

RITUALS OF SOMAYĀGA

The *Somayāga* is the most important ritual of the Vedic period. The earliest mention of Soma and *Somayāga* is traced in the *Ṛgveda*, the oldest of the Vedas. *Yāgas* form an important part of Vedic worship since the very beginning of Vedic religion and culture.

The *Somayāga* is divided on the basis of duration of time in three categories, namely the *Ekāha*, the *Ahinā* and the *Satra*. The *yāga* which is performed in one day in three *savanas* is called 'Ekāha'. The *yāga* which take more than one day but not more than twelve days is 'Ahinā' and the *yāga* lasting from more than twelve days to thousand years is called 'Satra'¹.

There are seven types of *Somayāga*² namely *Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśi*, *Atirātra*, *Vājapeya* and *Aptoryāma*. The *Agniṣṭoma*, which is the first of the seven *Somayāgas*, is the *Prakṛti* or model³ and the other six are its *Vikṛti* or modifications.

The simplest and most popular form of Soma ritual, the *Agniṣṭoma* is obligatory in the ceremony like *Upanayana* and others. The *Aitareya Brāhmaṇa* says that it is called *Agniṣṭoma* because 'Agni' is praised therein or because the last *stotra* in this ritual is addressed to Agni⁴. In the *Taittiriya Samhitā* and the *Tāṇḍya Brāhmaṇa*, the *Agniṣṭoma* is shown as a symbol of the creation of the universe⁵.

Somayāga can be performed by those persons only whose father or forefathers had done this *yāga* earlier. The person whose father and forefathers never performed this *yāga*, never performed any *haviryāga* and never studied the Vedas, he has no right to perform *Somayāga*. But the

person can get the right to do this *yāga* only if he performs one *Paśuyāga* in *pūrnimā* or in *amāvasyā* on the day before the *Somayāga*.

The *Somayāga* is performed after the performance of the *Darśapurṇamāsa*, *Āgrāyan iṣṭi*, *Nirudapaśuvanda* and *Cāturmāsya*⁶. Some ritualists say that if all *upakaraṇas* are ready then *Somayāga* should be performed immediately after the *Darśapurṇamāsa yāga*⁷ and others says that the *yajamāna* who has performed *Agnihotra* after *ādhāna*, he should perform the *Somayāga* before the *Darśapurṇamāsa*.

The *Somayāga* is performed by a *sapatnīk yajamāna* in *vasanta* or in autumn season⁸. Soma juice is the main offering in this *yāga*. If *Somalatā* is not available then the *yāga* can be performed with its substitute *Putikā*⁹. The three classes of people like *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* can perform this *yāga* but only the *Brāhmaṇas* have the right to drink Soma juice.

Vedi (Alter):

Vedi is the most important part of an *yāga*. *Vedi* means the main place of *yāga*, where the sacrificial fire is established. Before placing fire some *darvas* or *kuśas* are placed there which is called *Prastara*. At the time of *yāga*, Agni is told to bring the guardian Deities to the place of *yāga* and sit over the *darvas*¹⁰. In the *Śat. Br.* it is mentioned that *Vedi* is derived from the root $\sqrt{\text{vid}}$ (means to gain) and with the help of this, the Gods gained the whole world again which was captured by the *Asuras* in ancient time¹¹. For *Somayāga* big and open place is necessary where the *vedi* and the three *kundas* of fires should be placed. The three fires are the *gārhapatya*, *āhavaniya* and the *dakṣiṇa* fire. The *āhavaniya* and *dakṣiṇa* fire are kindled from the *gārhapatya* fire.

The *yajñyaśālā* has to be large and spacious for performance of the *Somayāga* which involves many different fireplaces, altars for the performance of *yāga*.

Ṛtvika (Priest):

Four or generally sixteen or seventeen, though master of the Vedas, neither too young nor too old, with clear and loud voice and physically fit are employed in it¹². In the *Somayāga* four groups of priests are required which are headed by *Hotā*, *Udgātā*, *Adhvaryu* and *Brahmā*. *Hotā* is the main *Ṛgvedic* priest and his assistants are *Maitrāvaruṇa*, *Acchāvāka*, *Grāvastut*. *Sāmavedic* main priest is *Udgātā* and his three assistants are *Prastotā*, *Pratihartā* and *Subrahmāṇya*. *Adhvaryu* is the *Yajurvedic* main priest and *Pratiprasthātā*, *Neṣṭa*, *Unnetā* are his assistant priest. *Atharvavedic* main priest is *Brahmā* and has assistants are *Brāhmaṇācchamsī*, *Āgnīdhra* and *Potā*¹³. Except these sixteen priests one priest named *sadasya* should also be there. The presence of all the sixteen priests is not essential in other *yāgas*. *Somayāga* is the only *yāga* where the presence of all the sixteen priests is necessary¹⁴.

In the *Somayāga* presence of one priest is necessary named *Camasadhvaryu*. One who fills up the *camasa* with *somarasa* at the time of *āhuti* is called *Camasadhvaryu*. This priest should act as an assistant in the *yāga*. *Hotā* is the invoker and he invites the Deities in the sacrificial ground. In *Somayāga*, *Hotā* recites the *anuvākya* and *yajyamantras* and utter the *vasatkāra*. In different *savannas* he should recite *śāstras* along with his assistants; *Hotā* should also recite the mantras in the *prātaranuvāka* ceremony.

Adhvaryu performs the main and important works of the *yāga*. Without his order no work can be performed. In *Somayāga* he offers oblation of *somarasa* taking it in a patra named ‘*graha*’. The presence of *Udgātā* and his three assistants are necessary in *Somayāga* only because in this *yāga* the sastras and stotras are recited and sung by them. The *Brahmā* is the protector and supervisor of the *yāga*. He performs his duties as sacrificial priest with the three fold knowledge that means, by virtue of the

knowledge of all the Vedas. The *Brahmā* is also termed as *abhibhāvaka* or guardian of the *yāga* in the *Brāhmaṇa* literature¹⁵. *Brahmā*'s position was very high in the *yāgas* that it was believed that only silent sitting of *Brahmā* makes the *yāga* successful without any mistake. In the *Somayāga*, *Maitrāvaruṇa* recite the *śāstras* in the *madhyandina savana* for the Deities *Maitrāvaruṇa*.

Detailed description of the *Agniṣṭoma* ritual is found in the *Samhitās*, *Brāhmaṇas* and *Śrauta Sūtras* which show its importance. The important rites of the *Agniṣṭoma* ritual commonly adopted in all the ritualistic works are as under:

1. Selection of the priests (*Rtvika-varana*),
2. Construction of the *Prācinavamsa-vedi* (*Śālā-Nirmāna*),
3. Taking of the *Dīkṣā* by the *yajamāna*. (The *Dīkṣanīyeiṣṭi*),
4. The opening ritual or the Initiation of the ritual (The *Prāyanīyeiṣṭi*),
5. The Purchasing of the Soma (*Soma-krayana*),
6. The welcome of the Soma-quest (*Ātithyeṣṭi*),
7. *Pravargya*, *Gharma* and *Upasadaieṣṭi*,
8. Agni-Soma-*praṇayanam*,
9. *Havirdhāna-praṇayanam*,
10. The animal sacrifice (*Agnisomiya-Paśuyāga*),
11. The *Soma-savanas* (pressing of Soma herbs) and the Principal-ritual,
12. *Dakṣiṇā*, *Samastiyajus-homa*, *Avabhṛtha* and *Udayanīyeṣṭi*.

The *Agniṣṭoma* ritual

To determine the qualification of the *yajamāna* the *Vait. Sr. Sū* quotes the *Gopatha-Brāhmaṇa*¹⁶ which says that 'the *yajamāna*, who intends to perform the Soma ritual and whose father and grandfather have not drunk Soma i.e. have not performed Soma ritual, should offer a bull to 'Indragṇi'¹⁷. The *yajamāna* selects first of all four main priests. He selects

the first priest as *Brahmā* who is well versed in the *Atharvangirasaveda*, the second as *udgata* well versed in *Sāmaveda*, the third as *Hotā* well versed in the *Ṛgveda* and the fourth as *Adhvaryu* well versed in the *Yajurveda*¹⁸. Then he selects three assistant priests to each of the four priests. The assistants to *Brahmā* are called the *Brāhmaṇācchamsī*, the *Potā* and the *Āgnīdhra*, while the *Prastota*, the *Pratiharta* and the *Subramanya* assist the *Udgata*. The *Maitrāvaruṇa*, the *Acchavaka* and the *Gravasūtra* are the assistants to *Hotā* and *Pratiprasthata*, the *Neṣṭa* and the *Unnetā* to the *Adhvaryu* priest¹⁹. The appropriate time for the performance of the Soma ritual (i.e. *Agniṣṭoma*) is as prescribed in *Agniyagheya* ritual²⁰. The selection of the place for the ritual (*devayajana*) should be made according to the *Gop. Br*²¹. The *Brahmā* recalls all the forms of the Soma ritual in his mind²². In the *Dīkṣaniyeṣṭi* offerings are made to the *Agniviṣṇu*²³. This *iṣṭi* ends with *Patnīsamyāja*-offerings²⁴.

The *dīkṣita yajamāna* pronounces the mantra *abhyanjanam*²⁵. When the *Adhvaryu* anoints him with butter and after that when he is being purified with *Kusapavitri*, he pronounces ‘*punantume...*’²⁶. When the *Adhvaryu* asks him to sit on the ‘*kṛṣṇamṛgacarma*’, he utters ‘*Sūtramanam....*’²⁷. After the declaration as *dīkṣita* by the *Adhvaryu* the *yajamāna* moves freely²⁸. After the sun set he breaks his vow of silence, by praying the *Āditya* with ‘*astam yatte namah....*’²⁹ and worships the stars with ‘*naksatranam ma samkhasca.....*’³⁰. The *yajamāna* performs the rites beginning with ‘*Kasipu*’ and ending with the rite of *vikṣaṇa*³¹, to the south of the *Āhavanīya*-fire, according to the *Kausika Sūtra*³². He pronounces the *mantra*, ‘*punah praneh...*’ regarding the objects mentioned in the *mantra*³³, and worships the *Āditya* with, ‘*adityasya ma samkhasah Vdyate namah*’³⁴. He performs the observances mentioned below.

He neither stands nor speaks any word in respect of any body after *dīkṣā*. He does not ordinarily call any body by name. But if he calls a

Brāhmaṇa for the purpose of the *yajña*, he adds the word ‘*vicakṣana*’ at the end of his name and adds *casnasitanita* at the end of the name of the *prajāpatya*. Here the word *prajāpatya* means, *Kṣatriya*, *Vaiśya* and *Sūdra*³⁵. He does not perform any *Dāna*, *Homa*, *Pāka*, study of the Vedas and *Agnihotra*. He wears the skin of black deer and the turban (*usnisa*), folds the finger of both the hands in the shape of *musti* raises up the first three fingers beginning from the thumb. He takes the horn of a *Kṛṣṇamṛga* all the time and he scratches his skin with it when needs³⁶.

If the *yajamāna* breaks the vow of reservation of speech and if he opens his *musti* he should pronounce the following mantra for *prāyaścitta*³⁷.

The mantra mentioned above is again pronounced by him the end of the *dīkṣā* for the achievement of the *vāsu*³⁸. He should not watch the sun-rise and sun-set from the *vedi* and he should keep himself from the heat of the fire except the *dhisnya*. He should always speak the truth³⁹. On the violation of the vow he should pray to the *Āhavaniya* with ‘*yad asmṛti*’⁴⁰. He made by himself by picking up a clod of earth with ‘*satyam brhat*’⁴¹ and ‘*sudhah na apah....*’⁴² and should clean and purify himself with the clod of earth uttering ‘*pavitreno- pṛthivī...*’⁴³.

If the subordinates of the *yajamāna* break the clod with *daṇḍa* etc. he pronounces the *mantra* ‘*ya ṛte cid abhisrisah....*’⁴⁴. If he dreams in the night, he should clean his mouth with ‘*paropehi*’ and ‘*yo na jiva*’⁴⁵. He removes the drops of ‘*vdhra*’ with ‘*divonumam....*’⁴⁶. If the fluid is secreted in the mouth of the *yajamāna* he pronounces *śloka* to himself⁴⁷. If he discharges the semen he utters the *śloka*.⁴⁸

If he speak prohibited language he pronounces ‘*paropeh....*’⁴⁹. If he crosses the water he utters ‘*asmanvati....*’⁵⁰ when he gets wet uncovered in rain, he pronounces ‘*āpah-samudrat...*’⁵¹. If he becomes angry, he pronounces himself ‘*ava jyam iva...*’⁵². The *Brahmā* cooks the *sthalipaka* in

the milk of *sarupavatsa* cow, pours *ghṛta* on it removes it from the fire, raises it up and utters the word ‘him’ over it, pours down *ghṛta* on it again and offers its oblations with *garbhavedana* and *pumsavana* hymns⁵³. He gives the remaining *sthalipaka*, to the wife of the *yajamāna* to eat, after she has taken her purificatory bath if she is in menstruation⁵⁴. By this rite she (the *yajamānapatnī*) gets a son⁵⁵.

A period of three days or uncounted days is allowed for *dīkṣā* in the *Agniṣṭoma* ritual. But for the *Ahinā* rituals only twelve days are prescribed for this purpose⁵⁶.

In the *Prāyaniya-iṣṭi*, the *Brahmā* utters the Atharvanmantras related to ‘*Pathyasvasti*’, Agni, *Savitā* and Aditi, to whom the other priests utter mantras from the other Vedas at the *Dīkṣā*. But while offers the first *Pathya*-oblation, he follows with ‘*pathya revatih...*’ and ‘*vedah svasti...*’⁵⁷. The *Prāyaniya-iṣṭi* ends in ‘*samyuvaka*’.

The *Brahmā* pronounces the mantra ‘*yasyorusu*’ at the time of the ‘*Pūrṇāhuti-rite*’ which is offered with the help of *dhruva*⁵⁸. After coming out from the *yajñasālā*, the *Brahmā* follows the *Somakrayani*-cow reciting ‘*divam ca roha...*’⁵⁹. Then he recites the mantra ‘*idayaspadam*’ at the time when the ‘*padabhihoma*’⁶⁰ is being performed on the ground, where the seventh foot-print of the *Somakrayani*-cow is preserved. In the region of the uparavas the *Adhvaryu* takes the Soma from the *sakata* and puts it on the skin of bull, holding a piece of gold in his hand with ‘*abhityam*’⁶¹ and removes the grass etc. from the Soma-herbs. Then he pronounces the mantra ‘*ayam sahasram...*’⁶² looking at these Soma-herbs. After the Soma has been purchased, the *Brāhmaṇa* takes away the turbon of the *yajamāna* without his permission⁶³. He stands in his seat reciting the mantra ‘*udayusā...*’ to receive the Soma, which is being brought to him⁶⁴. When the *Soma-sakata* reaches in front of him, he goes to the south of the fire and pronounces the ‘*apratiratha-sūkta*’⁶⁵. When the Soma, the king of the herbs is being brought

from the *sakata* and is being placed on the chair, the *Brahmā* pronounces the *mantra* ‘*dhruvam dhruvena...*’.

At the time of *Ātithyeṣṭi* (reception of the Soma, the guest), when the Soma is placed on the prescribed seat in the *sabhā*, to the south of the *Āhavaniya* fire⁶⁶, the *Brahmā* touches the *havis* with the *mantra* ‘*yajanena yajñam....*’⁶⁷. He speaks the mantras ‘*visnornu kam...*’⁶⁸ when the ‘*vaisnavahoma*’ of *navakapala-purodāsa* is being performed. The *Ātithyeṣṭi* ends with *ida*⁶⁹. The *Adhvaryu* takes the *ajya* in the *tanunaptrapatra* five time with five mantras, *apataye tva gṛhnamī paripataye tva...*, *tanunaptre tva...*, *sakvaraya tva*, *sakmano ojisthaya tvagrhnami* respectively⁷⁰. The priest and the *yajamāna* touch the *ajya*, taken in the *tanunaptra-patra*, with ‘*anadhrstamasyanadhrsyam...*’ and then the *yajamāna* alone pronounces the ‘*dīkṣa-linga-vacana* after this *mantra*.’

The *Adhvaryu* asks the *Agnidhra*, *agnita madantypah*, the *Agnidhra* replies *madanti deviramṛta ṛtavṛdhah*. *Adhvaryu* again ask him, ‘come with it’ (*udehī*). Then the *Agnidhra* brings the *madanti* water-pot, putting on the stings of the *Kuśa*⁷¹.

The *yajamāna* and the priests touch the *madanti*-waters and make the Soma prosper with the *mantra*.

अंशुरशुष्टे देव सोमा प्यायताम् इन्द्रायैकधनविदे ।

आ तुभ्यम् इन्द्र प्यायताम् आत्वम् इन्द्राय प्यासत्य ॥

After touch in the *madanti*-water again they put their hands with palms upward on the ‘*prastara*’ and pay homage with⁷². The *Brahmā* after having offered the ‘*Purastaddhoma*’ offering for the *pravargya*, sits down to the south of the *gārhapatya* fire⁷³. At the first Soma-ritual one should not perform the *pravargya*, except a learned *Kṣtriya*, if he desires so⁷⁴.

After having closed eastern door of the *yajñasālā*, the *Adhvaryu* asks ‘*brāhmaṇa gharmenapracarisyamah*’, the *Brahmā* grants the permission

with ‘*pracarata gharman*’⁷⁵. The voice of the *Brahmā*, while granting permission should be either loud or low at all the times⁷⁶. When the *Gharma* (the vessel of the *pravargya*) is being heated the *Brahmā* sits by the side of the *Gharmā* and recites nine mantras⁷⁷, of these mantras the first is:

धर्म तपाम्यमृतम्य धारया देवेभ्यो हव्यं परिदां सबित्रे ।

शुकं देवाः श्रितम् अदन्तु हव्यम् आम जुह्ववानम् अमृतस्थ योनौ ।

and the last is धर्मस्थ तप्तः प्रदहन्तु भ्रातृव्यान् व्दिषतो वृषा । उह्यन् म शुक आदित्यो विमृधो हन्तु सूर्यः । These mantras are recited in half in the manner of a *śāstra* leaving *Āhāva* and *Pratigara*⁷⁸.

The Pravargya and the Upāsada-Rites

The *Pravargya* rite is dealt with separately in the *Śrauta Sūtras* of the *Āpastamba*, *Kātyāyana* and *Baudhāyana*, but the *Vait. Śr. Sū* describe it as a part of *Agniṣṭoma*-ritual like other *Śrauta-Sūtra*, after the *Ātithyeṣṭi*-rite. As for the performance of the *Pravargya*, the *Vait. Śr. Sū* says that it should not be performed by the *yajamāna* performing the Soma-ritual for the first time, but if the *yajamāna kṣtriya* he can perform the *Pravargya*, if he so desires.⁷⁹ After having offered the prior oblations (*Purastad-homa*) for the *Pravargya*, the *Brahmā* takes his seat in the south of the *Gārhapatya*-fire⁸⁰.

As a part of *Pravargya*, the *gharma*-rite is performed. Before proceeding the *gharma*-rite, the *Adhvaryu* seeks permission from the *Brahmā* by pronouncing the words ‘oh *brahman*, we want to perform the *gharma*-rite’. The *Brahmā* grants the permission either loudly or in low voice⁸¹. According to the commentators, *Somāditya*, the either directions permitting the *gharma*-rite may be in the loud voice or alternatively, only the utterance of permission i.e. ‘*Pracarata-gharman*’, may be in the loud voice. After the permission of the *Brahmā* the ‘*gharma*’ is heated and the *Brahmā* sits besides the *gharma*. During the process of heating the *gharma*,

the *Vaitāna* has enjoined the worship of *gharma* by a certain mantras, nine in numbers⁸².

It is important that no other *Śrauta Sūtra* has adopted this style of giving the mantras in full which is adopted by the *Vait. Śr. Sū.* It gives the initials of the mantras of the Atharvaveda only and gives in full the mantras other than the Atharvaveda mostly. The above said mantras are recited in the style of a *Śāstra*⁸³ by reciting the half portion of the *mantra*, barring the *Āhāva*⁸⁴ and the *Pratigara*⁸⁵ modes of pronunciation. Then the *Vait. Śr. Sū.* enjoins the recitation of the *mantra* ‘*rucirasi*’⁸⁶, with the name ‘*rucitam*’.

The *Brahmā* recites the *mantra* ‘*uttisthavapasyata...*’⁸⁷ for the priests and the assistants who have milked the cow and the *mantra* ‘*upahvaye...*’⁸⁸ for the cow whose milk is being used, while the offerings of the *gharma* are offered, the *Brahmā* recites the *mantras* of the *gharma-sūkta*. At the time of *gharma* the *Hotā* utters the *Vasat* and *Anuvasat* calls, then the *Brahmā* recites two atharvan mantras, which is called ‘*vasatkara homa*’. After the *gharma* offerings the remainder *gharma* is drunk by the *yajamāna*, with the help of *upayamani* and the priests smell only. The *Vait. Śr. Sū.* does not give details of partaking of the remainder but prescribes it to be followed in the same manner as in the case of partaking of *yajina*⁸⁹. According to the *Somāditya*’s commentary, the partakers are *Hotā*, *Adhvaryu*, *Brahmā* and *Agnidhra*, who simply smell and the *yajamāna* actually eats the *gharmaremainder*.

The *yajamāna* and the priests purify themselves by sprinkling the water on each other by the *pavitris*, in the ‘*ucchistha-khara*’⁹⁰. At the end of the *Pravargya* the *Hotā* recites the *mantra* ‘*suyavasat....*’ three times and *Brahmā* offers the *Samsthitahoma* oblations⁹¹.

There are three ‘*upāsadas*’ of the *Agniṣṭoma* ritual and twelve of the *Ahinā* ritual⁹². The *Vait. Śr. Sū.* mentions three *ajya* offerings for Agni,

Soma and *Viṣṇu* in the *upasada iṣṭi*⁹³. After these oblations the *vasatkar* is pronounced. All the acts done in the performance of the *Ātithyeṣṭi*, related to the rites of *apyayana* and *nihnavana* takes place in all the three *upasadas*⁹⁴. When the *Adhvaryu* gives out the call ‘*oh Agnidhra, do you recite the devapatni stotra*’. The *Agnidhra* stands up near the *Gārhapatya* fire facing the east and recites the *devapatni stotra* in a single breath. The commentator feels that the recitation of the *devapatni stotra*, is taken in confusion here, because in reference to the call of ‘*subrahmanya*’ the *samcarana* of the *Brahmā* taken by mistake in the *devapatnistotra*. The *Brahmā* recites three *atharvan mantras*⁹⁵, when the *Subrahmanya* priest performs the *japa* by three mantras. The commentator clarifies that the *japa* of these mantras performed invariably at the time of call for the *Subrahmanya*. Then *Mahāvedi* is constructed.

Carrying of Fire, Soma and Carts

The next step after the construction of *Mahāvedi* is to carry to the place of ritual the fire, Soma and two carts carrying them. This act is known as *agni-pranayana*, *havih-pranayana* and *havirdhāna-pranayana*. *Havirdhāna* is the name given to the cart carrying the *havis* obviously because of the fact that the *havis* which in this case is Soma is kept on it⁹⁶. The act of carrying *Agni*, *Soma* and *havirdhāna* are performed simultaneously.

The fire is taken from the *Śālāmukhiya* fire to the *Uttaravedi*⁹⁷. The *Brahmā* follows this rite by pronouncing the *mantra* ‘*agne prehi*’⁹⁸ and sits outside the *Mahāvedi*. The *Brahmā* supervises from his seat the activities going on at the *Mahāvedi*⁹⁹.

While the *Adhvaryu* offers oblations on the south and north tracks of the *havirdhāna* carts, the *Brahmā* recites the *mantra* ‘*idam Viṣṇu*’¹⁰⁰ and ‘*tṛṇi pada...*’¹⁰¹ respectively. The *Brahmā* pronounces two mantras viz

‘*itasea mamutasea*’ and ‘*svasathe bhavata*’¹⁰² when both *the havirdhāna* carts are made to move and when the wooden supports (*upastambhana*) are adjusted under the carts, he recites the *mantra* ‘*visnornukam...*’. The *Brahmā* recites a *mantra* when the oblation of *ajya* is offered at the top of the *audamabrya*¹⁰³. The *Brahmā* invited by the *Adhvaryu* for carrying the fire and the Soma, proceeds towards the *patnīsālā*, through the *tirtha* way¹⁰⁴. In the next *Sūtra* the *Vaitāna* specifies the ‘*tirtha* way’ that ‘as passing between the *catvala* and the *utkara* along the north of the spot meant for the *Agnidhriya* fire and of the *Sadasa*¹⁰⁵. After the directions of *samcarana* the *Vait. Śr. Sū* hits at the series of acts beginning from *acamana* and ending at *viksana*¹⁰⁶. The details of these rites are not given perhaps keeping in mind the details given in the *Kausika Sūtra*¹⁰⁷, which the commentators alludes to by stating that these acts are described in the *Darśapūrnamāsa* ritual. In the description of the ‘*Darśapūrnamāsa*’ he explains the *sūtra* as ‘*Samhitāvidhivad bhavati*’¹⁰⁸. The *Brahmā* goes after the Agni and Soma, which are carried forth, pronouncing the half verse, *Samam rajanam....*¹⁰⁹. After giving an oblation in the *agnidhriya* fire, the *Brahmā* takes his seat, reserved in the south of the *Vedi*, passing through northern side of the *Agnidhriya* fire and the western side of *Āhavaniya* fire.

Agnisomiya Paśu rite

The rites connected with the Animal ritual related to Agni-Soma end with the *Patnīsamyaja* offerings¹¹⁰, as described in the *Paśubandha* ritual. The *Vait. Śr. Sū*. states that all the Animal rituals are to be performed on the model of *Agnisomiya* (Animal) rituals¹¹¹, as also the *Paśubandha* ritual. The commentator clarifies that the real model of the Animal ritual is the *Agnisomiya* ritual¹¹². The *Paśubandha* ritual mentions only the general rules, particularly the sequence of the ritual.

Carrying forth the *Vasativari* waters

The *vasativari* waters are carried round for protection and for repelling evil spirits. These waters were to be employed next day in extracting the Soma juice. There is a difference of opinion as to whether these waters were brought before or after the *Subrahmanyacall*. It is important to mention here that the rite of *Subrahmanyacall* employed by the *Vait. Śr. Sū* in the *Upasadaīṣṭi* not in relation to carrying the *Vasativari* waters. The *vasativari* waters being carried all around by the *Adhvaryu* are consecrated by the *Brahmā* with the *mantra* ‘*purnam nari prabhara...*’¹¹³. Then the waters are placed near the *Agnidriya* fire consecrated by two mantras viz. ‘*ima āpaḥprabharami*’¹¹⁴ and ‘*amuryah...*’¹¹⁵. The *yajamāna* resides near these waters in the *Agnidhriyaśālā*. The priest stay at night in the *śālā* with the *yajamāna* while the wife of the *yajamāna* keeps awakened in the *pravamsaśālā*¹¹⁶. It is corroborated by the *Vait. Śr. Sū* also as the mention is made of the priests being awakened the other night who touch the waters near the *Śalamukhiya* fire¹¹⁷.

After that the *Brahmā* offers oblations in the *Agnidhriya* fire with *yujnatanu* mantra beginning with *havirrupavah.....up* to *vaiśvanarogṇiṣṭomah*¹¹⁸, before proceeding with the principal Soma ritual. According to the commentator the *yajñatanu* offerings are thirty three in number and are of different kinds. After these offerings; the *Brahmā* takes his seat, after having gone along the south of the *Agnidhriya* fire and to the west of the *Āhavanīya* fire in the south. The *Vait. Śr. Sū* gives a special rite which can be considered as part of *Abhicara*, a special of the Atharvaveda. In the competition of rituals, when two rival *yajamānas* perform *Agniṣṭoma* at the same time, the *Brahmā* offers *ajya* oblations in the *Agnidhriya* fire with four mantras at a time for a single oblations from Atharvaveda¹¹⁹, before the *prātaranuvāka*¹²⁰, when the *Hotā* takes his seat to perform the *prātarnuvāka*, the *Brahmā* offers the oblations of *ajya* with the mantra

‘*yadasmṛti...*’¹²¹ and then offers the preliminary oblations (*purastad homa*) for the morning pressing (*pratah savana*)¹²². While the *prātaranuvāka* is being recited by the *Hotā* priest, the *Brahmā* mutters four hymns¹²³ beginning with ‘*patam na indrapusana*’. This view of the *Vait. Śr. Sū.* is contrary to the *Śrauta* tradition because the other *Śrauta Sūtras* hold the view that while the *prātaranuvāka* is being recited the *Brahmā* sits silently.

Following the recitation of the *aponaptrya stoma* by *Hotā*, the *Brahmā* utters three *sūktas* beginning with ‘*ambaye yanti*’. Then takes place the rite of ‘pressing of Soma’ (*Abhisavana*). All that time *Brahmā* offers the *Abhisavana homa* oblations with the *Atharvan sūkta* beginning with ‘*indra ju sasva...*’. After the sunrise the *Brahmā* performs the ‘*Upamsugraha homa*’ by reciting the mantra ‘*suryo dyam...*’. Then the *Brahmā* consecrates the Soma which is collected in the *dronakalasa*, with the *sūkta* beginning with—‘*indraya somam*’ and in the *madhyandin savana* with ‘*dhṛsat piba*’¹²⁴.

In the process of Soma pressing when the drops fall, the *Adhvaryu* or any other priest informs the *Brahmā* uttering ‘Oh *Brahman!* The Soma is scattered’ at that time the *Brahmā* touches the scattered Soma and pronounces the mantra ‘*abhud devah savita...*’. After that the *Brahmā*, beginning with ‘*ye agnaye apsvantah...*’.

The *Adhvaryu*, the *Pratiprasthata*, the *Prastota*, the *Udgata*, the *Pratiharta*, the *Brahmā* and the *yajamāna* going back to one another holding from the back and marching forward from the *havirdhāna śālā* offer oblations to the scattered *Soma* drops with ‘*drapsascaskanda...*’¹²⁵ and with four mantras beginning with ‘*yaste drapsah skandati...*’¹²⁶. Out of these four mantras, one i.e. ‘*yaste drapsah..*’ occurs in the *Gopatha Brāhmaṇa* only, a part of the second mantra occurs in the *Ṛgveda*¹²⁷. About the rest of mantras no source is known. After these offerings the priests and the *yajamāna*, take

their respective seats in the south of the *catvala*¹²⁸. The *Brahmā* looks at the *Udgātā* priest reciting three mantras (*trca*) beginning with ‘*doso gaya...*’¹²⁹.

The *Prastota* asks the permission of the *Brahmā* saying ‘Oh! *Brahman* we shall chant the *Pavamāna stotra* after your permission¹³⁰ in the lowest tone in the morning pressing, in the medium voice in the middle pressing and in the loud tone in the third pressing. The *Prastota* chant the *stotra* ‘*rasmirasi ksayaya jinva*’ with three *mahavyahrtis* ‘*om bhurbhuvah*’ and ‘*svah*’ after the *ṣṭoma* in the three *savannas* respectively¹³¹. In the *Ukthya* and other types of Soma ritual including the *Ahinā*, the performance takes place with ‘*om bhur bhuvah svah janat brhat karad ruhanmahat chamom*’¹³².

As indicated before (*Vait Sū.* 16.6) that when the two rival *yajamānas* perform the *Agniṣṭoma* ritual at a time with a spirit of envy, the *Brahmā* pronounces the following mantra repeated the *ṣṭoma bhagas* of the rival and looks at the rival *Brahmā*. This mantra is –

स्तुतेषु स्तुतोर्जे स्तुतदेवस्य सवितुः सवे। बृहस्पतिं वः प्रजापति वो वसून् वो देवान्
रुद्रान्.....कृणोतु वीयर्म् ।¹³³

Then he recites the *stotra* of the *Sayam savana* with two mantras ‘*stutasya stutam* and *indriyavanto havamhe...*’.

The *Brahmā* sanctifies the *Somakalasa* designated as ‘*putabhṛta*’ with the mantra ‘*indrasya kuksih...*’¹³⁴. The *Brahmā* makes the *yajamāna* to pronounce the mantra ‘*śyenosī*’¹³⁵ in the morning *savana*, ‘*varsa asi...*’¹³⁶ in the *madhyandin savana* and ‘*ṛbhurasi...*’¹³⁷ in the third or evening *savana* respectively after the *bahispavamāna stotra* has been recited¹³⁸. Then the recitation of the mantras of the *Gop. Bra.* is recommended by the *Vait. Śr. Sū* on the authority of other authors of the *Sūtra* literature¹³⁹. The *Adhvaryu* asks the *Agnidhra* to bring the fire to spread the *barhis* and to prepare the *Purodāsa*¹⁴⁰. The *Agnidhra* places the fire in the three *savannas* from the

Agnidhriya fire by means of burning coals in the first two *savannas* and burning sticks in the third or evening pressing ¹⁴¹.

The *Agnidhra* goes to all the fire places, facing towards east up to the *Marjaliya*, places a portion from the fire in all the fire holes and puts back the remaining fire in the *Agnidhriya* fire place¹⁴². He spreads the *kuśa* grass on the *Mahāvedi* up to the *Uttarvedi* beginning from the eastern line and puts the *ajya* on the *Purodāsa* and other oblations (*alamkurute*)¹⁴³. He pronounces the *mantra* ‘*ye agnaya vihrta...*’ looking towards the fire left in the ‘*dīkṣnya*’ fire place¹⁴⁴. In the *Madhyandin* and *Sayam savana* the *Adhvaryu* takes his seat, going to the west of the *Āhavaniya* with ‘*punarmaitvindriyam...*’¹⁴⁵ and offers four oblations of *Purodāsa*, first three oblations with ‘*justo vace bhuyasam justo vacaspataye devi vag yadvaco madhumattam tasmin ma dhahsvaha. vace svaha. Vacaspataye svaha* and the fourth with ‘*sarasvatyai svaha*’ remembering the *mantra* in his mind¹⁴⁶. Some *Ācharyas* hold the view that these offerings should be seven in place of four – four already prescribed and the other three with ‘*sarasvate souaha*’, ‘*mahobhyah sammahobhyah svahah* and *ṛca stomam svaha*’ respectively¹⁴⁷. All the priests and the *yajamāna* pray to the *Āditya* with ‘*divasprsthe*’¹⁴⁸ after the preparation of the *savaniya Paśuvapa*¹⁴⁹, then go to the *Āhavaniya* fire with ‘*ma pragāma*’¹⁵⁰, go to the other fires and the *Adityayupa* with ‘*agnaya sagara sth...ma, ma himsista*’¹⁵¹. They all go to the *Agnidhriya* fire from north of the *sadas*. The *yajamāna* goes to the *Dhisnya* fire from the east but the others go from the west¹⁵².

All the priests and the *yajamāna*, moving in the *sadas* bow to the *Dhisnya* fires reciting the *mantra* ‘*dhisnyebhyo namo namah*’¹⁵³. In the same way they bow to the fires named *Drasta* and *Upasrota* and the respective places of the *Vedi* i.e. *catvala*, *utkara*, *samitra*, *avadhyagohah*, *astava*, *agnidhriya*, *acchavakavada*, *marjaliya*, *khara* and other *dhisnyas*, where special rites are performed, pronouncing the *mantra* *agnayah sagara*

stha..¹⁵⁴. They all touch the *barhisand* both the gates of the *sadas* with ‘*urvantariksamvihi*’ the *barhis* and with ‘*devi dvarau ma ma santaptam*’¹⁵⁵ and ‘*lokam me loka krtau krnutam*’¹⁵⁶ both the gates¹⁵⁷. After entering in the *sadas* they bow to the *Anukhyata Āditya*, reciting the mantra ‘*anukhyatre namah*’. After that they go around to the *dhisnya* fires by the northside standing and facing their own *dhisnya* fires, bow to the *Brahmā* by pronouncing the mantra ‘*upadraste namah*’¹⁵⁸. They sit near the *dhisnya* fires facing these and recite the mantra ‘*abhitvendrah*...’¹⁵⁹.

When the concerned priests chant the *stotra*, the *yajamāna* sitting near them and the *Sadasya* priest, sitting in the north of the *Brahmā* recite the same *mantra*, ‘*abhi tvindrah*’¹⁶⁰. The *Sadasya* priest mutters the word ‘*janat*’ after the *mantra*, but only mentally. After the entry into the *dhisnya* fire hall, if somebody has to go out during the currency of the rite he does so by the eastern gate via north of his *dhisnya* fire. Those who do not have *dhisnya* fire (*adhisnyavantah*) have to go from the south of the *Maitrāvaruṇas dhisnya* fire following the same way¹⁶¹. The offering material of the *savannas*, *purodāsa* etc. are consecrated by the mantras related to the deities, to whom the offerings are to be made according to the Deity¹⁶². The offerings to Indra and *Vāyu* are offered with the mantras ‘*vayurantariksasya*’¹⁶³ and ‘*Indravayu*’¹⁶⁴ and the offering of *Maitrāvaruṇa* homa with ‘*mitrāvaruṇau vṛtyah*’¹⁶⁵. The *Āśvinagraha homa* is consecrated with the half mantra ‘*Āśvina Brāhmaṇa*’¹⁶⁶.

The *Adhvaryu* issues directions (*yajña*) to the priests, namely *Hotā*, *Brāhmaṇacchamsin*, *Potā* and *Agnidhra* in the words ‘*Hotār yaja*’ etc ¹⁶⁷. Following the directions of the *Adhvaryu*, the *Brāhmaṇacchamsin* priest offers the principal offerings with ‘*indra tva vrsabham vayam*’¹⁶⁸, and the other two priests *Hotā* and *Agnidhra* offer the oblations with ‘*maruto yasya hi ksaye*...’ and ‘*maruto uksannaya vasannaya*’¹⁶⁹. About the recitation of the *yajña* mantras the *Vait. Śr. Sū* explains that the last, middle and the first

syllables of the *yajña* mantras are pronounced in the pluta tone with the *vasat* call¹⁷⁰. In the morning pressing he selects the mantras having the antastha prana syllables. All the time the *Brahmā* consecrates himself with the mantra ‘*vagojahsaha ojomayi pranapanau*’¹⁷¹ after the recitation of ‘*vasat call*’¹⁷². The offerings of the ‘*sukramanthincamasa homa*’, which are related to Indra are made with the mantra ‘*indra divah..*’¹⁷³ and all the *Anuvasat call* offering are consecrated with a *devanam*¹⁷⁴. The offerings of the twin duties, like *Maitrāvaruṇa*, *Aindramaruta*, and *Tvastraagneya* are consecrated with respective mantras¹⁷⁵. The partaking of the *Ida* and the remanent Soma is followed according to partaking of *Ida* and *Prasitra* in *Darśapurnamāsa* ritual¹⁷⁶. The commentator clarifies that after the call has been given by the *Adhvaryu*, the partaking of the remanent Soma, which is kept in the lap of the *Adhvaryu*, the priests and the *yajamāna* look at their shares with the mantra ‘*Sūryasya tva caksusa pratikse*’¹⁷⁷, holding in hand by the mantra ‘*devasya tva savituh...*’ and eat it with ‘*agnihutasyendrapitasyendo.....gayatrena chandasa Brāhmaṇavarsena*’, by *Gāyatrī* metre in the morning pressing, by the *Tṛstubha* metre in the middle pressing and by the *Jagatī* metre in the third pressing¹⁷⁸. As regards the rite of filling of the spoons *Vait. Śr. Sū* follows the *Kau. Sū*.¹⁷⁹.

After the classification of the metres used in the three *savannas* of the *Agniṣṭoma* ritual, the *Vaitāna* specifies the rules for the other Soma rituals for example, in the rituals which are completed in one day (*ekāha*), the metre of the mantra recited for partaking of the Soma remanent is *Anustup*. The Soma remainder left in the *camasas* used in the *Sandhi stotras* is partaken by reciting the mantra ‘*Pamkti metre*’. In *Aptoryaman* ritual, the metre for reciting the extra *stotras* is ‘*Aticchandas*’. After partaking the remanent Soma they all (*yajamāna* and the priests) touch their hearts (*ātmānam*) by reciting the mantra ‘*sam no bhava hrda a pita indo piteva Soma sunave sakheya sakhya...*’¹⁸⁰.

In relation to the rite of *Apyayana*, which the *Vaitāna* follows the *Kausika* and quotes a *śloka*,¹⁸¹ the commentator holds that this is taken from some *Brāhmaṇa*, which is not traceable. The *Acchavaka camasa homa*, dedicated to the Indra and Agni, is consecrated with proper mantra as uttering the respective name. The act of taking food is necessary before the completion is done in the *Agnidhriya* fire hall itself and after taking their meals the *yajamāna* and the priests sit in the *sadas* and perform the *Ṛtugrahahoma* as directed by the *Adhvaryu*¹⁸².

The *Potā* priest offers the *Ṛtuyajya* homa oblations with first and the fourth mantras, the *Agnidhra* with second and the *Brāhmaṇacchamsin* with the third mantra of the second *sūkta* of the 20th *kānda* from the AV. The *yajamāna* makes the *Hotā* to offer the oblation on his behalf saying ‘*hotaretad yaja*’. In this *yajña* mantras the call of *vasat* is not pronounced¹⁸³. In support of this view the *Sūtrakara* gives a *śloka*, which according to the commentator belongs to some *Brāhmaṇa*. The second line of this verse occurs verbatim in the *Āpa. Śr. Sū.* and *Aśva. Śr. Sū.*¹⁸⁴. The *śloka* in the offering of twin Deities, *Patnīvata graham homas*, *Āditya* and *Savitrya graham homas* the ‘*vasat call*’ is not used.

After the *ṛtuyajyas* the *Ṛtu* homas begin. The consecration of the offerings of the *Ṛtu* homas is made by the *Brahmā* according to the deities i.e. the offering of *Agneya Gārhapatya* is consecrated with the mantra ‘*agne grhapate..*’. The partaking of Soma kept in the *ṛtupatras* is made either by smelling or by touching with lips or eating by mouth actually, with the mantra ‘*ko si yasosi yasoda asi yasomayi dhehi*’¹⁸⁵. The Soma, related to the *narasamsa* is taken silently and is consumed with the mantra ‘*narasamsapitasya dev soma te nrohah...urmai h pitrbhirbhaksitasyephutobhaksa- yami*’¹⁸⁶ in the morning. In the middle and evening pressings the words ‘*urvaih*’ and ‘*kavyaih*’ are replaced in this mantra respectively¹⁸⁷. The consuming of Soma remainder related to

Narasamsa takes place five times. It is supported by a *śloka* which is given in full i.e. ‘*pancaiva krtva camas am narasamesu bhaksayet*’ which the commentator mentions as read in the *Brāhmaṇa*. However, this *śloka* is not found in any *Brāhmaṇa* text. A part of this verse occurs in the *Āp. Śr. Sū.*¹⁸⁸

After the *ajya sastra* of the *Hotā* priest has been recited the *Brahmā* consecrates the *yajya* homa related to Indra and Agni. The *Brahmā* grants the permission for reciting the ‘*Prauga Sastra*’ asked by the *Hotā*, in the words ‘*pretirasi dharmane tva dharman jinva*’¹⁸⁹. Thereafter he grants his consent for reciting the *stotras* of *maitrāvaruṇa*, *Brāhmaṇacchamsim* and *acchavaka* with the parts of *ṣṭomas*, ‘*divetva divam jinva*’ to *Mitrāvaruṇa*, with *samdhirasyantariksaya tva ntariksam jinva*, to *Brāhmaṇacchamsin* and with *pratidhirasi prthiviyai tva prthivim jinva* to *Acchavaka*¹⁹⁰. After the *praugasastra* of the *Hotā*, Vaisvadeva oblations are consecrated by the *Brahmā* with the respective mantras ‘*yadvidvamsah...*’¹⁹¹, after the *prauga sastras* of *Maitrāvaruṇa*, *Brāhmaṇacchamsim* and *Acchavaka*, the oblations designated as *Maitrāvaruṇa*, *Aindra* ana *Aindragna* respectively are consecrated by the respective mantras¹⁹².

After *Brāhmaṇacchamsim ṣṭoma*, the *pratihara ṣṭoma* is recited, the *Hotā* making thrice the ‘him’ sound, calls the *Adhvaryu* for reciting the *ṣṭoma* in the morning pressing by saying ‘*samsava*’¹⁹³. In the middle pressing with ‘*adhvaryu samsavom*’ and in the evening pressing with ‘*adhvaryu sam samsavom*’. The *Ahava* is required at the beginning of all *sastras* whether recited by the *Hotā*, the *Maitrāvaruṇa*, the *Brāhmaṇacchamsin* or the *Acchavaka*. In response to the *Ahava* of the *Brāhmaṇacchamsin* and other priests the *Adhvaryu* alone pronounces the ‘*pratigara*’, ‘*samsavo daiva*’ for all, generally¹⁹⁴. But at the end of the *pada* (*avasane*) is other *modaiva*, at the end of the half verse the *pratigara* is ‘*om othamedaiva*’ and at the end of the *śāstra* it is ‘*om*’. In the chanting of the *Uktha śāstra* the *Pratigaras* are, ‘*om ukthasah*’, ‘*Ukthasa yaja*’ and

‘*Ukthasah*’ in the morning middle and evening by the *Adhvaryu* for chanting the *śāstra*, the *Hotā* and other priests, concerned with it, chant the respective *stotra* with *saman*¹⁹⁵.

The rules for chanting the sastras are as follows: In the morning pressing the *śāstra* is chanted in a low voice, in the middle pressing in a loud voice and in the evening still louder. The voice is successively raised till the *śāstras* come to an end¹⁹⁶. The chanting of other *śāstras* takes place in the same way. The last *śāstra*, *ukthya mukha* is chanted by mantras of the AV, beginning with ‘*a yahi susama hi te...*’¹⁹⁷. After this the *Acchavaka śāstra yajyahoma* is performed and the remnants of Soma are partaken. The *Adhvaryu* performs *ajya homa*, with ‘*agnih pratahsavane*’¹⁹⁸ in the morning with ‘*syeno si*’¹⁹⁹ in the middle and with ‘*yatha somah pratah savane*’²⁰⁰ in the evening pressing.

The *yajamāna* offers the *Samsthita homa* oblations, after coming from the eastern gate of the *sadas*, going through the south of the *agnidhriya* fire and from the west of the *Āhavaniya* fire sitting in the north of the *Āhavaniya*. After the *samsthita homa* oblations of every pressing, the *Adhvaryu* makes the *yajamāna* to pronounce the mantra ‘*mayibhargo mayi*’. This ends the morning pressing.

The Middle Pressing (*Madhandin savana*)

The *Vaitāna* gives the rules regarding the entry into *sadas* by the *yajamāna* and the priests, in the beginning of the middle pressing²⁰¹. The priests and the *yajamāna* enter the *sadas*, after coming out from the same at end of morning pressing. The *yajamāna* enters and comes out by the eastern gate while the priest from the western²⁰². The path followed in the *samsthita homas* should be followed in the *Purastad homas* also²⁰³. The pre-stated rite of pressing out the Soma (*abhisavana*) in the morning pressing is followed in the middle pressing also²⁰⁴. The *yajamāna* and the priests enter into the

sadas by going through the north of the *havirdhanamandapa*, for chanting the ‘*madhyandin Pavamāna stotra*’²⁰⁵. The *Brahmā*, invited by the *Prastota* priest, for obtaining the permission for chanting the *Pavamāna ṣṭotra*, grants the permission with the part of the *stoma*, ‘*vistambhosivrstyai tva vrstim jinva*’²⁰⁶. If any priest, not present at the time of walking in the *dhisnya* fires, he pronounces the mantra ‘*pari tvagne*’²⁰⁷, by coming in and facing his own *dhisnya* fire. This applies to the *Brahmā* also. If the *yajamāna* (*dīkṣita*) is not present in the *vedi* at the time of *sarpana*, at the time of sunset and sunrise he pronounces the mantra ‘*agnaya upahvayadhvam*’²⁰⁸. The *dadhigraha homa* is consecrated by the *Brahmā* with the mantra ‘*srantam manye...*’²⁰⁹. The remanant *dadhi gharma* is partaken by the *yajamāna* and some of the priests with *rasaprasani*²¹⁰. All kinds of liquids (*rasa*) are partaken with this twig of *santa* tree according to the partaking of *gharma* in the *pravargya* rite. The offerings of the *Paśu purodāsa* in the middle pressing are consecrated with the relevant mantras²¹¹ and the offerings of the *Prasthita homa*, with the mantras of Indra *sūkta*, because these offering belong to the Deity Indra. After the invocation of the *Ida* and partaking of Soma remainder the *yajamāna* gives the *dakṣīṇā* (sacrificial fee), to the priests. Two *dakṣīṇa homas* are performed in the *Gārhapatya* and *Saladveriya* fires with ‘*udutyam...*’ and ‘*citram devanam...*’²¹² respectively. The *yajamāna* gives the cows in *dakṣīṇā* to the priests when the cows are being brought for *dakṣīṇā*, near the *vedi*, the *yajamāna* taking the gold in his hand and sitting outside the *sadas*, pronounces the mantra ‘*gavah...*’²¹³. The gold, which is taken in hand at the time of arrival of the cows, is given to the priest of the *Atri-gotra* (*atriya*) in *dakṣīṇā*²¹⁴.

He gives *upabarhana* to the *Agnidhra* priest²¹⁵. The commentator translates the word *upabarhana* as silken cover, or cloth (*kauseya acchadanam*). The *dakṣīṇā* is given at the front of the *Gārhapatya* fire, at the back of the *sadas*, at the interval of the *Agnidhriya* fire and the *sadas*,

and the north of the *catvala*. At that time the *Brahmā* consecrated the *dakṣiṇās* with ‘*sam vah srjatu*’ and ‘*samjagmana avibhusirasmin...*’. Alternatively the views of *Ācarya Bhagali* and *Ācarya Kausika* are quotes who prescribe the recitation of mantras ‘*yasyam purve bhutakrtah*’²¹⁶ and ‘*ihedasatha...*’ respectively. The last recipient of *dakṣiṇā* is *pratiharta* priest²¹⁷. The *Vait. Śr. Sū* does specify the quantum of *dakṣiṇā* which the other *Śrauta Sūtras* do.

After the distribution of *dakṣiṇā* the *Brahmā* consecrates the *Marutvatiya homa* and its *śāstra yajya* with the mantra *indro ma marutvan...*²¹⁸. On being asked by the *Prastota* for obtaining the permission to chant the *śāstra* the *Brahmā* grants his consent to the *Hotā*, *Maitrāvaruṇa*, *Brāhmaṇacchamsim* and *Acchavaka* by the four different portions of the same *ṣṭoma* i.e. *pravasyanhe tva aharjinva...rudranjinv* respectively. The Mahendra *yajya homa* related to the *Niskevalya śāstra*, of *Hotā* and the *yajya homas* of other priests named *Prasatr*, *Brāhmaṇacchamsin* and *Acchavaka* are consecrated with the mantras of Mahendra and Indra deities. The chanting of the *śāstras* with *sama pragathas* is prescribed in the morning pressing, that is followed in the last two pressings also. But the *Sūtrakara* here gives the explanation of the recitation adopted by the *stotriyas* that having recited the first *ṛca* in full and repeats its last quarter part (*pada*) makes a pause and repeats its last quarter part (*pada*) makes a pause and chants the second *ṛca* in half; making a pause he chants the second half of the *ṛca*, repeats its last *pada* and after a pause he chants the third *ṛca* in the same manner.²¹⁹ This style of reciting is applicable to the *Brhat stotras* also²²⁰. The voice (tone) of these *stotras* of *Mādhyandin* pressing should be medium but high²²¹. The chanting of Soma *pragathas* is followed with the relative tone and the style of chanting is the same as described before. The mantras from the AV are recited in the *samapragatha*, beginning from ‘*Udu tva madhumattamah*’. In the

Brāhmaṇacchamsin śāstra the *Ukthamukha* hymn, which has eleven mantras is chanted in a manner of clearly distinguishing the *padas*.

The *Prayasa sūkta* of *Brāhmaṇacchamsin*, which has six mantras is chanted in the style of *ukthamukh* by dividing the mantras in the *padas* reciting clearly. With the last mantra ‘*evedam indram*’ of the *Prayasa sūkta* the *śāstra* is completed. The last oblation of the middle pressing is offered with the mantra ‘*rjisi vajri*’²²² and with partaking of the remanant Soma, related to the *Acchavaka graham*, the middle pressing comes to end.

The Third Pressing

The third pressing or the evening pressing commences with the *Ādityagraha homa*. It is performed with the offering of Soma-juice taken from *Āditya* cup with recitating the mantras of two hymns²²³ beginning with the mantra ‘*yaddeva devahedanam...*’. The rites beginning from *Adityagraha homa* up to the entry into the *sadas* for chanting the *Pavamāna stotra* are followed according to the middle pressing. The *Brahmā* consecrates the *Asira* (curd or the milk mixed with Soma) being mixed with *putabhṛta* by the wife of the *yajamāna*, with the mantra ‘*asirnam urjam...*’²²⁴. This rite is performed in the *havirdhāna maṇḍapa*. The *Brahmā* grants the permission to the *Prastota* priest to chant the *Pavamāna stotra* related to *Ṛbhū* (*arbhava*) with the *stma bhaga* ‘*suditirasyadityebhyastvaadityam jinva*’²²⁵.

The *Agneyapaśuvadana homa* is consecrated with the mantra related to the Agni deity. In relation to this homa the *Vait. Śū.* specifies the rules for other Soma rituals, especially for the consecration by the *Brahmā* i.e. in the *Ukthya* ritual to *Indrāgni*, in the *sodasin* to Indra only and in the *Atirātra* to *Sarasvatī*²²⁶. The *Vaitāna* classifies the duties of the *Paśuekadasini homa*, in which the animals of various colours and kinds, numbering eleven, are offered to Agni, Soma, *Viṣṇu*, *Sarasvatī*, *Pūṣan*, *Bṛhaspati*, *Viśvedeva*, Indra, *Indragṇi*, *Savitā* and *Varuṇa*. The *Brahmā* consecrates these offerings

with the relative mantras²²⁷. The *Savaniya purodāsas* of the principal offerings are offered according to the first two *savannas*. The *yajya* mantras for *Prasthita homas* of *Brāhmaṇacchamsin*, *Pota* and *Agnidhra* are ‘*indrasca soman pibatam, bṛhaspate* etc. In the *Prasthita homas* related to the *Hotā* which are offered to the deities Indra, *Mitrāvaruṇa* and Agni.²²⁸ The mantras of the AV related to the same deities are recited.

In the *havirdhāna* shed the priests and the *yajamāna* place the *purodāsa* in the groups of three small portions each, on the ground to the south of their own *camasas* for their manes (*pitakah*) reciting the mantras ‘*etatte pratatamaha*’²²⁹. Then after muttering the mantra ‘*atra pitra*’²³⁰ these portions are consecrated by the mantras ‘*etam bhagam*’, ‘*etam sadhasthas*’ and ‘*syeno nṛcaksah*’²³¹. After partaking the remanant offerings, the *Agnidhra* offers the ‘*savitra graham homa*’, *Vasivadeva yajya homa* and *dhisnya homa* respectively²³², the *Agnidhra* offers the ‘*savitra grah homa*’, *Vasivadeva yajya homa* and *dhisnya homa* respectively. There after he offers *patnīvrta homa* whispering (*upamśu*) the mantra ‘*ebhiragne...*’²³³. The *Brahmā* consecrates offerings with the concerned mantras. The *Agnidhra* consumes the remanant Soma of *Patnivata graham* (cup) either sitting on the lap of the *nestr* or near the *dhisnya* fire²³⁴. The *Brahmā* grants the permission to the *Hotā* for chanting the ‘*Agniṣtoma Soma stotra*’ with ‘*ojo si...*’ *pitrbhyastva pitrn jinva*²³⁵.

The *brahmā* consecrates the rites of loving the *Dhruva* with the mantra ‘*dhruvam dhruvena*’²³⁶, the *Agnimaruta yajya homa* with ‘*pratityam caru...*’²³⁷ and the *hariyajña homa* with ‘*a mandraih...*’²³⁸. After the performance of these rites the priests—*Brahmā* etc. come out of the *Sadas* and perform the *Prāyaścitta* rite in the *Agnidhriya* fire²³⁹. The *yajamāna* and the priests offer the chips ‘*salakas*’ in the *Āhavaniya* fire with the mantra ‘*devakrtasyana...*’²⁴⁰ and with the mantras of two hymns named *devahedana sūktas* of the AV. After taking the barley grains from the *dronakalaśa*, with

the help of big spoon (*dirgha camasa*), they offer them in the ashes²⁴¹. After that they partake the curd in the *Agnidhriya* fire hall by reciting the mantra ‘*dadhikravnah*’. The *patnī samyajahoma* oblations are offered, following the offerings of *Paśubandha*, in the *Śālāmukhiya* fire hall. Then the distribution of ‘*dakṣīnā*’ takes place according to the previous pressings. With the offerings of *samistayajus* and *samsthītā homas* in the *Āhavaniya* fire the performance of ‘Third pressing’ comes to an end.

The final purificatory bath (*Avabhṛtha*)

The *yajamāna*, his wife and all the priests go to the river or other place of water for the final purificatory bath (*Avabhṛtha*) after collecting the articles placed near the catvala. The *yajamāna* offers the *purastad homa* oblations with ‘*apsu te rajan...*’, in the water and the *samsthita homa* oblations related to the patras of the extractions of Soma. The commentators gives the specific mantras related to the *samsthita homas*, which are ‘*etam bhagam;*; *etam sadhasthah*²⁴²; *ulukhale*²⁴³. The oblations of *ekakapala purodāsa* to *Varuṇa* in the *sarvahuta homa* is consecrated by the mantras ‘*tvam no agne...*’²⁴⁴ and ‘*sa tvam nah*’²⁴⁵. The *Avabhṛta iṣṭi* ends with the rite of partaking of *Ida*. Some of the *sūtrkāras* hold that this *iṣṭi* ends with the *anuyaja* offerings. The *Adhvaryu* throws the vessels and the utensils of pressing, smeared with Soma, in to the river or running water. At that time the *yajamāna* offers the oblations of curd at that place, where the *Somapatras* are thrown with the mantras in *abhuddeva...*²⁴⁶ and with *yatte grave* the *Vait. Śr. Sū*²⁴⁷, gives six mantras in full for above said offerings which do not found in any *Samhitās* or any other ritual literature, except some parts of these mantras, which are found in *Tai. Br.*²⁴⁸.

The *yajamāna* puts the ‘*Kṛṣṇamṛgacarma*’ on the earth, sprinkles it with water, reciting the concerned mantras²⁴⁹. The *Vait. Śr. Sū* gives here the beginning and the end of a series of rites, which is described in details in the *Kau. Sū.* i.e. beginning from ‘*apam sūkta*’ up to the touching of water²⁵⁰.

The commentator gives the reference of the *Kau. Sū* ²⁵¹ as: all the rites performed at river or any other place of water should be performed in the north side of the water. After sprinkling water on each other with the hymns related to waters (*āpah*) and having a *pradaksina* of the water and after touching the water they return home without looking at the (*anaveksamana*), reciting the mantras ‘*apam somam...*’²⁵² and ‘*aganma svah*’²⁵³ in their way to the place of ritual. After reaching the *Vedi*, they pray to the *Āhavaniya* fire with the mantra ‘*apo divyah*’²⁵⁴ and offer three *samidhas* in the fire with three mantras respectively, beginning from ‘*vmuncami...*’²⁵⁵. At the end of this *iṣṭi* they touch their mouth with their hands, reciting the mantra ‘*tejo si tejo mayi dhehi...*’

The Concluding Rite (*Udayanīyeṣṭi*)

Then follows the concluding rite named ‘*udayanīyeṣṭi*’ which is performed in the first *vedi* i.e. the *Prācīna vedi* and not in the *uttar vedi*. The procedure of the performance of concluding rite is the same, as adopted in the rite of initiating (the *prāyanīyeṣṭi*)²⁵⁶. All the offerings are made according to the serial, only the *ajya* oblation to *Pathya svasti* is followed at number four²⁵⁷. After the *udayanīyeṣṭi* the rite related to the *Anubandhya* cow is performed. The *Brahmā* salutes to the *Kama daiti* with the mantra ‘*sapatnahanam*’²⁵⁸, at that movement the *anubandhya* cow is kept present in the north east side of *vedi*.

If the *yajamāna* performs the rite of ‘*yupaikādaśini*’ (the rite in which eleven animals are offered to the various deities) the animal (he goat) is offered to *Tvaṣṭṛ* Deities after removing the ornament of it or alternately the animal is set free after taking the fire around it (*paryagni*)²⁵⁹.

INTER RELATION OF SOMAYĀGA WITH OTHER YĀGAS

The basic ritual according to Vedic tradition is *yajña*. The word *yāga* also has the same meaning, a worship in the form of offering oblations or a sacrifice for the Gods. It is also defined as the *tyāga*, giving up or offering for any specific Deity or some Deities at the same time. It is a link between the Gods and the human beings. One has to find the ultimate truth also through ritual; the truth that is the centre and source of the *yāga*²⁶⁰.

The Vedic texts are interconnected with numerous rituals, their references and ceremonies. The *Somayāga* is an important *yāga* of the Vedic period. The earliest mention of Soma and *Somayāga* is to be found in the *Ṛgveda* which is the oldest of the Vedas. Thus there is no doubt that *Somayāga* is as old as our Vedic history. *Yāgas* have formed an important part of Vedic worship since the very beginning of Vedic religion and culture. *Somayāga* is related with many other *yāgas*. These are discussed below:

Somayāga is closely related to *Dīksaniyeṣṭi*. One desirous of performing any *yāga* had to perform the *Dīksaniyeṣṭi* first. By this ceremony the ritual was initiated or ordained. It was believed that he was reborn; it was his spiritual birth which released him of past sins and limitations. It was said that after this Initiation ceremony a *Kṣatriya* became a *Brāhmaṇa*. It was only keeping off his own weapons and dress and by taking the garb of a *Brāhmaṇa* that a *Rājanya* had access to *yāga*. Like the *Brāhmaṇa* and the *Vaisya*, *Kṣatriya* also is a *yajñiya* but he has no right to partake of the oblations of *yāga*. *Sūdras* are entitled neither to perform *yāgas* nor to partake of the oblations there of. However, *Somayāga* or *Agniṣṭoma* is related to *Dīksaniyeṣṭi*. There are twelve *statras* sung in the *Dīksaniyeṣṭi*.

The last *stotra* is called *Agniṣṭoma*. Since the *yāga* ends with the *Sāmavedic stotra* styled *Agniṣṭoma*, the *yāga* is also called *Agniṣṭoma*. On the first day of the *Agniṣṭoma yāga*, the *yajamāna* invites these priests and engages them for the performances promising sacrificial fees or *dakṣīnā*. This is called *Ṛtvika-varanam*. This is followed by the Initiation ceremony named *Dīkṣaniyeṣṭi*. In the *Dīkṣaniyeṣṭi* the *yajamāna* and *yajamānapatnī* are initiated. Both of them observe certain ceremonies like new born babies. That is why the initiation in the *yāga* is regarded as the second birth. Hence by the performance of the *Dīkṣaniyeṣṭi* or the initiation ceremony, the initiation to the *yāga* is completed. After initiation the *yajamāna* and his wife perform all the sacrificial rites of the *Agniṣṭoma*. In the *Agniṣṭoma*, the oblation of Soma is followed by the oblation ceremony styled *Avabhṛtha iṣṭi*. This ceremony is performed along with the sacrificer and his wife goes to take ablution which marks the end of the *Agniṣṭoma*. The sacrificer and his wife cast away the garments which they have been putting on since Initiation ceremony and wear new garments handed over to them by the priest named *Unneta*. In general the *Dīkṣaniyeṣṭi* is the rite which is performed by the sacrificer and his wife before the *Somayāga*. The person to be initiated has to sit with his head covered with cloth and a skin of black antelope is tied to his garment. He is to sit in this condition in silence until night comes. He is to take cooked milk which is the food appropriated for the consecration. The loneliness, the silence, and the lack of food all these provided to the *yāga* a psychological effect.

Somayāga has also relation with *Rājasūya yāga*. The *Rājasūya* or inauguration of king is a religious ceremony which includes amongst other rites the performance of a number of *Somayāgas* of different kinds. The *Rājasūya* is a complex ceremony which, according to *Śrauta Sūtra* consists of a long succession of sacrificial performances, spread over a period of upwards of two years. It includes seven distinct *Somayāgas*, viz. *Pavitra*,

and an *Agniṣṭoma* as the starting *yāga* and followed by the *Abhiṣecanīya*, an *Ukthya yāga*, being the consecration or anointing ceremony. Then follows the *Daśapeya*, an *Agniṣṭoma*, so called because ten priests take part in drinking the Soma juice contained in each of the ten cups. After another year's interval during which monthly offerings are made, takes place the *Keśavapanīya* or tonsure ceremony, an *Atirātra yāga*, followed after a month, by the *Vyuṣṭi-Dvirātra* or two night ceremony and finally the *Kṣatradhṛti* or the 'wielding of royal power', an *Agniṣṭoma* performed a month later. The round of ceremonies terminates with the *sautrāmanī*, an *iṣṭi*, the object of which is to make amends for any excess committed in the consumption of liquor.

The Coronation ceremony is mentioned in the Atharvaveda and the different *Brāhmaṇa* texts. The *Abhiseka* or *Abhisecanīy* literally means sprinkling, as a main item of the ceremony consists in sprinkling the king with holy waters collected from different sacred rivers and seas. The Consecration ceremony consists of five days, viz. One *Dīkṣā* (Initiation ceremony), three *upasads* and one *sutya* or Soma-day; the particular form of *Somayāga* being the *Ukthya*. The initiation or *dīkṣā* is performed immediately after the expiration of the dark fortnight following the full moon of *Phālguna* on the first day of *Caitra*. The rites and rituals connected with this ceremony are best described in the *Śat Br*²⁶¹.

Darśapurṇamāseṣṭi has relation with *Somayāga*. *Darśapurṇamāsa yāgas* are of special value as they form the model for all *yāgas* of the type called *Iṣṭi*. The *yāga* that is performed on full moon day and new moon day are called *Darśapurṇamāseṣṭi*. The *yāga* that is performed on new moon day is called *Darśeṣṭi* and on full moon day *Pournamāseṣṭi* is performed. On *Darśeṣṭi* the *yāga* is performed for Agni and *Indrāgni* and on *Pournamāseṣṭi* for Agni and *Agnisoma* deities. If the *yajamāna* has performed *Somayāga* than for one year he has to perform *Darśeṣṭi* for Indra and Mahendra

Deities. This *yāga* is performed before or after *Somayāga* also. *Somayāga* is generally performed after the *Darśapurnamāsa*, the *Caturmāsya* and the *Paśubandhayāga*, but one can perform it even before these *yāgas* but necessarily after *Agnyadheya yāga*²⁶². Four or generally sixteen or seventeen priests²⁶³ thorough masters of the Vedas, neither too young nor too old, with clear and loud voice and physically fit are employed in it. It is performed in the spring season (*Vasanta*) every year on the *amāvaśyā* or *pūrnimā* days²⁶⁴. The ritual is assumed to be performed precisely as in the new and full moon offerings but with the distinction that some special rite is inserted in the place of the essential features of these offerings, which are at the full moon offering a cake for Agni and Soma and at the new moon offering a cake for Agni and Indra. Moreover, at the latter offering some authorities allowed a milk mess made of sweet and sour milk for Indra or Mahendra while others restricted this offering to one who offered the Soma ritual. On the first day the ceremonies were in the main preparatory, the making ready of the fires and taking of a vow by the *yajamāna*, which involved abstinence from meat, sleeping on the ground, the cutting of hair and beard and so on. If the milk mess were to be offered on this day, a twig of *Palāsa* or *Sami* wood was cut to drive away the calves from the cows, for the milking of the latter. The ceremonies of the second day consisted in the preparation of the rice, its pounding and husking the cooking of the cakes, the preparation of the altar, the girding of the wife of the *yajamāna*, the looking at a pot of butter, the covering of the altar with the grais and the sitting up of the partitioning sticks which were intended to keep off evil spirits. At the end of these preliminaries the real ritual begins; first come fifteen *Sāmidhenī* verses accompanying the laying on of kindling wood. The verses are joined into a single whole by the device of pausing after the first half verse of each. Then come two libation of the butter, doubtless in part at least necessary to make the fire burn brightly, between them comes the *Pravara*, the enumeration of the seers who were claimed as ancestors by the *yajamāna* or if he were not a

Brāhmaṇa by his *Purohita* and the invitation of the Gods, whom Agni is invoked to bring to the offering in the order in which they were to be honoured. After the second of these *Āghāras* comes the formal choosing of the *Hotṛ* by the *Adhvaryu* on the authority of the *Agnidhra*, in which the ancestors of the *yajamāna* are again named. The *Hotṛ* then touches the *Adhvaryu* and *Agnidhra*, in order doubtless to establish a community between them. Then come the fore-offering of butter to the kindling sticks, the God *Tanūnapāt* or *Narācaṅsa*, the sacrificial food (*idā*), the Gods who have been invited to the offering and are now honoured. Then come the *ajya* offerings of butter for Agni and Soma, which at the new moon must be accompanied by verse containing the word *ṛdh*, ‘grow’, and at the full moon by verses referring to the slaying of *Ṛtra*. There follows a cake for Agni, a butter offering made in a low tone for Agni and Soma, and then the offering, to Agni and Soma at the full moon, to Agni and Indra, with or without a milk mess for Indra, at the new moon. The close of the offering is marked by an offering to *Agni-Sviṣṭakṛt*, ‘the maker of the ritual correct’, in which all Gods are invoked. Then comes the tasking of the offering by the priest, the *Brāhmaṇa* has a special portion, the *Prācitra*, the *Agnidhra* another, the *Saḍavatta* and all the priests invoke the *Idā*, which is taken from all the offerings and while doing so, they touch the *yajamāna*. Then the cakes are given to them, and thereafter each has apart of the *Idā*. The Fathers are invoked to take part, and the fees are given, in this case the *Anvāhārya* mess cooked in the *Dakṣīnā* fire, perhaps merely because of the name. The distribution of the fees is followed by the *Anuyajas*, to the strew, *Narācaṅsa* and Agni *Sviṣṭakṛt*, and the *Sūktavāka*, which concludes with an invocation of prosperity for the *yajamāna* and a prayer; at the end of this prayer the *Prastara* or bundle of grass which is supposed to represent the *yajamāna*, is put in the fire. Then comes the *Camyuvāka*, an invocation of prosperity, accompanied by the burning of the enclosing sticks. The remains are offered to the all Gods then follow four *Patnīsamāyājas*, offerings to the gods with

the wives of the Gods, to Soma, *Tvaṣṭr*, the wives of the Gods and Agni (*Gr̥hapati*). The third is offered under a covering while the wife of the *yajamāna* touches the *Adhvaryu*, the offerings are of butter and made in the *Gārhapatya* fire. Then come minor rites to accompany the burning of the strew, and to make good defects, the *Rākṣasas* are given the fragments which have been produced in the husking of the rice, the wife's girdle is loosened and laid down, the *yajamāna* in imitation of and assimilation to *Viṣṇu* strides three steps from the south hip of the altar ground, which is made to be like the shape of a woman, to the east, pays reverence to the *Āhavanīya* and *Gārhapatya* and then lays aside his vow. The rite is to be performed all one's life, or for thirty years, or for fifteen only, in which case the two offerings are to be conjoined: in the *Dārṣāyaṇa* form it is celebrated everyday for a year only, both forms being used. In the case of the first offering of the new and full moon ritual, the *Anvārambhaniya Iṣṭi* is offered, which consists of a cake on eleven potsherds for *Viṣṇu*, a pap for *Sarasvatī*, and a cake on twelve potsherds for *Sarasvatī*. It is offered as an independent rite on the first full moon day after the *Agnyādhāna* and *Agnihotra*. Each new and full moon ritual can be followed by an offering to Aditi and to Indra *Vaimṛdha*, and the ritual can be followed by an offering to Aditi and to Indra *Vaimṛdha* and the ritual can be carried out with Soma if desired and so also the other *Haviryajñas*.

Paśuyāga is closely related with *Somayāga*. The *Paśuyāga*, one of the *haviryajña*, is differentiated as *iṣṭavidha* and *samavidhā*; preparation of (*pranita*) waters and carrying it, making *Viṣṇu* steps, offering certain limbs of the victim²⁶⁵. The *Paśuyāga* is a part of the *Somayāga* and is performed on the day of the Soma pressing and offering. Among the seven *haviryajñas* the *Paśuyāga* is also separately mentioned as a kind of *haviryajñas* and is named as *Paśubandha*²⁶⁶. There are, however, two types: the independent *Paśuyāga* generally known as *Nirūdhapaśubanda*, which is called *nirmita*

(made) and explained as *svatantra*²⁶⁷ and the *Paśuyāga* belonging to *Somayāga*, *Agnīsomīya*, *Savanīya* and *Anubandhyā*. We get a short description of the *Paśubandha* in the *Sat.Br.*²⁶⁸. The *Paśuyāga* as a part of the *Somayāga* is, however, described in details by *Śat.Br.*²⁶⁹ *Śat.Br.* explains the distinctive nature of the *Paśuyāga* as follows: ‘One *Paśuyāga* is of the *haviryajña* order and the other of the *Paśuyāga*. Of the *haviryajña* order is that at which he (the *adhvaryu*) brings him (the *yajamāna*) the fast food leads water forward and pours out a jarful of water and at which (the *yajamāna*) strides the *Viṣṇu*-strides. The *Paśuyāga* of the order of the *Somayāga* is that at which these rights are not performed²⁷⁰.

The successive scooping of the beverage are each followed by a *stotra* of the *Udgātr* and his acolytes succeeded by a *śāstra*, a recitation of one of the *hotṛ* officiants; then libations of Soma are made and the Soma is drunk by *yāga* and officiants who invite each other to drink from each other’s cup. The increasing elaboration, from the simple *āhuti* to the full *Somayāga*, brings with it an increase in the number of officiants, four in the *Iṣṭi*, six in the *Paśubandha* and the full complement of sixteen (or seventeen) being reached in the *Somayāga*.

Several elements of the *Agnihotra* are correlated with elements of great *Somayāga*. *Agnihotra* is mentioned in the Atharvaveda and described in detail in the *Yajurveda Samhitā* and the *Śathapatha Brāhmaṇa*. The *yāga* is performed by a *Brāhmiṇ* priest for his own or the benefit of a *yajamāna*. The *yajamāna* cleanses the *gārhapatya* fire that is the *yāga* of initiation. That he cleanses the southern fire and the *āhavaniya* that is the introductory *yāga*. That he lays pieces of firewood on the fire, those are the *upāśad* rites. That he offers in the *gārhapatya* that is the morning libation of Soma. That he offers in the southern fire that is the midday libation of Soma. That he offers in the *āhavaniya* fire that is the third libation of Soma. That the *yajamāna*

cleanses himself, that is the final bath (*avabhṛtha*). That he gives food, thereby the obtainment of the *udayaniya* and *udavasaniya* is intended.

—*Āśva. Śr. Sū.* 4. 1. 2

8. *Kā. Śr. Sū.* 7.1.5
9. *Tā. MBr.* 9.5.3
10. महाँ अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्यग्ने होता प्रथमः सदेह ॥

—*Rgveda* 7.11.1

11. *Śat. Br.*1.2.5.1-10;
Tai Br. 3.2.9.7

12. *Tā Br.* 1.1;

सोमेन यक्ष्यमाणो ब्राह्मणानार्षेयानृत्विजो वृणीते यूनः स्थविरान्वानूचानानूर्ध्ववाचोऽनङ्गहीनान् ।
—*Āp. Śr. Sū.* 10.1.1,

13. *Āśva. Śr. Sū.*4.1.6

14. *Śat. Br.*10.4-1.19

15. *Śat. Br.*1.7.4.18

16. *Gop. Br.* 2. 1. 16

17. $\delta FFW\hat{U}FW\hat{I}F \quad \hat{U}F\ddagger\hat{U}F\hat{U}FF\mu F: \quad JW\hat{I}\frac{1}{2};\hat{I}F\hat{U}F \quad H\delta F\hat{U}Fh \quad E\hat{I}F]\delta F_n\hat{U}Fh$
 $EF\acute{a}F\acute{U}FW\eta F \quad \hat{U}F\eta\hat{U}F \quad P\acute{N}F\eta FF \quad P\acute{N}F\eta FF\hat{U}F\grave{u}: \quad \delta FFW\hat{U}Fk \hat{I}F \quad P\acute{N}F\ae FW\eta Fh—$
— *Vai. Sū.* 11. 1

18. $K+P\eta\ae Fi FFW \ae F_P\mu F\eta FFW— \quad E\gg F\ae FFaP''\sim\text{रो}WP\ae F\frac{1}{4}\hat{U}Fh$
 $\hat{U}FeF\ddot{u}\mu F\hat{U}Fh— \quad \delta FF\hat{U}FP\ae F\frac{1}{4}\hat{U}Fh— \quad H\frac{3}{4}F\eta FFF\hat{U}Fh— \quad \delta FF\hat{U}FP\ae F\frac{1}{4}\hat{U}Fh—$
 $H\frac{3}{4}F\eta FFF\hat{U}Fh— \quad K+P;\ae F\frac{1}{4}k \grave{u}FW\eta FFF\hat{U}Fh—$
 $\hat{U}Fj]P\ae F\frac{1}{4}\hat{U}Fh \quad E\acute{I}\ae F\ddot{U}F]a\hat{U}Fh—$
— *Vai. Sū.* 11. 2

19. ùFeFüµF~šöFU ÑFFW¶FFÍFFWÍFd GP¶F ùFeüµFFW îF]~FþF:
 öF¼öÜFè~F— Òö¶FFW¶FF ÒP¶Fù¶FFa öF]ùFeüµÜF
 G¶ÜF]¼h;FF¶F]:— ÛFY·FFæFàµFFW~šFæFF=+FW ;FeFæFFö¶F]P¼P¶F
 ùFW¶F]:— ÒP¶F;Feö»FF¶FF îFWñFWîFW¶FW¶ÜFíæÜFFWa:—
 – *Vai. Sū.. 11. 3*
20. æFöFî¶FFP¼öF] ÜF»FFæFµFaÛFh—
 – *Vai. Sū.. 11.3 ;*
 æFöFî¶FW ùFeFüµFöÜF ;FeUðÜFW þF;FîÜFöÜF æFöFFaöF]
 æFYèÜFöÜF—
 – *Vai. Sū.. 5. 2*
21. ¼WæFÜF;FîFÛFh
 – *Gop. Br. 1. 2. 11, 14 ;*
 G¶ÜFFP¼ ùFeFüµFFWf¶Fk ¼WæFÜFîFîFÛFh ¶FÃ¶öFÛFk öFÛF[áFk
 ÜF¼h Hf¶FÛFh ¶F¼h E·F Ò¶ÜFW¶FæÜFÛFh— öFFWÛFFP¼¶FÜFÜFFöÜF
 – *Vai. Sū.. 11.4*
22. öFFWÛFàÑFFµÜFîF]íÜFFÜFW¶Fh—
 – *Vai. Sū.. 11. 6*
23. दीक्षणीयायामाग्रावैष्णवम् ।
 – *Vai. Sū.. 11. 7*
24. ÑFÑîFUöFkÜFF;FFî¶FF—
 – *Vai. Sū.. 11. 8*
25. अभ्यञ्जनं सुरभि सा समृद्धिरव्यं वचंसन्दु पूत्रिममेव । सर्वा पवित्रा वितताध्यस्मत्तन्मा
 नारिन्निक्रतिर्मो अरातिः ॥
 –AV. 6. 124. 3
26. पुनन्तु मा देवजनाः पुनन्तु मनवो धिया । पुनन्तु विश्वा भूतानि पवमानः पुनन्तु मा ॥
 –AV. 6. 19. 1
27. AV. 7. 7. 3
28. ¼UPþF¶FFæFW¼îFF¶Fh =+FÛFk ~FþPî¶F—
 – *Vai. Sū.. 11. 12*

29. असंयत्ते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः । विराजे नमः स्वराजे नमः सम्राजे नमः ॥
–AV 17. 1. 23
30. *Kau. Sū.*. 82. 11
31. दक्षिणेनाग्निं कशिष्वेत्यादि वीक्षणान्तम् ।
– *Vai. Sū.*. 11. 14
32. ÑFè~FF¼;îFW¼ÚFWaðF] =+PèFÑæFFðFUFU»Fa
PæFÛF_;æFpUPÛF¶ÛF]ÑFPæFèFFP¶F—
... ÛFFpWîFFWðFPîFÑ=+ÚÛF ÛFFæF,F GP¶F æFU¶F¶FW—
– *Kau. Sū.*. 24. 28-33.
33. पुनः प्राण इति मन्तोक्तान्यभिन्त्यते ।
–*Vai. Sū.*. 11. 15 ;
34. AV. 17. 1. 22
35. ÒFjFFÑF¶ÛF: ¶FP·FÛFFW æFYèÛF: èF[½è~F ðFFWÛFF—
– *Vai. Sū.*. 11 - 21
36. æFe¶FFPîF— EÒ¶ÛF]¶»FFPÛF=+:- EîFPÚFæFFÊ]=+:- îF îFFÛF
;F_úFP¶F— PæF~F¶FµFFW,Fpk ÛFeFüµFðÛF ~FîFPðF¶FFW,Fpk
ÒFjFFÑF¶ÛFðÛF— ~F ¼FîFùFWÛFÑFF=+FíÛFÛFîFFPîF
ÒÚF_¶FÛFPðFð·F E~ðÛFW¶Fh— ÛF_;FG ;Fk ;F_ùhPµFÛFF¶Fh—
¶FWîF =+ðFW¶F—
– *Gop. Br.* 1. 3. 21
37. EP;îFùFW·Fk ~F ÑFFYµFa ÛFFðFè~F ÛF£F ÑF]pð¶FFæF ÒFÛFk~FÛFh
HÛFFY =+FÛFÒFY ÛF[¶æFF P¶F¶ÛFF ðFùFPæFèF¶FFÛFh—
æFðFP¶Fè~F ÛFF ÛFFæFðÛFè~F ÛF£F: ÑFè~FF¶Fh ÒF ~FÛFh—
ÛFîFè~F ÛFF PÑF¶F_ÛF£Fè~F ÛF£FFW ¼P¶FµF¶F H¼ ~FÛFh— æFFf~F
ÛFWPñè~FFW,Fp¶FFW ¼P¶FµFFk~FÛFh— pW¶Fè~F ÛFF îFk ~FW¶F
HíæFaÛFh— ~F¶F]è~F ÛFF ÑFèF]ÛFîFè~F ÛF£FFW ÛF]¶FFW
æFPjÛFÛFh—
– *Gop. Br.* 1. 3. 22
38. ¼U¶FFî¶FW ~F æFðF]ðFkÑFî¶FÛFW—

– Vai. Sū.. 12. 2

39. ÍFF PÍFðÒÜFW Ò¶FÑFW¶Fh— ðF¶ÜFk æF¼W¶Fh—

– Vai. Sū.. 12. 4

40. यदस्मृति चकृम किं चिदग्र उपायि चरणे जातवेद । तपः पाहि त्वं नः प्रचेतः शुभे सखिभ्यो
अमृतत्वमस्तु नः ॥

– AV. 7. 111. 1

41. सत्यं बृहदतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति । सा नो भुतस्य भव्यस्य पत्न्युरुं लोकं
पृथिवी नः कृणोतु ॥

–AV. 12. 1. 1

42. शुद्धा न आपस्तव्वे ज्ञरन्तु यो नः सेदुरप्रिये तं नि दध्मः । पवित्रेण पृथिवी मोत्पुनामि ॥

–AV. 12. 1. 30

43. AV. 12. 1. 30

44. य ऋते चिदभिश्चिषः पुरा जत्रुभ्य आतृदः । संधाता संधिं मघवा पुरुवसुनिष्कर्ता विहुतं पुनः ॥

–AV. 14. 2. 47

45. परोऽपेहि मनस्पाप किमशस्तानि शंससि । परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु मे
मनः ॥ –AV. 6. 45. 1

46. दिवो नु मां वृहतो अन्तरिक्षादपां स्तोको अभ्य पप्तद्रसेन । समिन्द्रियेण पर्यसाहमग्ने छन्दोभिर्यज्ञैः
सुकृतां कृतेन ॥

–AV. 6. 124. 1;

EF=+FèFFW¼=W+ÎF èFPUPFÑáFæFÎFW ¼FWðFFW ÚFæFP¶F ¶FðÜF èFFPÍ¶F
à~ÜF¶FW—

– Kau. Sū.. 46. 41

47. यदत्रापि ÛFÍFFWpùk PÍFpòPæFðFÜFh EðÜF_¶FÜFh—

EP;ÍFè~F तत्सविता ~F ÑF]ÍFÜFWa jF*PW ÍFÍ¶FFÜFh—

– Vai. Sū. 12. 8

48. यदत्रापि pðFðÜF ÜFW ÑFpF ÑFÑFF¶FFðÜF_¶FÜFh—

यदिहोपहवयामहे तन्मा आप्यायतां पुनरिति रेतसः ॥

– Vai. Sū. 12.9

49. परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि । वेद त्वादं निमीवन्तीं नितुदन्तीमराते ॥

–AV. 5. 7. 7

50. अशमन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सरवायः । अत्रा जहीत ये असन्दुरेवा
अनमीवानुत्तरेमाभि वाजान् ॥
–AV. 12. 2. 26
51. अपः समुद्रादित्यनाच्छादिताभिवर्षणे ।
–Vai. Sū. 12. 12
52. अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः । यथा संमनसौ भुत्वा सरवायाविव सचावहै ॥
–AV. 6. 42. 1
53. AV. 3. 23; 5. 25
54. K+¶F]ÛF¶FUK jFFÛFFk ÛFFàÑFæFõ¶Fk êFÑFPÛF¶FæFF PÚFÍFFÛFFWa-
ÂFõÛFFWÊ¶FÛFFPÚFkPù=_+¶FÛF ;FÚFaæFW¼ÂF ÑF]kõFæFÍFY:
õFkÑFF¶FæFÍ¶Fk ÑFPFÛFh JæF ÒFèFÛFW¶Fh—
– Vai. Sū. 12-14
55. JæFk ¼UP¶F¶FF jFFÛFF ÑF]·Fk áFÚFW¶FWP¶F ÛFeFüµFÛFh—
– Gop. Br. 1. 3. 23
õFFWÛFFP¼¶FÛF ÛFFõÛF
– Vai. Sū. 12-14
56. P¶FõFFW P¼¶FF:, EÑFPpPÛF¶FF æFF, ÂF¼èFF ùUÎFõÛF—
– Vai. Sū. 13. 1
57. ¼U¶FFÎ¶FW ÒFÛFµFUÛFFÛFFk ÑF»ÛFFÛFF: õæFõ¶FWp;ÎFW:
õFFWÛFõÛF õFPæF¶F]pP¼¶FW: पथ्या रेवतीःवेदः स्वस्तिरिति ।
– Vai. Sū. 13. 2
58. ध्रौæFõÛF ÑF[µFFaCP¶FÛFh—
– Vai. Sū. 13. 4
59. यस्योरुष्विति PÍFõ=+ÛÛF õFFWÛF=e+ÛFµFUK ÒÑFFÃÛFFÍFFk दिवं च
रोहेत्यनुमन्ययते ।
– Vai. Sū. 13. 5
60. पदाभिहोममिडायास्पदमिति ।
– Vai. Sū. 13. 6

61. उपरवदेशे चर्मणि सोमममि त्यमिति हिरण्यपाणिर्विचिनोति ।
– Vai. Sū. 13. 7
62. अयं सहस्रमिहत्यनुमन्त्रयते ।
– Vai. Sū. 13. 8
63. =e+U¶FW =]+pUpk PÍFÛF]aðµFFP¶F—
– Vai. Sū. 13. 9
64. उदायुषा समायुषोदोषधीनां रसेन । बहं सर्वेण पाप्मना वि यक्षमेणा समायुषा ॥
–AV. 3. 31. 10
65. प्रोह्यमाणेऽप्रतिरथं जपति ।
– Vai. Sū. 13. 11
66. दक्षिणेनाग्निमास्थापित आतिथ्यायां हविरभिमृशन्ति यजेन यज्ञमिति ।
– Vai. Sū. 13. 13
67. AV. 7. 5. 1
68. विष्णोर्नु कं प्रा वोचं वीर्याषि यः पार्थिवानि विममे रजांसि । यो अस्कभायदुतरं सधस्थं
विचक्रमाणस्त्रेधोरुगायः ॥
–AV. 7. 27. 1
69. इडान्ता
– Vai. Sū. 13. 15
70. तानुनपत्रपात्रे पञ्चकृत्वोऽवद्यत्याज्यमापतये त्वा गृह्णामि परिपतये त्वा तनुनपत्रे त्वा शाक्वराय त्वा
शक्भन ओजिष्ठाय त्वेति ।
– Vai. Sū. 13. 16
71. तदभिमृशन्ति १७ । अनाधृष्टमस्यनाधृष्यं देवानामोजोऽभिशस्तिपा अनभिशस्तिः । अनु मे दीक्षां
दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः । अञ्जसा सत्यमुपगेषं स्विते मा धा इति दीक्षालिङ्गं दीक्षितो १८ ॥
–Vai. Sū. 13. 17–18
72. पुनरुपस्पृशोत्तानहस्ताः प्रस्तरे निहूवत एष्टा राय एष्टा वामानि प्रेषे भगाय ऋतमृतवादिभ्यो नमो
दिवे नमः पृथिव्या इति ।
–Vai. Sū. 13. 24
73. ÒæF;ÜFFaÜF ÑF]põ¶FFÊFYÛFFÍFhC,æFF ;FFùaNÑF¶ÜFk
¼P#FµFWÎFFWÑFPæFèFFP¶F—

– *Vai. Sū.* 13. 25

74. $\hat{I}F \hat{O}\gg F\hat{U}F\hat{U}F\hat{E}FW$ प्रवर्ग्य =] $\hat{a}FUa\hat{q}Fh$ — =+ $F\hat{U}F\hat{U}F \hat{I}F]$ ~ $FF\hat{I}F$: क्षोत्तियः ।

– *Vai. Sū.* 13. 26

75. $\hat{O}\sim F\hat{P}\hat{q}F \hat{I}F\hat{U}FaPम \hat{q}\hat{U}F\hat{I}F]$; $FF\hat{I}FFP\hat{q}F$ —

– *Vai. Sū.* 13. 28

76. सर्वमुपांशु वा—

– *Vai. Sū.* 13. 29

77. ब्रह्म जज्ञानमियं पित्र्येति शस्त्रवदर्धर्चश आहावप्रतिगरवर्जम् ।

–*Vai. Sū.* 14. 1

78. *Vai. Sū.* 14. 1

79. $\hat{I}F \hat{O}\gg F\hat{U}F\hat{U}F\hat{E}FW$ प्रवर्ग्य =] $\hat{a}FUa\hat{q}Fh$ — =+ $F\hat{U}F\hat{U}F \hat{I}F]$ ~ $FF\hat{I}F$: क्षोत्तियः ।

– *Vai. Sū.* 13. 26

80. $\hat{O}\hat{a}F$; $\hat{U}FFa\hat{U}F$ $\hat{N}F]$ $\hat{p}\hat{o}\hat{q}FF\hat{E}FY\hat{U}FF\hat{I}FhC$, $\hat{a}FF$; $FF\hat{u}a\hat{N}F\hat{q}\hat{U}Fk$

$\frac{1}{4}P\hat{\ddot{a}}F\mu FW\hat{I}FFW\hat{N}FP\hat{a}F\hat{e}FFP\hat{q}F$ —

– *Vai. Sū.* 13. 25

81. $H\sim\sim FY \hat{o}F\hat{a}Fa\hat{U}Fh H\hat{N}FFk\hat{e}F]$ $\hat{a}FF$ —

–*Vai. Śr. Sū.*

82. AV. 19. 14. 1 ; 4. 1. 1 ; 4. 1. 2

83. *Vai. Śr. Sū.* 13. 23 ; 14. 1 ; 15. 3 ; 16. 17 ; 17. 4 ; 17. 7.

84. ब्रह्म जज्ञानमियं पित्र्येति शस्त्रवदर्धर्चश आहावप्रतिगरवर्जम् ।

–*Vai. Sū.* 14. 1

85. *Āp. Śr. Sū.* 15. 15 ;

Kāt. Śr. Sū. 26. 7. 14 ;

Śat. Br. 14. 3. 1. 16

86. रुचिरसि रोचोऽजि । स यथा त्वं रुच्या रोचोऽस्येवाहुं पशुभिश्च ब्राह्मणवर्चसेन च रुचिषीय ॥

–AV. 17. 1. 21

87. AV. 7. 75. 1

88. उप हवये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।

श्रेष्ठं सवं सविता साविषन्नोऽभी दधो घर्मस्तदु षु प्र वोचत् ॥

–AV. 7.77.7

89. घर्मस्य वषट्कृरेऽनुवषट्ते भक्षो वाजिनवत् ।

–Vai. Sū. 14. 6

90. अनुचरा गृहपतिश्चोच्छिषृखरे पवित्रैर्माजयन्ते ।

– Vai. Sū. 14. 8

91. सूयवसादिति त्रिरुक्तायां संस्थितहोमान् ।

– Vai. Sū. 14. 9

92. JæFk P¶FøFFWsP;îFñFWÛFöÜF— ÂF¼èFFùUîFöÜF—

– Vai. Sū. 15. 6

93. HÑFöFÃF;îFWÛFöFFYÛFæFYðµFæFFîFh—

– Vai. Sū. 15.1

94. वषट्कारान्ताप्यायनान्निहूवते—

–Vai. Śr. Sū. 15. 2

95. सुब्रह्मणयाहवाने सर्वत्र यस्यां सद इति तिस्त्रो जपति ।

–Vai. Sū. 15.4

96. Kāt. Śr. Sū. 8. 3. 21

97. अग्नौ प्रणीयमानेऽग्ने प्रेहीति जपित्वा बहिर्वेद्युपविशति ।

–Vai. Sū. 15. 9

98. अग्ने प्रेहि प्रथमो देवतानां चक्षुर्ववानामुत मानुषाणाम् ।

इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति ॥

–AV. 4. 14. 5

99. अग्नौ प्रणीयमानेऽग्ने प्रेहीति जपित्वा बहिर्वेद्युपविशति ।

– Vai. Sū. 15. 9

100. इदं विष्पुर्वि चक्रमे त्रेधा नि दधे पदा । समूढमस्य पंसुरे ॥

–AV. 7. 27. 4

101. त्रीणि पदावि चक्रमे विष्णुर्गोपा अदाभ्यः । इतो धर्माणि धारयन् ॥

–AV. 7. 27. 5;

अग्नौ प्रणीयमानेऽग्ने प्रेहीति जपित्वा बहिर्वेददुपविशति । ९

दक्षिणहविर्धानस्य वर्त्माभिहोममिदं विष्णुरिति । उत्तरस्य तीणि पदेति । १०

–Vai. Śr. Sū. 15. 9-10

102. इतश्च मामुतश्चावतां यमे इव यतमाने यदैतम् ।

प्र वां भरन्मानुषा देवयन्तो आ सीदतां स्वमु लोकं विदाने ॥ ३८

स्वासस्थे भवतमिन्दवे नो युजे वां ब्रह्म पूर्यं नमोभिः ।

वि श्लोक एति पथ्ये व सूरिः शृणवन्तु विश्वे अमृतस एतत् ॥ ३९

–AV. 18. 3. 38-39

103. मन्वे वां द्यावापृथिवी इत्यौदुम्बर्या अभिहोमम् ।

– Vai. Sū. 15. 13

104. EP;îFðFFWÛFयोः ÒµFÛFîFFÛFFÛFPî·F¶Fð¶FUर्थीF

ÑF¶îFUèFFáFÛFFæFejFP¶F—

– Vai. Sū. 15. 14 (=+)

105. ~FF¶æFFáFFW¶=+pFæFî¶FæFWµFF;îFUधीÛFáF‡µFमा,FPWµF

ðF¼è~FWP¶F ¶FU»FaÛFh—

– Vai. Sū. 15. 14 (&F)

106. EF~FÛFîFFP¼ æFU‡FµFFî¶FÛFh—

– Vai. Sū. 15. 15

107. Kau. Sū. 3. 4-5

108. Vai. Śr. Sū. 1 . 19

109. सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।

आदित्यं विष्णुं सुर्यं ब्रह्माणं च ब्रह्मस्पतिम् ॥

– AV 3. 20. 4

110. ÑF¶îFUðFKÛFFjFFî¶FF:—

– Vai. Sū. 15. 19

111. J¶FWîF ÑFèFæFFW æÛFF&ÛFFताः—

– Vai. Sū. 15. 18 (&F)

112. पशवुक्ता धर्माः । एतेन पशवो व्याख्याताः ।
– *Vai. Sū.* 15. 18
113. पूर्णं नारि प्र भर कुम्भमेतं धृतस्य धाराममृतेन संभृताम् ।
इमां पातृनमृतेना समङ्गधीष्टापूर्तमभि रक्षात्येनाम् ॥
– *AV.* 3.12. 8
114. इमा आपः प्र भराम्ययक्ष्मनाशनीः ।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥
– *AV.* 3. 12. 9
115. अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥
– *AV.* 1. 4. 2
116. EF;îFUÍFdUÜFW GPæFÍFPÍF æFF ÜFjFÜFFÍFk jFF;FbPÍqF—
ÒF;æFkèFW ÑFqÍFUÛFh—
– *Āśv. Śr. Sū.* 11-21. 12
117. EÑFbPF.F K+PqæFjF: ÒÈFFWPÍFqFF: शालाद्वार्येऽप HÑFÖÑF_èFPÍqF—
– *Vai. Sū.* 16. 4
118. ùPæFàÑFFæFBqF GqÜFFP¼ æFYèæFFÍFbFWsP;îFñFWÛF
GqÜFÍqFFPÚFÜFaEFqFÍF[PÚF: ÑF]bF Ò~FPbqFFbF;îFUधीÜFW
jF]ùFWPqF—
– *Vai. Sū.* 16. 5
119. *AV.* 5. 26
120. यजूंषि यज्ञ इति च विष्पर्धायां चतुर्भिश्चतुर्भिः पुरस्तात्प्रातरनुवाकस्य ।
– *Vai. Sū.* 16. 6
121. उपविष्टे होतरि होतारं यदस्मृतीति हूत्वा पुरस्ताद्धोमाञ्जुहोति ।
– *Vai. Sū.* 16. 8
122. *AV.* 6. 3-6
123. *Āp. Śr. Sū.* 14.9.3;

Āśv. Śr. Sū. 1.12.19

124. धृषत् पिब कलशे सोममिन्द्र वृत्रहा शुर समरे वसुनाम् ।
माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्यासु धेहि ॥
–AV. 7. 81. 2
125. द्रप्सश्चस्कन्द पृथिवीमनु द्यमिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु संचरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥
–AV. 18. 4. 28
126. अध्वर्युः ऽP¶FÒÖ»FF¶FF प्रस्तोतोद्गाता ऽP¶Fù¶FFa ÛFeüF सुन्तन्समन्वारब्धा
बहिष्पवमानाय विसृप्य वैप्रषान्होमाञ्जुहवति ।
– *Vai. Sū.* 16. 17
127. ÜFÖîFW ¼_ÑÖF: ò=+î¼P¶F ÜFÖ¶FW EkèF] æFFaC~ÜF]¶FFW
PÍFÖFµFFÜFF HÑFÖ»FF¶Fh—
EíæFÜFFWæFFa ÑFPP æFF ÜF: ÑFPAEF·FF,Fk ¶FW iF]ùFWPÜF
ÛFîFÖFF æFÖF©h=_+¶FÜFh—
– *Rgveda.* 10. 17.12
128. ~FF¶æFFáFF¼h ¼P¶FµF¶F HÑFPAEFèFPí¶F—
– *Vai. Sū.* 17. 1
129. AV. 6. 1
130. स्तोत्रोपाकरणात्प्रस्तोता ब्रह्माणमामन्त्रयते ब्रह्मन्स्तोष्यामः प्रशास्तरिति ।
– *Vai. Sū.* 17. 3
131. तत्र रश्मिरसि क्षयाय त्वा क्षयं जिन्व । सवितृप्रसूता बृहस्पतये स्तुत । देव सवितरेतते प्राह तत्प्र च
सुव प्र च यज । आयुष्मत्या ऋचो मापगाया तनुपात्समनः । सत्या व आशिषः सन्तु सत्या आकृतयः
। ऋतं च सत्यं च वदत । बृहस्पतेऽनुमत्यो भूर्जनदिन्द्रवन्त इत्युक्त्वा स्तुतेति प्रथमया स्वरमात्रया
प्रसौति । मध्यमया मध्यंदिने । उत्तमया तृतीयसवने ।
– *Vai. Sū.* 17. 4-5
132. उक्थ्यादिष्वहीने चो भूर्भुवः स्वर्जनद्वृधत्करदुहन्महतच्छमोमिति च ।
– *Vai. Śr. Sū.* 17.6
133. विष्पर्धमानयोः सवृतसोमयोः स्तोमभागानामुपर्युपरि स्तुतेषु स्तुत देवस्य सवितुः सवे । बृहस्पतिं
वः प्रजापतिं वो वसून्वो टेवान् रुद्रान्वो देवानादित्यान्वो देवान्साध्यान्वो देवानापनयान्वो

- देवान्विश्वान्वो देवान्सर्वान्वो देवान्विश्वतस्परि हवामहे । जनेभ्योऽस्माकमस्तु केवलः इतः कृणोतु
वीर्यमिति जपन्परेषां ब्रह्माणमवेक्षेत ।
– *Vai. Sū. 17. 7*
134. इन्द्रस्य कुक्षिरसि सोमधान आत्मा देवानामुत मानुषाणाम् ।
इह प्रजा जनय यास्त आसु या अन्यत्रेह तास्ते रमन्ताम् ॥
–AV. 7. 116. 1
135. श्येनोऽसि गायत्रच्छन्दा अनु त्वारभे ।
स्वस्ति मा सं वहास्य यज्ञस्योद्दिचि स्वाहा ॥
–AV. 6. 48. 1
136. वृषासि त्रिष्टुप्छन्दा अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योद्दिचि स्वाहा ॥
–AV. 6. 48. 3
137. ऋभुरसि जगच्छन्दा अनु अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योद्दिचि स्वाहा ॥
–AV. 6. 48. 2
138. ऽ॥F]॥FW ùFPùðÑFæFÛFFÎFW æFF~FÛFP॥F श्येनोऽसीति । वृषासीति मध्यंदिने
। ऋभुरसीत्यार्भवे ।
– *Vai. Sū. 17. 10*
139. ब्राह्मणोक्तानित्यनुब्राह्मणिनः ।
– *Vai. Sū. 17. 11*
140. अथाध्वर्युराहाग्नीदग्नीन्विहर बर्हिस्तृणीहि परोडाशनलंकुर्विति ।
– *Vai. Sū. 17. 12*
141. आग्नीध्र आग्नीधीयदङ्गारैर्द्वे सवने विहरति । शलाकाभिस्तृतीयसवनम् (क)
प्रत्यङ्मुखो होतृमैत्रावरुणब्राह्मणाच्छंसिपोतृनेष्ट्रच्छावाकानां धिष्णयेषु मार्जालीये । (ख)
– *Vai. Sū. 18. 1*
142. प्रवृताः प्रवृताहुतीर्जुहवति जुष्टो वाचे भुयासं जुष्टो वाचस्पतये देवि वाग्यद्वाचो मधुमतमं तस्मिन्मा
धाः स्वाहा । वाचे स्वाहा वाचस्पतये स्वाहा सरस्वत्यै स्वाहेति । मनसा चतुर्थीम् ।
– *Vai. Sū. 18. 5*
143. EÎF] ÑF_òÛFFÛFFö॥FUÛFa ÑF]pFW°èFFÎFáFk=]+ß॥FW—

– *Vai. Sū.* 18. 3

144. ये अग्नयो विहता धिष्णयाः पृथिवीमनु ।

ते नः पान्तु ते नोऽवन्तु तेभ्यो नमस्ते नो मा हिंसिषुरिति विहताननुमन्त्रयते ।

– *Vai. Sū.* 18. 4 (=+)

145. उत्तरयोः सवनयोः पुनर्मैत्विन्द्रियमिति ।

आहवनीयमपरेणेत्युक्तम् ।

– *Vai. Sū.* 18. 4 (&F)

146. प्रवृताः प्रवृताहुतीर्जुहवति जुष्टो वाचे भ्रुयासं जुष्टो वाचस्पतये देवि वाग्यद्वाचो मधुमतमं तस्मिन्मा

धाः स्वाहा । वाचे स्वाहा वाचस्पतये स्वाहा सरस्वत्यै स्वाहेति । मनसा चतुर्थीम् ॥

– *Vai. Sū.* 18. 5 (&F)

147. ऽFN¶FFहृP¶FPP¶ÜFW=W+ ऽFPõæF¶FWõæFFùF ÛFùFWÚÜF:

संÜFùFWÜÜF: õæFFùF— ऋचा स्तोममिति—

– *Vai. Sū.* 18. 6

148. दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकाम उप यामि भीत ।

स नः सूर्यं प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्थाम ॥

– *AV.* 13. 2. 37

149. æFNFFÛFjFaîFFî¶F HÑFFW¶»FFÜF P¼æFõÑF_òw इत्यादित्यमुपतिष्ठन्ते—

– *Vai. Sū.* 18. 7

150. मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः । मान्त स्थुर्नो अरातयः ॥

– *AV.* 13. 1. 59

151. मा प्र गामेत्याव्रज्याहवनीयं निर्मथ्यं यूपमादित्यमग्नयः सगरा स्थ सगरेण नम्ना रौद्रेणानीकेन पात

माग्नयः पिपृत माग्नयो गोपायत मा नमो वोऽस्तु मा मा हिंसिष्टेति ।

– *Vai. Sū.* 18. 8

152. आग्नीधीयमत्तरेण सदोऽभिव्रजन्ति ।

– *Vai. Sū.* 18. 9-10

153. *Gop. Br.* 2. 2. 18;

सदः प्रसृप्स्यन्तो धिष्ण्यान्नमस्कुर्वन्ति धिष्णयेभ्ये नमो नम इति ।

– *Vai. Sū.* 18. 11

154. चात्वालोत्कर शामित्रोवध्यगोहास्तावाग्नीधीयाच्छावाकवादं मार्जालीयं स्वरं
धिष्णयानन्यांश्चोपतिष्ठन्नेऽग्नयः सगरा स्थेति ।
– *Vai. Sū.* 18. 13
155. *Tai Sam.* 3. 2. 4. 4
156. *Tai Sam.* 1. 1. 12. 1
157. *Vait. Sū.* 18. 14
158. प्रसृप्यानुख्या नम इत्यनुख्यातारम् । उत्तरेण धिष्णयान्परिक्रम्य स्वं स्वं धिष्ण्यमभिप्रसृप्ताः उपद्रष्टे
नम इत्युपद्रष्टारम् ।
– *Vai. Sū.* 18. 15
159. उपविश्य जपन्त्यभि त्वेन्द्रेति स्तोत्रम् ।
– *Vai. Sū.* 18. 16
160. यजमानः सदस्यो ब्रह्माणं दक्षिणेन स्तोत्रानुमन्त्रणाज्जनदिति मनसा ।
– *Vai. Sū.* 18. 17
161. विसंस्थि यथाधिष्ण्यमुत्तरेण पूर्वया द्वारा निष्क्रामन्ति । मैत्रावरुणधिष्ण्यमधिष्ण्यवन्तः ।
– *Vai. Sū.* 18. 18
162. सवनीयपुरोडाशानामैन्द्रान् ।
– *Vai. Sū.* 18. 1
163. वायुरन्तरिक्षस्याधिपतिः स मावतु ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्थामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥
– *AV.* 5. 24. 8
164. इन्द्रव्यू उभाविह सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्या सुमना असद् दानकामश्च नो भुवत् ॥
– *AV.* 3. 20. 6
165. मित्रावरुणौ वृष्ट्याधिपती तौ मावताम् ।
अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां
चित्यामस्थामाकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा ॥
– *AV.* 5. 24. 5
166. अश्विना ब्रह्मणा यातमर्वाश्चौ वषट्कारेण यजं वर्धयन्तौ ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रसूतः प्रशिषा प्रतिगृहणामीति प्रतिगृहणाति । ९

–Vai. Sū. 3. 8-9

178. प्रतीक्ष्य प्रतिगृह्याग्निहुतस्येन्द्रपीथस्येन्दोरिन्द्रियावतः । यो भक्षो गोसनिरश्वसनिर्धनसनिः
प्रजासनिर्लोकसनिः । तस्य त उपहूतस्योपहूतो भक्षयामि गायत्रे छन्दसा तेजसा ब्राह्मणवर्चसेनेति
। त्रैष्टभेनेति माध्यादिने । जागतेनेति तृतीयसवने । अनुष्टुप्छन्दसेति पर्यायेषु । पङ्क्तिच्छन्दसेति
संधिचमसेषु । अतिच्छन्दसेत्याप्तोर्याग्निः ।
– Vai. Sū. 19. 16-17 (=+&F)

179. Kau. Sū. 68-10;

180. Gop. Br. 2. 3. 6

181. ÑFk~FYæF =_+¶æFè~FÛFõFFÛF£F EFÑÛFFÛFÛFW¶=+PæF:
EFÿÛFW ÛFà¶æF¶FUÛFW ~F ÒPõ»F¶FFkè~FFPÑF õFæFaèF इति —
– Vai. Sū. 19. 20

182. E~šFæFF=+~FÛFõFùFWÛFमैJWÎ½F;ÎFम्— यद्यश्नन्त्याग्नीधीये —
õF¼õÛF]ÑFPæFñF यथाप्रैष्मृतून्यजन्ति मरुतः पोत्रादिति —
– Vai. Sū. 19. 21-23

183. ÎFFÎF]æFõFट्=]+æFaPÎ¶F—
– Vai. Sū. 20. 3

184. Āp. Śr. Sū. 12. 24. 2 ;

Āśva. Śr. Sū. 5. 5. 21

185. Gop. Br. 2. 3. 8

186. Ait. Br. 7. 34. 1

187. ÎFFPFeFkõFFõ¶F[õµFUK ÒP¶F;FeùÛF ÛF#FÛFPÎ¶F नराशंसपीतस्य देव सोम
ते नृभिःषृतस्य मतिविदः । ऊमैः पितृभिर्भक्षितस्योपहुतस्योपहवतो भक्षयामीति । ऊर्वैरिति
माध्यंदिने । काव्यैरिति तृतीयसवने ।
– Vai. Sū. 20. 7-8

188. Āp. Śr. Sū. 5. 6. 27

189. आज्यशस्त्रादैन्द्राग्नम् । होत्रे प्रऊगस्तोत्राय प्रसौति प्रेतिसि धर्मणे त्वा धर्मं जिन्व ।

मैत्रावरुपायान्वितिरसि दिवे त्वा दिवं जिन्व । ब्राह्मणाच्छंसिने संधिरस्यन्तरिक्षाय त्वान्तरिक्षं जिन्व

। अच्छावाकाय प्रतिथिरसि पृथिव्यै त्वा पृथिवीं जिन्वेति ।

– Vai. Sū. 20. 12-13

190. *Gop. Br. 2. 2. 13*
191. यद् विद्वांसो यदविद्वांस एनांसि चकृमा वयम् ।
यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः ॥
–AV. 6. 115. 1
192. ÒH;FèFøFF¼ æFYèæF¼WæFÛFh— ÛFY·FFæFßµFöÛF
ÛFY·FFæFßµFÛFh— ÛFeFüµFFa~šPöFîF JWî½ÛFh—
E~šFæFF=+öÛFYî½F;îFÛFh—
– *Vai. Sū. 20. 14*
193. ब्राüµFF~šköÛF],FÛFFत्प्र¶FUèFpFP·Fहिङ्क¶ÛF
èFköFFæFFWमि¶ÛFíæFÛF]aÛFFहवÛF¶FW—
– *Vai. Sū. 20. 15*
194. EFùFæFWöF] èFköFFæFFW ¼YæF¶ÛFíæFÛF]a: ÒP¶F;F_µFFति —
– *Vai. Sū. 20. 19*
195. ओमुक्थशा यजोक्थशा इति साम्ना शस्त्रमुपसंतनोत्यर्धर्चशो मन्द्रया वाचा । बलीयस्या माध्यंदिने ।
बलिष्ठतमया तृतीयसवने । उत्तरिण्योतरिण्योत्सहेदा समापनात् ।
– *Vai. Sū. 20. 21*
196. *Vai. Sū. 20. 21*
197. AV. 20. 3 ; 20. 4 ; 20. 5 ; 20. 71
198. अग्निः प्रातः सवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः ।
स नः पावको द्रविणे दधात्वायुष्मन्तः सहभक्षाः स्याम ॥
–AV. 6. 47. 1
199. श्येनोऽसि गायत्रच्छन्दा अनु त्वा रभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥
–AV. 6. 48. 1
200. यथा सोमः प्रातः सवने अश्विनोर्भवति प्रियः ।
एवा मे अश्विना वर्च आत्मनि धियताम् ॥
–AV. 9. 1. 11
201. प्रेषिता माध्यन्दिनायैदुम्बरीमभ्यपरया द्वारा निष्क्रम्याग्नीघ्नीयात्सर्पन्ति ।
– *Vai. Sū. 21. 10 (=+)*
202. ÛFjFÛFFîF: ÑF[æFaÛFF—

- *Vai. Sū. 21. 10 (&F)*
203. ÑF]põ¶FFÊFWÛFFÎFh—
– *Vai. Sū. 21. 11*
204. Hf¶FÛFPÛFðFæFFP¼—
– *Vai. Sū. 21. 12*
205. ÑFæFÛFFÎFFÛF ðF¼: ÒðFÑFaPî¶F—
– *Vai. Sū. 21. 13*
206. EFÛFPî·F¶F: ÒðFFYP¶F— विष्टम्भोऽसि वृष्यै त्वा वृष्टिं जिन्वेति ।
– *Vai. Sū. 21. 14*
207. परि त्वाग्ने एरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गरावतः ॥
– *AV. 7. 74. 1*
208. विहरणे धिष्ण्यवान्बहिश्चेदधिष्णयमभ्येत्य परि त्वाग्ने इति जपति । ब्रह्मा च । दीक्षितो
बहिर्वेद्यभ्याश्रावणोऽस्तमयोऽभ्युदये वाग्नय उपाह्वयध्वमिति ।
– *Vai. Sū. 21. 15-17*
209. श्रान्तं मन्ये ऊधनि श्रातमग्नौ सुशृतं मन्ये तदृतं नवीयः ।
माध्यन्दिनस्य सवनस्य दध्नः पिबेन्द्र वज्रिन् पुरुकृज्जुषाणः ॥
– *AV. 7. 76.1*
210. धर्मवद्भक्षः । रसप्राशन्या पशुपुरोडाशस्य ।
– *Vai. Sū. 21. 19 ;*
Kau. Sū. 21. 21
211. रसप्राशन्या ।
– *Vai. Sū. 21. 20*
212. चित्रं देवानामुदनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुश्च ॥
– *AV. 13. 2. 35*
213. आगावो अगमन्नुत भद्रमक्रन्त्सीदन्मु गोष्ठ रणयन्त्वस्मै ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥
– *AV. 4. 21. 1*
214. PùpµÛFÛFF·FWÛFFÛF ¼¼FP¶F—

– *Vai. Sū. 21. 25*

215. EF;îFUÍFdFÜFFWÑFæFइµFम्—

– *Vai. Sū. 21. 25*

216. यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः ।

सप्त सत्रेण वेधसो यजेन तपसा सह ॥

– AV. 12. 1. 39

217. EÍ¶F¶F: ÒP¶Fù¶FWa¼WÜFम्—

– *Vai. Sū. 22. 2*

218. इन्द्रो मा मरुत्वान् प्राच्या दिशः पातु बाहुच्युता पृथिवी द्यामिवेपरि ।

लोककृतः पथिकृतो यजामहे ये देवानां हुतभागा इह स्थ ॥

– AV. 18. 3. 25

219. द्वे तिस्रः करोति पुनरादायम् । ÒÚFÜFFk èFõ¶æFF ¶FõÜFF H,FÜFk
ÑFF¼ÜFÜÜFõÜFFæFõFFÜFFW,FPõÜFF EÍFW~FWaÍF PÂ¶FUÜFFk
èFõ¶æFF ¶FõÜFF HÑ¶FÜFk
ÑFF¼ÜFÜÜFõÜFFW,FPWµFFšæFWaÍF ¶F_¶FUÜFFk èFkõFP¶F—

– *Vai. Sū. 22. 8*

220. JæFk ÜFFù¶¶FÍFFk स्नोत्रियानुरुपाणां Ò;Fe»FÍFÜFh—

– *Vai. Sū. 22. 9*

221. ÜFÍÜFÜFFW~~FYõ¶FPÜFF æFF~FF èFkõ¶FæÜFFY—

– *Vai. Sū. 22. 10*

222. ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा ।

युक्त्वा हरिभ्यामुप यासदर्वाङ् माध्यंदिने सवने मत्सदिन्द्रः ॥

– AV. 20. 12. 7

223. AV. 6. 11. 4 ; 6. 11. 5

224. AV. 29. 3

225. *Gop. Br. 2. 2. 13*

226. EæF¼FÍFùFWÜFÜFF;îFWÜFÜFh— एन्द्राग्नमुक्थ्ये । JWÍ½k

õFFW°PèFPÍF— õFFpõæF¶FÜFP¶FPF·FW—

– *Vai. Sū. 22. 18-19*

227. ÑFèæFW=+F¼PèFîÜFFÛFF;îFWÜFk ðFFYÛÜFk æFYðµFæFk
 ðFFPðæF¶Fk ÑFFYðµFk ÛFFùàðÑF¶ÜFk æFYèæF¼WæFmî½ÛFh
 JWÍ½F;îFk ðFFPæF·Fk æFFßµFÛFh—
 – *Vai. Sū. 22. 20*
228. सवनीयहोमादिन्द्रश्च सोमं पिबतं बृहस्यत इति प्रस्थितयाज्याहोमानैन्द्रं मैत्रावरुणमैन्द्राबार्हस्पत्यं
 मारुतं त्वाष्ट्रमैन्द्रावैष्णवमाग्नेयम् ।
 – *Vai. Sū. 22. 21*
229. एतत् ते प्रततामह स्वधा ये च त्वामनु ।
 – *AV. 18. 4. 75*
230. *Kau. Sū. 88. 18*
231. एतं भागं परि ददामि विद्वन् विश्वकर्मन् प्रथमजा ऋतस्य ।
 अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥
 – *AV. 6. 122. 1 ;*
 एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जतवेदाः ।
 अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥
 – *AV. 6. 123. 1 ;*
 – *AV. 7. 11. 2*
232. EF;îFUÍFdUÜFW हविरुच्छिष्टं ÚF‡FÜFPî¶F—
 ðFFPæF·F;FeùèFWÛFÛFh— æFYèæF¼WæFÜFFjÜFFÛFF
 धिष्णयहोमादैभिरग्न इत्यपांशु पात्नीवतस्याग्नीधी यजति ।
 – *Vai. Sū. 23. 1-3*
233. एभिरग्ने सरथं याहयर्वाङ् नानारथं दा विभवो ह्यश्चाः ।
 पत्नीवतस्त्रिशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥
 – *AV. 20. 13. 4*
234. îFWñ]àÑFö»FW धिष्णयान्ते वासीनो भक्षयति ।
 – *Vai. Sū. 23. 5*
235. *Gop. Br. 2. 2. 13*
236. ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
 यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥
 – *AV. 7. 99. 1*
237. *Kau. Sū. 127. 7*
238. आ मन्द्रैरिन्द्र हरिभिर्याहि मयुररोमभिः ।

मा त्वा के चिद वि यमन् विं न पाशिनोऽति धन्वेव ताँ इहि ॥

– AV. 7. 122. 1

239. णिFWीFYæF PíFð=e+FÛFPíणF— EF;íFUÍFdUÛFW
ðFæFaÒFÛFPè~F,FUÛFFíFh ;F]ùFWPणF—

– Vai. Sū. 23. 10.11

240. ÛFÂFW ¼WæFFèæF=_+ÛF PíFýÛFF ;F]ß ÛFíFðFFW æFF ÒÛF]णFU
¼WæFùWáFíFÛFh—

EFbFæFF ÛFFW íFFW EPÚF ¼]~š]íFFÛFणFW णFPòÛFíFh णF¼WíFFW
æFðFæFFW PíF íFWणFíF—

– R̥gveda 10. 37. 12

241. ½FWµF=+áFèFF¼ íFFíFF ùðणF EF¼FÛF ÛFòÛFFíणFW
PíFæFñFíणFW—

– Vai Sū. 23. 13

242. एतं सधस्थाः परि वो ददामि यं शेवधिमावहाज्जतवेदाः ।

अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥

–AV. 6. 123. 1

243. उलूखले मुसले यश्च चर्मणियो वा शूर्पे तण्डुलः कणः ।

यं वा वातो मातरिश्वा पवमानो ममाथाग्निषृद्धोता सहुतं कृणोतु ॥

–AV. 10. 9. 26

244. त्वं नो अग्ने अग्निभिर्वहम यज्ञं च वर्धय ।

त्वं नो देव दातवे रयिं दानाय चोदय ॥

–AV. 3. 20. 5

245. स त्वं न इन्द्र वाजेभिर्दशस्या च गातुया च ।

अचछा च नः सुम्नं नेषि ।

–AV. 20. 46. 3

246. यत्र विजानाति ब्रह्मन्त्सोमोऽस्कन्निति तमेतयालभ्याभिमन्त्रयते अभूद्देवः सविता वन्द्यो नून

इदानीमहू उपवाच्यो नृभिः वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधदिति ।

–Vai. Sū. 16. 15

247. अभिक्षरन्ति जुहवो घृतेनाङ्गा परंषि तव वर्धयन्ति तस्मै ते सोम नम इद्वषट्चोप नो राजन्सुकृते
हवयस्व ।
–*Vai. Śr. Sū.* 24. 1
248. *Tai. Br.* 3. 7. 13.1
249. =_+ðµFFPjFîFk PîFíFFÛF ðFkÒFW#FP¶F—
– *Vai. Sū.* 24. 2
250. EÑFFk ðF[f¶FYPP¶ÛFदुÑFòÑFèFaîFFî¶Fम् —
– *Vai. Sū.* 24. 3
251. H,FP¶F H¼=+FîFFW ÒÛF]iÛF =+ÛFFaµÛFÑFFk ðF[f¶FPFÑáF]¶ÛF
Ò¼P#FµFÛFFæF_¶ÛFFÛF HÑFòÑF_èÛFFîFæFW#FÛFFµFF
;FeFÛFÛF]¼FæFejFPî¶F—
– *Kau. Sū.* 7. 14
252. EÑFFÛF ðFFWÛFÛFÛF_¶FF EÛF[ÛFF;FîÛF iÛFFWP¶FPæF¼FÛF
¼WæFFîFh—
P=k+ îF[îFÛFòÛFFîFh =_+µFæF³pFP¶F: P=+ÛF] íF[P¶FaPÛF_¶F
ÛF¶ÛFaðÛF—
– *Rgveda.* 8. 48. 3
253. अगन्म स्वः स्वरगन्म सं सूर्यस्य ज्योतिषागन्म ॥
–*AV.* 16. 9. 3
254. अपो दिव्या अचायिषं रसेन समपृक्षमहि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥
–*AV.* 7. 94. 1
255. *Kau. Sū.* 6. 11. 13
256. H¼ÛFîFUÛFF ÒFÛFµFUÛFFæFत्—
– *Vai. Sū.* 24. 8 (=+)
257. ÑF»ÛFFÛFFè~F¶F]»FaÛFh
– *Vai. Sū.* 24. 8 (&F)

258. सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन ।
नीचैः सपत्नान् मम पादय न्वमभिष्टुतो महता वीर्येण ॥
–AV. 9. 2. 1
259. ÜF[ÑFY=+F¼PèFÎFU ~FW¼ æFFÑFFÛFFjFaÍFF¶F ¶æFFñd: ÑFèF]—
ÑFÛFaP;îF =_+¶FöÛFFW¶öF;Fa:—
– Vai. Sū. 24. 11-12.
260. EPæFî¼î¶FW EP¶FPù¶Fk ÜFF¼öFUÃ£FöÜF ÍFFÛFF ÑFPÛFk ;F]ùF
ÜF¶Fh—
ÍFFîF]ÍF[a¶FFîFF¶Fh öFPæF¶F]èæF PæFöµFFWÚFabÂFjÜFW
æF_ù¼F ~F=eW+ E;îFW:—
– Rgveda. 10. 181. 2
261. Śat. Br. 5. 3 ; 5. 4
262. Āśv. Śr. Sū. 4. 1. 1-2,
Śat. Br. 7. 1
263. Tān. Br. 1. 1. ;
Āp. Śr. Sū. 10. 1. 1 ;
Dra. Śr. Sū. 1. 1. 10
264. Āp. Śr. Sū. 10. 2. 2. 5 ;
Ka. Śr. Sū. 7. 1. 4
265. Āp. Śr. 8. 28. 1
266. Gop. Br. 1. 5. 7
267. Āśv. Śr. Sū. 3. 8. 3
268. Śat. Br. 11. 7. 1. 1
269. Śat. Br. 3. 6. 4. 1
270. Śat. Br. 11. 7. 2. 1