अर्पण; it can equally apply to the case of the गृह्य, because by ghee it can be removed from the spoon. So the principle of अर्पण, according to the objector, does not apply.

श्राक्रम वा चतुर्भिराम्बिकन्हनात्सह पूर्णं पुनः चतुर्वचनम्

II १० २ १ ५ II

श्राक्रम non-performance; वा on the other hand; चतुर्भिर: with the word 'four'; आचिर्व्यन्तम by reason of the text as to finish; सह with; पूर्ण completion; पुन: again; चतुर्वचन fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because 4 कुष्ठ ण्ड is 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. "चतुषयारिकां परमान्यवचनि" He offers four pieces of gold कुष्ठण्ड.

क्रिया वा मुख्यायान्त्यपरिमाणात्त्यसामान्यात्त्यदुगुणत्वम्

II १० २ १ ६ II

क्रिया action; मुख्यायान्त्यपरिमाणात्त्य by reason of the measure of the principal offering; सामान्यात् in common; तदुपूर्वक its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. "अर्पणाद्वै त्यादेहान्त्यवचनि" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term कुष्ठण्ड 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 वर्तत्र 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 वर्तत्र and अभिवर्त्त are not dispensed with.

तेषां चेकावदानत्वान् ॥१०।२।५॥

tehre च and चेकावदानत्वान् by reason of one gift.
7. And by reason of their one gift.
The objector says that the four वर्तत्र are, therefore, considered to constitute one offering and that is the reason why there is no division into four.

आपि: संह्या समानत्वान् ॥१०।२।६॥

आपि: completion; संह्या समानत्वान् 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 “वुद्धारिणान्त्रयं नवद्वितानि” “He offers four pieces of gold वुद्धारिणा.”

It is in praise of the number four but does not show suspension, as for instance “वच्छ: ग्रान्ति: सध्वेष्ट्राते, ग्रान्ति: सध्वेष्ट्रवद्वेष्ट्रानं संव्या- प्रयति” “The offering which is consecrated to विश्वेष्ट्र and taken in the morning libation, establishes विश्वेष्ट्र sacrifice in the morning libation.”
The text is in praise of विश्वेष्ट्र but is not for the purpose of suspension of other ऊभम् (libations).

सतोस्तायिन्धिवचनं व्यथम् ॥१०।२।७॥

सतो: of the existent; द on the other hand; आपि: विन्धिन्धिवचन completion sentence; व्यथम् 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 आपि: विन्धिन्धिवचन can not be considered to be in praise of वर्तत्र and अभिवर्त्त already existing.
10. On the other hand, there is alternative by reason of one gift.

The objector says that from the आश्वित्व, the inference is that both उपस्त्रयं and अनित्यार्थं 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 offering being unreasonable.

The objector says, according to you when all the four हुष्णवः are offered at a time there will be no repetition of the offerings; but from my point of view, when the second हुष्णवः is offered, there is a repetition and सिद्धकृत offering according to me is unreasonable.

12. On the other hand, they are not to be performed by non-performance; वा on the other hand; संसारं निन्दित्तत्वातः therefore; आश्वित्व the propriety of the completion text.
reason of the object of removal of the thing stuck; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing; the object of उपस्तरण is to anoint the ladle and that of अभिवरण is to remove the offering that has stuck to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle; so there is no necessity of उपस्तरण and अभिवरण. In this view the आसिस्तत is proper “स्त्राविश्लेषणामथवर्तितदुदशस्त्त्रये” “He offers four pieces of gold कङ्काल in order to complete the quality of being four-fold.”

Adhikaraṇa III, sutras 13-14, dealing with the subject that the golden pieces should be stuck.

भक्ष्यां तु प्रीत्यर्थ्यत्वादकर्म स्थायत् ॥ १० ॥ २ १३ ॥
भक्ष्याः of food; तु on the other hand; प्रीत्यर्थ्यत्वाः being for satisfaction; अर्कयं non-performance; स्थायत् 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 कङ्काणः (eating of sacrificial food) by quartering the पुरोहित cake into four. The question is whether the कङ्काणः should be eaten or not. The reply of the objector is, that as कङ्काणः can not be eaten, so there is no eating of कङ्काणः.

स्थायता निष्कृयदर्श्यनात् ॥ १० ॥ २ ॥ १४ ॥
स्थायत् is; ता on the other hand; निष्कृयदर्श्यनात् 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, पुरुषार्कर्माधवर्तिनिष्कृयदर्श्यति “They eat by making on onomatopoeic sound पुरुष (as done in sucking sugar-cane); they eat as a child drinks milk.

When sugarcane juice is sucked, there is peculiar sound which is here called पुरुषा and when कङ्काणः is anointed with ghee, the ghee is sucked just as done by a child and, taken in; it is called निष्कृयद, in the verb and कङ्काणः in the substantive form.
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.

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 (कृत्य). 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,

Adhikarahapiva, dealing with the subject that in कृत्य the text एकथा एकाण्वणंति means the simultaneous offer for eating.

एकथोपहरे सहस्यं प्रदानवदायस्य गुणभूतवादः

एकथोपहरे सहस्यं प्रदानवदायस्य गुणभूतवादः
17. In one offer for eating, there is simultaneity of the eating of the portions set apart for the Brahman priest, by reason of its being ordained in the model sacrifice.

In connection with eating of श्रेयस्त, it is laid down “युक्ताधारणापरतिः” “He partakes of Brahman’s food once.”

In the model sacrifice there are four divisions of इन offering and at the time of the repetition of the formula ‘भज’, 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 ‘एकधा’ (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.

18. And the whole, by reason of the right in them.

In connection with कुचलकः it is said “सर्वमहापरिहरितः” “He gives the whole to श्रान.”

The question is, whether the gift is for the food of श्रान only or for other priests as well. In the model sacrifice the practice is to allot four portions to श्रान and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to श्रान, because he is entitled to those four shares given to him.

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 ॐ 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 ॐ without the participation of it by others.

Adhikärāṇa vi. dealing with the subject that the portions of the food should be taken by ॐ at the proper time.

 пуष्पापनयातःवकोलत्वम् II 10 1 20 II

 пуष्पापनयात् by reason of the removal of other priests; वकोलत्वम् 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 ॐ, 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 ॐ at the appointed time in the model sacrifice. Four portions are to be taken by the ॐ at four different times; the ॐ will, therefore, take away all the portions at the fixed time.

Adhikärāṇa vii. dealing with the subject that there is no division into four in the ॐ's food.

एकार्यत्वादेविभागः स्याच II 10 1 21 29 II

एकार्यत्वाद् by reason of one object; विभागः no division; स्याच is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. “हर्मकाण, हर्रहरीन्दरमेंदरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमीन्दरमी:” “This is of ॐ; it is of होता; it is of अध्वुत; it is of अन्नीप्रात्”.

Now the question for determination in ॐ's food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to ॐ “सर्वभग्नानि परिश्रवित्” “He grants the whole to the ॐ”.

So in this view, there is no division in हर्मकाण. The division is made with a view to avoid quarrel amongst the priests; but as here the whole gift is taken away by the ॐ, there is, therefore, no necessity of divi-

20. By reason of removal of other priests, there is appointed time.
Adhikarapa vii. sūtras 22-28 dealing with the subject that in a jīvātman, the gift to a jīvātman priest is for the purpose of securing his services.

22. A gift to jīvātman priests is with a view to religious fruit, by force of the word dāvanī.

The question is whether a gift to the jīvātman is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term dāvanī 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 jīvātman 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 jīvātman; 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.

daksināyanupakramanāya ॥ १० ॥ २ ॥ २३ ॥
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 "विद्विषाधर्म सवेत अन्तिक: " "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 can not have any work without payment for it. So the payment to क्रिक्ष is in the nature of wages.

26. And by reason of the text "hired".

The author says that there is a text "विद्विषाधर्म सवेत अन्तिक: अन्तिक: " "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a क्रिक्ष is hired on wages.

27. By reason of the word 'wages' in connection with alms.
There is begging of alms enjoined in connection with अ०ितिहयम् । इवदासर- श्रीरूपक्त वृत्तिििन्वीत” “An initiated one begs alms for twelve nights”

See Chapter vi. Pāda 8, Sūtras 26-27. at p. 411. The sacrificer goes out to begging for twelve nights to pay the wages of the क्रिक। This fact also goes to support the author's view.

नैष्कर्त्रेण संसर्तवाच्च || १० । २ । २८ ||

नैष्कर्त्रेण with a carrier of fuel; संसर्तवात् by reason of the praise; च and.

28. By reason of the praise of the carrier of fuel.

There is a text “यथावैद्याधितीर नैष्कर्त्र्को निष्कर्तनमृत्युः कम्योगे वधोः एवं पाप्ते यस्य श्रुतिविज्।” “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 क्रिक is placed on the same level with a labourer who carries wood from the forest.

Adhikāraṇa ix. sūtras 29-33. dealing with the subject that in अ०ितिहयम् the sacrificial food is for the final disposal.

शैषभक्ष्याय तद्दूष || १० । २ । २८ ||

शैषभक्ष्यः remnants of the food; च and; तद्दूष, similarly.

29. And similarly the remnants of the food.

There are remnants of the food in the अ०ितिहयम् and दशौरूपमास्थयाम्. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दक्षि, in the form of the wages of the priest.

संस्कारे वा द्राम्यस्य परार्थत्वात् || १० । २ । ३० ||

संस्कारः purificatory rite; वा on the other hand; द्राम्यः of the substance; परार्थत्वात् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.
31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

32. And by seeing in the master; by reason of its being common, the same with others.

The author says that the sacrificer partakes of the sacrificial food with four other priests “यज्ञान्यां च यज्ञायं च” “The invited priests with the sacrificer as the fifth, eat the sacrificial food”.

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

33. And similarly there are other proofs.

The author relies on other instances. In a sacrificial sacrifice the remnants from the ladle are eaten. “अतसर्के शधार्योऽसामान्यः” “They drink soma with the spoons without handles”. अतसर्के 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.
34. The appointment of the priest is to secure his services; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्राष्टः and &c. "द्राष्टःमण्डितिकामां उपेयः" "Let those desirous of prosperity, resort to द्राष्टः sacrifice".

In the भौगोलिकम which is a model sacrifice, there is an appointment of a खर्चिक - "अग्निमेंहोतासमेश्वरा होतस्यमेहोतासि" "Agni is my hोत र्थ priest, he is my क्षेय र्थ priest, O! Hota, thou art my होत र्थ 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. "जेबज्ञानां चतुष्किशः". "Those who are sacrificers, are themselves priests".

Adhikaraṇa xi, श्लोकas 35-36, dealing with the subject that there is no hiring in a सत्र.

33. And hiring by reason of its being for it.

In connection with भौगोलिकम, there is a text (see the commentary on शूलra 22 at p. 633 where the fee of the खर्चिक 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 खर्चिक; but in a सत्र the भज्ञान is the खर्चिक and he can not hire himself.

36. And the prohibition is like the act.
The objector says that it amounts to a prohibition, "अद्वित्यानिविस्तारणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिणा in a सन्त does not necessarily prohibit the sacrifice itself.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

38. Not so, by reason of the word 'fee'; it is, therefore, a permanent restatement.

You are mistaken; it is not a prohibition of religious gift, because the सन्तs are said to be without fees "अद्वित्यानिविस्तारणि" "The sacrificial sessions are without fees". "नहे दक्षिणादसौर्यम्, नाभावसन्दिग्धप" "Here neither cow, nor cloth, nor money is given": The fee is paid to secure the services.

"गोश्चावसन्नावत् तर्काः गद्गदना बालास्वाध्यायस्वात् प्रीतस्वाभावायस्वात् तिलाशचमापशच तस्यायादायतं दक्षिणाः:। "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesameum and beans."

The gift to a ऋषिविक्र is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the ऋषिविक्र by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikarana xii. śutras 39-40 dealing with the subject that in उद्वसानीय which is not a part of a सन्त, the gift is to secure the services.


JAIMINI SUTRA. X. 2. 40.

उद्वसानीय: सत्रधम्मा स्यातसदृढ़वात्तच दानं धर्मामात्रं

स्यात् ॥ १० ॥ २ ॥ ३६ ॥

उद्वसानीय: the ceremony called उद्वसानीय; सत्रधम्मा partaking the quality of a सत्र; स्यात् is; तद्धर्ष्य्यात् by reason of its being a part of it; दान there; दान gift; धर्मामात्र mere charity; स्यात् is.

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).

There is a ceremony called उद्वसानीय or पूज्यशमनीय performed after the सत्र. In connection with it, there is a text “सत्रादृ्धश्यातपूज्यशदमीयोनसे मोहिदगटो-<

नेनलछालुक्क्षुनेस्थोर” “Having finished a सत्र, let them perform a sacrifice with योगिदेहम 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 अधिकारण. 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 “अभिनवविद्वालोकायणां यजेत, भाज्येऽनेयद्वृहस्तिसमन्यज्ञेत” “Let him perform सौत्रामणि after establishing fire. Let him perform व्रहस्तिसव after having performed भाज्येऽनेय.

In this view, the gift being impossible for one’s own self, is for a charitable purpose.

न त्वेत् प्रकृतित्वाद्विद्वालोद्वहृदोद्वित्वाच ॥ १० ॥ २ ॥ ४० ॥

न not; न on the other hand; प्रकृतित्वाद by reason of its being its model, विभक्तिवात्तवात् by reason of its being separately laid down.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken; the उद्वसानीय sacrifice is a separate sacrifice; the सत्र is not its model. Further it is not like सौत्रामणि or व्रहस्तिसव. The word ‘उद्वसानीय’ is derived from
After rising, or giving up it means a ceremony commenced after the completion of a सत्र. It is, therefore, an independent ceremony. The gift therein is, therefore, to secure the services.

Adhikaraṇa xiii. śūtras 41-42, dealing with the subject that in उद्वसानीय, the क्रिया is different from the sacrificers.

41. On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, "सत्राद्वसानीयप्रयमनीयेनप्रयोगमेंसहस्राध्येयेन य- जेतान" "Having finished a सत्र, let them perform a sacrifice with योगम of प्रयमनीय having a fee of a thousand.

It has been established in the foregoing अधिकारण that उद्वसानीय is not a part of a सत्र. 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 ‘यज्ञव’ which is in the plural form, is used; just as in a द्वियाद the king and his priest join together (‘राजप्रीति जमुकागीतुष्टता’ "Let the king and his priest desirous of salvation perform a sacrifice") so in a प्रयमनीय all the sacrificers can join together.

42. There, other priests should be appointed.

Before the author has answered the question propounded in śūtra 41, he has taken up another question in the present सूत्र. The question is, whether the sacrificers who are the priests in a सत्र or other priests should be appointed in an उद्वसानीय. The reply of the author is that the priests should be appointed from the sacrificers, because the उद्वसानीय is not apart from the सत्र.
Adhikarapa xiv, dealing with the subject that in उद्वसानीय the priests should perform the sacrifice one after the other.

एकेककश्वस्त्वाधिश्चत्रप्रदक्षेपात्रेष्चैकसंयोगात् जैमिनि सूत्राः ॥ ४४ ॥

एकेककश्वस्त्वाधिश्चत्रप्रदक्षेपात्रेष्चैकसंयोगात् by reason of no prohibition; प्रदक्षेपात्रेष्चैकसंयोगात् 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 sutra 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 द्रियज्ञ, 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 स्त्रो.

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Adhikarana xv. sutras 44.45 dealing with the subject that in कामेदित्र, the donation is for the invisible effect.

कामेदित्रो च द्वानशब्दात् ॥ १० ॥ २ ॥ ४४ ॥

कामेदित्रो in a desire-accomplishing sacrifice; च and; द्वानशब्दात् by reason of the word ‘gift’.

44. And in the कामेदित्र by reason of the word gift.

In the स्त्रो called सारस्वत there is a कामेदित्र; in connection with it, there is a text “विवेर्यं प्रस्तवणप्रश्चान् प्रश्चकरायकामायध्याकडलतुतुयन्तिः पुरुषोपत्वेनुकाण्डवात्र प्रतिवृत्तमुनामवृत्तमयसमस्वयंति” “Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire; in it, having gifted a mare, a female slave and two cows, they go to the Yamuna for a bath.”

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पृष्ठशानीवर्य is for the purpose of hiring the priests, though it is not a part of a स्त्रो. The objector says
that similarly in a कामेरि also, the gift is for securing the services of the priests.

चचन वा सत्रत्वात् || १० || २ || १५ ||

चचन 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 कामेरि is, therefore, for a charitable purpose; further the कामेरि 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 चोदनाद्रूक्षिणापनन्यात् || १० || २ || १६ ||

द्वेष्ये in an enemy; च and; अचेनायान by reason of there being no command; द्रव्यायानय: non-application of fee; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्शीर्मायान, it is laid down "वट्पली: संयाजयनः कपालमभिजुःयायेः वानरंद्राबूक्त कपाल निर्यष्पेतु || तस्यैःक्राययनोऽपैरद्वित्तिणा, तस्मान: क्षयद्वात्". "If, while performing पक्षीयनात, one offers a cake, he shall offer a cake baked on twelve pans to वैथानर; 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 xviit sūtras 47-48, dealing with the subject that the living persons are entitled to perform theअशिश्वयान.
47. The अश्यय: by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "यदिसदिकितानं प्रमीयेत्तत्वं वसवासिने अस्थीलुपनाय विद्यंदिपतं तस्याने दीर्घित्वातेनल्लह यजेर्नातः तत: संवत्सरेरास्थ्रीनिष्याजयेतु" "When any of the initiated sacrificer dies in the course of a सत्र, 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 सत्र or the living persons. There a text “अश्ययः सुपद्धाति” “He places the pot containing the bones”.

This shows that the bones are capable of performing the सत्र. 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 अश्ययः 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.

Adhikarapa xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अश्ययः,
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 इङ्ढि is much more so, by reason of its being for him.

The झुङ्च is divided into two parts; in the first it is to be determined whether जप and shaving &c are to be performed in the अर्थयाय is or not. The reply of the author is that the अर्थयाय 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 झुङ्च, the other question for solution is, whether the द्रढध्याङ्गे० 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 "यजमानेश्वरश्रीग्रहि०वति" "A sacrificer shall be initiated".

Adhikarapa xix. dealing with the subject that the measuring of औद्भरी branch and touching of शुक are to be performed.

क्रत्वर्थे तु क्रियेत गुणभृत्तत्त्वात्॥

क्रत्वर्थे for the sacrifice; तु on the other hand; क्रियेत should be done; गुणभृत्तत्त्वात being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This sūtra is not given in स्वार, but it is mentioned and numbered as a separate अविकारण by other commentators.

In the model sacrifice, the branch of an औद्भरी tree is cut off according to the measure of the sacrificer and शुक 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 अभियोगः, the desire-accomplishing act should not be performed.

काम्यानि तु न विद्रवन्ते कामा ज्ञानद्वितियतयानुचयामानानि ॥ १० ॥ २ ॥ ५० ॥

काम्यानि desire-accomplishing acts; तु on the other hand; न not; विद्रवते exist; कामायानात् by reason of no knowledge of desire; यथा just like; हृतरस्य of the other; अनुवयमानानि 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 श्योतिर्योक्त sacrifice; there is a text in connection with it. "यदिकामायत्वषरं परस्पर्ष्य्यति नि:ैौ: बदोबस्वायत्" "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 अभियोगः. 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 xxı sūtras 51-53 dealing with the non-performance of the praises of the bones in the अभियोगः with the शृङ्खानक.

इहाथायोह्रामायात्सूक्तवाकवतेः ॥ १० ॥ २ ॥ ५१ ॥

इहाथायः objects of activity; च and; अभावः by reason of the absence; शृङ्खानकवतेः 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 शृङ्खानक (praises).

In the अभियोगः there are प्रायष्टियाः transferred from दशर्पूर्णमायायः; the शृङ्खानक is also transferred to it. "प्रयः यजमानं श्रायुर्शालेः छुप्पज्ञास्तवमाशास्ते-"
"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 सूक्ववाक 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 सूक्ववाक.

स्युर्वास्याद्वाद्यात् ॥ २० ॥ २ ॥ ५२ ॥

स्यः are; वा on the other hand; अर्थवाद्वात् 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.

नेच्छामिघानात्तद्भावाद्वितरस्मिन् ॥ २१ ॥ २ ॥ ५३ ॥

न not so; इच्छाभिमानात्त by reason of the mention of the desire; तद्भावात् 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 सूक्ववाकम् but there is no desire in the bones; so the repetition of the सूक्ववाक 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. śāstras 54-55 dealing with the subject that in an अश्चिमयज there is no desire of the होता.

स्युर्वा होतकामः ॥ २१ ॥ २ ॥ ५४ ॥

स्यः 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 ध्रादशाह; there is a text “तत्तथात्तथात्यत्तथात्यत्तथा”
"Then in a year let him make the bones perform a sacrifice.

The द्रष्टा &c. are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यज्ञनेति श्रुतमानयादिति परार्थितमेक्ष्यते श्रुतमानेत्यं | यज्ञनेति प्रगोधूकः स्यादिति तस्येक्षे हस्तास्तक्कुश्यात्। यज्ञनेति पारीयान स्यादिति नैचैवतानस्याज्ञायावप्पकुश्यात्। यज्ञनेति वर्धीयानस्यादिति उदाहरार तस्याज्ञायावप्पकुश्यात्।" "One who wishes that some one may become deprived of cattle, let him invoke यहा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वपद aloud; one who wishes that some one may become sinful, let him utter वपद in a low voice with the पांडा; one who wishes that another may become old, let him utter वपद in a loud tone with the यावा."

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 अदिष्टता.

न तदावाज्ञात् || १०। २। ५५ ||

न not so; तदावाज्ञात् by reason of their being desires.

55. नot 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 अदिष्टाः are based on the principle of इत्याचित बायेless 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 नात्र in which जीदास्तार branch measurement and touching of the शुकु cup are given. This adikaraṇa does not find its place in शास्त्र's edition and very probably appears to be spurious, because the principle of इत्याचित बाये does not strictly apply to it (See at P. 644.)

Adhikaraṇa xxiii. sūtras 56-57, dealing with the subject that तवं शवार sacrifice should be performed after the death of the sacrificer.
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115. On the death, the completion of the śāvāca does not exist, because the action is connected with life.

There is śāvāca; in connection with it there is a text "सर्वथामोभावं तेन-यजेत यथा यथासर्वाशः सर्वं स्वयोऽकमित्वम्" "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 śāvāca 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.

116. 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. "अभ्यासमनस्तृयमाने श्रौतस्वरी परितोषये तस्का परिवेष्ट्व व्राह्यणा परिसमाप्तिमेव भिन्नमेवायानिन्विदा" "On singing of and having dressed an श्रौतस्वरी 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.

Adhikarana xxiv, dealing with the subject that touching of the cup called श्रूक &c, the fit parts of śāvāca should be performed after the end of the sacrificer.

117. The completion...
58. On death, the sacrifice is like अशिवामः.

The measurement of the साद्रियम् branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अशिवामः 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Adhikarana XXV, stas 59-60 dealing with the subject that in शर्ब्धार on the death of the sacrificer, the desire for life should be expressed.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula "आशास्ते यमामान्: " "The sacrificer has a hope".

The question is whether this benediction for life should be pronounced in शर्ब्धार 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.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the मंबू should be uttered, because he hopes to live before singing the आशामामान् 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 कठुपार्य &c., in द्राश्ारः.
61. Procedure of the invisible purpose should be performed.

There is a द्रादशाह; in this connection, there is a text "द्रादशाह्युद्विकामा ज्येष्ठः" "Let those who are desirous of prosperity, perform a द्रादशाह."

There is a certain procedure which is transferred from the model sacrifice; for instance, वरण appointment of a priest and अतिश्चरिणयावन्मृ gift to the priest of the आत्रेय gotra. As we know that the द्रादशाह being a लकः, 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 चोद्क text and for production of the invisible effect.

Adhikaraṇa xxvii dealing with the subject that in a प्रवमानेष्टिः, निर्वां is performed.

गुणलोपे च मुख्यत् १० । २ । ६२ ॥

गुणलोपे on the omission of the subordinate; च च and; मुख्यत् of the principal.

62. And on the omission of the subordinate, the principal is omitted.

There are प्रवमानेष्टिः in अनवाधान "योग्यस्यपवमानाय पुरोडाशमदक्षिणिनिर्वां निर्विप्रेक्ष्य। अन्तः पावः अन्तः शुचयेचे।" "Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire."

There is a transfer under the चोद्क text "अत्रिन्त्रहवण्याभिप्रितिनिर्विप्रेक्ष्यत्" "Let him make an offering with the अत्रिन्त्रिल। ladle."

In the अत्रिन्त्रिल, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अत्रिन्त्रिल in the प्रवमानेष्टिः. So the result is that when the vessel by which offerings are made in the fire is not used in the प्रवमानेष्टिः, the offerings (निर्वां) 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 निर्वां will be made though the instrument by which it is made, is omitted.

Adhikaraṇa xxxii अत्रः ६७ । ६६ dealing with the subject that in वरणेचे, 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 "शार्दुलवाज्येयेन स्वास्थ्यकामोपेतेन". "Let, one who is desirous of self-sovereignty, perform वाज्येय in the autumn." There it is said "नैवार: सवदशशाराव: श्रीरिपल्लवित्" "The चुङ्क is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given चुङ्कोयुद्धित्रिपितं "He offers four handfuls."

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चुङ्क 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 अधिकारण, 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 चौद्वानाभिसम्बन्धायात्मकती 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 चौद्वानाभिसम्बन्धायात्मकती संस्कारयोगात् 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.

Adhikararaṇa xxix dealing with the subject that in the text ‘चंद्रमालकमेऽत’ &c. the words चंद्रमालकमेऽत &c. mean cow.

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 “यावःप्रियांचेनुमालमेथनाचत्रदलेखस्तिमयः” “Let him sacrifice a cow to heaven and earth, a calf to earth and a bullock to Indra.” The word used are चेतु (a female of an animal who has given birth to a new offspring, जुग्गा offspring and कुर्म a male of an animal). They are adjectives and therefore applicable to the whole species. They, therefore, mean goat &c according to the objector. Do these words mean goat &c.? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चोदक text they mean goat and others; but श्रुति prevails over वाकya. Hence these terms mean cow &c. The goat &c. being of no use though transferred under a चोदक text, are not meant by these terms.

Adhikarana xxx dealing with the subject that in the text “श्रेयस्मालमेत” the sacrifice of goat is meant.

नैमितिके तु कार्यत्वात्प्रकृते: स्यात दाप्चे::१९२१६॥

नैमितिके in the accidental; तु on the other hand; कार्यत्वात by reason of being of use; प्रकृते: of the model sacrifice; स्यात् is; तदाप्चे: 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 “वायव्यश्रेयस्मालमेतमृत्तिकामः” “Let one who is desirous of prosperity sacrifice a white animal to Vāyu.”

Now in the text the words श्रेयं 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 ‘श्रेयं’ (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 श्रेयं, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikarana xxxi dealing with the subject that in the सादस्त्रक and चित्रस्त्र, the peg and rice are not चन्द्र wood and wild rice respectively.

विप्रतिपेधे तद्वचनात्माकार्यवालणालोपः स्याचेतनच कर्मसंयोगावात ॥ १०२१६॥
69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with साधक it is said खलेवालीयुपोवेशति. "A peg becomes a sacrificial post". In the model sacrifice the दृष्टि is made of सादृश विचित्र wood. "The question is whether the peg is made of सादृश wood or not."

In चित्रा it is laid down "दृष्टिस्वयमानाधानात्सहायतात वातावरणमथवति". "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the भीड़ि (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 दृष्टि is made of सादृश wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in साधक the peg is treated as दृष्टि for all intents and purposes. It is ready-made, so there is no necessity of making it from the सादृश 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.

Adhikaraṇa XXXI, śūtras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

परेषां प्रतिषेधः स्वातः ॥ १० ॥ २ ॥ ७० ॥

परेषा of others; प्रतिषेध: prohibition; स्वातः is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to खलेवाली. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.
71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikarana XXXiii dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the ज्ञातवर्ण 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 adhikarana. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal; so there is nothing wrong in performing them; because the object of anointing it, is to produce an invisible effect in the ॠष, so they should be performed on the peg also.

Adhikarana xxxiv. dealing with the subject that in ताजस्वितेतत्तत्थमोव, 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 पद्मारिक्ष्य there is a text; "सौम्यिक तुम-ङ्गांसः लिंगोधिष्ठिणयुज्योऽधिकारः बनात्। पिल्लरकमिनिष्ठ्योत्स्योकसिद्धांश्च दृष्टे। यथा।

"To Soma with the manes, cakes baked on six earthen pans; to the manes sitting on the kūṣa grass (खरिच) parched rice; to the departed souls whom the fire has consumed (अभिव्यासा), 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 मलु (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 भद्रकामिक, the illustration is taken from the latter part of the text quoted above viz, "पिल्लरकमिनिष्ठ्योत्स्योकसिद्धांश्च दृष्टे। यथा।"

"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 पुरोवाष 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.
PADA III.

Adhikaraṇa I. Sūtras I to 12 dealing with the subject that in animal sacrifice &c. the Sarmaṇa &c., which is the इतिकर्त्तव्यता of the model sacrifice should be performed.

विष्णुते श्रद्धवत्वात् प्रयासान्य गुणालमभिकोट्यति:

सन्धिधानाद् १० ६ 9 ॥

विष्णुते In the modified sacrifice; श्रद्धवत्वात् by reason of the word; प्रवन्याय of the principal; गुणालम् of the subordinate acts; अविकोट्यति: multiplication; सन्धिधानाद् 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 अन्तीये योग्य animal “योद्योग्यदनोषयोदनं पशुमालस्मेत्” “An initiated one shall offer an अन्तीये योग्य animal.” In connection with it, it is said “एकादश प्रयासान्याजाति, एकादशपुष्पायाचार्याति” “He offers eleven प्रयास; he offers eleven अनुयायस.”

Then further “वार्तात्येह्: स्वर्गाकोयेजस्” “Let one who is desirous of heaven perform four-month-sacrifice.”

In this connection it is said “नवप्रयासान्त: पलिनिवानुवानात्” “He offers nine प्रयास and nine अनुयायस.”

Further “वा यथवचेतसालस्मेतभूचिकामः” (Ap. S. xix. 163) “Let one who is desirous of prosperity, offer a white animal consecrated to बालु”

In this connection, it is said “हितवर्गमन:समवर्गतनः” ओऽ वेऽ १०अ २२९४५६०७२४। “हितवर्गमन: existed in the beginning”; Ghee is sprinkled. In the अवसराय (sacrificial bath) it it said “अपूर्वाणि प्रस्थायाचार्यानाग्यति” “Having tasted ghee, he sprinkles ghee on men in water.”

The question is, whether the इतिकर्त्तव्यता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they गुणविपिल? The reply of the objector is that they are not transferred. The reason is that the terms ‘प्रयास’, ‘आचार्याति’ show different acts; the इतिकर्त्तव्यता 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 say 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 explained in the foregoing chapter (see chapter vii Pada iv, Sūtra 10).
It is transferred to the modified sacrifice, all the details which find their place in the model sacrifice, are therefore, transferred under a text without any reservation.

5. And there can not be any supplementary command pertaining to the parts; and in a sacrifice which has no part, svaat is.

The author says that they are subordinate and are гунавирич, just as drawing is possible on a canvas, so the гунавирич 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 вирич, the гунавирич is connected with it under a name; by this subordination, there is a modification because the word applies to the вирич 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 гунавирич. The праят is a subordinate act; the number and the संज्ञा that are
pronounced there, vary in each sacrifice. So the command relates to the 
प्रयात &c, and the subordinate acts are thereby laid down. In this view 
these different details are only प्रथमभिन्न.

अकार्य्यत्त्वाच्च नामः ॥ १० ॥ ३ । ७ ॥

अकार्ण हि रात्रि 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 गुणः ॥ १० ॥ ३ । ८ ॥

tulya equal; च and; प्रभुता capable of conveying; गुणः in a subordin-
ate act.

8. And they are equally capable of conveying the sub-
ordinate (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 मुदगा- 
(kidney bean). The author, therefore, concludes that the प्रयात &c. 
are subordinate acts.

सर्वेऽवप्रधानामिति चेत ॥ १० ॥ ३ । ८ ॥

sarve all; चव certain; प्रधानम principle; हितिवेद 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.

तथाभूतेनसंयिगायाध्यायंभिध्वं स्यः ॥ १० ॥ ३ । १० ॥
with that state; संयोगान् by reason of connection, व्यापार्थिणयः the विचित्र in their proper sense श्रेणी are.

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.

विचित्रित्वं चाविचित्रिण्यं मेवं प्राकृततानां वैहृतै: कर्मणायो-गात्रस्मात्सबं धनानायथम् ॥ १० । ३ । ११ ॥

विचित्रित्वं the nature of injunction; व and; अविचित्रिणयम not different; एव certainly; प्राकृततानि of the model sacrifices; वैहृतै: with the modified sacrifices; कर्मणायोगात्र ब्यापार्थिणयः by reason of the connection of the act; तत्सात् therefore; सब्द all; प्रधानांशं for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice; therefore all is for the principal.

The author says that there is no difference with the nature of the विचित्र. What is विचित्र in the model sacrifice, is an अविचित्र in the modified sacrifice. As for instance in the model sacrifice

“अविचित्रित्वं व्यापार्थिणयं प्रतिविधिः” (ŚB. II. 2.3.24). “He sacrifices to the व्यापार्थिणयं घिन for the permanence of the sacrifice.” It is a विचित्र but is an अविचित्र in the modified sacrifice “अविचित्रित्वं व्यापार्थिणयं प्रतिविधिः” “He sacrifices to व्यापार्थिणयं घिन and makes the sacrifice permanent.”
In the model sacrifice "चधुरीवनस्तिवस्यवनस्त्रयमामि" "They are the eyes of the sacrifice, they-the offering of ghee."

In the modified sacrifice, "आयसापृष्ठिनिन्याय उपर्यात्तरः" ‘He offers clarified butter, they are the eyes and no other.’

All these are for the principal act; hence they are subordinate acts.

सम्मान्त्वा तदुत्त्यके: संरक्षारैरिविकारः स्यात् ||१२||

सम्मान by reason of equality; च and तदुत्त्यके: of their origin; संरक्षारः with the rites; अधिकारः procedure, right; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all can not be principal acts; in the model sacrifice, the प्राप्त is performed in the beginning, then the principal act commences and in the end the अनुप्राप्त is performed. So in the modified sacrifice the same order is preserved.

"प्राप्तिर्वर्षेस्य सत्त्वं स अनुप्राप्ति नवं न पाप्तः पश्च: पश्चात्: पुरुषाः पृथ्वाः" "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 प्राप्त and अनुप्राप्त are for the principal act and are, therefore, not principal.

Adhikāraṇa ii, sātras 13-17, dealing with the subject that in an animal sacrifice in honour of वाजु, the latter part of the mantra हिरण्यकाṃ &c. used in sprinkling ghee, is subordinate.

हिरण्यका: पूर्वस्य मन्त्रालिङ्गाः ||१३||

हिरण्यका:; हिरण्यका:; पूर्वस्य of the first part; मन्त्रालिङ्गाः by the sign of the मंत्र.

13. हिरण्यका: of the first part, by the sign of the मंत्र.
There is a sacrifice in honour of यायु "वायव्यवशेषवालमन्त्रभूतितमाम्:" "Let one desirous of prosperity, sacrifice white animal consecrated to यायु."

There it is said, "हिरण्यगर्भसमवर्तवतं मृतस्यजाताः पतिरंक आक्षीतु। सदा भारं रूढिविदामुतेमां कस्मैदेवाय हुविषाविचेष्म:"

The question is, which portion is to be used as the मन्त्र? 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 प्रजापति and here हिरण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

Clarified butter should be sprinkled with this मन्त्र. The question is, which portion is to be used as the अभार? 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 प्रजापति and here हिरण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

Praktyutyanuporodhayach इ १० । ३ । १४ इ
Praktyutyanuporodhayach by reason of no obstruction of the model sacrifice; 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; "उद्वोधकर" &c, the mantra used in the model sacrifice will be suspended.

Uttarsya va mantararthinivato इ १० । ३ । १५ इ
Uttarsya of the latter part; वा on the other hand; मन्तरार्थिनिवताः by reason of the मन्त्र being for the purpose.

15. On the other hand, the latter part by reason of the मन्त्र being for the purpose.

The author says that the first part of the मन्त्र is of no purpose; it is not गुणविचि. The कक् 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 "कस्मैदेवायहुविषाविचेष्म"; it is एकस्मैदेवाय; this is appropriate. Further the god is हृदेश; and क is
synonymous with ह्रद; so in this view also, the latter portion is appropriate and proper.

विध्वंतिदेशात्रच्छुती विकारः स्यादुमणानामुपदेशयः

वात् ॥ १० ॥ १ ॥ १६ ॥

विध्वंतिदेशात्र by reason of the transfer of injunction; सच्चः in that which is laid down; विकारः modification; ह्यात् is; गुणानाम् of the subordinate acts; उपपदेशत्वान् by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आधार "ऊँ वर्दी विष्णु तस्मि ताहहुः पतेरिव त्रावस्थापनः व्रुद्धः"

Here we have हिरण्यगर्भ &c, to be used as मन्त्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice; feed देवदास with these". "Feed यशदश with oil like देवदास." Here we see the substance 'oil' sets aside ghee and other things remain intact; so also in the present case the latter part of the अक्ष in हिरण्यगर्भ will be of use and sets aside the उच्चीवर" used in the model sacrifice, क being synonymous with ह्रद.

पूर्वस्मिःश्रामन्त्रत्वदः दधि नात् ॥ १० ॥ १ ॥ १५ ॥

पूर्वस्मिः in the first part; ध and; अर्थस्म्तवदश्चनात् by seeing the absence of मन्त्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of आधार in the model sacrifice is done silently without uttering the मन्त्र and second part is the one in which there is the final word स्वाहा and that is the one which is set
aside by the दिन्यांमेवतम. From this argument, it appears that the latter part is गुणविद्य.

Adhikaraṇa iii. śūtras 18-22. dealing with the subject that in चातुर्मण्डयाम in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

संस्कारे तु क्रियान्तर तत्स्य विधायकत्वात् ॥१७॥
संस्कारे in the purificatory rite; तु on the other hand; क्रियान्तर separate action; तत्स्य 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 soma ceremonies in connection with चातुर्मण्डयायम; there is a text in connection with it उपर्यवाचनमात्तथ्यतं परिप्रेय पथु नियुं जला “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 परिधि being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

प्रकृत्यनरोपियाच्छ ॥१० ॥
प्रकृत्यनरोपियाच्छ by reason of the model sacrifice being not obstructed.

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 प्रज्ञ. So they are separate acts.
विधेयस्तु तत्त्र भावात्सन्देहे यस्य शब्दस्तदर्थः स्यात्

॥ १० । ३ । २० ॥

विधेयः: of the command; हूँ on the other hand; तत्रभावात् being there; सन्देहे on doubt; यस्य whose; शब्द: 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 चालक 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.

संस्कारसामययोद्गुणसंयोगाचि ॥ १० । ३ । २९ ॥

संस्कारसामययोद्गुणसंयोगाचि by reason of the power of the ceremony; गुणसंयोगाचि 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.

विप्रतिविधात्क्रियाप्रकरणे स्यात् ॥ १० । ३ । २२ ॥

विप्रतिविधात् by reason of the prohibition; क्रियाप्रकरणे 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 सौत्रामणि, the plac-
ing of whey is out of charitable purpose, so here also; but there is prohibition by reason of the impossibility in producing visible effect in connection with सौराष्ट्रि; 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 गृहविहित.

Adhikarana iv. sutras 23-29. dealing with the subject that in अत्रितस्य वात्रणम् both the offerings of the model and the modified sacrifices should be performed.

पद्भिदीपक्षायतिति तासां मन्त्रविकारः अतितस्यायागात

II १० । ३ । २३ ॥

पद्भिः: with six; दीपक्षायति he initiates; इति participle used to complete a sentence, तासां their; मन्त्रविकारः the modification of a मूत्र; अतितस्यायागात् 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 अतितस्य, “यथर्विहारानि चिन्तुः” “One knowing this, establishes fire”.

There are दीपक्षादितिः both in the model and in the modified sacrifices. The अतितिः in the model sacrifice are “आकृत्तिर्मिन्न प्रयुज्वस्वाहा मनोमेघामिरस्य प्रयुज्व स्वाहा, चिन्तंविभातमिन्न प्रयुज्व स्वाहा, चाचोविभातिमिरस्य प्रयुज्व स्वाहा, प्रजापतेयेन्मवेस्वाहा, अम्बमेवेशवानराय स्वाहा, बिष्टिवेद्वस्य नेतुमिन्न ्र्गुणीत सर्वम्। विश्वेत्रार्द्धवर्षायुस्य बुध्योपपयस्ये सवाहा” १० सो २१।१९।१। “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 a master of wealth and from whom wealth is sought for performing a sacrifice.”

The अतितिः in the modified sacrifice are आकृत्तिः प्रयुज्वस्वाहा, मेघायेव मनोमेघायेवस्वाहा, भाषायेजस्वाहा, स्वाहायेजस्वाहा, स्वाहायेजस्वाहा, आकृत्तिः प्रयुज्वस्वाहा,
"welcome to Agni who stimulates us for an undertaking; welcome to Agni who is my mind and intellect; welcome to Agni who is my vow and penance; welcome to Agni who is my tongue and supporter; let the divine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the आदृतिः, it is said "पद्मिनीश्चतः" तैः लं । पु तः।1।

He initiates with six.

The question is, whether the आदृतिः of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the आदृतिः of the modified sacrifice will be performed, thereby suspending the आदृतिः of the model sacrifice; the reason is that there is an express word 'six' used in the text; it means the आदृतिः of the modified sacrifice thus suspending the आदृतिः of the model sacrifice.

अभ्यासातु प्रधानस्य

अभ्यासात्त् by reason of the repetition; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possibility of joining the practice of the model sacrifice with the modified sacrifice, there is no समुचय (or aggregate), but where such a thing is possible, the doctrine of समुचय or tacking applies; in this view, the principal will be repeated. There is a text "द्वादशस्त्रीयः" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called समुचय (aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.
25. By repetition, the act of uttering the श्रवण is done.

The objector says that there is an express text of enjoining the repetition of the संत्रास for the modified sacrifice; if the repetition is to be made, the same संत्रास of the modified sacrifice will be repeated twice over.

26. On the other hand, by reason of each संत्रास of the model sacrifice; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 झुक्किस and you admit the repetition of the संत्रास of the modified sacrifice. In this view also, there is no suspension of the संत्रास of the model sacrifice; because there are संत्रास of the model sacrifice ready at hand and the repetition of the same संत्रास of the modified sacrifice over again is improper. So there will be समुचय (tacking). You can very easily make up the aggregate by adding up the झुक्किस of both the model and modified sacrifices instead of repeating the झुक्किस 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 समुच्य. He says "मद्यवर्तन्तुप्रथित, पदचन्दन्तुप्रथित" ‘He offers the former six, he offers the latter six.’

The word शून्य and वचन are correlative terms; if there were the repetition of the मन्त्रs of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुच्य where the six आद्वितिस of the model sacrifice are added up with the six आद्वितिस of the modified sacrifice, has significance.

न चाविशेषपद्यपदेशः स्यात् || १० || ३ || २८ ||

न not; च and; अविशेषपदेश by reason of there being nothing special; ब्यपदेशः the denomination; स्यात is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text "अन्तरस्य पुरवस्मात्मानस्पाणिधिष्ठतमं यद्यनक्म" “The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire.”

The first आध्वितिकी and then आध्वितिकी are the divisions of the आद्वितिस; this denomination also supports the doctrine of समुच्य. Had there been no difference in these आद्वितिस, there would have been no such denomination.

Adhikaraya v. śastras 30.33 dealing with the subject that in the re-establishment of fire, the fee of establishment of fire is omitted.
30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनःराधान (re-establishment of fire on some cause); "भाग्याधानः भीकामानां पुनराधाधीत। येशुनीनाथायनायज्यानिनिपुज्यानि वा जीवेत सपुत राज्याधीत" "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, "पुनरस्वयम् वासोदक्षिणापुनरस्वयम् पुज्यानि" "The cloth sewn again and a bullock dedicated again are the fees."

In connection with भाग्याधान (establishment of fire) the fee mentioned is, "एकार्यापदेशवादेशवादविविश्चितकः शर्तिणी सहजवेदभरतिगतिकेय" "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 पुनःराधान the fee of the भाग्याधान is suspended or is it paid in addition to the fee of पुनःराधान.? The reply of the objector 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 पुनःराधान because the भाग्याधान is the cause of it and there is a text "वभिद्वेदाति भाग्याधेकि चापुनराधेयोकिष्ठ” "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.
31. And by reason of the text, there will be an aggregate of the other in order.

विकारस्त्वमकर्षेः हि काम्याति \( १० \) \( ३ \) \( ३२ \)

विकारः suspension; \( द \) on the other hand; \( याप्तः \) in no context; \( हि \) because; काम्याति 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 समुच्छय 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 अन्यायाधान is its model; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no समुच्छय but वाच. As to the text of the payment of the fee “अस्मीदिदिति ददाति & c” (“He pays both kinds of fees”) it means that the fee of the अन्यायाधान is to be paid in अन्यायाधान 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: “बङ्कौष्ठातांदशातिदिभिष्मा अन्यायोपाधिनेत्रिक्षणा प्रत्यावर्धि। ननुदमोधिष्प्रक्षीयेते यतंतस्योयि प्रत्यावर्धिति” “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 दिश्य also shows that the fee of the अन्यायाधान should be paid in अन्यायाधान and that of पुनराधान in पुनराधान. So the fee of अन्यायाधान will be suspended in पुनराधान.
Adhikarāṇa vi. dealing with the subject that in āśāṭyāya, the anvāhāya' fee is suspended by cloth and calf.

微士 वस्त्र ो सामान्याल || १० || ३ || ३५ ||

वासिः वस्त्रः सामान्याल || १० || ३ || ३५ ||

वासिः वस्त्रः; वसा: तल; त्या; सामान्याल || ब्राह्मण by reason of being common.

34. And cloth and calf, by reason of being common.

There is an āśāṭyāya sacrifice; in this connection it is laid down

"हृदायाय̣ चम्मनयाण्यपरा मवाणा म्वायुयायं पुराणायाय। |
सौर: स्यामधुके: प्रतिवेद: चायापूवियाय एक्कपाल:।"

"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 vishvedeva and a cake baked on one pan to Heaven and Earth."

About the fee it is said "वस्त्रोदर्शिविकार: प्रथमजोरेशिविकार" "cloth is the fee, the first born calf is the fee."

In the model sacrifice, the fee is अन्वाहाय which is defined as follows.

या जङ्ग कर्मा चारो याचिका दिविलामबेदु || चायापूविया द्वितीय स्यामस्याहायेष

विदु: च: || "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 अन्वाहाय.""

The question is, whether the fee consisting of cloth and calf should be paid in addition to the अन्वाहाय 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 अन्वाहाय fee; the reason is that each has its fee prescribed. It is common; there is nothing special to show that there should be ससुषय.

Adhikarāṇa vii dealing with the subject that in āśāṭyāya, the procedure of अन्वाहाय fee applies to cloth and calf.

अर्थपत्तेस्तदूमा: स्यामधिमित्ताः पर्यन्तासंयोगात

|| १० || ३ || ३५ ||

अर्थपत्ते: by reason of serving the purpose; तद्वर्त्ता partaking its quality; स्याम is; तिमित्ताः पर्यन्ताः 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 अष्टमयण, the question is whether the gift of cloth and calf partakes of the nature of अष्टवाहय फे or not. The reply of our author is, that it takes the place of अष्टवाहय फे, so the procedure of अष्टवाहय applies to it. The word दक्षिणा is applicable to it which is made to secure the services.

Adhikarana viii. dealing with the subject that in अष्टमयण, in the case of calf there is no cooking.

ढ़ने पाकार्यविलक्षणः || १० || २ || ३६ ||
ढाने in the gift; पाक: cooking; अष्टविलक्षणः 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 अष्टमयण, in the case of cloth, there is no cooking.

पाकस्य चान्तकारित्वात् || १० || २ || ३७ ||
पाकस्य of cooking; च and; चान्तकारित्वात् 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 अष्टमयण in the case of cloth and calf there is no sprinkling of ghee.

तथाभिचारणस्य || १० || ३ || ३८ ||
तथा similarly; भिचारणस्य of the sprinkling of ghee.
38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether अभिचारण is to be performed on the cloth and calf; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest; so it need not be performed.

Adhikaraṇa xi, sūtras 39-44 dealing with the subject that in a योगित्वहम, 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 योगित्वहम sacrifice, “योगित्वहमेन स्वर्गकामोयजेत” “Let one who is desirous of heaven, perform योगित्वहम.”

It is said in that connection “गौर्भवाक्ष्याभवतरक्ष गुर्भवाक्ष्याभजायवयक्ष भीष्मवश्च यवास्वतिलाश्च मायाश्च तत्रायाद्वाकाशं द्रुतिणा” “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 गौर्भवाक्ष्य 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.

समत्वातु गुणानामेकस्य अभिचारणेयागात् || १० || ३ || ४० ||

समत्वात् by reason of equality; गुणानाम of the subordinate acts; एकस्य of one; अभिचारणेयागात् by reason of the connection with the text.
40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

**Yasty va samjñitane sāyaḥ kavatósah prabhavanyah:**

II 10 3 81 II

Yasty whose; *va* on the other hand; *samjñitane* in proximity *sāyaḥ* is; *kavatósah* syntactically; *prabhavanyah* connection.

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 ‘*sāyaḥ*’ is close to it; so the number applies to it.

**Aṣṭaṇyuṭkastu tulṭyavāditvāpāṭymārṣṭirīyante tarsamālsvarā—**

*Vikarā*: *sāyaḥ* II 10 3 82 II

Aṣṭaṇyuṭkastu: being unconnected; *tulṭyavāditvā* like equal; *apāṭymārṣṭirī* with the others; *tarsamālsvarā* application to all; *sāyaḥ* is.

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 श्रेष्ठ 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 Sutra contains the view of our author; he says that in the text the word \textit{tr̥ṣaṇī} 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 \textit{tr̥ṣaṇī} 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.

Adhikaraṇa xii strāt 45.49 dealing with the subject, that by the text \textit{सत्यन्यादशरूपतिः दक्षिणाम्} it means the number of cows.

45. That applies to animals by reason of the division by virtue of the significant power.
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, ब्रोण, क्रम, खारिण. Further the service can not be secured
by the 1200 मास seeds. It is the number of the animals that can secure
one's services.

अनियमविशेषायत ॥ १० । ३ । ४६ ॥
अनियमः no rule; अविशेषायत बे 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.

भागिन्यावद्वा गव्यं स्वातः ॥ १० । ३ । ४७ ॥
भागिन्यावत् by reason of great usefulness; वा on the other hand; गव्यं
of the cows; स्वातः 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
"तक्केतत्ररेवद्वा तिन्नम्भरादिति: प्रतिपुरुषठिति" "He does not give animals having
mane and he does not take animals having two rows of teeth."

प्रत्ययात ॥ १० । ३ । ४८ ॥
प्रत्ययात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says
that the term 'cow' is first in the text and according to the usage, no
other animal that comes after her in the text can have priority; so she
has priority in the class of animals mentioned in the text.

लिङ्गदर्शनाध्याय ॥ १० । ३ । ४६ ॥
49. And by seeing the indicative mark.

The author gives another reason based on the लिङ्ग argument.

"सहस्रसिद्धि, सहस्र स्तोत्रिया वावदवस्वलाभस्य दुसरारंगर गौर्णिव प्रतिनिधित्वा तावथस्माहोकासीलोकः।"

"'हेरेटे हे हैस्य स्मृतिः स्वते स्वार्थस्वतिः महिविभुति, पति ते राज्ये नामाविदेश्ये मा छुक्तन्त्रूतात्'"

"V.S. viii. 8. 43; S.B. iv, 53. 10"

"One thousand is the fee. There are thousand, psalms; so long as there are upper and lower rows of cows, of one thousand fixed in the class of cows, so long is the other world from this world" "O! Light, Aditi, Saraswati, great and renowned are thy names, O! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak."

So the number 1200, applies to cows only. In some editions the adhikaraṇas XI. and XII. have been grouped together and treated as one,

Adhikaraṇa xiii sutras 50-52, dealing with the subject that the fee should be given after division.

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the ज्योतिष्ठम 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.

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 "तुथोवेबिन्न वेदाविन्नवम्" (V.S. viii. 45; S.B. iv. 3. 4. 15) "कष्ट्विचिन्नविन्नवर्ग द्विशिष्ठ द्वारा" "ममनान्य यहेश्वर नवविन्नज्ञानि, प्रत्येकं शतां शतां शतां; होनेवेश्वर वनः नमनेवेश्वर शतां शतां। द्वीशिष्ठ द्वारात। हविष्ठानि प्राणिनिस्यम्बध्यस्य मयेश्वरानि, उद्यानुस्योदेश्वरानि। प्रत्येकं प्रत्येकं प्रत्येकं केस्योदेश्वरानि।" Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to भाग्य first, he satisfies the Pitris only whose mouth is fire, he makes a gift to भाग्य for progress; he makes a gift to भोजाः; he gives to नेश्वर; he gives to the अन्य प्रस्ताव priests sitting in a द्वीशिष्ठ cart; he pays a fee to the उद्यानुस्य priests; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power.

Adhikara प्रारंभिक 63-55 dealing with the subject that the division of the fee depends on the समाध्याय in स्मार्तिरहस्य.

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.
54. On the other hand, by reason of the inequality of the work done.

The second objector says no; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here.

55. There is inequality in hiring; the inequality arises under an injunction of the text but not by the inequality of the work done: because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of the gifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in the house it is said, "after initiating the master of the house, initiates him, then another initiates the second group, initiates him. The second objector says no; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here. 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." (See at p.
According to the above texts, the one share goes to अवधुः, ब्रह्म, ब्रह्माण्डः, होता.

Half sharers are प्रतिमाष्ठता, अवभ्रणाच्छसी, व्यतीता, मैत्रावर्ष; त sharers are नेशा, अननिध:, प्रतिहत्ता, अवाच्चावक; च sharers are पोता, सुब्रह्मण्य, साब्रसूत, बन्धेता.

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 अवधुः group will be, by the rule of three,

\[ \frac{25}{12} : 1 : 1200 \]

\[ \frac{1200 \times 12}{25} = \frac{48 \times 25 \times 12}{25} = 48 \times 12 = 576 \text{ cows}. \]

II. Out of 1200 cows, the share of प्रतिमाष्ठता group will be, by the rule of three,

\[ \frac{25 \times 1}{12 \times 2} : 1200 = \frac{48 \times 25 \times 6 \times 2}{2 \times 25} = 48 \times 6 = 288 \text{ cows}. \]

III. Out of 1200 cows, the share of नेशा group will be, by the rule of three,

\[ \frac{25 \times 1}{12 \times 3} : 1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows}. \]

IV. The share of the बन्धेता group out of 1200 cows will be, by the rule of three,

\[ \frac{25 \times 1}{12 \times 4} : 1200 = \frac{48 \times 25 \times 4 \times 3}{25 \times 4} = 48 \times 3 = 144 \text{ cows}. \]

The whole total comes to 1200 cows.

This is the distribution sanctioned by the text.

Adhikarana xv sūtras 66-68 dealing with the subject that in the one-day-sacrifice called अवधुः "तस्यभेदः" the fee of the whole sacrifice is suspended.

तस्य भेदुरिति गवां प्रक्षुती विभक्तचोदितत्वात्सा
मान्याच्छिकारः स्यादःधेरिन्युणश्रब्देन || 10 || 3 || 46 ||

tasya bheda || gava || prakshuti || vibhakto choditavat ||
manyaachchikara || sayaadheerrinyyunashadde || 10 || 3 || 46 ||
tasya his || cheda || cow || hita a participle indicating quotation || gava ||
prakshuti in the model sacrifice || vibhakto choditavat by reason of separate
command || samanvaya by reason of being common || tadika || its modification ||
56. The text "his cow" sets aside as a rule the 'cow' in the model sacrifice by reason of the separate command, just as the \( \text{हर्षिण्ड} \) by the word indicating the quality.

There is a शू sacrifice lasting for a day "अष्टेवम् वर्षेवविश्वदेव सर्वस्त्रय विभववत्सलोश्रीया चेनुदशिन्या" "This शू sacrifice in honour of विश्वदेव, the whole repeated thrice; its psalm is विश्ववती and the fee is cow."

In the foregoing अधिकरण we have been putting interpretation on the text relating to the fee in the model sacrifice; now the question is as to the fee in the modified sacrifice; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sutra 39 or all the substances mentioned therein, (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration "सौधदंशभेत्" "Let him make an offering to Sun-god." The word निर्त्य suspends the application of particular procedure of दुःशानं मात्यायाम.

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 माय are the fee of the व्योतिष्टियम. Here in the मू sacrificе 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.

चौदनानाममानप्रयाल्लिसुन नियमः स्वात् ॥ १९३॥

चौदनानाम of the command; अनाध्वात being without support; लिगेन by the form of the text; नियम rule; स्वात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of सूत्रयास but there चौदना is not sufficiently pointed out by any word indicating हस्तकङ्कः-वर्ता; so the लिगः 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 व्योतिष्टियम.

Adhikaraṇa xvi. śtras 59-61, dealing with the subject that in a सागरक्ष by the three years old heifer, all the means of purchase are suspended.

एका पर्चेति चेनुवत् ॥ १०१॥ ३ ५७ ॥
एका पर्चेति 'one and five'; चेनुवत, like a cow.

59. 'One and five' like a cow.

There is a text  "वस्य सोममपहर्युरोगलिसिंधु वदाध्विर्दचें पंचगः." "One whose soma 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 सूत्रa as a separate अधिकरण but we have followed our learned commentator शबर.

Without finishing the reply, the author gives another independent सूत्रa.

ग्राहत्सस्यः त्रीष्णिः त्रीष्णिः

60. And 3 year-old-heifer.

In connection with शापक् there is a text "संस्कृतिः लीलकर्ष्यं श्रृद्धमानानि" "The purchase of soma by the competitors, is by means of a three-years old heifer."

There are other means of purchase transferred under चोदः text "अङ्कयीकृति, अङ्कमेणकीणांति, अङ्क्याकपत्रीनकीणाति, वास्तवाकीणाति" "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

61. Similarly the लिङ्ग is seen.

The author relies on the लिङ्ग argument "अपरियम् सादुक्ते कोण्टि: कोमक्यविष्यः वृहािदे पारस्परिः" "In the latter शापक्, a. female cow which is a means of the purchase of soma and about whom competition is certainly excluded."

From the term स्पार्थः (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 "स्यायोशमपदेशयुः" &o by "एकानि" the number of cows is suspended.
62. On the other hand, in one by reason of the text with the number of the cows, by the special लिङ्ग.

In the present त्र, the reply of the author to the question in the सूत्र 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in सूत्र 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikara pa xviii. सूत्रas 60.64. dealing with the subject that in अभ्येद्य by “प्रकाश” the portion of अध्वुः is suspended.

प्रकाशी तथ्यतिचेत ॥ १० । ३ । ६३ ॥

प्रकाशी candle (sticks); तथा similarly; इत्येकम् if you say.

63. And similarly ‘candlestick’, if you say.

In connection with अभ्येद्य it is said “हिरणमये प्रकाशावघ्य वेदवर्दति”

“He gives gold candle sticks to an अध्वुः priest.”

The word ‘प्रकाश’ means a candle stick according to one; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the अध्वुः fee? The difficulty arises in this way; if the word वदाति is connected with the ‘प्रकाश’, then it dispenses with the payment of the entire fee and if it is connected with अध्वुः then it suspends the payment of the share allotted to the अध्वुः. According to the objector, it is connectrd with, ‘प्रकाश’ so the payment of the entire fee is dispensed with.

अपि त्वयवार्थवाद्विभक्तप्रकृतित्वाद्गुणेद्विताविकारः

स्वात् ॥ १० । ३ । ६४ ॥
64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken; here the text limits the payment of the golden stand to one part i.e. to अध्ययुँ 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 अध्ययुँ only but not of the whole gift. The अध्ययुँ 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 मीनास.

Adhikarana xix sutras 65-67. dealing with the subject that in वृक्षत्व वाच्य sacrifice, the fee of the entire sacrifice is suspended by horse.

ब्रह्मवृक्षाचाष्टादक्षिणाः स ब्रह्मण इति पुरुषापनयोऽ यथा
हिरण्यवस्यम् ॥ १० १ ३ ॥ ६४ ॥

वृक्षत्व लीके cow; अध्ययुँ the fee of the horse; सविश्चित्त ततो to Brāhmaṇa priest; पुरुषापनयो the deprivation of other priests; यथा just as; हिरण्यवस्य 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 वृक्षत्व वाच्य sacrifice; in this connection, it is said “उपद्योगित्वमलिदावस्या-भिन्नश्चरणम् याज्ञेऽर्जन” “उपद्योगित्व is not defined; let him make the praiseworthy, perform a sacrifice with it”

The fee mentioned is “अध्ययुँ वाच्यवाच्यवाच्यवाच्यवाच्यवाच्यवाच्यवाच्य” “सम्बन्धतानुत्तमशुद्धिः” “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 अधिकरण or does it suspend the entire payment of the fee as laid down in Adhikarana xv. relating to मृत्यु in सूर्य sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of सूर्य 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 कृष्णास is are given to भ्राता alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्त्तर्थ संयोगात्सवगतःस्य लिङ्गविशेषेन् ॥१०े.३४५॥
एके in one; तु on the other hand; कर्त्तर्थ संयोगात्सवगतः by reason of the mention of the agent; सवगतः like a garland; तत्र its; लिङ्गविशेषेन् 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 भ्राता priest, because he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold कृष्णास “सजयुद्धाग्रलेखनासि” “He gives a garland to the जयुद्धाग्र priest.”

अपि वा तद्धिकाराः सद्धिकाराः यववद्विकारः स्यात् ॥१०३४६॥
अपि वा on the other hand; तद्धिकाराः by reason of its being under that topic; हिरण्यवलः like the gold; विकारः 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 कृष्णास to भ्राता alone holds good.

Adhikarana xx, सूत्रa 65–72, dealing with the subject that in the चार्य with सोमचामस, the payment of the entire sacrifice is suspended.

तथाच सोमचामसः ॥ १०३ १ ६॥
तथा similarly; च and; सोमचामस: the Somachamas (soma cup).
68. And similarly the soma chamas (Soma cup).

There is a ज्रतेय sacrifice; in this connection, the fee mentioned is, "श्रीश्वर: सोमचमसो वृद्धिश्व स प्रियाय सगोऽप्रायव्रजायदेयः" "The fee is soma-cup made of उद्वध वृद्धिश्व; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to ब्रह्मा or does it suspend the payment of the fee of the entire sacrifice? The reply of the objector is, just as the offer of the garland suspends the payment of fee to फ्रत्रालु, so does the offer of सोम लाल्डल made of उद्वध वृद्धि suspend the payment of the fee of the entire sacrifice.

सर्वविकारो वा कल्वर्थं प्रतिपेधात् पशुनां ||१०१६॥

सर्वविकारः the modification of all; वा on the other hand; कल्वर्थं for the purpose of a sacrifice; प्रतिपेधात् by reason of prohibition; पशुनां of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "श्रीस्वरोपोक्षक्षविद्युपत्त प्रप्तादात् सोंतं तूर्याल् श्रीश्वरः सोमचमसोऽविश्विदिश वृद्धिश्वः" "Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उद्वध वृद्धिश्व."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of उद्वध वृद्धि is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

व्रह्मदानेविशिष्टमिति वेच्छ ||१०१३॥

व्रह्मदाने in the gift to ब्रह्मा; अविशिष्टमिति not particular; हितिवेच्छ if you say.

70. 'It is not particular with the gift to ब्रह्मा', if you say.

The objector says there is no prohibition concerning the gift to ब्रह्मा; the text means that the gift of सोमचमसो should be made to ब्रह्मा to whom the animals are given as a gift; so the text can be construed as sanctioning the gift.
71. The gift being for the sacrifice, there is no action of the prohibited; nor is the purpose with the subordinate acts; that object is with the fee.

The author says in reply that the gift of soma suspends the payment of the fee of the entire sacrifice; the gift of the soma ladle is (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed; the gift to is not the fee of the entire sacrifice, it is a part of it; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of 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 without it there is a modification.

In this . these two sutras are connected together. The objector says that if you give the soma to alone, the rest of the gift minus the gift to remains in the modified form.

73. On the other hand, the entire by reason of the deprivation of the other priests; theirs; by reason of the sacrifice being principal.
tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to ब्रह्म is the fee of the entire sacrifice and other priests do not, therefore, get any share in it. When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sutra 39 at p. 675) is suspended.

The sutras 72-73 are classed under a different अधिकरण dealing with the subject that by सोमचमसेन, there is a suspension of the entire fee and other priests.

Commentary on sutra 72.

The objector says that by the gift of सोमचमसेन, 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 सोमचमसेन to ब्रह्म.

Adhikara pa xxI sutras 74-75, dealing with the subject that in वाजपेय, there is a rule to distinguish the chariot allotted.

वाजपेय के in the chariot yoked with वज्मन्त्र; दु on the other hand; अधिकरण: of अधिकरण priests; दुक्षिणधिकरण: suspension of the fee; स्यां is.

74. On the other hand, in the chariot yoked with वज्मन्त्र, there is the suspension of the fee of अधिकरण.

In connection with वाजपेय sacrifice there is a text: "वज्मन्त्र कर्तमार्गवर्गवेदार्थिः" "He makes a gift of a chariot, yoked while वज्म mantras were uttered, to an अधिकरण 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 mantras of the वज्म is offered to अधिकरण at the time of gift. Now the question is, when this gift to अधिकरण in the form of a chariot is given, whether the अधिकरण gets other shares or not. The reply of the objector is that when the chariot is offered to अधिकरण, 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 अत्याव 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 क्रम is offered to अभ्यस्तः, that adorned with रिक mantras to होठा and the one that is adorned with the Soma मंत्र is given to ब्रह्मातार. 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 पादः, the author deals with समुचय.

Adhikaraṇa 1 stas 1—2 dealing with the subject that in अभिवचनं, कारिक्तार्कम् &c. there is a combination with मध्येष्ठि &c.

प्रकृतिलिङ्गायांदेयान्तकर्मसंस्कारविद्वतावधिकं स्यात्

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.
1. There is अभिवचयन "य एवंविद्यानिनिविचितुते" "One who knows it establishes fire." There are नक्षत्रेदिस in connection with it.

"भर नवयेकालिकाय: पुरोहितामिकालिकालिनिंयमेतु। सोनुजःहृदि। भरप्रेयस्वाहा, कुलिकामय: स्वाहा, ययत्येवस्वाहा, नियत्येवस्वाहा, भरप्रेयस्वाहा, नियत्येवस्वाहा नियत्येवस्वाहा 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 अन्नव; hail to destiny; hail to अन्नव; hail to निमिनिति; hail to the clever goddess."

1. There are नारिह homas in the model sacrifice. The question for solution in this अभिवचयन is, whether the नक्षत्रेदिस supersede the नारिह homas or they are to be performed in addition.

2. In connection with अन्नव, it is said लोहितोत्पन्ना लोहितवस्त्रना निधी- ता ऋविजः प्रवर्तित "The priests with red turbans, red dress and sacred thread on the left shoulder move about."

In the model sacrifice, it is laid down निविति is of men; प्रचित्विता is of the manes; उपविता is of the gods. He who puts on उपविता, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपविता is superseded or not.

3. In connection with the पुष्पवह यित is said "सचाशेषदूरवद्" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down एवंगत्र तथा प्रत्याय पाय यागुद्गर- ज्यत्यामिकालिकालिकालिनिंयमेतु। "The fast of a Brähmana is by milk, that of a क्षत्रिय is by gruel and that of a Vaiśisya as 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 invisibite 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 नक्षत्रेदिस will be performed in the अभिवचयन in addition to the नारिह homa. The same principle of combination applies to other illustrations.
In connection with the mark of the चोदना, its modification is inferred; by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदना, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "शरमयंवहिंख्वंवतिः "The grass is of reeds," As शर supersedes the कुश, so also here. The reply is embodied in the sutra. Here the शर is connected with the mark of the model sacrifice i.e. it serves the purpose of कुश. The object which grass serves, is served by शर and so it sets aside the कुश. The illustration does not, therefore, apply in the present case.

This अभिकरण is also called "as dealing with suspension of वहि made of कुशa by the वहि made of reeds."

Commentary on Sūtra 1.

It is said "समारोहवकलयित्वम् कुशान्तविदाहियाममिच्चरम् "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Budra."

In connection with it, it is said "शरमयंवहिंख्वंवतिः "The grass is made of reeds."

The question is whether it sets aside the वहि made of कुश. The objector says that the principle of समुच्चय applies and the शर will be in addition to कुश.

Commentary on sutra 2.

The reply of the author is in the negative; the reason is that शर is connected with the कुश of the model sacrifice and serves its purpose; so it sets aside the कुश. It is, therefore, a case of वाप.

Adhhāraṇa 11. sutras 1-3 dealing with the subj. that in वाजपेय by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on sutra 1.

There is वाजपेय. It is said "शरिरं वाजपेयस्तवनस्यकामात्यकामाय ‘One who is
desirous of self-sovereignty shall perform वाज्येय in autumn.

In that connection, it is said "रघघोषेभमाध्यमः लोकसुधा करोति" दुधु-भिमोषेभमाध्यमः लोकसुधा करोति "He sings the praises of माध्यम with the noise of a chariot; he sings the praises of माध्यम with the noise of the drums."

In the model sacrifice, it is laid down "उपावर्त्यां स्विचिर्यां स्त्रोत्रास्सुधा करोति" (S. B. iv. 2. 5. 8) "'Cease'; He incites to praises with darbha grass."

स्वाकर्षण is inciting to praises. The question for determination is, whether the noise of the chariot and that of the drum supersede the तंग्र or the grass or both. The reply of the objector is that the noise supersede the तंग्र and the substances viz. chariot and drum, supersede the grass, being of the same class.

Commentary on सूत्रा II.

The reply of the author is that the sound of the chariot and drum suspends the तंग्र and the grass. In this view रघघोष and दुधुभिमोष are तत्तुरुस्समास.

अधिकार पाठ II. सूत्रास 3-5, dealing with the subject that in दुधुभिमोष with the वाहस्तय cup एव, the cups of the model sacrifice belonging to हृद and वायु are combined.

सर्वेऽतु ग्रहार्णानमधिकं श्यात्मक्रितिवत् "१००४३३"

सर्वेऽतु everywhere; हृद on the other hand; ग्रहार्णम् the ordaining of the cups; अविकल for increase; श्यात् is; प्रकृतिवत् just as in the model sacrifice.

3. On the other hand, every where the ordaining of the cups is for increase, just as in the model sacrifice.

In connection with दुधुभिमोष, it is laid down वाहस्तयमदाग्रहाति”; "He takes the वाहस्तय cup”.

In connection with विबुद्ध it is said “अर्क्यु ग्रहाति” "He takes the अर्क cup.”

In connection with अश्वमेध, it is said “सीवर्णराजतायं महामानीवर् ग्रहाति” "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 हउ and वायु are mentioned, then the cups of मैत्रेयर्थ are ordained.

अधिकृत मैत्रेयर्थवाक्यत्वात् ॥ १० ॥ ॥
अर्थात्: with the combination; च और; एकाकायत्वात् 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, "सदन्दर्पणेश्च श्रुतिः पति हेष्या प्राप्तवया सामग्रेः सुराप्रहस्तः" "These seventeen cups are taken; they are consecrated to प्राप्तवय 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.

लिङ्गशोषणार्थ ॥ १० ॥ ॥
लिङ्गशोषणार्थ by seeing the force of the text; च और.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरुद्धे वा एव विवक्तुर्यान्त्यास्येव: प्रतीविभिन्नो भवतुक्तथा मतिहो इश्वरनातिरि-राज्य मांग्नातितः" "Wide is the sacrifice which is called वाजपेय; it surpasses अविनियोगम्; it exceeds वत्प्रम्प, it exceeds पोषदीष्टि but does not reach अतिराजः."

Here the word ‘विरुद्ध’ meaning ‘wide’ ‘expanded’ leads one to the inference that the doctrine of सुविद्य is meant.

Adhikaranya iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्राप्तवय, the animals of the sacrifice are combined together.

प्राप्तवयश्च सम्मानात् ॥ १० ॥ ॥
प्राप्तवयश्च in प्राप्तवय; च और; आम्नानात् by reason of laying down.

6. And in प्राप्तवय, by reason of laying down.
There is a desire, "Let one desirous of self-sovereignty, perform this ritual."

There are animals dedicated to the sacrifice, "He sacrificed seventeen animals consecrated to this."

The question is whether by the animals dedicated to the sacrifice, 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 all, not all, not all, not all. Why are all of the sacrifice put in a barrier? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the animal consecrated to Agni, by the animals consecrated to Agni, I put a barrier by the animals consecrated to Agni, by the animals consecrated to Agni, by the animals consecrated to Agni, by the animals consecrated to Agni. These are the sacrificial which to which I put a barrier by means of animals."

Adhikaraṇa v. dealing with the subject that in the model sacrifice the sacrificial offerings are combined.

आमने लिङ्गदर्शनात् ॥ १० ॥ ४ ॥ ७ ॥

आमने in आमन्द्राम, लिङ्गदर्शनात् by seeing the लिङ्ग.

7. And in आमन्द्राम by seeing the लिङ्ग.

There is a sacrifice, "Let one desirous of a village perform in honour of all the deities."

In that connection it is said, "When deity is आमन, he makes three offerings."

There are 3 offerings in the model sacrifice. The question is, whether by आमन्द्राम the offering is 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 "लिङ्गदर्शना वे प्रयाजङ्गाज्ञा
The external soul consists of pravas and abhuyas; the deity is the soul: wherefore are the pravas and abhuyas 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 abhuyas are not superseded.

Adhikaraṇa vi. śūtras 8-9 dealing with the subject that in saṁhāra with abhuyapāgāma, the pāṇadhvaṃśa is combined.

वपगेनुषः शरव्वत्स्यात्प्रकृतिसदन्त्यपागायनम् || १० । ४ । ८ ॥

वपगेनुषः in the musicians; शरव्वत like the reed; स्यात is; प्रकृतिसदन्त्यपागायनम् 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 गर्भायनम् there is saṁhāra one day sacrifice. In that connection, it is said “पाणकवपायनि, पिंच्छोलाभिरपायाम्, कांडविणीदिवाभिरपायाम्, आपाणत एव भिरपायाम्” “The wives sing; they sing with musical instrument made of pīṇḍivaiśāk wood, they sing with lyre made of reed; they sing with trumpet-flower.”

In the model sacrifice it is said “कृष्ण उपगायंतिः” “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.

आनंदन्यात्वात्वात्क्रियं स्यात् || १० । ४ । ६ ॥

आनंदन्यात्वात by reason of meaninglessness; तु 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. strophas 10-12, dealing with the subject that in अजनात्मयजन the anointment of butter and the anointment of incense are combined together.

संस्कारे चान्यसंयोगात् \( \text{II} \ 10 \ 4 \ 10 \) II

संस्कारे in a purificatory rite, च and अन्यसंयोगात् by reason of the mention of another time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अजनात्मयजन lasting for 49 days. In that connection, it is mentioned "गोरमुखवेन्द्रमाताः सबने समजाते अभिधांते पैलुः-

वेयनायंदिने सबने सौमचनेन तृतीयसबने" "He anoints in the morning सबन with गुरुगूक resin, in the mid-day सबन with the resin of a palm tree and in the evening सबन 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 ब्रीर्शा and in the अजनात्मयजन the anointment is at the time of brewing the soma juice. So the principle of समुच्छय applies.

प्रयाजवदिति चेत् \( \text{II} \ 10 \ 4 \ 19 \) II

प्रयाजवदिति, like प्रयाज; इतिवेच इ, if you say.

11. If you say "like प्रयाज."

The objector says that "किद् नवर्गुष प्रयाजवदिति" "They offer a sitting animal," in the model sacrifice, the time of प्रयाज oblation is after the placing of the offering and is different; there the principle of समुच्छय does not, therefore, apply: so here too it will not apply.

नार्थनयत्वात् \( \text{II} \ 10 \ 4 \ 12 \) II

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 समुद्र, therefore, applies.

Adiikaṇṇa viii sūtras 13-15. dealing with the subject that in महावत the lower garment is combined with the upper garment.

याचछाडने त्वेकाथ्यार्थमात्रात्यत्वस्य विकारः स्यात्॥

याचछाडने in covering; यु on the other hand; ऐकाथ्यार्थ by reason of one object, स्यात is; प्राक्तत्वय pertaining to the model sacrifice; विकार: setting aside, obstruction; स्यात 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 "तायं यजनां: परियोऽस्मि द्रामात्यः

In the model sacrifice, it is said "अहंतवासः परियोऽस्मि 'He puts on new dress,'" तायं is a cloth oiled with ghee; साधव says that it is a blanket oiled with ghee. It is prepared from the bark of यु tree, hence it is called तायं. It is most probably like a chadder to cover the upper part of the body. अहंत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्पति 'िधानिर्वचनं श्रवत्सं स्रवणं यथार्थिनः अहंतंत्वम् जानीवात् पावनस्वयंकंमस्तु' "निः जाकादालं यदहहतंत्वय प्राच्यते" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहंत which is pure in all ceremonies." "That which is not washed by a washerman is called अहंत."

It corresponds to our modern dhoti to cover the lower and private parts.

Now the question is, whether तायं is in addition to अहंत 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 समुद्र does not apply.
अतिक्ष an addition; वा on the other hand; अनुवादम् 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.

समुच्चयं च दर्श्यति || १० १ ४ १५ ||
समुच्चय combination; च and; दर्श्यति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुच्चय. "वानांसिवारा होचो मानदीवतुं वनिकुरु पवारत्रयावालसिः स्वयति ततास्वयत्: सिंहः। "He puts off cloth, bark and shoes; he unties the clothes with a horn of a black deer; an then अवबुतु priest puts them on."

The 'वानासिव' 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, śātras 16-17 dealing with the subject that in महावत sacrifice, रथतर song &c. are combined with श्लोक song &c.

सामस्वर्थान्तरणबद्धशेषविकारः प्रतीयेत ॥ १० १ ४ १६ ॥
लाम्य In songs; अर्थान्तरणतु: by reason of a text for different object; भविकारः combination; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महावत it is said "श्लोकेनुि स्नातसद्यसंहवते अनुश्रुतके न पश्चात् सदर: कौन्तेनत्चारवालमवेदयमाणा:। "He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कौन्तेण song."

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of
songs by reason of their object being different, as appears from the text itself.

अणि त्वस्थूयमाणि श्रेष्ठत्वात्माकृतस्य विकारः स्वात् ॥

अणि in an object तु on the other hand; अश्रूयमाणि being not laid down;
श्रेष्ठत्वात being a subsidiary act, प्राकृतस्य 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 सन्यास does not apply and they will
be governed by the principle of वाध "कौलसंभवति" "कार्यवंभवति" "वसिद्ध
क्षजित्वेत्"
"There is कौलस song; there is कार्यव songs; there are the two
songs called the parents of वसिद्ध." These are the cases of वाध and the songs of the model sacrifice will
be suspended.

The sutra 17 is called a separate Adhikarana and is called as
dealing with the subject that in a particular modified sacrifice, by कौलस ए&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 संकार of the शक्त verses
though not so expressly said. Because their object being one, the कौलस ए&c,
supersede the psalms of the model sacrifice.

Adhikarana x. sutras 18 -19 dealing with the subject that under a rule by कौलस ए&c, one ए&o,
are suspended.

सर्वेणामविशेषपाप् ॥ १० । ४ । १८ ॥

सर्वेणाम of all; अविशेषपाप by reason of there being nothing special.

18. Of all, by reason of there being nothing special.
There are texts "कौलसंभवति, कार्यवंभवति, सङ्क्रजस्यजित्वेत् भवत: युद्धाश्व जीवे
भवतः, भंगवासली भवतः, कौचालिमभवति". "There is कौलस, there is कार्यव, there
are parents of वसिष्ठ, there are pure and impure, there are मन्त्र and यश, there are कौश गीत.

There are also songs of the model sacrifice. As seen in the preceding अविधि, in the case of these songs, the principle of वाण्ड 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 स्वतिसामथ्यायम् प्रकृतेऽथाचार्यकाराः ॥ २० ॥

एकस्य of one; वा on the other hand; स्तुतिसामथ्यायम् by the force of the text; प्रकृतेः of the model sacrifice; च and; अविधि 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 चालक 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 x 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.

स्तोमविविधौ त्वाधिकं स्यादविविधौ त्रैयविकारः स्याद-
दितरस्याशुतिस्त्वाचः ॥ २० ॥

स्तोमविविधौ on the increase of the songs; तु on the other hand; अविधि combination; स्याद् is; अविद्धता on decrease; त्रैयविकारः annulment; स्याद् is; इतरस्य of the other; अशुतिस्तवत् 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 अविधि, 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 अभाव. If the number of the model sacrifice is less than that of the modified sacrifice, the principle of समुच्छय will not apply and the principle laid down in the preceding section will govern the case. It is called उद्धाप (elimination.)

Adhikarana XII, śātras 21-22 dealing with the subject that in पवमान alone, the अभाव and उद्धाप of the songs of the sacrifices in which songs increase and decrease apply.

वचनानि स्यातां तत्सिनित्रावपोद्धापदर्शनात् ॥१९९॥

वचनानि in पवमान; स्यातां are; तत्सिनित्रावपोद्धापदर्शनात् by reason of seeing अभाव and उद्धाप.

21. Both are in पवमान, by reason of seeing अभाव and उद्धाप.

In the last अधिकरण we have explained अभाव, and उद्धाप; in the present अधिकरण, the author says that in पवमान we see both of them “त्र्याणिहैत्याः स्यो-दराणिगायक्रियेहिती अरुः त्वार्ष्टि, अर्थावधार्ष्टि, अर्थवालोध्यात्मि.” “Three are the bellies of a sacrifice, viz: गायक्रि, बहुती and अरुः; here is अभाव, hence is उद्धाप,”

वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥

वचनानि texts; तु on the other hand; अपूर्वत्वात् 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 अभाव and उद्धाप apply.

Adhikarana xiii śātras 23-24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

विधिश्यद्वस्य मन्त्रत्वो भावः स्यातेन चोदना ॥१९१॥

विधिश्यद्वस्य of the word ‘command’ ‘injunction’; मन्त्रत्वो in the nature of मंत्र; भाव: existence; स्याते is; तेन hence; चोदना command.

23. In the nature of the मंत्र, there is an existence of the
word indicating command; hence there is injunction.

In connection with दर्शनमाल it is said, "दर्शनमालायांग्रं कामेयते" यदानेवां पदाकिरणो भवायवायां पौर्ण मास्यायाच्युतासवति." "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, श्रुचि, पावक, पूमाहुति, कृष्णाजु, बैशवर, श्राविण्य: &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 विचि 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. माधव has given an illustration in this connection. In order to add to the prestige of द्वेवदत्त 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. आतनेव: कर्तव्य: The sacrifice of which the deity is अभिन should be performed.

The objects of the subsidiary acts; चादनेवर्न निम्न: अभिन the unity of command; अतः therefore; स्वर्ग every where; अभिन: laid down.

24. And the subsidiary acts being governed by one command, therefore it is every where so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the माधव there is one injunctive word, it is repeated every where as for instance अथात्, श्रोति and स्वाता "अथात्याने:प्रियाधामानि, अथात् स्वात्यपियाय धामानि अध्यादिन्द्र्य स्वास्त्यः: प्रियाधामानि" 24. 2 21. "He sacrificed for the dear abode of अभिन; he sacrificed for the dear abode of स्वाता; he sacrificed for the dear abode of अध्यादि the saviour."
This is the example of भावः. "यगेन्द्रजिति मनृदयेय, स्तांस्योजिति मनृ-जिति". The reading in the white चमगच्छिह (II. 15) is different. "I obtained the victory of भावः; I obtained the victory of स्त्री".

These are examples of उपरंजिति.
The following are the examples of त्राहः. "स्त्राहसिन स्त्राहसिसेम" "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 मंत्र.

Adhikarana xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

तथोद्यत्तस्मात्तति तत्रक्रियतिवाद || १० । १ । २६ ॥

तथा similarly; उत्तरस्याद्य in the subsequent; ततो ceremony; ततो प्रकृतिवाद 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 ‘सौर्यः चचः निन्यं निन्यं जगवर्णयकाम’: “Let one desirous of Brāhma-
nic glory, offer boiled rice consecrated to sun-god.”

There are many synonyms of sun god. सूर्यः; भास्कर; भाद्रियः; सविता, दिवाकर: &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 ‘भावः’ 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. śūtras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

प्राच्छस्य गुणश्रुती समुच्छोिनाभिव्यायं स्यात् ||१६६७।२६ ॥

प्राच्छस्य of the model sacrifice; गुणश्रुती by reason of the text about the quality; समुच्छोिन with its quality; अभिव्याय address; स्यात् is.

26. Of the model sacrifice by reason of the text about the
quality, the address is with its quality.

There is establishment of fire "ययुवयद्वाननिमाध्ये" "One who knows this, establishes fire."

There are पववान offerings "अनये पववाना राष्ट्रानात्प्राप्तानिमाभिमुद्धे पक्षे। पववाने पववाने बुधे वेशायमने" (Ap. Śrauta Sū, v. 21. 5.) "Let him offer cakes baked on eight pans to the holy fire, to the sacred and purifying fire."

The question is, whether अनि is to be addressed with its attributes, or without its attributes. The reply of our author is that it is to be addressed with its attributes.

श्रविकारी वार्णशशदानपायात्स्यादुद्द्रव्यवत ||१०७३२||

श्रविकारी: not altered; वा on the other hand; अनिशदानपायात् by reason of not giving up the significant word; स्वात is; िश्ववत like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अनि which can not be omitted. He gives an illustration "सावाईमालेवायवद्यात बशा; वायवामालेव भुतिकामम्" "It is the female goat which has divinity; one desirous of prosperity sacrifices a goat consecrated to the wind-god."

Though the word 'बशा' is an attribute of अज (goat), yet in a sacrifice वान is used for goat without the adjective.

तथासमक्षवायात्वा चोदितेनामिथानां स्यादेष्य अतिष्ठन्यावत्याद्वचने च गुणशास्त्रमन्यथावतंस्यात ||१०७३२||

तथा similarly; श्राणमालावात् by reason of its being not connected with the origin; वा on the other hand; चोदितेन by that which has been laid down; अमिथान address; स्वात is; िश्ववत of the meaning; श्रविन्द्रवायवात् by reason of being connected with the text; अवचने on not pronouncing; च and; गुणशास्त्रम the text as to attribute; अनि meaningless; स्वात is.

28. On the other hand by reason of its being not connected with the origin, the address is by what has been laid down; the meaning being connected with the text, on not pronouncing (the attribute) the text as to the attribute will be meaningless.
The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अभित्तिः' will be sufficient to convey the idea of पवमानः. But the deity is connected with the word as said in the foregoing अविश्वकरणः; 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 सुयुक्तः.

Adhikaraṇa xvi. stanzas 30—31. dealing with the subject that in the ghee offerings of अविश्वकरणः, अभित्तिः is to be addressed without the attributes.

30. 'पवमानः' like पवमानः, by reason of the mention of the particular.

There is अविश्वकरणः ceremony; in connection with this we have seen the address to Agni in the preceding अविश्वकरणः. There are ghee offerings in which it is said "पवमानः भाग्नेयः कार्यः पावकरावरः सौम्यः." "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies पवमानः is read which means 'brilliant' or 'increasing.'

Now the question is whether अभित्तिः is to be addressed with its attribute
or without its attribute. The reply of the objector is that it is addressed with its epithet इन्द्रज्ञ (inspiring, stimulating) just as it is laid down in the preceding अधिकार यक that it is to be addressed with its epithet.

31. There is no modification of the deity, by reason of pointing out a special मन्त्र; न न; देवताविकारः the modification of the deity; स्यात् is.

The author says that the deity is to be addressed without the adjective इन्द्रज्ञ, because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is इन्द्र, so the deity is so called here; it is not his epithet. "अनिष्ठीमनोवरचय स्निवधानो भमर्द्" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र; it does not really qualify अपि. The deity (अपि) is to be addressed with the मंत्र (इन्द्र). So the word इन्द्रज्ञ कारण shows what मंत्र is to be uttered at that time.

Adhikarana xvii sutras 32-33. dealing with the subject that in गवादुवधन and दुर्पदवधनमें there is an address with the injunctive words namely उक्त and वनस्पति only.

32. By reason of the difference between the injunction and the mantra; प्रकृति in the model sacrifice; तदप्रकृतिवात् by the reason of its being a model sacrifice; बिकृति in a modified sacrifice; अपि also; मेदः difference; स्यात् is.

There is अनिष्ठीम. In that connection, it is said "गौरुवः पंजोकोपनीयम्: " "Cow is an अनुभव animal; and goat is अनीयम्." See for explanation at P. 160.

There are many synonyms of गौ as for instance उक्त, शिखा, यही, मही, अविदि, हृः. The question is, whether in the मंत्र the cow should be ad-
dressed with any of the synonyms or with the injunctive word. Similarly "दुःखायेनवनस्पतिः यजति" "He sacrifices herb with curd mixed with ghee."

There are many synonyms of वनस्पति, as for instance, दुःखः, पादपः, हुमः, नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विचि and मंत्र. As for instance in the विचि "वृद्धिकीयदयानिदोषोर्वपदेशालमयेते"; "One who is initiated 'sacrifices an अग्नि-पोषीय animal.'"

In the मंत्र "छायाय वंपाया मेदलसादत्रुहि" "Invoke with the fat of the marrow of a goat." See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the विचि and निगद्द, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गी and वनस्पति.

यथोक्तं वा विमत्तिपत्तेः चोदना || १० || ४ || ३३ ||

यथोक्तं just as directed; वा on the other hand; विमत्तिपत्ते of the difference; व 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 उत्सा because it is so directed "उत्साय बपाामेव सोत्यूहि" "Invoke with the fat of the marrow of a cow."

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated everywhere. In the case of वनस्पति, there is no such direction and it should be addressed with that word alone.

Adhikaraṇa xviii. sātras 34-35. dealing with the subject that in a sacrificial bath, अनिवर्वणय the dual deities should be addressed with the व्याहृत word.

स्विगुप्तक्षेत्रवतान्त्यतः तद्भव्यद्वानिवर्त्तेत् ||१०४||३४||

स्विगुप्तक्षेत्रवतान्त्यतः in the deity of व्याहृत being different; तद्भव्यद्वानिवर्त्तेते by reason of that word; निवर्तेत is suspended.

34. In the deity of व्याहृत being different, by reason of that word, it is suspended.
There is a sacrificial bath called भव सृष्टि. "वास्तेनै रक्षकपलातेनावज्जुस्यति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वहुः."

In that connection, it is said "अभ्यन्तरश्वेतकस्वरूपजन्ति" "He sacrifices स्वरूप to Agni and Varuna."

The question is, whether in the निगम the deities should be addressed with स्वरूप or not. The question resolves itself into whether the word स्वरूप is रुदि (साहित्यायिक) or वैभिक; i.e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अभिनि is addressed as स्वरूप in its conventional sense; so the word can not apply to the dual deities अन्नवर्ण and they should, therefore, be addressed without स्वरूप; that being the epithet of अभिनि alone.

संयोगो वास्ते श्वेतकस्वरूपैरमिदानस्य कर्मजत्वात् ॥ ३५ ॥

संयोग: compound word; वा on the other hand; अर्थार्थोऽन्तः by reason of the signification of the word; अभिधानस्य of the address; कर्मजत्वात् 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 स्वरूप is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अन्नवर्ण may also be addressed with this epithet, as it can equally apply to them.

Adhikāra pa xix. stūtras 36-37. dealing with the subject that in the अन्नवर्णीय animal sacrifice, in every proceeding, the deity अभिनि is to be addressed without the epithet.

समुण्यस्य गुणळोपि निगमेशु यावरुक्कं स्यात् ॥

समुण्यस्य of one who is with the attribute; गुणळोपि on the deprivation of the attribute; निगमेशु in the mantra; यावरुक्कं restricted to that only; स्यात् 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 अनीपीमीय animal in the soma sacrifice. In that connection, it is said, "अनीपीमीयस्यर्दयता अनीपीमीयमायं पशुप रुद्धाशमनिर्विविवति."
"Having served with the fat of an अनीपीमीय animal, he subsequently offers cakes made of animal flesh."

In विषण्डक्तु there is an omission of the epithet of अनिन् "अनिन्याति."
He offers an oblation to अनिन.

The question is, whether the epithet of विषण्डक्तु is deprived in the sacrifice only and remains intact in the संघ as in the model sacrifice or the pithet is deprived everywhere. The reply of the objector is that अनिन is to be addressed without the epithet in the sacrifice as the text "अनिन्याति" shows, but not everywhere. The result is that suspension takes place only in the sacrifice but not in all mantras.

सर्वस्य वैकाक्षयांत् II १० १ ३७ II

सर्वस्य of all; वा on the other hand; ऐकाक्षयांत by reason of the unity of the action.

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 विषण्डक्तु takes place everywhere, even in the संघs. So the deity अनिन is to be addressed without the epithet in every निवागः.

Adhikāraṇa xx. dealing with the subject that in अनुयाजः, the विषण्डक्तु sacrifice is a purificatory rite,

विषण्डक्तु दावापिकोःनुयाजे स्यात्प्रत्याजन्वदंढानाम्यर्थसं-योगात् II १० १ ३८ II

विषण्डक्तु, विषण्डक्तु; आवापिक: pertains to आवाप; अनुयाजे in अनुयाज; क्षात् is; प्रयोजनबत् for a purpose; अन्गाणां of the parts; अर्थसंयोगात by reason of being connected with purpose.

38. The विषण्डक्तु in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices; there are three अनुयाज offerings; the last is called विषण्डक्तु. The question for determination is, whether this last offering called विषण्डक्तु is आराधनाकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the विषण्डक्तु.
The reply of our author is that the शिवभूतः is connected with ब्राह्मण and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaraṇa xxi sutras 39-41 dealing with the subject that in the new and full moon sacrifices याज्ञवल्क्य and पुरोनुवाक्य are subordinate acts.

अन्वाहेति च शास्त्रवत्कम्य स्वाच्छोदनान्तरात् ॥ ३९ ॥

अन्वाहेति, 'अन्वाह ' च एव; शाब्दिक, लिङ्ग शास्त्रित्; कार्यम् कारणम् त्रि शास्त्रेऽ; चोदनेतरात् ते वैभवित्वम् विद्यासन्सम्बन्धम् वि प्रत्यक्षम् ज्ञातम्; इत्यादि।

39. And अन्वाह लिङ्ग शास्त्रिति is the principal act, by reason of a separate injunction.

There are दुर्गतपूर्णमाहस्याः; there it is said "तिष्ठते याज्ञवल्क्यः ब्राह्मणः पुरोनुवाक्यः।" He utters याज्ञवल्क्य at the end while sitting; he utters पुरोनुवाक्य at the end while sitting.

The question is, whether the याज्ञवल्क्य and पुरोनुवाक्य are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the याज्ञवल्क्य and पुरोनुवाक्य 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.

संस्कारो वा चौदितस्य शब्दस्य वचनार्थ्यत्वात् ॥ ॥ ३० ॥

संस्कारः: purificatory rite; वा on the other hand; चौदितस्य of the injunction; शब्दस्य of words; वचनार्थ्यत्वात् by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act; there is no reason for supposing an invisible effect of the चोदना, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect; so the uttering of the याज्ञवल्क्य and पुरोनुवाक्य 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 "तिष्ठत् याज्यामन्वादः असी: पुरोनुवाक्या मन्वाहः। "He utters याज्या subsequently while not in motion; he utters पुरोनुवाक्य while sitting." The objects being स्थान and आसन, the repeating of याज्या and पुरोनुवाक्य is a subordinate act.

Adhikarana XXII dealing with the subject that there is no उँह in the manoṭā verses.

मनोटायां तु वचनादविकारः स्यात् || १० १ ४ ४२ \||

मनोटायां in मनोटा; तु on the other hand; वचनात् by reason of the text; विकार: modification; स्यात् is.

42. On the other hand, in मनोटा, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु "वायवयमयेत मारमेत सूतिकाम:। "Let one who is desirious of prosperity offer a white animal to वायु।"

In the model sacrifice, the अग्नोपेतमय animal, there is मनोटावस्था. "त्वंत्जगे प्रयोग मनोटा अस्याचियेष्य अभवोदस्महतात। परस्ते वायुः अग्न:। चिन्तनमेत मनोटा कारयो।।" O! Agni, thou art certainly first wished for object, O! charming one, act as a hota priest of this ceremony.

The मनोटा मन्त्र is transferred here under the चुदक् text. The question is whether the principle of उँह applies to the मनोटामन्त्र, here वायु being the deity. In the model sacrifice, अग्नियोग are the deities; so the मनोटामन्त्र being addressed to अग्नि is appropriate under a text "वायवयमयेत वायुः। आरोग्येत वायुः मनोटा कारयो।।" "Though the animal is consecrated to another deity, yet मनोटा should be read like fire-oblation.

But in the modified sacrifice the deity is वायु; so the principle of उँह ought to apply as a matter of necessity; but our author says that the principle of उँह does not apply; because there is an express text that there is a different deity and the animal is different in the model sacrifice. There in the model sacrifice the मन्त्र remains unchanged, so here in the modified sacrifice also.
Adhikaraṇa xxiii sūtras 43–46, dealing with the subject that कप्त्वर्थतर is to be sung in its own येनि.

प्रष्ठार्थेन्यद्ध्रथंतरात्तद्दोनिपूर्वत्वादृता चां प्रविभुत्त्वात् ॥

॥ १० । ४ । ४३ ॥

प्रष्ठार्थेः इन the object of पृष्ठ ; अन्यद्ध्रथंतरात् other than रथंतर ; तथेनि पूर्वत्वात् by reason of that being the येनि in the model sacrifice; स्वात् is; चां of the चक्षु verses; प्रविभुत्त्वात् being divided,

43. In the object of पृष्ठ, other than रथंतर (should be sung,) by reason of that being the येनि in the model sacrifice and by reason of the चक्षु verses being divided.

There is a श्रवणयोग “श्रवणयोगयोगयोगयोग” “Let a vaisya perform a sacrifice with a song of the vaisya class.”

In this connection, it is said “कप्त्वर्थतरंभवति” “Here is कप्त्वर्थतरं” कप्त्वर्थतरं is said to be a modification of both. The question for determination is, whether कप्त्वर्थतरं is to be sung in the येनि of रथंतर or वृहद् or in its own येनि.

The reply of the objector is that for the purpose of पृष्ठ, other than रथंतर i.e. कप्त्वर्थतरं is ordained; its येनि is रथंतर because its model sacrifice is यथतांशेष where the song is chanted in the येनि of रथंतर, because thereby the रिक verses are divided.

स्वयोनी वा सवर्ष्यत्वात् ॥ १० । ४ । ४४ ॥

स्वयोनी in its own येनि; वा on the other hand; सवर्ष्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own येनि by reason of its having the name of all.

The author says that it should be sung in its own येनि, because कप्त्वर्थतरं is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own येनि.

गृपवदितिः चेत् ॥ १० । ४ । ४५ ॥

गृपवदितिः like a sacrificial post; इतितिः 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 यूष, so here the tune in which the song may be sung, may similarly be called दच्चसाहित्यालक्रमः.

न कर्मसंयोगानि ॥ १० । ४ । ४६ ॥

न not so; कर्मसंयोगानि 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 यूष. and ceremonies may be performed on it; but in the case of कर्मवर्धनः there is a particular tune which is to be sung in its own योगः.

Adhikarana xxiv, śātras 47—48, dealing with the subject that कर्मवर्धनः is to be sung in its own योगः and उच्चरः.

कार्यत्वबादुत्तरस्मीत्यालक्रमः ॥ १० । ४ । ४७ ॥

cार्यत्वात् by reason of the action; उच्चरः in the two उच्चरः; यथालक्रमः just like the model sacrifice.

47. By reason of the action, in the उच्चरः just as it is in the model sacrifice.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of दच्चसाहित्यालक्रमः.

As we have said in the preceding chapter, at p. 432 the sama songs consist of 3 अक्षः verses which are called दच्च. The first verse is called योगः and the last two verses are called, उच्चरः. Now in reply to the view of the objector, our author says that if the योगः is sung in one tune and the
are sung in another tune, there will not be one deity. So the \textit{उसरा} will be sung in \textit{कण्वरश्य} like its own \textit{शर्मी}.

Adhikarana xxv. dealing with the subject that in अनिपद्व, the \textit{स्तुति} and \textit{शिख} are to be applied unmodified.

\textbf{ग्रहाणां देवतान्यत्वे स्तुतशक्तयोः: कर्मेत्वाद्विकारः}

स्वातः \textit{१० \ १ \ ४५}}

ग्रहाणी of the cups; देवतान्यत्वे on the deity being different; स्तुतशक्तयोः of the praise verses; कर्मेत्वाद् by reason of their being principal action; अविकारः unmodified; स्वातः is.

49. On the deities of the cups being different, the \textit{स्तुति} and \textit{शिख} praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called \textit{अस्मिद्रु}; in that connection, it is said 'सार्गायामाध्याभिवर्ति' ‘There are cups consecrated to अस्मि.’

The question for determination is, whether the \textit{शोध} and \textit{शिख} are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of \textit{कह} does not apply; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikarana xxvi. \textit{सूत्र} 50-59 dealing with the subject that in चातुर्माण्य ceremony, the word आय्य यो should be used unmodified at the time of invocation.

\textbf{उभयपाणात्पशुपदाः दृष्टन्द्रयां पात\\
निगमेशु पात\\
व्यस्योपस्मनानः \textit{१० \ ३ \ ५०}}

उभयपाणात् by reason of drinking both; पशुपदाः in a mixture of ghee with curd; \textit{दृष्टन्द्र} of the curd; \textit{स्वातः} is; \textit{पातलक्षण} use, pointing out; \textit{निगमेशु} in the mantras; \textit{पात्रिय्यन} of the substance to be drunk; \textit{व्यस्योपस्मनान} by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called \textit{पशुपदाः} because in the model sacrifice the substance to be drunk is pointed out.

There are चातुर्माण्य ceremonies ‘\textit{चातुर्माण्य: सार्गाकामायजनेत्}’ ‘Let one who is desirous of heaven perform चातुर्माण्य sacrifices.’
There are भूयाज offerings “प्रक्रृतीयनायानात्मकाणात्मक” “He offers भूयाज oblations with the mixture of ghee and curd.”

प्रक्रृतीय is a mixture of ghee with curd. There is an invocation स्त्राण in the model sacrifice “स्त्राण आयानाम आवह”. “Bring the gods, the drinkers of ghee.”

Now this स्त्राण will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of जह applies or not. If the principle of जह applies, are they to be addressed as आयानाम दधिपान or दधिपान or प्रक्रृतीयानाम.

The reply of the objector is that they should be addressed as आयानाम दधिपान “अयान्त्रस्त्राण युक्तिः, दधिवार्द्ध सरिंशेव दधिच, दधि वैविभूतमन्त्रजमनं, दिथूनमेवैत्तु दधिननं कियते” “He partakes of a mixture called प्रक्रृतीय; 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 आयानाम; but in the चारणामास्य, the mixture called प्रक्रृतीय is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आयानाम दधिपान both.

न वा परार्थ्याल्क्षमपतित्वम् || १० || १ || ५९ ||

न not; वा on the other hand; परार्थ्याल्क्षम by reason of its being for another; युक्तिवा like युक्ति.

51. On the other hand not so, by reason of its being for another like युक्ति.

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 युक्ति in दधात्तुतिः 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.

“इम्यं दधिवायानायानात्मकाणात्मक” “The owner of the sacrifice and those who make this master of the sacrifice prosper;” The addition of the word ऋतिक is redundant. So here too; आयानाम is sufficient: there is, therefore no need of mentioning the दधिपान along with it.
On the other hand, it should be done, because it is with the object of invocation.

The objector says that the ‘curd’ should also be added; the illustration of यज्ञवत्ति does not apply because there the praise is not for one’s own self but for the praise of इडा, while here in the present case the invocation is in remembrance; both the drinker and the substance drunk, should be remembered.

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. यज्ञवत्ति is ghee mixed with curd; curd is mixed with it with a view to give it colour; it is, therefore, not a different substance.

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 छो, because we see that there is a different substance which is a mixture of ghee and curd. “यज्ञपूजयौपूज्यति, यज्ञवत्ति सार्थित्वैवद्घिच, कुंजैि भिषुनः प्रजननेः मियुन संवेतते प्रजननं कियते.” “He partakes of a mixture called यज्ञवत्ति; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny.”
55. On the other hand, the curd being subordinate, the "आर्यपा" is to be pronounced; it is subordinate because in the text the 'आर्य' is principal.

The author says that in the text "पूजःअनेनातुराजा "पञ्चित " 'He offers अनुयाज 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 'दधिपार', because ghee is connected with the first, viz, उपसर्ग (quartering of the पुरुषोदास cake and placing the portions on the altar) and the last, viz, श्रीधिवारश्री (sprinkling of ghee) "यदिचछत्रलेऽजेत हिरामस्तू श्रीयात्सककडि भिराये " यायोधितोऽपिरिविरिव श्रीधिवारश्री "यदिचछत्रलेऽजेत हिरामस्तू श्रीयात्सककडि भिराये "यायोधितोऽपिरिविरिव श्रीधिवारश्री "यदिचछत्रलेऽजेत हिरामस्तू श्रीयात्सककडि भिराये"

"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 निक्रिया 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 वपस्तरण and अभिवर्जन, ghee is for संस्कार and therefore subordinate and curd is principal. So the curd alone is to be mentioned i.e. दशिपान.

अपि वाश्याविकारस्त्राचतिन स्यादःपलक्षणम् ॥ १० ॥ ३ ॥ ५७ ॥

अभिष्की on the other hand; आव्याश्वात्वात् by reason of ghee being principal; गुणायिन the object of subordinate acts; व्यपदेशे in the denomination; भक्तवा by the metaphorical sense; संस्कारशच्चु; 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.

अपि वाश्याविकारस्त्राचतिन स्यादःपलक्षणम् ॥ १० ॥ ४ ॥ ५८ ॥

अपि also; वा on the other hand; आव्याश्वात्त्वात् by reason of the modification in the name; तेन by that; स्यात् is; उपलक्षणम् 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 प्रपदाय which is a mixture of ghee and curd so the deities should be addressed as “प्रपदायपानि”

न वा स्यादःगुणाणास्तर्थाचाव ॥ १० ॥ ५ ॥ ५८ ॥

न ना not so; स्यात् is; गुणाश्वात्त्वात् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that प्रपदाय is not entirely a different substance; प्रपदा means coloured, or variegated and आय means ghee. It is not like गुर्ग, though a fermented liquor used in a वचृष sense; here प्रपदाय is ghee.
coloured and purified by curd. So the mantra of invocation should be read unmodified and the principle of ज्ञ ह does not apply.

END OF PĀDA IV.

PĀDA V.

Adhikarana I. śtras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

अानुपुर्ववतागिर्तकदेशगृहीण्वागमवदन्त्यलोपः स्यात् ||१०५||11

अानुपुर्वताय of those that come in order; एकदेशमहर्षं on the transference of a portion; अगमवत् like the incomers; अवलोप: omission of the last; श्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts "वामपुर्ववन्यमककपाल" (M.S.I. 10.1) "साधिनवदिकपाल" बैषाखविन्त्रिकपाल "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 "अानुपुर्ववन्यमककपाल" "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.

लिङ्गदर्शनाच् ||१० ||५ || २ ||

लिङ्गदर्शनाच 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:
“लुप्येत्वा एतत् पढ़महोऽवस्तु पंवाहुदुपांपिति” “लुप्येत्वा एतत् पढ़कपालंवत् पंचकपा-
लनिष्ट्यपिति” “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.

विकल्पो वा समस्वादः ॥ १० ॥ ५ ॥ ३ ॥

विकल्प: option; वा on the other hand; समस्वादः 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.

क्रमादुपजनोऽन्तेष्वादः ॥ १० ॥ ५ ॥ ४ ॥

क्रमादु from order; जनन: origin, coming in, production; अंते in the end.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply.
In your illustration, the hall is crowded, so the last comers will not get the seats;
but here there is no crowd to be displaced. So any of the क्रमादु may be omitted.
No order is to be observed.

लिङ्गमविशिष्टं सहृदयाया हि तद्वचनम् ॥ १० ॥ ५ ॥ ५ ॥

लिङ्ग: mark; विशिष्टे general; सहृदयाया: of the number; हि because;
tद्वचनम् 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 completes
the reckoning is the 6th, irrespective of the order. There is nothing
particular in the लिङ्ग.

आदित्वो वा प्रकृति: स्यादारम्भस्य तदादिलित्वाद्वचनादानादन्त्यविषयः स्यात् ॥ १० ॥ ५ ॥ ६ ॥

आदित्: from the beginning; वा on the other hand; प्रकृति: application;
स्यात् is; तदादिलित्वाद् of the commencement; तत् that; आदिद्वात् by reason of
being the first; वचनात् by reason of the text; अन्तःअवः omission of the last; स्थात् 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.

Adhikarana ii, śūtras 7-9. dealing with the subject that in the sacrifices of one तुष्क, the song with the first ग्रंथि is to be sung:

एकत्रिके तुषादिपु माध्यन्दिनेछन्दसः शृविभूत्वत्वात् ||

एकत्रिके in the sacrifice of one चित्र; तुषादिपु in the first of each तुष्क; माध्यन्दिने in माध्यन्दिनपवमान; छन्दसः of the metres; शृविभूत्वत्वात् being dependent on the text.

7. In the sacrifice in one चित्र and माध्यन्दिनपवमान the first of each तुष्क, by reason of the mantra being dependent on the text.

There is a sacrifice of one चित्र, in which there is mixture of one and three ceremonies grouped together. There is a text “अध्येय एकत्रिके: | तत्स्ये कस्यांवहिंद्रवपमान, तिस्सुवहोतु राज्यम्: एकस्यां मैत्रावहुलस्य, तिस्सुवहायाङ्के चेंगिनः | एकस्या महेंद्रावक्षय, तिस्सुमाध्यन्दिन: पवमानः” “There is a sacrifice called एकत्रिक; of it in the one there is वहिंद्रपवमान, in all the three the ghee of hota priest: in the one of मैत्रावहुल priest, in all the three of महेंद्रावक्षय; in the one of अन्धावारक, in all the three माध्यन्दिनपवमान.”

In the model sacrifice, there are three तुष्कs of माध्यन्दिनपवमान (1) वहिंद्रस्य जात्” Rig. V. ix, 61. 10. is in the माध्यन्दिन metre. (2) “अन्तः ग्रंथि: ग्रंथि: Rig. V. ix. 63. 22; 107, 4; 6. is in the बूहसः metre (3) भ्रुवसः” Rig. V. ix, 87. 1. is in the ग्रंथिपु metre. In this connection it is said “चित्रे दृढ्य भावायो माध्यन्दिनपवमानः” “It has three sorts of metres and the offering consists of माध्यन्दिनपवमान.”
The question is, whether under the text "एकस्वर्णस्माधियदिनेवतस्यु" "By one त्रिक in साधकित in all three." three verses from the verse of each तुच should be transferred or the three verses of the first तुच should be transferred. The reply of the objector is that the first of each तुच should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिकंद्रा आवाप: साधकित: पवमन: पंचसमां "It has three sorts of metres, the offering in it consists of साधकितपवमन and it has five psalms."

आदितो वा तन्न्यायत्वादितरस्त्यानुमानानिकत्वात ॥

8. On the other hand, from the first by reason of that rule ; तन्न्यायत्वात् by reason of the other; अनुमानिकत्वात् by reason of being based on the inference.

The author says that the music should be performed in the first तुच; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छद of each तुच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

यथानिवेशतः प्रकृतिवत्स्तृत्वायामात्रतिविकारात्वात ॥

9. And introducing the चुक्र 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 तुच which is more equitable and reasonable.
10. The त्रिक which is in घूर्ण song, is to be sung in तुच.

There is an एकः त्रिक sacrifice, तत्त्वेक्षयं वाहिष्पवाच, तिसम्बुहुतोरात्रः। एकः मात्रावहवहस्य, तिस्मुबाहिष्पवाचं उसिन:। एकस्या मच्छामाक्ष्य तिसम्बाहिष्पवाचं वपरासमानः।

"Of it in the one, there is वाहिष्पवाच, in all the three, the clarified butter of hota priest; in the one, of मैत्रास्वरूप priest, in all the three of ब्रह्मणाचार्य; in the one, of अच्छावाच, in all the three of वा जाटियनपवाचमान"

There are songs in घूर्ण. The question is whether they are to be sung in तुच or in one चक्र. The reply of the objector is that they should be sung in तुच as laid down in the previous अधिकरण.

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 घूर्ण the song is to be sung in a चक्र verse, because it is said "अद्यतनं घूर्ण तवास्वरूप, बुनरात्मतं च व बिद्वितन्ते। वह दृश्यं घूर्ण तन्तत्व:। ने वर्णितः। वह दर्शनं घूर्ण तत्व:।"

But this kind of repetition is not possible without taking the चक्र verse from each घूर्ण.

Adhikarana iv, सूत्रs 12-13 dealing with the subject that in the द्विताश्रय sacrifice &c. the विधि of द्विताश्रय applies.

12. On the other hand, in the command, there being extraordinary principle, the rule as to the procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहस्य. The question is, whether the entire procedure of द्विताश्रय applies or of द्विताश्रय after elimina-
ting the first and last days. The द्वादशा is the model of all अहीन sacrifices as seen before. The first day is called प्रायवच्छय and the last day is called उदयवी. The remaining 10 days are called दशरात्र. The six days out of them are called चौ and the other four are called चावोध.

Now the author says that the command as to perform the द्वादशा is binding; the प्रायवच्छय and उदयवी are connected with the model sacrifice; so the procedure of दशरात्र will apply. There the थिति is the guide. “यह माननित किसी वृद्धितीयं किसी वृद्धितीयं यथावति तत्त्वाते राजस्वविनियम्” “What is first, the same is the second; what is second, the same is the third; जगाती disappearing.”

That which is the first day of द्वादशा is the second day of द्वादशा called गायत्री; the second day of द्वादशा is the third day called वृহत्तम; as there are two days only the 4th day called जगाती ipso facto disappears. This थिति supports the view of the author.

मापितस्तृ रात्रिशान्तसम्यन्यादिन ॥१० ॥ १ ॥ १३ ॥

प्राचित्ति: न्यायवच्छय; हूदेहे दृष्टिथिः रात्रिशान्तसम्यन्यादिन भेद योगी में संस्कृतिक्रम वृद्धितीयं यथावति निर्देश निर्देशः

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 द्वादशा and दशरात्र are similar, because in both of them the word ‘सत्रित’ occurs. So the procedure (विधियत) of दशरात्र applies to द्वादशा.

Adhikarana v. dealing with the transference of the अभयनमंत्र at random in अभिभन्न with “सत्रितसाधुनानि”

सपूर्वासु तु सहहस्यासु विकल्पः स्वतं स्वाससामथर्यवस्त्वातः ॥

10 ॥ ५ ॥ १४ ॥

अभयासु that which which have been ordained; हूदेहे दृष्टिथिः रात्रिशान्तसम्यन्यादिन भेद योगी में संस्कृतिक्रम वृद्धितीयं यथावति निर्देश निर्देशः

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for अभयन i.e. establishing fire in the द्वादशा and there are संध्र्यम for प्रायवच्छय i.e. putting fire in अभिभन्न where different kinds
of seeds are sown. In the model sacrifice it is said "सवामेरोपायनोत" and "वचतुर्दशस्वर्णपिति" "He establishes fire in उज्जय with seven" ; "he establishes fire in अविन्ध्र with fourteen." The अष्ठित्यय (establishment of fire) is the modified sacrifice where the मंत्र्य are transferred under a चोट्रक 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. सृज्ञ 16-25. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

स्तोत्रविवृद्धी प्राकृततानामर्माणम्यासिन सन्यासपूरणमविकारः

स्तोत्रविवृद्धी in the case where the songs preponderate ; प्राकृततानाय of the model sacrifice ; अविन्ध्र by repetition ; सन्यासपूरणस्व the completion of the number ; अविकारान्त by reason of no change ; सन्यासम् in the number ; गुण-शब्दव्यवस्तु फ्या being subordinate ; अन्यस्व of others ; ्च and ; अश्रुतीत्वालेन 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 विब्रदग्म (See chap x. pada य. Adhikarana xi सृज्ञ 20 at p. 703.).

"पदकविषेणानातिरेषम्यामकामयात्, विवेनानिजस्तकम्, अययकाम अतित्य-काम्" "Let one who is desirous of progeny, be made to perform अतित्रात्र having twenty one songs ; one who is desirous of splendour shall perform अतित्रात्र 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 अभाव and उदाय. 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 importa-
tion 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.

आगमेन वास्म्यास्याय्युत्तित्वात् ॥ १० ॥ १ ॥ १६ ॥
आगमेन by importation; वा on the other hand; अम्यास्य of repetition;
अधुत्ततव्य 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.

सद्यायाम्य पृथव्यवनिवेशात् ॥ १० ॥ ५ ॥ ९ ॥
संभायाः of the number; च and; पृथव्यवनिवेशात् by reason of being applica-
tble 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 can not be repeated eight times.

पराक्रमदत्तवात् ॥ १० ॥ ५ ॥ १८ ॥
पराक्रमदत्तवात by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक्रम is used which is inconsistent with
the idea of repetition "पराक्रमधिपन्नमानेनलवति" "They praise with
reversely."

उक्तविकारात् ॥ १० ॥ ५ ॥ १५ ॥
उक्तविकारात् 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. "धनिया एकवाकवाक किये चौदहहुस्व: क्रियेत" "He who makes one repeated, commits the sin of making the sacrifice female."

अशुतित्वान्वैति चेत ॥ १० ॥ २० ॥

अशुतित्वात् 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.

याद्यत्षोधिताता परिमाणशास्त्रम् ॥ १० ॥ २१ ॥

याद् is; अशोधिताता 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 "एकाविषेणान्तिरश्च पञ्जाकाः याज्येत्" "Let one desirous of progeny be made to perform अतिरत्र 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 वाम्यासे नोपपद्यते ॥ १० ॥ २२ ॥

आवापवचन the text as to the offering; च and; वाम्यासे in repetition; न not; नोपपद्यते 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 द्वाप in sutra 20 of Pāda iv. at p. 704. "त्रियविवेशक्ष्यको दराच गायत्री इवहृत्तिः सतुषुपु:। भवद्विपवापण्ति, अतिपवोक्षपण्ति।" "Three are the bellies of a sacrifice viz.; गायत्री, इवहृत्ति and सतुषुपुः; hence is आवाप, hence is द्वाप.

These terms आवाप and द्वाप will not occur, if there were a repetition.
23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

24. If you say that in ध्रुव 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 ध्रुव there is an express text laying down repetition "अधिकपूज्युद्धवेते, पुनरावरे पुजिद्विहते" "He sings repeatedly in ध्रुव; he worships with ध्रुव songs repeatedly."

But on the other hand there is no text here. So the illustration of ध्रुव does not hold good. See sutra 11 of this pada (at p. 726.)

Adhikaraṇa vii. dealing with the subject that in वर्द्धपवमāṇ, another चक्र is to be imported.

26. On the other hand, in वर्द्धपवमाण, the चक्र is to be brought in, by reason of the unity of the psalm.

What is to be done in वर्द्धपवमाण in a sacrifice where there is a large number of songs? Will there be a repetition or importation of the sāma?
In view of the principle laid down in the preceding भिक्कवन, there will be importation of साम; but our author's reply is that there will be importation of अनु, because there is unity of psalms. "यदृच्छसः पवमन यास्तुचायुचाय प्रक्रियहि करोति। अनुकस्मादु वहिष्पवमाने सवेवहिष्पवमाने।" "एकं हितं साम।" "He makes the hi sound for each गुष्ठ in the two subsequent पवमान; why does he make hi once in वहिष्पवमान? There is only one साम.

Adhikarana viii ऋत्रs 27-33 dealing with the subject that in सामपेनी, the number is to be completed by importing the remainder.

अभ्यासेन तु संख्यापूर्णम् सामिधेनीश्चाभ्यासप्रकृतिः
त्वात् ॥ १० ॥

अभ्यासेन by repetition; तु on the other hand; संख्यापूर्ण the completion of the number; सामिधेनीयम् in सामिधेनी; अभ्यासप्रकृतिवाच् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामिधेनी the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices “एकंविशिष्टिं मन्त्रेभं सामप्रकृतिः। अविशिष्टिं मन्त्रेभं प्रतिपद्यत।।
विशिष्टिं मन्त्रेभं प्रतिपद्यत।।" “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 सामिधेनी 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 “प्रेषसमायव विनोगम्।।
विचारसमापेनः।।” “He uttered three first and three last subsequently.” There are fifteen सामिधेनीs.

There are fifteen सामिधेनी 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.

अविशिष्टप्रकृतिः चेतु ॥ १० ॥
The objection to the view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

28. "By reason of there being nothing special" if you say.

The objection to the view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

28. "By reason of there being nothing special" if you say.

The objection to the view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

29. It should be so, by reason of the characteristic of the model sacrifice; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that the modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present Sūtra. You can repeat the verses as much as it is ordained. You can complete the number by repeating the first and the last; but you will have to import the remaining verses. "He uttered three first and three last subsequently."

You can repeat the 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.

अधिकानाजु दर्शनात् ॥ १० । ५ । ३१ ॥
अधिकानाः 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 परिदर्शनात्। यज्ञगत्यापरिदर्शनात्, तत्क्रृत्यसिंहामेवत्। त्रिपुश्या-परिदर्शनाति". "Let him not cover it with गजाति; if he covers it with गजाति, it will turn the metre; he covers it with त्रिपुश्या."

कर्मसूक्तपीति चेत ॥ १० । ५ । ३२ ॥
कर्मां च in the sacrifice; अथर also; हतिवेषत if you say.

32. If you say "that it should also be in the sacrifice"

The objector says that in श्त also there should not be repetition but importation according to the view contended for, by you.

न चोऽर्थितत्वात् ॥ १० । ५ । ३३ ॥
न not; चोऽर्थितत्वाः by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in श्त, by reason of the text "अहै श्त सकैते, रुचतुरुच रुम्भ ख्यातिते" "He sings repeatedly in श्त; he worships with श्त 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,

Adhikaraṇa ix. sūtras 31-41 dealing with the subject that the पोडशी pertains to the model sacrifice.

पोडशीनो वैकृत्तल्वं तत्र क्रस्तन्विधानात् ॥१०५.३२॥
पोडशी of the पोडशी; वैकृत्तल्व the state of the modified sacrifice; तत्र there; क्रस्तन्विधानात् by reason of laying down the entire procedure.

34. The पोडशी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.
There is a पोद्सी. Having taken ज्योतिष्ठम as a model, there is a text;
“यथविद्यानेत्यंपदं गृहारति भगवत्मामनः परास्य नामव्यो भवित” “He who
knows this, takes पोद्सी cup; he himself flourishes, his enemies are
overcome.”

Now the question is, whether पोद्सी pertains to the model sacrifice or
the modified sacrifice. The reply of the objector is that the पोद्सी 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.

प्रक्तती चाँभावदर्शनात् ॥ १० ॥ ५ ॥ ३५ ॥

प्रक्तती in the model sacrifice; च and; अभावदर्शनात् by seeing its absence.

35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that
it is nowhere found amongst the details of the model sacrifice. See
chapter II. Pāda iv. sūtra 26 at p. 83. “इस्तोत्रीयं विराजमातिरिष्येत्” “Two
स्तोत्रीयं exceed one विराज.”

अयज्ञवचनाच् ॥ १० ॥ ५ ॥ ३६ ॥

अयज्ञवचनाच् 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 पोद्सी is not the name of any sacrifice, nor is it in a ज्योतिष्ठम
which is the model sacrifice. “अयज्ञो वा चैव स्मृत्योत्तत्त्वमेत यो इश्वास्वात्:”
“अयज्ञो वा एवयोःसामः” “The ज्योतिष्ठम is not a sacrifice, if it is devoid of
पोद्सी.” “It is not a sacrifice where there is no psalm.”

This is, by way of an अयज्ञवम extolling पोद्सी.

प्रक्तती वा शिष्णत्वात् ॥ १० ॥ ५ ॥ ३७ ॥

प्रक्तती in the model sacrifice; वा on the other hand; शिष्णत्वात् 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 पोद्सी belongs to the model sacrifice, because
it is laid down in connection with ज्योतिष्ठम 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 राजस्त्री is in the model sacrifice, "तिथि संस्तुतानि विराज मतिरिष्यते" "Three of the songs exceed विराज."

If राजस्त्रीs are accepted, then only three songs are possible.

39. Laying down is with an object of परिसंक्ष्या.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the राजस्त्री 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 "अनिद्धिमेनारजनन्येय मात्राशय चालियित्र" "Of a prince in an अनिद्धिमेन, and of a ब्राह्मण in an अतिरिक्त."

It is in the nature of परिसंक्ष्या.

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. "इसस्तुतानि विराजमतिरिष्यते" "Two of the songs exceed विराज."

By reason of the absence of it amongst the details of the model sacrifice, the राजस्त्री 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 अयज in the figurative sense. The result is that the राजस्त्री belongs to the model sacrifice.

Some commentators have used the word ‘राजस्त्री’ to mean a cup. In
that sense also, the whole argument of the objector and the author will
remain the same.

Adhikarana x, sutras 42-43-45-46., dealing with the subject that योद्धे is to be taken
from आध्यायण.

तस्याग्र्षणात् ग्रहणम् || १० || ५ || ४२ ||
tasya its ; आध्यायण from आध्यायण; प्रद्यायम् taking.
42. It is taken from आध्यायण.

In the foregoing अधिकरण it is determined that योद्धे belongs to the
model sacrifice. The question to be determined in the present अधिकरण
is, whether it is to be taken from आध्यायण or from उक्थय cup. The author's
reply is that it is to be taken from आध्यायण cup.

The reason is that there is a text "आध्यायणाद्युग्हतातिपोषशिन". "He takes योद्धे
from आध्यायण."

उक्थयाच्च वचनात् || १० || ५ || ४३ ||
उक्थय from उक्थय; वचनात्; वचनात् by a text.
43. And from उक्थय under a text.

The objector says that the योद्धे should be taken from उक्थय, because
there is a text to that effect. "उक्थयाद्युग्हतातिपोषशिन" ""He takes योद्धे from
उक्थय cup."

Having left the अधिकरण, the 11th Adhikarana has been commenced by
the author.

Adhikarana xi. dealing with the subject that the योद्धे is to be taken at the time of नृतीय-
सवन.

तृतीयसवने वचनात्स्यात् || १० || ५ || ४४ ||
तृतीयसवने at the time of the 3rd सवन; वचनात् under the text; स्याय is.
44. At the time of the third सवन under the text.

There is a वर्गविद्यम् sacrifice; in that connection, it it said "य: योद्धे युग्ह-
ने, ते हृदय सेव विन्यासानुस्ताते" "He who takes योद्धे maintains sensory and motor
organs, physical power and soul."

The question is, whether the योद्धे 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 from the place where he left it.

अनल्लासं पराक्षवद्वस्य तात्त्वानु ॥ १० ॥

अनल्लासं in no repetition; पराक्षवद्वस्य of the word ‘पराक’; तात्त्वानु by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक is used in that sense.

The objector who urges that वीद्वा is to be from the उक्त, assigns a reason in support of his view ‘पराक्षयुक्तवद्वस्यित्वानंदिनेशन’ ‘He takes वीद्वा reversely from the उक्त् cup.’

He says that the word पराक means non-repetition as “पराक्षी सामान्येनिर्ववाह; अनल्लासं सामान्येन रत्नां” ‘He utters सामान्येन subsequently in a reverse order, he utters सामान्येन subsequently without repetition.’

In this view, he says, that it should be taken from आय्यवणं and उक्त्य.

उक्त्यविच्छेद्वचनत्वाच ॥ १० ॥

उक्त्यविच्छेद्वचनत्वाच by reason of the text about separation from the उक्त्य; and.

46. By reason of the text about separation from the उक्त्य.

The objector says that there is a text “विच्छेद्वंदित ह वा पत्तक्षववद्व यदुक्ष्यानि वीद्वाचनतः: प्रेयंति” ‘The उक्त्य is certainly separated, because उक्त्य and वीद्वा are carried from it.’

This text also supports that the वीद्वा is taken from उक्त्य. So it is to be taken from both.

आय्यवणाद्व पराक्षवद्वस्य देशवाचित्वातुपनराधेयववल ॥ १० ॥

आय्यवणाद्व from आय्यवणं; वा on the other hand; पराक्षवद्वस्य of the word पराक; देशवाचित्वातु by reason of denoting space; पुनराधेयववल like re-establishment of fire.

47. On the other hand, from आय्यवणं because the word ‘पराक’ denotes space, just as in re-establishment of fire.

The author says that वीद्वा is to be taken from आय्यवणं because there is a text “आय्यवणाद्वयुक्तिपोल्दिघिन’ ‘He takes वीद्वा from आय्यवणं.’

The word ‘पराक’ which you say means ‘non-repetition’ means ‘across’,
denoting the space just as in पुनराधि "पराशुरामविषयेयात् पुनराधि" "He establishes fire again reversely from the establishment of fire."

Here 'पराशु' means subsequent in time.

विच्छेदः स्तोमसामान्यात् ॥ १० ॥

विच्छेदः separation; स्तोमसामान्यात् 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 "एकविश्वस्तोमसामायःविधि-हवपुंड्रेषी" "The पोडः is like the body of the संघ्र, by reason of the twenty one songs."

So the पोडः is to be taken from अप्रयण alone.

Adhikaraṇa xii, sutras 49 52 dealing with the subject that the पोडः cup is with the praise-songs.

उक्तव्याःविनिष्टोऽपनयोगादस्तुतथास्तः स्यात्सतिनि संस्थान्यत्वम् ॥ १० ॥

उक्तव्याः being connected with अवनिष्टोऽप; अबन्धतंक्य: with out praise-songs; स्यात् is; सति on being (with them); हि because; संस्थान्यत्वम् different series of songs.

49. उक्तव्य being connected with अवनिष्टोऽप, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with पोडः, it is said "अवनिष्टोऽपराजन्यस्युद्धिसारमयुक्तप्रणालः" "Let him take of the warrior class in an अवनिष्टोऽप and it should be also taken in an उक्तव्य."

Now the question is, whether पोडः is with शब्द and स्तोत्र or without them. The praise songs that end in शतति or शवते are called शब्द and those that end in शुबति or शुवते are called स्तोत्र. The reply of the objector is that the पोडः cup is without the songs. The reason is that a series of songs in an अवनिष्टोऽप is connected with उक्तव्य; if the पोडः were with the songs, there would be another संस्था. So the पोडः cup is without the praise-songs.
The author says that the drinking from the वोदशी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice. "पद्मदातीतवाचमसंवेदीस्तोऽथ मुपाकरोति" "He sings a praise-song after taking a cup or uplifting a spoon."

They are, therefore, the occasions for reading the praise songs.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the वोदशी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice. "पद्मदातीतवाचमसंवेदीस्तोऽथ मुपाकरोति" "He sings a praise-song after taking a cup or uplifting a spoon."

They are, therefore, the occasions for reading the praise songs.

51. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "अज्ञान वा प्राणे यथावतः संतिष्ठते तिव्यथोऽये । वेदोऽतामसिसंतिष्ठते, तेऊऽध्याये वा अङ्गावकेते तिव्यथः।" "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 अङ्गावक are in a curve."

This text shows that there are two kinds of sacrifices having the संस्था of the होता and अङ्गावक. If the वोदशी had been without स्त्री and श्रवण, such would not have been the case.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the वोदशी 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.

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53. By reason of the absence, it is taken in अन्तरित.

There is a दिरात्र ceremony of अगिरा; in this connection, it is laid down
"वैसालसंस्कृतेऽपि सामवतिप्रदेश्युतस्थाने"  "The वैसालस psalm is sung in the forenoon and the पोदशी afterwards."

The question is, whether it is विधि as regards पोदशी or does it amount to परिसंवया? The reply of the objector is that it is an injunction (विधि) as regards that which does not exist. Because there is no पोदशी in दिरात्र ceremony, so it lays down a विधि to the effect that in the later part of the day the पोदशी may be sung.

अनवयेऽ वानार्म्भ विधानात् || १० || ५ || ५४ ||
अनवय: context, connection; वा on the other hand; न not; अनारम्भविधानात् by reason of being with an अनारम्भविधि.

54. On the other hand, it is connected by reason of its being an अनारम्भविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context; it is, what is called अनारम्भविधि. When it is connected with दिरात्र, it means that it is to be on the 2nd day of अगिर्ष् दिरात्र. There are several दिरात्र ceremonies. पोदशी is to be on the second day of अगिरा's दिरात्र and thereby excluding other दिरात्रs. So this is by way of परिसंवया. The दीर्घकार 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 objector's view there.

Adhikarana xiv. sūtras 55-57. dealing with the subject that in different अहोन sacrifices, वैसालस is to be taken.

चतुर्थेऽचतुर्थःहन्यहोनस्य गृहात्तर्द्यभयासेन प्रतीयेत
भोजनवत् || १० || ५ || ५४ ||

चतुर्थेऽ चतुर्थे अहोन on the 4th, on the 4th day; अहोनस्य of अहोन; गृहात्तर is taken; इति अभागसेन 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 पोदशी. "चतुर्थेऽचतुर्थः हन्यहीनः स्मृताते"  "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 प्रेत 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 प्रेत 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.

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 देवदान on every 4th day"; it means the fourth day of each fort-night.

57. In the case of food, that number is proper.

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaraṇa a xv, dealing with the subject that in the modified sacrifice, the cups are to be taken from the आप्रयय & c.
58. In an āgantū song; it being nowhere in the songs, is a song after the rik and is so called.

In a Śatrūtavādī it is said “वदिरधंतरसामायोभयोधरोधरामलासामायादायामानन्दायानां युज्यात्, यदिव अहंसकामण्यासु स्नातादाय, वदि जगासाम आप्रवश्यायान” “If the soma has a rāhtū song, let him take the cups preceded by those pertaining to हन्दु and बाणु, if it has a हृद्वन्द्र song, then the cups preceded by शुक्र and if it has a जगान song, then the cups preceded by आप्रवश्य.”

Here the whole thing centres round the text “वदिवजगासाम आप्रवश्यायान” “If it has a जगान song, then cups preceded by आप्रवश्य.”

The question is, whether the आप्रवश्य &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, आप्रवश्य &c. The reply of our author is that there is no song in the लासवेद by the name of जगासाम, it is on the other hand a आप्रवश्यायान. It means आप्रवश्य produced from जगात; it is in a विपुवान. So the आप्रवश्य is to be placed in a विपुव, the modified sacrifice.

The Adhikaraṇa is differently called, “by the word जगासाम, the विपुवान is meant.”

What is जगासाम? There are 4 alternatives.

(1) Whether it is रथत or हृद्वन्द्र? (2) Whether it is both? (3) Whether it is रथत 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 विपुवन.

Adhikaraṇa xvi. sūtras 59-61 dealing with the subject that in a संस्त्र, रपवती and अमिथवती verses are absent.

उभयसाभिनि नैमितिकं विकल्पेन समत्वात्स्याद्

10 15 20 25

उभयसाभिनि in a sacrifice which has double songs; नैमितिक causal; विकल्पेन by option; समत्वात् by reason of equality; स्नात 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. "Let him do both in a संलब.

In the model sacrifice, it is said "उपवतीं रथ्यतरपृष्ठस्य प्रतिस्वर्ण-कार्त्तू, अभिमय-बतीं बुद्धतपस्वय" "Let him sing उपवती verses at every step of a रथ्यतर song and अभिमयवती of a बुद्धत song."

Now in a गोसव or संलब both the बुद्धत and रथ्यतर tunes come by the principle of अतिरिक्त. The रिक verses containing the word उपवती are sung in रथ्यतर in the beginning and the verses containing the word अभिमय are sung in बुद्धत. The question is, whether both kinds of verses are to be sung in the गोसव or there is an option. The principle of समय 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 बुद्धत has अभिमयवती verses and रथ्यतर has उपवती verses; so you can choose either of them but the combination is not possible.

मुख्येन वा नियमिते ॥ १० १ ५ । ६० ॥

मुख्येन by the principal; वा on the other hand; नियमिते 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 रथ्यतर happens to be first.

निमित्तविचारात्मा क्रतुपकस्य कर्म स्यात् ॥ १० ५ ६ १ ॥

निमित्तविचारात्मा by reason of the disappearance of the cause; वा on the other hand; क्रतुपकस्य of the sacrifice; कर्म the action; स्यात् is.

61. On the other hand, by reason of the disappearance of the cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend, are रथ्यतर and बुद्धत; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is अभिमयवती song nor is there बुद्धत. So there will be no beginning with the उपवती or with अभिमयवती verses. In this connection, it is better to explain the difference between a क्रतु and बुद्धत which are both translated by the word 'sacrifice.' The former is a sacrifice with the sacrificial posts while the latter is without them.
Adhikaraṇa xvil. sutras 62-64. dealing with the subject that the āṇḍāvaraṇa cups are not to be displaced but to be taken first of all.

प्रतिकर्ष: स्थान: || १० । ५ । ६२

प्रतिकर्ष: of āṇḍāvaraṇa (cups); अन्तःप्रभावमात् under the text of priority; अद्वितियता: from the beginning; प्रतिकर्ष: taking out, displacement; स्थान् is.

62. Under the text that āṇḍāvaraṇa cups are first, they should be displaced and taken first of all.

In the अन्तःप्रभावमात् sacrifice, 1st वर्ण्ण्ण and 2nd अंतःप्रभावमात् are अचार रब्ध cups and 3rd वर्ण्ण्ण and 4th नैवःप्रभावमात् are the भारा cups. The text in that connection is "वर्ण्ण्णवर्ण्णवावानाग्निहाते चाचप्पलुप्रयंति अर्थातारावानाग्निहाति" "It is the tongue; they are the वर्ण्ण्ण cups, those who take the वर्ण्ण्ण cups, hold the tongue. He takes them with the minute flow."

The question is, whether the वर्ण्ण्ण cups should be taken even before वर्ण्ण्ण and अंतःप्रभावमात् 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 वर्ण्ण्ण and अंतःप्रभावमात् cups.

अपि वा धर्माविशेषानान्तत्र वर्ण्ण्णानं स्थस्थाने प्रकरणानाद्य-त्वमुच्चयते || १० । ५ । ६३

अपि also; वा on the other hand; धर्माविशेषात् by reason of the procedure being general; तद्वर्ण्ण्णां of the procedure of that; स्थस्थाने at its own place; प्रकरणाद्य by reason of the context; अन्तःप्रभावमात् the priority; उच्चान्तप्रभावमात् is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place; by reason of the context, it is called first.

The author says that no displacement will take place; āṇḍāvaraṇa 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 पंड्रवायव cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikāraṇa xviii sūtras 65-66 dealing with the subject that even when any desire is connected the पंड्रवायव cups are prohibited to be taken first.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text "पंड्रवायवामान महान पुरुषयाचः कामयज भवार्यूः प्रजाप्रकट्येर्म्" “Let him take cups preceded by पंड्रवायव cups, if he wishes to raise progeny as before.”

The question is, that when any desire to be fulfilled is connected with the पंड्रवायव 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 पंड्रवायव cups should be taken first.

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 पंड्रवायव 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. sutras 67-69. dealing with the subject that आधिन &c., cups are to be transposed and taken first.

रोपें चाग्रशावद: पूर्ववत्त्यात्तदादिपु || १० || ५ || ६७ ||
रोपें in subsequent; च and; अग्रशावद: the word ‘first’; पूर्ववत्त्यात्त like the preceding; स्वात is; तदादिपु in that etc.

67. And the word ‘first’ in the subsequent ones, like the preceding (अविकारण) in that &c.

There is उपालित्योम; there are cups subsequent to एुंद्रवायब which are mentioned for the accomplishment of certain desires.

“आशिवनाग्रान युद्धीयादामयाविचिन्” “शुकाग्रान युद्धीयादामयाविचिन्” “मण्डयमान युद्धी-यादामयाविचिन रंगमायस्य” “Let those who are afflicted with a disease take cups preceded by आधिन.” ‘Let those who perform sorcery take cups preceded by शुक.’ “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 अविकारण the cups are to be taken in their order, without any displacement.

प्रतिकषों वा नित्यार्थिनाग्रास्य तदसंख्यागात || १०श्रादेशान्ती"||

प्रतिकषों: displacement; वा on the other hand; नित्यार्थिन by the permanent object; अग्रास्य of the first; तदसंख्यागात 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 आधिन cup is to be taken first after displacement.

प्रतिकषों दर्शयति || १० || ५ || ६८ ||

प्रतिकषों displacement; च and; दर्शयति 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. "धारणयुक्त यंकामायगृहीयं पूजः पूजः सादभितु तत्त्वायामगृहीयं:"

"Let them hold that which they take up with the particular object; let him place cups consecrated to हनुम and बालक gods and which have been taken up with the particular object."

So they should be taken first after displacement.

Adhikaraṇa xx. sthāras 70-72, dealing with the displacement of शारीरक ca. cups and taking them before पूजः वायय.

पूर्ततादैत्यायवस्यागृही तत्त्वायामगृहीयत्वात्। १०। ५। ३०॥

पूर्ततादैत्यायवस्यागृही तत्त्वायामगृहीयत्वात्। १०। ५। ३०॥

70. Before पूजः वायय, 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 अविभक्तः. Now the question is, whether they are to be taken before the अवारा cups or धारा cups, namely रायं and अंसराय or after them and before पूजः वायय. The reply of our author is that they are to be taken before पूजः वायय cups, because they are located as first in the धारा class of the cups.

तत्त्वायामगृहीयत्वात्। १०। ५। ७१॥

तत्त्वायामगृहीयत्वात् 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 पूजः वायय class of cups.

तथा च लिङ्गदर्शनम्। १०। ५। ७२॥

तथा similarly; च and; लिङ्गदर्शनम, indicative mark.

72. And similarly there is an indicative mark.

The author relies on the text. "धारणयुक्तं कामायगृहीयं। पूजः पूजः-हृत्वायामगृहीयत्व। अवारात्त्वायर्दृयं कामायगृहीयत्व।" "Let them hold that which they
take up with the particular object; let him place the इन्द्र वाय व 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 एंद्रवायव.

Adhikaraṇa xx. sutras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

सादनं चापि शेषवातः ॥ १० । ५ । ७३ ॥

सादनं रेम्नां, सेडिमेंट्स ; च एव च; शेषवात् 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 adhikaraṇa; will the remnants be also transposed or not? The reply of our author is in the affirmative, because it is the remainder.

लिङ्ग दर्शनाचः ॥ १० । ५ । ७४ ॥

लिङ्गदर्शनात् by seeing the force of the text; च एव.

74. And by seeing the force of the text.

The author relies on the लिङ्ग argument.

"धार्म्यायुः यंकामायृयः । इन्द्रवायव एह्वः सादनः । श्राध्वरसादेषत् यंकामायृयः" : "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 प्रह्ल (taking up) and सादन (placing) both accompany together.

Adhikaraṇa xxii. s: tras 75-76, dealing with the subject that the gift is not displaced.

प्रदानं चापि सादनवतः ॥ १० । ५ । ७५ ॥

प्रदानं the gift; च एव; सादनवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i.e. it will be transposed.

न वा प्रधानवाच्चेपत्वात्सादनपद्या ॥ १० । ५ । ७६ ॥

न not so; वा on the other hand; प्रधानवाच्च by reason of being the
principal; श्रेयसात् by reason of the subordinate; सादन 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. śūtras 77-78. dealing with the subject that in श्यनिका when पूज्यवाचय cups are said to be first, it is in the nature of समानविधि.

श्यनिकायां न्यायोक्षेप्यास्मानां गुणार्यं स्यात् II १०.१.८७।

श्यनिकायां in श्यनिका; श्यायोक्षे when properly stated; आसनान ordaining; गुणार्य by way of description of quality; स्यात् is.

77. In श्यनिका when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a श्यनिका in it. The first and the last days are called प्रायोगिक and उद्गतिक respectively. They have पूज्यवाचय cups first; then there is the 10th day. After excluding these 3 days, the remaining nine days are called श्यनिका. The first day has पूज्यवाचय cups, the second day has णुक्रक and the third day has the आप्रमाण cup first. The same process is repeated in the remaining two groups of three days in the श्यनिका. In the model sacrifice i.e. in the हादशाह, the first day has the पूज्यवाचय cups first; here in the श्यनिका, we also find the पूज्यवाचय cups on the first day which is the 2nd day of the हादशाह. So the objector says that this repetition which is under the चोट text and, therefore justified, is by way of description of the quality (शुष्कवाच) i.e. for the praise.

अपि वास्तर्गशष्णभिन्नत्तमानविधानं स्यात् II १०.१.५८॥

अपि on the other hand; अहर्गंधपु in the sacrifice lasting for days; अनिवत् like the establishment of fire; समानविधान equal command; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such
procedure is under a विष्म of equal force, the same being in the modified and
the model sacrifices, just as it is in अन्वयानि। “अप्रत्येकनित्येत्येवावासुप्रावति, तमु
कथेन, तमति रात्रेष, तरंग्तूरात्रेष, तंगचरात्रेष, तंसतरात्रेष, तनव रात्रेष, तंदशरात्रेष,
तमेकादरात्रेष।” “Now he makes him sacrifice by अरिन्दिम, by उक्ति, by
अकलिता 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 विष्म (binding force).

Adhikaraṇa xxiv sūtras 79-82, dealing with the subject that सूक्रहादशाह is the modification
of समूडः.

हादशाहस्य व्यूढसमूहत्वं प्रद्ववत्समानविधानं स्यात्

79. The व्यूढ and समूड of हादशाह are of equal commands, like the प्रद्वः
songs.

The हादशाह is of two kinds viz: समूड and व्यूढ. The समूड हादशाह has been
described in the foregoing अधिकरण। The प्रायणः, शदनीय and tenth days are
left out; they have ग्रहण गुंड kap. The remaining nine days are as
follows:

<table>
<thead>
<tr>
<th>I समूड हादशाह or स्वनीक</th>
<th>II व्यूढ हादशाह</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st day एक्टःवायव, 2nd day of हादशाह</td>
<td>1st day एक्टःवायव</td>
</tr>
<tr>
<td>2nd day शुक, 3rd day ...</td>
<td>2nd day एक्टःवायव</td>
</tr>
<tr>
<td>3rd day आप्रयण, 4th day ...</td>
<td>3rd day शुक</td>
</tr>
<tr>
<td>4th day एक्टःवायव ...</td>
<td>4th day एक्टःवायव</td>
</tr>
<tr>
<td>5th day शुक ...</td>
<td>5th day आप्रयण</td>
</tr>
<tr>
<td>6th day आप्रयण ...</td>
<td>6th day एक्टःवायव</td>
</tr>
<tr>
<td>7th day एक्टःवायव ...</td>
<td>7th day एक्टःवायव</td>
</tr>
<tr>
<td>8th day शुक ...</td>
<td>8th day आप्रयण</td>
</tr>
<tr>
<td>9th day आप्रयण ...</td>
<td>9th day आप्रयण</td>
</tr>
<tr>
<td>10th day ...</td>
<td>10th day शुक</td>
</tr>
<tr>
<td>11th day ...</td>
<td>11th day एक्टःवायव</td>
</tr>
<tr>
<td>12th day ...</td>
<td>12th day एक्टःवायव</td>
</tr>
</tbody>
</table>

The question is whether व्यूढ is the modified form of समूड. The reply
of the objector is that neither is the model of the other; they are equally independent and have their separate विभिन्न, just as it is in the model sacrifice in the case of धुग्ग and रथदान songs.

च्वूड्णो वा लिङ्गद्योगनात्समूठविकारः स्यात् ॥२०५३॥

ेशु; बुधु; वा on the other hand; दिङ्गद्योगनात् by seeing the दिङ्गः समूठविकारः modification of समूठ.

80. On the other hand च्वूड is the modified form of समूठ, by seeing the दिङ्गः.

The author says that च्वूड is the modified form of समूठ. The reason is that there is a दिङ्गः “पुद्वायवक्य वा पुर्द्वायवक्यारुपम्यप्:” “The fourth day is on the other hand, a place of पुद्वायवक्य cups.” It is said in connection with च्वूडः. The 4th day of च्वूड has not पुद्वायवक्य but आमृत; on the other hand समूठ has पुद्वायवक्य on the 4th day. So it is possible only when च्वूड is considered to be the modified form of समूठ.

कामसंयोगगात् ॥ १० । ५ । ५२ ॥

कामसंयोगगात् 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 कामसंयोगक्रमोऽवस्था प्रजायेष्वः” “He who desires that he may have many children..................”

The कामः or नैसर्गिक क्रमः is the modified form of the नित्यक्रमः. As च्वूडः is connected with the accomplishment of desire, it is a modified form and cannot, therefore, be a model.

तस्योभवयं व्रह्तिरैवकक्कम्यत् ॥ १० । ५ । ५२ ॥

तस्य of that; बन्धनः in both ways; प्रव्हतिः application; ऐयकक्कम्यत् by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the अहारणः applies in both ways. Where there is a शुद्धि or दिङ्गः, there the च्वूडः applies and in other cases समूठः applies as a general rule.

Adhikarana xxv. sutras 83-87. dealing with the subject that in the session of animal sacrifice the ज्यनीकाः are increased in their place.

एकादशिनीविन्द ज्यनीकार प्रतिश्रुतिः स्यात् ॥ १० । ५ । ५३ ॥
83. Like एकादशिनी, धनिका is to be repeated.

We know what धनिका is. It is thus defined "प्रद्धायावाष्ट्रौ प्रायणियायादयनीयो, द्वार्मचात्, अर्थेतेषां ववानामहामेहाद्वायवास्त्र प्रथममह्, अथ शुकाध्रम, अ शारयणा- प्रम, अष्टद्वायवासं, अथ शुकां, अधययणाध्रम, अष्टद्वायवास्त्रम, अथ शुकाध्रम, अधययणाध्रम" "The first (प्रायणीय) and the last (वदनीय) days have the cups consecrated to इंद्र and बाृष्टि first and the tenth day also. Of the remaining nine days, the first day has प्रद्धायावास्त्र first; then शुक first, then शारयण first; then प्रद्धायावास्त्र again first, then शुक first, then शारयण first; then lastly प्रद्धायावास्त्र first, then शुक first and then शारयण first.

As explained above, excluding the 1st, 10th and 12th days of the द्रामशाह, the remaining nine days are called धनिका (see at p. 750). Now ग्रामशान is the annual sacrifice of समूह द्रामशाह. It has 361 days. They are divided into प्रवेश and उत्तरप्रवेश consisting of 180 days each. The 181st day is विषुवस्य; the 1st half consists as follows.

प्रायणीय 1st day.
चतुर्विंश 2nd day.

Then 4 अभिप्रवेश of 6 days each = 24 days.

Then 3 अभिप्रवेश of 1 day each = 3 days.

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months.

Then 3 अभिप्रवेश of 6 days each = 18 days.

Then 3 अभिप्रवेश of 1 day each = 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 विषुवस्य.

2nd half.

3 तस्विराम of one day each = 3 days.
1 विषुवस्य of one day = 1 day.
28 days.
Then again.
1 दृष्यकाल of 6 days = 6 days,
4 अभिप्राव of 6 days each = 24 days.

30 days. 2nd month.

Then again.
3 अभिप्राव of 6 days each = 18 days,
1 आङ्ग of 1 day = 1 day.
1 गी of one day = 1 day.
10 days of द्वारकानाथ = 10 days.
1 महामूल्य of one day = 1 day.
1 अविराम 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 these 180 days, the श्वरुपकार are to be repeated; how are they to be repeated? Are they to be repeated according to the दुःखलक्षित or स्वरुपकारित principle? The श्वरुपकार when repeated successively till the 180th is reached, are said to be repeated according to the दुःखलक्षित principle. As for instance, दुःखलक्षित, शुक्र and आदिप्रयण; then the repetition of the same 3 times successively, is called श्वरुपकार. Then repeating the श्वरुपकार in the same order twenty times is according to the दुःखलक्षित principle.

While on the other hand स्वरुपकारित principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of दुःखलक्षित, the second part of शुक्र and the third of आदिप्रयण and so on till all the 9 parts are completed. This is in सुवर्ष्ण or the 1st half consisting of 180 days, this

* The order of दुःख songs will be reversed here, the श्वरुपकार being last becomes first. (see at p. 755 in the commentary on उपनिषद 85).
calculation is done on the अनुलोभ प्रमेय प्रमेय i.e. in the proper order. While in the उत्तर पक्ष i.e. 2nd half consisting of 180 days, it is done by the प्रवर्तितोम प्रवर्तितोम reverse order i.e. आयुष्य, then शुक्र and द्वारावेश last and so on in the प्रवर्तितोम order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अर्थक्रिया is, whether the तनिकांक is to be repeated according to दंकविलेन or वस्थानविवृद्धि, as explained above. The reply of the objector is that it is to be done on the दंकविलेन principle just as it is in पुराणवाणी i.e. a sacrifice consisting of 11 animals.

84. On the other hand, they should be done on the वस्थानविवृद्धि principle, because the number of the days have not been laid down.

The author says that the तनिकांक are to be repeated on the वस्थानविवृद्धि 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 आयुष्य and on reversal of 33 again, there are द्वारावेश cups.

The author gives a reason in support of his view. In दृष्टि, the order is मित्रेन्दु, पंचदश, लक्षदश, एकान्तर, विनायक and बद्धिग. They are in order for six days successively. See the list of the days in the उत्तर half, in the commentary on सुभ 83 at p. 753. Now if we apply the principle of दंकविलेन, excluding the प्राप्तवेश and अद्वित्वा in the पूर्वपक्ष, the तनिकांक will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of द्वारावेश. The 181st day i.e., विनायक
will be the day of शुक्र and the 1st स्वरसाम day will be the आप्रवण day. The श्रद्धा will be complete with विशेषत: the यज्ञिक is i.e. the first day of the गुंदय will be द्रव्याष्ट्र.

This is contrary to the लिङ्गः

“जगतीवै द्वादशिसं प्रत्ययोहति आप्रवणांवैमाग; ब्रह्मणयानि, यज्ञिकंस्तोमः:’’

“The metres descend towards the जगती; the आप्रवण is the cup, the गुंदय is the गुंद (song) and thirty three are the psalms.”

But on the contrary according to the स्वस्थानविवेदिः principle the श्रद्धा will be complete in the 1st half (वर्षरक्ष) i.e. the 180 days which are divided into 9 parts. The वर्षरक्ष will commence and the गुंद will come under the first part consisting of 20 days. According to the प्रतिलोम principle, the आप्रवण will come first in the first part consisting of 20 days. So the लिङ्गः is consistent with स्वस्थानविवेदिः doctrine. Though the 33rd (यज्ञिक) is the last day of गुंदय, yet comes first here by the प्रतिलोम principle.

वचनात्तपरिवृत्तिरैकादशिनेऽऽ १० १ ५ ५६”

वचनात् under a text; परिवृत्ति: repetition; एकादशिनेऽ in एकादशिनी.

86. There is a repetition in एकादशिनी under a text.

The author says that the case of एकादशिनी is entirely different. There is an express text which lays down the दुःकलित principle. “गार्भयामंतत: पुनः पर्यायोऽद्य आग्नेय मेव प्रथमेदहनि आलमेत” “Last is the animal consecrated to वन्य; then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day.’’

लिङ्गद्वद्वानाच्छ १० १ ५ ५६”

लिङ्गद्वानान by seeing the लिङ्गः; च and.

87. And by seeing the लिङ्गः.

The author says that there is also a लिङ्गः to support the proposition that दुःकलित principle applies in the case of एकादशिनी. “प्राक्षणवा एकादशिनानयः कादशिनिमिरोपयुर्दहानि अतिरिक्ष्यते पथावोचान” “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 दुःकलित principle.

Adhikarana xxvi, dealing with the subject that in शून्य the metre is to be changed in the mantra.
88. By reason of the change of metre in ब्रह्म, the mantras belonging to भज, पवमान, परिधि and कपाल should be read as original, like उद्र.

We have seen what ब्रह्म is. In it the भज, पवमान, परिधि and कपाल are transferred under a चोदक text. There are स्मृति मंत्र in the three स्वर in the गायत्र, ग्रुप्त and जगती metres. So also in three पवमान and in three परिधि. गायत्रामयम्: परिधि: ब्राह्ममालदिशा जागत उत्तरः। “गायत्री is the middle boundary stick, the ग्रुप्त is the southern and जगती is the northern.”

Similarly in connection with कपाल, there is a text. “अष्टाकपालः मृतस्व-नीय, एकादशकपालः माय दिनीयः, द्वादशकपालसतीयसचनिकः। “The cakes baked on eight pans belong to the morning स्वर, the cakes baked on eleven pans belong to the midday स्वर and the cakes baked on twelve pans, the third स्वर.”

Here too the metres will be गायत्री, ग्रुप्त and जगती. Under a text there is a change of metres “द्वादशित्वा अन्नयस्त्व मूमकमथियया गायत्री ग्रुप्तः, ग्रुप्तः जागतः, जागतःगायः। “The metres wishing the place of one another, the गायत्री of ग्रुप्त, ग्रुप्त 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 मंत्र. 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 उद्र and the मंत्र will be read in their proper order. The mantras are given in the commentary of स्वर ; for fear of prolixity, they are not given here.

END OF PĀDA V.
PADA VI.

Adhikaraṇa I. śūtras 1-2 dealing with the subject that रण्डतर &c. songs should be sung in a रूप.

एकर्ष स्थानि यहि स्युः स्वाध्यायवनः II १० I ६ I १ II
एकर्षस्थानि in one ऋक्क verse; यहि in a sacrifice; स्युः are; स्वाध्यायवत् just as in reading.

1. In a sacrifice in one ऋक्क verse, just as in reading.

There are songs such as रण्डतर, दूहर, वैरूप, वैराज, शाकर and रैयत.

The question is whether they should be sung in one ऋक्क verse or in a group of three ऋक्क verses. The reply of the objector is that they should be sung in one ऋक्क verse; because while music is practised, these songs are sung in one रिक verse.

ढचे वा लिङ्गदर्शनात् II १० I ६ I २ II
ढचे in a group of 3 ऋक्क verses; वा on the other hand; लिङ्गदर्शनात् by reason of seeing the force of the text.

2. On the other hand, in a group of 3 ऋक्क 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 ऋक्क verses; in support of his view, he relies on the inference derived from the text. "अद्यात्तरे प्रयासमायां अव: अस्ति तिद्दर्शयदिगुहयोः" "He sings the ऋक्क verse of the first (वेनि) with eight letters and of the उत्तर with two letters." There is another text.

"वर्षक सामवद्वाच मिथुनी समवाचेति | सोंडबुद्वीतृ नवतर्यमातल महिजामां वेदे-
दामे महिषेति | तेनेवत्त्वावृलिणि समवाचारे महिजामातल महिजायपञ्चवेदे-
दामे समवाचारे महिषेति | तात्त्विकोभुतदोऽधुमिनीसमवाचारे महिजायपञ्चवेदाः अणि |
तस्यादे द्वाः-
सामवाचे किरेत स्थायीप्रेद" "Rik 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 स्वत्रीय ये लिङ्ग also they are grouped together" (See at p. 557).

Adhikaraṇa II. dealing with the subject that by the word रण्डतर the time limit of seeing is meant.
3. Waiting for स्वर्ग; it is a time limit by reason of its being for the object of another.

There is a verse in the Sāma Veda "अभिव्यक्ति परि... सुमोदुप्या रेषेन्वः..." Rig. V vii. 32. 22. "We like much cows, salute thee O! Brave and omniscient Indra, the lord of the moveable and the lord of the immovable."

There is a direction to the शर्तात "रथन रहे प्रस्थापारितानीचेतु स्वर्ग' प्रतिविभूषण" "Let him shut his eyes when रथतर tune is sung and let him wait for स्वर्ग'."

The question is, whether स्वर्ग प्रतिविभूषण (i.e. seeing for his sight, waiting till he reaches the word स्वर्ग 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 स्वर्ग in the verse, because the word स्वर्ग is used for the object of praising. (the observed of all observers).

Adhikaraṇa iii. sutras 4-5 dealing with the subject that the शुढ्य and रथतर are divided in the प्रूढ़य lasting for six days in गवायवन.

प्रूढ़यस्य युगपत्रिवे रेशेकाविवर्षिसामात्तमूल १५०६१३॥

प्रूढ़यस्य of a song युगपत्रिवे; by reason of simultaneous विघि; एकाहवतः like एकाहः; द्विसामात्तमूल by reason of having double songs.

4. By reason of simultaneous विघि in connection with प्रूढ़य, it has double simultaneous song like एकाहः.

There is गवायवन in which there is a प्रूढ़य lasting for six days. In connection with the प्रूढ़य it is laid down "प्रूढ़य: प्रहात्रप्रहारतसामाया" "प्रूढ़य lasts for six days and has प्रहारतसामाया tune."

The question for determination is, whether the songs should be sung in शुढ़्य and रथतर together or they should be sung in शुढ़्य on one day and रथतर on the other day.

The reply of the objector is that they should be sung together, because the text with reference to प्रूढ़य is प्रहारतसामाया which is शुढ़्यतिहि combined
It means that they should be sung together just as is done in the case of one afflicted with an ever-lasting disease; let him sing both in an expiatory sacrifice lasting for a day.

Let him sing both in the case of one afflicted with an everlasting disease; let him sing both in the model sacrifice; let him sing ब्रह्म and रथतार in an expiatory sacrifice lasting for a day.

विभक्तेः वा समस्तविभागानात्रद्वि मागेविप्रतिषिध्यम्

5. On the other hand, in division by reason of laying down the entirety; विभक्तिसिद्धु prohibits.

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 ब्रह्म and on the other day रथतार, because the word ब्रह्मतारतसामाः is चुदिहिस-साल्लम. In that view both ब्रह्म and रथतार should be sung alternatively, just as in a sentence “feed देवदात्र 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 एकादश, he says, does not hold good, for the simple reason that there is an express prohibition as to the division there; but there is no such prohibition here. (See the text quoted in the commentary on sutra 4 above)

Adhikarasā iv. sutras 6-12 dealing with the subject that in एकादशिनि, the animals are to be divided in प्रायोगिके और उदयनीय श्रेणी.

सहस्रस्त्रिकादशिनेपुत्तक्रतित्वात्

6. On the other hand collectively in एकादशिनि, by reason of that being in the model sacrifice.

6. On the other hand collectively in एकादशिनि, by reason of that being in the model sacrifice.

There is an एकादशिनि sacrifice in which there are 11 animals. In that connection, it is said “एकादशिनि गाम प्रायोगिके द्वायं योरतिरंथ्योरतिरं बलमेत” “Let him sacrifice eleven animals on प्रायोगिके and उदयनीय in two अभिरावम्.”

Now the question is, whether all the eleven animals are to be sacrificed...
on the प्रायशीय 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 प्रायशीय day or the उदयनीय day, because in the उपोत्तेम which is its model sacrifice, all the animals are sacrificed on one day.

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. "अन्यमेक मालेरोतित विहार" Sacrificing of animals on one day each is called विहार.

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 प्रायशीय and उदयनीय. So the division will be as is in the ordinary life; as for instance, the sentence "Give 100 Rs. to देवदा र यजदा" means collectively; but when one says "Here are 100 Rs, give them to देवदा र यजदा", he means distributively.

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 प्रायशीय and उदयनीय.
बिन्दु में विश्वास नहीं; वर्ण और तदावस्था: द्वारा विवेचन के बहुत ही कारणों से।

10. और विश्वास नहीं; द्वारा विवेचन के बहुत ही कारणों से।

The author says that if you admit that the animals are to be distributed between प्रामाण्य and सदृश, 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 प्रामाण्य and six animals will be allotted to the सदृश.

चयनस्थापित चेत् ॥ १० ॥ ६ ॥ ११ ॥

चेत्: तदा सादृश्य; इत्येकं तु मृगादेवयोऽसि।

11. तथा सादृश्य; इत्येकं तु मृगादेवयोऽसि।

The objector says that three animals should be allotted to the प्रामाण्य.

न समात्वालप्रायाजवत् ॥ १० ॥ ६ ॥ १२ ॥

न not so ; समात्वाल by reason of equality ; प्रायाजवत्त as in प्रायाज.

12. नot so; by reason of equality as in प्रायाज 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 प्रामाण्य and six will go to the सदृश, the excess number i.e. one will be allotted to the सदृश, because the excess comes last and so it will be allotted to the last day.

Adhikarana v. satras 13-14, dealing with the subject that the text "विष्णुलिङ्ग स्वरूपः" means that all are to be introduced in one part of a पूजा.

संस्तुः पृथक्क्षेत्रालोपों स्वादेक्षेत्रतवं पृथक्ष प्रकटदेशतवः

संस्तुः in all-पृजः; प्रकटदेशतव by reason of the word पृजः; तेन तथात् स्वात् इत्यादि; प्रकटदेशतव in one place ; पृथक्ष प्रकटदेशतव: पृजः by reason of its being so directed.

13. बिन्दु में मृगादेवयोऽसि। द्वारा विवेचन के बहुत ही कारणों से।

By reason of the word 'पृजः' in all पृजः, they are to be in one place of the पृजः because it is so directed.

There is a text "विष्णुलिङ्ग स्वरूपः" "विष्णुलिङ्ग has all the songs." In प्रकट
there are 6 songs on six successive days viz., रथतार, ब्रह्म्भु, बैराज शाकर, and रैवत. They are sung in a विषयित्त. There is a space between the मायावतीन्द्रवमान and the मैत्रारण्य song called पूज्देशा.

The songs are sung here. The question for determination is, whether all the six songs are to be sung in this intervening space of विषयित्त, or in their proper place. The reply of the objector is that they should all be sung there, because the language warrants it. The विषयित्त has got all the songs and they are to be sung in a limited space. That will be done in the space indicated above.

विषयित्त: विप्रकर्षं तेजः ॥ १० । ६ । १४ ॥

विषयित्त: by reason of the command; तु or the other hand; विप्रकर्षं: separation of space; तेजः 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 रथतारं करोति भार्मवेंवृहत मध्य इतराशिष्य | वैदृप्तं हतु: पूज्देशा भवासाम शाकरं मैत्रावरुणसाम रैवत मध्यवाक सामां: " He sings रथतारं tune in a पवमान, ब्रह्म्भु tune in an भार्मवें and others in the middle (मध्यवाक). वैदृप्त is the song of the Hotā, बैराज is that of the ब्रह्म्भु, शाकर is that of the मैत्रावरुण and रैवत is that of the मध्यवाक."

Adhikaraṇavi. sūtras 15-21. dealing with the subject that the songs बैराज and बैराज are to be introduced in the गृह.

वैदृप्तसामाकृतसंयोगात्र त्रिपुदुदेकसामात्र स्यात् ॥ १२६॥

बैदृप्तसामाकृतसंयोगात्र: बैराज song; कृतसंयोगात्र: by reason of the connection with a sacrifice; त्रिपुदुदेकसामा: one song; स्यात् is.

15. The वैदृप्त song pertains to the whole sacrifice, just as त्रिपुदुदेक belongs to the sacrifice.

There is अमृतोम in which there is a series of songs called उक्तत्तम, शोहदित. In their connection it is said, "उक्तत्तम वैदृप्तसामाकृतसंयोग एकाविंशो शोहदित बैराजसामात्र।" "उक्तत्तम has वैदृप्त and एकाविंश गृह song, शोहदित has बैराज psalm."

The question is, whether वैदृप्त and बैराज are to be introduced in the whole sacrifice or at the time of performance of गृह. The reply of the objector is that they are to be introduced in the whole sacrifice just as त्रिपुदुदेक song.
belongs to the whole sacrifice, or the fee of a cow pertains to the whole sacrifice.

प्रश्नथे वा प्रकृतिलिपिसंयोगात् ॥ १० ॥ ६ ॥ १६ ॥
प्रश्नथे for the पृष्ठ वा on the other hand; प्रकृतिलिपिसंयोगात् by reason of the connection with the indicative power of the model sacrifice.

16. On the other hand, it is for the पृष्ठ, by reason of the connection with the indicative power of the model sacrifice.

The author says that they are with the object of the पृष्ठ. In the model sacrifice, there are वैरूपसार्यां वर्षतां which are for the object of the पृष्ठ. From this fact, the inference is that वैौपसार्यां वैराजसार्यां are for the purpose of the पृष्ठ.

त्रिब्रुद्मृतिव चेत ॥ १० ॥ ६ ॥ १७ ॥
त्रिब्रुद्मृत तस्य त्रिब्रुद्मृतिहरे; हलाहलम् if you say.

17. If you say, “like त्रिब्रुद्मृत”

The objector says that the त्रिब्रुद्मृत साधू is for the entire sacrifice; so here too.

न प्रकृतादकृतस्तनसंयोगात् ॥ १० ॥ ६ ॥ १८ ॥
न not so; प्रकृतै in the model sacrifice; कृतस्तनसंयोगात् 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 वैरूप and वैराज, 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 पृष्ठ; on the other hand there is no such inference in the case of त्रिब्रुद्मृत from the model sacrifice.

विशिष्टवान्द्वितिव चेत ॥ १० ॥ ६ ॥ १९ ॥
विशिष्टवान्त by reason of its being a command; न not so; हलाहलम् 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; “वेश्वदेव पृष्ठमयामेव स्वर्गस्तनविश्वबल्य स्ताविश्वायामेव जीविते” “Cow or land, this वेश्वदेव has त्रिब्रुद्मृत and all; his
fee is cow which has all and which is fit for a लोगत्रिक.”
Here बेलु is the fee of the whole sacrifice.

स्थापितश्ये तत्त्वायायत्वालङ्कर्माविभागात् ॥१९१६॥

स्यात् ि - विशेषज्ञे in a case of doubt ; तत्त्वायायत् by reason of its being proper ; कर्माविभागात् by reason of the unity of the action.

20. It is so in a case of doubt, by reason of its being proper and the unity of the action.

The reply of the author is that in a case of doubt as to whether the payment of the fee in the form of a cow is in lieu of performance of the whole sacrifice or not, the answer that it is in lieu of the performance of the whole sacrifice is proper, because the sacrifice is one indivisible whole; but in the present case the inference from the model sacrifice is contrary. So the illustration of the payment of the fee does not hold good here.

प्रकृतेश्याविकारात् ॥ १० । ६ । २१ ॥

प्रकृते: of the model sacrifice ; च and ; अविकारात् by reason of being not changed.

21. And by reason of the model sacrifice being not changed.

The author further gives his reason that if you hold these songs to pertain to the गुढ़ alone, it will be consistent and quite in keeping with the model sacrifice.

Adhikaraṇa vii. sūtras 22-23, dealing with the subject that in the text ग्रीजुद्रिनिहोम, the modification of the number in the songs is meant.

त्रिवृतिः सहिष्यायतवेन सर्वसंस्थाविकारः स्यात् ॥१९१६॥

त्रिवृतिः in a ग्रीजुत ; संस्थावेन with the number ; सर्वसंस्थाविकारः the modification of the whole number ; स्यात् is.

22. In ग्रीजुत with the number, the modification of the whole is meant.

There is a text “ग्रीजुद्रिनिहोम:” ‘An Agniṣṭoma has ग्रीजुत’.

The question is, whether the number three (ग्रीजुत) as used applies to all the materials used in the अभिन्द्रोम or to the songs only. The objector says that it applies to all the materials used in the अभिन्द्रोम. They are to be taken:
three times, because there is nothing to limit the number to any thing particular.

The author says that the number (\textit{हिस्पान}) applies to songs only. The reason is that everywhere in the Vedic language, it applies to the songs "\textit{हिस्पान हस हिस्पान}.

The Vedic musicians use the word to mean 9 rib verses used as songs.

\textit{Adhikarana viii.} sūtras 24-26. 'dealing with the subject that in the double songs, there is a combination of हथुत् & स्थतर.

\begin{align*}
\text{उभयलामि विशवजितुद्विभागः स्यात्} & \| १० । ६ । २४ ॥ \\
\text{उभयलामि in double songs; विशवजितु: like विशवजितु; बिभाग: separation; स्यात् is.}
\end{align*}

24. In double songs, like विशवजितु there is a separation.

There are sacrifices in which both kinds of songs हथुत् & स्थतर 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 विशवजित. See \textit{Adhikarana} v. at p. 763

\begin{align*}
\text{प्रश्चर्थ्य वािरस्थत्त्वात्} & \| १० । ६ । २५ ॥ \\
\text{प्रश्चर्थ्य in the object of the प्रलु; वा on the other hand; अस्तद्वथ्यात् by reason of its being not for it.}
\end{align*}

25. On the other hand, in the object of the प्रलु by reason of its being not for it.

The author says that the songs are for the प्रलु, so they are to be in combination "उभयद्वथ्य्य करते". "Let him sing both हथुत and स्थतर.

The text shows that they are to be sung in combination but not separately. While in the case of the other i. e. विशवजित, there is a direct text sanctioning separation. So the illustration of विशवजित does not hold good.
The author says that there are texts from which the inference is that they are to be sung in combination in one place of \( \text{दशहृदयम्} \) "महात्रित्त्रि कपटि तर्णे निधनेन समाप्तेति वामहादृश्च समुच्चयेति। नयमविन विसमग प्रभाना।" "The दशहृद् and रथतर are the two great trees which end with the decadence because the great trees increase; here is no break."

There is another text "पूर्णिमोयेव रथतरंग, अपरानानोस्त्रम्" ""The रथतर is in the fore-noon and the दशहृद् in the afternoon." This text goes to show that this happens in the course of a day at one place.

Adhikarapa ix sutras 27-28 dealing with the subject that eating of honey and ghee is to be done at the end of गदह.

27. In a गदह 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 गदह, one commencing with त्रयस्तिंग्द्धि and the other ending with त्रयस्तिंग्द्धि. In दास्राह the गदह has six songs named तिर्रु, पंचदश, समदश, एकविंग्द्धि, चौविंग्द्धि and त्रयस्तिंग्द्धि.

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 चौद्व text: "संस्कृते गदहे गदहेस्यु अशतेनदृश्चता।” “In the गदह when गदह 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 गदह त्रयस्तिंग्द्धि. The reply of the objector is that it should be done at the end of the त्रयस्तिंग्द्धि 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 क्रत्तकालत्वात् ॥ १० । ६ । २८ ॥

अन्ते at the end; वा on the other hand; क्रत्तकालत्वात् 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 पढ़. It so happens that पढ़ ends with यविल्ध in some cases, but that will not justify eating at the end of यविल्ध; it is accidental. So the eating should be done at end of पढ़, irrespective of the fact that the पढ़ ends in the यविल्ध or रिश्वतः.

Adhikaraṇa x. śātras 29-30 dealing with the subject that on the repetition of पढ़, the eating; of honey and ghee is to be done once.

अभ्यासे च तदभ्यास: कर्मण्यः पुनः प्रयोगात् ॥ १०६।२९॥

अभ्यासे in repetition; च and; तदभ्यास: its repetition; पुनः प्रयोगात् by reason of the reapplication; कर्मण्य of the act.

29. And on repetition, there is its repetition by reason of the application of the act again.

There is a text "आचूतः प्रक्ष्यं पढ़मुख्यान्ति" "They resort to पढ़ in which there is a repeated पढ़".

The text in connection with eating of honey and ghee is transferred under a चोदक text. "संबिधिे पृष्ठे पढ़ेम्भ्यायेदुःखूं वा" "In the पढ़ when पढ़ 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 पढ़ or at the end of the last पढ़. The reply of the objector is that the eating of honey and ghee is to be repeated because on the repetition of the पढ़, each detail is to be repeated such as the songs &c. So the repetition of eating is also in confirmity with this practice.

अन्ते वा क्रत्तकालत्वात् ॥ 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,

श्रावृट्तिस्तु व्यवाये कालमेदात्र स्वाद ॥ १० । ६ । ३१ ॥

আটুইত্র: repetition; ত্রৄ on the other hand; শ্যাত্রে in an interval; কালমেদাত্র
by reason of separation of time; স্বাদ । 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 अभिन्नम of six days each and one पद्ध of six days See the commentary on sūtra 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 अभिन्नम 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 sūtras 32-33, dealing with the subject that in हाद्याशाह all the sacrificers are entitled to partake of the honey,

मधु न दीक्षिताः श्राहवारित्वास ॥ १० । ६ । ३२ ॥

मधु honey; न ,not; दीक्षिताः initiated; श्राहवारित्वाः by reason of celibacy.

32. The initiated ones do not partake of honey by reason of celibacy.

The question is, whether in a मन्त्र of हाद्याशाह where all the क्षितिक्र्स 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 "मधुमान्तवारित्वेन" "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.

**प्रार्थ्येत यज्ञार्थ्यत्वात् ॥ १० ॥ ६ ॥ ३३ ॥**

प्रार्थ्येत 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 xili. śūtras 34-44 dealing with the subject that मानस is the part of the 10th day (झाँशालह).

**मानसमहर्नतरं स्यादमेदद्वयपदेशात् ॥ १०१६॥३॥**

मानसः मानसः अह: day; अन्तरे separate; स्यात् is; मेदद्वयपदेशात् by reason of marking the difference.

34. मानस is a separate day, by reason of marking the difference.

In connection with झाँशाह, it is said “अन्यावातापरमेश समुद्रस्थलया प्रजापति-ये जूप्युक्षामित्र, प्रजापति मनोग्रहं गृहादिति”. “I take thee blessed, by means of tuns (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 झाँशाह 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 “पाते झाँशाहोमनोमानसः” “Tongue is certainly the झाँशाह and mind is मानस.”

The झाँशाह is compared with speech and मानस is compared with मनः. The text therefore shows that मानस is a separate day from झाँशाह.

**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 द्रादशाह is praised by मानस; one does not praise himself, he is praised by another: मानस is, therefore, different from द्रादशाह.

अहर्नताच्च परेण चोदना || १० ६ ३६ ||

अह: from the day; अन्ताव: 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: “पच्च: संयाज्य प्रांचउद्दत्व मानसाय प्रस्पैति” “Having completed पच्च and coming from the east, they advance towards मानस.”

The पच्च is the last act in the द्रादशाह and the text shows that मानस is subsequent to पच्च. This fact shows that मानस is a separate day from द्रादशाह.

पच्चे सह्या सह्यवत् || १० ६ ३७ ||

पच्चे in that view; सह्या the number; सह्यवत् like the thousand.

37. In that view, the number is like the thousand.

The objector meets the objection raised to his view. The objection is that if मानस is a separate sacrifice to be performed on the 13th day, how is द्रादशाह applicable to it? The reply is that as in the अतिरात्र there are 1000 days and the word ‘thousand’ applies in those cases also where days exceed thousand; so here also the word ‘द्रादशाह’ will apply to thirteen days; cf. baker’s dozen which consists of 13.

अहर्नदुः वांगुववच्चोदनामाभावात् || १० ६ ३८ ||

अह: day; अंग part; वा on the other hand; अश्ववत् like अंगु; चोदनामाभावात् by reason of there being no command.

38. It is a part of the day like अंगु, 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 अंगु and अद्रा युं cups which are pres-
cribed; they are only parts of the sacrifice. They are not separate from the main sacrifice. So the मानस cup is not a separate sacrifice.

दशमविसर्गवचनाच्च || १० || ६ || ३४ ||

दशमविसर्गवचनात् 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 “पद्धैद्यमस्यान्तर्होविसर्गः कम्यानस् “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.

दशमेष्यन्तिति च तद्गुणशास्त्रात् || १० || ६ || ४० ||

dusme in the 10th; अहं day; हि 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; “दशमेष्यन्तिति अन्तः;” “दशमेष्यन्तिति अन्तः;” “On the 10th day they advance for the मानस cup.” “They praise with the सप्तराजी verses on the 10th day.”

The 10th day is, therefore, principal and the मानस cup is subordinate and the praise sung in its honour is only a part of the 10th day.

संहृतासामव्यस्यात् || १० || ६ || ४१ ||

संहृतासामव्यस्यात 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 दशाशाह will quite fit in.

पश्चातिरिरे वैकस्य भावात् || १० || ६ || ४२ ||

पश्चातिरिरे in the increase of animals; च and ; एकस्य 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 पकाशियिः there are 11 animals but under the principle of अवतरेश they are transferred to the द्राणशाह; only one animal is added. "यः परतिरिणयेत स प्रेषानिः कार्यः" "The animal that is in addition, should be offered to हृद and अग्नि."

Had there been 13 days as contended for by the objector, then two animals would have been added.

स्त्रित्विष्यपदेशसम्बन्धनविप्रतिपिद्ये व्रतवत् ॥ १९१६ ॥

स्त्रित्विष्यपदेशः differentiation based on the praise; अगन्य by the part; विप्रतिपिद्ये prohibited; व्रतवत् just as in the महाययः.

43. Differentiation based on the praise by the praise of the part is prohibited, just as in the महाययः.

The sūtra refutes the argument of the objector embodied in the sūtras 34-35; you say that the मानस is a separate sacrifice because one does not praise himself i.e., a part cannot praise the whole of which it is a part. The author says in reply that you are wrong here. See in महाययः, the whole is praised by the part. By the praise of महाययः, the animal सत्र is praised, "यति वा पते मिथुनाद्येऽ संबस्वरुपयति । अर्तंवदि मिथुनाः संबस्वत स्तनेवस्मिहुना 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.'

वचनाद्यतदन्तत्वम् ॥ १० । ६ । ४४ ॥

वचनाद्य by reason of the text; अतदत्तत्वम् not its end.

44. By reason of the text, it is not its end.

The author meets the objection raised in sūtra 36. Ordinarily पद्मीनयान 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.

Ailhikaraṇa xxv. sūtras 45-50. dealing with the subject that many are entitled to perform a सत्र.

समग्रेमकः प्रकृतिविवृत् ॥ १० । ६ । ४५ ॥
sacram sacrificial sessions; एकः one; प्रकटिवत् just as in प्रकटि.

45. One should perform a सत्र just as in प्रकटि.

हृदयाणि &c are सत्राः. 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 आयतनां which is its model.

वचनानु बहूनां स्यात् ॥ १० ॥ ६ ॥ ४६ ॥

वचनानु by reason of the text; तु on the other hand; बहूनां 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. “येवेऽ
विद्वान् सत्राण, य एवं विद्वान् सत्रमुपयंति” “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 ॥ ४६ ॥

अपदेशः naming; स्यात् is; इतिचेत if you say.

47. ‘It is naming’ if you say.

The objector says that it is only अपदेश. 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; एकव्यपदेशात 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. “पपचेकुकुणप-मतिः सत्रे प्रतिमाहाति एक एवं यजेत्” “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.

सत्रिवायः दर्शयति ॥ १० । ६ । ४५ ॥

सत्रिवायः collection of fire at one place; च and; दर्शयति shows.

49. And collection of fire at one place shows.

The author supports his view by saying that सत्रिवाय text also leads to the same conclusion.

पूर्वभि: पशुभि: यज्ञमाणः तत्रिवेष्टेन्, सावित्रालिह्यंति तत्रिवेष्टेन्” “Let one who will perform a sacrifice with five animals collect fire at one place; let one who will perform सावित्री sacrifices, collect fire at one place.”

The collection of many fires at one place is called सत्रिवाय. There can not be many fires unless there be many sacrificers. This fact also lends support to the author's view.

वहूनामिति चैकस्मिन्निविशेषवचनं व्यर्थम् ॥ १००६.१५०॥

वहूनाम् of many. इति is a participle; च and; एकाश्च in one; विशेषवचन the special text; व्यर्थम् meaningless.

50. And the special text ‘of many’ in one, will be meaningless.

There is a text “यशवृह्वां यज्ञमानां गृहपति: सत्रास्य प्रत्येका, समूहिष्ठा चादिमार्मनेति.” “He who is the house master of many sacrificers, is the conductor of the sacrificial session; he obtains great prosperity.”

When there is one गृहपति 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.

Adhikarana x. sutras 57-58, dealing with the subject that in a सूत्र, all the sacrificers are entitled to be priests.

अन्येः स्युत्तित्विवजः प्रकृतिवत् ॥ १० । ६ । ५९ ॥

अन्येः others; स्यु: should be; कृतिवज: priests; प्रकृतिवत् just as in the model sacrifice.
51. Others should be the priests just as in the model sacrifice.

It is established in the fore-going अविधत that in a अन्तर there are several यज्ञमान. 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 योजनिधि which is its model sacrifice, outsiders are engaged as priests.

अपि यज्ञमानः स्युर्न्द्रवित्वामिधानसंयोगात्तेष्यात्र
स्याद्यज्ञमानत्वम् ॥ ५० ॥ ६ ॥ ५२ ॥

अपि also; यज्ञमान: sacrificers; स्यु: are; क्षितिजाय्य of the priests; अभिधानसंयोगात् by connection of the name; तेना of those; स्याद् is; यज्ञमानत्वम् 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 "यज्ञमानान्द्रवित्ताम प्रदुहितं ततोवैतीत प्रति संयोगातार्" "The यज्ञमान after initiating the master of the house initiates श्रवण, then होता and then वदगाता".

All the priests are named in connection with the initiation. This fact supports the view that the sacrificers are the priests.

कर्त्तृंसंस्कारं यज्ञनाद्यावताद्विद्विदि चेत ॥ ५३ ॥ ६ ॥

कर्त्तृंसंस्कारः purificatory rite of the agent; यज्ञनाद्यावताद्विद्विदि just like one in the establishment of fire; इत्यत् 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 cannot 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.

"यस्तं श्वोगनिधानात्यं श्यात् श्यातां प्रतिष्ठितं ब्रजतं ब्रजरघुद्विद्विदि नामाँस्मस्मयात्र खिद्यमुपेतातः". "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 स्यादिश्येत तन्नयायत्वात्मकोपितः ते ॥ १०६ ॥

स्यादि is; विशेषेण in a doubt; तन्नयायत्वात् by reason of its being proper; प्रकृतिविश्लेषण just as in the model sacrifice.

54. It may be in a doubt by reason of its being proper, just as in the model sacrifice.

The author says that where there is a doubt as to whether the priests should be appointed amongst the sacrificers or from outsiders, it is proper that they should be appointed from the sacrificers or from outsiders according to the model sacrifice. Here in a सन्त्र it is proper that they should be appointed from the sacrificers. "वे भजनकालं एवं करिविनात्तिकशः"

"Those who are the sacrificers are the priests."

In the उपासना which is the model sacrifice, the दृष्टिस्न is for the purification of the sacrificers, so here also. In the घुट्टल दार्शन 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 (आयोतक), there is a clear text "कुक्कुलक्ष्यति करते राजिवत्वादित्व

"The priests observe a fast." "Let him observe a vow during that night."

स्याम्यायः: स्युर्यस्य प्रतिविद्यिते चेति ॥ १०६ ॥

स्याम्यायः: names of masters; स्यु: are; प्रतिविद्यिते like प्रतिविद्य; हितिचेत if you say.

55. "If they mean masters like प्रतिविद्यि" if you say.

The objector says that just as प्रतिविद्यि means 'master' so the different names of the priests may also connote the masters, so that others may be employed in a सन्त्र.

न प्रसिद्धग्रहणत्वादसंयुक्तस्य तदमेण ॥ १०६ ॥

न not; प्रसिद्धग्रहणत्वात् by reason of the well known signification; असंयुक्तस्य of the one not associated; तदमेण 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 अद्धपि &c, have their own conventional meaning; a sacrificer performing the duty of an अद्धपि can not be called अद्धपि. The function of the sacrificers is not that of the priest; they are therefore not connected. The गृहपिति 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 “योचेन वहनं वजमानानां गृहपिति: वासवस्य प्रत्येका साहिस्यूतियमुद्दिमामन्नोति” “(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 गृहपिति and others discharge the duties of both the गृहपिति 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 “दीक्षिताः सचेर्यंजनते, अद्ध्रि लिंगा अद्ध्रियोपंजंति” “The initiated ones sacrifice with a सचेर्य and the uninitiated ones with an अद्ध्रि.”

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 सचेर्य the sacrificers are all initiated while in an अद्ध्रि, the uninitiated ones perform the sacrifice.
58. And by reason of the absence of fee.

The author gives another reason in support of his view. He says that no payment of fee is made in a śāstra: “अद्वितियानिश्चारिणि भ्राह्मणाः वर्ज्याते ना वासे न नहिराव ते”. “The śāstras 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 śāstra and abhiṣēka.

द्रादशाहस्य सत्रत्वमासनोपायिचोदनेन यज्ञानवहुत्वेन

च सत्रशव्दादमित्रसहयोगात् II १० I ६ I ५३ I

द्रादशास्य of द्रादशाह; सत्रत्वम् nature of a śāstra; असानोपायिचोदनेन with the text containing आर्यन and उपावि; यज्ञान बहुत्वेन with many sacrificers; च and; सत्रशव्दादमित्रसहयोगात् by reason of that being connected with the word सत्र.

59. The द्रादशाह is a śāstra with the text containing आर्यन and उपावि and with many sacrificers by reason of their being connected with the word सत्र.

There are two kinds of द्रादशाह; one is called सत्र and the other is अहीन. The question propounded for determination is the difference between them. The author says that the चोदना text relating to सत्र contains either the verbal form of आर्यन or उपावि. “यदविविद्वान्तः सत्रमास्तेते, यदविविद्वान्तः सत्र सुपयाति” तद्वारा: शासनोपायिचोदनेन. “Those who know this resort to a सत्र; those who know this have recourse to a सत्र.

These are the forms of the verbs. The second distinguishing feature is that there are many sacrificers but with limited number.

चतुर्विश्लेषितपरमः सत्रशव्दार्थः सत्रमासीर्यत्”. “At the most twenty four and at the least seventeen join in a सत्र.”

यज्ञितिचोदनादहीनत्वम् स्वामिनां चाउस्थितपरिमित्वा

स्तावं II १० I ६ I ६० I

यज्ञितिचोदनान् by reason of the text containing यज्ञित; अहीनत्व the nature of an अहीन; स्वामिनां of masters; च and; चाउस्थितपरिमित्वात् by reason of the numberless sacrificers.
60. The अहीन is so called by reason of the text containing पञजति and by reason of the numberless sacrificers.

The author says that the distinguishing feature of अहीन is that the text enjoining it contains the verbal form of पञजति; as for instance, "द्रारात्राय यजेत" "Let him perform द्रारत्र.

The second feature is that it has innumerable sacrificers. No limit is fixed.

Adhikaraṇa xvii stras 61-67, dealing with the subject that in a पीड़ीक, the fee is paid once.

ॐ आहोगे दृष्टिकार्यात्मभर्तं गुणवत्तायत्यहं कर्मसे: स्यातः

61. In an अहीन, the rule as to payment of fee is daily, by reason of its being subordinate, because the action varies every day.

There is a पीड़ीक sacrifice lasting for 11 nights "पीड़ीकेन एकादशाश्रयः खाराज्यकामेऽयजेत" "Let one who is desirous of heavenly government perform पीड़ीक lasting for eleven nights."

In that connection it is said, "अतुत्भ पीड़ीके व्यावहारसहस्र 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.

सर्वस्य वैलक्कम्यां श्रृं ६ १ ६२

सर्वस्य of the whole; वा on the other hand; एककम्यां by reason of the unity of the act.

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 cannot break up the integrity this way.

The objector says that the days may be considered subordinate just as in प्रृढ़दाज्य. "पृढ़दाज्यनायाज्ञातः यज्ञित" "He offers अजुयाज oblations with curd mixed with clarified butter."

Here the पृढ़दाज्य varies every day with the अजुयाज; similarly it is with the payment of fee. पृढ़दाज्य is a mixture of ghee and curd.

63. On the other hand, like पृढ़दाज्य, the days are subordinate.

The author says that in a पृढ़दाज्य, the fee is of the entire sacrifice; the example of पृढ़दाज्य 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.

The objector says that the days may be considered subordinate just as in पृढ़दाज्य. "पृढ़दाज्यनायाज्ञातः यज्ञित" "He offers अजुयाज oblations with curd mixed with clarified butter."

Here the पृढ़दाज्य varies every day with the अजुयाज; similarly it is with the payment of fee. पृढ़दाज्य is a mixture of ghee and curd.

64. On the other hand, the fee of the ज्योतिषोऽय is of the whole by reason of the unity of the act, just as in the model sacrifice; therefore their modification is not (allowed).

The author says that in a ज्योतिषोऽय, the fee is of the entire sacrifice; the example of पृढ़दाज्य 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; तत्तथानकत्वम् by reason of that being the model of it; परंतु in others; तास्य their; स्वभाविकार: modification of numbers; स्थान् is.

65. In a प्राचीन under a text, there is a daily variation of fee, by reason of that being the model of it; in others, their number is modified.

The objector says that as to प्राचीन there is a direct text "अम्ब्रद्वारा द्रापश्चाद्व द्राति" "He pays twelve hundred every day." So the fee is paid there daily and the पौड्रोक is its modified form. So the fee is to be paid daily in पौड्रोक also.

परिक्रयाविभागाद्रा समस्तस्य विकारः स्थान् II

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.

भेदस्तु गुणसंयोगात् II १० ६ ६॥

भेद: 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 प्राचीन there is a daily fee by reason of the extracting of the soma juice which is a subordinate act; this fact does not break up the integrity of the act of hiring which is one entire whole.

Adhikaraṇa xviii. śāstras ६७-७१. dealing with the subject that in पौड्रोक sacrifice, नयन ceremony is to be performed on all fees after division.

प्रत्यहं सर्वसंस्कारः प्रकृतिविवश्वर्षां सर्वशोषपत्वात् II

68॥
68. Every day, the purificatory rite on all just as in the model sacrifice by reason of all being the remainder.

The objector is the example; it is established in the foregoing that the fee is paid once. In the model sacrifice, it is laid down "मा क्रियादिने सवने क्रियादिने" "The fees are brought and purified in the midnoon सवन." 

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.

एकार्यत्वानि चेत् \| १० । ६ । ६६ \|

एकार्यत्वाद by reason of the unity of the object; न not so; इति चेत् if you say.

69. "Not so, by reason of the unity of the object; if you say"

The second objector says that you are wrong. The object of the payment of fee is one, namely the securing of the services of a priest; the payment is made once, so that the purificatory rite may be performed once for all.

स्याटुप्रत्यं कालमेदात् \| १० । ६ । ७० \|

स्यात् is; उत्पत्ति in origin; कालमेदात् by reason of the difference of time.

70. In the origin it is divided, by reason of the difference of time.

The 1st objector says that you are wrong; my view is supported by the practice of द्रव्यायाम which is its model, "तस्मात् चित्तमोलोके मार्थायंदित्स चवने द्रव्यायांनायंते" "Therefore in the world of चित्तम, in the midnoon सवन, the fees are brought and purified."
So the purificatory rite is to be performed on the entire दक्षिणा on the occasion of माध्यदिनस्वन. If you do not perform the नयनसंस्कार on any माध्यदिनस्वन, the purificatory rite is omitted. This is not proper.

विभज्य तु संस्कारवचनाद्वारा द्रादशाहवत् ॥ १०६६ ॥

विभज्य after division; तु on the other hand; संस्कारवचनात् by reason of the text relating to the purificatory rite; द्रादशाहवत् like द्रादशाह.

71. On the other hand, after division by reason of the text relating to the purificatory rite like द्रादशाह.

The author proceeds to express his own view in the present sutra. He says that the fee should be divided into 11 parts and the purificatory rite is to be performed on them on each day; the reason is that the द्रादशाह is the model of पौड़ीक and in the model sacrifice the नयनसंस्कार is performed every day. The performance of नयनसंस्कार on the fees after division daily does not break up the integrity of the act of hiring the services of the priests.

Adhikarana xix atras 72-75. dealing with the subject that by “मनोक्ष, ” as many अक् verses are to be imported as are required.

लिङ्गेन द्रव्यनिदेशे सर्वच प्रत्ययः स्वालिङ्गस्य सर्व-गामित्यादागनेयवत् ॥ १० । ६ । ७२ ॥

लिङ्गेन by the mark; द्रव्यनिदेशे on substance being pointed out; सर्वच every where; प्रत्यय: recognition; स्वात् is; लिङ्गय of the mark; सर्वागामित्यात् by reason of being applicable to all; आनेयवत् 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 “मनोक्ष: सामिचे-योनि़ निः” “All the verses of मु become सामचेनी.”

The question is, whether all rîk verses having the mark of मु should be imported from the दशात्वी verses and treated as सामचेनी verses or only the verses which are required for सामचेनी. The reply of the objector is that all should be brought in and treated as सामचेनी because they are
distinguished by a peculiar mark. As for example, all the psalms addressed in honour of अभिव 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 सामस्यो, 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 मसु.

74. In the आन्ये, the whole is enjoined.

The author says that in आन्ये, the entire set of verses is permitted "अन्येये: शूचिरितका उपद्धाति" "He places bricks with the psalms in honour of अभिव".

There is a large number of bricks which are to be arranged after pronouncing the मत्र. So the case of अभिन्याचार is entirely different and does not hold good here where the सामस्यो verses are limited and मसु verses are many.
sacrifice lasting for days; स्वर्ण्य of the whole; प्रतिपति: final disposal; स्थान is.

75. The soma dregs being principal in the sacrifice lasting for days, the whole is to be used as their final disposal.

कर्तिक इस सोम dregs. In वाचकत्य it is explained as thus: "मादकद्रव्यस्थामिश्रयण सारंगेहृद्धिते सूक्ष्म्यः नीरसभागः अवशिष्यः परं सोमस्याभिषेकश्च सिन: स्तारं अरुणीप्रभुव्यः" “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 कर्तिक.”

There is a text in connection with it “यथावा अहर्गतेऽसमीक्ष्यमयप्रत्ययति” “Just as he eats कर्तिक with water in a sacrifice lasting for days.”

The dregs of the soma juice mixed with water are eaten up every day in an अहर्गतेऽ. 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.

वासिसि मानोपावहरणे प्रक्षतानि सोमस्य वचनात्

76. By reason of the text about soma in the model sacrifice, the measurement and carrying of it, is in a cloth.

In व्योतिष्टिम् 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 “वासिसि-मित्यादि वासला च उपवहारिति” “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 हविधानानक्षट. 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 xxii dealing with the subject that in a sacrifice lasting for several days, another cloth should be procured.

77. In the अहांगेश 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 अहांगेश. The author says that if the sacrifice had been एकाद, 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

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 हविर्यनिष्कट. 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 ज्योतिषोम. The द्रावशाह is the modified sacrifice. So the same practice should be adhered to.
Harana va shrutysyogadirdvidhuktii ten ॥ १० ॥ ६ ॥ ७॥

Harana at the time of carrying it; va on the other hand; shrutysyogadirdvita by reason of there being no mention of it in the text; ahyant by reason of the object; vidhuktii in the modified sacrifice; ten with it,

79. On the other hand, at the time of carrying it to the sacrificial ground, by reason of there being no mention of it in the text; by reason of the object with it in the modified sacrifice.

The author says that fresh cloth should be procured at the time of carrying the Soma creeper from the cart to the sacrificial ground. The reason is that there is no such text which says that the cloth for weighing and carrying should be the same. We see further that there are 12 days in the sacrifice, the soma creeper sufficient for one day is, therefore, taken out and the remainder is left in the cart; different cloth will necessarily, be required. So the same cloth can not serve the purpose of both.

END OF PĀDA VI.

PĀDA VII.

Adhikarapa I, stresas 1-2 dealing with the subject that in a śvātihatām there is a different offering of each part.

पशौरेकहविष्टः समसत्चोदितत्वात ॥ १० ॥ ७ ॥ १॥

Pashoreshkavishtha samastachoditavat ॥ १० ॥ ७ ॥ १॥

पाशोः of an animal; एक हविष्ट one entire offering; समस्तचौदितत्वात 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 अतनीपारसा animal in a अतिधामिक. येदावीस्थितो यदनीपारसा पशु-
साहितते” “One who is initiated, shall offer an अतनीपारसा 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 “अध्योपालवाहः काण्या दलित्त्वस्य पूःपदस्याव-
देवयं, तत् सर्वस्य पशोर्चर्यतमोत्तित्” “अध्यो बल्नाः गोयायना दलित्त्वस्य पूः
पदस्यावदेवयं तत्त्वस्य पशोर्चर्यतं भवति”। “The descendants of अतिधाम ये 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.”

प्रत्येकः वा गृहवद्वारां पृथ्विकथपल्पत्वात् II 1719 II

प्रत्येकः every part; वा on the other hand; प्रहवाः like a cup; अंगानि of
the parts; पृथ्विकथपल्पत्वात् 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 “हद्यस्याम्बेदवचयति जिवःहया शवचयति,
चतुःसावधयति क्षेपोरक्षयति, पाषत्यार्चचयति, गुद्यायचयति” “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 “सोमेयद्वायवां श्रुत्वाति,
मैथाक्शन्या श्रुत्वाति, अशिवो श्रुत्वाति” “In soma sacrifice he takes द्रेवायु cups,
मैथाक्शन् cup and अशिव cup.” This shows that soma juice is to be taken separately but not the soma creeper as a whole.

Adhikaraṇa ii. sutras 3-6 dealing with the performance of the sacrifice by the heart &c., the
particular parts of the animal.

हविभैत्रकुम्भरक्षस्यस्तस्मात्मेभ्योरवदाने स्वात् II

II 1813 II

हविभैत्र by reason of the different offerings; कल्पिता 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 "एकादशोपितनि पशोऽ वदनानि" "These are the eleven parts of the animal to be cut off and offered."

The result is that only 11 parts are to be taken for the offering and the rest are prohibited impliedly, just as in a गृहेमेघोय offering of the 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, स्वाधीनतम, परस्परकल्पना, and प्रादच्छाराथ्य. (See at p. 20) So the objector says that it is not a वस्थानिच्छा. 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 परस्त्रित्स्त्राय.

7. On the other hand, it is परस्त्रित्स्त्राय by reason of the word 'not to be cut off'.

The author says in reply to the objection of the objector. It is a परस्त्रित्स्त्राय; because there is a text "मार्ग्यान अनवदानीय सुदानवावदान अन्वि सूत्योऽहर्ताः" "He wins cups and the portions consecrated to भृन्द and
not to be offered, from those who run over the boundary mark." It shows that there is such a thing as अनवम्भानित (any thing that can not be offered). This fact shows that it is a परिसंबध. 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 परिसंबध.

अन्तरालः च दश्यनात् \| १० । ८ \|

अन्तरालः in the non-Brahmans; च and दश्यनात by seeing.

8. And by seeing in non-Brahmaṇas.

The author gives another reason in support of his view; he says that कुक्कुराजपुत्रः पाण्डवानि भू वगोस् "A son of a king protector of the cups drinks wine."

कुक्कुर (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.

अन्तरालहोपदेशाच्छ तेषामुत्सर्गोद्यथायथेषयत्वम् \| १० । १५ \|

अन्तरालहोपदेशाच्छ by reason of laying down 'boiled and not boiled'; च and तेषामु there; उद्यथायथ अयथश्चेषयत्वम् 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 पाण्डवेश offering.

The author says that there is a text, "ह्यानि अंगानि अभिन्नस्तिः पाण्डविनि अयातानिच्" "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, "पशुभिनिकाण्डपाण्डवेश दर्दनाति" "They relinquish the पाण्डवेश which has been taken round the fire."

They are there not boiled. This fact goes to show that it is a परिसंबध and only 11 parts are to be offered and the rest are forbidden by implication.

11 parts of the animals are "ह्यानि जिहा वल्लायकः दृढ़कृति सवयंद्रः 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 śivasūtra.

In the Śvyāśeṣapātisvādakāliṇīyāt, प्रकृतिलिङ्गः ॥ १० ॥

Hūṣyāśeṣapāt from the parts ordained for the sacrifice; śivasūtra, śivasūtra offering; Hūṣyāśeṣapāt should be made; प्रकृतिलिङ्गः as in the model sacrifice.

10. From the parts ordained for the sacrifice, the śivasūtra offering should be made as in the model sacrifice.

In the Śvyāśeṣapāt sacrifice, there is an अनीपिंपी animal “व्याप्तिकित: दद्देशीय-पोमीय पद्यालेमेत्” “An initiated one sacrifices an अनीपिंपी animal.”

Under a चोर वृक्ष text, the śivasūtra is transferred. In that connection it is said “श्वरी: व्याप्तिकित वजलित” “He sacrifices śivasūtra 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 Puṣṭiḥ 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 ṣvākṣara. They are as follows “यहेत: पौर्णिमाद्वारे समवधति, गुद्द्विसम्बधत: श्रीपादाधानते” “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 "वधीं ग्रास िमा अग्रासः." "The वधीं ग्रास is made of reed."

The कुश ग्रास is superseded by the शर; so in the same way the eleven parts enumerated in the foregoing 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)

Adhikarana iv, śātras 12-16 dealing with the subject that in अधूर्वी नी there is the suspension of इङ्ग ग्रास.

12. The अधूर्वी नी is the modification of इङ्ग ग्रास food of the Hotā priest.

In connection with the अधूर्वी नी there is an अश्वायोगिन sacrifice where it is said, "अधूर्वी नीदोहितरति" "They take the अधूर्वी नी for the hotā."

What is the meaning of अधूर्वी नी? In वाचकश्च the meaning given is "समुद्राचीनायां चेन्नो" the cow with large udders; but माळव says it is some organ other than the heart &c mentioned in the foregoing अधिकरण. शूल्कामारस says "अधूर्वीस्तरमोलस" 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 अधूर्वी नी allotted to होता is in lieu of the इङ्ग ग्रास or in addition to it after division. The reply of our author is that it is in lieu of इङ्ग ग्रास food just as the three parts replace the 11 parts as enunciated in the foregoing अधिकरण iii, (see above)

शेषे वा समवैति तस्माद् घाटवनिमयम्: स्यात् ||१२|१३||

शेषे in the subordinate; वा on the other hand; समवैति is united: तस्मात therefore; रघवत like a chariot; निमय: rule; स्यात 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 वज्रमंत्र is offered to अध्यय (see at p. 692). "The text is अनिमित्तमित्रवदृढ्यति" "They increase इद्द not with bones."

So the share of the flesh given to a hotā is in addition to the food. 'अनिश्चय' as used in the text is thus defined "कोमान्दीकियांपरीततम" "The lungs, the spleen and the intestines."

अशास्त्रस्वागत नैव स्यात् ॥ १० । ७ । १४ ॥

अशास्त्रवाद by reason of there being no prescribed rule; तु on the other hand; न not; एव 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 अनुचार; it is not in विधिविहार. The offer of अध्यय to होता is, therefore, in lieu of इद्द food.

अपि वा दानमात्र स्यादाभिशाश्चादाविनिमयन्धात् ॥ १० । ७ । १४ ॥

अपि also; वा on the other hand; दानमात्र mere donation; स्यात् is; मक्खश्चादाविनिमयन्धात 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 इद्द food because, there is no word which shows that अध्यय is intended for eating.

दातुश्चविद्यामानल्वादिधामाप्रकरः स्याच्छेवं प्रत्य-विशिष्टत्वात् ॥ १० । ७ । १६ ॥

यात् of the donor; तु on the other hand; अविधामान्त्वात by reason of the absence; इद्दाप्रकरः modification of इद्द food; स्यात् is; शेष rem-
nants; प्रति तowards; अविशेषत्वात् 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 इड़ा 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 अध्‍यूनि is in lieu of इड़ा food.

Adhikaraṇiya, dealing with the subject that वनिष्टु is in lieu of food.

अग्निघ्रस्र वनिष्टुरञ्ज्ञानीवत् || १० १ १७ ||

अग्नी:, अन्नी; च and; वनिष्टु; वनिष्टु; अध्‍यूनिीवत् like अध्‍यूनि।

17. And वनिष्टु is of अग्नी like अध्‍यूनि।

The author says that the same principle applies to वनिष्टु which is given to अन्त्रिम priest in lieu of his food. The same arguments as given in the foregoing अखिकरण apply mutatis mutandis to the present case of अग्नि. वनिष्टु is explained by साधन that it is like अध्‍यूनि an organ other than the heart &c. the 11 parts of the animal mentioned in the commentary on the sūtra 9. at p. 793. सामनाध the learned commentator of शास्त्रदीपिका says that it is a flesh near the omentum. धृतेखणिम: 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).

Adhikaraṇiya vi. sūtras 18-19, dealing with the subject that मेन्त्रावहस्तय is also entitled to the remnants of the food.

अभाकृतत्वात्वमान्मेन्त्रावहस्तयांमोक्तमृ || १० १ १६ ||

अभाकृतत्वात बeing absent in the model sacrifice; मेन्त्रावहस्तय of मेन्त्रावह स्त्र; अभाकृतत्वमृ not eatable.

18. There is no food for मेन्त्रावहस्त by reason of its being absent in the model sacrifice.

The question is, whether in a अग्नीिनि, the मेन्त्रावहस्त 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.

The reply of the objector is that lie is not entitled, because there is no such procedure in the model sacrifice.

19. On the other hand there is, by reason of his being an assistant of hotâ and abhyû, because they are connected with the act.

The author says that मेघरण is entitled to the remnants; because he obeys the commands of abhyû and helps the होता in reading the मन्त्र. "तत्समायेण्रावणः मेघपिठियाधुधारः" "Therefore a मेघरण 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 śūtras 20-21. dealing with the subject that the मेघरण has only one portion.

20. There are two shares, by reason of there being double work.

As shown in the preceding अधिकरण, मेघरण helps the abhyû 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.

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 Adhikaran a viii, sūtras 22-23, dealing with the subject that the  

Adhikarana viii, sūtras 22-23, dealing with the subject that the  

Adhikarana ix sūtras 24-33 dealing with the subject that by "याःयभवागौ वजति" the  

24. In the modified sacrifice, by reason of the command of the model sacrifice, the repetition is a tautology (meaningless).
In connection with the चातुर्यांश्च it is laid down, "समुद्ध्यो गृहमेधिभ्यः  
स्वास्तान्द्रगेय सायमोदने" (Maitrāyaṇī Saṃhitā, I. 10. 1.) "To the महत्स of  
गृहमेधी, in the milk of all, in the evening rice." There is a text. "धार्म-  
भागीयजति" He offers ghee oblations.

There are certain questions to be determined in this अभिकरण; whether  
this offering of ghee transferred under 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 अभिकरण. 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 अवर्ण. Take the example; from this  
house, the Brāhmaṇs named देवदत्त, विष्णुमित्र and वण्डन are to be fetched,  
The naming of the persons is by way of surplusage or अर्थवाद.

अपि वाष्पमेवर्दूऽद्विषभ्रत्वं स्यात् \[१० \ ५ \ २५ \]

अपि also; वा on the other hand; अग्नमेवन like the establishment of fire;  
विषभ्रत्व by reason of the double repetition, स्यात 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, "धार्मभागी जयति" "He offers ghee oblations."

In the modified sacrifice also "धार्मभागी जयति"

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  
अग्नि अनिमन आवह "O! Agni, bring Agni."

The deity is addresed 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 शाब्दपण्यक्त्वात् \[१० \ ५ \ २६ \]

न not so; वा on the other hand; शाब्दपण्यक्त्वात by reason of the diffe-  
rence of the text.

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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.

प्रधिका वार्तेवत्वात् स्याद् रस्कृतु गुणाभिव वचनाद्विकारे
तेषु हि तादर्थें स्याद् पूर्ववाच्चाय ॥ १० ॥ ७ ॥ २७ ॥

अविष्करण: वा on the other hand; अर्थवाद्वात् by reason of being for the purpose; स्थान् is; अर्थवाद्वादगुणाभिव in the absence of statement of facts and praise; वचनात् under a text; विकारे in modification; तेषु in them; हि because; तादर्थें being for it; स्थान् is; पूर्ववाच्चाय by reason of its being extraordinary.

27. On the other hand, it is an additional sacrifice by reason of its being for the purpose; there being no statement of facts and praise, by reason of the text it remains unchanged: in this state, by reason of its being extraordinary.

The fourth view is that it can not be an अर्थवाद; it is not the same thing denoted by two texts; it is not by way of praise but a separate sacrifice. The separate text which lays down an extraordinary principle can not be meaningless; its object is fully served, if we consider ghee offering to be an entirely different sacrifice.

प्रतिष्ठान: स्याद्विदिति चेत ॥ १० ॥ ७ ॥ २८ ॥

प्रतिष्ठान: prohibition; स्थान् is; इतिचेत if you say.

28. “It is a prohibition” if you say.

The fifth view is that it is by way of a परिसंवाद. The force of the text, “अर्थवादगुणाभिव प्रतिष्ठान” “(He offers ghee oblations.) is that only one part from the model sacrifice, namely the ghee offering is transferred while other details shall not be transferred. As for example when we say “five sorts of animals having five nails are eatable”, we mean thereby that other animale are not eatable.
29. Not so, by reason of its being not ordained.

The sixth view is set forth in this and the following sūtras. The critic says that the text is not in the nature of a परिसंब्रह्म. As said repeatedly a परिसंब्रह्म has three defects; स्वार्थ्यधारा, परार्थकल्पना, & पासवाच.

अग्रहणादिति चेत ॥ १० । ७ । ३० ॥

अग्रहणादिति चेत by not accepting; इति चेत if you say.

30. ‘By not accepting’ if you say.

He further says that there is no necessity of making an inference of a चौद्रक 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 चौद्रक text unnecessarily?

न तुत्यत्वाद ॥ १० । ७ । ३१ ॥

न not so; तुत्यत्वाद by reason of the equality.

31. Not so, by reason of the equality.

The seventh view is that the ghee offering and other details are on all equal footing; it will be inequitable to have ghee offering under the text and the other details transferred on the principle of अविदेश. So they are all equally transferred under the principle of अविदेश.

तथा तद्ग्रहणेः स्यात ॥ १० । ७ । ३२ ॥

तथा similarly; तद्ग्रहणेः in its acceptance.

32. Similarly it will be in the acceptance thereof.

This is an objection to the seventh view. If you accept the principle of अविदेश and hold that ghee offering is to be made under the चौद्रक text, the same objection will apply to it. Why should other details be not transferred ?

अपूर्वतां तु दर्शवेद्याग्रहणस्यार्थवत्तवात ॥ १० । ७ । ३३ ॥
अपन्तो extraordinary principle; दुः on the other hand; दर्शन may show; प्रकाश्याथेंत्वत्वात् 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, "(अध्यात्मावी यज्ञति)" it will show that the गृहमेधय is separate from दर्शनमात्याय, because it has its own extraordinary principle. In accepting the गृहमेधय 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 गृहमेधय.

Adhikāraṇa xx. dealing with the subject that in the गृहमेधय sacrifice, the स्विद्धक्त &c are to be performed.

ततो विप यावदुक्तं स्यात् II १० १ ३४ II
tat: therefore; अवि also; यावद् as many as; उक्त 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, "अनयेव स्विद्धक्ते समव वति" "हृदमुह्यति" "He offers to the स्विद्धक्त् fire." "He offers इडा."

In this view स्विद्धक्त् &c, allowed under a special text, are to be borrowed.

Adhikāraṇa xi. sūtras 35-37 dealing with the subject that in a गृहमेधय there is no eating of remnants,

स्विद्धक्तःक्रमप्रतिवेचः स्यातुल्यकारणात् II

स्विद्धक्तःक्रमप्रतिवेचः prohibition of the eating of स्विद्धक्त रेमन्त्स; स्यात् is; तुल्यकारणात्वात् by reason of equal causes.

35. There is a prohibition of the eating of the स्विद्धक्त remnants, by reason of the equal causes.

The अधिकरण nature of the गृहमेधय being established in the foregoing अधिकरण-
If you accept गृहसम्पत्ति to be अयुर्वेद, then there are no remnants to be eaten; but our author proceeds on the assumption that it is पूर्व चाल (having a model) and says that by the word स्वतःनयता, there is परिसंक्षेप as regards eating thereof. In view of the principle laid down in the last अधिकरण, both the स्वतःनयता and the eating thereof are forbidden; but by virtues of the special text quoted, only स्वतःनयता offering to the fire is permissible.

अधिकरण: no prohibition; वा on the other hand; दर्शनात् by seeing; इदलयाण in the case of इदलय; स्थान is.

36. On the other hand, there is no prohibition, by seeing it in the case of इदलय.

The objector says that you lose the permissibility of a certain procedure under the special texts; there is a text “इदलयःप्रदेशसत्यम्”. “He offers इदलय.”

The word इदलय indicates that the eating is not forbidden.

प्रतिपेधो वा विधिपूर्वस्य दर्शनात् II १० १० ३७ II

प्रतिपेध: 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 परिसंक्षेप about eating of the स्वतःनयता remnants; it does not operate as परिसंक्षेप of all sorts of eating. The विधि text (“अभिन्न स्वतःनयता प्रदेशसत्यम्” “He makes a sacrifice to the स्वतःनयता fire.” relates to the स्वतःनयता only. The example of इदलय remnants will not hold good here.

Adhikaraṇa xii, अधिकरण 38-39 dealing with the subject that in प्रायश्चित्त and भाविष्य, the end is in शुद्ध and इदलय.

शास्त्रविद्वान्तत्वे विकल्पः स्यातत्परेदु पत्न्यतुन्याजप्रतिपेधे-घोषनर्थकः स्यात् II १० ७ ३८ II
38. There is an option in the end of शंघु and इद्दा; in the latter part, the prohibition as to पत्ती and अनुयाज will be meaningless.

In the ज्ञोत्थामित्रोम it is said “शंघ्वंता प्रायःशीया संतिष्ठते न पत्ती:संयोग्यंति।
इदारता आतिथ्या संतिष्ठते नातुयाजान् यजत्” “They sit up to the end of शंघु in प्रायःशीया but do not perform पत्तीसंयाज; they perform आतिथ्या up to the end of इद्दा food but do not perform अनुयाज.”

The question is, whether the प्रायःशीया is to end in शंघुवक and आतिथ्या in इद्दा food, or the whole series of the details is to be performed. The reply of the objector is that by the prohibition of पत्तीसंयाज and अनुयाज, it follows that besides these, the rest of the details is to be performed.

नित्यानुवाराध वा कर्मण: स्वादशब्दद्वाद ||१९१३३१||

नित्यानुवाद: permanent statement; वा on the other hand; कर्मण: of an action; स्वाद is; शब्दद्वाद by reason of being nowhere ordained.

39. On the other hand, it is a permanent statement of facts, because the action (subsequent to शंघुवक) 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 “नातिरिवेष्ठित्व अविनश्चे-तथा”: “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 प्रायःशीया ends in the repetition of शंघुमंत्र and the आतिथ्या ends in इदामक्षण, because any subsequent act is nowhere laid down, when they are in the end.

Adhikarana xiii sūtras 4o-12. dealing with the rule of the first शंघु and इद्दा in प्रायःशीया and आतिथ्या.
40. By reason of the prohibition being for a purpose, subsequent acts of the second are prohibited.

In the foregoing अधिकारण it is established that प्रायणीया and आतिष्ठा end in शंयवाक and इड़ाक्षण. In the model sacrifice, there are two sorts of शंयुक्त and इड़ा; one before पद्धोंपणाज, and the other after it. The question is, which शंयुक्त is meant? The reply of the objector is that the second one is meant; in that view the prohibition as to पद्धोंपणाज which is before शंयुक्त will be significant and the subsequent acts are already prohibited.

प्रामाण्य पूर्वस्य वचनाद्वितिक्रमः स्यात् || १० || १३ || १६ ||

प्राये: is meant; वा on the other hand; पूर्वस्य of the first; वचनात् under a text; अतिष्ठ: transgression; स्यात 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 शंयुक्त is meant; in that view only the prohibition as to पद्धोंपणाज will be a permanant statement of facts. The author says that the text shows that प्रायणीया is to end in शंयवाक and the subsequent performance of पद्धोंपणाज is prohibited. The second शंयुक्त which follows the पद्धोंपणाज necessarily fails.

प्रतिष्ठाय स्वायत्तवातस्य च नान्यदेशश्चत्वम् ||

|| १० || १३ || १६ ||

प्रतिष्ठाय of prohibition; तु on the other hand; स्वायत्तवात being connected with त्वा (quick); तत्य of it; च and; नान्यदेशश्चत्वम् the state of no other place.

42. The prohibition being connected with त्वा (quick), it has no other place for it.

The author relies on the दिशा argument in support of his view; he says that there are texts "देवतापुराणः सतयमभजत । अद्विदेवा सत्यस्यामैत श्रेष्ठसिद्धः । तदसुरे: सतयमविद्यमान्देवान्विष्टमत् । ते प्रायणीयो निर्यपिनततचुं भवतः साहित्यान्। अद्विदेवा ययः मायेन्ततो यद: तत्वे इति । तदेकः तात्वा त्वरित माध्रिकंते’’
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 प्रायण्य: it ended in श्रयु. The Titans went to the sacrifice; then the sacrifice sped. Acting thus, they appreciate speediness."

"They resorted to आतिथ्य: it ended in इड़ा and then the Titans went to the sacrifice: the sacrifice sped. Therefore making the sacrifice end in इड़ा, they appreciate speediness."

The texts are quoted to show why the प्रायण्य and आतिथ्य end in श्रयु and इड़ा. The inference from them is that the first श्रयु and इड़ा are meant; then only (त्वरित) quickness in the text will be significant.

Adhikaraṇa xiv, sūtras 43-46 dealing with the subject that by the text "नब्दपद उपसाध ते" &c., the extraordinary principle of the उपसत् is laid down.

उपसत्तु यावदुक्तमकर्म स्यात् इ। १०। ५। ४३। इ।
उपसत्तु in उपसत्; यावत as much; उक्तम said; अक्तम no work; स्यात् is.

43. In उपसत्तु, as much said should not be done.

In a योगिन्यायम there are 6 upasads named अर्गिन, अर्गी, लोम, शल्य, विष्णु, तेनन.

In that connection it is said "अभयाजास्ता अनजुयाजः:" "They are without प्रयाजः and अनुयाजः."

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 अयुर्य. The reply of the first objector is that alone which is prohibited should not be performed and the rest should be performed.

स्त्रोत्रेण वागमुगतवाच्चेप्रयत्निदेव: स्यात् इ। १०। १। ३३।
स्त्रोत्रेण with a text pertaining to a ladle; वा on the other hand; गुष्तवाच्च by reason of its being subordinate; शेषप्रयतिदेव: 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. "अनेकाशाखासाध्यायितः" "\textit{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 परिसंध्या.

अप्रतिष्ठेन वा प्रतिपिद्यप्रातिप्रभवान् ॥ ११४॥

अप्रतिष्ठेन not prohibited; वा on the other hand; प्रतिपिद्य after prohibiting; प्रातिप्रभवान् 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 परिसंध्या but it is प्रातिप्रभव i.e. permitting a thing to be done with some conditions after prohibiting it. The whole text runs thus.

"नान्यामाहुतिः पुरस्टाज्जपुइयाद् यदन्यामाहुतिः पुरस्टाज्जपुइयाद्विवनञ्जुक्ष्यांतः चुवीलाशालाप्रावार्यितः "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 प्रातिप्रभव. 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 प्रातिप्रभव, (counter-command).

अनिज्या वा शेषम् सुखाद्वतानभोजयत्वात् ॥

अनिज्या not to be performed; वा on the other hand; शेषम् of the remaining; सुखाद्वतान् principal deities; अनभोजयत्वात् by reason of there being no offering of ghee.

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 सूत्र; the prohibition
as to प्रयज तनन्द्राज is by way of अनुयजः. The complete text is

"नान्यामाधृति परस्ताज्ञत्यायान्तर्गत्या अभिनिहीं सुखमित्य भिधाय यदान्यामाधृति
परस्ताज्ञत्यायान्तर्गत्या मन्यकूंकुंकुर्यायान्तर्गत्या अभिनिहीं सुखमित्य आधारायायाएः
यति नान्यं यज्ञे अभिनिहीं कस्मिन् शाल्यं विष्णूर्तेतजन्" "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, अभि, अनीक, लोम, शाल्य, विष्णु
and तेजन्."

The ghee offerings to the principal deities are prohibited; and the
rest is without the offerings of ghee. The result is that the six
व्रजं ताः are in the nature of अभि and only those details are to be performed
which are allowed by the direct text. No चौदक text intervenes.

Adhikaraṇa xiv. śūtras 47-50, dealing with the subject that with the text "वहमेनैककपालेन"
&c. the extraordinary principle of the sacrificial bath is laid down.

अवभृधिः वाहिष्प: प्रतिपेधाच्छेकपर्म स्यात् \&191\9\79\1

अवभृधिः in the sacrificial bath; वाहिष्प: of वाहिष्प:; प्रतिपेधाच्छेकपर्म the rest of the action; स्यात् is.

47. In the sacrifice by reason of the prohibition of वाहिष्प, the
rest of the action is to be performed.

In a ज्योतिर्गतम, there is a sacrificial bath "वहमेनैककपालेनावधम्मेवायति";
"They resort to the sacrificial bath with a cake baked on one potsherd
and consecrated to वहमा."

In that connection it is said "अपवाहिष्प: प्रयाजाः यज्ञि । अपवाहिष्पी प्रयाजाः यज्ञि"
"He offers प्रयाज without वाहिष्प; he offers two प्रयाज without वाहिष्प."

Now the question is, whether with the exception of the fourth प्रयाज
and first अनुयज which constitute the वहमा, the rest should be performed;
or with the exception of the ghee offerings, the text operates as परिसंधि
as to the rest; or the sacrificial bath is an अभि. The reply of the
first objector is that with the exception of the वहमा, the rest should
be performed; the reason is that they are only prohibited. The rest of
the details will be transferred by the चौदक 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 अनुपातः are ordained. It is a परिसंहित्त as to the rest of the details; the ghee offerings are permissible "अपसुमातावायामात्मापूजति" "अपस्वर्णे सत्यित्व ज्ञापुमें सोम अग्निवीत्" "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 परिसंहित्त. In that view the text is split up into two sentences, one lays down the अनुपात offerings and the other prohibits the वाहिन्यम. This splitting up of sentences is highly to be deprecated by the Mīmāṃsakas. It is therefore an अनुपात i.e. a mere statement of the facts.

Indian text: आज्यामागायोयोग्हं नित्यानुवादो वा गृहमेठीयव-स्वात्॥ १० । ७ । ५० ॥

The acceptance of the ghee offering is by way of statement of facts like a गृहमेठीय...
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 

Adhikaraṇa xvi., śāstras 51-57, dealing with the subject that the rule in 

&c. are of खदिर wood &c. is restrictive.

विरोधिनामेकछुती नियमः स्वादृग्रहणस्यार्थवचवाच्छ- 
रचन्य श्रुतिती विशिष्टावात ॥ १० । ७ । ५१ ॥

विरोधिनामः of two contradictories; एकुश्चायी in one text; नियमः restrictive rule; स्वातः is; प्राहः of the transference; अर्थवचवात by reason of being for a purpose; शारवः like the reed; च and; श्रुतिः from the text; विशिष्टावात by reason of the special feature.

51. When there are two contradictories in one text, it is a restrictive rule, by reason of the transference being for a purpose like the reed and by reason of the special feature of the text.

There is a वाजपेय sacrifice "शरदि वाजपेयेन स्वाराज्यकामे यजेत" “Let one desirous of the sovereignty in heaven, perform a वाजपेय in an autumn.”

In that connection it is laid down “स्वादिरोगृहो भवति” “A sacrificial post is made up of खदिर wood.”

The question is, whether the गृह is to be constructed from खदिर wood, or पलाश or रोहतक wood.

In another connection, it is laid down “वृहत गृहम् भवति”. “There is a वृहत् गृह.”

The question is, whether the गृह is of वृहत् tune alone or स्थंतर also.

In connection with त्रैपालवी it is laid down “वशमयो मध्यम;”. “The middle one is made of barley.”

The question is whether the middle दुरोदाश is made of barley only or of rice also. The reply of our author is that on account of the optional nature of the materials in the model sacrifice under the text there is a contradiction; in this view, the present text laying down the खदिर wood is
by way of नियम and does away with पलाश or रोहतक wood just as शर is in
the place of कुश in “शरमयी वाइ”’. “The वाइ 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 ऊँहा.

उभयग्रहणानेनेतिचेत ॥ १० ॥ ३ ॥ ५॥

उभयग्रहण 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 mate-
rials are transferred. How is it that one is accepted?. It is therefore
optional to use any of them.

शरण्वपीति चेत ॥ १० ॥ ३ ॥ ५॥

शरेशु in the reed; अष्ट 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 वाप applies and the शर displaces the कुश grass? The same
thing happens here also.

विरोध्यग्रहणात्तथा शरण्विति चेत ॥ १० ॥ ३ ॥ ५॥

विरोध्यग्रहण by reason of not accepting the contradictories; तथा
similarly; शरेशु 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.

तथेतरस्मिन् ॥ १० ॥ ३ ॥ ५॥

तथा similarly; इतरस्मिन् in the others.

55. Similarly in the others.
The author says such is also the case with खंडिर, पलाश and रोहतक wood.
If you accept one kind of wood, the other kind is, necessarily, set aside.

56. "The text is meaningless" if you say.

The objector says that if by accepting the खंडिर wood, the पलाश wood is set aside, the चोदक text, under which both of them are optional is meaningless.

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 खंडिर 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 xvii. śūtras 58-60 dealing with the subject that in the desire-accomplishing sacrifice, the substance and the deity of the model sacrifice are suspended.

58. And by acceptance of all, by reason of the significance of the subordinate acts there is no application.

There are desire-accomplishing sacrifices. "आन्यप्रयत्नकपालं निर्येपेतु "ककाम: " "यद्यपि गोमोयमकार्यक्रमां परिपूर्वक ब्रह्मचर्यसकाम: " "फ्र्मप्रयत्न- कार्यकपालं निर्येपेतु जाकाम: " "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 अन्नद्रव्य being for a special purpose and that both having been specially prescribed, there is no occasion for the application of the चोस्क texts which operate in the case of other details about which the texts are silent.

अधिकं स्यादिति वेदः || १० || ७ || ४५ ||
बिवक प्रथा विवेत्ति त्यस्तविश्व द्वारा if you say.

59. “There is a combination” if you say.

The objector says that the deities and the materials of both the model and modified sacrifices may be combined.

नाथायमावातः || १० || ७ || ६० ||
न not so ; अन्नभादावत् by reason of the want of purpose.

60. No so, by reason of the want of purpose.

The author says that though the चोस्क 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 sūtras 61-63 dealing with the subject that in a तीमाप्रोद्य animal sacrifice the ब्रह्म-समाचार post is a restrictive rule.

तथाकायविकारे प्राकृतस्याप्रबृत्तिः प्रवृत्ती हि विकलपः
स्यात् || १० || ७ || ६१ ||
तथा similarly ; एकार्थविकारे where one object is modified ; प्राकृतिक of the thing of the model sacrifice ; अप्रवृत्तिः suspension ; प्रवृत्ती in application ; हि because ; विकलपः option ; स्यात् is.

61. Similarly where one object is modified, the thing of the model sacrifice is suspended ; because in its application, there is a dilemma.

In a certain sacrifice it is laid down "अर्थस्वरोहिणो भवति" “There is a sacrificial post made of जलविश wood.”

Now the question is, whether the जलविश 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 योग serves the purpose,
either the खिड़क or the बुद्धः one: in such a state, the principle laid down in the preceding अधिकरण applies i.e. the substance of the model sacrifice will be replaced. If you borrow the substance from the model sacrifice there will be a dilemma in the matter of choice which is highly undesirable.

यावच्छुति ते तृत्र ॥ १० । ३ । ६२ ॥

यावच्छुति जस्मि सुमुख इति ते जस्मि यथा बुद्धः यथा द्वारा ज्ञानस्य गुणार्थः

62. ‘Just as much laid down’ if you say.

The objector says that there is the चोदङ्ग text under which खिड़क wood would be used and there is the direct text under which बुद्धः wood is to be used; why should you not combine both of them?

न प्रकटतावशायनद्वात् ॥ १० । ३ । ६३ ॥

न न, प्रकटती यथा बुद्धः द्वारा ज्ञानस्य गुणार्थः अशायनद्वात्, अशायनद्वात्, अशायनद्वात्.

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 खिड़क post and in the modified sacrifice we have बुद्धः sacrificial post; but nowhere it is said in the model sacrifice that two kinds of बुद्धः will be used. So the principle of अशायन doubt does not apply.

Adhikarana xix, sūtras 61-71. dealing with the subject that the persons desirous of Brahmanic glory should perform the sacrifice with the rice only.

विकृती त्वनियमः स्यात्रप्रदायवद्गुणशास्त्रः गुणार्थः

tvādubhyaśāch pradīptavādagunanāśastre yādeśīt śyatā ॥

64. विकृती in the modified sacrifice; तृत्र on the other hand; अनियम: no rule; स्यात्र is; प्रदायवद्गुणशास्त्रः like the mixture of curd and milk; प्रदीप्तवाद्गुणशास्त्रः of the acceptance; गुणार्थवाद्गुणशास्त्रः by reason of being for the purpose of the quality; सम्यो: of both; यद् and; प्रदीप्तवाद्गुणशास्त्रः by reason of being laid down; गुणशास्त्रः laying down the quality of the subordinate act; यद् then.

इति participle; स्यात्र 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 “सौमारींद्वचरं विर्येषुप्रस्तावानं श्रीहीणं वद्यवर्धेनकाम:”
“सौमारींद्वचरं विर्येषुप्रस्तावानं श्रीहीणामितिरस्य”
“सौमारींद्वचरं विर्येषुप्रस्तावानं श्रीहीणां” “One who is desirous of Brahmanic glory shall offer चर मade of white wild rice and boiled in ghee to Soma and Rudra; one performing witchcraft shall offer चर made of black wild rice to Soma and Rudra; let him offer चर made of black wild rice to निन्दित. Let him offer चर 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 ग्रहं, 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 चद्र 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.

The author says that it is a restrictive rule. The object of the sacrifice is fulfilled by the use of one substance only whether it be barley or rice. And as there is a special direction in the text, the barley of the model sacrifice will be replaced, because both can not be used.
66. And by reason of there being contradictory as in the ordinary life.

The author says that two contradictory things 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.

67. And of the sacrifice, by reason of its being of the same quality.

The author gives another reason in support of his view. He says that the sacrifice is said to be black or white. The rice is also said to be white or black; so it will be in conformity with the quality of the sacrifice.

68. And of the contradictories being not mentioned, there is an option.

The author says that when there are two contradictory things under the texts 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.

69. In the sacrifice 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 चुन्वर्ची. It is a mixture of ghee and curd. The principle of खुच्चर्च, therefore, applies there; the reason is that you can not produce the material called चुन्वर्च without the above-said mixture. There are other materials produced in ordinary life as red-poison by mixing lime and turmeric and red vermilion by mixing mercury and sulphur. But in the present case you are not going to make a third substance by mixing barley and rice.

70. On the other hand, though चुन्वर्ची 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 पंचवर्ची will replace चुन्वर्ची which is not the case.

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 दशमांशमालय there is a पुरौदक cake. So the sacrificer is called चुन्वर्ची but in an animal sacrifice he is called पंचवर्ची. So there is a difference of sacrifices; they are entirely different things.

Adhikarana xx, śūtras 72-73 dealing with the subject that by the text ‘पंचावलियय’ the ‘पंचावलिय’ applies to the portions also.

72. ‘According to the text’ if you say.
There is a text in connection with the animal sacrifice in a उपोत्साहम "तत्पिण्यचतुर्वतो यज्ञमान: पंचावतेय वपाकाय्यः" "Though a sacrificer is ददर्चायी, yet the fifth offering is to be made of the omentum."

Now the doubt arises by hearing the term ‘पंचावत्त’ in connection with the omentum; it has no application to the other parts of the animal. What are ददर्चायी and पंचावत्त? They are the गोत्रs of the sacrificers. “जामद्र- क्ष्या बलसिद्धाधिकृष्णतत्तेवः। पंचावतिन एवाये सत्-चतुरवस्तिनः” “The descendants of जामद्रिन, बलसिद्ध, वाचिने and वाश‘’पेन are three; these are offerers of four oblations and others are offerers of five oblations.” Then there is another text.

"जामद्र-न्यायतस्विद्याधिकृष्णत्तथैवः। मार्गवाशचन्द्र चौर्यं पंचावतिन हैति:” “The descendants of जामद्रिन, बलसिद्ध, वाचिने, मार्गव & चौर्य are the offerers of five oblations.” The पंचवातिन in शुरुाग्रीय consists of पंचावती an oblation consisting of five-fold cut (or ladled) ghee which is offered without disturbing fire "पंचकृतोष्णवद्र संयातिमानव वंचावतीवः। "Offering five times from the collected ghee is called पंचवाती.” (See at p. 1176 of vol. iii. of जैं सं. आन्त्र धार्मिक 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 चोदनैकत्वात् ॥ १० । ७ । ७३ ॥

न not so; चोदनैकत्वात् 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 चोदनैक text. You cannot split up the text by dividing it into two parts. It will constitute the defect of splitting up of a sentence which a Mimâñsaka 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.

Adhikaraṇa I. sūtras 1-4 dealing with the subject that the prohibition of the transferred अनारम्यविवेचने is by way of पदार्थविवेचन.

प्रतिपेध: प्रदेशजनारम्यविवेचने च प्राप्तमर्मितिप्रदुहितविवेचनी।

कल्पना: पाद ॥ १० ॥ ४ ॥ १ ॥

प्रतिपेध: prohibition; प्रदेश in the transferred text; अनारम्यविवेचने in the scattered text; च and; प्राप्तमर्मितिप्रदुहितविवेचनी by reason of the transferred prohibition; विकल्प optional; स्वारा 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 महाप्रदेश transferred by चौद्रक, there is a text. "हर्षिस्तारुलुयाते नारेव" "He does not appoint a होता nor does he repeat the names of the रिषिस." There is a scattered text.

"अभिवाचयेति चतुर्विलयस्तु भौषिणिति चतुर्विलयां यज्ञिति यज्ञादि, ये यज्ञादि इति विषायादि, यज्ञादि चतुर्विलयां यज्ञादि, सामस्योपार्जुष्ट्यासमाहितिः" (M.S., I.4.11) "तत्ततात्त्या याजेतुः ये यज्ञादि करेऽति" "अभिवाचय" consists of four letters; भौषिणिति consists of four letters; 'यज्ञादि' consists of two letters; 'ये यज्ञादि' consist of five letters; विषायासमाहितिः has two letters; these seventeen are the Lords of the universe and fit in the sacrifices. Therefore in अभिवाचय, 'ये यज्ञादि' are not uttered.

Now the question is, whether the appointment of a priest in the महाप्रदेश and the repetition of 'ये यज्ञादि' in अभिवाचय 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 चौद्रक texts, it is an option.

अयाभिवाचयेति चेति ॥ १० ॥ ४ ॥ २ ॥

अयाभिवाचयेति like the attaining of the object; इति चेति if you say.

2. "Like the attaining of the object" if you say.

The objection to the पदार्थविवेच view is that when there are विविधि and प्रतिपेध in conflict, it is the latter that prevails. As for instance, do not take poison; do not put your finger into the serpent's mouth and do not
kick thorns with your foot. All these prohibitions are for some object in view and will, therefore, prevail.

3. Not so, by reason of the equal causes; both are based on the word.

The reply of the objector is that you are mistaken. Both the command and the prohibition are based on the texts. So they are both equally binding. The result is that it is optional.

4. On the other hand, it is a supplementary sentence by reason of the impropriety of the option; the command is only partial.

The author says that the texts are only supplementary texts and the prohibition is only partial. The महाविन्यास is to be performed with all the details of the model sacrifice with the exception of the appointment of priests and that all the यज्ञas should be performed with all the details with the exception of the repetition of "यज्ञायत्" in the अनुपात offerings. This kind of prohibition which is partial is called पुढ्रास्त. The author says that the option which you say is improper. The texts are, therefore, in the nature of पुढ्रास्त.

5. In the case of श्रूवन, 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 तौपशृकर्तान्त न सेवे’’ ‘‘He does not perform those two in an animal sacrifice nor in a soma sacrifice.’’

Now the question is, whether the text is prohibitory text or a पद्धूर्वात्त or अयथ्यात्त. It is not पद्धूर्वात्त. It is said in connection with दृश्यादामपायण; there is no relevancy of the सामयाण. You can not say that the दृश्यादामपायण should be performed with the exception of सामयाण, you can not say that it is a prohibition that is transferred to सामयाण by प्रोड्डृत text because साम is a model in itself (अबत्र). The result is that it is अयथ्यात्त and means that as there are no ghee offerings in सामयाण, should not they be made in an animal sacrifice? The question suggests the answer; it means that the ghee offerings should not be made in an animal sacrifice. It is called a question of negation in grammar and a leading question in law.

Adhikaraṇa iii. dealing with the subject that the prohibition in the text ‘‘नातिरात्रेषु गृहािति पोषित’’ is by way of option.

शिरं्भव तु प्रतिष्ठयं स्वात् ॥ १० ॥ ८ ॥ ६ ॥

शिरं्भव after having laid down; तु on the other hand; प्रतिष्ठयं prohibition; स्वात् ॥८॥

6. On the other hand, after having laid down, there is prohibition.

There is another form of a negative. In connection with a व्योिद्योप it is laid down ‘‘अतिरात्रे पोषितम' मृद्धािति, नातिरात्रे पोषितं मृद्धािति’’ ‘‘He takes पोषित cup in an अतिरात्र; he does not take पोषित in an अतिरात्र.’’

As to such texts where the thing is once laid down and then it is prohibited, it can not be पद्धूर्वात्त (an exception) ‘‘In an अतिरात्र, a पोषित is used, then again it is not used’’. The अतिरात्र is the same, you can not say that with the exception of पोषित, 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 अयथ्यात्त. 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 पोषित by prohibiting it. So
the prohibition in the present case where two contradictory texts exist side by side, is by way of option.

Adhikaragya iv dealing with the subject that the prohibition in the text "अनाङ्कुशत्वं जातिलका- रूपम्" is by way of अर्थवादः.

न चेदन्वं प्रकल्पीतप्रवक्तप्रमावर्थवादः स्यादानर्थवयात्परसामथायाँचः १०।८।५॥

न not ; चेत् if ; अन्य another ; प्रकल्पीत lay down ; प्रकल्पीत in so laying down ; अर्थवादः by way of अर्थवादः ; स्यात् is ; अनाङ्कुशत्वम् by reason of its being meaningless ; परसामथायांत् 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 असविम्ब्र, it is laid down "जातिलयवाण्या जुदुयादु मधे पुरुषवाण्या वाजुदुयादु न प्रायम्यत् पशुं हिन्नि न प्रायम्यत् ॥ अनाङ्कुशत्वम् ब्रजजतिर- लाभच गवेशुदुकादिं पवसा अवेशिष्टं जुदुयादु" (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 "जातिलयवाण्या......" is a विचय "अनाङ्कुशत्वम्......" is a prohibition "पपसा......................" is again a विचय. In this state of facts, the principle laid down in the preceding अविकारण will apparently apply; but our author says that when you prescribe another substance, then it will be an अर्थवादः जातिलिङ्ग is a wild sesamum and गवेशुदुक 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

* गवेशुदु 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 जातिलिङ्ग- यवाण्या is a juice of wild sesamum and गवेशुदु is rice gruel boiled with Cox 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.

Adhikaraga v. dealing with the subject that in श्रेयमक and the non-offering of ghee &c, are by way of अर्थवाद.

"सूबः विशेष तुल्यकालवत्तवाय सैुस च एव। ८ ॥

८. और विशेष तुल्यकालवत्तवाय सूबः विशेष तुल्यकालवत्तवाय सैुस च एव। ८ ॥

8. And with the preceding ones, by reason of equal time.

In चालुमत्व in connection with श्रेयमक it is said "अभियायं नाभियायं इति मीमांसंते, यदिभियायत्रहम्यायस्य पशुभियायत् || यन्नाभियायत्रहम्यायस्य पशु नमिति भूतवाय || यशोबल्वाहुरमित्यायं एव । नन्द हविविभिष्ठवत्

"होतव्य सभिहद्व नहोतव्य मिति मीमांसंते भ्राष्टवादिनि: यद्यज्ञेवः यथा पूर्वां मादुत्त तृतीय यन्नाभियायात्त्व: परापति दूधी मेवहोतव्य: यथा पूर्वां मादुत्त दृढोत्ति नामिन: परापति” "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 Brahmacādins determine whether an अभियायं 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 श्रेयमक or not; whether an अभियायं should be performed or not. There are both विचि and नियं. The अभियायं 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 अभियायं. He says that the question for determination for a मीमांसक is, whether an अभियायं should be performed or not; if it were performed it would be done with a certain condition attached. So also in the case of अभियायं. In this
view it is a praise or भर्त्वाद by reason of its being a subordinate sentence (बाह्यवेश:)

Adhikaraṇa vi. sūtras 9-11 dealing with the subject that in the establishment of fire, the calumny is by way of option.

उपवादः तद्वत् ॥ १० । ८ । ६ ॥
उपवादः: calumny; च and; तद्वत् like it.

9. And the calumny is like it.

In connection with आन्यायान, it is said "य एवं बिद्रान् वारवंतीयंगायति, य एवं बिद्रान् यज्ञायहीं गायति, य एवं बिद्रान् वामद्रेव्यं गायति" “One who knows this, sings वारवंती; one who knows this, sings यज्ञायही; one who knows this sings वामद्रेव संग.”

There it is said “उपवीता च एतस्यान्येवामवति यस्यान्यादेवे यज्ञा सामानि गायति” “His fires are deserted (by delay), if यज्ञा sings songs in an आन्यायान.”

The question is, whether this calumny which is attached in case यज्ञा sings songs, is by way of prohibition or not. The fact is that the यज्ञा never sings songs, it is the बुद्धाता only who sings; so the word ‘यज्ञा’ includes the बुद्धाता 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 adhikaraṇa 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 यज्ञा will be optional.

प्रतिपेधादकर्मेंति वेच् ॥ १० । ८ । १० ॥

प्रतिपेधाद् by reason of the prohibition; अकर्म non-act; ऐतिहैत्य if you say.

10. “By reason of the prohibition, it is non-act” if you say.

The objector says that the prohibition as to यज्ञा not singing songs is an indication that it is not an act which is enjoined; it is, therefore, prohibited.

न शाब्दपूर्ववेच् ॥ १० । ८ । १९ ॥

न not so; शाब्दपूर्ववेच् 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 (सामाग्रिक) 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 "नीतिष्ठति" is by way of पुनःदाय.

दैविकतस्य दानहोमपाकपुर्वतिष्ठेत्वा विशेषत्वाल्पव्रणदानहोम पाकपुर्वतिष्ठेतः स्यात् ॥ १० । ८ । १२ ॥

दैविकतस्य of an initiated दानहोमपाकपुर्वतिष्ठेतः: the prohibition as to the donation, sacrifice and cooking; अविशेषतः by reason of there being nothing special; सवं दानहोमपाकपुर्वतिष्ठेतः prohibition of the entire donation, sacrifice and cooking; स्यात् is.

12. The prohibition relating to donation, the sacrifice, and cooking by an initiated is a prohibition of the entire donation, sacrifice and cooking by reason of there being nothing special.

In connection with अवेदित्वे, it is said, "दैविकतो नदद्राति नदृढ़ति न पवितरि" "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 (क्रियाकर्म) or those क्रियाकर्म which are transferred by the चौद्रक 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.

अक्रतुयुक्तानां वा धर्मं: स्यात्रक्तोऽ: प्रत्यक्षशिष्ठत्वात् ॥ १० । ८ । १३ ॥

अक्रतुयुक्तानां those which do not pertain to the sacrifice; वा on the other hand; धर्मं: characteristics; स्यात् is; क्रिया: of the sacrifice; प्रत्यक्षशिष्ठत्वात् 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 पुस्तव& or conducive to the object of a man. The reason is that the कस्म is directly laid down and so it cannot be prohibited.

14. On the other hand, the inferential one, by reason of there being nothing special.

The third objector says that it is only those details which are transferred by a चौद्रक text from the model sacrifice, that are prohibited, because they are based on an inference and further there is nothing special in them.

15. On the other hand, by reason of being a supplementary text, it is a पुर्यावन; of the other in a prohibition it is optional.

The author expresses his view in this सूत्र. It is a पुर्यावन. It is a partial prohibition; it relates to the पुस्तव&. It can not be a prohibition of कस्म because it will put a stop to the performance of the sacrifice. So it is a prohibition of the acts when done with some desire but their performance is not prohibited if they are for the object of the sacrifice.

Adhikarapa viii. dealing with the subject that by वस्माहीम &c. the भावकेव is suspended.
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 अनार्थम् text, यद्राहवनीवेजुहति तेन सेव्याविशेषः प्रीतः” “By whatever he offers in an आहवनीय, his desired one is pleased.”

In connection with व्योमिद्रोम, it is laid down “पदेजुहति. वत्मनिजुहति “He offers on a step; he offers in the way.”

In connection with राजसूय it is said “वल्लोकगणमुलकयुहति” “Having taken the fat of a white ant, he offers (an oblation).”

At some other place it is laid down “गाहपत्ये पद्रसंग्रामाजुहोति” “He makes पद्रसंग्राम offerings in a गाहपत्य fire.”

Now the general text permits the offerings in the आहवनीय and by special texts we see that there are different procedures laid down. The question for determination is, whether in this conflict, between the general and special texts, there is an option or not. The reply of our author is that the special text prevails over the general text, because the option is improper when special procedure is laid down.

Adhikarama इx सूत्रas 17-19. dealing with the subject that in वैद्य, &c, the injunction relating to 17 सामवेनि is by way of a subordinate sentence.

अप्रकरणे तु यत्रात्स्तं विशेषे श्रुयमाणमविक्रमाय
भागवतप्राप्ततप्रतिष्ठायाध्यम् ॥ १० ॥ ८ १७ ॥

अप्रकरणे in reference to no particular context; तु on the other hand; वच what; शास्त्र laid down; विशेषे in particular; श्रुयमाणम is heard; विक्रमाय unmodified; भागवतप्राप्ततप्रतिष्ठायाध्यम् like ghee offering; प्रामाणिनवेचार्यसूय 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 अनार्थम् text “समदेशास्तामवेनीरतुय यात्” “Let him pronounce seventeen सामवेनि verses at the end.”

Then again in वैद्य, अभ्यर्पाय, &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 मृदेश्य (See Pada vii Adhikarana ix sūtras 24-33. at p. 802.) and it is with a view to prohibit the subordination to the model sacrifice.

विकारे तु तदर्थ स्यात् || १० || ८ || १८ ||

विकारे in a modification; तु on the other hand; तदर्थस् with that object; स्यात् is.

18. On the other hand, in a modification with that object.

The objector supports his view by an argument; had it been for the object of the modification, it would have been for it; but it is not so; the result is that it is a model in itself.

वाक्यशीरोम वा क्रन्तना ग्रहाणस्य द्वनारस्यविधानस्य || १० || ८ || १८ ||

वाक्यशीरो: a supplementary sentence; वा on the other hand; क्रत्ना with the sacrifice; न not; ग्रहाणस्य by reason of non-application; स्यात् is; अनारस्यविधानस्य of the scattered injunction.

19. On the other hand, it is a supplementary sentence by reason of its application in a sacrifice and by reason of the scattered injunction.

The author says in reply that it is in the nature of a वाक्यशीरो (supplementary statement). The reason is that the general text is in the nature of the injunction (विलय) describing the nature of the साम्यवेषी. The particular application thereof to वैष्णव &c. is by another text which supplements the विलय. Both form one complete text; the one is विलय and the other is its supplement.

नानेष्वाक्यशीरोपत्वरुपीयोपदेशात्स्यात् || १० || ८ || २० ||

नानेष्व in the mantras; वा on the other hand; अवाक्यशीरोत्व 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 दुर्बिहृदम as model sacrifice, it is laid down, "पूजिते स्वाहा अंतरिताय स्वाहा वायवे स्वाहा" "Hail to the earth; hail to the intervening space; hail to the wind."

There is an अनामस्य text "चतुकारणं वा स्वाहाकारणं वा देवेयोपां प्रदीयते" "Food is offered to the gods with च or स्वाहा."

The question is, whether the 1st text is the supplement of the अनामस्य text as laid down in the previous अधिकरण. The reply of the author is that the preceding अधिकरण does not apply and it is, therefore, not a supplementary text. The reason is that in the preceding अधिकरण 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 दुर्बिहृदमs, the word स्वाहा should be pronounced. So the mantras of the first text are not supplementary sentences.

अनामाते च दर्शेनात् || १० । ८ । २१ ॥

अनामाते in those also which are not laid down; च and; दर्शेनात् 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 "चूतेन्द्रयाप्रायत्व्रिया रायौष्यायमिति (T.S., I. 3.1. 2; vi.2.10.5.) श्रौदुभीर्यविशार्ये ज्ञ्योति अन्तःक्रयति अवस्थायम्भूतिः मूमित्राते स्वाहाकरोति" "Fill up the earth and sky with ghee; he performs a homa with उद्भव wood in विशार; he drops down intestines; on falling on the ground, he utters स्वाहा.

प्रतिपेधाच्छ च || १० । ८ । २२ ॥

प्रतिपेधाच्छ 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 स्वाहेति वचनं करोति मंत्रचनाह" "He does not pronounce स्वाहा nor does he utter मंत्रा."

When there is an applicability of स्वाहा, then only there will be a prohi-
bition. This indirectly shows that it is not a supplementary text. The result is that the rule as to the supplementary sentence laid down in the preceding अधिकरण does not apply to the case of the सन्दर्भ.

Adhikarana xi. सूत्राः 23-28, dealing with the subject that there is a direction of fire and the cups in the modified sacrifice.

अन्यतिग्राह्यस्य विष्कुतारुपेशाश्राद्धारि: स्वात्॥
॥ १०। ५। २३॥

अन्यतिग्राह्यस्य of the fire and the cups; विष्कुतारुपेशाश्राद्धारि: in the modified sacrifice; विधानसार् by reason of the direct injunction; अन्यतिग्राह्यस्य: non-application; स्वात् 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 "यदृच्छिक विधानानां विनिष्ठिनुस् - He who knows this, piles up fire."

As regards cups, there is a text "उपविष्कुतारुपेशाश्राद्धारि: It is the support of the sacrifice namely the अतिग्राह्य cup."

अतिग्राह्य is the name of a particular cup. Now the question is, whether the अन्यतिग्राह्य अतिग्राह्य 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.

"अथात्तात्तेपनिनिनिनियमोऽविश्वासंस्थिति, तद्धृष्ठेन, तत्तिविद्याशयं तत्त्वदर्शणेण तं पञ्चमरा
श्रेण: तं रहस्यवण्यं सत्त्वदर्शणेण तत्त्वदर्शणेण तत्त्वदर्शणेण तं द्वाराध्येण"

"यथृ प्रथमेष्यतिग्राह्यायत् प्रांचं यहं पुष्पादिग्राह्यीयत्: यथृक्षेत्रसंस्थितः - He offers subsequent oblations in the fire with अन्यतिग्राह्य, with उक्ष्य with अतिग्राह्य 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 अतिग्राह्य in a चूर, the चूर will occupy the front sacrifice; if he takes up अतिग्राह्य in a उक्ष्य............."

If they had applied to the modified sacrifice there would have been a चूर 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; प्रहण practice; च and; तबूत 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 “मासिनासिन अतिमांगामांगां” “He takes up अतिमांग every month.”

If the चोदक text had applied, there would have been no direct text as to the use of the अतिमांग 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 अतिदेश and उपदेश as well. They are both equally good.

लिङ्गद्वैशालिनाच ॥ १० ॥ ८ ॥ २६ ॥

लिङ्गद्वैशालिनाच by seeing the force of the text; च and.

26. And by seeing the force of the text.

The author relies on the force of the texts “कक्षचिंत चिन्यत शैष्य चितः चितः चितः चितः चितः कामयेत धृष्टियाऽर्कित्वाको सम्मवेत्” “वेशद्धारति कृत्य युद्धाति” “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 अतिमांग cups consecrated to इंद्र.”

गृह्यं समानविधानं स्थान ॥ १० ॥ ८ ॥ २७ ॥

गृह्य borrowing; समानविधान of an equal विधि; स्थान 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 अतिमांग cup are of the same class of विधि (समानविधि).

मासिनगृह्यम्-स्यामसमानविधिप्रतिपाद्यां ॥ १० ॥ ८ ॥ २८ ॥
borrowing in a month; with 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. Sūtras 29-32 dealing with the subject that पुरोदशः is to be divided into 4 parts along with उपस्तरण and अभिवारण.

उपपतिताद्धार्यंचतुर्वत्तं प्रदानन्य होमसंयोगादिधिक-
माज्ञमतुल्यवाल्लोकवदुपतेन्गुणभूतत्वात्॥ १० ॥ ८ ॥ २८ ॥

उपपतिताद्धार्यं the original being for it; चतुर्वत्तं quartering; प्रदानन्य of the principal; होमसंयोगात् by reason of being connected with the sacrifice; अच्छि स excess; अच्छि ghee; अच्छि ग्नात् by reason of the inequality; कोकबद्ध as in ordinary life; उस्पदः of the origin; ग्नातत्वात् 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 दशंपूर्णमास, it is said "चतुर्वत्तं जूहौति" ‘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 अभिवारण also. The reply of the objector is that this चतुर्वत्तं relates to the पुरोदशः only, not to the ghee that is sprinkled over it. The reason is that the principal substance is पुरोदशः and it is for the sacrifice; ghee is necessarily in excess and the उपस्तरण and अभिवारण 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 पुरोदशः only.
30. And by reason of hearing as to their being purificatory rites.

The objector supports his view by an argument that उपस्तरण, and अभिवायरण are mere purificatory rites. "यदुपस्तःणाति अभिवायरणाति अतुतातुति मेवेनां 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 स्रवनु त्रिभिमियारणेन तदा-सिवचनात् ॥ १० ॥ ५ ॥ ३१ ॥

... division in all by reason of the enumeration of the portions.

The author gives a reason in support of his view.

The conclusion is that the चतुर्वुष्ट् applies to उपस्तरण and अभिवायरण 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. "वाचारियः पताखिदेव द्राणिनि अवताराणि यदुपस्तःणाति तदुपवाणक्यायेयं यदु पूर्वमव्यां तदायवे यदुवि..."
There are four offerings given to the gods; when he spreads grass, it is for the अनुवाक्य; the first offering is for the बायः; the subsequent one is for the देवी; when he sprinkles ghee, it is for वप्पः.

The text shows that the 4 parts consist of अभिवारणा and उपस्तरण (1) उपस्तरण for अनुवाक्य (2) 1st offering for वायः (3) the second offering for देवी (4) अभिवारणा for वप्पः.

Adhikaraṇa xiii. śūtras 33-34 dealing with the subject that there is a necessity of चतुरश्रया in उपास्क्यम.

33. Like the 17, there is the rule.

There is an उपास्क्यम in the दुर्यास्मालास्तरणम. In connection with it, there is a text “व तुर्यमातुर्यादितिः” “He offers four cuts of an oblation.”

The question for determination is, whether in an उपास्क्यम, four portions are to be made or not. The reply of the objector is that the principle laid down in the Adhikaraṇa ix, śūtras 17-19. at p. p. 827, 828. applies i. e. it is by way of a वायस्तः. The division into four, does not apply in उपास्क्यम. It applies to herbs and milk being based on the principle applicable to the उपस्तरण and अभिवारणा.

34. On the other hand, the offering being subordinate, there is a desire of the application in that state.

The author says that चतुरश्रया is the quality or the characteristic of a homa, so it will also apply to an उपास्क्यम. You say that the allotments into 4 parts relates to the उपस्तरण and अभिवारणा of an अभिवारणा and वायस्तः. The text relating to उपस्तरण and अभिवारणा is not a supplementary sentence of चतुरश्रया; what it means is that a substance which can be apportioned into 4

*The ghee or any other substance is taken in a ladle and is offered four times by making imaginary division of it. It is one offering but divided into four parts and thrown into fire successively.
parts should be offered into fire. So the चुर्ण also applies to वात्रयम.

Adhikarana xiv, śūtrās 35-46 dealing with the subject that the आर्य and देवान of the दर्शनमालययग अनुमति of Adhikarana xiv also applies to Adhikarana xiv. śūtra.

पुरोडाशाम्यामित्ययिन्द्रकाटाऽ पुरोडाशायोऽपेक्षार्ततं

तित्वाल्लयस्तोमवत् ॥ १० ॥ ५ ॥

पुरोडाशाम्याम with the two पुरोडाश cakes; इति participle; अधिकारानि of those who are entitled under a text; पुरोडाशोऽ about the two पुरोडाश cakes; उपदेशः direction; तत्रतत्वाद् by reason of the text to that effect; वैश्यलौकवत् like the वैश्यलौक.

35. To those who are entitled under a text with the “two पुरोडाश cakes” it is a direction about the two पुरोडाश cakes by reason of the text to that effect like the वैश्यलौक.

In connection with the दर्शनमालययग, there is a text “पुरोडाशाम्यामेवा स्वामयाजिनि याज्ञवल्क्यायायामेवांद्रान्नान्तचं सन्नायान् तु सोम सोमवायाजिनि” “Let him make one who has not performed असोमयावा offer two पुरोडाश cakes consecrated to Agni and Aindrāgna; on the other hand one who has performed soma shall be made to offer with स्रष्य.

The question is, whether the text is a विष्ण or an अवृत्त. In the former case there are six different views which we shall presently examine. The first view is that it is an अधिकारविष्ण. It is a श्रेण of ‘स्वामयाग यज्ञ’ “Let one who is desirous of heaven, perform a sacrifice.”

A person desirous of heaven should perform the sacrifice with these two पुरोडाश cakes. The reason is that the text so lays it down; just as ’वैश्य वैश्य तोमेन याज्ञवल्क्य’ “Let him make a vaisya perform a sacrifice with the वैश्यलौक” is an अधिकार विष्ण, so it is also an अधिकारविष्ण investing a sacrificer 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 त्बनित्यार्थिकारोजस्ति विधि नित्येनसम्बन्ध
स्तत्स्मादवाक्यथेरेपतम् ॥ १० ॥ ५ ॥ ३५ ॥

न not; तु on the other hand; अनित्यार्थिक: not a permanent right; अधिकार is; विधि in an injunction; नित्येन with the permanent; सम्बन्ध connection; तस्मात therefore; वाक्योपपत्ति 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 दृश्यमन्त्राणां गणसा are permanent yānas as said “यावजीव दृश्य मन्त्रानां गणे” “Let him perform the new and full month sacrifices as long as he lives.”

These two Puroḍāśa cakes are permanent being accompanied with the fruit. How can they benefit an असोमवाजी who is not permanent but only पौष्टिक? It cannot therefore be a शेष of an अविकारविचय, but it is a text laying down separate acts apart from दृश्यमन्त्राणां गणसा. It, therefore, means that an असोमवाजी desirous of heaven should offer अलङ्कय and पौरोज्जव पौरोज्जव cakes. So they are different acts.

सति च नैकङ्द्रेयैन कर्तुः प्रवाहमूर्तत्तत्वात् इष्ठवान्

सति on its being so; च and; न not; नैकङ्द्रेयैन with a portion; कर्तुः of an agent; प्रवाहमूर्तत्तवात् 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 असोमवाजी and पौरोज्जव cakes does not arise. In that case the agent is the principal; without the fruit, there is no principal. The two पौरोज्जव cakes being the parts of the दृश्यमन्त्राणां गणसा 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 अविकार विचय.

क्रस्तन्वात् तथा स्तोऽमेम "१० " ८ " ३८ "

क्रस्तन्वात् by reason of the entirety; तु on the other hand; तथा similarly स्तोऽमेम 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 बैश्यसौम is complete in itself but not a part of any other; so it is connected with the fruit. The illustration of the बैश्यसौम does not hold good here.
39. "It is of the agent" if you say.

The third objector puts forward his own view; it is a direction for a जलिमक्ष. It means that a person who is an अभोमायानि and desirous of heaven should be made to offer these two पुरोदश cakes.

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 पुरोदश cakes is a distinct act in itself.

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 पुरोदश cakes for the अभोमायानि. It is proper. It is an injunction laying down time. See chap iv. Pāda iv. Sūtra 6 at p. 242. The result is that at the time of a non-soma sacrifice in connection with दशुमायानि, two cakes are to be offered. The fruit of this special offering will contribute to the fruit of the entire sacrifice.
42. On the other hand, if the soma sacrificers offer milk then there is no connection with the two cakes by reason of the divided time.

The second objector refutes the view of the 4th objector by saying that if the soma sacrificer is a soma (offers milk) then he has no connection with the two cakes. The reason is that the purusha cakes will be offered first and then the milk offering afterward; you can not therefore divide the time. So it is not an injunction as to that but only a separate act.

The 5th objector says that it is an अनुसूचित (statement of fact) as regards अग्नि. The reason is that it is laid down in both full and new moon sacrifices “यथानेवप्रयासमार्गबाध्यायायमात्रायेऽपि प्राप्त्वादानुशेष्टस्य चाच्युतो भवति” “When a cake baked on eight potsherds is offered to अग्नि on a new and a full moonday, it becomes permanent.” While on the other hand पूज्य is only laid down in connection with a पूज्य.
There are texts “आयन्यं चतुर्दशिकरोति” “साधकप्रस्थाप्ये ज्ञात्वागानाद्यं प्रचयं आयन्येन पुरोदाशेन” “He divides the offering to Agni into four.” “In a शांक प्रस्थाप्य having served with the ghee oblations, he (makes an offering) with a cake consecrated to Agni.”

विधितु बादरायण: || १० । ८ । ४४ ||

विधिसंज्ञानः; तु on the other hand; बादरायणः according to Bādarāyaṇa.

44. On the other hand, it is an injunction according to Bādarāyaṇa.

The sixth view is the view of Bādarāyaṇa. It is a कादिविधि of ऐंड्राग. Before सोमवार there is an offering of स्वामिय “तदु ह संज्ञेत्” “Then let him offer समाय.”

प्रतिष्ठित-विज्ञानाद्वा || १० । ८ । ४५ ||

प्रतिष्ठित-विज्ञानाद् by reason of knowing the prohibited; त ए on the other hand.

45. By reason of knowing the prohibited.

The 7th and the last view is expressed by the author in this सूत्रa, He says that it is an अनुवाद of both. It is a statement of facts. The text, therefore, means that an अवायाची offers two पुरोदाश cakes namely आयन्य and ऐंड्राग, and one who is a सामायाची performs the offering with स्वामिय.

तथा चान्यार्थदर्शोनम् || १० । ८ । ४६ ||

tथा similarly; त and ; अवायार्थदर्शस्मseeing another proof.

46. And similarly there is seen another proof.

The author in support of his view relies on the texts. “चतुर्दशेषोर्ष्मास्यां मात्रयो द्वयंते चरुदशास्मावस्यां्” “Fourteen offerings are made on the full moon day and thirteen on the new moon day”

There will be an increase of the offerings by reason of the additional act. In the full moon sacrifice there will be 14 offerings which are as follows: 5 प्रवायंs, 2 ghee offerings, 3 principal offerings, 3 विचित्र offerings and one अनुवाद; while in the new moon sacrifice there are 13 offerings by reason of there being no उदायुगाम.

Adhikarana xv. अन्तः १७-४८ dealing with the subject that in an उदायुग sacrifice the material is the ghee of सुवा vessel.
47. In the text "he makes an 
\text{उपंशुयाज्ञमतरा} \text{वजनित} \text{हस्तिरिश्वशुद्धित्वाद्यायका} -\text{मी पूर्तियेंत} II १० \ १ \ २ \ ४७ II

\text{उपंशुयाज्ञमतरा, उपंशुयाज्ञमतरा} \text{अंतरा in the interval}; \text{वजनित offers}; \text{हस्तिरिश्वशुद्धित्वाद्यायका} \text{there being no indication of the offering}; \text{वयाकामी according to one's own will}; \text{प्रतीयेंत appears}.

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 उपंशुयाज्ञमतरा, 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 उपंशुयाज्ञमतरा because it is connected with all sacrifices. "सर्वस्वेया एद्यश्वायन्ते यद्भुवाया मात्यम्" "The ghee which is in a 
\text{भुवा vessel, is taken for all (purposes)}."

In all वजनित offerings, the ghee is taken from the भुवा vessel.

Adhikara pa xvi. sūtras 45-50 dealing with the subject that there is a rule as to the deity in an उपंशुयाज्ञमतरा.

49. And similarly in the deity.
In this śūtra the question is, what is the rule as to the deity in the वर्षोभाजन? The objector says, as I said in the preceding अधिकरण there is no rule as to the material in the वर्षोभाजन, so also there is no rule as to the deity. "विष्णु नाम त्रिकायथा:" "Viṣṇu should be worshipped silently."

तांत्रिकाः प्रकरणात् || १० || ५ ५० ||
तांत्रिकाः 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 वर्षोभाजन is regulated by the context of slowly pronouncing of the verses. The deity of the विष्णु is the deity of the वर्षोभाजन; 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 उपशुभाजन, विष्णु &c., are the deities and the performance is on the full moon day.

धर्मोद्वारा स्वात्तप्जापति: || १० || ५१ ||
धर्मोद्वारा by reason of the characteristic; वा on the other hand; स्वात्तप्जापति: the lord of the universe.

51. Prajāpati is the deity by reason of the characteristic.

In the preceding अधिकरण, we have seen that there is a rule as to the the deity of the वर्षोभाजन. It is laid down there that the deity of वर्षोभाजन is governed by the context pertaining to the तांत्रिक. Now the question is, whether there is any rule in the तांत्रिक or not. The questions for determination in the present अधिकरण are, whether the deity is प्रजापति, येषा अभिन्न or विष्णु and the उपशुभाजन is to be performed on the new moon day or is it to be performed on the full moon day and विष्णु 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 उपशुभाजन is प्रजापति because that is the characteristic of the प्रजापतिव्रज. In a प्रजापतिव्रज sacrifice every thing is done silently.

* In some copies, there is ‘तांत्रिकाः’ which is better; it means "of the context."
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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 Prājapati is the deity, the Prājapatty sacrifice is, no doubt, of silent character "Prājapati-mahāyātrāyāt" "Let him sacrifice to Prājapati silently."

The text shows that whatever is done in a Prājapatty sacrifice is done silently, but the converse does not necessarily hold good. In the Uṣṇīṣa, however, the words uttered are soft, so the deity of the Uṣṇīṣa is not Prājapati. Of the gods who are entitled to the offering, Agni is the principal deity; Śiva is therefore the deity of the Uṣṇīṣa.

53. On the other hand, Viṣṇu is the deity by reason of his being laid down in connection with hotā; and new moon oblation is the offering by reason of seeing hotā there.

The third objector says that you are all mistaken; Viṣṇu is the deity because there is a text which lays down Viṣṇu in connection with hotā on the model of the new moon sacrifice. "HrṣiViṣṇu Viṣṇuḥ Viṣṇu Pratiḥrṣiḥ: stūvate Śrīprāṇe" "Viṣṇu strode this (universe); he sings praises of his valour."
If विष्णु is the deity of an उष्ण्युग्य, then it is all right by performing it on an अमावस्या day.

अविष्णु वा पौर्णमास्यां स्वात्पु वानश्रवद्धर्ष्योगादुगुणः

नमन्त्रो यथा प्रधानं स्यात् ॥ १० ॥" 

अविष्णु also; वा on the other hand; पौर्णमास्यां on the full moon day; स्यात् is; प्रधानश्रवद्धर्ष्योगादुगुणः by reason of the connection with the principal word; गुण्युध्वात् by reason of being subordinate; मंत्रं; मन्त्र; यथा just as; प्रधानं 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 उष्ण्युग्य does not take place on an अमावस्या day; the text lays down to be performed on a full moon day "आयवश्य स ते द्वाष्णुभून्मास्यां वचन". "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 मंत्र in the उष्ण्युग्य; where there is an उष्ण्युग्य, there it shall be recited; the converse of this is not true. The उष्ण्युग्य is not for the मंत्र but the मंत्र is for the उष्ण्युग्य.

आन्तर्यम्य शानाय्यस्य पुरोदाशेन दर्शयत्यमावास्या

विकारे ॥ १० ॥" 

आन्तर्यम्य the interval; च and; सान्त्रस्य of सान्त्र; पुरोदाशेन by पुरोदाश cake; दर्शयतिः shows; अमावस्याविकारे in the modification of अमावस्या.

55. And the interval of सान्त्र 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 शानाय्यस्य the modified sacrifice of the new moon sacrifice, there is an interval in सान्त्र by means of the पुरोदाश offering but not by means of the उष्ण्युग्य. "आत्मामागास्यं प्रच्छ्यायाम्ने च पुरोदाशायानीयेचेतु चौ प्रवाय चह कुम्मीतिसिद्धामस्त्राह". "Having discharged with the ghee
Oblations, taking the puṣṭaṇḍa cake consecrated to fire in the ladle of an ārādhaka and moving with the pots, he says."

This argument, says the fourth objector, is in his favour.

अग्नियोगमविधानात् पौर्णमास्यामुभयत्र विधीयते

By reason of laying down अग्नियोगम; दुः on the other hand; पौर्णमास्य विधीयते it is laid down.

56. On the other hand, by reason of laying down अग्नियोगम in the full moon sacrifice, it is laid down in both.

The objector says that the उपांशु याज takes place on both the full and new moon sacrifices, "उपांशुयाजमतता यजति" "सदेवदाहायस्येव नौ उपांशु पौर्णमास्य यजन". He performs उपांशु याज 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 अग्नियोगम but when it is performed on the अमास्या day, the deity is विष्णु.

प्रतिपित्थविधानात् विष्णु: समानदेशः स्यात्

After prohibition; विधानात् by reason of laying down; वा on the other hand; विष्णु: Visnu; समानदेशः of equal time; स्यात् is.

57. On the other hand, by laying down after prohibition, (the deity) Visnu is of equal time.

The fourth view is the view of the author embodied in the present Sūtra. He says that an उपांशु याज is performed in the full moon sacrifice and the deities are Visnu &c. 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 "आज्ञस्यवनै उपांशु पौर्णमास्यान्य यजन" "Let us (both) offer ghee oblations silently on a full moon
day”, it is further said, “जाषी वा पतीहाः स्थाक्षते यज्ञेऽत्र च पुरोहिताः उपांशुराजमण्डलरवज्ञिति” “He who offers the two subsequent पुरोहिताः cakes in the interval of an उपांशुराज, make a repetition of a sacrifice.”

From this, it follows that it is to be performed on the full moon day.

"विष्णु ज्ञानेऽक्ष्मेश्वरजामित्वाय प्रजायतिः पार्थुक्यायेऽजामित्वायायमीप्रायेऽवायुज्ञानक्ष्मेश्वरजामित्वाय” “Vishnu 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; Agniśoma should be worshipped with the silent offerings in order to avoid repetition.”

So the result is that the उपांशुराज is to be performed on the full moon day and Vishnu &c. are the deities for the occasion.

तथा चान्यायार्यदश्रेणम् || १० || ५४ ||

तथा similarly; च and; अन्यायार्यदश्रेण seeing another proof.

58. Similarly there is another proof visible.

The author says that there is another text: “चतुर्दशो वॉशेमास्यामान्त चालतयें च हेयोदेशास्यास्याय” “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 उपांशुराज, there are only thirteen offerings on the अमायस्या day. See the commentary on sutra 46. at p. 839.

न चान्द्र सकाच्युताः चुमयत्र विधीयेतास्मावाहयात् || १० || ५४ ||

n not; च and; अन्य the principal; सकाच्युताः once; पुरोहिताः in the text; उपांशुराज at both places; विधीयेत is laid down; अस्मावाहयात 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 उपांशुराज is principal but not a subordinate part. A part being subordin-
ate to a principal can apply to two principals, but a principal cannot 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 विद्य in the application to the principal. The principal is not for the object of another. “अनुसुमंता वात्स्यभागो यज्ञदुकार्याः प्रवाज्जनु यज्ञदुकारऽवत्र" एवे मासें ओर्जिंग एवे शीतित अनुक्सजसोः” “He makes offering of ghee shining in water; he offers eleven प्रवाज्जस and eleven अनुक्सजस.”

From this text also, it appears that उपार्जु 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 साक्षरस्वाम्य, which is a modification of the new moon sacrifice, the उपार्जु याज is nowhere heard of. “आत्मुभागायां प्रद्योऽर्जने येन चुरुरोड़खान्तावनोऽये बुधवाय सह कुम्भिकर्षिकामवावह” “Having discharged with the ghee oblations, taking the पुरोड़ख एके, consecrated to fire in the ladle of an अनैध and moving with the pots, he says............”

The text shows that after an अज्ञज्ञ, there is प्रवाज but not उपार्जु याज. This also shows that there is no उपार्जु याज in the new moon sacrifice.
Adhikaraṇa x. viii. sūtras 62-70 dealing with the subject that in one पुरोदश offering also, there is an वपास्यायांग.

द्विपुरोदशायां स्वादन्तरार्थत्वाद || १० || ७ || ६२ ||

द्विपुरोदशायां in the offerings of the two cakes; स्वात् is अन्तरार्थत्वाद 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 द्रोणास्यायां, there is a text "वपास्यात्मवतरा यज्ञिः" "He performs an वपास्यायाम in the interval."

In the foregoing अधिकरण it is established that in the full moon sacrifice there is an वपास्यायाम and there are deities विष्णु &c. After the performance of a सोमयाम, there are two पुरोदशा cakes in the full moon sacrifice and one before it. The question for determination is, whether the वपास्यायाम 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. "वपास्यायाम संतरा यज्ञिः" ("He performs an वपास्यायाम 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.

प्राजामिकरणार्थत्वावच || १० || ८ || ६३||

प्राजामिकरणार्थत्वाद 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 जामित्वित्र (defect of similarity) this is done.

"जामि वा पतच स्यक्ष्यते यद-च-चो पुरोदशाशुपास्यायामतराय यज्ञिः || विष्णु हुपास्य नाय-स्यक्ष्यति, प्राजापति हुपास्यायामः प्राजामिकरणार्थत्वाय अनवीरसामहुपास्यायम स्यायामिकरणायं।" "He who offers the two subsequent पुरोदशा cakes in the interval of an उपास्यायाम 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; Agnīsoma should be worshipped with the silent offerings in order to avoid repetition."

जामि means similarity, repetition or imitation; जामि वा पद्यशस्य कियावे यदन्वंचो पुरोड़ाशो पुरोड़ाशं कत्वा पुरोड़ाशों: पुरोड़ाश्च एव “He makes a repetition of a sacrifice, when he makes one cake of the two subsequent cakes and (offers it) as a subsequent cake.”

तद्धर्ममिति चेन्तलप्रभावत्वात् || १० || ८ || ६४ ||

तद्धर्मच् it is for it; हृतदैत if you say; न not; तद्धर्मप्रभावत्वात् by reason of its being principal.

64. ‘It is for it’ if you say; it is not so by reason of its being principal.

The second objector says that you assert that the उपशुद्धाय is in the offering of two cakes by reason of its being for the interval. This interval is subordinate in the full moon sacrifice which is principal. So the उपशुद्धाय can take place in the offering of one cake which is also in the full moon sacrifice.

अशिष्टेन च सम्भन्यात् || १० || ८ || ६५ ||

अशिष्टेन by that which is not laid down; च and; सम्भन्यात् 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 उपशुद्धाय with the interval which is not laid down. The interval is laid down as subordinate; so उपशुद्धाय can be performed in the offering of one cake also.

उत्पत्तेत्स्तु निवेशः स्यादगुणस्यानुपरोचेनार्थस्य विद्य-मानत्वादिविधानादतरार्थस्य नेमितिकल्वाचात्मावेशश्रुतीस्यात्||

१० || ८ || ६६ ||

वदयो: by reason of the origin; दḥ on the other hand; निवेशः introduc-
tion; स्वाति is; गुणस्थ of a quality; भनुपरोचेन with the uninterrupted connection; अर्थस्य of the object; विधानस्तवाद by reason of the interval; विधानाय by reason of laying down; अन्तरार्थस्य of the object of interval; नैमिनिकस्थायाः by reason of its being causal; तत् that; अभावे in absence; अभवः on not being heard; स्वाति 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 उपांशुयागः; it is said, “उपांशुयाजंतराय वजति” “He performs an उपांशुयागः 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 उपांशुयागः 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 द्रुपदश्च will not be heard of. So the result is that an उपांशुयागः is to be performed in the offerings of two cakes.

उम्बयास्तु विधानात् || १०० || ५ || ६७ ||

भयो: of both; तु on the other hand; विधानाः by reason of laying down.

67. On the other hand, by reason of laying down in both.

The author says that the उपांशुयागः is prescribed for both the offerings of one cake and of two cakes “आश्ययथैव ना उपांशु पौण्मास्याय वजत” “Let us both sacrifice silently in the full moon sacrifice.”

It applies to the पौण्मास्याय which consists of the offering of one cake before the performance of the सौमयाय and the offering of two cakes after the performance of the सौमयाय.

गुणानागु परार्थ्यात्धूपवेष्वददेश्तिस्वाति ||१०१६॥
850 Pūrva Mīmāṃsā, of the subordinate parts; च and; पार्श्ववात् for the purpose of other; उपवेष्ठत्त like उपवेष्ठ; यदा when; इति sthāna is.

68. And the subordinate parts are for the purpose of others, like उपवेष्ठ; when it is, it will happen.

The author gives a reason; the interval is subordinate and is for the purpose of an उपवेष्ठ. It benefits the उपवेष्ठ 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 उपवेष्ठ; but if an उपवेष्ठ is not available, you can do it by means of other instruments. The उपवेष्ठ is not an indispensable thing. So also in the case of an अन्तःराङ्ग, you can perform the उपवेष्ठ याग where there is no interval i.e. even in the case of the offering of one cake. उपवेष्ठ is a stick to divide the burning cinders. It is thus described by कक्क in the commentary on काल्याणकी० हूँग्र viz. “मूलाद्वैपवेष्ठकरोति” “He prepares उपवेष्ठ from the root.” It is a त्रुत्र of काल्याण. chap iv. 41.

“पथमुद्दैशौ शृंगारित प्रमाणाधिक प्रमाणंद्विवा प्रथक कार्यवस्त्रादुपवेष्ठेष्ठ करोति उपवेष्ठ चार्तिमामानादेशमाओ वा पराशाते:” “First, after cutting the root of a branch of the size of a cubit or a span, it should be separated; an उपवेष्ठ (a pair tongs) is made therefrom; an उपवेष्ठ is said by ‘पाराशाय’ to be of the size of a cubit or a span.”

So उपवेष्ठ is preparted from the lower part of the branch of a tree.

अनपायश्च कालस्य लक्षणं हि पुरोडाशी ॥१७६॥

अनपाय: permanance; च and; कालस्यलक्षण characteristics of time; हि certainly; पुरोडाशी two पुरोडाश cakes.

69. And permanance; two पुरोडाश 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 उपवेष्ठ याग in the offering of one cake “आभिवा पद्धरस्य
“He makes a repetition of a sacrifice, if he offers the subsequent two cakes in the interval of the yajna.”

There are three cakes. The first cake is offered to bhūtā before the performance of the samayāg and the two purosha cakes by the interval of the yatayāgafter the performance of samayāg. This subsequent offering of the two cakes is characterised by time but that leaves the offering of one cake intact.

The absence of similarity is for the purpose of praise; bhājāmilāṃ 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 bhājāmilāṃ (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 yatayāg and bhāvikārā are called the offering of immortality “amṛtāma śārīrya māṇya dvārya dvāryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśārīryaśारीयaśारीयaśारीयaśारीयaśारीयaśारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaशारीयaশারীরিগুণা।

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 yatayāg and bhāvikārā, so here also it is in order to praise the yatayāg.

END OF PĀDA VIII.
The author has described the principles of वाध and समुद्र्भव in chapter x. In the latter half (उत्तरायण) which deals with the extent of अतिदेश, these two chapters, viz., the 11th and 12th are also included. The application of the principle laid down in the present chapter is to both उपदेश and अतिदेश. In the eleventh chapter, the author treats of तत्र and अतिदेश.

The process by which you benefit many at a time is called तत्र; 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 अवाप, as besmearing 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 अवाप. All these are the illustrations of an अवाप.

Adhikaraṇa I. śātras 1-4 dealing with the subject that अधिनेय &c. collectively on the principle of तत्र, secure heaven.

प्रयोजनानिविवक्षात्मकतः सतानंततः स्यादेककर्ममेकं-
शब्दानिविवक्षायेगात्॥ १६ १ १ १ ॥

प्रयोजनानिविवक्षात् by reason of the connection with the purpose; उपकुलता of separate individuals; तत: thence; स्वाति is ; एककर्मेऽक्षित्; एकः शब्दानिविवक्षायेगात् 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 “दश पूर्णानासम्यः स्वर्गकामोपयेत्”. “Let one desirous of heaven perform new and full moon sacrifices.”

All the अधिनेय &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 शेषवद्व्र्ताप्योजनं प्रतिकर्म विभज्येत conduce to the attainment of heaven but not each primary conduces separately to the attainment of heaven.

2. On the other hand, like the subordinate acts, the purpose divides each act.

The objector says that you are mistaken there; each detail which makes up the whole, contributes its iota of share in securing heaven. You must divide the fruit into each separately. When you say, bathe the assembly of the Brāhmaṇas; you mean to bathe each Brāhmaṇa individually one after the other. So here also distribute the fruit amongst all the subordinate parts.

3. On the other hand, it would not be so by reason of not being so ordained.

The author says that in the case of an assembly of the Brāhmaṇas all the individuals constitute the Brāhmaṇa assembly; here you will have to bathe Brāhmaṇas separately. An individual Brāhmaṇa is not apart from the assembly of the Brāhmaṇas; but in the case of the subordinate parts and the whole, the matter is entirely different; all the subordinate acts lead up to one result which is the result of the whole sacrifice. You can not separate it. The result or fruit is one.
4. The subordinate being for another, by reason of the injunction, there will be a separation of each principal.

The author says that in the illustration of bathing of the Brähmana assembly, the bathing is a subordinate act and because its fruit is visible, so it is a purificatory rite of a man. So this will be performed in the case of each individual Brähmana. The result of this discussion is that if there are several principals and the object is one, the subsidiary act will be performed once for all, because they all collectively secure one object; but if the object of each principal is separate, then the subsidiary act will be repeated in the case of each.

Adhikaraṇa II, sūtras 5-10, dealing with the subject that all the subordinate acts constitute one whole act.

�ड़ानान्तु शब्दमेतात्रकृतवत्स्या* तङ्कान्यत्वम् ॥१२॥

अंगाणि of the parts; तु on the other hand; शब्दमेदात्त by reason of the difference of the word; कृतवत् like a sacrifice; स्यात् is; फङ्कान्यत्वम् separate fruit.

5. On the other hand, of the parts by reason of the difference of word like a sacrifice, there is separate fruit.

We have seen in the preceding अधिकरण that several principal acts which are performed in one sacrifice conduce to one fruit of the whole sacrifice. Now the question is, whether the parts which constitute the whole of a principal act conduce to different results or one result. The reply of the objector is that the parts are for different objects; they have therefore different results. The reason is that there are different चौद्रना texts. “समिष्यो बजति” “शब्दनात्व बजति” “He sacrifices समिष्य; he sacrifices शब्दनात्व”

* 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.

Ἀρθρίσμενε ὑπὲρ τοῦ ὑπὲρ ἑαυτῶν τοῦτον καθάρισθαι || 11 11 6 ||

Arthramend: difference of objects; τον on the other hand; ταύ there; άρθρισμεν τον here; ἐκάθεν by reason of the unity of the object; ἕνκαθάρισμον unity of action.

6. On the other hand, there is a difference of objects; here by reason of the unity of the object, there is unity of action.

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.

शब्दस्मेदान्नेति चेव || 11 11 7 ||

Shabdasmend by reason of the difference of the text; न not so; इतिचेव if you say.

7. “Not so, by reason of the difference of the text” if you say.

The objector says that there is a difference of texts as regards these parts showing that their object is different. So there can not be a unity of action.

कर्मार्थवत्त्यप्रयोगे तत्चिह्नस्य स्वात्तदर्थ्यत्वात् || 11 11 8 ||

Karmarthavat by reason of its being for the act; प्रयोगे in the application; तत that; सब्द word; स्वात its; तदर्थ्यत्वात by reason of its being for the object.

8. By reason of its being for the act, in the application that word is used because it is for its object.

The author says that when the principal is laid down under a text, its constituent parts are also presumed to be laid down along with it under the same text. ... If there are different texts which may be called अग्निविनित.
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 दशंश्र्तार्थमासाः; there are many parts about which there are texts such as "समियोजन्ति" "He sacrifices समियोजन्ति" &c. They all lead up to one result, namely, the attainment of heaven. They, therefore, constitute the इतिकल्पन्यत्तत्त and come under one designation of दशंश्र्तार्थमासायम.

कर्मविधेनार्थत्तातुहुणार्थतानेषु ॥ १११ १ ३ ॥

कर्मविधि: of the injunction relating to the agent; नानार्थत्तातु: by reason of the variety of the object; गणविधानेषु in the subordinate and the principal.

9. In the subordinate and principal, by reason of the variety of the object of the injunction relating to the agent.

The objector says that you are mistaken in saying that the विधि which relates to the principal applies to its subordinate acts also, because the latter contribute to the object of the former. The object of the principal is to obtain the fruit, while that of the parts is for the principal. The injunction is laid down for the object of the principal but no such injunction is laid down as regards the parts. One injunction can not cover both the principal and the subordinate parts.

आरम्भस्य श्रव्दयुर्वर्त्तवात ॥ १११ १ २ ॥

आरम्भस्य of the commencement; श्रव्दयुर्वर्त्तवात् by reason of being dependent on the text.

10. Because any act commenced depends on the text.

The author says that when the text says "सम्यकार्मार्गसम्यकः" "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 इतिकल्पन्यत्तत, साध्य and साधन. The इतिकल्पन्यत्तता comes under the same विधि. You can not separate it from the principal act.

Adhikārāvān 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,
एकेनापि समाप्तेत कृतार्थत्वादर्था क्रत्यन्तरेऽपि प्राप्तेपुचो
त्तरावत्स्यात् ॥ ११ । १ । ११ ॥

एकेनापि with one also; समाप्तेत can be completed; कृतार्थत्वात् by reason of having accomplished the object; यथा just as; क्रत्यन्तरेऽपि separate sacrifices; प्राप्तेपु on obtaining; च and; उत्तरावत् like the additional one; स्यात् is.

11. With one also, it can be completed by reason of having accomplished the object just as in separate sacrifices and on obtaining like the additional (cows).

The next question for determination in the present अभिक्रय is whether all the parts of दुर्गमुण्यास sacrifices which are काम्यकर्माः should be performed or only few of them. The reply of the objector is that only so many parts should be performed as are necessary for the accomplishment of the object, just as it is the practice in the other sacrifices such as सीव, अर्थस्वर, प्राज्ञापत् & नामकत &c; the sacrificer obtains the fruit of as many acts as he is capable of performing. There is another example of a सङ्ग्राम. "वाम्यतत्तित्रो दोहित्विविष्यवागन्नवार्यत्युमुस्तरा दोहित्वि"

"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.

फलाभावान्नेतिचेदः ॥ ११ । १ । १२ ॥

फलाभावात् by reason of the absence of the fruit; न not so; इतिचेदः if you say.

12. "Not so, by reason of the absence of the fruit" if you say.

The second objector says that if you do not perform all the parts of the दुर्गमुण्यास, there will be no reward of the sacrifice.
13. Not so, by reason of the connection with the act; the object is not deprived of the fault of the word.

The first objector says that you are mistaken that the fruit is connected with the principal act. The word "हृदरो" in the text "हृदरोपासामायिनी स्वरूपोपासात्" ("Let one who is desirous of heaven, perform new and full moon sacrifices") is connected with दशरूपासात्, the principal sacrifices but not with their parts. In this view only the word "हृदरो" 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 चेत् ॥ ११ ॥ १ ॥ १४ ॥
एकशब्दात् by reason of being one word; इतिचेत 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.

नाथ्युपश्चातंसमत्वादुगुणत्वम् ॥ १९ ॥ १ ॥ १५ ॥
न not so ; अवर्षंश्चात् by reason of the difference of the object; समत्वात् by reason of equality; अपुण्यवन्तम् 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. Sahara has interpreted the sutras 14-15. differently, but I have preferred this interpretation.
16. On the other hand, by reason of the injunction based on one text and by not prescribing them alternately and being connected, as they are permanently heard, with the \textit{इतिकर्त्तर्यता} and by reason of securing the object simultaneously, just as obtained, the own text like न्यौति applies in all proceedings.

The author after discussing the \textit{pros} and \textit{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 \textit{स्वांश्रुपरस्वताः पारस्वमित्राः स्वरूपं निवीते} \textit{“Let one desirous of heaven perform the new and full moon sacrifices.”} It means \textit{स्वांश्रूणमाय} with all their details but not in their incomplete form; (2) those 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 \textit{शृंगवंशमाय} 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 \textit{निवीति} \textit{“निवीतात्कर्तिति: प्रचरिति” “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
दुर्लभ नामा mean the principal with all its details "चतुर्दशा पूर्णमास्यामाइतयो
एवंते ययोद्धामवस्त्रयाया" "On the full moon day, fourteen offerings are
made and thirteen on the new moon day."

2 ghee offerings, 5 प्रायः, 3 principal offerings, 1 स्त्रियाण्ड and 3 अनुयाज are
14 offerings on a पूर्णमासी. By reason of one offering of two in the एव्याचण्ड,
there are 13 offerings on an अमास्या. 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 सूत्रा 11 wherein, the
example of सोर्वाणा &c. is given. He says that the sacrifices are differ-
ent and the texts are different, "सोर्वाणा निर्वेष्ट्वप्रचंसकामः" "One who is
desirous of the ब्राह्मणic splendour, offers boiled rice to the sun."

Then again it is said, "एव्याचणी मेकादश कपालसिन्धेव प्रजाकामः" "One who is
desirous of progeny offers cakes baked on eleven potsherds to हृद & अभिम."

Thus we see that they are different and not connected with each other.
The illustration, therefore, does not hold good here.

* In some editions, it is ख्व in place of स.
laid down; विशेष याया of the special; क्रतार्थवात् by reason of being utilised; संदेहें in milking; यथाकारी according to one's desire; प्रतीतित it appears.

19. In other cows by reason of those being not laid down and by reason of the special being utilised in milking, it appears that he can do according to his desire.

The author replies to the illustration embodied in sutra 11. He says that there is no injunction as to the milking of the हत्त; 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.

कर्मण्यायारम्भमायवत्वात् कारणपिवत्तपत्यारङ्गम् फलानि स्युः ॥

कर्मण्यि in an act; आरम्भमायवत्त् by reason of its commencement; क्रियवत् like agriculture; प्रत्यारङ्ग 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.

छात्तिकार्यः सर्वं जार्यवातः पद्धति विरोधः ॥

छात्तिकार: right, title; छ and; सर्वं of all; कार्यवात by reason of being an act; पद्धति is obtained; विरोध: 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 reapeated 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.

एकश्रव्यात्मकःतत्त्वा भावू || ११ । १ । २५ ॥
एकश्रव्यात्मकः by reason of one text; तथा similarly; भावू 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 कर्मार्थं लक्षणमृ || ११ । १ । २६ ॥
लोके in the ordinary life; कर्मार्थं लक्षणमृ 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.

Adhikaraṇa v. sūtras 27-28 dealing with the subject that the parts are not to be repeated.

क्रियाणामर्थश्रेयत्नात्मत्रात्मक्षणतत्तत्निविंद्र् स्वाधपत्तर्ग: स्वात्॥
क्रियाणामृ of the action; श्रेयत्नात्मक तत्त्वा being fully completed with its object; प्रत्यक्षत: visibly; तत्तत्तति with its completion; अस्वत्तमः end; स्वात् 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.

28. On the other hand, in the case of धर्म, 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 धर्म, 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, “अभिनिच्छित्याभोधोद्विद्विलिङ्ग स्वर्णविक्रया पूष्पिल्लुचलयाधित्य तदुपद्धाति” (“In an अभिनिच्छित्य, having filled a mortar made of Udambar 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 (वर्तन) pounding will not, therefore, be repeated.

Adhikarana vi. sutras 29-37 dealing with the subject that the प्रयाज &c. parts should be performed once.

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 sutras 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 वर्षन्त and 13 in the अमावस्या sacrifice. See the commentary on सूत्र 17 (at p. 360). If your view is correct, then there will be no such restriction; there will be any number as 15 17 &c.

32. By reason of the achievement of the fruit; in the sacrifices there is a difference of fruit.

The author replies to the objection of the objector embodied in सूत्र 29. He says that you have given the illustration of the desire-accomplishing sacrifices; but there the fruits are different; here the object is not worldly, but it is to obtain heaven; it is however achieved by accomplishment of the act. So your illustration does not apply in the present case.
33 The repetition is fruitful by reason of the variety of the action; in one (act) it is useless like the food by reason of the unlimited nature of the principal fruit; and by reason of the object of the action there is no restrictive rule.

The sūtra 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, 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.
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 sutra 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 "सक्त्वा चिं नरिं हंस्फिमति" "The grass is cut once."

In connection with the अनुवाज, it is laid down "सक्तवा परिभीति संभाहि" "He washes boundary sticks once."
In connection with स्वरूपः there is a text, "उच्छराङ्गः सहक्रधिवितिः" "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.

अन्यायासर्तु वाच्यवात ॥ ९९ । ७ । ३० ॥

अन्यायः: no repetition; तु on the other hand; वाच्यवात 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 दूर्गृहः नारपाम; it is said that "अवस्थादिच्छ ज्वाहि सम्बन्धितः"; The grass is not cut once.

The पिन्द्वः their modified form. Under the principle of अतिरिक्त the अवस्थादिच्छवर्ती 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 प्रयात्म the washing is said to be performed three times; but for the text, the washing would have been performed three times in अनुवादः under the principle of अतिरिक्त. So the text "स्वरूपः स्वरूपः" "He makes two offerings" would have applied to the स्वरूपः offering had there been no text quoted in प्रयात्म 36. So the word 'once' is intentionally used for a purpose and, therefore, does not lend support to the view that the subordinate parts should be repeated.

Adhikaraṇa vii, śātras 38-45, named kapinjala.

बहुचन्दनेन सर्वप्राप्तेऽविकल्पः स्यात् ॥ ९९ । ७ । ३० ॥

बहुचन्दनेन with the plural number; सर्वप्राप्ते taking of all; विकल्प: optional; स्यात् is.

38. With the plural number, taking of all is optional.

There is a text "वस्ततायक्षिण्यालालमेव" "Let him bring partridge for a sacrifice."

The word कपिज़ल is used in the plural; कपिज़ल 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 (पराढ़) optionally.

The second objector objects to the view of the first objector and says that in four also, the plural number is used and the word 'कपिल' is used for a peacock also.

Similarly here.

He further supports his view and says that some time a man is called a liou, so also a 'कपिल' may be used in the sense of a peacock and may be, therefore, brought to the sacrifice optionally.

This तृद्ध does not find its place in the Chaukhambha Sanscrit series.

by figure of speech; इतिवेद्य, if you say.

The first objector says that it is in a secondary sense.

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 (पराढ़) come under all or many.

प्रथम the first; वा on the other hand; नियमित is restricted; कारणात् for a reason; अतिक्रम: 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 "पादेश्या, पदेश्या द्वादशादेश्या चतुर्विशेषतिदेश्या." One should be given; six should be given; twelve should be given; twenty should be given.

शुर्यद्विशेषयादि १९ १ ४२
शुर्यद्विशेषयादि 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 "पुसालनेन"; 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 चान्यार्यद्विशेषतम् १९ १ ४४
tathā similarly; च and; अन्यायं द्विशेषम् seeing of another object.

44. And similarly there is another object seen.

There are texts which, says the author, lead to the same conclusion.

"कः याम्य अग्निस्तारीयतामोक्षपन: पाज्यवः, तेपामृद्राक्षोद्वायम्." "The black are consecrated to यम्न, the arrogant to रूद्र and the sky-coloured to the god of rains; of them, the tenth is consecrated to एद्रानम्.

The first three deities have three animals each in this view of the author and the tenth therefore, belongs to the dual deities एद्रानम.

प्रक्षुल्या च पूर्ववत्तदासवति: १९ १ ४५
प्रक्षुल्यa with the model sacrifice; च and; पूर्ववत्त like the preceding; तदार्थम्: 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 निःस् which shows that plural includes the lowest number three. अन्योत्तरीय 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 पूजार्थमेय there is another proof; 
“आदनं नु रूपति” “He uplifts rice.” The first triad is heard without any quality as “सधनस्रे;” of the middle at other places, you have “पूजायं सधनमा” “द्यावते म सुपमः” “the middle of the fifth.” “the middle of the eighth.”

Adhikramas vii sutras 16-51 dealing with the subject that the milking of the उत्तरा cow is by way of अन्तुवाद.

उत्तरासु यावतस्यमूर्वत्वात् ॥ ११ । १ । १० ॥

उत्तरासु in उत्तरा cows; यावत् as many as; स्वम own property; पूर्ववात् by reason of the extraordinary principle.

46. In उत्तरा cows, as many as one owns, by reason of the extraordinary principle.

In connection with व्रज, there is the milking of the cows. It is said, 
“वाग्न्त लि जीवनिवाध विदुष्य वानवलमुखा दुहुऽरति” “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 कुत्तरा cows is a विचित्र or अनुवाद. (This text is discussed in the sutras 11-19. at pp. 857-861. See the commentary on them). The objector says that it is a विचित्र, because it lays down an extraordinary principle.

यावतां यातन्यविविधसुनवाद: स्वतां ॥ २१ ॥

यावत् as many as; स्वम own property; वि on the other hand; अन्यविविधानन्त by reason of laying down another; अनुवाद: restatement; स्वतां 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 विचित्र. If there are two विचित्रs in a text, it will be a split of a sentence.

साकल्यविवधानात् ॥ ११ । १ । ४५ ॥

साकल्यविवधानात् 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
वस्त्रीलोक्यों-ज्ञानायतं कुमाराश्च नयोगालमेरन। “No Agnihotra should be performed that
night with the milk nor shall his tender boys get milk.”

49. And by reason of the sense of all; and.

The author supports his view by another reason. "बहुर्ष्ट्योऽन्यैन्येवे-
स्मोइव।” “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.

अनिहोत्त्रे चारोपवेद्यागूर्णिनम्: प्रतिषेधःकुमाराश्चाध्याम॥

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 चवागुः. It is a liquid substance made from any grain chiefly rice by
boiling it. (See the note at p. 822): “नास्तिन्यां राशि: पयथात्सिद्धोऽज्ञान-याप्रायः
देवताय प्रतस्त्याय स्मृताय तात्प्रकत्स्त्यायःश्नागुःज्ञानाय।”

“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 वस्त्रीलोक्यों cows is not to be offered to ar 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 वस्त्रीलोक्यों
cows is not to be given to the youngsters. This also shows that all the वस्त्रीलोक्यों
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. "वल्लभस्यांत्र एवा पत्रा मदुमाघ्यक्ष्व पुराणपापंश्च श्यातविस्त्रेभ्यं एवेता् आज्ञाप्रचलिति" (T. B., III. 7.4.17. &c) "They nourish the calves certainly and men formerly, therefore they nourish the gods."

A dhikāpa ix. sutra 52:65 dealing with the subject that the स्वातं, which are the parts of the subordinate parts should be performed once, for all.

पूर्धानकार्मण्यथावान्त्यानि तदुपेदज्ञात्कर्मेंद्र: प्रयोज्य स्यात्

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 दसात्मात्मासंगम the स्वातं &c are the primary acts; their subsidiary are स्वातं &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.

क्रमकोपः योगास्मात् स्यात्* II ११ १ ५३ I

क्रमकोप: breach of order; य एव; च्यात्मात् by reason of simultaneous-ness; स्यात् is.

53. And there will be a breach of order if performed simultaneously.

The objector supports his view by criticising the other view. If you

* In other editions, there is ‘योगास्मात्’ instead of ‘च्यात्मात्’.
say that all the subsidiary acts should be performed simultaneously, then there will be no order.

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 दृष्टीङ्गामसायाः 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 दृष्टीङ्गामसायाः is one, “दृष्टीङ्गामसायाः दर्शनात्मनेत्” “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 stūra 53. He says that all the subsidiaries collectively achieve the object; so there is no order. No breach of order is, therefore, possible.

53. “Accordingly there is another proof” says कामुकायन.
The author in support of his view relies on the authority of कालुकायन who is some older सीतायर writer. He cites an authority.

"चुउदशमूलकामलालबुद्धि हृद्येन चर दशा नावर्गायनि।" "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.

67. **By reason of its propriety**; **by reason of the helplessness**; अनुपयुक्त one after the other; स्थान is; वस्तिकार्य of the purificatory rite; विद्यंश्वर by reason of being for it.

57. By reason of its propriety; by reason of the helplessness, there is performance one after the other because the purificatory rite is for it.

The sutra is divided into 3 parts. The objector says that the simultaneous action is proper everywhere (2) but it is helpless in the present case. You see that one burning coal can not cook all the cakes; so the process will have to be repeated (3) because the process is for the object of cooking.

69. **On the other hand, on account of its richness, like a lamp**.

The author says that just as a candle-light put in an assembly
sheds its lustre on all sides, so these subsidiaries performed once, benefit all the primaries.

60. In the ordinary life, by reason of the object; by an injunction, primary with each; स्थान is.

The objector criticises the illustration given by the author. The objector says that the lighting of one lamp or repetition thereof depends upon the object. If it once lit, it sheds lustre on the assembly; it is done once for all; if it is not sufficient for the purpose, then any number will be required according to the need. But in the religious acts, the benefit or the contrary of it is known from the scriptural injunction. From the proximity and special application, it appears that the subsidiary benefits the primary, in the proximity of which it is performed. Hence the subsidiary acts should be repeated in the case of each primary act.

61. "Once the offering", says कामुकायन, by reason of its being contrary to the limit.

The objector refutes the view of कामुकायन; you say that the subsidiary should be performed once for all and base your view on his; it is just in contravention of the limit of the offerings i.e. 14 and 13 in पूर्णमा and अस्तावश्या 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 पूर्णता and 13 in भावचर्या. It is by way of अनुवाद.

विधिवत्प्रकरणाविभागे प्रयोग वादरायणः १५२.१६३

विधिवत लिखा कि an injunction; प्रकरणाविभागे in the indivisibility of the context; प्रयोग application; वादरायण name of a क्रिया.

63. “Like the injunction in the indivisibility of the context, there is the application” says वादरायण.

The author relies upon the authority of his own preceptor वादरायण. 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 इतिकारध्यवतान of प्रयोग from their context. Suspending the order or sequence they are to be performed at a time simultaneously.

अपि चैवेकन सचिनाधानमविशेषकेहितः २४.१.६४.२.५

अपि also; च and; चेतेकन by one; सचिनाधान proximity; अविशेषक not special; हित: 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.

क्रियाविशेषान्मेवेति चेतु २४.१.६५.२

क्रियाविशेष somewhere; विशेषान्मे by reason of the injunction, र not so; हितेविशेष 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, "वहजप्तिः सत्तविभारिः" "They pound together; they grind together."

So by inference, the inference is that at other places, there is a repetition of the acts.

The author says that there is an injunction laid down; in order to counteract the force, the तत्र 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 (तत्र).

Adhikaraṇa x. sutra 67-70 dealing with the subject that the 'black-necked' is to be offered separately.

67. Those acts which are not specially taken and are of equal grade have been explained to be done simultaneously.

There is a text, "आग्नेयं अङ्गायरोपितमालेम्, सौम्यं वर्म मानेयं कुष्ठरीत्य पुरोच्छालावस्तुदानम्" (I S, V. 5. 23. 1 & c) "Let one competing for the foremost position bring a black-necked animal to Agni, a reddish brown animal to Soma and black-necked animal to Agni."

The animal no. 1. and the animal 3 in the above text are the same. The question is whether they should be offered distributively or collectively. The reply of the objector is that you have already explained the "collective" (तत्रपद, in the preceding Adhikaraṇa and so they will be offered to the deities once for all, because there is nothing special to direct the procedure.

The objector says that there is an injunction somewhere laying down simultaneous action, "वहजप्तिः सत्तविभारिः" "They pound together; they grind together."
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 तम्र 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 intetvenes 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 विधिरितिवेदन argument “अभिति: सौम्यमापनेवी मवत्” “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 विधि, because the present tense is used. It is by way of अर्थवाद.

END OF PĀDA I.
PĀDA II.

In the first Pāda the principle of Tantra was considered in connection with the principal; here, it will be considered along with the subsidiaries.

Adhikārapa I. śāstras 1-2 dealing with the subject that of āraṇeṣya &c. time, space &c. are not in the nature of a Tantra.

एकदेशकालकृत्वं मुख्यानामेकद्वद्रोपदेशात्

एकदेशकालकृत्वः unity of space, time and the agent; मुख्यानि of primaries; एकद्वद्रोपदेशात् by reason of one command.

1. Unity of space, time and agent of the primaries by reason of one command.

In the दृष्टिपूर्णमास the āraṇeṣya &c are principal. There are space, time and agent as follows “सामेद्वेषपूर्णमासानां यज्ञत्” “पौर्णमासाय पौर्णमास्या यज्ञत्, अभावाऽपमासायमावस्थाय यज्ञत्” “दर्श्यंमासायांवक्ष्णक्वस्वत्वार अतिविजः”

"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 चानुमास्य sacrifice, there are texts as regards space, time and agent, “प्राचीनस्य वेशवदेवेन यज्ञत्” “वस्ते वेशवदेवेन यज्ञत्” “चानुमास्यानां देव कृतानां पच्चिमिः।”

“Let him perform a वेशवदेव sacrifice on a ground sloping to the east; let him perform a वेशवदेव sacrifice in a spring; there are five priests in the चानुमास्य sacrifices.”

Now the question for determination is, whether the space, time and agent are governed by the principle of न'त्र with respect to the āraṇeṣya &c the primaries or they are separate in each case. The reply of the objector is that the principle of न'त्र 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 न'त्र.
2. If it is not an injunction, it appears to be connected with the action; by reason of the connection with its secondary sense and by reason of the injunctive nature, it is primary with every other of them.

The author says that if you do not consider it a special command, then the text with respect to space &c will not apply to the objects &c distributively. It is an injunction, so it will apply to each primary distributively on the principle of an आवाप. I have followed शव 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 तः 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.

4. If on the other hand, the injunction is connected with the action by reason of one text and being connected with the name of the object of the primary.

The author says that there is one text and it is connected with the principal act and all the subsidiaries come under the designation of one primary. So the text relating to space, time and agent applies to the subsidiaries collectively but not distributively. The principal of तंत्र but not the principal of आवाप governs them.

5. And similarly there is another proof.

The author relies on the लेख argument in support of his view. "उभा लेख वा पूजा ध्रुवशीविद्वािवस्यां संविस्यते भाष्यं प्रथम मैंके उत्तरे" "Fierce or dangerous are the offerings, if in the new moon, the first offering is prepared to Agni and then two offerings to Indra."

This kind of sequence is possible at one time only.

6. And the text in connection with them is like the primary, by reason of the text as regards action being for the object of another.
The author gives another reason in support of his view. He says that the rule as to space, time and agent is like the principal act; the text relating to a procedure is for the purpose of another. So the text applies to the subsidiaries collectively but not distributively.

कर्मणोऽशुतित्वाच्च || ११ || २ || ५ ||

कर्मण्यः of the action; अशुतित्वात् by reason of being not heard of; ए और.

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 तथा but not on the principle of अत्याप.

अद्यान्ति तु विधानत्वात्मपधानिनापदिश्येरस्तस्मात्स्यादि
कर्तृशत्वम् || ११ || २ || ६ ||

अद्यान्ति the subsidiaries; तु on the other hand; विधानत्वात् being prescribed; प्रधानिन् with the principal; वपदिश्येर् are governed; स्तस्मात् therefore; स्यात् is; एकशत्वम् subordinate nature.

8. On the other hand, the subsidiaries being prescribed, are governed by the text relating to the primary, therefore their subordinate nature.

The author says that the text which applies to the primary, applies equally to the subsidiaries, so they are subordinate to the primaries. When we say "कर्मणोऽशुतित्वाच्च तथा अशुतित्वात् यथै अत्यापः: “Let one desirous of heaven perform new and full moon sacrifices.” we mean the full and new moon sacrifices with all their complete parts. The subordinate parts, therefore, subserve the main object; they are not apart from the principal act. So the text with reference to space, time and agent governing the principal governs its parts also. So they need not be repeated in case of each subsidiary.
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 वांक्य called आराम्यापन.

न चोदनाविविशेषवान्नियमार्थै विशेषः ॥११२१०॥

न not so; चोदनाविवि शोपत्वात् by reason of the part of an injunctive sentence; विभावार्थः 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). "हृदारीतिःपुरीदाशश्च" "हृदायमनोवैमूली।" Here are Agni and पुरीदाश cake." "Here are clarified butter and Agni and Soma (dual deities)."

These texts relate to the principal, "आज्ञेन प्रयाजान यजति" "स्मुत्त स्तिरशंक्तं यजति।" "He makes प्रयाज offerings with ghee." "He makes स्तिरशंक्त offering from the remainder."

These texts relate to the subordinate parts. you can not apply the rules of one to the other. The materials and deities are governed by a part of a चोदनाविवि, while the text relating to space, time &c governs the procedure of the subsidiaries. The illustration of the deity and the material does not hold good; because they are governed by a different set of rules.

तेपु समवेतानां समवायाचारनार्तमहानिन्मेदस्तु तद्भेदः
त्कर्मभेदः प्रयोगे स्वातेषां प्रधानशब्दत्वात्था चान्यायार्थदृशः
नम् ॥११ ॥ २ ॥ ११ ॥

तेपु in them; समवेतानां of the combined; समवायाचार by reason of the combination; तद् by a तद्; भंगानि the subordinate parts: मेदेश्च: difference; तु on the other hand; तद्भेदः by reason of its separation; कर्मभेदः difference of procedure; प्रयोगे in an application; स्वात ते theirs; प्रधानशब्दत्वात् by
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 sutra, the author relies on the द्वितीय argument in support of his view. This sutra 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 चार्मास्यामाद्विद्वादशं च योद्धासमावस्यां" "Fourteen offerings are made on the full moon day and thirteen on the new moon day."

Adhikarana iii. sutras 12-18 dealing with the subject that in राजसूय & च the subsidiaries are to be repeated.

12. In the द्वितीय, राजसूय and चातुर्मास्य, by reason of the unity of the act, the subsidiaries are to be performed once for all.

"द्वुर्द्विश्यामास्यां स्वर्गकामो यज्ञेत्" "राजसूययेन स्वयाप्रयक्तामायस्यात्" "चातुर्मास्येण: स्वर्गकामो यज्ञेत्" "Let one who is desirous of heaven perform new and full moon sacrifices."

"Let one who is desirous of heaven perform the चातुर्मास्य sacrifices."
These are the texts. The question is whether the subsidiaries in the
दश्य्पूर्णमास, राजसूय and चातुर्मासिणि 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.

कालमेदानन्नेति चेत ॥ ११ ॥ २ ॥ १३ ॥
कालमेदात by reason of the difference of time; न not so; इतिचेत if you say.

13. "Not so, by reason of the difference of time" if you say.

The author says that the principle of त्र द does not apply by reason
of the difference of time. Somewhere there is a difference of time, some
where there is a difference of space. As to time “चौर्णमांसां पौर्णमास्या
यज्ञतामास्यायामास्यायाय यज्ञत” “चातुर्मासिणि वर्ष्णां वसंते वैश्वदेवेन यज्ञत,
वर्ष्णकुस्वरुवृण्वाचलैं यज्ञत, हेमंतसाकमेघंज्ञत” “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 चातुर्मासस्य and of ceremo-
nial occassions in a spring, a वहस्वप्रधाश in the rains and a लाक्षेप in
winter.”

As to the difference of space in a राजसूय, “वाहस्पत्यश्चर्षर्षश्रव्यो श्रुत् कथे-
कादशकापलो राशोर् हे आविलस्यचर्षर्षहस्यश्रव्यo श्रुते” “The boiled rice to Brihas-
pati 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 पूर्णमासियाण is different from the अभन्वश्याय, so the principle of
त्र applies,

नेकदेशत्वातपशुवत् ॥ ११ ॥ २ ॥ १४ ॥
न not so; पूर्णदेशत्वात by reason of its part; शुवत् like an animal
sacrifice.

14. Not so, by reason of its being a part like an animal
sacrifice.

The objector says that the अभन्वश्याण or पूर्णमासियाण is a part of the
dश्य्पूर्णमासियाण, their fruit is one. Just as in an animal sacrifice, the omen-
tum is offered in the morning, the पुरोदश cakes in the noon and the
parts of an animal in the evening without the repetition of the subsidiaries;
so here also. The principle of त्र, therefore, applies.
अष्टवा कर्मण्यक्षेत्रात्ते तन्त्रविधानात्साधारामप्रदेशः स्यात् ॥ ११ ॥ २ ॥ १५ ॥

अष्टवा on the other hand; कर्मण्यक्षेत्र by reason of the difference of action; तेन्य theirs; तन्त्र, Tantra; विधानात्म् by reason of being laid down; संग्रामान्स with the parts; देश: 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 दर्शायन is different from the पूर्णमासवायन. They are to be performed on the new moon day and full moon day respectively. So the दर्शायन is to be performed with its subsidiaries once for all and similarly the पूर्णमासवायन is to be performed with its subsidiaries once for all. The principle of तृत्र applies in the case of each; but when the पूर्णमासवायन are looked upon as one, the performance of the subsidiaries is considered to be done on the principle of आवाप.

तथा चान्याययंदर्शायनम् ॥ ११ ॥ २ ॥ १६ ॥

तथा similarly; च and; अन्याययंदर्शायनम् another proof.

16. And similarly there is another proof.

The author relies on the विद्वेष argument in support of his view. "चतुर्दशीपूर्णमासात्माकर्त्त्वे ह दक्षिण त्र्योदशमासस्तवाया" "The offer fourteen oblations on the full moon day and thirteen on the new moon day."

तथा तद्वयबेपु स्यात् ॥ ११ ॥ २ ॥ १७ ॥

तथा similarly; तद्वयवेपु 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 राज्यम् &c by reason of the difference of time & space".

पश्चि ॥ चोदनेक्षत्रात्तत्तन्त्रस्य विधर्णः: स्यात् ॥ ११ ॥ २ ॥ १७ ॥

पश्चि in the animal sacrifice; ह on the other hand; चोदनेक्षत्र by reason of one command; तृत्रस्य of a तृत्र; विधर्णः remoteness; स्यात् is.

18. On the other hand, in the animal sacrifice, by reason of one command of तृत्र, there is remoteness.
The author says that you have given an illustration of an animal sacrifice which is one but the are two different sacrifices though in form they are similar. The animal is one but the parts are offered at different times. "वप्य प्रति स्तवने प्रभार्ति पुरोदार्शन माध्यमि देवं व्रतीयस्वतः" They set about with omentum in the morning, with cakes in the midday, and with the viscera in the evening.

The time of the offerings is different but the animal sacrifice is one, but here in the present case, we have अमावस्यायोगार्दभ्य यजेत "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 आर्यावैखर्य are to be performed separately.

तथा स्याद्वरक्षरकलपेत्र विशेषस्येककालत्थात् ॥

19 । । । ॥

तथा स्याद् वर्कल्पेत्र विशेषस्येककालवात्।

Similarly; स्यात् is; अधवरक्षरकल्पेत्र in अधवरक्षरकल्पेत्र; विशेषस्य of the special; एककालवात् by reason of the unity of time.

19. Similarly in the अधवरक्षरकल्पेत्र by reason of the unity of the time of the special offering.

There is a desire accomplishing इष्ट्श named अधवरक्षरकल्पेत्र. It is laid down, "अमावस्यायोगार्दभ्य प्रति कायार्द्विनिष्ठे, सार्वतं च बाहुस्पत्यं च बाहुमान्यार्द्वपयु मेकादशक्नालं माध्यमि देवं, सार्वतं च बाहुस्पत्यं रामान्यार्द्वपयु दानार्द्वल मध्यसा सार्वतं च बाहुस्पत्यं च बाहुमान्यार्द्वपयु तथाः दामनकस्योतेषु सुतिः। "Let him offer cakes baked on eight potsherds to Agni and Viṣṇu in the morning, boiled rice to सरस्तत and वृहस्पति and cakes baked on eleven potsherds to Agni and Viṣṇu in the noon and boiled rice to सरस्तत and वृहस्पति and cakes baked on twelve potsherds to भविः and Viṣṇu and let one whose enemy perform a सोमयं, offer boiled rice to सरस्तत and वृहस्पति."

Now the question is whether the act which have been enjoined at different times should be performed collectively or distributively. The reply of the objector is that they should be performed collectively just as in an animal sacrifice. The reason is that these special parts which are prescribed to be performed at different times are ordered to be done at one time पुरावाच: प्रविष्योऽलिङ्गेऽ... "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 त्रृतः.

इष्टिरिति चैकवच्छुति: ॥ ११ ॥ २ ॥ २० ॥

इष्टि; इष्टि च इष्टि च एकवच्छुति: what is laid down as one.

20. 'इष्टि' is what is laid down as one.

The objector says that the sacrifice अध्वरक्षेषिः is in the singular number, though there are many गाग. So they are treated as one because the principle of त्रृतः applies.

अपि वाकर्षण्यकल्वातिपां च तन्त्रविधानात्साहानामुप्प्रेषः स्यात् ॥ ११ ॥ २ ॥ २९ ॥

अपि also; वा on the other hand; कालवच्छुति by reason of the difference of action; तेषाऽ theirs; च and; तान्त्रविधानात् by reason of being laid down to be done collectively; सागोत्तम with the parts; कवदेश: direction; स्यात् is.

21. On the other hand, by reason of the difference of the action, they are laid down to be done collectively and so there is a direction for their performance with the subsidaries.

The author says that the कालवच्छुति च are separate; the principle of त्रृतः applies as far as each is concerned. Each is to be performed with all its parts on the principle of त्रृतः. In relation to others the performance is on the principle of अवाप. See the commentary on सूत्रा 15. (at p. 887).

पृथमस्य वा कालवच्छुति ॥ ११ ॥ २ ॥ २२ ॥

पृथमस्य of the first offering; वा on the other hand; कालवच्छुति 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 सूत्रा 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 निर्देश 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: प्रकोपोनियाचेत्" "Let him offer it before the speech of the speakers."

23. By reason of the unity of result, the word श्रृङ्खि is used just as in others.

The author replies to the objection embodied in sutra 20. He says that an aggregate of sacrifices is called अयोगरक्षिप्त in the singular number on account of the achievement of one result. There are other similar instances सर्वश्रृङ्खि, मृगारूप, समानसामृत.

Adhikarana v sutras 21-25 dealing with the subject that the वसाहोम is to be performed separately.

24. The offering of marrow is to be done collectively to one deity by reason of the unity of the time of the offering.

The example is of those animals which are offered to one deity. There are 17 animals for प्रजायति. In the model sacrifice namely the अनन्दीय animal sacrifice, the वसाहोम is performed; "वास्याववर्त्यान्तिहोनि" "He offers marrow with a half verse of a याज्या." It is transferred in the modified sacrifice. The question for determination is whether वसाहोम is to be performed separately or once for all. The reply of the objector is that it should be performed once for all, because the deity is one and the वसाहोम is to be performed on the principle of त्रित्र; the time of offering is one and the half rik of the याज्या where the offering is made is common to all.
25. On the other hand, by reason of the difference of time, there is repetition on the difference of the deity.

The author says that where there is a different time of offering as in the case of एक्रतिनी where different half रक्त of याज्य end and different deities are worshipped, the principle of अमार applies. In such a case you cannot perform the वसाहीन once for all. The fifth अविकार has been divided by other commentators into two अविकार; the first contains the author's view as to अधिकार i.e. it applies where there is one deity and a time of offering as in the case of प्राज्ञक्षय but where the deities are different and the offerings are made at different times, it is impossible to apply the principle of अधिकार. The principle of अमार will, therefore, apply. This view of having two अविकार seems to be correct; but we have followed our learned commentator Sabara.

Adhikaraṇa vi. sutras 26-28 dealing with the subject that यूपाहुति is to be performed once for all.

अन्ते ग्राहुलितस्तवं ॥ २६ ॥
अंते in the end; यूपाहुति: the offering at the the sacrificial post; तद्वृत्त like it.

26. In the end, the offering at the sacrificial post like it.

There are 11 sacrificial posts in a योगिकोम "एकादशयूपाहुतिनिमिति" "He cuts eleven sacrificial posts."

In the model sacrifice namely in the ग्राहुलित animal sacrifice, there is an offering in connection with the sacrificial post, "एकादशयूपाहुतिनिमिति र्कथा यूपाहुतिः जुद्दोति" "Having produced fire by friction near a sacrificial post, he makes an offering relating to the sacrificial post."

The question is whether this यूपाहुति 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 अविकार.

इति प्रतिच्छेदो वा ॥ २७ ॥
27. On the other hand, it is a prohibition of the other.

The author says that the text "Having produced fire by friction near a sacrificial post, he makes an offering relating to the sacrificial post." is a prohibition to the use of the Aśvānī fire, "He makes an offering in an Aśvānī fire," because Aśvānī fire is used everywhere in hōm. The text is not an injunction as to the offering to be made near a sacrificial post. The Aśvānī 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 tātr and the不免火 is performed once for all.

अशास्त्रत्वाच्च देशानामः ॥ १९ ॥ २ ॥ २८ ॥

अशास्त्रत्वाच्च by reason of being not capable to be ordained; च and; देशानामः 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 अतिविविध 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不免火 is to be performed once for all.

Adhikaraṇa vii. śūtras 29-32. dealing with the sacrificial bath.

अवबध्ये प्रधानेष्विनिविकारः स्यान्न हि तद्देतुरगिनसंतोषोऽद् ॥ १९ ॥ २ ॥ २६ ॥

अवबध्ये in the sacrificial bath; प्रधाने in the principal; भविविकार: modification of fire; स्यान्न is; न not; हि because; तद्देतु: for the reason; भविविकार: 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 अथैदि, there is a sacrificial bath. It is laid down "अवबध्ये-नवर्तिनि" "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. "आह्वानीयज्ञाणित" "He makes an offering in the आह्वानीय 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 'वाबवृथ' connotes the sacrifice in which cake is offered to The god Varuṇa. So this ceremony is to be performed in the वाबवृथ; water is, therefore, prescribed. The subsidiaries are out of question.

द्वायद्वतवत् इ

dvaydvatvat like the material and the deity.

This Sūtra does not find its place in the Chaukhamba edition, but it forms a part of Saṅkara 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.

साङ्गे वा प्रयोगचनैकक्तवात् ॥ ११ ॥ २ । ३० ॥

साङ्गे: with the subsidiaries; वा on the other hand; प्रयोगचनैकक्तवात् 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 वाबवृथ 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 वाबवृथ. It does not mean "bath in the water" but "with the वाबवृथ 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 वाबवृथ with all its subsidiaries is laid down.

क्रियादशनाच्छ ॥ ११ ॥ २ । ३१ ॥

kriyadashanacch by seing the kriya; च and,

31. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "अवस्था-


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.

कुर्से प्रारंभायति” “Having thrown grass in the water, he sprinkles ghee.”

The objector says that the deity and the material pertain to the primary and so the अवस्थु is to be performed with the primary only. The author says in reply that there is a division by the words, अवस्थु means principal and आधार &c. mean the parts; the material and the deity are no doubt connected with the word अवस्थू; they do not apply to the parts. Water is, therefore, laid down as a part of the procedure. So the example of the material and deity does not hold good.

Adhikarana viii 33-41. dealing with the subject of the sacrificial ground in the वस्तु प्रयास &c.

दक्षिणेःगमी वस्तुप्रयासेऽप देशमेदात्सर्वं क्रियते II

१९ । २ । ३३ ।

dक्षिण in the southern; अग्नी in fire; वस्तुप्रयासेऽ in वस्तुप्रयास; देशमेदात in देशमेदात by reason of the difference of the place; सर्व all; क्रियते is done.

33. In the southern fire in a वस्तुप्रयास, by reason of the difference of the place all is done.

In a वस्तु प्रयास, the sacrificial hearth is separately laid down “पृथ्विगमी प्रणवन्तु; पृथ्विवेदीकूलतः” “Let them carry fire separately, let them construct altar separately.”

In that connection, it is said, “अद्वाच वर्यूक्तरे विहारे हरीयालास्वति-मरात्मेव प्रतिप्रस्थाताद्वितिशिष्मन” “An Adhwaryun priest places the offering on the northern hearth and a प्रतिप्रस्थात priest places the offering consecrated to सत्र on the southern hearth.”

*In the Chaukhanīpātha edition, the reading is नय: in place of अपनय:.
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.

अतोर्दनेवतिचेत || १९ || २ || ३८ ||
अवदनम् no stimulating command ; हतिचेत 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 हितकर्मस्यता. There being only one सामयिक & हितकर्मस्यता, so the principle of त्र त्र applies.

स्थात्यपौर्णमासीवत् || १९ || २ || ३५ ||
स्थात् is ; पौर्णमासीवत् like the full moon sacrifice.

35. It is just like the full moon sacrifice.

The author gives an example of the पौर्णमासीयाग: Though the fruit of दशपौर्णमासीयाग is one, yet these two sacrifices are to be performed separately. So here also. (See Adhikaraṇa iii. at p. 887.)

प्रयोगचोदनेति चेत || १९ || २ || ३६ ||
प्रयोगचोदनम् command as to the procedure ; हतिचेत if you say.

36. “There is the command as to the procedure.”

The objector says that in case of the पौर्णमासीयाग, the चोदना is indicated by यज्ञित which applies to the procedure.

इहापिमास्त्याः प्रयोगचोदाते || १९ || २ || ३७ ||
इह अथ here also ; मास्त्याः or मास्ती ; प्रयोग: application ; चोदाते is directed.

37. Here also, the application of मास्ती is directed.

The author says that here in the present case also, the offering to महत्व is laid down separately.
38. "Placing near" if you say.

The objector says that in the present case "असादंतित" (at p. 894.) is used which means placing near. It can not mean sacrificing.

39. Not so, by reason of being one with the text in connection with the northern hearth.

The author says that you must read both the texts together. The असादं 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 ‘असादंतित’ does not convey directly the signification of छो. It is in the secondary sense. Just as in the full moon sacrifice, the procedure in the present case is governed by the verb ‘असादंतित’.

41. The Vedic text is like it.

The author says that the meaning of ‘असादंतित’ is also supported by the text. "यद्वेषांश्वरुः कसोति तत्र प्रतिमस्थता करोति” “यशस्य जेब होमस्वस्वस्मरे ब्रह्मेव बालायजन” “The प्रतिमस्थता does what the असादंतित priest does; where there is a homa, there he utters बालायजन.”

So it means that there should be a separate sacrifice in the southern hearth.
Adhikaraṇa ix. sūtras 42-47 dealing with the application of the principle of ॐ to the agent.

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 अविकरण, the agents will be different in the northern and the southern portions of the sacrificial ground.

43. Not so, by reason of the affinity.

The author says that the principle of ॐ 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. "चातुर्मास्यास्यावन्धकूलोपय चलिब्याः," "There are five priests of the चातुर्मास्य sacrifices."

The वर्णप्रवास is a part of the चातुर्मास्य and so there will be five priests only. Two are already mentioned namely अवचु and प्रतिवशाता, होता, अवचु and ग्रह are the remaining priests. The limited number of the priests shows that the principle of ॐ applies.

44. And by seeing the लिङ्ग.

The author relies on the force of the text, "प्रवयस्त्रयमदश्चिम्याः ददाति" "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.

45. by reason of the connection with the altar; इति if you say.
45. “By reason of the connection with the altar” if you say.
   The objector says that there is a text “अन्य वाक्यः पार्राहलुभवित वाहिब्धर्मण्”
   “One foot of the hota is within the altar and the other is without it.”
   One pair of feet of the hota can not be at two places. The force of
   the text shows that there should be two hota priests.

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 hota should sit at a place where his one foot is placed near the in-
   ternal altar and the other at the external altar.

47. By reason of the unity of the sentence.
   The author gives a reason in support of his view; it is one sentence
   and it is to show the proximity to the altars and the unity of the object.
   If you take a different view, there will be a split of a sentence.

Adhikarana x. sūtras 48-49 dealing with the subject that in the अपरार्थि, the principle of त्रच
does not apply.

48. By reason of one fire, the principle of त्रच applies to other
   fires.
   In a वहिप्रचयः where there are eight आर्येयस and one मास्ती, the पद्मपर्याय यः are
   performed in the गाइप्यः fire. The question is whether the पद्मपर्याय यः 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 गाइप्यः
   fire; like the आर्येयस fire in the southern hearth, the गाइप्यः fire is not
different.
The author says that the अर्धिन्ता with their parts are to be performed by the अत्यन्त; while the महत्ती with its parts is to be performed by the प्रति विप य ज. There will be a confusion of the duties of each, if you apply the principle of ट्र्य. So the प्रदीप्या यास are to be performed on the principle of ब्राह्म.

49. On the other hand, differently by reason of the difference of the agents.

There will be a confusion of the duties of each, if you apply the principle of ट्र्य. So the प्रदीप्या यास are to be performed on the principle of ब्राह्म.

50. In the relinquishment of the animals round whom fire has been carried and who are dedicated to व्रजापति, there is the end of the act by reason of the common text like the wild animals; therefore in प्रहस्ताम, there is a separate injunction.

In a ब्राह्मey there are 17 animals transferred from the model sacrifice; in that connection, there is a text “प्रहसे यविनिक्तानामाः साथवतः ब्रह्मसामान्यान्तरेषां” “They relinquish those round whom fire has been taken; they bring them to the sacrifice with the ब्रह्मान.”
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 वित्तक्रिया (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 अस्वयं "श्वेतिकुटाण्याः श्वेतसुज्ज्वति" "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.

राब्राह्मणिषयो वा वाक्येकत्वे क्रतुसामान्यायत ॥

11 ॥ २ । ५१ ॥

राब्राह्मणिषये: prohibition of the subsidiary act; वा on the other hand; वाक्येकत्वे in one sentence; क्रतुसामान्यायत 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.

वाक्येकत्वे क्रतुसामान्यायत ॥ ११ ॥ २ । ५२ ॥

वाक्येकत्वे in one sentence; क्रतुसामान्यायत by reason of the common nature of the sacrifice.

52. By reason of the common nature of the sacrifice in one sentence.

This sutra has been separately numbered by Šabara though it has been read by him at the end of sutra 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 मीमांस. There is one sacrifice; you
can not, therefore, have a text of such a double nature.

वपानां चानभिवारणस्य दृष्टानात् ॥ ११ ॥ २ । ५३ ॥

वपाना ओमेंटम; च और; अनभिवारणस्य of non-sprinkling; दृष्टानात् by
seeing.

53. And by seeing of the omentum being not sprinkled with
ghee.

The author relies on the छोटा argument in support of his view
“सच्या वा एततिं वपा यदवभिषुता श्रद्धाये वमसाम यदृ वमसामानालम्भते तेनास्वाय.
स्तेना भिषुतत्” “Omentum is therefore reverse (सच्या) because it is not sprink-
led with ghee; the वमसाम is वम; that which is, brought to a sacrifice with
वमसाम, 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 ज्ञात by performance of the प्रायस; but if it prohibits the action
itself, then the sprinkling with ghee is possible for another act वमसाम. This
argument also supports the view of the author.

Adhikaraṇa xii. sutras 54-57, dealing with the subject of वच्छारादीय.

पञ्चशासीदीयस्तयेति चेत ॥ ११ ॥ २ । ५४ ॥

पञ्चशासीदीयः, पञ्चा शारदिया sacrifices; तथा similarly; इतिवेद if you say.

54. “पञ्चशासीदीय similarly” if you say.

There is an अहिंसा sacrifice named पञ्चशासीदीय lasting for five days. It is
performed annually for five years; hence it is called पञ्चशासीदीय. In the first
year, when the new moon day falls on the विशालकाः 17 young cows and 17
bullocks are taken. A torch is carried round them and they are sacrific-
ially purified; the cows are sacrificed and the bullocks are relinquished.

“सत्वशासीदीयतीस्तिक्षत्सा अप्रविहीता, सत्तोष्ट्रोतीलक्ष्यातान पर्यन्तिक्ष-
tान श्रविततान । तत्र आलम्भते प्रेमा जुद्यज्ञतिति: संवस्तरे राजीयो आनयति तांस्वे
भोक्त्स्तानां पर्यन्तिक्षातान्” “He prepares seventeen three-year old, barren
cows for an offering to राहु, 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
The question for determination is, whether the 17 bullocks are to be relinquished as in the case of the wild animals in an अशिकरण by completing the sacrifice or it is only a cessation of the subsidiary acts for the time being as in the case of the प्राजापत्य animals. The reply of the objector is that the principle laid down in the preceding अवलंबन 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 चोदनैकक्वयत्वात्॥ ११ । २ । ५५॥

न not so; चोदनैकक्वयत्वात् 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.

यात्मामत्वाचः॥ ११ । २ । ५६॥

यात्मामत्वाचः by reason of being stale; च and.

56. And by reason of being stale.

The author gives another reason in support of his view. He says that the animals which have been used and relinquished in the first year will be stale for the next year. This act is, therefore, prohibited.

संस्कारणां च तद्धृत्सनात्॥ ११ । २ । ५७॥

संस्कारणां of the subsidiary acts; च and; तद्धृत्सनात् 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.
58. In a दशपेय by reason of the transference backward of the sale, there is the transference of the preceding ones; they are of equal तत्र.

In a राजकृती there are two soma sacrifices called दशपेय and अभिप्रेषणोत्तर lasting 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 सेम is purchased for both अभिप्रेषणोत्तर and दशपेय together. "सद्यमत्रक्रियाश्चाहि शशाधिकाः" "Soma of the अभिप्रेषणोत्तर and the दशपेय is purchased together."

The अभिप्रेषणोत्तर being prior, the दशपेय will be transferred backward by reason of the purchase of the soma, because then only there can be a simultaneous purchase of सेम for both. When it is transferred, all the subsidiary acts which take place before the purchase of सेम will necessarily be transferred backwards. The reason is that both अभिप्रेषणोत्तर and दशपेय are of equal तत्र. So the result is that the subsidiaries of both of them will be performed once for all.

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 एकत्रेण यद्यश्च पूर्वार्थप्रवृत्तिपदेश नाश्चूर्" "Equal are the sacrifices called दशपेय and अभिप्रेषणोत्तर."

They are of equal तत्र; so the sacrifices are also of equal grade.
अग्रानितम: no transference; वा on the other hand, अवस्थेवावजित्य by reason of the object being the cause.

66. 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 in 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.

पूर्वमिन्द्राववशस्य दृश्यनात् ॥ २१ ॥ २ ॥ ६१ ॥

रूढितस्तु in the preceding one च and; अवस्थेवावजित्य of the sacrificial bath; दृश्यनात् by seeing.

61. And in the preceding one by seeing the sacrificial bath.

The author gives another reason in support of his view. “समान वा एतं चर्चित्रिं विदित यद्विप्रेक्ष्यायस्यवयस्मभवं विदयति” “The equality of the sacrifices is violated, if they resort to the bath of the अभिलेखनीय.”

Here we see that the sacrificial bath which is at the end of the sacrifice is said to be at the end of अभिलेखनीय; if the principle of त्रैयम् had applied, it would have been said to be at the end of द्वापय.

दौषिणां चाचतरस्य

दौषिणां गी of the initiation; चाचतरस्य of the succeeding one.

And the initiation of the succeeding one.

This sutra is not separately given in श्रीरम’s edition of जैनमिनि’s सूत्र, but he has commented upon it. With the exception of सार्वदृष्टिका all the commentators have given the sutra separately.

The author in order to support his view says that the initiation cere-
mony which takes place in the beginning is given in the द्वाशेव, "तद्विमर्दितिसः सय सामक्रियाति."

He initiates him at once and he purchases soma at once.

It may be borne in mind that the अभिमल्लित्र is first in order and द्वाशेव is after it.

62. Equal, by reason of the common time.

The author says in reply to the objection raised in sutra 89 that these two soma श्रम्ब-are said to be equal, because they are performed in the same season. They are performed in the same राजाभुषण sacrifice.

Adhiśaṅkarāya xi v sūtras 63-65 dealing with the sacrificial bath in वहणप्रवास.

63. By reason of the partial nature of the remnants of the आभिमल्लित्र in a sacrificial bath, like the parts of the animal, there is a difference of offering:

In the चानुमंदिरणयां in the वहणप्रवास the आभिमल्लित्र consecrated to वहण is taken from the model sacrifice, "वाण्यानित्तिकांतेन तुष्मावस्तुत्वत्वाति". "They resort to the bath with the remnants of the curd-dish consecrated to Varuṇa and with husk."

There the procedure is thus described. There are nine offerings in the वहणप्रवास; the eighth is आभिमल्लित्र for वहण. The 9th is a cake baked on one pan to प्रज्ञागति. In the आभिमल्लित्र is placed a ram made of barley flour. Then the ram with the आभिमल्लित्र is offered in the sacrifice and then afterwards having walked with the cake, the remnants of आभिमल्लित्र 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 आभिमल्लित्र 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, "प्रातः सबनेवर गा प्रचयर्तुती सबनेर्द्वयाचः मै सचार।"
"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 अभिमिश्त are only the parts of the अवशेष.

अङ्गनयो वा प्रतिपत्तिशारसंयोगात् ॥ ६४ ॥
अङ्गनय: a separate act; वा on the other hand प्रतिपत्ति with the well known; अभिमिश्त 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.

प्रतिपत्तिशारसंयोगात् ॥ ६५ ॥
प्रतिपत्ति: mode of final disposal; हृतिवेष if you say; न not so; कर्मंसंयोगात् 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 प्रतिपत्तिशारसंयोगात्, because it is connected with the act itself.

p·dhyakṣa pa xv, शास्त्रस ६६-६८ dealing with उद्धवनीय.

उद्धवनीये च तद्वत् ॥ ६६ ॥
उद्धवनीये in उद्धवनीय; च and; तद्वत् similarly.

66. And in उद्धवनीय similarly.

In connection with the उद्धवनीय, it is laid down, "प्रायुक्तिपरं निष्काशे उद्धवनीय मन्त्रविशेषति" "With the remnants of the प्रायुक्तिपरं, they complete उद्धवनीय."

The question for determination is whether the उद्धवनीय is a separate act, a mode of disposal or a purificatory act,
As said in the preceding अविकरण; the उद्धयनीय is a separate act itself. This is one view.

प्रतिपत्तिर्गर्ग रमसंयोगात् ॥ ११ । २ । ६५ ॥

निरपितः: final disposal; वा on the other hand; अर्थकर्मसंयोगात् 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 अभिस्च, belonging to the प्रायण by निर्वाचन (throwing them into fire).

अर्थकर्म वा शेषत्वाच्यूयणवतंदर्धनविधानात् ॥

॥ ११ । २ । ६५ ॥

अर्थकर्म, अर्थकर्म (purificatory act); वा on the other hand;शेषत्वाच् by reason of being a शेष; अभिस्च like boiling; तदर्धन for its object; विधानात् by reason of being ordained.

68. On the other hand, it is an अर्थकर्म (purificatory act) by reason of its being subordinate like boiling, because it is ordained to be for its object.

The author gives his own view; it is an अर्थकर्म because the remnants of the अभिस्च are subordinate to the offering in the fire (निबोध). The reason is that the word निबोध is used in the locative case. It is a substratum; it is a means of purification and by the completion of उद्धयनीय, the object is obtained and the निबोध which accomplishes it, becomes fruitful. So the उद्धयनीय with the निबोध produces an invisible effect just as the boiling of milk does, "एक्तालमेष्वरसह श्रोणि, धानाभिहारियोजने" "He mixes (soma) with milk in मेष्वरस सूप and with parched grain in हारियोजन.

END OF PĀDA II.
PADA III.

In the 2nd Pada, 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 Pada, he treats of those sacrifices which take place on different occasions.

Adhikaraṇa I. dealing with the subject that time of the subsidiaries like the year &c, is different from the time of the principal.

राजानां मृत्युकालत्वादुचनादन्यकालत्वम् ॥ १११२ ॥

अबालास्व ो the subsidiaries, मृत्युकालत्वम् by reason of the time of the principal; रवानात् under a text; अबालास्व ो 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 तेन applies to the establishment of fire.

दृश्यस्य कर्मकालनिष्पत्तेत्र: प्रयोगः स्वार्यः स्वात्स्वका स्थायत ॥ ११ । ३ । २ ॥

दृश्यस्य of the material; कर्मकालनिष्पत्तेत्र: by reason of being produced at the time of the action; प्रयोगः application; स्वार्यः for the object of all; स्वात्त् is; स्वात्स्वका 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, "बसंते वाणिज्याः बिनमादधीत प्रीपमेव राजनय्:
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 अण्ग्लास 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 अण्ग्लास.

Addhakaraṇa iṣṭeras 3-4 dealing with the subject that in the अण्ग्लास animal sacrifice &c, the principle of तात्र applies to the sacrificial post.

The question is, whether there should be separate sacrificial posts or one only. The reply of the author is that the principle of Tantra applies to the sacrificial posts. The reason is that the animals are tied at different times, “पथकालेवलाचा यूपश्चाकार बनेवा राजलिं महथला यूपश्चाकार बनेवा राजलिं ““They cut a sacrificial post at a different time, as at the time of initiation or purchase of the king (soma).”

And on one sacrificial post is seen.

The author says that we see one sacrificial post in the text, “सवैये पशुः विषुज्ञ सवैये परिवारसिन्य विषुज्ञ परिवारिवाळधारसि “On tying a वनस्पति 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.

A hi kar q. iv. sātras 5-7, dealing with the subject that the principle of त्र applies to the purificatory rites of a sacrificial post.

संस्कारस्वाभावाश्चर्य कालत्वात् ॥ ६ ॥

संस्कारः: the purificatory rites; तु on the other hand; अवर्तमाणि are repeated; अर्थ कालत्वात् 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 पूज्य are washing, anointing, erecting and cutting. Now the question is, whether they are to be repeated or should be performed once for all. The reply of the objector is that they should be repeated, because they are to be performed at the time when an animal is tied. So they are to be repeated at every time when an animal is tied to the sacrificial post.

तत्कालस्तु यूपकर्मेऽवात्रस्य धर्मविधानार्थवर्त्यांनां

च वचनादन्यकालत्वम् ॥ ६ ॥

तत्कालः at that time; तु on the other hand; यूपकर्मेऽवात्र by reason of their being the rite in connection with the sacrificial post; तस्य of it; धर्मविधानाश्च by reason of laying down the duty; सर्वायंगायाम् accomplishment of all objects; च and; वचनाद under a text; अन्य कालत्वम् 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 गृह 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 त्रिबुटावृष्ण तिरिक्ष्ण सचनीय पञ्च मुयकरीति “He prepares a सचनीय 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 त्रिबुटा only but not on the principle of आधिकारिका.

Addikaravia v. सूत्रं 8-11. dealing with the subject that the principle of त्रिबुटा applies to स्वाक.

स्वार्थस्तन्त्रापवर्गं: यादस्वकालवत्वात् ॥ ॥

स्वार्थः, यादवः; तडापवर्गवः the completion by त्रिबुटा ; स्वार्थम् is; अक्षकालवत्वात् by reason of its having no time.

8. The completion by त्रिबुटा in the case of स्वार्थ is by reason of its having no time.

As to the construction of a स्वार्थ, see chap iv Pāda II अक्षकालवत्वात् 1 at p. 216.

The question is, whether the स्वार्थ is to be fixed at the time of each anointment of the animals. The objector says that the principle of त्रिबुटा applies to it and as soon as the anointment is over, it is thrown away into fire; there is the completion or end of the स्वार्थ. The reason is that it has no time of its own; it is used at the time of the anointment, “स्वार्थम् ना स्वार्थतिना ना पञ्च समनके” “He anoints an animal with a स्वार्थ or an axe.”

साधारणी: वार्नुनिभ्यतिस्तस्य साधारणवत्लात् ॥ ॥

साधारणी in common; वा on the other hand; अनुनिभ्यति: getting after; तथाय its; साधारणवत्लात् by reason of its being common.

9. On the other hand, in common it is got after by reason of its being common.

The author says that both द्रुप and स्वार्थ are produced from one tree;
the first chip that falls from the wood which is prepared as घुष is called स्वर. It is prepared after the घुष and is fixed at the top of the घुष. The author says that the same principle applies to it. As one घुष is sufficient for several animals, so is one स्वर. “यदेवत्पूपस्य स्वरकरोति” “Because he prepares a स्वर of this sacrificial post.”

The result is that there is only one स्वर which is common to all.

सोमान्ते च प्रतिपत्तिदर्शनात् ॥ ११ ॥ ३ ॥ १० ॥

सोमान्ते at the end of a soma sacrifice; च and ; प्रतिपत्तिदर्शनात् seeing the प्रतिपत्ति (final disposal).

10. And seeing the प्रतिपत्ति (final disposal) at the end of soma sacrifice.

The author says in reply to the statement made by the objector in सूत्र 8 where he says that the principle of तृतीय applies up to the end of स्वर when अभिप्राय animal is done away with. The author says that the प्रतिपत्ति, or final disposal takes place at the end of all three स्वर “सत्यते सोमेदभागौ प्रस्तरं प्रहरति स्वरं वा यथविनिरोऽय” “On the completion of a सोमयाग, the grass or स्वर is thrown in the fire for the final end of the sacrifice.”

The principle of तृतीय, therefore, extends to the final disposal of all the स्वर.

तत्कालो वा प्रस्तरवत् ॥

तत्काल: its time ; वा on the other hand ; प्रस्तरवत like the grass.

On the other hand, its time (is) like the grass.

This सूत्र does not find its place in the edition of शवर but it is commented upon by other commentators excepting the author of भाईदिपिका.

The objector says that it is the time of the स्वर which is to be offered in the fire at the end of each स्वर just as grass is done.

न चौत्पत्तिवाक्यवात्मप्रेशातप्रस्तरे तथा ॥११३३१३१॥

न not so ; च and ; प्रेशात्: origin ; वाक्यवात् by reason of the text ; प्रेशात् by reason of the principle of अविदेश ; प्र वाते 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 अतिदेश.

The author gives a reply. He says that the text which ordains the final disposal, is "सेमले प्रत्य प्रहरिति स्वर्थ तथा यज्ञवेशसाय" "He throws grass or स्वर्थ at the end of a सेम sacrifice for the final end of the sacrifice."

The text shows that at the end of soma, the final disposal of ग्रास and वेष takes place; but the final disposal of ग्रास takes place at the end of each वेष. If you hold that the ग्रास is to be finally disposed of at the end of each वेष and वेष is to be disposed of at the end of all वेषs, there will be a split of a sentence which is to be avoided. The case of grass is entirely different; its final disposal is regulated by the principle of अतिदेश. Its disposal is laid down in दशरथमात्सर्यायम्. "अतिषिन्मेष प्रत्य प्रहरिति" "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 चोदेक text while वेष is disposed of after the performance of all वेषs under a direct text.

Adhikarana iv. sūtras 12-14 dealing with the subject of throwing of the black antelope's horn.

अहर्गणे विषाणाप्रासानं धर्मविप्रतिषेधाद्यन्ते प्रथमे वाहनि विकल्पः स्थात् ॥ ११। २। १२॥

अहर्गणे in the sacrifices lasting for days; विषाणाप्रासानं the throwing of a horn; धर्मविप्रतिषेधात् by reason of the difference of the duties; अन्ते on the last day; प्रथमे on the first; दा or अहि दादि; विकल्पः; option स्थात् 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, "कुर्माविशा याया कर्तुष्टि।" "He scratches with the horn of a black antelope." when it is no longer required, it is thrown away in a pit. "नीतासोक्षियासुचावाले कुर्माविषयां प्रस्थति।" "Having carried the fee, he throws the horn of a black antelope in a pit."
It is said in connection with a स्यात्मण्यम्; it is transferred to the अहंगः under a चौद्रक 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.

पाणेत्वेष्यशुसिंहतवत्वाद्विपाणानियम: स्यात्मण्यम् सवन-मथयत्वाचिच्छिन्ते चामिष्यवृत्तत्वात् ॥ ११ ॥

पाणेः of the hand; द्व on the other hand; अशुशुम्हतवात् being not heard of; विपाणानियम: of the mode as to scratching by horn; स्यात् is; प्रातः; प्रातसवन; मथयत्वात् by reason of being in the middle; शिष्ट्ये on being sanctioned; च and ; अविष्यवृत्त बत् 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 प्रातःसवनस and because the commencement is made of that which is sanctioned.

The author says that there is no authority for scratching with the hand; the scratching is done with the horn only, you can not, therefore, throw it on the first day because there will be many प्रातःसवनस where the horn is required, before the अहंगः is over; when you have commenced performing the sacrifice, you will have to do it under the rule as laid down. The born will be, therefore, thrown into the pit after the fee of the sacrifice is paid i.e. when the sacrifice is completely over.

शिष्टे चामिष्यवृत्तत्वात् ॥ ११ ॥

शिष्टे in what has been laid down; च and; अविष्यवृत्त बत् by reason of having undertaken to perform.

14. And by reason of having undertaken to perform what has been laid down.
This sūtra has been separately numbered in श्यामर’s edition; but excepting the author of शात्रि, other commentators have not separately numbered it. It is a concluding part of the sūtra 13. It is already commented upon in connection with sūtra 13. It requires no separate commentary; you can consider it a separate reason in favour of the author’s view.

Adhikaraṇa vii. sūtras 15-16 dealing with the subject of breaking silence.

वागिन्सर्गी हिविष्कृता वीजमेंद्रे तथा स्यात् \[91\]

वागिन्सर्गे: breaking of silence; हिविष्कृता by the offering maker; वीजमेंद्रे in difference of seeds; तथा similarly; स्यात् is.

15. Similarly is the breaking of silence by the offering-maker in the नानावैजेधि.

In a राजसुय, there is the नानावैजेधि. In that connection there are texts, “भायेयुज्ञपते श्रायूलामात्राकपलु निर्विन्देत, श्रोमायवनस्पते श्यामार्कङ्करु, साविशेष प्रसिद्धेऽसतीनालामाद्राकपलु” “Let him offer a cake of rice of rapid growth (called एदु) 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 सविता the stimulator.”

For the variety of grains, only one mortar is used; they are, therefore, threshed successively. In the model sacrifice, it is said, “इश्वरः प्रशोध स्वरूप वर्ध स्वरूपकृत तां: सह हिविष्कृता विष्जुज्ञाति” “Desirous of carrying holy water, he restrains tongue; they loosen it along with the हिविष्कृत.”

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 चोदक text. The question is whether silence should be broken at the time when हिविष्कृत 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 Adhikaraṇa.

यथाप्राधानाःसतात्तिमेत् \ [91\] 3 \ 16 \ [91]

पथा just as; भावाहानम् calling; अपि also; हिविषेत if you say.

16. “Just as calling also” if you say.
This sutra does not find its place in the edition of other commentators excepting भाइदोपिका. 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 sutra 13 of the preceding अधिकरण, silence should be broken at the end.

Adhikarapa viii dealing with the त्र वृत्त nature of the animal and cake sacrifices.

\[ \text{पशी} \ च \ त्वरोदाशी \ समानतन्त्रं \ भवेत्} \]

पशी in the animal sacrifice; च and \; त्वरोदाशी in the त्वरोदाशी sacrifice \; समानतन्त्रं the same त्र वृत्त \; भवेत् should be.

17. And in the animal; and the त्वरोदाशी sacrifices the same त्र वृत्त applies.

There is an अधिग्रहणमय अन्तर्गत animal sacrifice in which there are both animal and पुरोदाशा offerings. The question is, whether the silence should be broken after the animal sacrifice or after the पुरोदाशा offering. The arguments both pros and cons of the preceding Ahikaraṇaśa 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. sūtras 18-21 dealing with the subject of joining fire.

\[ \text{षण्डपुरुषानायोऽयोऽ: सर्वार्याः विमोकः स्मानः} \]

षण्डपुरुषानायः: being for the subsidiary and the principal; याग: joining (of fire); सर्वार्याः on the completion of the whole; च and; विमोकः: the release; स्मानः 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 अद्भूत वाच it is laid down, "अन्तर्गत सत्यसत्तावते तिन्दुहोति \; अन्तर्गति वाचअनुसारी\; पुनःरिमितलनं मधुमंत्रयामीर्यन्तिनिविर्मिकं कुलहोति"

* The शुद्ध is differently read by other commentators with the exception of अद्भुतेऽ. 
"I join fire with powerful ghee*, saying this, he makes an offering; he, therefore, joins fire only; 'again I suck this sweet breast' he offers the release of fire."

The question for determination is, whether the joining of fire is for the purpose of the subsidiary and primary acts and its release is therefore, at the end of all or it is for the object of the principal and therefore its release is after the completion of the primary. The reply of the objector is that it is for the object of the primary and subsidiary and the release of the fire is after the completion of the entire ceremony.

प्रधानार्थवर्गं वा तद्धर्यत्वायं \| १९ \| ३ \| १६ \|

प्रधानार्थवर्गं on the completion of the primary; वा on the other hand; तद्धर्यत्वायं 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, "पंचासिद्धानकि पांको यशो यावनेव यशस्तमालमेव" "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.

अविभूष्ये च तद्धर्यप्रधानार्थस्य प्रतिशोधितपुरुक्तार्थत्वात् \|

अविभूष्ये in a sacrificial bath; च and; तद्धर्य similarly; प्रधानार्थस्य for the primary; प्रतिशोधित प्रतिशोधित prohibition; पुरुक्तार्थत्वात् 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 अविभूष्य, the prohibition relating to the appointment of a hotà and the repetition of गोर्ग is proper "नहोतारं दृष्टीनेतापेयस्" "There is no appointment of a hotà nor is there a repetition of family names."

The appointment of a hotà is for soma ("सघीतारं दृष्टीनेताजगतिसि तह शोष" "When he appoints. होता, he woos the whole world.") and will enure for the benefit
of the entire sacrifice but for the prohibition which is, therefore, proper.

On the parity of reasoning, the joining and release of fire is for the principal.

अहंगामे च प्रत्यझं स्वातदृञ्जात् ॥ ११ ॥ २ ॥ २१ ॥

अहंगामे इन अहंगामे; प्रत्यझं every day; स्वात् is; तदर्शावात् by reason of its being for it.

21. And in the अहंगामे, 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 द्राशाह the joining and release of fire takes place daily.

“स्वात अहंगामे च प्रत्यझं स्वातदृञ्जात् चति” “He joins (fire) daily; he releases it daily.”

इंद्रार्थि महात् has interpreted the अधिकरण otherwise: what is पूर्वपक्ष here is सिद्धात there and what is सिद्धात here is पूर्वपक्ष there.

Adhikaraṇa ix. sūtras 22-23 dealing with the subject of the call of सुव्रज्ञय.

सुव्रज्ञया तु तन्त्रं दीर्घार्दन्यकालावत् ॥ १११ मृ ॥ २३ ॥

सुव्रज्ञया the call of सुव्रज्ञय ; तु on the other hand; तन्त्र by तन्त्र; दीर्घार्दन्य like the initiation ; अधिकरण by reason of the different time.

22. The call of सुव्रज्ञय is by तन्त्र like the initiation by reason of the different time.

In a द्राशाह there is the time of वपसत् called प्रत्यझं day where दशिष्ठ is performed. Now the question is, whether the call of सुव्रज्ञय should be performed once for all or at different times, ”स्वातृस्वातृस्वातुः माण्डुक्कायेः सुतुः माण्डुक्कः माण्डुक्कः सुतुः माण्डुक्कः” “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 sūtra is that it should be done once for all, because its time is different from that of the दीर्घार्दन्य which when once performed enures for the benefit of the entire sacrifice. This sūtra is an entire अधिकरण in all other commentaries but in the edition of शव it is treated as the view of the objector.

तत्कालावद्वार्तेत प्रयोगेऽति विशेषसम्बन्धान् ॥ ११२ ॥ 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 द्रुतकाय्य which is done at the time when soma is extracted (सुर्याकाल)? The reply of the author is that it should be repeated at every extraction because there is a special connection with the application, “अभसुब्यमभाग्य”

The word ‘अय’ ‘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 अय is not a part of the application in the model sacrifice whence it has been transferred by the principle of अभित्रेष्ण ‘सुर्याकाल’ “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 अय 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 विन्दा where अय places the 8 offerings in the northern part of it and प्रतिरक्षातता does in the southern part of it. As the principle of आवाप applies there by reason of the

* There is ‘स्नान’ before ‘प्रयोग’ in other editions.
difference of space, so it also does here by reason of the difference of time. (See chap xi Pāda ii. Sūtra 23 at p. 894.)

26. “If you say that by reason of the deity of that invocation like fire”; (the reply is) that there is the end by reason of that being for it.

The author gives a reply to the objection of the objector which is also embodied in the sūtra. The objector says that the deity is invoked for one day just as fire and that invocation enures for the benefit of the whole sacrifice; so also here, the Śukṛṣa 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.

27. ‘Like fire’ if you say.

The objector says that the establishment of fire enures for the benefit of the whole sacrifice, so does the invitation of the Śukṛṣa.

28. Not so by reason of the common nature of the application.

The Abhāgyāyatam is performed at its own time; but here in the case of the invitation of the Śukṛṣa, 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 लिङ्ग argument. “परं प्रवीण सांस्किर्ति संस्किर्तिः हयऽवधीवा वारं प्रारम्भ सुव्रत राय सुव्रतािया माध्याित्व प्राप्तिः” "He says thus 'on each departure of a day, entering the habitation of the अग्नि ओ! Subrahmanya, call सुव्रतािया' thus he commands.

This text also shows that this invitation takes place every day.

ताहृत तयेषोऽविवेकेऽन्ति चेत || १९ ३ १२ ॥

वत् तहि तत्र स्थितति तथा सर्वभौतिः इति चेत् if you say.

30. "That is similarly' if you say.

The objector says that द्रुपाविडत्व is performed once for all; it enures for the benefit of all. See chap xi. pāda ii. Adhikāraṇa vi at p. 891. The word तत्र refers to the द्रुपाविडत्व ceremony.

नाशिष्ठाविष्ठाविद्वात्स्यायत्वाचः || १९ ३ १३ ॥

न not so; अभिस्वरूप्त; by reason of that being not laid down; इत्यावत्व; by reason of another principle; च and.

31. Not so, by reason of that being not laid down and by reason of another principle.

The author says that the example of द्रुपाविडत्व does not hold good for two reasons, first that it is a prohibition of आद्यान्ति fire (see sūtra 27. at p. 899.) and secondly that you can not fix a limit of the place. (See sūtra 28. at p. 892.)

विध्येकत्वादिति चेत् || १९ ३ १२ ॥

विध्येकत्वात् by reason of one injunction; इति चेत् if you say.

32. “By reason of one injunction" if you say.

The objector says that one विधि alone governs it just as you have one वस्त्रीवरी (water taken for the purpose of soma) and one अवश्य,

न कुस्तस्य पुनः पूःयोगात्रमध्यानवत: || १९ ३ १३ ॥

न not so; कुस्तस्य of the whole; पुनः again; पूःयोगात्र- by reason of the application; प्रधानवत् like the principal.
33. Not so, by reason of the application of the whole again, like the principal.

The author says in reply that a ceremony that is done once benefits that act only by reason of the difference of time but when it is repeated, it benefits all. The primaries are repeated every day. The अभियन्त, पवमान, cups, spoons and praises like स्तोत्र and शब्द 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 सुव्रह्य is to be repeated every day at the time of सुव्रत (extraction of soma).

Adhikaraṇa xii śutras 34–45 dealing with the subject of the maintenance of the vessels.

लीकिकेतु यथाकामि संस्कारानथ्यतोपात ॥१११३॥

लीकिके in the ordinary things, tā on the other hand; यथाकामि just as one wishes; संस्कारानथ्यतोपात 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 “समेदर्शपूर्णमास्यपीयने” “Let him perform the new and full moon sacrifices on the even ground.”) 2nd, agents, (“सप्तपूर्णमास्यायो: यथक्षोशचतवार चूतविज: “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? (“प्रविवियत्राकामि” नातिचिन्तितविषय) A priest and a preceptor should not be disobeyed)” The reply is that it is in connection with man’s duties (पुरुषचर्य) 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, Śābara has abruptly taken another subject in his commentary; while other commentators have treated this sūtra as a separate Adhikarana. He proceeds to deal with the sacrificial vessels.

35. The sacrificial weapons should be maintained by reason of the injunction for their final disposal like the soma dregs.

The sacrificial vessels should be maintained because they are ordered to be finally disposed of with the dead body of the sacrificer, "अहितानिमितिनिर्देशति यज्ञमण्डु पातृश्च" "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. ‘अस्तुवहितरिति’ ‘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 sannaya 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 sannaya; 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 sannaya 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.

उत्पत्तिवर्ग प्रयोजकत्वादाशिर्वदः ॥ ४१ ३ ४२ ॥

उत्पत्ति: origin; वा on the other hand, प्रयोजकत्वा by reason of their being
subsidiary; आशिर्वदः like the milk.

40. On the other hand, new ones by reason of their being sub-
sidiary like the milk.

The author says in the alternative: what harm is there if these ves-
sels are taken anew? they are subordinate just as in a भन्तयेव another cow
is taken for milking, "अन्तरयेव भुतततोभवतः" "अभावे वितु००-०•०००; ज्ञानमानस्य
अन्तुहामाहिरेि०००" "They observe a fast in a भन्तयेव." "In the absence of
a cow required for milk in a fast, he milks another cow of the sacrificer
for milk."

श्रेयसामाज्यस्मिनि चेतु ॥ ४१ ३ ४२ ॥

श्रेयसामाज्यस्मि meaninglessness of the word; इतिचेत् if you say.

41. "Meaninglessness of the word" if you say.

The objector says then "the sacrificial vessels" have no meaning.
The word यज्ञाच्छ is used for the vessels that have been used in a sacrifice
but not for the new vessels.

तथासामाझेि०००००० ॥ ४१ ३ ४२ ॥

तथा similarly; आशिर्वदे in the milk; अषि also.

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 न्याय; but if the new cow is a न्याय so
also the new यज्ञाच्छ.

शास्त्रालू विपयोगस्त्रैकृत्ययचिकर्षार्थवेष्टेवहापूः
वार्षवदृभूतोपदेशः ॥ ४१ ३ ४२ ॥

शास्त्रालू by reason of being laid down; च and; विपयोगः separation;
तथा there; ऐकृत्यचिकर्षार्थवेष्टेवः desire of one substance; मुहृत्ती in the model
sacrifice; अषि here; अभावे र्षयेवतृ like the object of extraordinary principle;
भूतोपदेशः 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 "तत्तत्त्तिनयमतः". "They observe fast."

In the भौगोलिक which is the model sacrifice, in order to live on the milk diet, milk is obtained from बलुड़ृ cow. This practice obtains by अतिक्रम in the अत्यत्तेय 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.

पुष्पगुल्लक्ष्मीपौर्णिमामस्या: क्रियेन् ॥ ११ ॥ ३ ॥ ४४ ॥

पुष्पगुल्लक्ष्मी by reason of being for the model sacrifice; वौल्लक्ष्मायाः 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 दृश्याल्पात्मकानां, the model sacrifices. Their origin is there; so they should be preserved from the period when the full moon sacrifice is performed.

ञ्जन्याधिके वांबिपुत्रितितिवात्तानि यार्येन्मरणस्यानिनिम-तत्त्तात् ॥ ११ ॥ ३ ॥ ४५ ॥

ञ्जन्याधिके in the establishment of fire: वा on the other hand; अविपुत्रितितिवात् by reason of the non-obstruction; सावित्र hey; चार्येत should be preserved; श्रवणश्य of death; अनिमित्तत्त् 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 चोद्रक and offerings are borrowed from the full moon sacrifice under the अनन्याधान text; but as the अनन्याधान takes place before the यमालयान, and if the sacrificer happens to die before the full moon sacrifice and after अनन्याधान, his body will be cremated without the vessels. So the vessels should be preserved from the time of the अनन्याधान.

Adhikaraṇa xii dealing with the subject that the principle of तत्र applies to place, agent and vessels.

पूर्तिपतिर्वम्यथान्येयोपायः ॥ ९१ ॥ ३ ॥ ५६ ॥

पूर्तिपति: the final disposal; वा on the other hand; यथायेयोपायम् like that of others.

46. On the other hand, the final disposal is like that of others.

This sutra is in continuation of sutra 34 in Śabara's edition; (see at p. 923.) but in other texts, it belongs to the same Adhikaraṇa. 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 द्रष्टिश्च: दृष्टिहेतुमायादविनाति "In the right hand, they place जैतु.

Adhikaraṇa XIII, sutras 47-53 dealing with the use of soma.

उपरिद्रष्टासमानां पूर्जापात्येयग्रन्तीति ॥ ९१ ॥ ३ ॥ ५७ ॥

उपरिद्रष्टासमानाः subsequent to soma; पूर्जापात्य: with पूर्जापात्य animals; परमित इति they commence.

47. Subsequent to soma, they commence with the पूर्जापात्य animals.

This sutra is incomplete in Śabara and मान्याध्यक्त editions but in other editions there is a further text, "स्वेयाध्यक्तविशेषाथ्योपिनिः प्रमृग्निकरकः" "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 Śabara.
In the बाजपेय, there are प्राज्ञपत्य animals borrowed from the model sacrifice. In that connection, it is said, "अपितुरास्तोमानि प्राज्ञपत्ये रचयिति" "Subsequent to Soma, they commence with animals consecrated to प्राज्ञपत्य.

There the order is as follows:

In the 3rd सवन, the first is आम्ब्रवयमान, then the soma accompanied with songs up to बैशवदेव cups, then the soma homa with songs, then अतिनित्य songs and the अजुष्वच the modification of soma. The questions propounded for discussion are, whether the performance of this प्राज्ञपत्य is at the time of आम्ब्रवयमान 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 आम्ब्रवयमान which would come from the model sacrifice under a वैदिक 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, "अभिजातादृश्यमुयाजेश्चर्चित प्रह्य परिधीन हारियोजने नमचरिति" "They commence अनुज्याः after अभिनाति," "After finally disposing of परिधी, he commences हारियोजन"

Both these, namely, the order of अनुज्याः and the disposal of the परिधी 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 अनुयाज and परिवि पहरण 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 अनुयाजनस they perform अनुयाज? “अनिमारोहत् पार्व्यं नुयाजेष्वहरणि प्रह्यापिरिपीयि त्र्त्दमृति” “They commence अनुयाज after अनिमारोहन and after finally disposing of the परिवि he makes oblations.” The reply is that it denotes time, just as in “दुर्गुपूण सावधानः प्रमाणिष्ट्ष्व सोमेन्द्रेजेजेणेत्” “Let him perform soma after the new and full moon sacrifices.”

Take an ordinary conversation, “अभिन्नहृद्येज्ञानवागतवयु” “Come at the time of अभिन्नहृद्य” it denotes the time of अभिन्नहृद्य though it may not be performed.

प्रकृतिकालास्ते: शस्त्रवतायमिति चेत ॥ ११ । २ । ५० ॥

प्रकृतिकालास्ते: by reason of getting the time of the model sacrifice; शस्त्र-वतायम अर्थां after the songs; इतिवेद 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 sutra 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 (दुःसीयस्वन).

न प्रतिप्रतिप्रेष्यात् ॥ ११ । ३ । ५१ ॥

न not so; प्रतिप्रतिप्रेष्यात 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 “उपरिक्रित सोमां ग्राजापति शधर्मि” “They perform the प्रजापति after the somas.”

How can you make it special?
52. "After the order of the modification" if you say.

The third objector says that it will be after the कृद्य &c the modifications of soma. See the order in the commentary on sutra 47. at p. 928. They are the modifications of the अनिलंबनम्. So the प्राजापत्य will come after them.

53. Not so, by reason of the different command.

The author says that it is governed by the different command. These are different actions; one belongs to soma sacrifice; the other pertains to the animal sacrifice. So the प्राजापत्य will be commenced when all soma rites are over.

Adhikaraṇa xiv sutras 54-55 dealing with the subject of सूक्ष्वावकः.

54. When the सूक्ष्वावक 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 अनुप्राव are transferred forward, the सूक्ष्वावक is also transferred forward along with them. There the deities of सव्वर्त्तय प्रहोदयम् are praised “भृजाक्ष्विज्ञायरक्तेवानामि: पूर्णवेव क्षरमेव सरस्वतीवेत्तपरिवापेः सुस्थन्यन्तयेऽके बनस्पतिरसबः” “Parching with the rice to दुर्गा who possesses horses,
with gruel to पूषा, with fried grains of rice to सरस्वती. The god of soup has to-day become vegetable.'"

The question is, whether these deities are also transferred forward by virtue of the forward transfer of the मुक्तवाक to the animal sacrifice. "अतिनामकतादाधिक्षयुजयशचरति" "They commence with अतुयाजस after अतिनामकत offer-
ings."

The reply of the objector is that they will not be transferred forward, because the deities do not belong to the animal sacrifice. The अतुयाजस 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 पूर्णाशयवाग where the deities of the दर्शवाग are absent, the deities of दर्श are not transferred on the transfer of मुक्तवाक.

वाक्यसंध्योगात्वोतकर्ष: समानतत्रत्वादर्थ्योपादननवयः ॥

By reason of the connection with the मुक्तवाक, there is a transference forward by reason of their belonging to their same तृत्र 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 मुक्तवाक. The illustration, he says, does not hold good; the दर्श and पूर्णाशय sacrifices are governed by the same तृत्र principle and the two have therefore, one मुक्तवाक; 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 necessarily. The
illustration is, therefore, dissimilar. The result is that there will be a separation of the deities.

END OF PĀDA II.

PĀDA III.

Adhikaraṇa I. sūtras 1–3, dealing with the subject of the applicability of तङ्ग्र to the subordinate parts.

चोदनैकत्वाद्राजसूयेःनुकक्षेत्रकालानां समवायाचन्त्रम—
हानि || ९९ || ८ || ३ ||

चोदनैकत्वात् by reason of one command; राजसूयेः in a राजसूय; अनुकक्षेत्रकालानां of those whose time and space have not been specified; समवायात् by reason of the combination; तङ्ग्र the principle of तङ्ग्र; अगानि the subordinate parts.

1. By reason of one command, in a राजसूय on account of the combination of those whose time and place have not been ordained, the principle of तङ्ग्र applies to the subordinate parts.

In the राजसूय there are many primaries, the time and place of which are not given. The question is, whether the principle of Tantra or अध्याय 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 चोदना.
2. On the other hand, there is a different fee by reason of the connection with the agent, just as in the same 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 दशौपमासयाय, 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,

"आद्रावैशाल एकादशकपालं, पेट्रावैशालश्चरुं; सेमा वैशालशिकारिणा धाम-नामदलिऱ्य सेमा पौष्पपादादकपाली; पेट्रापौष्पश्चरुं; पौष्पश्चरुः, श्यामादलिऱ्या"

“There are cakes baked on eleven potsherds to Agni and Visnu. There is boiled rice to Indra and Visnu. There are cakes baked on three potsherds to Visnu. 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.

3. Similarly there is another proof.

The author relies on the फ्रण argument in support of his view.
"Let him offer cakes baked on eleven potsherds to A\-ni and Vi\-\nu, cakes baked on eleven potsherds to Indra and Vi\-\nu and cakes baked on three potsherds to Vi\-\nu 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 \( \text{\textcircled{r}} \) and \( \text{\textcircled{s}} \) 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' and 'last' clearly show the difference of the application.

Adhikara\-p\-a ii. stanzas 4-7 dealing with the rule as to the appointment of priests from the commencement.
a priest, he does so for the whole sacrifice, "अनेनमौराजुवु संज्ञेन कर्मशुद्धियेन राज्यः"). "Make me sacrifice by means of this ceremony called राज्यः.

So the appointment is for the whole sacrifice.

लाघवापातित्र #

cापातित्र: 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.

प्रयोजनैक्वात् # १९ । ४ । ६ #

प्रयोजनैक्वात् 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.

अविशेषार्थां पुनः श्रुति:* # १९ । ४ । ७ #

अविशेषार्थां 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.

Adhikaraṇa iiii. sutras 8-9 dealing with the subject that the subsidiaries are to be performed separately in an अवेद्य.

अवेद्यो चैकतन्त्र्यं स्थालिस्तुद्धर्श्नादवचनार्थः काम संयोजनः # १९ । ४ । ८ #

अवेद्य in an अवेद्य; च and; एकतर्थ: the principle of त्रीः, स्थालिः; विक्षोचर्यायाम by reason of seeing the विक्ष; बचनार्थः by reason of the text; कामसंयोजन with the connection with desire.

* In some editions, there is विशेषार्थः.
8. And in an अवेष्टि the principle of त्रृ त्रृ applies by reason of seeing the लिङ्ग, because of the text and of the connection with the desire.

In a राजसूय there is an अवेष्टि consisting of fire offerings; in connection thereof different fees are laid down, "आर्येन्द्रवर्त्तकालि तिरस्माति विरायन्ति दिविषयान्। नेत्रेमेकाथर्षपले मध्येर्वंसंक्षिप्ता। गैश्वदेवंचर्हें पिशाची िरीभी दुःखिता। मैत्रावर्षीमामीलां वशादति ला। वाहुस्पत्यं चरं शिल्पश्रयोद्वितिय।।

"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 विश्वेष्वर with the fee of a tawny coloured cow of six years, curd-dish to मिष्टाकाश्य with the fee of a barren cow and boiled rice to ब्रह्मसति 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 दिति, "यदिराज्जयं यजेत, वाहुस्पत्यं मध्यस्थिताय दुःखिताय मासिधार्येत्। यदिराज्जयं, पृष्ठस्य यदिघृशेष्ववेशवेशम्।।"

"If a ब्रह्मवार्त्त makes a sacrifice, let him sprinkle ghee after placing it in the middle and making an oblation to चुरस्पति, if a ब्रह्मवार्त्त to हृत्र and if a वेशेष्वर to विश्वेष्वर."

Here "placing in the middle &c" shows one performance. The second reason is that there is a text which lays down the desire, "एष्येवेत्वचार्यार्याय काम वाजयेत्।।" "Let him make one desirous of corn to perform it."

There is unity of purpose and number which also shows that the अवेष्टि is one and the subordinate parts should be performed once for all. Some text writers have considered, "वचनात् कामसंयोगात्" as a different सूत्रा embodying the author's view therein.

क्रत्रथायामिति चेत्त वर्णसंयोगात्॥ १४॥

क्रत्रथायामिति in the object of the sacrifice; इति वेत्त if you say; न not; वर्णसंयोगात् by reason of the connection with the caste.

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 rajahy which a king is exclusively entitled to perform.

Adhikaraṇa iv. śūtras 10-13, dealing with the subject that the desire accomplishing pāramāṇeṣu is to be performed separately.

 пу́ма́नहवि: चेकतन्तय प्रयोगवचनैकत्वात्॥११४॥

Puṣṭomāḥśivā, in the Pūjana offerings; ekaṭyaḥ the principle of tān; pṛjñātavarchaṇam by reason of the unity of the text of the application.

10. The principle of tān applies to the Pūjana offerings by reason of the unity of the text of the application.

In an अम्यापा, there are पुष्तमाणेहिः “अनवयपपूजनायाविकपाल्ल निर्वपनति। अनवये पावाक्ययन्ये शुचिये।” “He offers a cake baked on eight potsherds to the purifying fire; to the fire which is holy, to the fire which is pure.”

The question for determination is, whether the principle of tān or ावा applies. The reply of the objector is that the principle of tān applies, because there is one text for application “अन्यत्रित्वात् यथा” “The days are to be ascertained.”

By reason of this text as to application, the subsidiaries are to be performed simultaneously.

लिख्दशेषनाच्छ दूर दूर दूर दूर

लिख्दशेषनाच्छ by seeing the लिख्द and.

11. And by seeing the लिख्द.

The objector relies on the लिख्द argument “समानवहार्यतिपिन्वपनति। ‘‘They have the same sacrificial grass’ in support of his view.

वर्तमानापदेशाद्विचनाच्छ तन्त्रभेदः स्वातः॥२१४॥

Vartamanaapadēśa by reason of having the present tense; vartamanaḥ by reason of the text; t on the other hand; tānabheṣu: difference of tān; śvayaḥ 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.

“अथवः कामयेत वर्षयानायां स्वायतितित तस्यानैवपूजनाय निर्वष्य। अथापव
When one wishes to become great and noble, having ascertained (time) for the purifying Agni, let him make an offering in which there is the same sacrificial grass in the northern hearth to the purifier and the pure; then he took him and thereby he becomes great and noble subsequently.

In the first offerings the subsidiaries are to be performed on the principle of आवाप and in the last offerings, on the principle of त्र्यः.

What do you say as to the text about the application, "अन्तःनिर्धारिणि"?

"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 विष क्रम argument, "समानवर्गि पियविषि"
"They have the same sacrificial grass." but this is a statement of facts, "येन ब्रजवर्चलकारः स्वातः तस्य सर्बविषि हविवि 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 दीर्घक्रम &c, in a द्रादशाह.

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: "द्रादशाहेन प्रजाकार्य राजयेत" "Let him make one who is desirous of progeny, perform a द्रादशाह."
There are दीक्षा, उपसद, सुखा, and one performer. Now the question is, whether they should be performed on each day i.e. दीक्षा and उपसद each separately on separate days and सुखा on one day thus making up 25 days, or दीक्षा, उपसद and सुखा 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 स्थाननिदित्तु. The reply of the 1st objector is that they should be performed with दीक्षा and उपसद each separately on separate days and सुखा 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.

अपि वा गुरुभूतत्वाचात्र सादृ चित्येत यथा माध्यन्दिने

15. And by reason of the days being laid down, all should be performed there with the subsidiaries just as in the माध्यन्दिन.

The second objector says that by making up 25 days, you contravene the express text which lays down 12 days. So the दीक्षा, उपसद and सुखा should be performed on each day at noon just as they are done in a भत्तपलीय.

अपि वा फलकर्ष सम्बन्धात्सह प्रयोगः स्यादान्येया
गनीपमीयवत्

16. On the other hand, by reason of the connection of the fruit and the agent, there is the joint application just as there is in भानेय and भानीय.

The 3rd objector says that both of you are wrong; my view is that they should all be performed on the principle of व'त्र on the fourth day. The reason is that there is one fruit and the fee is also one for the priest,
just as भाष्य and अन्वय are performed once for all by reason of one fruit and one agent.

सादवकालशुतित्वादा स्वस्थानानां विकारः स्वातः

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 दीप्ता and 12 सुवन्द will have to be performed separately on each day. So there will be 36 days considered as द्रादशाह.

दीप्तापस्तादां च संव्ह्या पुत्रक्रयूऽ प्रत्यक्षसंयोगात्

18. And the number of दीप्ता and उपसद्व is separate by reason of the connection with the direct.

The author says that there will be 12 दीप्ताः and 12 उपसद्व and the द्रादशाह is, therefore, correctly called by reason of its connection with these things so differently performed.

वस्तीविवर्यतानंतरंपूर्वाग्रिणितंत्र मन्यकालवादवर्यादिदी-

न्युतराणिदीप्ताविसर्गायत्वात् १९ ।१४ । १५
by reason of their being for the completion of the दीप्त.

19. The preceding ones up to the taking of water for soma are to be performed on the principle of त्र्यम् 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 दीप्त.

The water taken for soma is called वसवीवरी. The author says that the principle of त्र्यम् applies to all the rites up to the taking of water for soma in the preceding ones and अवस्रूप &c. in the latter ones because the sacrificial bath ends the दीप्त, "अद्वर्तीकाः प्रवेशशिवायदेवः स्वर्गलोक मायनयदद्धु-र्नातितामेववैवादामालमभवते | अद्वितयद्यपवत्त्रथमात्मवर्यानितामेव द्वैच्चावतुसर्दु प्रेश्वरयिति" The gods went to heaven after thrusting the दीप्त in water when one bathes in water he is thereby initiated but when one resorts to the अवस्रूप (sacrificial bath) he thereby thrusts the दीप्त (initiation) in the water.

तथा चान्यायेद्वर्णविनम् ॥ १९ । ४ । २० ॥

तथा similarly; च and; अवस्रूपविनम् another proof.

20. And similarly there is another proof.

The author relies on the विन्द्र argument in support of his view "पद्विन्द्र दहो वा पद्वद्वादशः" "This द्वादशा consists of 36 days."

चोदनाप्रयक्ते वैक्तन्यं समवेतानां कालसंयोगात् ॥ २१ । ४ । २१ ॥

चोदना प्रयक्ते, chodanā being separate; द् on the other hand; एकत्वाथ्य simultaneity of performance; समवेतानां of the connected ones; कालसंयोगात् by reason of the relationship with the time.

21. On the other hand, on the चोदना being separate, there is simultaneity of performance of the connected ones by reason of the relationship with the time.

The author says that you have given the illustration of आत्मेव and आनोपम 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. "प्रीणिमात्वं गौरं माया बंजेत साम्या" "Let him perform a full moon sacrifice with all the details on the full moon day."
The **Purva-Mimamsa** 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 **pratishthi** should be performed on the principle of **tr** just as it is done in the establishment of fire.

**Adhikarana** vi. sūtras 22-25 dealing with the subject that those subsidiaries whose time is not different from that of the primaries are to be performed separately.

\[\text{मेदस्तु तद्ग्रेष्यात्कर्मेन्द्रः पूजयोगे स्वाच्छां प्रधानशब्द-}\]
\[\text{विन्यासः} ॥ ॥
\]

मेदः - difference; त on the other hand; तद्ग्रेष्यात्कर्मेन्द्रः by reason of its time; कर्मेन्द्रः - difference of action; पूजयोगे in application; स्वाच्छां is; विन्यासः their; प्रधानशब्दविन्यासः 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 **tr** 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 **दशः** & **पूर्वमालय.** The time of the subsidiaries is governed by their primaries, because they are connected with their primaries.

\[\text{तथा चान्याथार्द्वर्णनम्} ॥ ॥
\]

तथा similarly; च and; अन्यायार्द्वर्णनम् another proof.

23. And similarly there is another proof.

The author relies on the ** हिन्न argument in support of his view.** “पद्तसयाज्ञातन्त्यहानि संतिह्तेते” “It lasts up to the end of the ‘पद्वत्याजन’ day.”

This shows that the principle of **आवाप applies to the days of the पद्तसयाजन.**

\[\text{श्वासुर्यायाचन्ति तद्वचः} ॥ ॥
\]

श्वासुर्यायाचन्ति the call after the morning extraction; तद्वचः similarly.

24. Similarly the call after the morning extraction.
The author gives another example of श्रास्त्र call which is made every evening after the extraction of soma, "सत्सिख्यते सक्षिप्यते नामाविशनामां अनि-प्रेयज्जुमस्य गृहवेद मात्येति प्रेयति" "He thus commands on the departure of each day after entering the room of the अपरीश priest, O ! Subrahmanya, call सुव्याया."

The repetition of the word 'सत्सिख्यते' shows that the principle of आवाय applies.

25. And the excess of animal.

There is a text which shows that the animal that exceeds the number 11 is called पुङ्गालन; "वदेकः पत्तुरितिष्ठते पुङ्गालन:कामः" "When one animal is in excess, it should be consecrated to Indra and Agni."

When an animal is sacrificed each day, in a पश्चातःशिनी then only there is a possibility of the 12th in excess.

Adhikarana vii. sūtras 26–29, dealing with the subject that at the time of उपसूक्त the call of सुव्याया should be performed without modification.

## सुत्याविवृत्तूै सुग्रहस्ययायायां स्वप्पासुपलक्षणं प्रकुञ्जनव
यादावाहिनवत् || ११ || ४ || २६ ||

सुत्याविवृत्तू on the increase of सुत्या; सुग्रहस्ययायां in the call of सुक्रवास् all; वर्णक्षण generalisation; प्रकुञ्जनवत् by reason of the affinity or association with the model sacrifice; आवायवत् like the invocation formula.

26. In the case of the increase of सुत्या, in the call of सुक्रवास्, 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, "इव्यधियस्यास्तमाग्रहवयवः". "Maghva, come on such and such day."

The word इव 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 अविदेश in the दाराय. Here the time being different from the time of the principal, how is this formula to be repeated? The
Objector says that this formula is to be repeated with modification as 13th or 14th day &c. The reason is that in the Ṛgveda 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. “द्वाग्निः क्षणग्रीवालमिति सोमयस्मुमानेयं क्षणार्चिव्” “Let him sacrifice black-necked animal to Agni, tawny-coloured to Soma and black necked to Agni.”

Here though the deity of the first and the 3rd is the same, yet by the intervention of the 2nd, the invocation formula is repeated.

अपि वेन्द्राभिमञ्जास्वातस्कृत्यादुपलक्षणं कालस्य-लक्षणार्थवचात् ॥ १९ ॥

अपि अयो वा on the other hand; इन्द्राभिमञ्जास्वात by reason of naming इंद्र; सहित्सत् once; स्थल is; उपकल्पना generalisation; कालस्य of the time; कल्पनार्थवचात् being for the secondary sense.

27. On the other hand, by reason of naming Indra, it should be uttered once, by reason of the time being for the secondary sense.

The author says that the formula should be repeated only once and the numeral that is used is in the secondary sense to denote time. The deity is important and primary.

अविभागाच्च ॥ १९ ॥

अविभागाल् by reason of impartibility; च and.

28. And by reason of impartibility.

The author says that you have given an illustration of the invocation formula. The illustration does not apply; in that case the time is divided by reason of the intervention of “सोमयस्मुर्” (tawny-coloured to soma).

This result is that the मन्त्र is to be uttered without any modification.

The अविभागाल् is named by Sābara as dealing with अष्ट्र applied as once for all or differently, but we have here preferred other commentators in naming the Adhikarana.
Adhikaraṇa viii sūtra 29-35 dealing with the subject that the principle of śāraṇa applies to

पशुगणे कुम्भीश्लूलवपाण्रपणिना प्रभुचाततत्रात्रावः

स्यात् ॥ १९ । ७ । २६ ॥

पशुगणे in an animal sacrifice; कुम्भीश्लूलवपाण्रपणिना of the pot, rod and the cauldron; प्रभुचातत्र by reason of their sufficiency; स्यात्ः 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.

कुम्भी is a small pot in which the parts of an animal are cooked. शूल are the pieces of wood on which heart and viscera of the animal are baked. श्वास्त्रणी 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 सन्देहाद्वतात्ते स्यात् ॥ १९ । ७ । ३० ॥

भेदः being separate; द्व on the other hand; सन्देहात् by reason of doubt; द्वात्ते 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.

अर्थांद्र चिन्हकर्म स्यात् ॥ १९ । ७ । ३१ ॥

अर्थां for the purpose; या on the other hand; चिन्हकर्म 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.
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 चंक्ष 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 प्रतिपत्तिवात but in the commentary it is read as अवायवस्वात; but both mean the same thing. The other commentators excepting बंदे रे have read अवायवस्वात.

अपि वा प्रतिपत्तिवातन्त्रं स्यातस्यत्वस्यायुतिभूतत्वात्

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 चंक्ष recited at the time of offering.
not so; कालमेधात् by reason of the difference of time.

35. Not so, by reason of the difference of time.

The author says that it is not possible, because there is time of each 
पाल्याद्वेष (half rik of a yājya). This Adhikārana has been treated by Šabara 
as one but by other commentators, it is divided into 3 Adhikāranas.

Adhikārana 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.

पक्किमेद्यात्कुम्भीशुलवपाणपणीनामेद: स्यात् \( ॥ \)

19 \( ॥ \) 36 \( ॥ \)

पक्किमेद्यात् by reason of the difference of cooking; कुम्भीशुलवपाणपणीनामेद: the 
pot, the rod and cauldron; मेद: difference; स्यात् is.

36. By reason of the difference of cooking, the pot, the rod 
and cauldron should be separate.

This sūtra does not find its place in the editions of other commentators 
excepting खंडेश्व सरसuta but he has read it as a concluding sūtra of the preceding 
Adhikārana. 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).

जात्यन्तरेशु मेद: पक्किवैष्णम्यात् \( ॥ \) 19 \( ॥ \) 39 \( ॥ \)

जात्यन्तरेशु in the different species of animals; मेद: difference; स्यात् is; 
pक्किवैष्णम्यात् by reason of the dissimilarity of cooking.

37. In the different species of animals there is a difference, 
by reason of the dissimilarity of cooking.

This 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.

बृद्धिदश्वनाच्च \( ॥ \) 19 \( ॥ \) 38 \( ॥ \)

बृद्धिदश्वनात् by seeing the increase; च and.

38. And by seeing the increase.
The author gives a reason in support of his view. He says that there is an increase of vessels in स्त्रामफज by reason of variety; "सूदख्रेत्रमसतया बायस-शुधेनयन्ति." "They resort to the sacrificial bath with the rods or rice gruel."

Adhikarana x, śātras 39-40 dealing with the separation of the earthen pans,

कपालानि च कुम्भोवत्तत्यसंख्यानाम् ॥ ३९ ॥

कपालानि pans; च and; कुंभोत लिख a pot; तुवयसंख्यानातı of equal number
39. And the pans are of equal number like the pot.

There is an अथवप्रतियहिद्धि; in it there are पुरोदाश cakes baked on 4 pans for the deity नरण and varying according to the number of horses. "यावतो शब्दन्त्र प्रतियहिद्धि तावताबलबुद्धपालान वायुवाधिक्षिप्तः" "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 पुरोदाश cake. The reply of the objector is that the principle of Tantra applies just as in the case of जूगी & c. (See Adhikarana viii at p. 945).

पुरोदाश वा प्रकृतिविव classifications ॥ ३० ॥

पुरोदाश for each primary; वा on the other hand; प्रकृतिविव as in the model sacrifice.
40. On the other hand, for each primary as in the model sacrifice.

The author says that there should be four pans for each पुरोदाश, just as it is in the द्वारशुर्णमास्थ्यान which are the model sacrifices.

सर्वपां वाचिमप्रथम स्यात् ॥ ४१ ॥

सर्वपां of all; वा on the other hand; वाचिमप्रथम extension; स्यात् is.
41. On the other hand, there is the extension of all.

The author advances an argument in favour of his view; he says that the extension of पुरोदाश which is laid down, is not possible if there are not separate pans, "यावतक्षया पुरोदाशेण प्रथमवति" "He spreads a cake to the extent of a potsherd."

The पुरोदाश cake is to be extended up to the full length of the pan.
Adhikaraṇa xi. dealing with the subject that the mantras pertaining to the threshing stroke should be uttered once for all.

एकदुर्ज्ञे सर्स्कारणां ज्यास्यात्मेककस्मेत्वात् \(111.4.142\)

एकदुर्ज्ञे in one substance; सर्स्कारणां of the purificatory rites; ज्यास्यात्मम् is explained; एककस्मेत्वात् 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 द्वारसनेनमास्यामाः, the rice is threshed; there at the time of threshing, the following Mantra is uttered. "अवस्थोदिवः ज्यास्यात्मसं" आपल्लमव्रीवात्र 1. 19. 11. "Protecting heaven from the killing enemy."

The question is, whether this mantra should be uttered with each stroke or should be pronounced once for all. The reply of the author is that it should be repeated once for all, because there is one substance and there is one act, namely, threshing consisting of so many strokes.

Adhikaraṇa xii. dealing with the subject that in नानारीजिस्त्रिष्ट, the मन्त्र is to be recited at each time.

द्वारसनेन कर्तार्थवित्वात् पुनः प्रयोगान्तमन्त्रस्य च
tadgurṇेत्वात्पुनः प्रयोगः स्यात्तदैः विधानात् \(111.2.143\)

द्वारसनेन in the different substance; कर्तार्थवित्वात् by reason of its accomplishing the object; तस्य of this, पुनः प्रयोगात् by reason of its repetition; स्यात्तदैः of the मन्त्र; च and; tadgurṇेत्वात् by reason of its being subordinate; पुनः प्रयोगः repetition; स्यात्म is; tadṛśeṇ 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 मन्त्र and by its being subordinate, it is to be repeated because it is laid down for it only.

In a राज्य there is नानारीजिस्त्रिष्ट There are many cereal grains used in it.

"अन्जनये सुहोपत्रे आपल्लमास्यामास्यायं
राज्यस्य वनस्पतियां यमकंच" "सेमाय वनस्पति यमकंच" लेन; "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 sacrifice 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 sacrifice &c, there is the difference of the mantra

निर्वपाल्वनस्तरणाज्ञायह्रेषु चेक्त्र्यत्वपयोजनैक
twāta || ११ १४ ४४ ||

निर्वपाल्वनस्तरणाज्ञायह्रेषु in offering, cutting, covering and taking of ghee; and; एकद्र्ययस्तू like one substance; प्रयोजनेत्वात् 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) in sacrifice. In the Durjyotanāsa it is said, “चुरुसंख्येनविषयिति” “He offers four handfuls.”

The mantra that is repeated is, देवस्यत्वासवितुः प्रस्वेष्विचिवाय्यद्याय पूण्यो हस्तर्याममन्येज्ञुतपातिं पातिः” White Yajur Veda 1.10. “I being inspired by god Savita, make a pleasing offering to the, Agni with the hands of Yajña and the arms of Aswins.”

2. व्रजन, “अययवययवयईदुं नाति” “He cuts odd or even handfuls.”; the mantra that is repeated at the cutting of the grass is “वहार्द्वसदुनं दामिः” “I cut the grass the seat of the gods.”

3. उष्णारण spreading the grass on the वेदि, “तिघ्यं तु पंचं तु वाबेंविस्त्र्याति” “He covers the altar thrice or five times.”

The mantra is, ‘कण्याचंद्रसः वास्तवयेनिः’ “I spread thee, soft as wool.’

4. आयप्रणं taking of ghee in a गहुं “घुषुद्धाह्वातः” “He takes it four times in a ghee.”

The mantra is, “श्रुत्वायकायां धान्यायामेवेवेययो जुज्वे जुज्वेण्यहामि” “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 Adhikaraṇa xi or Adhikaraṇa xii applies or whether the principle of Tantra or आवाप applies. The reply of the objector is that the principle of त्रृत्र laid down in Adhikaraṇa xi at p. 949 applies because the object is one.

The author says that the principle of आवाप embodied in Adhikaraṇa 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 लिहिका xiv. śūtras 46-47, dealing with the subject that the principle of त्रृत्र applies to the मन्त्र uttered at the time of sprinkling water on the altar.

45. On the other hand, it will be like the different substances by reason of their being purified.

46. In sprinkling water on the altar, the mantra is to be repeated by reason of the repetition of the act.

There is a (sprinkling of water on an altar), वेदिन्योक्ति “त्रिप्रेक्षि” “He sprinkles water thrice”.

The mantra is “वेदिन्योक्ति प्रिरिक्षेत्रे” “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 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 चौद्वान्त applied to the pronunciation of the मृत्र 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 चौध्वान्त; in this connection, there is a mantra for scratching the body with the horn of a black antelope. “हृदिक्रमणाकरः” “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 चौध्वान्त; it happens at one time and it is one act.

The author says that the mantra should be repeated once; because
there is no चोदना; 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.

Adhibar. छा xvi dealing with the subject that the principle of स्नात्मक, applies to the uttering of मंच में on the occasions of dream and crossing of streams &c.

स्वप्ननन्दीतरणाभिवर्षणामेध्यप्रतिमन्त्रणे पुष चैवम् ॥

11 12 50 ॥

स्वप्ननन्दीतरणाभिवर्षणामेध्यप्रतिमंत्रं पुष on the repetition of the mantras on the occasion of dream, crossing of rivers, excessive rain and dung; and; पुष same:

50. In the repetition of the मंच on the occasion of dream, crossing of the river, excessive rain and dung, the same principle applies.

In स्बोतित्रौम there is a mantra to be repeated by the initiated (1) on the occasion of a dream, “स्वमन्दितरणशाहसि” “Thou art, O! Agni an observer of a vow”. (2) on the occasion of crossing any stream “द्वीपरपौपालपाल.” “The god water, the grandson of Αρπα.” (3) on the occasion of rain, “उद्वृत्तोरोज्योध्य आज्ञेन” “He has the bathing lustre”. (4) on the occasion of seeing any excrement “अद्वृप्तज्ञेय commitments” “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.

Adhirakara औ xvi dealing with the subject that the त्र्य is to be repeated once, on departure.

प्रथ्याणे ल्वार्यनिवृत्ति: ॥ ११ ३ ३ ॥

प्रथ्याणे on departure; तु on the other hand; निब्धे 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, “अद्वृप्तिः अन्यथा: प्रेति” “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.

Adhikaraṇa xiv 61 as 52 53 dealing with the subject that the मत्र is to be repeated in the case of उपवर separately.

उपवरमन्त्रस्तन्त्रं स्यालोकविद्वहुव चनात् ||११।८४३||
उपवर मत्रः; उपवरमत्रः; मवश्च by the principle of तमः; स्यात् इसः; धोकात् as in ordinary life; वहुवचनात् by reason of the plural number.

52. The उपवरमंत्र is governed by the principle of तमः as it is) in ordinary life by reason of the plural number.

उपवर is a pit for the extraction of soma juice in the त्योत्तियक्षम. 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, “रक्षोदयो वर्णगहिनो वेष्टवानुहु रचनामि” शैलोलोकमदिस्ते।।१३।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 ‘(वेष्टवानः)’, meaning thereby that the mantra is to ensure for the benefit of all the four pits.

न सचिपातिहवादसचिपातिकर्मणां विशेषग्रहणे का
लैकत्वातसक्कुड़चनम्* || ११।४।५३||

न not so; सचिपातिहवाद by reason of the association of ideas; असचिपातिकर्मणां of the acts in which there is no association of ideas; विशेषग्रहणे in taking the special; कालैककावात् by reason of the time being one.

53. ‘Not so by reason of the association of ideas (of the acts to be performed); in taking the special acts in which there is no association of ideas, there is a recitation of the mantra once by reason of time being one.

* Śabara and वंडेय have omitted सक्कुड़चनम् from the सूत्र.
The author says that the उपवर्ण 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 सुक्षमयाः. The plural number is used out of respect.

Adhikarana xix, sūtras 54-56 dealing with the subject that the mantras हविष्कृत् &c., are to be repeated severally.

हविष्कृत्ृधिगुणपुरोज्जवाकामनोत्स्थावृत्तः कालभेदात्
स्यात् ॥ ११ । ४ । ५४ ॥

हविष्कृत्ृधिगुणपुरोज्जवाकामनोत्स्थायस्य, of हविष्कृत्, अधिगुण command, पुरोज्जवाक्यa and सनेता; आवृत्तिः: repetition; कालभेदात् by reason of the difference of time; स्यात् is.

54. (The mantras pertaining to) हविष्कृत्, अधिगुण, पुरोज्जवाक्या and मनोता are to be repeated by reason of the difference of time.

In a अयोत्स्थम, in each स्वर्ण there are पुरोज्जवाक्य cakes and there is a mantra calling on the हविष्कृत्, “हविष्कृतृहि” “Come, O ! offering-maker.”

In the वाजपेय, there are sacrificial and the द्वाजपेय animals; in that connection there is a mantra commanding the अधिगुण. “देवे: शामितार्:” “O ! divine killer.”

There is पुरोज्जवाक्य “अन्नेनयुपयथा” “O ! Agni, lead us by good path,” Rig I. 189. 1.

Lastly there is the मनोतामंत्र, “स्वर्णने प्रयमो 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 हविष्कृत् मंत्र there is a difference of time for extracting soma. Similarly in the case of अधिगुण and मनोता there are मंत्रs, three different स्वर्णs; and in the case of पुरोज्जवाक्य by reason of the सामवेय intervening, “आग्नेयै द्विव्याचार्यामालेत सौत्च्यंवृज्ञमागनेयैं हविष्कृत्वै” “(Let him sacrifice black necked animal to Agni, tawny-coloured to Soma and black-necked to Agni.)” there is a difference of time.

अधिगुणोऽविपर्यासात् ॥ ११ । ४ । ५५ ॥

अधिगुणो: of the अधिगुण; च and; विपर्यासात्, by reason of the transposition.
55. And by reason of the transposition of the अधिगु.

The author says that in the case of the अधिगु, there is an additional reason. If you utter the अधिगुप्रैषम्त्र in the morning लैण, the पर्यायिनकरण of the animals will be suspended; if you do it at the time of the प्रथ-साम in the 3rd लैण 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.

करिण्यद्वचनात् || ११ || ४ || ५६ ||
करिण्यत् done; वचनात् by reason of the word.

56. By reason of the word "done"

The author says that the words used in the command made to अधिगु are "आरंभसंपनवत्" "Commence and bring."; as soon as this command is given, the activity on the part of the अधिगु 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 प्रैषम्त्र is to be repeated at every time.

END OF PÂDA IV.

END OF CHAP. XI.
CHAPTER XII.

PADA I.

Adhikara 1. Sutras 1-7 dealing with animal and पुरोदाश sacrifices.

तन्त्रिसमवाये चोदनातः समानानामकतन्त्रं दत्तं यथाद: स्याद्विधिपुक्रममतादर्थ्यात् ज्ञातिकालनिर्देशात् "11.11"

तन्त्रिसमवाये at the time of many primaries; चोदनातः by command; समानानाम् of equal; ऐंक्तिकत्वम् one simultaneous performance; अभूतं in unequal; तु on the other hand; तेन: difference; शतातः is; विचिन्तकप्रताद्यायत्त by reason of the commencement of the subordinate being for it; ज्ञातिकालनिर्देशात् 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 आवस्था and in the present chap xii, he deals with प्रवर्तना. 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 प्रवर्तना 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 अग्नियोगी animal sacrifice, there is a पुरोदाश cake. "अग्नियोगीयस्वध्वास्वचार्यास्वरूपः गेमियां पशुपुरोदाशाय मेकाद्रक्काकल्पितवे तेन्" "Having served with the omentum of the अग्नियोगी animal let him offer cakes made of the animal flesh and baked on eleven potsherds to the dual deities अग्नियोगी"

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 enure for the benefit of the पुरोदाश. The reply of the objector is that there should be a separate performance, because one has no connection with the other; the first is an animal sacrifice and the other is an offering of the पुरोदाश cakes: because the underlying principle is that if the primaries are connected with each other and governed by one चोदना, the Tantra principle will apply there. But if they are governed by different चोदनास, then आवार will come into operation, because the text so directs it and because the parts belong to their primaries.

गुणकालविकाराच तन्त्रमेदः स्वातः १२ २ १ २

गुणकालविकाराः by reason of the modification of the quality and time; च and; त'ः मेदः difference of त'ः स्वातः is,

2. By reason of the modification of the quality and time, there will be a difference of Tantra.

The objector further supports his view and says that the animal sacrifice and पुरोदाश offerings are different by reason of the quality and time. In the animal sacrifice, there are 11 प्रयात offerings and 11 अनुप्रयात offerings but in पुरोदाश we have five प्रयात offerings and 3 अनुप्रयात offerings. In the animal sacrifice, you use पुद्दः a mixture of curd and ghee, while in पुरोदाश, only ghee is used. In the animal sacrifice, the animal remains standing, while you can use any substance near at hand for the पुद्दः cake. The पुद्दः is offered after the omentum; so there is a great difference and the principle of आवार, therefore, governs them.

तन्त्रमध्ये विधानाद्रा मुख्यतन्त्रेण सिद्धः स्यातातन्त्रार्थः

स्याविधिशिश्वत्वातः १२ १ २ ३

त'ः मध्ये in the middle of tantra; विधानात् by reason of being laid down; वा on the other hand; मुख्यत्वः by one primary; सिद्धः accomplishment; स्यातः is; त्वायः of the object of the primary; अविधिशिश्वतः by reason of being not special.

3. On the other hand, by reason of its being laid in connection with the primary, the accomplishment will be by one primary, because the object of the primary is not special.

The author says that the subordinate parts are to be performed in the animal sacrifice only; the performance there, will benefit the offering of the cakes; the reason is that the पुरोदाश offering is read in connection with
the animal sacrifice, "अनीयोमीयस्य वप्पार्च्यायंनीयोयमियंपयुदाराधकायकंज्ञ जनानिनिष्ठैतु" "Having commenced with the omentum of the अनीयोमीय animal, let him offer an animal cake baked on eleven potsherds and consecrated to अनीयोमीय"; and so it will be considered to be benefitted 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.

विकाराच्छ न भेदः स्वातर्थस्वाकुक्तत्वात ॥१२॥

विकाराच्छ by reason of the modification; च and; न not; भेदः difference; स्वातः is; अनेकेन of the object; अविचक्तत्वात 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 अनेकेकां प्राप्त offerings in पुरोहीत 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 प्राप्त 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.

एकेपाः वाशाक्यत्वात ॥१२॥

एकेपाः of one; वि on the other hand; शक्तत्वात 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 primarily; their capacity to confer benefit does not extend to others.

आहोपूरीपकं स्यात ॥१२॥

आहोपूरीपकं a boasting of heroic exploit; स्यात् 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 पुरोङ्ग यास sacrificial. "मद्ये गनेरालावाहिती तु होती पुरोङ्क शाहती. पश्चात्तोश्च।" "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 पुरोङ्क offering of the animal sacrifice.

**जैमिनि: परत्नास्त्रायपायोः स्वतत्प्रधिपयेद: स्यातः ॥ ॥**

The view of Ja'mini: परत्नास्त्रायपायोः: by reason of the application of the त्रेयः; स्वतप्रधिपयेद: prohibition of one's own application; स्यातः: is.

8. The view of Ja'mini is that by reason of the application of the त्रेयः, one's own application of तन्त्र is prohibited.

Take the same पशुपुरोङ्कश: भोज्यमास शितिता "they (both) are neither in a सथमाग nor in an animal sacrifice," while they find their place in the पुरोङ्क under the चोट्टक text. The question is, whether they should be performed or not. The author says that when the पुरोङ्क offering has been governed by the Tantra principle of the animal sacrifice, the procedure so far as governed by the प्रचलनवचन (the text relating to procedure) is prohibited but not that which is transferred to the पुरोङ्क offering from elsewhere under the चोट्टक text.

When देवदश rides in the car of यजुर्व, there is no necessity of देवदश's own car, but that does not mean that he should not have his own apparel. The प्रचलनवचन under which they are both governed will benefit both by one performance under the principle of प्रसांग, 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. सत्स 9-10, dealing with the subject that in a सुमा sacrifice, there are no separate त्रेयः.

**नानायथत्वायसैमे दर्श्यपूर्णमासमक्रतीनां वेदिकम् स्यात॥ ॥**
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.

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 sutras 11-12, dealing with the vessels of the new and full moon sacrifices

By reason of their being for a homam.

The principle of prasanga applies in the case of the vessels by reason of their being for the homam.

In a soma sacrifice, the cup and spoon are used; there are also certain rites of the full and new moon sacrifices such as svaan and pratiikesh performed; there are jukh and upastuta 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. jukh and upastuta should also be used in those rites which are borrowed from the durgurana.

The reply of the objector is that the principle of prasanga applies and the
cups and spoon are quite sufficient, as they are for the purpose of a homa.

न्याय्यानि वा पूयुक्तवादप्रयुक्तके प्रसङ्गः स्यात् ॥

12 । 1 । 12 ॥

न्याय्यानि proper; वा on the other hand; पूयुक्तवाद by reason of being used; अपनै when not used; प्रसङ्ग: the principle of प्रसङ्ग; स्यात् is.

12. On the other hand, they are proper, by reason of being used; when not used, the principle of प्रसङ्ग applies.

The author says that it is proper that the vessels of the दशूर्णमासयामन should be used in those rites of the दशूर्णमासयामन which are imported; while those vessels which are already in the soma sacrifice may serve the purpose and will not be searched for. The principle of प्रसङ्ग 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 वस्त्रिष्ट but if the car is there, he would not do so. So the vessels of the दशूर्णमासयामन will be used only in those rites which are connected with दशूर्णमासयामन and transferred to the soma.

Adhikarapāṇa, dealing with the performance of animal and पुरोदाश sacrifices in the शामित्र fire.

शामित्रेच पशुपुरोदाशो न स्यादितरस्य पूयुक्तवाद॥

12 । 1 । 13 ॥

शामित्रेच in the fire for cooking the sacrificial flesh; पशुपुरोदाश: the animal पुरोदाश sacrifice; स्यात् is; इतरस्य of the other; पूयुक्तवाद 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 शालामुखीय fire. The reply of the author is that they should not be cooked in the शामित्र fire because गाइपञ्जय fire, has already been used. “पुरोदाशगाइपञ्जयविभवति” This गाइपञ्जय fire is after it.” शालामुखीय fire is lit in the eastern part of the sacrificial ground having bamboo built-stall called प्राचीनवशाला (see frontispiece fig I);
first आहवनीय fire is burnt in the उत्तराष्ट्री; गाहंपां ग fire is lit afterwards. So the offering of पशु पुरोहित (animal cake) should be cooked in the गाहंपां ग fire which is already there before the भाषित fire.

Adhikarana vi dealing with the offering in the प्राजित fire.

व्रमण वायुभित्रस्य शालामुखीये न स्वायत्राजिति
र्घुद्रामानवाचः ॥ १२ ॥ १ ॥ १४ ॥

व्रमण cooking; वा on the other hand; वायुभित्रस्य of वायुभित्र; शालामु
कीयe in the शालामुख fire; शालामुख fire; प्राजित of the प्राजित; विद्यामानवाच by reason of presence.

14. On the other hand, cooking in the वायुभित्र should not be in the शालामुखीय, because of the presence of the प्राजित.

Now the question for determination is, whether in the वायुभित्र of कौठालय- नामयन, the cooking is to be made in the शालामुखीय or in the प्राजित fire. The शालामुखीय fire has already been explained. The fire burnt in the eastern part of the sacrificial ground called प्राचीनवृष्ट्र having a stall is called शालामुखीय. The first fire burnt is आहवनीय and after the completion of the rites in the उत्तराष्ट्री, the ग हंपां ग fire is burnt. In the preceding Adhikarana it is laid down that the पशु पुरोहित offerings should be cooked in this शालामुखीय fire which happens to be गाहंपां ग. The author therefore, says here that the term गाहंपां ग is used to denote शालामुखीय in the secondary sense, so the offerings of the वायुभित्र will be cooked in the principal गाहंपां ग which is otherwise known as प्राजित. It is the fire lit in the western part of the प्राचीनवृष्ट्र stall and is principal गाहंपां ग fire; what the author means is that when the principal गाहंपां ग (प्राजित) is present, there is no necessity in cooking the offerings in the ‘शालामुखीय’ fire which is गाहंपां ग fire in the secondary sense.

Adhikarana vii. śātras 15-16 dealing with the निर्माण in relation to the two soma carts.

हविधार्ये निर्माणार्थ साध्ये साध्ये मुक्तमाचः ॥ १२ ॥ १४ ॥

हविधार्ये in a हविधार्य cart; निर्माणार्थ for the purpose of the offering; साध्ये साध्ये completion should be made; मुक्तमाच by reason of the act being commenced.

15. In a हविधार्य cart, the completion should be made for the purpose of the offering, by reason of the act being commenced.
There are two carts called इविष्यत carts in which different sacrificial materials are placed. They remain standing at the इविष्यन्तंदर. The निर्वाण offering is offered at a place to the west of the गांधप्त 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.

असिद्धवांशन्यदेशत्त्वात् प्रधानब्रह्मण्याद्रेगुण्याये प्रसंगः

स्यात् || १२ || १ || १६ ||

असिद्धः failure; वा on the other hand; अन्तर्देशत्त्वात् by reason of the separate place; प्रधानब्रह्मण्यात् by reason of the principal being spoiled; अब्रह्मण्यात् on the principal being not spoiled; प्रसंगः the principle of प्रसंगः is.

16. On the other hand, there will be a failure by reason of the separate place and by reason of the principal being spoiled. On the principal being not spoiled, the principle of प्रसंग will apply.

The author says that one of the carts named इविष्यत 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 संतयाग will be spoiled. If the principal ceremony is not spoiled, then one of these carts will do.

Adhikarana viii. dealing with the subject of another cart.

अनसाध्य दर्शनात् || १२ || १ || १९ ||

अनसाध्य of the carts; च and; दर्शनात् by seeing.

17. And by seeing the carts (in the plural number).

This sūtra is a concluding part of the preceding Adhikarana in all other editions but Śabara has treated it as a separate Adhikarana. The author says that the 'cart' is used in plural number which shows that a third cart is used, "अनासाध्य वर्णयिति" "They employ carts."

Adhikarana ix. dealing with the subject that दीक्षा and जागरण should be performed separately.

तद्रुत्तथत्वं च कालमेधात् || १२ || १ || १८ ||

तद्रुत्तथत्व combination with it; च and; कालमेधात् by reason of the difference of time.
18. And combination with it by reason of the difference of time.

In the *oma sacrifice, the vigil takes place on the day of initiation, "यो भव्यम् दीक्षिते राणिवर्तितं सांवर्तनेनावत्ते" "The first night on which the initiated remains awake, is changed by him in dreaming."

In the दुर्गृहण्यामाश, the same is said of भीष्मकथय day as regards vigil. It is transferred to the प्रायणीय under a चात्र 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.

Adhikaraisa x, dealing with the subject of मंत्र and आवाप in the case of the separate विहार.

मन्त्राः संविपातित्वावत II २२ II १ १ ९५ II

मंत्र: the मंत्रs; च and; संविपातित्वावत by reason of their distant benefit.

19. And the मंत्रs by reason of their distant benefit.

In the वसुप्रधान 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 अवधुष्य and प्रतिष्ठ्यता and so, the mantras will be of necessity recited separately.

Adhikaraça xi, dealing with the establishment of fire in a Soma sacrifice.

धारणार्थ्यत्वात्सेमेन्द्रन्यन्वायानं न विद्यते II१२१२२II

धारणार्थ्यत्वात य ब्रह्मण कथय by reason of its being for the maintainace; सेमे in soma; अस्तन्वयान re-establishment of fire; न not; विद्यते exists.

20. In soma by reason of its being for the maintainace, there is no re-establishment of fire.

In a soma sacrifice, there are दृष्टि; like दृष्टिनाथया&c. The establishment of fire is transferred there by the ब्रात्र text. Now the question is, whether the fire should be separately kept in the दृष्टिनाथया or the अस्तन्वयान 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-es-
abliihment of it for the दीर्घणीय &c.

Adhikaraṇa xii. sutras 21-24. dealing with the vows belonging to the full and new moon sacrifices.

तथा व्रतमैत्यावत् || १२ || १ || २१ ||

tatha similarly; तथा the vows; व्रतंत्यावत् 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 इष्टिः like प्रायः &c transferred from the दशौंग्रामाश्चायांs under the वेदः 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 इष्टिः a part of the same sacrifice.

विप्रतिष्‌प्रायाःच् || १२ || १ || २२ ||

विप्रतिष्‌प्रायाः by reason of the prohibition; व and.

22. And by reason of the prohibition.

The author gives a reason in support of his view, "अनेनेतरथस्थ व्रतं वारिष्ठम्" "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.

सत्यवद्विति चेत् || १२ || १ || २३ ||

सत्यवद् like truth; इतिचेत् if you say.

23. ‘Like truth’ if you say.

The objector says that though speaking of truth is a man’s duty (पुर्वप्रत्यै) yet when one commences दशौंग्रामाश्चायां, he undertakes an additional vow.

न संयोगप्रथमवत्‌वात् || १२ || १ || २४ ||

न not; संयोगप्रथमवत्‌ 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 ज्ञातवर्थ i.e. the duty of telling the truth during the whole life and the other क्रत्वम्बित during the course of a sacrifice; so the vow which one takes at the commencement of a sacrifice is क्रत्वम्बित 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

ग्रहायथं च पूर्वमिति: वस्तुतः तदर्थ्यत्वाय "१२ । १ । २५ ।"

ग्रहायथं for the object of reception of gods; च and; पूर्वमिति before; तदर्थ्यत्वाय 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 इर्दी

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 इर्दी, so does the invitation to the gods and receiving them as guests enure for the whole sacrifice, “समाग्ने वाच्चाविद्वैष्ठवस्तितिर्पूर्वमितिनित्य द्वारिन्द्रमवता पव तन्तुयों यदृहिततं श्यं रवैतपजेत” “O! Agni in the invocation, let there be my opulent’ (R. V., 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: प्रधामोदेयनात्सव विवृत्य परमेश्वरानाचार्यैस्वर्मकाश् कपालनितर्यपदिन्तवता यष्टि त तदुपयति परिपूर्वकदीठते” “Agni is the first (last) of the gods and Viṣṇu is the highest when one offers cakes baked on eleven potsherd to Agni and Viṣṇu, it is a sacrifice in honour of a deity and, therefore, they initiate both ways.”

The same deities invited for the soma shall serve the purpose of the इर्दी.

शेषवादिति चेन्द्र वैश्वदेवो हि स्पष्टर्यपदेशात् "१२ । १ । २६ ।"

शेषवत like the subordinate part: इर्दीचेत if you say; न not so; वैश्वदेव by reason of all the deities; हि because; शास्त इ is; ध्रष्टेशात 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 दीर्घायाय 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, "साध्यात्मजोऽत्रः: "The साध्य, वसु and रुद्रas."

The third part embodies the reply of the objector. He says that the gods are named, "अग्निवेषुग्मः सत्यात्मजोऽत्रः मरणुमित्वं जः भाविते सुपस्तिनियः-श्वेतवेषु: "Agni with वसु, soma with रुद्र, इंद्र with महात्स, वरण with अद्याय and रुद्रपति with all the gods."

In other editions there are 3 different sūtras which our learned commentator has put into one.

न गुणार्थयत्वाद ॥ १२ । १ । २७ ॥

न not so; गुणार्थयत्व by reason of its being for the praise.

27. Not so, by reason of its being for the praise.

The author says that the designation is not for the purpose of limiting the number but for the purpose of praising the deities; as in the expression, "all animals such as the horse, cow &c", the specification does not exclude other animals.

Adhikarana xiv. dealing with the subject of equipment of wife.

सञ्जहान्तङ्गृतव्यां ॥ १४ । १ । २८ ॥

सञ्जहान the equipment; च and; गृहवात् 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 दृष्टःकमचायारं "यात्रेन परिसम्बन्धितं "He equips the wife with a grass rope."

Now the question is, whether in the दृष्टिः which are the parts of the soma, the equipment transferred from the दृष्टःकमचाय under the चौद्रक text is to be performed or not. At the time of initiation, the equipment is performed for the object of the soma, "यात्रेन परिसम्बन्धितं मेवल वादातितो सिद्धन्तवाय "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 enures for the benefit of the whole sacrifice.

Adhikāra qa xv dealing with the subject of the forest food.

The four priests and the fifth sacrificer partake of food.

29. By reason of laying down another, there is no forest food; both are for maintenance.

In connection with दृश्यविविधानारण्यभोजनं न स्यादुभयं हि वृत्त्यथम् ॥

अन्यविविधानां भेकालय ॥ १२ ॥ १ ॥ २९ ॥

by reason of laying down another; अरण्यभोजनं forest food; म not; स्यात् is; उभयं both; वृत्त्यथम् for maintenance.

30. If you say "remnants of the 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, "यज्ञायालयमेवाद्विष्टेत् यथापदाधिकारित्।" "The four priests and the fifth sacrificer partake of food."
So eating of the remnants will be transferred to the brûttis which are the parts of somayāga from daksināmāsīyāgas.

Adhikarana xvii. sutras 31-33. dealing with the subject of hiring the services.

शून्तवाच्च परिक्रयः ॥ १२ ॥ २ ॥ ३ ॥

परिक्रयः hiring of services.

31. And by reason of maintenance, there is hiring of services.

In the daksināmāsīyāgas, the hiring of the services depends on the gift of food prepared with rice. It is transferred here under a different text. But in soma the fee is 1200, ‘तत्त्वण्ड्यदायशतं दक्षिणाय’ ‘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 brûttis which are the parts of the somayāga. 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.

शेषभक्षास्तथे यिति चेत ॥ १२ ॥ २ ॥ ३ ॥

शेषभक्षा eating of the remnants of the food; तथा similarly;

32. And eating of the remnants of food similarly, if you say.

The objector says that eating of the remnants of food may be considered in lieu of the services secured for the subordinate parts (see Adhikaranā xvi. sūtra 30. at p. 969).

न कर्मसंयोगात् ॥ १२ ॥ २ ॥ ३ ॥

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 Adhikarana by other commentators.

Adhikarana xviii sutras 34-40 dealing with the appointment of a hūtra.

प्रवृत्तवरणात्मकति तन्त्रवरणात्मकत्वतिप्रतिष्ठात्न्त्रवरणं हातुः किरिषेत॥
34. By reason of the commencement of the appointment and by reason of the appointment for each Tantra, there is appointment of the होता for each part.

In the दशवर्णमालावर्तमान, there is the appointment of a होता, "अग्नि धर्मोयिन्याहोतास्वारसर्सर्" "Agni the divine hota priest sacrifices to the gods." it is transferred to the इडिः, the parts of the soma under a भंडारक text; but there is also an appointment of a होता in a सेा sacrifice, "अग्नि होतास्वारस्म सेा होतां हो रस्त्रमें होतानांति होतार्युज्याते" "'Agni is the hota; he is my hota; O! priest, thou art my hota; saying this he appoints a hota.'

The question is, whether the appointment of the होता enures for the benefit of the whole sacrifice or there should be another appointment in the इडिः. The reply of the author is that the appointment should be for the इडिः separately. The reason is that when the sacrifice has been commenced, the appointment of a होता is for each तंत्र separately, so there must be a separate appointment for each.

न प्राङ्क्तियमालादर्शः हि ॥ १२ । १ । ३६ ॥

व न नो रस्त्रः प्राङ्क्तियमालाभविष्यति तदर्थम् हि ॥ १२ । १ । ३६ ॥

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 appointment...
ment of a hota, the appointment is after the act is commenced and it is for
the purpose of the invisible effect.

निर्दिष्ट्येवचिते चेत ॥ १२ ॥ १ ॥ ३७ ॥
निर्दिष्ट्य of the directed ; इतिचेत् if you say.

37. "Of the directed" if you say.

The objector says that a day previous to the new moon, the construc-
tion of an altar is directed "पूर्व पूर्वाष्ट्रगङ्गेदि 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 शुत्तवात् ॥ ॥ १२ ॥ १ ॥ ३८ ॥
न not so ; शुत्तवात् by reason of not being laid down.

38. Not so, by reason of not being laid down

The author says that the construction of the altar one day before the
new moon is laid down but no where Brahma's appointment is so laid down.
He is appointed on the full moon day and so his appointment enures for
the benefit of the new moon sacrifice also. He is, therefore, not appointed
for each separate part but for the whole sacrifice.

होतुस्तथे चेति चेत ॥ १२ ॥ १ ॥ ३६ ॥
होतु; of the होता; तथा similarly; इतिचेत् if you say.

39. "The Hota similarly" if you say.

The objector says that the appointment of the होता is also likewise for
the whole sacrifice.

न कर्मसंयोगात् ॥ १२ ॥ १ ॥ ४० ॥
न not so ; कर्मसंयोगात् by reason of the connection with the act.

40. Not so, by reason of the connection with the act.

The author says that the appointment of the hota is after the sacrifice
has commenced, "सामधनी नाही" "He recites सामधनी verses subse-
egently"

The recital of the सामधनी verses commences before the appointment
of the hota. So the appointment of the hota is for the accrual of the invi-
sible effect.
Adhikaraṇa xix. dealing with the sprinkling of water on the बहुम ग्रास.

यज्ञोपवेश्यपदेशे निषिद्धकर्ममघमेयागमेधापूर्तितन्त्रं क्रियेत्

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 बहुम in an अविनय; the same is in उपसः and अतीतमीतिय. When बहुम 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 ensure for the benefit of the others, because the बहुम 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 अविनय ensures for the benefit of that only. So the process is to be repeated in each case.

न वा कृत्वयाच्यातुपदेशे हि

Not so; वा on the other hand; कृत्वयां by reason of having done it; तदापदेशः 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 शाबराक, 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 बहुम; but if it is done for the object of the अविनय only, the sprinkling will have to be repeated in each case separately.

Adhikaraṇa xx dealing with the subject that the principle of प्रसंग does not apply to the शाबराक there.  

देशापृथ्वकवामन्त्रेत्रात्यावते ॥ १२ । १ । ४२ ॥
by reason of the separation of the place; mantra: mantra; 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, "सर्पंद्रसतवास्तुरांमि" "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 mantra where grass is spread is different from the mantra.

The mantra is purged by it but not the mantra. So the mantra will have to be repeated.

मान्यार्थत्वात् is an eastern portion from the house where offerings are placed and where the sacrificer and his wife reside (See frontispiece fig 1. 3.)

Adhikaraṇa xxi. stanzas 43 44 dealing with the subject of the सब्जनहरण मन्त्र.

सब्जनहरणे तथेष्टि चेत् ॥ १२ ॥ १ ॥ ४३ ॥

सब्जनहरणे in सब्जनहरण ; तथा similarly ; इतिचेत् if you say.

43. “In सब्जनहरण similarly” if you say.

Grass is purified in the अतिघा place and carried to the अग्निपोषय place after arranging and fastening it with the accompaniment of the Vedic mantras; it is called सब्जनहरण. The tying of grass in a bundle is संन्धि and carrying it to another place is हरण. There are two mantras for the purpose "पुषा प्रविधिर्भाद्य" "पुषार्थेतमुद्धारामि" । Let Puṣṭa tie thy bundle." "O ! Brihaspati, I carry thee with my head."

Now the question is, whether these mantras should be read when the grass is carried in a bundle from the place of अतिघा to the place of अग्निपोषय. The reply of the objector is that they should be repeated according to the principle laid down in the preceding Adhikaraṇa.

नान्यार्थत्वात् ॥ १२ ॥ १ ॥ ४४ ॥

न not so ; अन्यार्थत्वात् by reason of the object being different.

44. Not so, by reason of the object being different.

The author says that the object of the mantra is different. Here in carrying the grass from the place of अतिघा to अग्निपोषय, there is no
necessity of repeating the mantras, because no mantras are repeated when it is carried from the place of गाढ़त्वम् to आहत्तोष. These mantras are for the purpose of carrying grass from the place where it is cut and tied. (देवनादेश)

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.

Adhikarapa I sutras 1—7, dealing with the subject that in the sacrificial fire, the ordinary act is forbidden.

विहारो लोकिकानामध्ये साध्येतप्रभुत्वात् ॥ १२ ॥

विहारः sacrificial fires; लोकिकानाम् of the ordinary; साध्येत 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.

मांसपाक्षमतिपरिष्यथं तद्वृत ॥ १२ ॥

मांसपाक्षमतिपरिष्यथः: the prohibition about the cooking of flesh; औ and; तद्वृत 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, "द्वितिकस्मि वेश्चाचुः कथ्यात्:।।" "In the fire in which they cook, they make it carnivorous."
The author says that by reason of the direct text, it appears that the sacrificial fire is intended for the Vedic rites only, “यदाहिवनियोज्योविवेके स्वामि: प्रीतिमन्वति” “When he offers an oblation in the आहवनीय fire, then his (wished for) deity is pleased.”

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, “यदाहिवनियोज्योविवेके स्वामि: प्रीतिमन्वति” “When he offers an oblation in the आहवनीय fire, then his (wished for) deity is pleased.”

4. And in its existence, there is seen उपासन fire.

The author gives a reason in support of his view; he says that in a राजदूर्य sacrifice, there is a text about the आहवन fire, (fire in which worship is performed) “यःकामयेत राजदूर्यः प्रजाये स्याविति तस्योपासने पशुमाल्यम् ज्ञापयति” “One who wishes that his kingdom may be for his subject, shall bring an animal for a sacrifice in the आहवनीय fire.”

This text is in connection with the राजदूर्य 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 आहवन fire.

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.

“मातीयतिः या प्रस्थाल्यती यज्ञमाण्याण्याययमाण्यमेवध्यायति यज्ञार्थ संकल्पन्ति पचति ह चास्यवभिन्नुष्ठायां अथैतेर्णान्तोन्यालंसाांशाविषयते” “When a sacrificer does not offer oblations, the fires long for flesh, meditate on the sacrificer, think about the sacrificer; and those who cook flesh uselessly in other fires have no other longing for flesh left.”
The cooking of flesh is in the nature of the prohibition of that which is laid down by reason of the connection with the offering.

The author says that you assert that the cooking of flesh is prohibited and thereby you infer that other acts are not prohibited in the sacrificial fire. This prohibition of cooking of flesh relates to the boiling of omentum which is prescribed to be done in the āhavīṇaya, because it is connected with the offering: "तस्मादाहारमानसः पच्छति विस्तिनयुद्वाहयोऽहति" "Therefore in the fire, in which oblations are made, flesh is not cooked."

In the āhavīṇaya fire the offerings are made and the boiling of omentum, in it is, therefore, prohibited.

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, "चिन्ताणिनी पद्मीकं तयप्यति" "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 दक्षिणासिंहन. The text is, therefore, in the nature of a conditional prohibition and is not general. It is a supplementary text as it is here called.

Adhikaraṇa II. śutras 8-10. dealing with the animal पुरोदाश cake.
8. In a सवनीय 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 सवनीय animal sacrifice because it is for the purpose of covering the fissure made in the body of the animal to take out omentum "चुरिरोमतः पशुर्यहिंचवणामुत्मरिदः यद्रूढः मयः पुरोदा शोभवालिपाणावाघ्रपिरः" “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 सवनीय पुरोदा श. The sense is that the पुरोदा श in connection with the अम्लिकोशी अम्लिकोशी animal is for the purpose of covering the fissure made in the body of the animal. The same is transferred to the सवनीय animal sacrifice under a वोदङ्क text. The objector says that here you have to use the पुरोदा श which is prescribed in the सवनीय animal sacrifice. “अनुसरनं सवनीयं पुरोदा श: निर्ध्यांते श्रीमद्विक्ष्य श्रीमज्ञाद्वितये” “In each सवन, the सवनीय पुरोदाशा 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 पशुपुरोदा श (animal cake) should be made, because it is for the deity (See chap x. Pāda 1. śūtras 19-33 Adhikarana 9 at p. 608.) The text as to covering of the fissure is by way of अश्रम्वाद।

The author relies on the लिङ argument, “वष्क्ष्या प्रातः लचने चरिति 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 पुरोहित 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 हविष्ठतः.

*हविष्ठतः* the call of हविष्ठतः ; सवनीयेपु in the सवनीय ; न not, स्वात is; प्रक्रृती in the model sacrifice ; यदि if ; सवर्यां for the accomplishment of the objects ; पशु an animal ; प्रत्याहूता is called back ; सा she ; कुष्ठिद्विद्रमात्मवाद should be made ; विधानास्वाद by reason of the existence.

11. The call of हविष्ठतः is not in the सवनीय ; 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 हविष्ठतः in a सवनीयपुरोहितः. 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 (सवाय). The animal sacrifice which has its model in the सवाय, has, therefore, no call of हविष्ठतः. The objector, therefore, says that as there is a common call to हविष्ठतः with respect to herbs and milk in the model sacrifice, so there is none in the सवनीय animal sacrifice. It is based on the principle of क्षवाचिता. This sutra is itself a separate Adhikarana in other editions.

*पशो तु संस्कृते विधानात || १२ || २ || १२ ||

*पशो in the animal ; तु on the other hand ; संस्कृते on being purified ; विधानात 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 सवन, before boiling the parts of the animal killed, there is an offering of the सवनीय animal ; after it there is an offering of चर to the god Soma and two cakes to आशिन्तन. Now the question is, whether there is a call of हविष्ठतः in चर 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 हविष्कृत having been discharged. In
other editions, there is an addition to the sutra, “तार्तियस्यविनिकेतु स्यात्
लोप्याविष्टविन्यासःचापवकार्त्त्वात्” "It should be done in the third सयन by
reason of the offerings to सम and शारिवन。“

This portion though omitted in the sutra forms a part of Śābara’s com-
mentary. What the objector means to say is that the हविष्कृत has been
discharged by the completion of the second सयन, so there is a necessity of
a fresh call.

\[निधि येत्रः प्राकृतस्याप्रवृत्ति: स्यात् प्रत्यक्षविप्रग्न्तवात् \]

निधियेके in the nocturnal sacrifice; प्राकृतस्य of model sacrifice; अपयनिके
completion; स्यात् is; प्रविष्टविप्रग्न्तवात् by the reason of the direct injunction.

14. In the nocturnal sacrifice, the Tantra of the model sacrif-
cice ends by reason of the direct injunction.

There is a काण्डेन, “अपनयेर्वहोष्ट्राकपलम निर्विपयो र्वत्रोमेयाविसीपात”
“One who is afraid of demons, shall offer cake baked on eight potsherds
to Agni, the demon killer.”

There is another text, “भगवद्वयागालिनिस्येत” “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 domons, is governed by the Tantra of दूर्श्याग, 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 इष्टि 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 कामेष्ठि is performed at the midnight of the अतिव्रत्स and the दूर्श्याग is performed on the next day in the day. The text as regards the nocturnal sacrifice finds its place in the context of the कामेष्ठि 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 enure for the benefit of the nocturnal sacrifice.

17. The fast in one particular तंत्र; विधानात् by reason of its being ordained; तस्मात् its तंत्र; सवनीयत् like a सवनीय animal sacrifice.
17. By reason of its being ordained in one particular Tantra, its tantra is governed like that of a सवनीय animal sacrifice.

The author strengthens his argument and says that निशिविष्ठ falls on the अमावस्या; so it will be governed by the Tantra of the अमावस्या. The altar is already dug for the दुसंग 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 रसंग will apply as it does in the case of a सवनीय animal cake (See अधिकारण iii. at p. 979).

Adhikarāṇa vi. dealing with the subject of fuel and grass.

वैगुण्यादिध्वंसवर्त्तेः साध्येद्न्यान्वाधानं च यदि देवता-
र्थम् || १२ || २ || १८ ||

वैगुण्यात् by reason of the failure; हृद्धवर्त्तेः燃料 and grass न not; अमावस्या accomplish; अम्यन्वाधानेः 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 रसंग applies, there will be an insufficiency of them and the object of both will not be accomplished. So in that case the principle of रसंग will not apply and the fuel and grass should be separately procured.

Adhikarāṇa vii. dealing with the re-establishment of fire for the object of the deity.

अम्यन्वाधानेः 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 रसंग will not apply and you will have to re-establish the fire. This sūtra is a concluding part of sūtra 18 and so by many commentators, it is not treated as a separate Adhikarāṇa.
and sutra. It may be stated here that the Adhikaraṇas iv-vii have been included into one and treated as one Adhikaraṇa.

Adhikaraṇa viii. sutras 20-23 dealing with the subject of आरंभिकीयम्:

आरंभिकीयम् विद्वेद्ये न स्यात्मकृतिकालमध्यत्वात् । कृता पुनःस्तद्वर्यन् || २२ । २ । २० ||

आरंभिकीयम्, the आरंभिकी पर; विद्वेद्ये in a modified sacrifice; न not, स्यात् is; प्रकृतिकालमध्यतः by reason of falling within the time of the model sacrifice; कृता if done; पुनः again; तद्वर्यन with its object.

20. The आरंभिकीयम् 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 आरंभिकीयम् of the द्वीपाण्णमायागम् 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 द्वीपाण्णमायागम्. “याच इश्वरेः द्वीपाण्णमायागम् प्रयतेन” “Let one perform the new and full moon sacrifices, as long as he lives.”

The modified sacrifices of the द्वीपाण्णमायागम् fall during one’s life and as the आरंभिकीयम् is the initial ceremony, so it need not be repeated on the performance of each modified sacrifice.

सक्रुद्धे आरंभिकीयमायागम् || २२ । २ । २१ ||

सक्रुद्ध once, at one time; आरंभिकीयार्गम् 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 आरंभिकीयम् which enters for one’s full life. See chap ix pada 1. Adhikaraṇa x sutras 34 35, at pp. 520 and 521.

स्यात्मा कालस्थाये-भूतवात् || २२ । २ । २२ ||

स्यात्मा is; वा on the other hand; कालस्थाये-भूतवात् 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 अर्थाशिष्य should be performed in the modified sacrifice, because the time in the द्रापुर्णमास is कलयय or the duty imposed on the performer in the द्रापुर्णमास not be ensured for the benefit of all other sacrifices that may be performed by him during his life. See chap ii, pāda iv, Adhikaraṇa i. sūtras 1-7. at p. 75 et seq.

आर्थिकविभागाच्च ॥ १२ । २ । २३ ॥
आर्थिकविभागाच्च by reason of the division of the commencement; व and.
23. And by reason of the division of the commencement.

The author gives another reason in support of his view. He says that the commencement of the model sacrifice and the modified sacrifice are different.

Adhikaraṇa ix, dealing with the subject that when there are conflicting characteristics, those ones which are in large number shall prevail.

विप्रतिपित्र धर्माणां समवाये मूयसां स्यातसधर्मर्मकत्वम् ॥ ॥ १२ । २ । २४ ॥
विप्रतिपित्र धर्माणां of the conflicting characteristics; समवाये in a combination, मूयसां prevalence of the majority; स्यात is; सधर्मर्मकत्व 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 पञ्चदशसरास्त्र there are 15 nights; there is अनिफुद्द the first day. Its model is अस्मित बच which is एकाद; there is a call to सूभुध्वथा. This ceremony is transferred to the पञ्चदशसरास्त्र and is called आनंदी सुध्वथा. On the remaining 14 days the प्रीतिसुभुध्वथा ceremony at the time of उपसान is transferred from their respective model sacrifices. Now the question is, that under this conflict of calls of आनंदी and सूभुध्वथा, which Tantra will apply? The reply of the author is that it will be governed by the majority of the calls of the प्रीतिसुभुध्वथा. So it is in the ordinary life; where there are more lamps, they shed more luster than those that are few in number. So the प्रीतिसुभुध्वथा call will be performed in this view.

This sūtra or Adhikaraṇa is otherwise interpreted by the वार्तिककार.
who says that in connection with the कामेष्टिन ॥ it is said "अगनवेदायं पुरोदाश-श्वषनकपालिनिर्विषणं उद्यय प्रद्यम पुरोदाशमेकादशकृपां द्विमुद्वृद्धामा诸多प्रद-संवृप प्राजापतयः पुस्यामः" 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, clarified butter, water, parched rice and their mixture to the Lord of the universe. Here we see seven separate ceremonies; the ghee oblation called आद्वलाम् should be performed by Tantra once. The offering to Indra therein is the modified form of the ceremony and the curd offering is the modified form of त्रिश्रय. Both of them being governed by the procedure of the new moon sacrifice, have दुधमत्वी verses as दुधोजुवक्ष; while honey, clarified butter and water offerings are the modified forms of दुधोजु; the verses are borrowed therein from the full moon sacrifice. The first two have दुधमत्वी and last three दशकी verses. In this state of conflict, the majority namely दात्रपणि will prevail and they will, therefore, be read throughout.

Adhikarama ॥, dealing with the subject that when there is an equal number of conflicting characteristics, the first will prevail

मुख्यं बा. पूर्वबोधनाल्लोकवत ॥ १२ ॥ २ ॥ २५ ॥

मुख्य the first; बा on the other hand, पूर्वबोधनार by reason of the first command, लोकवत 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:

"अन्नवेदपशुमेकादशकपालिनिर्विषणं" ॥ "सारस्वतीमेऽव चतुष्टयः" "तितमिष्यो चतुष्टयः" "Let him offer cakes baked on eleven potsherds to Agni and विष्णु; and one consecrated to सारस्वती to the Lord of forests."

Here (अन्नवेदपशु) Agni and विष्णु being first, will govern the whole procedure.

तथा. चान्यायर्थ्यद्रशनम् ॥ १२ ॥ २ ॥ २६ ॥

तथा similarly; च and; अन्नायर्थ्यद्रशनम् another proof.

26. And similarly there is another proof.

The author relies on the बहु argument, "अच्यरस्वेय पूर्वमथागन्येवाच्यतेऽ"
"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 दीपकोपयोग in an अभिन्नोपयोग.

अनुगुणविश्लेषण च तार्थ्यांत् ॥ १२ ॥ २ ॥ २७ ॥

अनुगुणविश्लेषण in a conflict between a subordinate part and the quality of the principal; च and तार्थ्यांत 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 भोजनम् there is a दीपकोपयोग, "ग्रहणायाम शुद्धार्तमेव वा यज्ञेत, सोमाभाय द्वारा पीयमास्त्यां वा यज्ञेत" "Let him who performs a sacrifice by means of the इंद्रिः, animals and Soma, do so on a new moon day or full moon day."

There is, one day for the दीपकोपयोग and the soma sacrifice. There is a conflict, पुरुषोपकारित्व बप्पल्व: पञ्चमीमुःत्" "One दीपकोपयोग, three बप्पल्व and the fifth, the extract of soma juice."

According to the view expressed in the foregoing Adhikaraṇa, the दीपकोपयोग 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 दीपकोपयोग will be transferred forward.

Adhikaraṇa xii. sūtras 28-30. dealing with the परिचि.

परिचित्वद्वर्यम् थत्त्वाद भवथमिः स्वात् ॥ १२ ॥ २ ॥ २८ ॥

परिचि: of the परिचि; द्वयसंगम being for two objects; भवथमिः possessing characteristics of both; स्वात is.

28. The परिचि being used for two objects, partakes the characteristics of both,

The परिचि 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
परिचि. This sutra is an Adhikarana in itself in other editions.

यौप्यस्तु विरोधे स्यान्मुख्यानन्तर्यांत् \| १२ । २ । २५ \| ।

यौप्यः the characteristics of a sacrificial post; तु on the other hand;
विरोधे on conflict; स्यात् is, मुख्यानन्तर्यांत् 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 परिचि and those of the स्यात्, then those of the latter shall prevail, because
the स्यात् belongs to internal autonomy of the sacrifice i.e. to the animal;
while the परिचि appertains to the external side of it, namely, fire.

इतरो वा तस्य तत्र विधानादुभयोश्चांगसंयोगः \| ।

इतरः the other; वा on the other hand; तस्य its; तत्र there; विधानात् by reason
of its being laid down; दभयो: of both; च and; अंगसंयोगः 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 परिचि shall prevail, because it is
used in tying animals to it under the text "परिचि पुष्पु मियु जन्ति ("they
tie an animal to the परिचि); if the rites of a sacrificial post are performed
on it, it will lose the character of a परिचि. So the rites in connection with
परिचि 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.

Adhikarana xiii. sutras 31-33. dealing with the subject of the सम्बन्धी cake.
31. There is option in the स्वानीय animal; if there are characteristics of the modified sacrifice, by reason of both being not laid down.

The स्वानीय animal sacrifice commences in the morning and ends in the evening, "वपया प्रातः स्वानेचरणति पुरोदाशेन माध्यंदिने अभृतस्तूत्वितल" "They commence with the omentum in the morning सवन with the पुरोदाश cake in the midday सवन, and with the bodily parts in the third सवन."

The स्वानीय पुरोदाश cakes are also ordained along with it. The midday and the evening सवन are obviously प्रारंभ falling under the नाम of the animal sacrifice, but the question relates to the morning सवन. The reply of the objector is that it is optional, you can apply the Tantra of the animal sacrifice or the पुरोदाश cakes of the midday सवन; because the proceedings of the modified sacrifice will be complied with, as both are not governed by any direct authority.

पाशुक वा तस्य वैशेषिकामनानातद्वन्धन्यकं विकल्पे स्यात् ॥ १२ ॥ २ ॥ ३२ ॥

पाशुक the tantra of the animal sacrifice; वां on the other hand; वैशेषिकामनानातद्वन्धन्य by reason of the special being laid down; तदन्नयं it will be meaningless; विकल्प option; स्यात् is.

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. "अभित्विकामनात्तरयमदित्वाय स्वानियातिर स्वानीय यजमान" "This sacrificer who has either extracted soma juice or not has to day appointed Agni as his होता".

If the पुरोदाश cakes were न्याय, then the भेदावलय will have to deliver the command and the words "स्वानियातीर यजमान"; ("The sacrificer who has either extracted soma juice or not") in the text will be meaningless. This shows that the पुरोदाश cake is a प्रसंगी.
33. And there is a separation of the animal sacrifice by reason of its being laid down in the middle.

The author says in support of his argument that the omentum of the animal is used in the morning, the पुरोद्धाश cake in the midday and parts of the animal in the evening. The fact that ‘पुरोद्धाश’ falls in the middle also shows that it is governed by the Tantra of the animal sacrifice and is a प्रत्यगी.

Adhikaraṇa xiv. dealing with the subject that the त्र of the modified sacrifice applies when there are रूप of the model and modified sacrifices equally balanced.

अपूर्वश च प्रकृती समानतन्त्र चेदृ।त्यत्वादिपथेऽहि स्यात ॥ १२ ॥ २ ॥ ३१ ॥

अपूर्व no precedence; च and; प्रकृती in the model sacrifice; समानतन्त्र of the same त्र; वेत if, अनित्यवाच्य by reason of its having no permanent character; अनपर्य स meaningless; हि because; स्यात 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 नित्यकम्य are performed on each fortnight day while the modified sacrifices which are कार्येतिष्ठ are and partake of the impermanent nature also fall on the fortnight day. Now the question is, that both of them being of the same Tantra, which tantra will govern the modified sacrifice? The reply of the author is that it will be governed by the tantra of the विक्रिति, because it is of impermanent nature, it will lose its character, if you apply the Tantra of the model sacrifice. The कार्येतिष्ठ is performed with a certain object in view and in this view the modified sacrifice is the त्र and the model sacrifice is the प्रत्यगी.

Adhikaraṇa xv. śūtras 35-35 dealing with the subject of the भागप्रयोगे.
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 offering in which there are three offerings as following (1) प्रति (2) पंचदेव (3) छाताधिष्ठिति. There is flowering grass prescribed in the प्रति 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 प्रति offerings may be used, though it is not first in order. As for instance a disciple is not ordered to take food in the vessel made of bell metal but if his spiritual preceptor takes it in such a vessel, he can partake of it in it as the remnants of his preceptor's food. This sūtra is an अधिकारण in itself in other editions.

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 सूक्ताक.

The objector says that when the flowering grass is used, it shows that all the three offerings are governed by the Tantra of the प्रति, just as it is seen above in the case of the सत्विन्व प्रदेश cake, in Adhikarana xiii. sūtras 31-33. a. p. 988 & 989
The author says that all are not governed by the Tantra of वायुप्रजन्य।
Here the flowering grass is used, because it is not inconsistent with the use of grass in एक्र्षस्तमे and वैश्वंद्वित्र. The case of सच्चिद्ध पुरुषोदश is entirely different. There the सुरज्ञाक makes it special; see sūtra 32 at p. 988. So the illustration of the सच्चिद्धपुरुषोदश does not hold good here.

अशास्त्राभिज्ञानवाच्च || 12 || 2 || 38 ||
अशास्त्राभिज्ञान by reason of the peculiarities not enjoined by the scripture; ए 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 चोदक text. So it does not lay down any hard and fast rule as to Tantra.

END OF PĀDA II.

PĀDA III.

Adhikāra pa. | sūtras 1-2. dealing with the subject of calf's skin in a विषवज्ञान.

विषवज्ञानि वत्सं वहनामवेयादितर था तन्त्रभूम ल्यः दह्तं स्वात् १२ || ३ || १ ||
विषवज्ञानि in a विषवज्ञान; वष्टक्ल्र्ध calf's skin; नामवेयादि by reason of नामवेय; इत्यत्य otherwise; तन्त्रभूमस्वात् by reason of the majority of तन्त्र; भहतं unwashed cloth; स्वात् is.

1. In a विषवज्ञान, he call's skin by reason of the नामवेय, otherwise by reason of the majority of Tantra, the lower garment.

There is an अहरीन sacrifice called गुप्ता There are two अमित्रमि sacrifices.

* In पाशर and भाष्ट्रिकाः, it is शास्त्र; but I have preferred the reading of other commentators.
fices in the beginning and in the end called विश्वजित, and अभिजितः. In the middle there is a वह अङ्गितिः. In the विश्वजित, the calf's skin is enjoined for dress and in the अङ्गितिः, there is the lower garment enjoined. These two kinds of dress come to the अंद्रास. The question is, which dress should be used. The reply of the objector is that calf's skin comes under the नामस्य, while other comes under the चालक तext. The first applies to one day and the other applies to all other days. Under the नामस्य, the calf's skin is to be used but on account of the large number of the Tantra as laid down in सूत्रा 24 of पाद 2 at p. 984. the lower garment may be used. So there is an option in the case of dress.

अनुसरिक्ष्येषु भूयस्यभवन तन्त्रनियमः स्वाच्छतः रक्षकदृढ़ी

अनुसरिक्ष्येषु: no inconsistency या on the other hand; उपरिवासः upper garment; हि certainly; वस्तसल्कः 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 समुच्चयः applies.

Adhikaraṇa 11 जूत्र 3-7, dealing with the subject of the after-offerings.

अनुसरिक्ष्येषु in the subsequent offerings; भूयस्यभवन with the majority; तन्त्रनियम: the rule of तन्त्रः स्याद is; रक्षकदृढ़ दशानाद by seeing the स्वाच्छतः रक्षकदृढ़ and.

3. In the subsequent offerings, with the majority the Tantra should be governed and by seeing the स्वाच्छतः रक्षकदृढ़.

In the अनुसरणम् it is said, "अनुसरणम् पुरोहितशास्त्रमुदेवसुत्राभिध्वसिन्द्रसिंहति" "He subsequently makes on offering of the पुरोहितशास्त्र of the अनुसरणम् to the eight gods.

In the अनुसरणम् 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 पुरोहितशास्त्र cakes will be regulated by them. Further the
objeeter says that the word ‘सिवाक्र’ is met with, “आमोपीमायस्य चैकादशक-पालस्वधेवतुवा च हतिगामन्त्ये सिवाक्रर्ते समावयति” “He offers to सिवाक्र Agni the offerings consecrated to the eight gods, from the cakes baked on eleven potsherds and consecrated to the आमोपीमायस्य.”

It is proper that the subsequent offerings are governed by their own Tantra.

आग्नेयक्तवाद्वा स्वधर्मो स्वाच्छु तितिविशेषार्थस्य च मुख्यव्यायः ॥ १२ ॥ ३ ॥ ४ ॥

आग्नेयक्तवाद् by reason of being incomer; वा on the other hand; स्वधर्मा its own characteristics; स्वाच्छु is; तितिविशेषार्थू by the special text; हतिगामन्त्ये of the other; मुख्यव्यायः by reason of being the principal.

4. On the other hand, by reason of being incomers, they are governed by their own characteristics and by the special text, the other being the principal.

The subsequent offerings come after the पशुपोषायाः and so merge into its Tantra and by reason of a special text, the पशुपोषायाः is first, “पशुपोषायाः मभुविभास्तिः” “He makes an offering subsequent to the animal cakes.”

स्वस्थानत्वाचः ॥ १२ ॥ ३ ॥ ५ ॥

स्वस्थानत्वाचः by reason of its own order; च and.

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.

स्विष्टक्षिप्पणान्तितिचेतविकारः पवमानवतः ॥ १२ ॥ ३ ॥ ६ ॥

स्विष्टक्षिप्पणात् by reason of the स्विष्टक्षिप्पण offering; न not; हतिगामन्त्ये if it be so; विकारः the modification; पवमानवतः like पवमान.

6. “If you say no, by reason of the स्विष्टक्षिप्पण offering”, (the reply is that,) the modification is like पवमान.

The sūtra consists of two parts; the first part embodies the query by the objector. It is embodied in the concluding part of sūtra 3 at p. 992.
but this additional portion does not find its place in other editions excepting भाट्त्रिपिका. The first part, therefore, forms a separate sutra in those editions.

The second part embodies the reply of the author. He says that this modification takes place under the text and so it should be complied with, just as it is done in a पवमान। "अग्नये पवमानायनिर्वंत्यति"、“अग्नयेस्विधकृते समवयति। “He makes an offering to the purifying fire.” “He makes an offering to the विष्णु fire.”

The author of भाट्त्रिपिका says that if you give the subsequent offerings precedence, then there is a command to मैत्रावहन अग्नयेस्विधकृते प्रेष्य। “command for विष्णु fire.”

If the subsequent offerings govern the तङ्ग्र, then there will be a command to the hota in the following form “अग्निविधकृत्यज। “Perform a sacrifice to विष्णु fire.”

It is only in the case of the पशुपीड़ा being the तङ्ग्रि, that the simple statement in the following form is possible “अग्निविधकृतेः समवयति। “He makes an offering to the विष्णु Agni.”

अविकारा वा प्रकृतिविच्छोदनां प्रति भावाच् ॥

अविकारा: without modification; वा on the other hand; प्रकृतिविच्छोदना like the model sacrifice; ध्वनिप्रति of the command; भावाक्य 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 विष्णु offering; then the question arises what will be the effect of the offering? “द्रविविधकृतियमन्येष्विधकृतेः समवयति। “He makes an offering consecrated to the deity to the विष्णु 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 विष्णु; so it is to reiterate it.

Adhikāraṇya iii. dealing with the combination of straightness &c in भावाक्य.
There is a text, "अष्टम ऋषिद्वारायति सततमधारायति प्राणमधारायति" "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 (अष्टम) sprinkling of ghee; it should be done in the ways given in the text i.e. the principle of समुच्चय will apply.

Adhikāraṇa iv. sūtras 9-11, dealing with option.

एकार्थस्तुविकल्पेनसमुच्चये द्यावृत्ति: स्यात्र धानस्य ||
|| १२ । ३ । ८ ॥

एकार्थाः: those that have one object; तथा on the other hand; विकल्पस्य may be optionally used; समुच्चये in combination; हि because; अवृत्ति: repetition; स्यात्मा is; प्रधानस्य 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; सदिर्म wood &c.; शृंगत & स्यत्तर &c. If the object is attained by one substance or thing, there is no use of repeating it.

अर्यर्येतार्थवत्वादिति चेत || १२ । ३ । १० ॥

अर्यर्येत should be repeated; अर्यवत्वात् by reason of being for its purpose; इतिचेत if you say.

10. ‘It should be repeated by reason of its being for the purpose’ if you say.

The objector says that it should be repeated in order to make the substance subservient to the purpose, so that all the substances may be used and be for the purpose.
11. Not so, by reason of its being not laid down; the optional use is seen; and it may be of use in course of time.

This sūtra consists of 3 parts. The author says that the repetition is not sanctioned, but there are texts showing the optional use; one is sufficient and the other may be of use in some other act. This is the reading of the sūtra according to Śabara and he is followed by Saṅdadeva in his Bāhirāṇīkā. But other commentators have divided all the three parts into 3 different sūtras and between the first and second parts there is the following sūtra.

सतिचाभ्यासशास्त्रवादः

सति on being; च और; अभ्यासशास्त्रवाद by reason of repetition being laid down,

And where there is repetition, it should be done by reason of its being so laid down.

The objector says that it should be repeated in compliance with the text which lays down repetition "उसे हटाएँ तव स्वत्". "There are both बुद्धि and स्वतः."

Adhikaraṇa v. sūtras 12-13. dealing with the subject of expiation.

प्रायोगिकत्तेपितकाध्यायांनिर्देशीयमणाभिसंयोगस्तस्मात

सर्वस्य निर्धार्यं: ॥ १२ ॥ ३ ॥ १२ ॥

प्रायोगिकत्तेपितकाध्यायांनिर्देशीयमणाभिसंयोगस्तस्मात

सर्वस्य निर्धार्यं: ॥ १२ ॥ ३ ॥ १२ ॥

प्रायोगिकत्तेपितकाध्यायांनिर्देशीयमणाभिसंयोगस्तस्मात

सर्वस्य निर्धार्यं: ॥ १२ ॥ ३ ॥ १२ ॥

प्रायोगिकत्तेपितकाध्यायांनिर्देशीयमणाभिसंयोगस्तस्मात

सर्वस्य निर्धार्यं: ॥ १२ ॥ ३ ॥ १२ ॥

प्रायोगिकत्तेपितकाध्यायांनिर्देशीयमणाभिसंयोगस्तस्मात

सर्वस्य निर्धार्यं: ॥ १२ ॥ ३ ॥ १२ ॥

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, "यद्यपि क्रेयत खालिलमि यादृशः स्वाहाति गाहे यद्यपि यदियण् दृश्येन भुवः स्वाहाति खालिलमि
स्वः स्वाहेश्वरवनीये पव" "If a sacrifice is destroyed by reason of the अग्निवेदः, then the offerings should be made in the गाहेव पव by uttering 'welcome,' य; if by reason of the युक्तेष्ठ, then the offerings should be made in the southern पव by uttering welcome 'सुव' and if by reason of the सामवेदः तत्त्वे, then the offerings should be made in the आहवनीय पव by uttering 'welcome सुः.'"

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.

समुच्चयस्य दोपार्थः: II १२ । ३ । १२ II
समुच्चय: combination; य on the other hand; दोपार्थः: for removal of fault.

13. There is a combination for removal of fault (sin).

When a fault is committed by a sacrifier over which he has no control, he must perform all the expiatory rites prescribed, "यस्ययतमयिनिहोषुयोऽपिमुद्यवपूर्वतः सौरयेश्वरोपायः यस्ययिनिहोषुयोऽपिमुद्यवपूर्वतः सौरयेश्वरोपायः यस्ययिनिहोषुयोऽपिमुद्यवपूर्वतः! "If the sun arises when one has commenced an Agnihotra, he shall offer boiled rice to Mittra; 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 मंत्रः should be read on those days on which reading is prohibited.

मंग्राणांकर्मसंयोगः स्वार्थमेण पुषयोगः स्यात्दर्थमेस्य
तन्त्रमिति त्वात् II १२ । २ । १४ II
मंग्राणां of the मंग्रः; कर्मसंयोगः: connection with the action; स्वार्थमेस्य with their
own characteristics; प्रयोगः अनुप्ल Classification; स्वतः व वारस्त्रीय अनुप्ल of the characteristics; तत्किर्तिन्तम् 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, “पञचिन्मध्येक्स वातानाचेवत् एवनियन्द्रीनाचेवत्” “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.

विद्वानप्रतिविधानाद्वा सर्वकारणं प्रयोगः स्वतः कर्मार्थत्वान् प्रयोगस्य॥ १२ ॥

विद्वानप्रतिविधानाद्वा by reason of being laid down for the object of knowledge; वा on the other hand; सर्वकारणं in all cases; स्वतः should be; प्रयोगः application; कर्मार्थत्वान् by reason of being for the object of the action; प्रयोगस्य 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; सूत्र १६ ।१९ dealing with मंत्रवर.

मापात्म्रोपदेशेः प्रायवचनप्रतिविधेः॥ १२ ।३ । १६॥

मापात्म्रोपदेशेः in the direction of मापात्म्र; प्रायवचनप्रतिविधेः the prohibition of the original स्वर

16. By reason of the direction of मापात्म्र like प्रेत, there is a prohibition of the original स्वर

There are स्वरs in the Vedic mantras. There are many mantras which have a different स्वर in the ब्राह्मण; it is called भाविकस्वर. The mantra which is read with a particular स्वर in the संहिता is called प्रायवचन or प्रायवचनस्वर.
Now the question is, "how is the mantra to be read"? The reply of the objector is that it should be read according to श्र्या which is defined as follows, "श्र्या वहुंचारश्रेष्ठ तथा वाजसचनाथा या श्रेष्ठसम्बन्ध संबंधिकरूपं। "The objector says that the objector's schools pronounce mantras in a loud or low tone. It is called भाषिकः.

Just as गंधा is read प्रेत at the time of singing, so the original श्रेष्ठ is suspended and भाषिकः is used.

मंत्रोपदेशायतः न भाषिकः प्रामाण्यपत्तेभाषिकःपितातः ||

12 1 3 1 19 1

मंत्रोपदेशः: direction regarding the pronunciation of the mantra; न on the other hand; न not; भाषिकः as regards modulation; प्रामाण्यपत्तेः: by reason of getting at the excellent origin; भाषिकः: the text as to श्रेष्ठ.

17. On the other hand, it is a direction as regards mantra but not as regards modulation. The text as to श्रेष्ठ is (based,) by reason of the excellent development.

The author says that mantras should be read according to the direction given in the mantra, because they are known after it, while the भाषिकः श्रेष्ठ 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 भाषिकः, is for excellent reading.

विकारः कारणार्गहणे तन्त्रायायत्वादु दृष्टेद्यत्वेषव्यः ||

12 1 3 1 18 1

विकारः: modification; कारणार्गहणे on not accepting the reason; तन्त्रायायत्वादु by reason of its propriety; दृष्टेद्यत्वेषव्यः in the seen; अष्ठ also; पुष्टम् thus.

18. There is a modification on not accepting the reason; by reason of its propriety, it is so even in the seen.

The sūtra 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 sūtra is the concluding part of the अविकरण; after it commences a new Adhikaranā. In the other texts तु is with a vowel. So the meaning will be clear by having तु. There is modification for a reason; गंधा becomes प्रेत. So the Vedic गंधा becomes प्रेत at the time of singing. The object-
tor says that any mantra which is seen in the मंत्रपाद शुल्कणात् should be read as it is directed there. But what about those mantras which take their origin in the व्राह्यण only?

तदुपत्तेवाः प्रवचनलक्षणत्वात् ॥ १२ ॥ ३ ॥ १५ ॥

तदुपत्तेः: by its origin; वा on the other hand; प्रवचनलक्षणत्वात् by reason of the characteristics of being pronounced as directed.

19. On the other hand, by its origin by reason of the characteristics of being pronounced as directed.

The author says that the mantra, which is not read in the मंत्र पाद but takes its origin in the व्राह्यण should be sung as directed in the व्राह्यण; the reason is that the characteristic of a mantra is that it is to be pronounced as it is instructed.

Adhikaraṇa VIII dealing with the recitation of a मंत्र in an action.

मन्त्राणां करणार्थेऽव्यमन्त्रान्तेन कर्मादिदिस्तिपातः
स्यातस्वर्णे वचनार्थेऽव्य ॥ १२ ॥ ३ ॥ २० ॥

मन्त्राणां of the मंत्र; करणार्थेऽव्यमन्त्रान्तेन कर्मादिदिस्तिपातः: the connection of the commencement of the action न्यात् is; संबंधः of the whole; वचनार्थेऽव्यमन्त्रान्तेन by reason of being for the meaning of the text.

20. The mantras being for the act, the connection of the commencement of the action is with the end of the mantra; the whole of it is for the meaning of the text.

The question is, whether in an action the whole mantra should be recited or only a short passage from it to remind the action. The reply of the author is that the whole of it to the end should be recited, because the whole of it conveys the sense and action is also connected with the whole of it.

Adhikaraṇa IX śūtras 21-22 dealing with the subject of वचनार्थारः.

सन्तत्वचनारायामादिदिस्तिपाय: ॥ १२ ॥ ३ ॥ २१ ॥

सन्तत्वचनारः by reason of the word ‘immediate’; धारायाः in the धारा; आदिदिस्तिपाय: 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 "सततवस्योधिरविस्तरोति" "He offers a continuous flow of ghee libation called वसु in an अविनच्छन ceremony."

In अविनच्छन ceremony, there are 12 offerings for one आहुति; there is a mantra, 'वाजश्वमे प्रसवश्वमे प्रायतिश्वमे भिक्षतिश्वमे, करुशमे, स्ववश्वमे लोकवश्वमे, अश्वश्वमे ज्योतिश्वमे ज्योतिश्वमे सुवश्वमे".१० सं १ अः. "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, "ग्राश्वमे अथानश्वमे" "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 भारा, by reason of causing no delay.

कर्मसंतानो वा नानाकर्मेत्वादितरस्याश्वक्षत्वात् ॥

कर्मसंतान: series of acts; वा on the other hand; नानाकर्मेत्वात् by reason of variety of acts; इतरस्य of the other; अश्वक्षत्वात् 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, "ह्रदश्वरादशानिजितोति" तै सं ५.२. 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. आनंदासः at p. 3270.

Adhikaraṇa x. dealing with the subject of आघार.

आघारे च दीर्घायार्त्वात् ॥

आघारे in sprinkling with ghee; च and; दीर्घायार्त्वात् 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, "सत्तमाधारयति" "स्रोवारायुंहोति" "He continuously sprinkles ghee" "He makes an oblation with a long flow of ghee."

Here in this case also the भावार and the recitation of the mantra can not be of equal durability. The author says that the ghee which is taken in a शुद्ध should be dropped in आश्वसन fire gradually in dribblets, in order to keep pace with the mantra which should be recited in its entirety.

Adhikaraṇa xi. dealing with the subject of option in the case of more than one संव for any act.

मन्त्राणां सन्तिपातित्वादेकार्यानांविकलपः स्यात् ॥

24. By reason of the mantras being associated with an act indirectly and having one object in view, there is an option.

Where there are mantras for one object as for instance for the division of पुराण cake, "पुराणविनमलम्" "आर्यसाधविनमलम्" ; ""Let पुराण divide it for you" "Let आर्यसाधव 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 सत्तमाधारयति etc. i.e. it confers a benefit indirectly.

Adhikaraṇa xii. dealing with the combination of म्.

संख्याबिचित्रत्यु समुद्वैयोपसन्निपातित्वात् ॥१२३३॥

संख्याबिचित्रत्यु in those acts where number is laid down; समुद्वैय: combination; अवसिपातित्वात् 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, "चतुर्भिरस्त्र भाष्यांब्यांनिति प्रद्धिराहरिति" "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 समुद्वैय. There can be a connec-
tion with the act by reason of this combination of the mantras only:

Adhikarana XII, 3: 26-29 dealing with the subject that there is option in the use of the mantras “उद्योगश्च”

याज्ञवल्क्यविविहिलेपु च संज्ञाविवर्तवर्णामुपदित्त्वान तदनादि

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याज्ञवल्क्यविविहिलेपु in those मंत्राः which have been laid down in the याज्ञवल्क्य; च and; संज्ञाविवर्तवर्णामुपदित्त्वान by reason of all being laid down.

26. And in those मंत्राः which have been laid down in the याज्ञवल्क्य, there is a combination like the number, by reason of all being laid down:

There are two mantras in the याज्ञवल्क्य for extending the पुरोदाशा cake.

"उद्योगश्च पुरोदाशं प्रथयति" “उद्योगश्च पुरोदाशं प्रथयति"

“He extends the पुरोदाशा cake (by uttering) ‘spread it wide.’” “He extends the पुरोदाशा cake by uttering ‘let the master of the sacrifice spread it extensively.’”

The objector says that the principle of समुच्चय applies in view of the rule laid down in the preceding Adhikarana, because both are sanctioned.

याज्ञवल्क्यविविहिलेपु समुच्चयदर्शनं तदनादि

याज्ञवल्क्यविविहिलेपु: of याज्ञवल्क्य and वप्तकार; च and; समुच्चयदर्शनं seeing the combination; तदनादि like it.

27. And there is seen combination of याज्ञवल्क्य and वप्तकार similarly.

The objector says that there is a समुच्चय of याज्ञवल्क्य with वप्तकार, “याज्ञवल्क्य अधिपद्धतीयति” “After याज्ञवल्क्य he utters वप्तकार.”

This also shows that the principle of समुच्चय applies.

विकल्पो वा समुच्चयस्याधिपद्धतित्वान तदनादि

विकल्प: option; वा on the other hand; समुच्चयस्य of the combination; स्वात्त्विर्भवत् 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 समुचय
is laid down.

गुणार्थत्वादुपदेशस्य II १२ १ २४ II

gunaarthtvavād, by reason of being the object of the quality; upadeśasya 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 समुचय. You are mistaken, it is laid down with the object of praise, “गुणार्थेन पुनः श्रवितः
परिसंक्व अर्थावास्वावा” “With the object of praise, there is either repetition, implied prohibition (परिसंक्व) or अर्थावास्वावा”

Adhikaraṇa xiv. sūtras 30-32. dealing with combination in वष्ट्कार.

वष्ट्कारे नानार्थत्वालसमुचय्यो हौत्रास्तु विकल्पेरन्नेषु

kārthtvavād II १२ १ ३० II

vastra karē in the vastra karē; nānaarthtvāt by reason of its being for manifold objects; समुचय: combination; हौत्रa: the mantras pertaining to a होत्र; तु on the other hand; विकल्पेर्व may be optionally used; एकार्थत्वात by reason of their being for one object.

30. There is a combination in the वष्ट्कार by reason of its being for manifold objects; on the other hand, mantras pertaining to the हौत्रa 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 Sabara’s edition. The first part says that the principle of समुचय applies in the case of वष्ट्कार i.e. it is for the gift and यात्रa 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 लख्देव consider it a part of the preceding Adhikaraṇa. The second part contains the view of the objector who says that the mantras pertaining to होत्रa being for one object should be optionally used, “वच्छयस्ववनस्वते”
“Arise, O! Lord of the forest.” for erecting the गुप्त, “जूवक्षुवासा” “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 the acts accordingly. So the principle of combination applies.

32. And it shows combination.

The author supports his view by the argument, "सर्वाधिकारमण्यावह" "विद्याधिकारावह विश्वात्" "विद्याधिकारावह विश्वात्" "He utters the first and the last verses thrice at the end." "Let him utter the verses at the end." "He utters the first verse thrice at the end."

END OF PĀDA III.

PĀDA IV.

Adhikāraṇa I. sūtras 1-2, dealing with the combination of ज्ञ.

जपार्थाकर्मसंयुक्ता: स्तुत्याचोरमिधानाश्च याजमानेपु
समुचचयं: स्यादाश्रोऽपूष्यक्ल्वात् ॥ १२ ॥ १ ॥ १
1. And the जप मंत्रs are not connected with any act and are in praise, benediction and description; the principle of combination applies to the mantras pertaining to the sacrificer by reason of the separation of the benediction.

There are जप मंत्रs (the mantras that are counted on a rosary) e.g. "बैशष्ण बोमनुद्यवाङ्यंत्या" "वायुस्पन्यमनुद्यवाङ्यंत्या" "Let him control his tongue after uttering बैशष्ण verses" "Let him control his tongue after uttering verses in honour of बैशष्ण" They are classed under three heads.

(1) Praise, "अग्नि पूज्यते दिव" "Agni is the forehead of heaven."

(2) Benediction, "आयुद्देन्ति अग्निभोजति" "O! Agni, thou art life-giver; give him life."

(3) Description "पुष्पितं बैलकं" Thou art this, thou art this."

The author says that the principle of समुचय applies to these जप मंत्रs, because the benedictory mantras are entirely separate. Others have divided the जप मंत्रs into two classes; one स्थिति and the other benedictory mantras and have translated the word अनुवाद as class or denomination.

2. And it shows combination.

The author relies on the लिंग argument. "चिन्त्रमामन्तवाह" "चिन्त्रमामन्तवाह" "He utters the first thrice at the end." He utters the last thrice at the end."
3. On the other hand, there is option in याज्या and अनुवाक्य by reason of their being for pointing out the god.

There is a pair of याज्या and अनुवाक्य in an एक्षांसंगदेहीय cermoney as for instance, "हद्यामापेति। स्त्रियामिद्रीत्वाहुःस्ती" Rig Veda I. V. 49. 1. "O! Indra and Brihaspati, this pleasing offering in your mouth......first of the pair "अयं वा परिष्ठते सेमह्यांत्रामुहस्तिर्" "वृहस्पतिर्व परिष्ठतु" "O! Indra and Brihaspati, this soma is poured out for you" "Let Brihaspati protect us." 2nd of the pair.

The question is, whether there is an option, or does the principle of समुच्य apply? The author says that you have an option because the mantras are to remind you of the gods; one can serve the purpose. The principle of समुच्य does not apply.

लिङ्गदर्शनाच्च II १२ १४ १४

लिङ्गदर्शनाच्च by seeing the लिङ्ग; व and.

4. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument.

"कलुङ्गेद्वारां पाव्यायुवाये; एक्यात्माप्लत्यागल्पितं गमयत्यंयाया" "The sacrifice of the gods is in the याज्या and अनुवाक्य; by one he comes and by the other he departs."

But between themselves i. e. याज्या and अनुवाक्य inter se, the principle of समुच्य applies.

Adhikaraṇa iiii. ātras 5-7, dealing with the subject that the principle of समुच्य applies to the substance used in purchasing सोम.

कःषेपु तु विकर्पः स्यादेकार्थवर्तत् II १२ १४ १५

कःषेपु in the purchase; तु on the other hand; विकर्पः option; स्याद् is; पाथवर्तत् by reason of its being for one object.

5. On the other hand, there is option in the purchase by reason of its being for one object.

There are several commodities used to purchase soma by way of
exchange. “अजयाक्षीणशि हिर्ययेन क्रीणाति” “He purchases (it) with a goat; he purchases (it) with gold.

The question is, whether the principle of समुचचय 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.

समुचचयो वा प्रयोगसच्चमवियायान ॥ १२ । ४ । ६ ॥
समुचचय combination; वा on the other hand; प्रयोगसच्चमवियायान by reason of the union of the commodities of purchase.

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 समुचचय applies, because with them you purchase soma and pay its price and by paying a higher price, you settle the bargain more easily.

समुचचयञ्जुदश्यति ॥ १२ । ४ । ५ ॥
समुचचय combination; च and; दश्यति it shows.

7. And it shows combination.

The author relies on the हिन्दु argument.

“तबैदशशिक्षीणशि दशाचाचारिकांतिरराजेव प्राप्तोति “He purchases it with ten; the विराज has ten letters, he obtains sovereignty.”

Adhikarana iv. dealing with the subject that the principle of समुचचय applies to the minor होम called युद्धयजन.

संस्कारे च तत्प्राधानल्लवात ॥ १२ । ४ । ८ ॥
संस्कारे in the purificatory rite; च and; तत्प्राधानल्लवात by reason of its being principal.

8. And in the purificatory rite by reason of its being principal

In an अन्नोपरि animal sacrifice, it is said “उद्योगक्रति” “He sacrifices with the rectum.”

After the sacrifice of an animal, his minor parts such as anus &c. 
are finally disposed of. In an एकादशिनी there are 11 animals; the question is, whether one गुड़ीपथजन will be sufficient or not. The reply of the author is that the गुड़ीपथजन 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 समुचय, therefore, applies.

Adhikarana v. dealing with the subject that in the piling of fire, the number of fee is optional.

संह्यासु तु विकल्पः स्वाच्छचुतिनिर्मितिप्रथमाः॥१२११॥

संह्यासु in the number; तु on the other hand; विकल्प: option; स्वाच्छ: is; चुतिनिर्मितिप्रथमाः 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 अहंप्रथाये "पुक्कड़ेण्य वहकः एवः एवः" "One should be given, six should be given and twelve should be given."

The question is, whether there is option or combination (समुचय); the reply of the author is that there is option; in the case of समुचय, the text is contradicted, for example 1 + 6 = 7; the text nowhere says 7. So the principle laid down in Adhikarana iii at p. 1007. does not apply.

Adhikarana vi. stotras 10-16, dealing with the subject that there is option in a tail.

स्याच्छचुतिनिर्मितिप्रथमाः॥ १२१४॥

स्याच्छ: by reason of the modification of the substance; तु on the other hand; पूर्ववतः as before, like the previous act; अथर्थकमः essential act; स्वाच्छ: is; चुतिनिर्मितिप्रथमाः 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.

"ताप्पया पहीः स्यात्सावः" "They perform the पाल्ला with a tail."

In an अन्नगृहयोगी 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 अर्थकर्म or a प्रतिपरिकर्म? It is an अर्थकर्म in view of the principle laid down in the preceding Adhikaśa, you have, therefore, on option and the doctrine of समुच्य does not apply. The reason is that the श्रीसंयत्ज is prescribed in the दशकृतिामलस्यांत्रम; there the tail and ghee are optionally recommended. The same tail comes to the अन्तौऽोपीतीम एण animal sacrifice under a चौद्रक 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 समुच्य applies, because the tail is obtained by killing the animal. The object of the जापी is the performance of the श्रीसंयत्ज. 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 श्रीसंयत्ज. If that is so, the model sacrifice will be complied with. The offering of the tail though essential, is governed by the principle of समुच्य.

12. “In the pans also, similarly” if you say.

The author says that if that were so then the principle of समुच्य will apply to the pans as well. “पुरोदशवकालेन तुमालुधपति” “He scatters husk with a potsherd.”
The 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.

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 sacrifice where several animals are killed.

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 (प्रतिपित्रक). The essential thing is the offering of the viscera of the animal; the tail being of no use, is finally disposed of.

15. In the boiled milk also, as in the preceding.
16. It is optional, by reason of the rule of the essential act being principal; and in the subordinate, by reason of the act connected with the extraordinary principle, it is an essential act.

This sutra embodies the author's view in reply to the objector's objections contained in sutras 14 and 15. The author says that the burning of the tail with ghee is optional in the fire, by reason of only the tail being laid down in connection with the fire. It is transferred to the sacrifice; the burning of the tail being an act in the fire, it is, therefore, optional as in the model sacrifice. As to the illustration of boiling of rice in milk or curd in an fire, 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 act.

Adhikarayu vii sutras 17-22 dealing with the subject that in fire it is optional.

17. In an fire, there is a combination of the permanent and the desire-accomplishing acts, by seeing the connection of desire with the command.

The fire is kept in an vessel "and he produces fire with heat or torture."

An fire is a vessel to keep 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 fire. Though a sacrificer after having been thus initiated, does not perform an sacrifice, yet the homa for the
of कथो are performed. Then taking it to be the model, there are texts.

“वृक्षात्मकत्ववलोकनं जीवनं संवहेञ्ज्ञानून्याज्यात्। वृक्षात्मक-ध्रव्यकामस्याहृदयाय न्यायायात्। वैत्यार्थकायाय।”

Let him who is desirous of the Brahmanic 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 lightning.

The उख्ता 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 समुच्छय applies. The objector says that in the उख्ता 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 समुच्छय applies.

असति चास्संस्कृत्तेतुषु कर्म स्यात्॥

असति in the absence; च and असंस्कृतेतु in the non-consecrated fire; कर्म is sacrifice; स्यात् is.

And in the absence, the sacrifice will be in the non-consecrated fire.

This sutra, does not find its place in शबरा and सवर्धेय. The objector gives a reason in support of his view; if you use the काम्य fire (fire intended for the accomplishment of desires), the sacrifice will have to be performed in the unconsecrated fire in the absence of the उख्ता fire replaced by it.

तत्स्यच देवतार्थलाभ। ॥ १२ ॥ ४ ॥ १८ ॥

tath of that; च and देवतार्थलाभ being for the deity.

18. And of its being for the deity.

The objector continues and says that the उख्ता fire being for the deity, it is necessary to combine it as consecrated, with the काम्य fire.

विकारो वा नित्यस्यानेन: काम्येन तदृक्षेतुः। ॥ १२ ॥ १८ ॥

विकार modification; वा on the other hand; नित्यस्य 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 कार्य 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 (कार्य fires); but if you have no desire to be accomplished, you can use the permanent fire which is at hand.

\[ \text{वचनादसंस्कृतेऽपूर्व कर्म स्यात्} \]

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, “वासित्वशन्यम् तिमार्” “There is noting heavy for a text.”

This is a reply to the objector’s view embodied in the intervening सूत्र between 17 and 18. at p. 1013.

\[ \text{संस्कृतं चापि दोषः स्यात्} \]

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, “अर्थयेषु चवेष्टाकपलास्यवेष्ट” “Let him offer cakes baked on eight potsherds to the pure fire.”

\[ \text{वचनादिति चेद्धेतरसिडिन्तुसगारापिरिखं कर्मेण: क्रत्वात्} \]
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 sutra 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, "यपूर्वेऽयुर्निगुःति सवेश्योपूते देवतासिक्षिते" "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 sutra is split up into 3 different sutras.

Adhikara pa viii. sutras 23-26. dealing with the subject that उच्च ता is the आहवनीय ता.

ś आहवनीय: स्वादश्रुतिसंयोगात् ॥ १२ । ४ । २३ ॥

ś: he, it; आहवनीय: आहवनीय ता; स्वात is; सन्योगात by reason of the connection with the offering.

23. It is the आहवनीय ता, by reason of the connection with the offering.

The question is, what kind of ता is the fire which is obtained for the desire-accomplishing act. The objector says that it is the आहवनीय ता, because the offerings are made there; derivatively, it means "in which offering is made after bringing it."

अन्यो बोद्धुत्याहरणान् तस्मिन्तत्तंसंस्कारकम् शिपर्वात् ॥

१२ । ४ । २४ ॥
other; \( \text{वा}\) on the other hand; \( \text{अस्तोऽहर्षाणत्}\) by reason of getting it from elsewhere; \( \text{सःमन्वितम्}\) in it; \( \text{तृ}\) on the other hand; \( \text{संस्कारकम्}\) purificatory rite; \( \text{शिष्यत्वम्}\) by reason of being laid down.

24. On the other hand, it is other than the \( \text{आहवनीय}\) fire, by reason of getting it from elsewhere; in it there is purificatory rite by reason of its being laid down.

The \( \text{आहवनीय}\) 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 \( \text{काम्य}\) fire is obtained from elsewhere and the \( \text{संस्कारकम्}\), as for instance \( \text{अम्बाधान}\) is to be performed therein under a text.

In other editions, the \( \text{sूत्रа}\) and \( \text{Adhikaraṇa}\) end at ‘हर्षाणत्’. The \( \text{Adhikaraṇa}\) lays down that the \( \text{उखा}\) fire alone is \( \text{आहवनीय}\) and the \( \text{काम्य}\) fire is not. The other \( \text{Adhikaraṇa}\) commences from “तस्मिन्सू संस्कारकम्” &c. It treats of the subject that in the \( \text{काम्य}\) fire, no ceremony of \( \text{अम्बाधान}\) is performed. So this concluding part of the \( \text{sूत्रа}\) which in Āśārā’s edition is \( \text{सिद्धान्त}\) view, is the view of the objector to the effect that in the \( \text{काम्य}\) fire, the \( \text{अम्बाधान}\) can be performed. This reading of the \( \text{sूत्रа}\) in the Chaukambā Sankirt series of Āśārā’s commentary seems to be incorrect for obvious reasons and is not supported by any commentator, even by \( \text{कांडनेव} \).

\[ \text{स्थानात्} \text{परिलुप्तेऽर्थवर्तम्} \] १२ ४ २५ \]

\( \text{स्थानात्}\) by reason of the place; \( \text{तृ}\) on the other hand; \( \text{परिलुप्तेऽर्थवर्तम्}\) 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.

\( \text{Adhikaraṇa ix. sूtras} 26-27 \) dealing with the subject that there is no tying of \( \text{उखा}\) fire always.

\[ \text{नित्यन्यासोऽविक्लपोऽन द्वारकमात्रप्रतिपदः} \text{स्यात्} \] १२ ४ २६ \]
There is no prohibition for tying it always; there is no prohibition for no reason.

We have seen that the vessel containing आहव्यनिय म अ व ह is tied round the neck of the sacrificer for a year with the slings. The question is, whether it remains tied up with the sacrificer'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, "प्रतिविधिपत द्राक्ष-व्ययम्यैजनायि" "If he kindles it again, it produces enemies for him."

26. Those that are for the purpose of another like the one...
going to every side, in an assembly of sacrificers in connection with the सत्र and अहीि; there is no rule, by reason of there being nothing special.

This sūtra 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 sattrā or अहीि, there is a ceremony called शुकस्भार, touching of the शुक cup. “शुकस्त्रायज्ञमानोन्नवरसस्त्र” “यज्ञोहसीिस्मतीदुस्म्वरी भवति” “The sacrificer touches the शुक cup.” “An Udāmbar stick is measured by the sacrificer.”

The question is, whether one यज्ञमान 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 अहीि there is no rule; so any one of them may perform it, because there is nothing special in it, to show the contrary.

मुख्यो वाङ्किप्रतिषेधात् ॥ १२ ॥ ४ ॥ २५ ॥

शुक्त्व: the principal; वा on the other hand; अविप्रतिषेधात् by reason of the prohibition.

39. On the other hand, the master of the sacrifice should do it, by reason of the prohibition.

We have seen in the preceding sūtra that in a sattrā, one alone can perform the शुकस्मर्य and we have also seen further that there is no rule in an अहीि as to who is to do it. In the present sūtra the author says that it is the गुहपति who does it; because there is a prohibition for others to do it. This Adhikarana is divided into 3 Adhikaraṇas by other commentators.

Adhikarana xi. sūtras 30-34, dealing with the subject that in a सत्र certain rites pertaining to a sacrificer are to be performed by all.

सत्रे गुहपतिरस्यागाहौत्तथवदानमायवचनाच्च ॥ १२ ॥ ४ ॥ २५ ॥

सत्रे in a sattr; गुहपति: the master of the house; अस्मिस्यागात् by reason of there being no connection; हृदवत् like the acts pertaining to a हृदता; आमायवचनवाय by reason of the word of the scripture; च and.
30. In a sātra the master of the house by reason of there being no connection; and like the act pertaining to a ḫotā, by reason of the word of the scripture

In a sattrā, 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 ṛudṛpati 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 ṛudṛpati. Just as the ceremonies connected with the hotā are performed by the hotā alone, so here also. Further we have a text to support this view, "वेव-सत्रेवह्रां यज्ञमानानां गुड्रपतिः सत्रस्य प्रयोपता उ दिष्टे मूढ़िकाल्प्ष्टेऽक्षणोति" "He who is the master of the house, in a sattrā of several sacrificers, is the leader of the sattrā; he obtains big fortunes."

31. On the other hand by all, by reason of that being for them.

The author says that all the sacrificers are equally entitled to the rites, because the sacrifice is for the benefit of all.

32. When there is a conflict, the other (prevails).

The author assigns a reason in support of his view; he says that when there is a conflict between the ṛudṛpatī and कत्वर्म, the latter prevails; in this view, as all the sacrificers contribute to the success of the sacrifice, they are all entitled to the performance of the purificatory rites.

33. In the ceremonies pertaining to a hotā 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.

वचनं परम् ॥ १२ । ४ । ३४ ॥

वचनं a text; परम् the other.

34. The text is other.

The author says that you rely on the text of the Scripture but that is only an अय्यावादः. Adhikaraṇa xii, śāstras 35-40, dealing with the subject that the भ्रात्सण alone are entitled to officiate as क्रिंवक्षुः.

प्रभुद्वादात्विवर्ज्यं सर्ववर्णोत्त्र स्थात ॥ १२ । ४ । ३५ ॥

प्रभुद्वार by reason of being able; आत्विवर्ज्य to officiate as priests; सर्ववर्णोत्त्र of all castes; स्थात 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.

स्मृतेवर्ज्य स्थाट्व्राह्मणानाम् ॥ १२ । ४ । ३६ ॥

स्मृते by reason of the tradition; व अ on the other hand; स्थात is; भ्रात्राणां of the भ्रात्रण.

36. On the other hand, the भ्रात्राणas by reason of the tradition.

The author says that the भ्रात्राण alone are entitled to officiate as priests, because it is handed down from time immemorial as tradition by the good men.

फलचन्दसविधानाशेतेश्वराम् ॥ १२ । ४ । ३७ ॥

फलचन्दसविधानात् by reason of फलचन्द being ordained; शेतेश्वराम in the case of others.
37. By reason of फलवमल 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 फलवमल drink in place of soma is prescribed, दयादिराजन्येष्वय धा याज्येत्। सर्वदिनेवाद्विच्यिस्थित्यादिप्रयोधः क्षरोपायतात् सिष्यवृक्षयुग्य तापसैनवयं यज्ञेन्तोऽसमेत्। "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 प्रेतिक्षु soma drink is indispensable, so a क्षत्रिय or a वैश्य can not officiate as a priest.

38. So there is also a prohibition in सत्राय, by reason of the soma drink.

The author gives the second reason in support of his view. In a सत्राय drink also, there is a similar prohibition, "न राजन्यो न वैश्यो या साधाय या पिवेत् असेमप्रायेवः।" "Let not a king or a tradesman drink सत्राय, because he can not drink soma."

A क्षत्रिय or a वैश्य is not entitled to drink सत्राय, because they are not entitled to drink soma. They can not, therefore, officiate as priests.

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 दगुर्णमानसपार्थ, only Brāhmaṇas are authorised to divide the पुरोभक्षण cake into 4 parts "साधारणामेव वहित सोमपानसोमप्रायादित्वादत्त्वस्यास्ति।" "This food offering belongs to the Brāhmaṇas who perform a sacrifice and drink soma juice; it does not belong to a non-Brahman."

This also shows that Brāhmaṇas alone are entitled to officiate as priests.
because if the non-Brahmanas were entitled to do so, they would have not been prohibited to partake of the शेषमक्ष (remnants of food).

अन्वाहायेण च दर्शनात् ॥ १२ ॥

अन्वाहायेण 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 अन्वाहायेण fee is paid to a Brāhmaṇa only, “तद्र्तेव श्रृङ्खलां ब्राह्मणं अन्वाहायेणायाम द्वारा तन्त्रसंस्कृतित्वो तन्त्रक्षेत्रात्” ”These gods certainly eat the offering when Brāhmaṇas receive अन्वाहायेण food; by this, he pleases them.”

The चिंतकs are paid अन्वाहायेण and so the श्राक्षणs alone are entitled to officiate as priests.

END OF PĀDA IV.

END OF CHAP. XII.

End of the Pūrva Mimāmsā Sūtras of Jaimini.