A DICTIONARY OF THE VEDIC RITUALS
BASED ON THE ŚRAUTA AND GRHYA SŪTRAS

CHITRABHANU SEN
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TO THE MEMORY OF MY FATHER
ARUN SEN, B.A. (CANTAB), BARRISTER-AT-LAW
ACADEMICIAN AND LINGUIST
WHO TAUGHT ME TO UNDERSTAND
INDIA AND HER PEOPLE
THROUGH THE CLASSICS
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INTRODUCTION

Our knowledge of the Vedic ritual is derived with a varying degree of accuracy from three sources: the Samhitās, the Brāhmanas, the Śrauta and Gṛhyasūtras. But none of these books can be taken as the starting point of the Vedic ritual. The earliest form of the Vedic ritual remains unrecorded.

But the earliest reference to the Vedic ritual is found in the RgvedaSamhitā. The names of sacrificial objects are mentioned: yūpa, idhma, samidh, juhu, grāvānah, dōṇa, camasa etc. The three savanas of the Soma sacrifice have been mentioned. The Rgveda also knew the existence of at least seven priests: Hotṛ, Potṛ, Neśtr, Agniḍh, Praśāstr, Adhvaryu and Brahman. A stage was reached when the hymns, as a poet claims, could only be understood by means of a sacrifice. It is certain therefore that in the Rgvedic period the ritual was fairly extensive.

There are, on the other hand, a large number of hymns in the Rgveda which have no sacrificial use. The Rgvedasamhitā was not a book of ritual. Āśvalāyana could not maintain the order of the hymns in his sūtra. Śānyāna, who was brought up in the orthodox ritualistic tradition, held that the Rgvedasamhitā was a book of ritual. He took pains to prove that there was no anomaly when Āśvalāyana in his Śrautaśāstra could not employ the first verse of the samhitā in the first sacrifice, Darśapūrṇamāsa he described.

There are instances that the meaning and purpose of the hymns were disregarded or arbitrarily altered when a hymn was employed in a rite. The word kasmāt, an interrogative pronoun, meaning to whom, when used in a rite was turned to a deity. Ka became Prajāpāti. Max Müller comments: But soon a new adjective was formed, and not only the hymns, but sacrifice also, offered to the god, were called Kāya or who-ish. In course of time the word kāya was legitimatized, and Pāṇini had to frame a rule to form the word. In the sacrificial practice the Rgvedasamhitā has been assigned to the Hotṛ, one of the principal priests, whose duty it is to recite certain hymns called śastras, distinctly with proper accent.

The Atharvavedasamhitā, which contains popular spells, has no practical use in the Śrauta rites. Consequently, the Brahmaṇ priest to whom the saṃhitā has been assigned remains silent most of the time during the service. His duty it is to supervise the sacrifice. Keith observes: A deliberate attempt was later made to bring the Atharvaveda into the circle of the three orthodox Vedas by the addition to the collection of Book XX which contains the hymns to be used by the Drāmāṇāccharāṃśin priest in the ritual of the Soma sacrifice. But despite the attempts it remained beyond the pale of orthodoxy. In many gṛhya rites, however, a large number of the verses of the Atharvaveda have been used.

But the case with the saṃhitās of Yajurveda and Sāmaveda is quite different. In the very arrangement of these later saṃhitās the ritualistic bias can easily been. The Adhvaryu and his assistants who carried out the manual operations of the sacrifice required a special type of formulas. These formulas consisting of prose and verse were collected in a separate saṃhitā called Yajurveda, and the formulas were called the yajus. This was obviously a priestly creation.
The samhitā of Yajurveda which has been preserved in two schools, śukla (white or pure) and kṛṣṇa (black), in five recensions, were created exclusively for the ceremonial purpose. The verses of the Yajurvedasaṁhitās are mostly borrowed from the Rgvedasaṁhitā for the sacrificial purpose of the Adhvaryu, in many cases without any real propriety and with deliberate alterations to adapt them to the ritual.

In the ritual application of the verses a significant change occurred. The accentuation of the verses is entirely ignored. The Adhvaryu simply mutters the verses in accentless tone, and no one at a distance can hear or understand him. This mode of pronunciation is called upāṁśu. Evidently, the system of accentuation which was an integral part of the text lost its force in the ritual. So is the case of all other hymns when used as mantra. It is enjoined that all mantras except japa etc. are to be pronounced in ekaśruti (q.v.), monotone. The grammarians were, however, sticklers for the use of accents, and they insisted on it. As a note of warning to the delinquents Patañjali quotes a verse in his Mahābhāṣya: duṣṭaḥ sabdaḥ svarato varṇato vā mithyāprayuktā na tamarthamāhā. sa vāgaṇaḥ yaṣamānām hinaśi yathendraśatrūḥ svarato parāḥhaṃ. An interesting legend is repeatedly cited to show what would befall a person who put a wrong accent on a wrong place. Vṛtra performed a sacrifice to punish Indra who desecrated his sacrifice by forcibly drinking soma juice without being invited. The mantra was indraśatravaraṇaḥsa, "O Agni, the foe of Indra," prosper, and the word indraśatravi being a tatpurusha compound should have acute accent on its last syllable. But Vṛtra pronounced the mantra with a misplaced acute accent on the first syllable of indraśatravi, and as a result the word became a bahuvrīhi compound, meaning having Indra as a foe prosper. Vṛtra himself was killed.

In spite of the views of the grammarians a fundamental change occurred, and the mantras had lost the accents. It follows therefore that the Adhvaryu who is the most important functionary in the manual operations of the sacrifice did not have to learn the accents of his prayer book. With a penchant for variety the priests introduced another method of pronunciation which is said to be a little louder than upāṁśu. This is called dīvāna, murmur, in which vowels and consonants can be distinguished but as a whole the letters cannot be distinguished. It is certainly a sign of decay.

The Sāmavedasaṁhitā is also a liturgical collection. But by no means it is an original one. It is almost entirely a verbatim copy of the Rgvedasaṁhitā. Of the total 1810 verses or 1549 verses (261 verses are repetitions) contained in ārcika and the uttarārcika all but 75 are found in the 8th and 9th mandalas of the Rgvedasaṁhitā. The Sāmavedasaṁhitā has been assigned to the Udgātr priests who chant the verses called stotras set to a melody called sāman chiefly in the soma sacrifice. The Udgātr priests have hardly any role in the sacrifice apart from chanting the stotras. While the Adhvaryu priests have discarded the accent of the Yajurvedasaṁhitā, the Udgātr priests adopt a peculiar fashion in chanting the stotras. The verse is broken up in various parts called prastāva, udgītha, prathīhāra, upadrava and nidhana, and then by repetition of the pādas (see stoma) and interpolations of syllables (see stobha), the chant assumes a bizarre form. It is so intricate that it is almost impossible to determine its exact nature. A stage of stagnation has been reached when no new literary piece can be created, and the technicalities of recitation or chanting are the primary aims.

The is a very fond practice of the priests to render a word unintelligible by a peculiar process of permutation and combination. Thus the summons śāṃśūva, let us praise, becomes som-sāvom or sōsomāvom or somāvom (see āhāva & partigara). It becomes a meaningless jargon.

It is no wonder therefore that long before the Buddha there grew a strong resentment
against the ritual practice: Then the seers, the kāvāseyas, knowing this, say, “To what end shall we repeat the vedas, to what end shall we sacrifice? For we sacrifice breath in speech, or in breath speech.” Or again: People say, Hymns, Hymns. The hymn is indeed the earth. For from it all that exists springs.

Apart from the technicalities which were constantly developed, changed and added, the sacrifice itself suffered a considerable transformation. The sacrifice once represented the social activity of the worshippers. It was a web of practices, emanating from the social thinking and emphasizing particular aspects of life. But with the decay of the society and the change in the social life the sacrifice, in abstraction, drifted to its natural death. We shall find that within a sacrifice various rites have been combined indiscriminately. They have no logical bearing on the sacrifice in which they are included. Keith observes: As a result of the constant development of the ritual, the festivals of the śrauta type are full of details which are of no consequence with regard to the meaning of the sacrifice: practically in no case is an important rite addressed to one god only: the effort on the contrary is clearly to find as much room as possible for as many gods as possible.

The proliferation and transformation of the Vedic sacrifice that took place have been confirmed by the ritualists. Some sacrifices are considered models and called prakṛti. These sacrifices form the basis of other rites which are looked upon as modifications and called vikṛti. Only the prakṛti form of a sacrifice is described in detail in the Śūtras. Thus it is held that the Darśapūrṇamāsa is a model of all other sacrifices known as Īṣṭi, and so is the Agniṣṭoma of all other Soma sacrifices.

Oldenberg has pointed out: it shows how much system there is in the Indian sacrifices, and how fully and minutely that system must have been elaborated, before it assumed that form in which we find it in the Brāhmaṇas and Śūtras. On account of the detailed exposition of the prakṛti class of sacrifices it must not be supposed, however, that these sacrifices are historically the most ancient.

It is held that the animal sacrifice belonging to the Soma sacrifice the agniṣomīya or saumya is a model of all other animal sacrifices. Therefore the so-called independent animal sacrifice known as the Nirūḍhapaśubandha is termed as nirmita, made (see Paśu). But the Nirūḍhapaśubandha itself becomes the prakṛti of all other animal sacrifices other than the savāniya and āmubandhāpaśu. Similarly, the Pravagyā is really an independent rite but incorporated into the Soma sacrifice. Āpastamba treats it separately, and does not consider it as an essential part of the Agniṣṭoma.

According to the sacrificial theory some rites within a sacrifice are marked as pradhāna, main and the others as añga, limb. These minor añga rites may recur in various other sacrifices as ancillary rites. The añga rites are called the web of a sacrifice (see sañcīra).

But the most significant change in the arrangement of the sacrifice that occurred in the recorded period was the interpolation of the dikṣā rite in the Soma sacrifice. The central feature of the rite is the ritual rebirth of the sacrificer. The idea of rebirth has been vividly emphasized in the Brāhmaṇas. The sacrificer becomes an embryo. He closes his fists like a foetus in the womb, which is represented by the shed for the initiate (dikṣita varini); he gets a piece of cloth, a covering which stands for the placenta. He mimics stammering (parihāla). The Śatapatha Brāhmaṇa says: he who is consecrated becomes an embryo.

The etymology of the word dikṣā has drawn much more attention of the scholars than the nature of the rite itself. The dikṣā rite has obvious affinities with the ceremony of initiation.
pracused by the primitive people all over the world. In the hunting stage of economy of the primitive society the birth of a child, specially a male child, was a very important event. A male child would augment the food supply by hunting. It is no wonder therefore that so much emphasis has been laid on the domestic rites relating to the child birth: Simantonnayana, Purnasavana, Jatakarmam.

Far more important is the event in the tribal life when the boy is an adolescent. He is now ready to accept his share of social and economic responsibilities of the society. In the tribal belief every stage of the physical change is the death and the rebirth of the novice. The initiation rite by which the novice is ushered into the next stage of life is a drama of life and death.25

The initiation rite was so important that even when the vedic society had moved forward from the tribal life the vedic ritual could not discard it altogether. As a relic of the past it found its place in the preparatory rite which consecrates the sacrificer to the Soma sacrifice.

In the same light is to be seen the domestic rite of Upanayana. The Satapatha Brāhmaṇa says that it is a rebirth of the novice.26 As in the dikṣā the novice wears the skin of a black deer, a girdle, and holds a staff. Later, however, the Upanayana was associated with the studentship. Keith comments: The case of the initiation of the boys of the people is the most striking instance of the peculiar character given to a rite by the influence of the priests.27

But the most important transformation that occurred in the patriarchal vedic society is the exclusion of women from the sacrifices. She has precious little to do in the sacrifice (see pātī). In the Ṛgvedasāṁhitā a pātī is a proprietress, owner or wife RV. III. 61.4; VII. 75.4; X. 85.39, etc. Yet it is interesting to note that according to Pāṇini the word pātī means a wife who takes part in the sacrifice of her husband (patyurṇo yajñasaṁyoge IV. 1.33). The nature and extent of her participation are however not known from this sūtra. Even a more drastic change took place in the position of the sacrificer himself. He is supposed to be the central figure of a sacrifice as implied by the word yajamāna (q. v.). Although he is patronizingly called the svāmin (chief or master) of the sacrifice, i.e. is merely a donor, or institutor of a sacrifice. He has no prominent part to play. He engages priests for a fee, and performs some minor acts as instructed by the Adhvaryu, who has now become the central figure of the sacrifice. The sacrificer has been hopelessly abondoned in the hands of the priests. The sacrifice has become a priestly affair. The sacrifices have been described in the Brāhmaṇas and codified in the Sūtras from the point of view of the priests. With the proliferation of the sacrificial rules and the amplification of the list of absurd expiation (prāyaścitta) it is impossible for a sacrificer to perform any śrauta sacrifice on his own.

In the performance of a sacrifice the community does not participate. The vedic sacrifice as described in the Brāhmaṇas is a personal affair. It is performed by the priests for the benefit of the institutor, yajamāna. The only exception is the Vṛtyastoma in which all the vṛtyas take part.

The sacrificial fee, daksinā, is a very important element in a sacrifice. No sacrifice can be performed without the fee. It has been cleverly argued why a sacrificer should pay the fees to the priest. The sacrifice goes to heaven, and the fee follows it. The only way for the sacrificer to go to heaven is to cling to the fee he pays to the priest.28

Over a long period the transformation of the vedic ritual continued with the change in the society itself. It took a standard form with certain variations among different priestly schools in the Brāhmaṇa texts. The main purpose of these texts was to describe the sacrifices in
detail, to set rules for the performance, and to provide a rationale with their rather queer sacrificial doctrines. An atmosphere of sterility has already closed in. In style they are moribund. The sacrifice they describe is no more primitive than their own language. As a manual of sacrifice they are clumsy. Of the Brāhmaṇas, Max Müller says: The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit and antiquarian pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priestcraft and superstition. It is most important that we should know that nations are liable to these epidemics in their youth as well as in their dotage. These works deserve to be studied as the physician studies the twaddle of idiots, and the raving of mad men.\(^{30}\)

As a remedy a systematic and business-like code was called for, and this led to the composition of the Śrautasūtras. The sūtras presuppose the Samhitās and the Brāhmaṇas. But unlike the Brāhmaṇas the Śrautasūtras, shorn of all clumsy doctrines of the Brāhmaṇas, give a succinct account of the sacrifices. From the ritualistic point of view the importance of the sūtras is so great that one can perform the sacrifices without the vedas, simply with the help of the sūtras. But without the help of the sūtras no one can learn the rituals from the hymns and the Brāhmaṇas.\(^{30}\)

The Śrautasūtra is a functional manual of the priests, and it follows faithfully its own Brāhmaṇa. As a manual it has taken only those terms of the Brāhmaṇa which are essential in the operation of a sacrifice.

Like the śrāuta rites the domestic rites underwent the stages of transformation. Many of the hymns of the Rgvedasaṁhitā which are employed as mantras at the domestic ceremonies have no bearing on the ceremonies.\(^{31}\) Moreover, the Rgveda verses which accompany the funeral and wedding rites are found in the 10th mandala which is of late origin. The claim that there was another set of mantras as old as the rites themselves may probably be true, but no such mantras are found in the Samhitās.\(^{32}\) On the other hand, the Atharvavedasaṁhitā is one of the main sources of mantras for many domestic rites.\(^{33}\) There are two Gṛhyaśūtras: Āpastamba and Gobhila which have separate books for the mantras they employ: the Mantrapāṭha and the Mantrabṛhmaṇa. These mantras do not occur in any Samhitā.\(^{34}\)

The Gṛhyaśūtras have no extant Brāhmaṇa to provide them with a sacrificial doctrine. The terms and names of the domestic rites are, however, found in the Samhitās and the Brāhmaṇas without any exposition of the rites.\(^{35}\)

The domestic rites are as old as the śrāuta sacrifices, and they have a common origin. In course of time the domestic rites were developed in a different stream. In orthodox view the śrāuta sacrifice was known by revelation (śrutī) in contrast to the domestic rite which was derived from memory (smṛti).

In manner and form the Gṛhyaśūtras depend on and presuppose their respective Śrāutasūtras. In the manner of writing the Gṛhyaśūtras the authors the-imitate the Śrāutasūtras and they try to make the Gṛhyaśūtras as respectable as the Śrāutasūtras. It is also claimed that the domestic ritual is based on the Brāhmaṇa texts (śrāmanāvekaṣa). There is an obvious tendency to bring in as many gods as possible in the domestic rites. Sāṅkhāyana admits that there are deities for whom no mantra could be provided. These deities are called anāmātamantras (see ānātamantra) and they are to be propitiated by uttering svāhā only ŚGr. I. 9.18.

The Gṛhyaśūtras are less rigid than the Śrāutasūtras, and contain less technical terms.
The Gṛhyaśūtras have recognized the popular rites. It is enjoined that the custom prevailing in the village community is to be observed at the funeral and the wedding, because the village is the authority on these matters.  

The present work is mainly based on the following sūtras for the Śrauta rites:
(i) Āśvalāyana which belongs to the Aitareya Brāhmaṇa (Ṛgveda), and the ritual code of the Hotṛ priest.
(ii) Baudhāyana, Bhāradvāja and Āpastamba of the Taittiriya Brāhmaṇa (Krśna Yajurveda) which are the code books of the Adhvaryu priest, and
(iii) Kātyāyana of the Śatapatha Brāhmaṇa (Śukla Yajurveda) which is the code book of the Adhvaryu priest.

Of all Śrautasūtras the Baudhāyana is recognized by scholars as the oldest. Its antiquity is confirmed by the style and the language of the sūtra. It is called a pravacana, meaning traditional doctrine (literally, sayings) or sacred writing. Baudhāyana follows a style of narrative akin to the Brāhmaṇas. It can hardly be called a sūtra. Chronologically, Bhāradvāja comes next to Baudhāyana. Bhāradvāja Śrautasūtra did not attain the perfection of the sūtra style. Āpastamba is a very extensive work written in the sūtra style, and so is Kātyayāna which belongs to a different school. But wherever necessary other sūtras have been used.

For the domestic rites the following Gṛhyaśūtras have been mainly used: Āśvalāyana, Kāśyapa, Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakesīn Pāraskara, Gobhila and Kauśika.

A dictionary has its obvious disadvantage. The terms belonging to a single concept get dispersed throughout the book owing to the alphabetical arrangement. But only a general description will not help a scholar in understanding the different aspects of a sacrifice. Besides, the sacrificial terms without explanation are baffling. The dictionary will help the scholars in understanding the exact purport of a term, its different usages, and its correlation with other sacrificial concepts. It is always difficult to draw a distinction between the sacrificial and the non-sacrificial terms. As the purpose of the dictionary is to show how an object was used in a sacrifice, how a particular action was performed or how a person behaved in a given ritual context, only those terms have been selected which are useful in understanding the nature of the vedic sacrifice. It is not claimed that the dictionary is exhaustive. But every attempt has been made to include all significant terms of the sacrifice that occur in the sūtra.

In India, as far as is known, scholars have not given much attention to the study of the vedic ritual in its social background. Scholars have not sought an answer to the questions: What in the vedic ritual is characteristically “Vedic”? A serious study of the ritual is essential for a proper understanding of the vedic literature. It is a study of the society which no longer exists. “What a people does in relation to its gods must always be one clue, and perhaps the safest, to what it thinks.”

REFERENCES

1. RV II. 1. 2.
2. Yajñena vācak padaviyamāyan RV X.71.3.
5. ŚBr I.1.1.13.
6. Max Müller HASL 228.
9. Ram Gopal: India of vedic kalpasūtras 16.
10. For the explanation of the words śukla and krṣṇa, see Max Müller HASL 90-91.
13. ŚBr I.6.3.8.
15. etadā śma vai tadvadvāṁsa āhurīṣayāḥ kāvaśeyāḥ kimarthaḥ vayamadhyeyāmahe kimarthāḥ vayaṁ yakṣyāmahe. vaci hi prāṇāṁ juhumāḥ, prāṇe vā vācām. A. Ār III.2.6. & Keith ib 257.
16. uktamukthamīlī vai praṇā vadanti tadidamevokthamīlayameva prthivito hīdam sarvanuttisṭhati yadidam kliṅca. ib II.1.2. & 201.
17. Keith RPV 313.
19. ib.
20. Āp, Śr, XV. 5-12.
21. ib, XIII. 4. 3-5.
22. ABr I.3.
23. ŚBr, III. 3.3.12.
24. Keith RPV 302.
26. ŚBr, XI. 5.4.12.
28. ŚBr, I.9.3.1. See also rtvij and dakṣiṇa.
29. Max Müller HASL 204.
30. Cf. Max Müller HASL 97; Ram Gopal: India of vedic kalpasūtras 1.
31. Oldenberg SBE XXX, x.
32. ib. x-xi,
33. Ram Gopal: India of vedic kalpasūtras 37.
34. Winternitz I, 276-77.
35. Ram Gopal: India of vedic kalpasūtras 16-18; Oldenberg SBE XXX, xviii
36. PGr I.8.11-13; AsvGr I.7.1.
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In a work like this, however, the possibility of errors remaining in the book persists. For such errors I take the entire responsibility.

Chitrabhanu Sen

Raja Rammohunpur,
North Bengal University
Dt. Darjeeling.
ABBREVIATIONS

abbrev—abbreviation
ABr—Aitareya Brāhmaṇa
Ādhāna or Ādheya—Agnyādhāna or Agnyādheya
adj—adjective
ĀpDh—Āpastamba Dharmasūtra
ĀpGr—Āpastamba Gṛhyasūtra
ĀpŚr—Āpastamba Śrautasūtra
ĀpŚulb—Āpastamba Śulbasūtra
Āsva—Āsvamedha
ĀsvGr—Āsvalīyana Gṛhyasūtra
ĀsvŚr—Āsvalīyana Śrautasūtra
AV—Atharvaveda Samhitā (śaunaka)
BGr—Baudhāyana Gṛhyasūtra
BhGr—Bhāradvāja Gṛhyasūtra
BhPar—Bhāradvāja Parisiṣṭa
BhPi—Bhāradvāja Piṭmedhasūtra
Bh Śr—Bhāradvāja Śrautasūtra
BPi—Baudhāyana Piṭmedhasūtra
Brough Gotra—Early brahmanical system of gotra and pravara, by John Brough
Br ↑Up—Brhadāranyaka Upaniṣad
BŚr—Baudhāyana Śrautasūtra
BŚulb—Baudhāyana Śulbasūtra
ca—circa
Caland PBr—Pañcaviṃśa Brāhmaṇa; tr. & ed. by W. Caland
Cātur—Cāturmāsya
caus—causative
Cuyana—Agnicyayana
C. H.—L’Agniṣṭoma, by W. Caland & V. Henry
Chinna—Yajñatattvapraṅkāśaḥ, by A. Chinnaswami Sastri
comm—commentary
Darśa—Darśapūrṇamāsa
du—dual
Dumont L’Agni—L’Agniḥotra, by P. E. Dumont
Dumont L’Āsva—L’Āsvamedha, by P. E. Dumont
Eggeling SBE—Śatapatha Brāhmaṇa; tr. & ed. by Julius Eggeling (Sacred books of the east, vols. XII,XXVI,XLI,XLIV)
ERE—Encyclopaedia of religion and ethics; ed. by James Hastings
f—feminine
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<td>GG</td>
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<td>HGt</td>
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<td>Jaim Br</td>
<td>Jaiminiva Brhma of the Smaveda</td>
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<tr>
<td>KAg</td>
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<td>KB</td>
<td>Kauuktaki Brhma</td>
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<td>Manava Grhyasutra</td>
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<td>Mi</td>
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<td>Mn</td>
<td>Manusmrti</td>
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<td>n</td>
<td>notes; neuter gender after entry words</td>
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<td>Nid</td>
<td>Nidanasthra</td>
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<tr>
<td>nom</td>
<td>nominative</td>
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<td>Oldenberg SBE</td>
<td>Grhyasutra; tr. &amp; ed. by Herman Oldenberg (Sacred books of the east, vols. XXIX, XXX).</td>
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<tr>
<td>Pan</td>
<td>Astadhyayi of Pnini</td>
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<tr>
<td>Pasu</td>
<td>Pasubandha or Nirudhapasubandha</td>
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<tr>
<td>PB</td>
<td>Pancavimsa Brhma</td>
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<tr>
<td>PGr</td>
<td>Parskara Grhyasutra</td>
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<tr>
<td>pl</td>
<td>plural</td>
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<tr>
<td>Pusa</td>
<td>Pusasutra (or Phulasthra)</td>
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<td>Raja</td>
<td>Rjasuya</td>
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<td>Renou Vocabulaire</td>
<td>Vocabulaire du rituel vedique, by Louis Renou</td>
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<td>rpt</td>
<td>reprint (ed)</td>
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<td>RV</td>
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<td>Sab</td>
<td>Sabarasvamin</td>
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Abbreviations

Śāñ Br — Śāṅkhāyana Brāhmaṇa
SBE—Sacred books of the east; ed. by F. Max Müller
ŚBr—Śatapatha Brāhmaṇa
sg—singular
SG NTCA—Native tribes of central Australia, by Baldwin Spencer and F. J. Gillen
ŚGr—Śāṅkhāyana Gṛhyasūtra
Simon Pañcavi—Pañcavidhasūtra; ed. by Richard Simon
Smith Semites—Religion of the Semites, by W. Robertson Smith
Soma—Soma sacrifice or sacrifices
Sr(K)E—Śrautakośa, English section
Sr(K)S—Śrautakośa, Sanskrit section
ŚSr—Śāṅkhāyana Śrautasūtra
SV—Śāmaveda Saṁhitā
SW—Sanskrit Wörterbuch, by Otto Böhtlingk & Rudolph Roth
TĀr—Taittirīya Āranyaka
TBr—Taittirīya Brāhmaṇa
Themis—Themis, a study of the social origin of Greek religion, by Jane Ellen Harrison
Thomson SAGS—Studies in ancient Greek society, the pre-historic Aegean, by George Thomson
Todten—Altindischen Todten-und Bestattungsgebräuche, by W. Caland
TS—Taittirīya Saṁhitā
Upasak Monastic terms—Dictionary of early Buddhist monastic terms, by C. S. Upasak
VādhSr—Über das Vādhula Śrautasūtra; ed. by W. Caland
VaiŚr.—Vaiḍhānasa Śrautasūtra
Vāja—Vājapeya
VasDh—Vasiṣṭha Dharmasūtra
V. J. —Vedic index, by A. A. Macdonell & A. B. Keith
V R.—Vedic religion, by Abel Bergaigne
VS—Vājasaṇeyi Saṁhitā
VīŚr.—Vaitāna Śrautasūtra
Whitney Grammar—Sanskrit grammar, by William Dwight Whitney
Whitney Roots—Roots, verb—forms and primary derivatives of the Sanskrit language, by William Dwight Whitney
Winternitz—History of Indian literature, by Maurice Winternitz
WR—Wörterbuch zum Rigveda, by Hermann Grassmann
YV—Yajurveda Saṁhitās
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(1) praśna I, ed. by W. Caland. 1896
(2) praśna II & III; ed. by C. H. Raabe. 1911
(3) text printed in BGr. Mysore, 1920
(4) text printed in ŚrK(S) I.
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TRANSLITERATION AND ORDER
OF THE NĀGARĪ LETTERS

vowels : a, ā, i, ī, u, ū, ō, ō, e, ai, o, au

anusvāra : m (true anusvāra or symbol of nasal)

visarga : ṭ

consonants : k, kh, g, gh, ŋ

    c, ch, j, jh, ň

    t, th, ḍ, ḍh, ṇ

    p, ph, b, bh, m

    y, r, l, v

    ṣ, ṣ, s, h
THE ARRANGEMENTS OF ENTRIES

The śrauta and grhya terms are arranged in alphabetical order of the Devanāgarī letters in two separate sections.

Under the main entries the combination terms and the derivatives follow the alphabetical order. The headword is not fully transcribed before or after the sub-entry. The headword is indicated by a circle, as at dadhi—graḥa, gharma etc., under tīrtha—pitṛ, mrga.

Similarly, within most entries a word is abbreviated by the first letter of the word and a circle e.g., barhis—B.

The source of reference has been given fully once, and for the immediately succeeding references from the same source only the relevant portions are given, as at patni—Āp.Śr I.6.12, for Puroḍāśa 7.5 (i.e., ĀpŚr I.7.5), for soma stalks X.15.13 (i.e., ĀpŚr).

Under the entry the name of the sacrifice or the rite with which the term is associated is given within the first bracket and the first letter is capitalized, e.g., (Soma), (Darśa), (Vivāha) etc.
# MEASUREMENTS

<table>
<thead>
<tr>
<th>Measurement</th>
<th>Value 1</th>
<th>Value 2</th>
<th>Conversion</th>
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<td><strong>Akṣa</strong></td>
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<td>104 aṅgula</td>
<td>= 2 Prādeśa</td>
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<tr>
<td><strong>Aratni</strong></td>
<td>24 &quot;</td>
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<tr>
<td><strong>Īsā</strong></td>
<td>88 &quot;</td>
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<td><strong>Kṣudrapāda (small pāda)</strong></td>
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<td><strong>Jānu</strong></td>
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<td><strong>Puruṣa</strong></td>
<td>120</td>
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<td>= 5 Aratni</td>
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<tr>
<td><strong>Prthi (=Uttarayuga)</strong></td>
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<td><strong>Prakrama</strong></td>
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<td></td>
<td>= 1 Span</td>
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<td><strong>Prādeśa</strong></td>
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<td><strong>Yuga</strong></td>
<td>86</td>
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<tr>
<td><strong>Vyā(yā)ma</strong></td>
<td>96</td>
<td>or 120  aṅgula</td>
<td>= 4 or 5 Aratni</td>
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<tr>
<td><strong>Śamya (=Bāhu)</strong></td>
<td>36 aṅgula</td>
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Baudhāyana Śulbasūtra I. 1
PART ONE: SRAUTA SECTION
अन्नू Aṁśu m. stalks of soma, which, soaked in water, are deposited on a board (adhiśavānaphalaka) for being pressed and thrashed for extraction of juice from them Ap. Śr. XII. 9.10; 10.5. Six of these stalks are mentioned separately ib; thirteen Vādha.Śr. (AO. VI. 215); also the cup into which juice is poured after pressing Bh. Śr. XIII. 8.17; alpān aṁśūn stalks from which juice flows feebly K. Śr. IX. 4.20.

graḥa (aṁśu in abbrev.) name of the first drawing somana (optional) Ap. Śr. XII. 7.17; 8.5.

graḥana a dish for measuring the soma stalks B. Śr. VI.10.

अन्न Aṁśa m. “shoulders” of the vedi (uttaravedi); the 2 corners on the eastern side: uttarā or the northeastern corner and daksīṇa or the southeastern corner Ap. Śr. VII.5.5; of the mahāvedi XI.4.13. Cf. śrōṇa. Also said of the corners of khara Ap. Śr. XII. 1.7. For measurements Ap. Subib. I.2.5.

अक्ष Aksa m. nut of vibhidaka (Terminalia belerica) which is used as dice in the game of dice, played at the consecration of the sabhya (Ādheya); in the Rāja Ap. Śr. V.19.2; XVIII. 18.16; B. Śr. II.8 mentions 49 dice; also axle of a cart; a measurement, 104 aṅgulas, the length of the north-south line on the west of the altar of Paśu Ap. Śr. VII.3.8. Cf. B. Subib. I.1.

dhūr f. pole fixed to the axle of the havirdhāna cart, anointed by the sacrificer’s wife Ap. Śr. XI.6.5.7.

pāli f. edge of the axle B. Śr. I.4

abhihoma m. oblation with the dice (Ādheya) L. Śr. IV.12.13.

āvāpa m. superintendent of the game of dice, one of the dignitaries of Rāja Ap. Śr. XVIII.18.15; those who play or, according to some, keep the dice K. Śr. XV.3.17 comm.

upāṇjana n. act of anointing the axle of havirdhāna cart with earth mixed with clarified butter Bh. Śr. X.15.19.

अग्नि Agni m. sacrificial fire; in pl. three fires: āhavāṇiya, gārkapatya; daksīṇa; in du.: āhavāṇiya and gārkapatya. Sometimes five fires (cf. sabhya and āvasathya) are mentioned; cf. viṭāṇa, viṅhāra, viṅṭāra (agninām). In abbrev. also designates the fire-altar or its construction. See Agnicayana.

अनिवेषत्र Agniksetra n. “site of fire”, situated on the eastern side of the mahāvedi where the fire-altar is constructed in the form of a bird (syena) K. Śr. XVI.7.31 comm. The normal form is saptavādi, i.e. saptapuruṣa: the sum of 7 human (sacrificer’s) length, 3 puruṣas north-south and 4 puruṣas east-west Ap. Śr. XVI. 17.9. The size, in certain cases, can be doubled (caturpāvadi) or trebled (ekavāvadi), as in Asvamedha K. Śr. XX. 4.15. In abbrev. agni, agnimimāṇa. Cf. Dumont L’Asva 73; see Agnicayana.

अग्निचयन Agnicayana n. rite of piling the fire altar, included in the soma sacrifices, in 5 layers with bricks, on the uttaravedi for setting up the āhavāṇiya; it is represented in ŚBr. as a human imitation of the construction of the cosmic world of the Prajāpati. The heads of 5 animals are built up into the altar, and the trunks are thrown into water. Bricks of the altar are prepared with this water. Ant-hill clay is mixed with the earth of a pit, and the first brick called asādhā is prepared by the sacrificer’s wife. The sacrificer prepares a fire pan (ukhā), and 3 visvajyoti bricks. On the ukhā the bricks and pan are burnt. Thereafter other bricks are made and burnt. After the dikṣā, the building of the altar begins. The altar may be of several shapes, e.g. suparna (eagle), śyena (hawk), drona (trouch) etc. K. Śr. XVI.5.9. The bricks have different shapes: triangular, oblong, square etc. The bricks also bear different names yajñomati, asādha, svayamātṛṇa, reahsin, lokamprāṇa, citrīṇa, vālakhilya. The bricks are laid accompanied with mantras, and in a definite pattern, for which a knowledge of geometry is required. Of the 5 layers, the 1st, 3rd and 5th layers are of the same pattern while the
2nd and the 4th follow a different pattern. See plan 1 & 2.

The ground on which the altar is erected is measured with a rope, and ploughed K. Śr. XVI.8.

At the lowest level a golden figure of a man is placed. The total number of bricks for all the 5 layers is 10,800 (K. Śr. XVII.7.21-23); each layer is covered with thick mud (purīṣa). A living tortoise is placed on a layer (Āp. Śr. XVI.25.1). Various other materials, e.g. a mortar and a pestle, an ukhā, a śūrpa are placed in different positions. The view on the time taken for piling varies: 8 months for the first 4 layers and 4 months for the last; or only five consecutive days Āp. Śr. XVI.35.9; XVII.1.11; 2.8; 3.1. The performance of Ao is obligatory, at least theoretically, only in certain cases. The main authority on the rite is ŚBr. which devotes 5 out of its 14 kāndas: VI–X, more than one third of the entire text. For the theory and significance of this rite Eggeling SBE XLIII, introduction, Āp. Śr. XVI-XVII, K. Śr. XVI-XVIII; Keith TS. 18.cxxv–cxxxii TS. IV.1.6.

In abbrev. Cayana or Agni. Agnieit is a person who has offered Ao Āp. Śr. XVI.10.6.

अनिष्टुतः अग्निः Agniṣṭut m. name of an ekāha of the Agniṣṭoma type Āp. Śr.XII.6.15.

अनिष्टोमः Agniṣṭoma m. "praise of Agni"; a Soma sacrifice, the first of the 7 sansthas and a model of Soma Āp. Śr. X.2.3; closely related to Jyotiṣoma (cf. Bh. Śr. X—XV). It derives its name, like all other Soma, from a stotra (the last one) called ao, chanted in the rite. Although it takes only one day to perform the core of the rite (sutyā, day of pressing and libation) and is classified as ekāha this rite lasts 5 days, and is performed annually in the spring. The first day: sending soma-pravākas to the priests and choosing the priests, madhparka, dikṣā of the sacrificer, dikṣāviniṣṭi, construction of the pracina, vrataśrāpanāgāra.

The second day: prāṇāviniṣṭi, somakrāṇya (purchase of Soma stalks from a vikrayin), dītiśviniṣṭi (reception of Soma), pravargya (also considered an independent rite according to some), and upasad ("homage or investment") both performed twice, morning and evening. On this day Soma after having been purchased is led ceremoniously in a cart to the pracina, accompanied with the subrahmānyā litany and placed on the āśandī, followed by the rite of āpyāyana and avāntaradiśā.

The third day: pravargya and upasad (both twice), followed by the construction of the mahāvedi and the uttaravedi (which remains covered).

The fourth day: pravargya and upasad (both twice) followed by the transfer of fire from the āhavaniya to the nābhi of the uttaravedi. On this day the sadas with its dhīṣyas, the mārjāliya shed and the havirdhānamandapa are constructed, the uparvas are dug and the audumbhī post is raised. An animal sacrifice (agniṣomiya pāti) is performed, and agniṣoma-pravayana is done. The fifth day (the last), called sutyā has 3 savanas: prātab, mādhyananda and ṭṭṭiya. Preparation begins long before dawn; all utensils: dronakalasa, dasāpavītra, ādhavaniya, pitarbhrī etc. are arranged. After the recitation of prātaranvāka, begins the pressing of Soma stalks (abhisavana) which is done in all the savanas. In all the 3 savanas stotras (q.v.) are chanted and śāstras (q.v.) are recited. Before reciting the bhāispavamāna the priests perform a creeping movement (prasarpaban). The pressing is followed by libations (graḥa) of Soma,
also of cakes, a hot mixture of milk and sour milk etc. Then follow the drinking of Soma and another sacrifice of a goat.

The climax is reached at the mādhyandina which follows the pattern of the prātaḥ. Sacrificial fees are distributed. Immediately after the mādhyandina the tṛīya follows. The rite closes with a sacrificial bath (avabhṛtha).

For details cf. C.H; general description H.Dh. II(2), 1133-1203. See plan of the arena of Soma sacrifice (plan 3). Āp. Śr. X—XIII; XIV. 8-12, B. Śr. VI—X, K. Śr. VII—XI.

"stotra n. the last stotra of A," also called yajñāvajīhya Āp. Śr. XIII.15.3 (C.H. 368); it is an ekaviṇṇa-satoma cf. Śr. K(S). II(1), 453-4. All priests who participate in the chant and the choristers cover their heads together with the ears (optional according to Āp. Śr. XIII.15.5).

अगिन्ध Agniśṭha m. (1) name of the middle post (out of 11 or 21) which is placed near the vedī in front of the āhavaniya fire (Ekādaśinī or Aśva) Āp. Śr. XVII.14.10; XX.9.6; made of rajjuddāla wood K. Śr. XX. 4.17.

(2) adj. name of a cart for utensils, considered as "sitting near the fire" (Darśa) Āp. Śr. I.12. 10; commonly known as sākṣata cf. Āp. Śr. I.17.5.

अगिन्धोरोचेश्यन् Agniśṭhoryojaniya (iṣṭ) f. an oblation at Agnicayana B. Śr. XXIII.9.

अगिन्धोरो Agnihostra n. rite of offering cow's milk into the fire, performed daily in the evening and early in the morning. It begins with the setting up of the sacrificial fires. The precise time of offering is a matter of controversy, whether just before or a little after the setting of the sun both for the evening and morning services Āp. Śr. VI.4.7-9. Cf. ABR. XXIV. 4—6.

The question whether one should maintain all the three fires permanently or only one has been debated in the sūtras, (3 fires, K. Śr. IV.13.25, the gārhapatiya only Āp. Śr. VI. 2.13). Therefore one has to establish the āhavaniya and daksīna out of the gārhapatiya for the a offerings. Only fuel is to be added, in case one has maintained all the 3 fires.

Generally, cow's milk is milked from the agnihostra cow by a sūdra Āp. Śr. VI.3.11—14 or a brahmīn B. Śr. III.4; sūdra is categ-
gorically debarred from milking K. Śr. IV. 14.1. The milk is heated over the burning embers drawn from the gārhapatiya, allowed to cool, and a portion of the milk in the a ladle is offered in the evening first to Agni, then to Prajāpati.

In the morning the first oblation is offered to Śrūya, the second to Prajāpati. After the oblation, the Adhvaryu wipes the milk sticking to the ladle with his hand and darbha. He should drink the residue of the a milk in the ladle.

Then after the a oblations the sacrificer offers prayer (agnypasthāna), in the evening to the āhavaniya, cattle, home, night, and thereafter to the gārhapatiya. Āp. Śr. VI. B. Śr. III.4-9, Śr. K(E).I(1), 85—198. H. Dīh. II (2), 998—1008. For details Dumont L 'Agni a is also the name of the oblation Āsv. Śr. II.2.16. Cf. pretagnihotra.

sthālī f. an earthen pot with a straight brim containing a milk (prasṛṭārtī, ūrdhva kapāla) Āp. Śr. VI.3.7. Vai. Śr. XI.9. cf. āryakṛtī; neither made by a sūdra nor turned on a potter's wheel (acakravartā Bh. Śr. VI.8.14) H. Śr. III.7.15.

āhavaniya f. a spoon with a long handle, made of vikaṅkata wood, used in the ritual; one's arm or 1 arani in length Āp. Śr. VI.3.6, K. Śr. I.3. 36 comm.

agnihotri f. the cow which provides milk for A Āp. Śr. VI.3.8. Cf. gaviḍā.

अगिन्धोरोचेश्यन् Agniho trocheshana n. remnant of a milk, poured over curds Bh. Śr. I.14.0 (Darśa).

अगिन्धी Agniḥī = āgniḥīra Vād. Śr. (AO. 11.155), the priest who kindles fire; āgniḥī in RV. II. 1.2; X. 41.3; 91.10.

The word occurs in Āp. Śr. either in a prāṣa or in a mantra II.12.10; 15.2; elsewhere āgniḥīra.

अगिन्धोनिरस्यन्यन् Agniśomapraṇayana n. ceremonial procession with the fire (taken from the old āhavaniya) and the Soma stalks. The Adhvaryu puts idhima into the īḍulamukhiya (old āhavaniya) and carries the fire with the help of upayamantī earth. The sacrificer holds the Adhvaryu, and the wife holds her husband. The wife is held by her sons, sons by grandsons and so on. The transfer takes place on the day before the sutya; with the fire of the
āhavaniya the āgnidhiya is kindled. The soma stalks are placed in the havirdhānamanḍapa on the sutyā day.

Now they offer the vaisarjana oblations B. Śr. VI.30, Ap. Śr. XI.16. 12—15. They go out of the pracīnavanśa; the Brahman carries Soma; the other vessels are loaded into a cart. They reach the āgnidhiya shed where the hearth is kindled and the Brahman hands over Soma to the Pratiprasthāṭi. From there the fire is carried to the new āhavaniya (of mahāvedi), and the Soma stalks are deposited on the havirdhāna cart Āp. Śr. XI.17.4—10, C.H. 109—115. There is a great controversy as to who carries Soma ib. 109 n. Cf. agni-prañayana.

agniṣomiyā (paṣu) relating to Agni and Soma; but specially referred to the animal sacrifice performed in the Agniṣoma; offered to Agni and Soma on the last day of the upasad (the 4th day) Āp. Śr. XI. 5. 11—6, 2, B. Śr. VI 24. This rite is considered as the archetype (prakṛti) of all animal sacrifices. The word may also mean the victim itself, a goat XII.3.3. C.H. 78—79. see also kratupaśu, anubandhyā.

अन्यायार  Agnyāgāra m. a shed where 3 fires are preserved; =sālā Āp. Śr. I.2.10; K. Śr. IV. 2.11 mentions 2.

अन्यायवध  Agnyavabhītha m. see avabhītha.

अन्यायधेय  Agnyādheya or adhāna n. rite of establishment of sacrificial fires; a sacrifice of the āṣṭi type, which like the Darśapūrṇamāsā, requires 4 priests (cf. tvājī). A° requires 2 days: the first day, called upasad, for the preliminaries, and the second for the main rite. The fire may be established on the newmoon or fullmoon day, but the season may vary according to the caste of the sacrificer Āp. Śr. V.3. 17—20.

Several days before setting up the fires, the araniś and other implements are prepared. The sacrificer chooses the priests, and honours them with the madhuparka. The devayajana, sacrificial ground, is prepared. The sacrificer and his wife get themselves ready by taking a bath, pairing nails etc.

In the afternoon or when the sun is on the tree top the Adhvaryu fetches fire from the aupāsana fire. This is called the brahmaudana fire on which 4 platefuls of rice are cooked (brahmaudana) and clarified butter poured over it, and finally consumed by all the priests. On the day preceding the setting up of fire, a game of dice is played by the sacrificer with his wife and sons, while a cow remains tied to a stake. The cow is immolated (Gopi-tryajna) B. Śr. II.8—11; V; XV; XX.16; XXIV. 12-13; her omentum is offered into the fire. A goat may be substituted for the cow.

All the fire places are cleaned. The Adhvaryu churns out fire by putting the upper arani upon the lower one after the midnight has passed. The Udgāt sings various sāmans or, in his absence, the Brahman recites the tks.

The fire thus churned is collected in a vessel and the gārhapatiya hearth is formally set up, and from this hearth the Adhvaryu gets some fuel stick lighted, and carrying it in a pan proceeds to the east for setting up the āhavaniya. Later on, the sabhya, āvasathyā are set up from the āhavaniya. The Āgnidhra brings the gārhapatiya fire or churns out fire, and sets up the ḍakṣināgni.

The anvāharyapacana is set up from the gārhapatiya. While the Adhvaryu proceeds to set the āhavaniya a horse is made to tread on certain materials deposited on the āhavaniya fire-place.

After setting up the fires, various kinds of grains and fuel sticks are offered into them. An oblation with a full spoon (sruc) is offered (pūrṇahuti) K. Śr. IV. 10.5 comm. H.Dh. II (2), 986—998, Śr. K(E). I(1), 1—78.

The re-establishment of fire is prescribed for one who gets benefit from the A°; it is done in the same way as before Āp. Śr. V.26. 2-3. Cf. āhīta, anvādāna, pretādāna, punarādāna.

अन्यायस्थान  Agnyupasthāna n. adoration of fires: āhavaniya, then gārhapatiya, lastly a new āhavaniya along with the worship of the cow of Agnihotra, and some other rites at the end of the Agnihotra Āp. Śr. VI.16—29. Cf. upasthāna.

अधोयक  Aghodaka n. water libation for the deceased during the period of impurity (agha), to be offered daily for 3 or 6 or 12 days or a year. B. Pt: Śr. K(S). I, 807 9 (Antyesiṭ). see Udakakriyā.

अंग  Ānga n. "limb", a subordinate rite; thus the Paśubandha is a "limb" of the Soma sacrifice Āp. Śr. XI.16.3; the ānga is associated with the principal rite (pradhāna) XXIV.
2.31, 39; thus it becomes the *tantra* of a sacrifice XIV. 5.3. *Yajñāṅga* means the sacrificial utensils XXIV.2.13. Some of the aṅgas, e.g. *prayarjas* etc. which are part of *Darśa* (which itself yields reward) do not yield a reward K. Śr. I.2.4; cf. Mi IV. 4.35.

अंगारः *Anga* m. burning embers of the sacrificial fire, removed from the gārhapatya fire with a stick (*upaśeṣa* or *dhrṣṭi*) Bh. Śr. I.12.11 (*Darśa*), and the embers are placed round a sacrificial object ib. 13; XI.8.2.

निवापना n. transport of fuel logs on the hearths (*dhisya*) and lighting them; *aṅgārāṇa nivapatī* K. Śr. IX. 7.6 (*Soma*) or *agnī nivapatī* Ap. Śr. XII.8. 1-4. cf. C.H. 184.

अक्रान्तः *Akravartī* f. “not turned on a potter’s wheel”, said of the *agnihotraṃśāḥ* (q.v.).

अच्छाधावः *Acchādaka* m. “inviter”; a subordinate priest of the Hotṛ group Āp. Śr. X. 1.9; he joins the *Soma* drinking ritual in the *Soma* sacrifice when all other priests had already consumed their shares in the first pressing. He recites a verse RV. V.25. 1-3 which begins with the word ‘*acechā*’ (whence probably the name), and is allowed to have his share of the *Soma* juice and the cake C.H. 220, Āp. Śr. XII.26.1—8. He also recites the 3rd *ājīvāsāstra* C.H. 262 (the first pressing), Āśv. Śr. V. 10.28.

अजागः *Ajagā* n. a sacrificial vessel dedicated to Mitra and Varuṇa (*Soma*) and is ornamented with nipple-like designs Āp. Śr. XII.1.11 & comm.

Variant form: *ajakā* K. Śr. IX.2.6.

अज *Aja* m. goat, whose flesh is cooked with barley grains, and eaten after the cremation Bh. Pi. I.12. 4-5.

ajā f. she-goat, a unit of price for soma Bh. Śr. X.17.4: its milk is used in the *prayarjya* XI.2.10; tied to a peg (*sāṅku*) out side the western gate of the *prācinavamsa* XI. 6.10.

अजिन *Ajin* n. see *krṣṇājina*.

अञ्जनः *Añjana* n. act of anointing an object, specially with clarified butter.

āñjana n. one of the materials for *Darśa*, an ointment for the eyes Āp. Śr. 1.8.2; *abhyāñjana* ointment for the body, *samañjana* unce-
Indra Āp. Śr. XIV.2.10 comm., K. Śr. X. 9.28. Name of the second of the seven modifications of the Jyotiṣṭoma. Also the verse recited at the close of that ceremony.

अन्तर्भाषण अत्यन्तप्रदेश m. a direction which crosses the limit, i.e. a general rule for the performance of rites Āp. Śr. XII.7.12, Bh. Śr. I.1.9.

अतसाख Ataruka mfn. See tsara.

वास्तव अधाभया mfn. (graha m.) name of an optional libation of Soma in a cup, as an alternative to amīṣugraha Āp. Śr. XII.7.17.

पात्रा n. the cup for taking the juice Bh. Śr. XIII. 9.1; = amīṣvadābhyagrabhanapātra, made of udumbara wood K. Śr. I.3.36 comm.

अद्रि Adri m. stone for crushing Soma stalks; grāvan K. Śr. XI.1.5 (comm.: abhīṣavārthāpāsāṇa).

अधिशेषन Adhīdevana n. space dug and levelled with a sphyā, used as a site for a game of dice Āp. Śr. V.19.2 (Ādhaṇā); XVIII. 18.16 (Rāja); situated between the sabhya and āvasathya Bh. Śr. V.12.4.

अधिनितृणनीय Adhinirjeṇāṇīya mfn. name of a khara on which utensils are cleansed = ucchiṣṭa (khara) M. Śr. IV.2.3.

अधिमन्त्र Adhimanthana n. a piece of wood used as the lower portion of the arāṇī (adharāraṇī) and with which the spindle is engaged Āp. Śr. VII.3.3 (it is a śakala; it is a chip of wood obtained at the time when the yūpa is cut off a trunk). Cc. svaru.

अधिवजनन Adhīṣavāna (adhī-√su, cl. 5 “to press out, over”) n.

सर्मन a piece of a raw hide of a red ox, cut round, and having four folds (puṭa) to hold the pressing stones; on this hide Soma stalks are measured, and it is placed over the planks for pressing and extracting juice Āp. Śr. XII.2.14.

पात्रा n. the two wooden pressing boards (adhiṣavane phalāke), made of udumbara or kārmārya or paḷīṣa wood, in front rounded off like the rim of a wheel (pradhimukhe) and at the back cut straight, they are dovetailed by means of a peg (in the Soma other than the ekāhās), and placed over the uparava Āp. Śr. XI.13. 1-2, B. Śr. VI.28, C.H. 102. On these boards are placed the pressing skin, and the Soma stalks are pounded for extracting juice K. Śr. VIII.5.25. See also abhiṣava.

अधिवस्त Adhīrasa m. a kind of carpet (vistārikā), used at Rāja B. Śr. XII.14 (also adhi’), spread under the horse at Āśva K. Śr. XX. 6. 10. It also designates an upper garment, used as sacrificial fee for the priest Bh. Śr. XIII. 8.16 (Soma).

अधिराहकार Adhīradyakāra (mfn.) m. having an additional half; one and a half. A method of recitation of the aponaptriṇā verses (RV. X.30. 1—9&11) by the Ṣotṛ: the 1st stanza fully and ended with 03m, and without taking breath the 1st half of the stanza, pause. The 2nd half, terminated by 03m; and again without taking breath the entire stanza, terminated by 03m Āśv. Śr. V.1.5; 1. 2.19. C.H. 140.

अधिवास Sāhīvasānā (adhi-ava-√so, cl. 4 “to unharness on”) n. ceremonial entry and installation of the sacrificer and the priests in the praćināvanāsīa, literally, “the act of unyoking on a chosen spot” Āp. Śr. X.3.3 (Soma). C.H. 9.

अधिक Adhīyāsa (adhī-√as, cl. 2 “to sit down upon”) m. substitution of a pāda similar to the previous pāda in a stanza Āśv. Śr. VIII. 8.6 & comm.

अधिलिपी Adhīyūḍhī f. a tubular vessel above the udder of a victim Āp. Śr. VII. 22.6 (Paśu) = adhyūḍhi Bh. Śr. VII. 19.11.

अधिध्रु Adhīrugu (mfn.) m. “possessing irresistible rays”; a formula ABr. VI.6-7, TBR. III. 6.6, of praṣā or nigada type, recited by the Ṣotṛ at the beginning of the slaughter of a victim. An invocation to divine and human slaughterer Āśv. Śr. III.3.1. According to the limbs, deities and number of victims, the formula is modified (āha) III.2. 11—30. A° is actually the name of the initial mantra. cf. Dumont L’Āśva 170, H.Dh. II(2), 1121-2.

अध्वर Adhvāra (√dhvā, cl. I “to injure”) m. sacrifice (not injuring), in saumya a° animal offering is integrated in the Soma sacrifice Āp. Śr. VII.2.17.

अध्वर Adhvāryu m. the priest who performs an adhvāra (?). A° is one of the principal priests as distinguished from the Ṣotṛ, the Udghār and the Brahman. He is the central figure of the sacrifice so far as the manual operations are concerned. He measures sacrificial ground, builds altars, prepares
utensils, cooks sacrificial oblation, fetches water and wood, kindles fire, brings animals to be slaughtered, and probably kills it himself. He repeats the yajus mantras; and the YV is said to belong to him. As he is constantly on the move he has no specific seat in the sacrificial arena. He is assisted by 3 assistant priests: Pratiprahātra, Neṣṭr and Unnetr; whence they are called adhvaryuvah Ap. Sr. X.29.7, K. Sr. I.8.29. Not less than 36 Aśv are mentioned in Aśva Āp. Sr. XX. 10.5. cf. rtvaj.

opatha the space between the havirdhānamandapa and the āgnidīḥriya Aśv. Sr. VIII. 13.24 & comm.

Anadāpvun Anaddhāpruṣa m. designation of an individual, useless to the gods, manes and men, whom the Adhvaryu should look at while the latter utters a certain formula K. Sr. XVI.2.13. (Cayana). This part is played by a dveṣya Ap. Sr. XVI.2.6.

Anaśana n. fasting as a mark of mourning, to be undertaken by the relatives of the deceased, who studied the vedas, for 2 or 3 or 6 or 12 days Bh. Pi. I.8.10, but the wife (pretpatati) is exempted ib. 13. see also patni.

Anas Ap. n. a cart for carrying Soma, provided with rails (phalakas), surrounded by mats or similar things and covered with a sheet (chasdis) Ap. Sr. X.24.2 & comm. The word is generally explained as sākata (q.v.).

Anālambhukā f. “intangible”; a woman in her menstrual courses. A sacrifice is to be carried on by the sacrificer himself, debarring his wife who becomes “untouchable” on the day of the sacrifice Ap. Sr. IX. 2.1.

Anirukta mfn. (gānā n.) “not uttered”; a way of singing the stotra in which every syllable of the part of the verse, to be sung by the Udghātṛ, is replaced by the syllable O. The Udghātṛ transforms the prasā́vya: upāsmai gāvraya naram by his udgītha: om o202000 002 000000 1212. He says this in mind (manasa) L. Sr. VII.10.20. Ap. Sr. XXII.7 2, C. H. 180. see sāman; also said of a rite (upahavya q.v.) in which the names of gods are concealed XXII.9.8; also the appertaining sāman, āniruktya L. Sr. VIII. 9.1 comm.

Anukampana n. shaking of the nārāsāṃsa goblets by the camasādhvaryus (at the first pressing, Soma) Bh. Sr. XIII.32.1. See camasa.

Anukhyā Anukhyā f. authoritative passage equivalent to the Brahmaṇa or sūtra B. Sr. XX. 16; XXI. 22.

Anucar Anucara m. “a follower” (f) the triplet which follows the pratipad in the recitation of a śastra Aśv. Sr. V. 10.13; this is the second portion of a śastra where the āhāva is to be uttered. (2) follower, as the Neṣṭr is the aś of the Adhvaryu Vt. Sr. XIV. 8.

Anutunna Anutunna mfn. (toda m.) “repeated blow” in the sāman singing, e.g. repetition of the syllable “e” at the end of prastāvā Caland on PBr. XII.9.17, L. Sr. VII.7.30 comm; toda Nid. III.12.

Anudeśa Anudeśa m. (anu-vidī, cl. 6 “to point out after”) supplementary formulas with which the different objects like āhavanīya, cāvāla etc. are addressed by the Adhvaryu Āp. Sr. XI.14.10-15; anudīṣati K. Sr. VIII.6.23. C.H. 106.

Anudru Anu-vidru (cl. I “to run after”) to recite in “a run” a series of consecutive verses (daśahotri) Āp. Sr. V. 22.10 (Ādheya).

Anunivāp Y Anunivāpyā (isī) f. offering which follows the tanuḥhvās (Ādheya) Āp. Sr. V. 22. 8, Mi. XII.3.3; literally, “to get admitted to a principal rite”.

Anuprasapaka Anuprasapaka m. (srpr, cl. I “to creep”) a group of 90 brahmins who appear in addition to 10 camasins in the Dāsapeya rite of the Rāja for drinking Soma L. Sr. IX.1. 19 comm; cf. -sarpayeyuḥ Aśv. Sr. IX. 3.19.

Special qualifications mentioned: their 10 ancestors, both paternal and maternal, must have been vedic scholars, and have performed holy functions, and had no sexual relation with the non-brahmins Aśv. Sr. IX. 3.20. But Āp. Sr. XVIII.21. 3-4 says that the 10 ancestors of the 10 camasins must have been Soma drinkers; but see also prasarpakas who are just spectators.

Anubandhyā Anubandhyā f. a sterile cow, imolated and offered after the udāyanīyā rite at the close of the Soma; it is an animal sacrifice belonging to Soma and it follows the pattern of Paśu Āp. Sr. XII. 23.6-7.
(also explained as the cow which is immolated after the sacrifice ib. comm), 9 a° to Sūrya or 21 are sacrificed at Āśva Āp. Sr. XX. 22.10, K. Sr. XX. 8.23. A° in Soma C.H. 407.

अनुयाज Anumāna n. recitation of a mantra which comes at the end of a sacrificial act S. Sr. VII.2.15; it is pronounced in svartita (Āśv. Sr. 1.1.20), and indicates participation of the sacrificer in the sacrifice Āp. Sr. IV.1.3.

"mantray" to follow with eyes while pronouncing a secret formula (abhimāna) Āp. Sr. X. 22.10; C.H. 36.

अनुवास Anuvāsa n. “after-offering”; series of three supplementary oblations subsequent to the principal offerings, offered mainly to the barhis, Narāśamsa, Svājagkrt (Darśa) S. Sr. I. 1.40 (variant: anu° Āp. Sr. II. 9.8); sometimes the number of a° is 9 as in the Cātur Āp. Sr. VIII.6.18; it is 11 in savanipāsa K. Sr. X. 7.10.

“anu-yaj to recite the anuvāsa ākāra Āp. Sr. VIII. 3.10 (Cātur); see also prayāja.

अनुरुप Anurūpa m. (antistrophe) a triplet, recited by a hotraka at the beginning of the āstra, and its metre, number of syllables, characteristics and deities correspond to the preceding stotriya (strophe) Āśv. Sr. V. 10.26.

अनुवाद Anuloma mfn.ind. “in the direction of the hair”, i.e. in the natural direction (opposite of pratiloma, q.v.): gradually lowering the dhrvā vessel downwards while decanting soma from it into the Ho:ṛ’s cup (camasa) Bh. Sr. XIV.15.2 (Soma); said of a ladle with its handle turned towards the offerer of oblation at the Pitṛmedha Bh. Pisc. I.12.2.

अनुवाच Anuvācaḥ ā. (anu-√vac, cl. 3 “to say after”) also called purṇuvācaḥ (q.v.); it is a call of invitation to the deity, pronounced by the Ho:ṛ while he sits for the ājyabhāga, āvāpa etc. It is pronounced in monotone (aikāśrutya Āśv. Sr. I.10.1. comm.) before soma libation with the final om prolated. The Adhvaryu urges the Ho:ṛ by saying: anusmā anubhū 3hi, pronounce a° for such person K. Sr. I.9.13 (this is called anuvacana K. Sr. ib.), A° the rite to the manes: anu svadhā Āp. Sr. VIII.15.8; a° is recited by the Ho:ṛ before he utters his yājyā.

अनुस्तििण Anustarani f. (√str, cl. 9 “to spread”) an old cow, killed at the funeral rite, dissected, and its limbs are spread on the dead body Sr.K (S) I. 806; its flesh is also cooked Bh. Pisc. I.5.1,4,5. also called rājagai. See Antyeṣṭi.

अनुपान Anupāna m(fn.) the priest who has not forsaken his vedic studies, i.e. learned Bh. Sr. X.1.1; mārgād anupeta Bh. Pisc. 133.

अन्तरूप (कट) Antardhāna (kaṭa) m. a dish, made of varaṇa wood, semicircular in shape K. Sr. I. 3.36 comm.

अन्तर्वम (ग्रह) Antarvāma (graḥa) m. drawing of soma with the retention of breath during the soma libation (the second), accompanied by a mantra in which occur the words: antar yaccha, “stop the soma in the flow”. It is performed while soma is in continuous flow from the cup of the Ho:ṛ into the cup calledantarvāmapātra, which is held in hand by the Adhvaryu Āp. Sr. XII.12.5; for description C.H. 161.

अन्तर्वर्त Antarvarta m. a mat (kaṭa) of split bamboos which covers the “space between” the roof of 2 havirdhāna carts (TS. VI. 2.10.7) Āp. Sr. XI.8.3 (Soma); also śṛṇavarta ib. comm.

अन्त्यात्य (शाक) Antarātāya (śākā m.) a peg (śāk) which is driven in the middle of the sacrificial ground; fixed at a distance of 3 (K. Sr. VIII.3.7) or 6 (B. Sr. VI.22) prakramas to the east from the eastern post (middle of the eastern door of the prācinavamsa, also called salāmukhi; a; one of the many pegs used for marking out the area of the mahāvedi. antah patati śāladvārasya ca vedesu K. Sr. ib. comm. see also śāku.

अन्तयेष्ठ Antyeṣṭi f. the last rite of a man, a part of the Pitṛmedha rites. The deadbody is taken out of the fire hall. Hair on his head and face are shaved, nails pared. The corpse is washed and adorned with new clothes, a garland of nalada flowers put round the head. The deadbody is laid on an udumbara āsandi (couch) and tied to it, and covered with a new cloth. The belly of the corpse is cut open and the entrails are taken out, the faces are squeezed out of the entrails, which is filled with sarśis and replaced in the belly. This strange rite which is optional can
be also performed at the cremation ground (Bh. Pi. I.4.1-2). The deadbody can be carried either by men or in a cart drawn by oxen. All the sacrificial implements and other things and the sacred fires are carried to the cremation ground. The funeral procession stops at 3 or 2 places. The carriers, who are servants or old men, lay down the deadbody, place cooked rice on crushed clods (or kill a goat without a knife); the wives and kinsmen ruffle their hair, clap their right thighs, and fanning the corpse with the skirt of their garments they go round it 3 times in prasāya direction. This is done at each halt. The anustāraṇī cow tied at the left forefoot is led to āmaṇa, which may even be selected and prepared before the person is dead (Bh. Pi. I.2-3). On the pyre the wife is made to lie (optionally, by the side of her dead husband); and the wife is raised up (see patni). The corpse is laid upon the pyre together with the āsandī. The sacrificial implements filled with prṣadāya are placed on various limbs. The earthen utensils are disposed of. The limbs of the immolated anustāraṇī are cut off and placed on the corpse limb by limb. Āmikṣā is placed upon his hands. With the skin of the cow the dead body is covered. An oblation of flesh of the cow is offered. The pyre is now lighted. All the members of the family sprinkle themselves with the water contained in three furrows, and bathe in the water. They are to offer water libations thrice from aṇjalī, mentioning the name of the deceased. They return home and observe a vow for 3 or 6 or 12 days or one year B. Pi. I.1-9; II.1, 6, 7, Bh. Pi. I.1-8. For Pitṛmedha Sr. K(E), I(2), 1033-1132. The word A° does not occur in the sūtras. Cf. Hillebrandt: Death and disposal of the dead ERE IV, 475-9.

Antra n. intestines of the deceased which, according to the Śaṭyāyanaka Brāhmaṇa(?), are taken out by cutting open the belly of the corpse; faeces are squeezed out, a° are reinserted into the belly after filling them with sarpis Bh. Pi. I.4.1.

Anahoma m. oblation of nourishment, made of clarified butter, grains and powder of barley and grains of pounded rice; offered, just before sunrise, one by one, by the Adhārya at a soma rite in the Aśva. cf. Dumont L' Aśva 126-130; obligatory materials differ

Āp. Śr. XX.10.5; performed in the Vāja XVIII. 6.5.

Anvadhāna (anu-ā-√dhā, cl. 3 “to add by placing upon”) n. act of offering fuel logs into the sacrificial fire (agnyanvadhāna) Āp. Śr. IV.2.8.

Anvādzi m. end of a mantra Āp. Śr. XIV.12.3.

Anvārṣ (anu-ā-√rabh, cl. 1 “to seize someone from behind,” by shoulder, by a flap of garment), specially in a processional march in which the priests participate B. Śr. X. 10, Āp. Śr. IV.9.5. Also said of the objects taken hold of from behind Āp. Śr. VII.15.7. Anvārambhana (elsewhere) is the duty, mainly, of the sacrificer K. Śr. I.10.12. Samanvārambhana act of touching one another: the sacrificer touches the A śvārya, the wife touches the sacrificer, and other relatives touch the wife Bh. Śr. XII.16.13. See Agnīṣṭoma.

Anvārambhānyā (इति) Anvārambhānyā (iṣṭi) f. introductory rite of the Darśa Āp. Śr. V.23. 4-9 & comm. Literally, “that which is to be attached to the introduction”.

In this rite gruel (caru), cooked on 11 potsherds, is offered to Agni and Viṣṇu, on 12 potsherds to Sarvasvati, and on 8 potsherds to Agni bhagin B. Śr. II.21 (anvārambha).

Anvāhāya (anu-ā-√h, cl. 1 “to supply”) m. rice meant for sacrificial feed for the priests (literally, rice which is supplemented) Āp. Śr. III.3.12, K. Śr. II.5.27 (Darśa).

‘pacaṇa m. another name of the daksināgni on which a° rice is cooked Āp. Śr. I.1.4. Cf. Adhēya.

sthāli f. a dish on which the said rice is cooked Āp. Śr. I.15.9, Vai. Śr.XI.9.

Apagara m. abuse, hurled by the participants at the priests in the Mahāvṛata rite K. Śr. XIII.3.6 (Gauḍāmayana). See abhigara.

Apaghāṭalika Apaghāṭalika f. a sort of lute (comm.) Āp. Śr. XXI.17.16=apaghāṭā P Br. V.6.8. (Mahāvṛata).

Apaplavana (apa-√plu, cl. 1. “to immerse”) n. immersion of utensils and other
materials: yoktra, kṛṣṇājina etc. which have been “smearred” with soma (somalipia), C.H. 399, at the end of Agniṣṭoma. Cf prāṣyat K. Śr. X.9.5; pravīdhyaṭi Āp. Śr. XIII.20.12; prapāyayanti B. Śr. VIII.20.

अपरा Aparā f. the second (“other”) viṣṇu of performing the pañcadaśastoma: āda b c, ābe, a bbb ccc Eggeling SBE XXVI, 308.

अपरानी Aparāgni(du) m. the gāharapatiya and dakṣiṇa, the fires of the west and the south K. Śr. II.1.11.

अप-व्य-ह्र (apa-vi-ā-/hr, cl. 1. “to speak wrongly”) one who pronounces profane words during a rite Āp. Śr. II.16.1. cf K. Śr. III.3.13.

अपस्या Apasyā f. = pariśrit B. Śr.X.19.

अपसर्वा Apāsraya m. = avaḥ Āp. Śr. XVIII. 18.5.

अपकरण Apākarana n. (apa-ā-/kṛ, cl. 8 “to drive away”) rite of driving out the calves, 6 in number, from their mothers with darbha blades Āp. Śr. I.2.3. (Darśa), Bh. Śr. VIII. 1.10 (Vaiśvadeva); 5.4 (Varuṇapraghāṣa).

अपामाम् (आप) Apāmārga (homa) m. oblation of the fruit of the a" (literally, cleansing) plant (Achyranthes aspera), offered by the Adhvaryu with a srava in order to drive out the demons. The Adhvaryu, taking a firebrand from the dakṣiṇa fire, leaves the fire-hut and makes fire in another place Āp. Śr. XVIII.9.5-20 (preliminaries of the Rāja). Cf. Heesterman 32.

अपलांब्य Apālamba b. B. Śr. VII.15, 17, K. Śr. VII. 9.15. =avaḥ.

अपिधाहन् Apidhāhā m. a lid, made of iron or wood, but not clay, for the jar into which milk for Darśa is collected Bh. Śr. I.14.9; 15.1.

अपिधप Anipaksā m. meeting point of the side and the base of the altar (Cayana) Āp. Śr. XVIII.12.11.

आपूρ्व Aṇṇa m. a cake of barley or rice, baked on the domestic fire in the Adheya Āp. Śr. V. 4.15.

अपोनाप्रित्याय f. an īṣṭi; oblation prepared by mixing the vasatiyari and ekadhana water in a bowl of the Hotṛ l. Śr. X 17.1; a drink dedicated to Apām Nāpāt Śr. XIII 29.12; aponapritiyā stanzas (RV.X. 30), recited by the Hotṛ at the time of fetching water for preparation of soma C.H. 139.

अपोत्यंत्र Apatryama m. the 7th Soma (sainthā), a further development of the Atriśṛ, requiring 4 additional stotras and sāstras (33 of each in total); one can obtain (√āp) by performing this rite whatever one desires, whence the name PBr. XX.3.4-5. Cf. K. Śr. XXIII.1.19, Āp. Śr. XXII.13.19; XIV.4.12—16, SBE XLI, xx-xiii.

अप्राय आप्या m. joint of the wings and the tail of the Agnikṣetra K. Śr. XVI.8.20. (Cayana).

अप्रवर्णणी Aparacaraṇiya mfn. anything not being in actual use, kept in reserve; said of the two mahaśiras Āp. Śr. XV. 6.11. see mahašira.

अपिनम Abhigara (abhī-√gr, cl. 9. “to sing towards”) m. name of an assistant of the Sadasya who reminds the call of partigara B. Śr. II.3; one who praises the sacrificer participating in a sattu L. Śr. IV.3.1 (comm: abhisauti).

अपिविरण Abhīgharaṇa (abhī-√ghr, cl. 3 “to sprinkle over”) n. (1) act of sprinkling clarified butter over an oblation in a continuous flow B. Śr. VI.18, as distinguished from upaghāraṇa, upastaraṇa; done twice K. Śr. I.9.10, Mi. IV.1.33. (2) pouring out soma juice into 9 camasas at the camasamayana rite; soma juice taken from the puṭabhṛti is poured in partly filled camasas (with the juice), and again soma taken from the dronaṇakalasa is poured into them Bh. Śr. XIII.23.8. Cf. upastaraṇa.

(प्रत्य) abhīgharaṇa n. sprinkling on a portion of the oblation which has already been cut up K. Śr. I.9.11.

अभि-गर, (abhī-√gar, cl. 1) to practise exorcism; as a charm the noose of an immobilized animal is tied to a piece of wood or a bunch of grass Bh. Śr. VII.13.8, either to a tree or the trunk of a tree or a pillar (stambha) Āp. Śr. VII. 17.7 (Pāśu).

अभिस्वान Abhīśvalana n. straw used for lighting up the oblation Vt. Śr. VII. 3. cf. avajvalay Āsv. Śr. II. 3.3, avajyotay K. Śr. IV. 14.5.


अभिस्वात श Abhidhānī f. a rope for tying a calf accompanying the cow, which supplies milk
for the Darṣa Āp. Śr. 1.12.7; another rope for cow supplying the gharma XV.5.20 = raśanā 9.3; a cord binding the yoke to the pole, X. 28.1, of the cart by which soma is carried, or according to some: sīrobandhana.

अभिप्रेत Abhiplava (saddha) m. name of Soma ceremony lasting six days in the Gavamāyana, and in the sattrā, consisting of 4 Utkhyas preceded and followed by an Agnistoma, with the succession of Brhat and Rathamātara saṃān Āp. Śr. XXI. 15.10. Cf. Eggeling SBE XXVI, 403.

अभिमानन्य Abhimānana n. addressing a mantra over an object (e.g. soma) Āp. Śr. XII. 9.10; in presence of a similar object I. 2.8 comm. This is done to consecrate a sacrificial object by means of a mantra.

अभिमार्शन Abhimārśana n. rite of touching an object by pronouncing a mantra B. Śr. VII. 2.5; name of a mantra recited when the pillars of the saddas are touched Āsv. Śr. IV.13.5 comm; the rite occurs on various occasions: at the havirdhāna shed Āp. Śr. XI.8.11, the top of the uparavas 11.4 (opposite: āmarśana, act of touching at the bottom of uparavas) C.H. 91, 102, 137.

अभिवाय Abhīvāy ā f. a cow whose calf is dead but who suckles an adopted calf, and yields milk for the porridge Āp. Śr. VIII.14.14. See mantra.

अभिभा (অ) Abhiśava (no) m., n. (abhi-śū, cl. 5 “to press out”) act of pressing soma stalks with stones for extracting juice. There are 2 kinds of pressing, the little pressing (kṣullakābhīsava) also called the pressing of the upāṁśugraha and the great pressing called mahābhīsava. The Adhavṛyu takes a few Soma stalks, places them on the upara stones (also called upāṁśusavanam), pours nigrābhyā water over them, beats the stalks in 3 turns, each turn consisting of 8,11 and 12 single beatings. Extracted juice is filled in a cup Āp. Śr. XII. 9. C.H. 149-55. The mahā is done in 3 turns after a large portion of the stalks have been placed on the adhisvanacarman, and sprinkled with nigrābhyā water by the Adhavṛyu and other priests Āp. Śr. XII. 12.1-13. C.H. 157-9. Cf. also Eggeling SBE XXVI, 244-5.

अभिशेक Abhīśeka (abhi-śic, cl. 6 “to pour out towards”) m. unction rite of the Rājasūya in which water, drawn from various places, and purified, is poured over the sacrificer (king). The unction water is distributed in 4 vessels of palāśa, udumbara, nyagrodha and aśvattha. The sacrificer, donning a turban, a tārpya dress, and a mantle (pāṇḍava), K. Śr. XV. 5.7-11, gets hold of a bow and arrows, recites the avid formulas Āp. Śr. XVIII. 14. 10. He treads on a piece of lead and pushes it off. The sacrificer with his raised arm takes steps to the directions. The Adhavṛyu first pours out water on him, then the other priests follow K. Śr. XV.5.30-6.9, Āp. Śr. XVIII. 15.10-16.8. A” is the culmination of the Abhīśecanīya rite. See Rāja. Heesterman 114-22. A” at Cayanā Āp. Śr. XVII. 19.5, at Vāja XVII. 6.6, at Asāva XX. 19.11.

अभिप्रेषण Abhīṣecanīya m. consecration rite of the Rāja of which it is the core; a Soma rite of Utkhy a type, lasting 5 days consisting of 1 dīkṣā, 3 upasad and 1 sūtya days K. Śr. XV.4. 2; a year long dīkṣā prescribed in Āp. Śr. XVIII.12. Cf. Heesterman 63-8.

अभ्यासन Abhiyāṣana n. See añjana.

अभ्यासरोपण Abhyāṣaryaṇīya m. a Soma ceremony, also called Pavitra. Prājnyāṇīya, of Agnistoma type, performed before the Rāja Āp. Śr. XVIII.8.3. Cf. Heesterman 12-14.

अभ्याह Abhyāha (abhi-āh, cl. 1 “to remove towards”) m. a sort of broom, made of reeds, used for separating symbolically 100 princes, who are engaged for protecting the sacrificial horse, into two groups, and for pushing water towards the horse B. Śr. XV. 1.6 = udiha Āp. Śr. Cf. Dumont L’ Asāva 294, 300-1.

अभ्र Abhri (i) f. a spade, i aratni or prādesa long, used for digging up the site of the audumbari (AO. VI. 226) or of the ukha (Cayanā) Āp. Śr. XVI.1.7. It is made of spotted (kalmāsi) bamboo (vaiṇavi) having one or two blades (ubhayatākṣṇat, anyatākṣṇat) SBR. VI.3.1.30-34 used by the Adhavṛyu for digging around the line drawn with a spyha for making the altar Bh. Śr. VII.3.3 (Paśu).

अभाष्य Amāṭya m. persons belonging to the same house (amā at home RV. X.63.16, together Paṇ III.1.122); relatives of the sacrificer who are called to join the animal sacrifice Bh. Śr.XII.16.12 (Soma); on the death of an aḥiṭāgni they should wear the sacred cords in the prācināvītin fashion, ruffle
hair and pour dust on themselves (obviously as a mark of mourning) Bh.Pi. 1.1.15.

अन्नवस्य अन्नवस्य अमवस्य (अमा “in the house”, वास “to dwell”: to dwell together) f. the night when the sun and the moon “dwell together” =दर्शा (seen by the sun only); अप. स्र. I.7.1. It is the तिथि on which both the sun and the moon are the nearest to each other.

अवस्थ आवध्रष्णा m. a common name of 4 washing tubs : अधवापनिया, पूषाण्ध्री, the vessel for rinsing mouth, and for washing dishes B.स्र. VI.34.

अरतमो आरण (दु) f. two pieces of wood used for churning fire, made of अस्वत्था wood covered by or grown on a सांति tree आस्व. स्र. II.1.17, अप. स्र. V.1.2; 10.7. Two pieces are cut off, planed, dried and shaped rectangle; each 16 अंगुल in length, 12 in breadth and 4 in thickness B. स्र. II. 6; but cf. वै. स्र. I.1. The lower piece is called आधोराणिया having a hole in its centre (यौनि or देवयि) on which the upper piece उत्तराणिया is not directly mounted. A spindle (पङ्कःमिति) connects them. By rotating the spindle fire is generated B.स्र. इब., वै. स्र. इब. The operation is called अग्नि मन्त्रति अप. स्र. VII.12.10.

अरथयं आरण्नयुविक्य मन्त्र मन्त्र संस्कृते अरण्यका a section of the आरण्यका अप. स्र. XVII. 16.6. to be studied in the forest (on account of its obscure character), as distinguished from ग्रामे नुविक्या XVII.17.1. There are 61 अरण्ये नुविक्या libations in आस्व (its मन्त्र are to be used in forest owing to its esoteric nature) Eggeling SBE XLIV, 336-7, Dumont L.आस्व 205.

अरतम अरतम m. a measurement, the 5th part of a पुरुष (the sacrificer’s height) K. स्र. XVI.8.21, B. सुब. 1.1.

अर्थवदा आर्थवदा m. explanatory words or statements which illustrate a ‘vidhi’ (rule) of a sacrifice. The भ्रामण texts contain, apart from vidhi, such statements; a अंगुलिन, प्रस्थिन, पुराकप्त (traditions), para-क्रिया (story, action of others)—these help to clarify a rule अप. स्र. XXIV.1.33; those passages or मन्त्र do नो refer to anything special in the sacrifice and therefore remain unchanged 3.51. Cf. Oldenberg SBE XXX, 324, 351 comm; Medhātithi on म. I.3; II.6.

अर्थिन अर्थिन mfn. one who gets a half share in the sacrificial fee; a designation of that group of priests, the first assistants, who receives a half of what the principal priests get अपि. स्र. XXI.2.17; also called व्यतित्य. Cf. र्त्विज.

अलकृत्रण आलक्करणा n. decoration of mourners which consists of shaving etc. (नापितकर्मणि) Bh. पी. I.12. 7-8, application of collyrium to eyes by the women 11.14.

काला the time when उपासना takes place अपि. स्र. VIII. 2.10.

अलकृत्रण आलक्करणा m. cleansing of the hearths; sweeping round the place with hand (परलसमर्थना) अपि. स्र. VII.3.1.

अवकास अवकासा m. (रसाणा) rite of reciting mantras (TS. III. 2.3) while the sacrificer is made to look at soma and different cups B. स्र. VII. 8 (वाक्कासात्सराति) C.H.L83. Cf. Eggeling SBE XXVI, 409. K. स्र. IX. 7.9: ग्रहान आवेक्षाय.

अवत अवता m. a hole in the ground for fixing the sacrificial post (=युपावता) B. स्र. VI.26; अपि. स्र. VII. 9.9; a hole for उखा XV.3.20, also designates उपरवा XI. 12.5.

अव-तम अव-तम m. (राजा) to withhold breathing after pronouncing om (प्राणवा) at the end of a mantra until breath is exhausted अपि. स्र. VIII.18.9.

अवदान अवदाना (वा-वदा/दो, cl. 6? “to cut off”) n. act of cutting up the offerings, specially the cakes, and also the portion thus cut off K. स्र. 1.9.6. The size of the cut off portion is that of the first joint of the thumb (नंस्थप्परमात्रा) अपि. स्र. II.18.9; it is pinched off the middle of the cake with 3 fingers, the middle, the third, and the thumb, but using only the fleshy portions not the nails 10. अंगुलिन consists of the portions cut off the heart, tongue and lungs of animal at the Pānu.

आनवादनीया portions of flesh not cut off B. स्र. XI.5. Cf. catur, paṇca and ṣaḍavatta; see also आपित्र्या, जाहवा.

निरस cutting up of इटां into portions for offering अपि. स्र. XII.25.8.

सम-वा-वदा to cut off simultaneously from two substances अपि. स्र. 20.3.

अध्यक्षान्ति what is to be cut up B. स्र. X.59.

अवतम अवतम अवतमो अवतम (वा-वदा/दो, cl. 1. “to bellow out”) n. stretching of musical tone by

अवनेजन Avanējana (ava-√nīj, cl. 3 “to wash off”) n. rite of washing hands with appropriate mantras when the agnihotra milk has been placed over the fire when it is being taken up into the agnihotra ladle Bh. Śr. VI.3.11.

अवब्र्हथa Avabṛththa (ava-√bhṛ, cl. 3 “to push down”) m. literally, carrying off or descent into the water; the final purificatory bath which marks the end of a sacrifice. This is an istring connected with Varuna, consists of bathing of the sacrificer, his wife and priests either in a flowing river or in a reservoir (K. Śr. X.8.19), and disposal of various sacrificial utensils smeared with soma into water, and objects like the antelope skin, yoktra in the cātvāla Āp. Śr. XIII.19.8-9; 21.12, K. Śr. X.8.24. The accompanying rite is called avabhrthesī B. Śr. VIII.19-20, Āp. Śr. XIII. 20.6-7. The sāman is called sāman L. Śr. II.12.1 chanted by the Prastṛt. The rite is to take place in water and not in fire Mi. XI. 2.28. In other rites: Catur Āp. Śr. VIII.7.14-8.12, Sauatrāmaṇ: XIX.4.6, Aśva XX. 22.5. For Aṅg in the Agniṣṭoma C. H. 393-405.

(agny) avabṛththa a rite consisting of throwing the fire of the dead into water before the Aṅg Āp. Śr. XIV.21.8.

अवसरा Avasrā m. drainage of water from the śalā B. Śr. XII. 4.

अवधन् Avadhana n. pounding of grains in a mortar for husking K. Śr. V.8.14.

avahantri f. thresher, a woman, of grains B. Śr. 1.6.

अवन्तरबीशा Avāntaraṁīkṣa f. an intermediate consecration Eggeling SBE XXVI, 97. See dikcā.

अवन्तरदेक्षा Avāntaredikṣa. See idā.

अवालम्बं Avālamba m. point of support of the havirdhana cart, a stick hanging down from the rear axle. used as a sort of brake Āp. Śr. XII.25.27=apālamba B. Śr. VII.15, K. Śr. VII.9.15 comm.

अविवक्यa Avivākya mfn. literally, “the day when no indication is to be given” (by a participant as to a fault committed by another person); name of the eleventh day of Dwādaśaha (=the tenth of the period of ten days) Āp. Śr. XXI.9.1.

अवेक्षण Avekṣaṇa n. rite of “looking at” the beverage: the Adhvaryu looks at his own image in the liquid butter poured into the hot drink of caru Āp. Śr. XIII.14.2, C. H. 364.

अवैद्य Aveṣṭi f. a propitiatory offering to the quarters (diṣām) in attenuation for mounting the quarters (diṣo vyāsthāpayati Āp. Śr. XVIII. 14.17) 21.8 (Rāja). It is an istring. Cf. Heesterman 196-9. Also considered an independent rite Mi. II. 3.3.

अष्ट्रा Aṣṭra n. partaking of food before or after the assumption of vow Āp. Śr. IV.2.8, Bh. Śr. IV.3.2 (Darśa: duties of the sacrificer).

अष्ट्रन् Aṣṭra m. stone for pounding grains on the mill stone, Āp. Śr.1.20.2; name of four or, according to some, five stones, each 1 span long, narrower at the upper end, used for thrashing soma XII.2.15. Also said of the four stones placed along with the bricks XVII.9.5 (Cayana).

अष्वपदिक Aṣvapadikā m. fire kindled on the place where the horse puts its foot B. Śr. II.7.

अष्वामेद्घa Aṣvamedha m. horse sacrifice, recorded in the RV.I.162 & 163, to be performed by a sovereign (sārvabhauma) or a crowned king though not yet sovereign Āp. Śr. XX. 1.1. It takes place in March-April (caitra) ib. 4, but time varies K. Śr. XX. 1.2.3.

It is a Soma and lasts 3 days (the core) but the preparatory rites extend over a year or even two. Actually it is a combination of animal sacrifices, Soma and various other popular features. Participants are, besides the king, his 4 wives, 400 attendants and 4 priests. After the preliminary rites, a horse of a particular specification is selected K. Śr. XX.1.29-35, bathed, sprinkled and let off to wander over the country for a year (during which he is not allowed to mate) under the protection of 400 armed guards which include 100 princes (Cf. talpya). During this time the king is entertained with laudatory hymns composed in his honour and the pārīplava legends, and several istris are performed.

At the end of the year the horse returns, and then the principal rites begin: an animal sacrifice, dikṣā lasting 12 days, measuring of the altars, 12 upasada days and followed by the 3 sutiya days. The first day of pressing is an ordinary Agniṣṭoma. The second day is the most interesting: the horse is led to a pond,
anointed by the queens and adorned with 101 golden beads. Then the great animal sacrifice is performed. The horse is strangled to death. The queens go round the carcase, fanning it with their garments, and loosening their hair they beat their left thighs with the left hands (as the mourners do Bh. Pi.I.2.15 cf. Antyeṣṭi). The chief queen lies down beside the dead horse and under the cover of a mantle she simulates sexual copulation with it and abuses it Āp. Śr. XX.18.3-4, K. Śr. XX.6.15-17; the priests and women exchange an obscene dialogue 18. Thereafter a dialogue in riddles (brahmodya) follows between the priests and the sacrificer. The horse and other victims are cut up and offered. The third day of pressing is an Ātirātra. The avabhṛtha marks the end of A. The amount of sacrificial fee is so big as 48,000 cows for each of the 4 principal priests L. Śr. IX.10.15-11.4. cf. K. Śr. XX.4.27-28. On the account of A. in the Mahābhārata, Kane comments: "the author does not depict what he has seen but only what he has heard or read" H. Dh.II (2), 1238. B. Śr. XV, Āp. Śr. XX. 1–23, K. Śr. XX. 1–8. For details Dumont L’ Aṣva

Aṣṭakā Aṣṭakā f. the eighth day after every fullmoon; see the domestic rite. A. par excellence (ekāṣṭakā) is the eighth day after the fullmoon of māgha, undoubtedly the eighth day before the new year Āp. Śr.VI.30.7; three vyaṣṭakā are the first three days of the dark half of a month L. Śr. IX. 3.8; also AV. XV.16.2.

Aṣṭama Aṣṭama mfn. name of a small basket, "the eighth", for the offerings of grains B. Śr. XV.16.

Aṣṭātra mfn. an ahiṇa type of Soma lasting "eight nights", which includes 2 Aṇgaṁgomas Āp. Śr. XXII.23.7, Mi. XII.3.1.

Aṣṭāpruṣ n. a kind of golden coin having marks similar to "eight drops", used as fee for Adhvaryu Āp. Śr. IX. 19.1.

Aṣṭākā Vādh. Śr. (AO. II. 158 comm).

Aṣṭākā or Aṣṭaka B. Śr.XXVI.8.

Aṣṭāṣṭi Aṣṭāṣṭi mfn. "eight cornered", said of the octagonal shape of the yūpa at the top Bh. Śr. VII. 2.8 (Paṣu).

Asida m. sickle for cutting the bharis Āp. Śr. I.3.1.

Aṣṭu śrav 3 saṭ the reply of the Āgnīdhra. See pratyāśravāṇa.

Aṣṭhisamayana n. rite of collecting the charred bones of a cremated person (or only samayana). Views differ greatly on the date of gathering of the bones: on the next day after cremation, or after 3 or 5 or 7 or 9 or 11 or odd number of nights have passed or even after a year B.Pi.I.11-13.

The cremation site is sprinkled either by the Adhvaryu Bh. Pi. I.9.2 or the performer. The bones are sprinkled by women, and the first wife standing upon a stone collects the bones piece by piece in a definite order and puts them in a jar. The jar is placed into a pit B. Pi., or on a śami tree or at the root of a palāśa tree, and all take bath into the furrows (karsū) Bh. Pi. I.9.13. Todten 90. see also Antyeṣṭi.

Aṣṭāṅga m. name of rites from the dvirātra to the satarātra Mi. VIII.1.17, i.e. the ahiṇas and the sattras Āp. Śr.XXIV. 4.4.

Aṣṭāṅga Ahina mfn. "lasting several days" Pāṇ. VI.4.145; the name of a class of Soma rite in which the pressing days last 2 to 12 days, and always end with an Ātirātra; and together with dikṣā and upasad days it must not extend beyond a month Āp. Śr. XXII. 14.1, e.g. Gargasṭirātra (3 days), Pañcarātra (5), Śaḍah (6) etc. Dvādasāṣṭa is both an a and a sattra Asv. Śr. X. 5.2. for a a & s Mi. X. 6. 59-61.
A

अक्रमण Ākramāṇa (a-√kram, cl. I “to step or tread upon”, RV. X.166.5) n. crossing the prastrasā in front of the dhrvā Bh. Śr.II. 13. 7; also pratyā recrossing II.14.2 (Darśa).

अक्षर Ākhara m. khara Vādh. Śr. (AO. I.10).

अक्षयन Ākhyaṇa n. “legends”; see pāriplava.

आगुह: Āguh (a-√gur, cl. 6 “to greet”) f. technical name of the words: ye 3 yajāmahe at the beginning of the yājya, uttered by the Hotṛ indicating his “agreement”. The formula is followed by vaṣaṭ Āsv.Śr. I.5.4-5 (Darśa). Cf. Keith TS 18, 94. Also name of the formula: (agnim) yaja, by which the Adhvaryu urges the Hotṛ to recite (modified to hotā yaksat in Soma), uttered by the Maitravārṇa. The formula ye etc. is replaced by ye svadhāmahe in a rite to the pitṛ Āp. Śr. VIII.15.11. āgūrtin mfn. pronouncer of the aŚ formula; or a person who has had the formula uttered for him. Cf. Eggeling SBE XLIV. 32.

आगिन्धरतस्त्र अगिन्धरतस्त्र n. name of a sū dedicated to Agni and the Maruts; the 2nd sū in the tṛīyastavaṇa (and the last one in the Agnīstoma) B. Śr. VIII.15, Āp. Śr. XIII.15.12—14; text Śr. K(S). II(1), 457—64. Cf. C.H. 372—9.

अगिन्ध्र m. (1) lighter of the fire, name of an assistant of the Brahman (actually of the Adhvaryu), whose main function is to pronounce the formula: astu śrāuṣṭa in response to the dhrvāna of the Adhvaryu; moreover, he kindles the dhrvāya (Soma) Āp. Śr. XII.18. 1—4, C.H. 184, and usually maintains the fires; finally, he gives a recital about the wives of the gods B. Śr.VI.20, Āp. Śr. XI.3.13—14, C.H. 71. He holds fast the sphya in hand turned towards the south. See ṛtvij. (2) n. a small shed in which the dhrvāya of AŚ is constructed Āp. Śr. XI.9.4; also called āgīnhrāgāra B. Śr.VI.27; situated half inside and half outside the mahāvedi, 6 prakramas to the west of the utkara, supported by 4 beams (west to east) built on 4 posts; a square of 5 x 5 aratnais, having a door on the south and covered with mats on all sides, Cf. K. Śr. VIII.6.13, C.H. 99. See plan 3.

āgnidhriya m. one of the dhrvāyas, a circular hearth situated in the above shed, 1 aratnais in diameter, meant for the āgnidhra priest Āp. Śr. XI.14.2; a square heath built of bricks K. Śr. XVIII.6.8 (Cayana).

आग्रयान aGravyana m. This is an agricultural rite of the īṣṭī type which an āhitāgni should perform in order to be able to make use of his harvest Āp. Śr. VI.29.2. It is explained as a rite in which the first fruits (agra) are first employed (eaten) (ayana) Āsv. Śr.II.9.1 comm. It follows the procedure of the Darṣṭi, and may be performed either on the new moon or fullmoon (parvan) day.

In the rainy season, the ripe śyāmāka grains cooked either in milk or in water, are offered to Soma. In the autumn, a cake, made of the newly harvested paddy, on 12 kapālas, is offered to Indra-Agni, Āp. Śr. VI.29.10, or a cake, made of old paddy on 8 kapālas is offered to Agni as an additional deity, ib. 6, caru to Viśve Devāḥ, a cake on one kapāla to Dyāvārthivī. In the spring, when barley has ripened, offerings of barley are to be made.

If one has not performed the AŚ, he may make the āgnihoṭra cow eat new grains, and offer the Agnihoṭra with her milk in homa on the Āś day K. Śr. IV.6.11, Āsv. Śr. II.9.4. There are 17 sāmīdhāṇi verses Bh. Śr. VI.15.3. The domestic AŚ rite follows closely the śravāṇa rite. B. Śr. III.12, Āp. Śr. VI.29.2—31, 14, Āsv. Śr. II.9, K. Śr. IV.6, Bh. Śr. VI.15—18, H.Dh. I(2), 1106, Śr. K(E). I(1), 502—515.

agṛha m. the first drawing of soma in the 3rd pressing, in 4 streams (dhārā), by 4 priests together Āp. Śr. XIII.10.11-12, B. Śr. VIII.10. Cf. C.H. 335.

ōsthāli f. a vessel for receiving the drawing Āp. Śr. XII. 1.14.

आघार Aghāra (a-√ghr, cl. 3 “to sprinkle”) m. libation (pouring) of clarified butter (ājya), 2 in number, offered by the Adhvaryu on the āhavaniya always to the east K. Śr.I.8.42. (Darśa).
The first ā°, offered to Prajāpati with a sruva (srauva° or prājapatyā°) by the Adhvaryu, sitting on the northern side of the fire, in a continuous line from the west to the east and the second ā° by the same priest in a standing position from the southern side, west to east again, Egeling SEB XII, 124, with a sruca or juhā (sraucya° or jauhava°) Ap. Sr. II.19.9; 12.7; 14.1. Also the libation of soma, drawn by the Adhvaryu with the pariplava from the dronakalaśa XII.20.20, Bh. Sr. XIII.22.5 (Soma).

46 Ācāma m. water into which rice or barley has been boiled K. Sr. XIX.1.20. see also (distillation of) surū.

46aścēdana n. stubbs=ālava B. Sr. I.2. ācchedani f. the name of a mantra (TB: ācchettā, vo mā rīṣāvan javinā saradaḥ śataṁ etc. III.7.4-9.10, used at the time of cutting darbha grass Ap. Sr. I.5.5 (Darsa). Ājya n. melted butter, one of the essential materials for oblation; poured into a pot (sthāli) covered with 2 pavitras, melted on the burning embers of the gārhapatya, again 2 pavitras are moved backwards and forwards over it Ap. Sr. II.6.1-7 (Darsa). The word ā° means ghṛta K. Sr. I.8.36 & Comm. When no other material is mentioned, ā° is the only obulatory material 38. For offering of ā° see homa.

4graha m. a ladleful of clarified butter Ap. Sr. XII.7.9.

4bhāga m. two libations of clarified butter preceding the principal oblation in Darsa, belonging to Agni and Soma; ā° is drawn 4 or, according to some, 5 times with a sruva into a juhā preceded by āśraṇa, pratya° and accompanied with the yājya recital Ap. Sr. II.18.1-8. H.Dh. II(2), 1060, NVO. 102. Āśastra n. 4 recitations in the first pressing of the Agniṣoma; the first by Hotṛ, the second by Maitrāvaruna, the third by Brāhmaṇācchaṁsin, the fourth by Acekeśa B. Sr. VII.17; XIV.9-10, Ap. Sr. XII.27.11-17, C.H. 231-4. Sr. K(S). II(1), 323-7; see āśastra.

4stotra n. 4 chants corresponding to ā° āśastra (also called ksullakaśaśadāvasya stotra, chanted during the morning pressing near the australbāri post (see plan 3) by the 3 priests: Prastotṛ, Udgāṭi and Pratihārī; see sāman, stotra. The 1st is RV. VI.16.10-12, the 2nd, III.62.16-18, the 3rd, VIII.17.1-3. the 4th, III.12.1-3, C.H. 236, 243, 247, 261; also called dhurya (q.v.). āstu l f. the pot in which ā° is poured Ap. Sr. I.7.5.

4ājvedā Ājvedā f. cake sprinkled with ā° Bh. Sr. IV.19.6 (Darsa).

4ānjanā n. See aṅjana.

4ātañcana (ā- aṣṭa or tac, cl. 7 “to cause coagulation”) n. milk, milked on the preceding day of the sacrifice, and used as a curdling agent for fresh hot milk. The curd is used as oblation (Darsa) Bh. Sr.I.1.2-3. If this curdling substance is not available, grains can be used 14.8.

4ātithya n. rite for the reception of the soma stalks, which are brought into the prācinaḥmaṇa on a cart, laid over the royal seat (rājasandhi). The soma is considered as a king, and as a guest is offered madhuparka, a cow etc. Ap. Sr. X.30.1-31, 31.6-7. An īṣṭi called ātithyeṣṭi (guest offering, also called ātithya SBr. III. 4.1.1) is performed B. Sr.VI. 18, Ap. Sr. X.31.8-16, the first phase of which is an ordinary īṣṭi followed by the principal offering of a cake to Viśnu C.H.53-60.

4ātman m. “the self”; the main body (trunk) of the fire-altar, as distinguished from its tail (puccha) and wing (pakṣa) Ap. Sr. XVI.17.11 (Cayana).

4ādyartvij m. K. Sr. XX.1.5. See rtvij.

4ādhavanīya (ā- dhu, cl. 5 “to stir thoroughly”) m. an earthen tub (which contains water) in which the wet and pounded soma stalks are laid, stirred before the juice, thus extracted, is to be poured through a strainer into various cups and dronakalasa Ap. Sr. XII.2.12, K. Sr. IX.5.6, 15. Cf. H.Dh. I(2), 1164-5; ādhananī an śan “stirred stalks” Ap. Sr. XII.8.4.

4ādhāna or Ādheya. See Agnyādheya.

4āpyāyana (ā- pyā/pāyai, cl.4 “to swell, make swell”) n. rite of causing the soma stalks “to swell” either by touching them accompanied with the muttering of a mantra; from stalk to stalk increase (swell), O god Soma, or by sprinkling water over them Ap. Sr. XI.1.11, B. Sr.VI.19; the mantra is to be uttered
in a low voice Āśv. Sr.I.1.20. This rite is performed before the juice is extracted. After drinking soma juice in their own goblets the goblet holding (camasīa) priests perform this rite over their goblets by uttering a mantra (RV.I.91.16).

This is the “swelling” of goblets (camasa) Ś Br. VII. 15, Āp. Sr. XII. 25, 24-27 (Agniś-toma), C.H. 219-20. A° is also performed in Paśu in which prāna or breath of the dead animal is caused to “swell” (strengthen) by the sacrificer’s wife and the Adhvaryu who pours water over it Āp. Sr.VII.18.6-7.

Arāpī (ā-śprū) cl. 9 “to propitiate” or, according to Ś Br. III.8.1.2, √prū, cl. 3 “to fill”) f. name of the “propitiating or fulfilling verses, which are pāyāśis” to be recited according to the gotra of the sacrificer by the Hoti at the time of pouring oblations at the prayājas (Paśu). There are 10 āś sūktas (hymns) in RV. in which these verses occur, each prescribed for the members of a different gotra: RV. I.13 (Medhātithi Kāṇyā), I.142 (Dirghatamas Aucathya, an Āṅgiras), I.188 (Agastya), II.3 (Grtsamada, a Saunaka), III. 4 (Viśvāmitra), V.5 (Atri), VII.2 (Vasiṣṭha), IX.5 (Kāṣyapa), X.70 (Vadhryaśva), X.110 (Jamadagni) Āśv. Sr. III.2.5-9. Cf. Dumont L’Aïsia 165. For composition of the āś hymns in consonance with 11 prayājas in Paśu Caland PBR. 413-14, H.Dh. II(2), 1118-19. Ā° might have been the songs for reconciliation between the priestly families Max Müller HASL. 247.

Amaṭya m. domestic fire (amā=house) said of the āvasathy fire B. Sr.II.8.

Aṃikā f. a mixture of coagulated milk and fresh hot milk. It is the solid portion of the mixture, obtained by pouring the fresh, hot milk over the coagulated milk of the previous day (sāyām doha) Āp. Sr.VIII. 2.5-6, K. Sr.IV.3.10. Sab. on Mi. II.2.23; IV. 1.22 mentions: milk and curd remain in ā°. See also vājina (K. Sr. IV.49. comm).

Āyatana n. site, of fire (places) Bh. Sr.I.6.14, of the altar where lades are to be kept II.16.11.

Ārambhānīya (हिती) Ārambhanīyā (iśti) f. an introductory oblation at Darśa (=anvārām-bhāniyā) Mi. XII 2.19. ārambhanīyam “an initial day of the Gavāmanaya, following the prāyaṇiya” Āp. Sr. XXI.15.8.

Āroka (ā-śuc, cl. 1 “to shine towards”) m. openings at the 4 corners of the prācīnavar- niṣṭa Āp. Sr. X.5.3. Cf. aitākāsa, atiroka.

Aṃbhavatmān (स्त्रोत) Aṃbhavatmān (stotra) n. name of the first “purifying” stotra belonging to the ṛbhus, also called trīṭya p°, chanted at the third pressing. It is composed of 11 verses but raised to 17 by repetition (saptadastoma) C.H. 339, Eggeling SBE XXVI, 315. Sr.K (S). II(1), 420—31.

Aṃvaṃsā śa Aṃvaṃsā śa “made by an ārya” said of the agnihotrātalitṛī Bh. Sr.VI.8.14.

Aṃśya m. relating or belonging to a ṛṣi; used as a substantive RV.IX. 97.51: may we acquire wealth and ā° resembling Jamadagni’s; in AV. XI.16, 25-26, 32-23, 35 etc. ā° means descendants of the sages or belonging to them. The officiating priests must belong to a ṛṣi, i.e. they must have a ṛṣi ancestor who was associated with Agni in conducting a sacrifice. Synonym of ā° is pravara Bh. Sr.II.15.8, 11 (Darśa). For details H.Dh. II(1), 482-500.

Aṃbhān (ā-ślabh, cl. 1 “to take”) n. act of tying an animal for killing it K. Sr. VII.8.15; of slaughtering it (paśu) XX.4.21.; of touching an object IX.3.19.

Ālava m. cut up darbha grass which constitutes the muṣṭis Āp. Sr.I.4.8 (comm: yeṣu kāṇḍesva ālāna darbhāh).

Āvapana (ā-śrap, cl. 1 “to scatter into”) n. act of pouring out grains for the oblation into a mortar Bh. Sr. I 21.5; the relating formula, ‘mantra XIII. 18.10. See also avahana, udvapana, niṣpavana.

Āvasathyā m. hearth, situated to the east of the saḥhya in a hut called āvasatha (“dwellings place, night’s lodging” AV. IX. 6.7) Āp. Sr.IV.2.1; according to V.17.1 comm. some are against its establishment while others hold it optional, and installed with the fire brought from the domestic or gāṛhapatyā hearth or by churning. It is a triangular hearth of 25 angulis in length on the 3 sides Vai. Sr. I.3.

The word āvasatha is explained as aitiḥīnām vāsahūmūth, residence of guests Āp. Sr.V. 4.8 comm.
Āvāpa

Āvāpa (ā-vap, cl. I "to scatter into, insert") m. "insertion", a part of the rite which takes place inside the framework (tantra) of a sacrifice; various principal offerings taking place between (or only after) the 2 ājyabhāgas and the Sviṣṭakṛti, e.g. milking of cows, arranging of potsherds etc. B. Śr. XXIV. 3, S. Śr. I.16.3-4. āvāpika mfn. in which an insertion is required Āp. Śr. XIX. 16.4.

"sthāna portion of a paryāya consisting of an insertion of chanted verses (called āvāpika); the āś has a second position in the first paryāya L. Śr. VI.5.2. The opposite of āś is udvāpa rejection of sāmans Mī. X.4.21.

Āvāhana n. invitation to the gods Āśv. Śr. III. 1.12; particularly, to Agni who sends to the gods to take part in the offerings (āvaha devān) V.3.7 : paricodana I.3.17 comm.

Āvāta mfn. see upavāta; āvāta m. See prācīnāvāta.

Āvṛt f. (1) procedure of a sacrificial act (comm. kriyā, saṁskāra) Āp. Śr. VII.8.6.

(2) part of the udgītha L. Śr. VII.10.21, e.g. pavamāṇīyendave abhi dvāvī iyakāwāre diviṇed into 3 āś: pā 2 vā 2 mānāyendavā 2/ abhi dvāvī iyā 1212/ kṣāte.

ā-vṛt (cl 1) to repeat a mantra or a sacrificial act Āp. Śr. I.4.6; also in caus. II.9.4.

Āvedana n. proclamation by the Adhvaryu that the sacrificer has been consecrated (dikṣā) Āp. Śr. X.11.5-6 (āveday). Cf. C.H. 20.

Āśīr Āśīr (ā-śīr/ś, cl. 9. "to mix, boil") f. sour milk, whisked, warmed and mixed with soma juice in the pūtabhṛt (third pressing) Āp. Śr. XIII.10.8–10 (āśīram avanayati). Cf. C.H. 336.

Āśīrūm Āśīrūm (ā-śīrūm, cl. 2 "to pray for") f. benediction, pronounced by the Hottṛ saying: this sacrificer desires long life Āp. Śr. III.7.1; prayagas prayers, muttered by a sacrificer for himself (ātmagāmin and uttamapuruṣavacāṁ, comm.) IV.1.3.

Āśīravāna (ā-śīrava, cl. 5 "to listen to") n. this is a call "to cause to listen to" given by the Adhvaryu to the Agniḍhra with the consent of the Brahmaṇa. The call consists of any of the following: aśravaya, orśravaya or śravaya or finally, om āśravaya Āp. Śr. II.16.2; the first 2 syllables, each being prolated (Pāṇi VIII. 2.92), e.g. aś, oś, śravaya TS. I.6.11.1, are used in the announcement of the pravara (q.v.). The following procedure is adopted in āś: The Adhvaryu addresses the Brahmaṇ, "O Brahmaṇ, I shall cause the Agniḍhra to announce for the pravara"; with his consent the Adhvaryu causes the Agniḍhra to announce with the above call: "do thou announce". It is pronounced in the raised pitch Āp. Śr. XXIV. 1.10; in the rite to the manes ā svadhā is used as āś VIII.15.10; aśruta is a synonym of āśa II.15.6. The reply given by the Agniḍhra is called prayāśrayana (q.v.).

āpātra n. cup used at the drawing, having 2 corners shaped like a lip B. Śr. VII. 2, Āp. Śr. XIX. 4.9. C.H.136.

Āsandrī f. stool, made of udumbara wood, with boards and side bars as support, each 1 arati long, and with the legs reaching up to the navel-height; all tied and woven with the cord of muñja. A black antelope's skin is spread over it, and on this soma stalks are laid; called rāja (seat of the king) Āp. Śr. X. 29.7; 31.3-5. Similar stool for ukṣya (Cayana) XVI. 10 16; for ḍhṛma (pravargyā) XV. 5.7 (called smṛrdā); for sacrificer (Vājapeya) XVIII. 6.3; in the Rāja XVIII. 15.5; for the Udgātr (Mahāvratu) XXI.17.12. Also a couch on which a dead body is carried Bh. Pi. I. 2.1, Todten 15.

Āstāṣa (āʿṣt, cl. 2 "to praise") m. name of the place where the chanters sit and chant the bahotpavamāṇastotra (bahotpavamāṇastūva Āp. Śr. XI.14.10); situated outside the sadas, within the mahāvedi, to the south of the cātvāla C.H.106n. In Āsya K. Śr. XX.5.7.

Āhavaniya m. "oblatory": one of the 3 principal sacrificial fires. It is a square mound situated on the eastern part of the prācīnavanīgī. The hearth is kindled by fire brought from the gārhapatya K.Śr. IV.9.10, and homa is performed on it; cooking may also be done on it K. Śr. I.8.35, 44, Ś. Śr. III. 19.4. In Paśi and Soma the fire of āś is
transferred to the navel of the uttaravedi, and the latter is called a° Āp. Śr.VII. 7.3; and the original a° is then called gārhapatya, śālāmukhya or śālādāvārya (Soma) XI. 5.9-10. C.H. 78 a° is also called samedhaniya B Śr. X.21; See plan 3-6. For measurements Āp. Sub. II.4.6-8.

agāra n. a shed for a° constructed with its door on the east, and beams directed to the east or north K. Śr.IV.7.8-10. There is no partition between it and the shed for the gārhapatya. Cf. Dumont L’ Āsva 2,35.

Āhārya (ā°-vṛt, cl I “to gather”) m fn. name of the fire, not obtained by churning, but set by borrowing from another fire Āsv. Śr. VI.10.9 (auṇāsana, comm.).

Āhāva (ā°-vṛt or hr, cl 4 “to call, to summon”) m. technical name of a formula of the summons, pronounced loudly by the ṛtu before he starts reciting his sāstra. The a° formula is: sōṁsāvōm or sōṁsāvo3 (a corrupt form of sāṁsāvā) “let us both praise”, to which the Adhvaryu replies with a formula called pratiṣṭara (q.v.) Śr. VII.9.1, Āsv. Śr. V.9.1-2. The a° is required (and there are several a°) in course of the sāstra recitation; 4 at the sāstras of the pratiṣṭara and the third savana, 5 at the midday Āsv. Śr.V.10.10—12, and varieties recorded as adhvarya sōṁsāvō3m at the beginning of all sāstras in the midday pressing 14.3; adhvarya sōṁsāvō3m in the third pressing 18.4; or further varieties, in the first pressing, sōṁsāvō3; in the midday adhvarya sōṁ S. Śr. VII.19.6; VIII. 3.5, C.H. 232-3.

Āhātarīni Āhitagni m.(fn.), one who has laid the fire, i.e. performed an Agnyādheya Āp. Śr. V. 25.15 (also anvā° IX. 1.8, anvā° I.10.17), has some privileges, and at his death he is burnt in his fires along with the sacrificial utensils Śab. on Mi. XI.3.34. Nityadhrīs are differentiated—those who constantly carry the fires S. Śr.II.6.4.

Āhuti (ā° hu, cl 3 “to sacrifice”) f. offering of a ladeful (sruc) of clarified butter into the fire Āp. Śr. II.14.7. The procedure is described as follows: butter is taken in a pot, melted over the gārhapatya, purified by dipping 2 darbha strainers (pavitra). The Adhvaryu fills the juhā with liquid butter by means of a sruc, gets hold of a samidh, walks to the north of the ṛtvaniya, strews grass round the a° and puts samidh into it; bending his knees he pours butter contained in the juhā into the fire by uttering svāhā, followed by a mantra uttered by the sacrificer H.Dh. II(2), 997.

pūrna° a full spoon offering of butter K. Śr. IV.10.5 (pūrṇa° sruc, comm.). See also juhoti, homa.

Also the appellation of the goddess Iḍā and the rite. The offering of ī° takes place between the sviṣṭakṛt and anuvāja in Darśa. Cf. avodāna. In abbrev. ī° means Iḍāvāṇa. In Paśu cut up portions of the limbs of a sacrificial victim is called ī° Āp. Śr. VIII. 7.3. For the legend of deluge of Manu and his daughter Iḍā SBr. I.8.1.

avāntaremā “intermediary” iḍā, a portion cut off the iḍā, held by the ṛtu in his left hand, by the Adhvaryu, and another portion cut off by the ṛtu himself with his thumb and forefinger Āp. Śr. III. 2.5-6, Āsv. Śr. I.7.3-5. S. Śr.I 10.4 mentions uttareṇā. In Paśu the Adhvaryu puts a portion of the
victim’s flesh called avāntaredā consisting of fat in the Hotṛ’s hand Bh. Śr. VII.21.1.

pātra or pātri (also called dārupēṭi, idāca-masa, idopahavana B.Śr. I.18) or samavattādāṇi f. a vessel made of at: uṭha wood, as long as the foot of the sacrificer, having a rod of 4 aṅgulas in breadth (Vai. Śr. XI. 8) or having a hole of 4 aṅgulas in breadth K. Śr. I. 3.36. comm, used for holding the idā Āp. Śr. I. 15.7.

ḥvāna or Ṟupahvāna or ṛopa—invocation to iṅ as well as to the goddess Iṅ. The rite which follows the cutting up of the iṅ is supposed to induce the goddess to succour the sacrificer Āśv. Śr. I. 7.7.

Idhma m. wood sticks used for kindling fire, made of palaśa or khadira wood, 21 in number. Out of these, 15 are thrown into fire at the time of sāmīdeni verses, 3 are used as paridhi, 2 for the 2 āghāras, 1 for anuvyāja Āp. Śr. I. 1.5.6 & comm. But the number of iṅ varies: 17 or 23 at Paṣu, 22 at ātiṭhya, 23 at Cātur.

pravraścāna m. splinters obtained when paridhis are planed Āp. Śr. I. 6.3, used as a special obligation (Darsā) III. 9.12.

sāvimahana n. cord for tying up the logs II.13.1.

idhmabarhīharāṇa n. rite consisting of fetching iṅ and bō at (Dārśa) = śulba Bh. Śr. I.5.11-13.

Indraturīya n. name of an iṣṭi in which “one fourth” of the 4 fold parts is dedicated to Indra, performed at the beginning of Rāja Āp. Śr. XVIII. 9.6. cf Heesterman 34-7.

Indrānas n. chariot (anas) of Indra, having 4 wheels B. Śr. XV.14 (Āṣva). Cf. Dumont L’Āśva 312, 320.

Iṣū f. shafts (poles) of the cart for rice; there are 2, one on the right and the other on the left (Dārśa) Āp. Śr. I. 7.5; of the cart for carrying soma stalks Bh. Śr. X.19.15; XIII. 3.10; also a measurement 88 fingers, the length (west-east) of the altar of Paṣu Āp. Śr. VII. 3.8 & comm. see also aksa. cf B. Sulb. I.1.

Iṣīkā f. bricks, generally, made of clay, used at Cayana for constructing the altar, of various size and form, as long as sacrificer’s foot and having 3 lines drawn on them, burnt red Āp.Śr. XVI.13.6-7, 10. Bricks are named, the first one is called aṣādha (manufactured by the sacrificer’s wife); others are yajusmati, lokahṛṣṇa, vālakhilya, svayamātṛṇa, citrīni etc. Total number of iṅ required for the five layers is 10,800.

Bricks are also required for constructing a mound over the remains of charred bones at the cremation ground Bh. Pi.II.4.3-4. cf. asthīsamācyana; each measuring 1/24th of the citi or one human foot ib 5.

Paṣu m. animal sacrifice at the beginning of the Cayana in which the heads of 5 victims smeared with blood are used as bricks. Cf. Mahidhara on VS. XXVII. 29.

Iṣṭarga m. of doubtful meaning; comm. as, darvia, angārakaraṇārtham kāṣṭham, ulmukam B. Śr.XIV.4.

Iṣṭi (yāy, cl. 1 “to sacrifice”) f. obligation of hāvis, offered by the Adhvaryu in a standing position to the south of the altar accompanied by vaṣat and yājyānīvakya K.Śr. I. 2.6; 9.18. The term is distinguished from āhūti and homa. The so-called class of rite, of which Dārsa is the model (prakṛti), requiring 4 priests: Adhvaryu, Agniṣṭhora, Hotṛ and Brahman, helped and sponsored by the sacrificer and his wife B. Śr.II.3.

Iṣṭayana n. a group of rites comprising Cāturmāśya, Turāyana and other similar rites Āśv. Śr. II. 14.1. (iṣībhirayananam gama-nam yesu kurmasu, comm.).

Iṣīkōka Iṣīkā f. brush of śara or darbha grass with which collyrium is applied to the eyes of the sacrificer Bh. Śr. X. 4.13 (Soma). Cf. sāreśṭikā.
उक्ता Ukhā f. earthen-pot (RV. I.162.15) for sāmnāyya (= kumbhi Āp. Šr.) Bh. Šr. VII.6.8; also used at the pravargya Āp. Šr. XV.2.7; specially at Cavyana, shaped square or round, 1 prādeśa high, 1 aratni broad XVI. 4.7; bricks (4) are put into it, and it is turned upside down over a pit, and fuel is added to burn the bricks XVI. 5.8-12. cf. Dumont L'Aśva 58.

Ukhya mfn., m. fire preserved in an u for a performer of Cavyana Āp. Šr. XVI. 9.1.

उक्ती Ucchāiḥ ind. loudly, the manner of announcing the name of the human Hotṛ at the time of the pravara recital, as opposed to upāṇiṣ. The name of the Hotṛ is to be announced in a low tone (upāṇiṣ), but immediately after “human” (mānasa) is to be pronounced loudly Bh. Šr. IX.15.13 (Darśa). At the time of choosing priests at Soma: “God Ādiyā is the divine Adhvaryu”, is to be muttered audibly (upāṇiṣ), but “N.N. is the human” (Adhvaryu etc.) loudly X.1.4-7. see upāṇiṣ.

उच्चरण Ucchāraṇa n. reminder of the oblation, with which the unfinished portion of a sacrifice can be performed Bh. Šr. IX.17.7; it is consumed by the priests Āp. Šr. XVIII. 6.11; also in the sense of the leavings of food Bh. Šr. XI.12.19.

Ucchāra m. a mound of sand raised to the north of the śālā where the sacrificial utensils smeared with the leavings of the oblation are cleansed Āp. Šr.XV.11.16. See plan 3.

Upāṭra n. utensils smeared with u, cleansed on the mārjāliya Bh. Šr. XIII.8.6.

उच्छरण Ucchāraṇa n. See uṣpa

Ukara m. rubble, a little mound, made up of the earth dug up for preparing the vedi (also of māhāvedi), situated to the north of the eastern portion of the vedi at a spot which is 32 angulas from the eastern portion of the vedi (1/3 of its length) Āp. Šr. II.1.6-7 (Darśa); the stambhayajas are
Uttapaniya

dumped here Bh.Śr. II.1.10 and various other things. See plans 3, 4 & 6.

Uttapaniṣa. m. name of a certain fire used for burning the dead body of women and men who are not āhītaḥgṛi, householder or brahmācārin. B. Pi. III. 1. [Śr. K(S) I,818]. Cf. H. Dh. II(1), 232.

Uttama mfn., high tone, the mode of recitation of the mantras taken from the RV; one of the tones (sthāna) K. Śr. III.1.5. All that follows the sviṣṭakṛt or iḍā till śamyuvāka are recited in this way Āśv. I.5.28 (iḍī); the whole of the third pressing (Soma) Ap. Śr. XXIV. 1.14.

Uttarānaviṣa. f. navel of the uttaravedi, a square hole measuring 1 prādeṣa or as much as a cow’s or a horse’s hoof. Ap. Śr. VII.5.1. it is sprinkled with ājya in Paśu 4; when the fire brought from the āhānaviṣa is laid on it the hearth becomes the new āhānaviṣa and the original ān becomes the gārhapatiya. Ap. Śr. VII.7.3. See plans 3, 5 & 6.

Uttaravedi f. the “upper” or “high” altar, erected in the east, situated within the sacrificial arena but outside the śalā; a square mound, measured with a yoke pin (śamyā), made from the earth dug up from the cāivala. Ap. Śr. VII. 3.13 (Paśu); but measurements differ XVI. 13.11, Bh. Śr. XII. 5.2. The u is used also in the Soma C.H. 74-5; in the Ceyana (on which the fire-altar is raised); in the Varunapraghāsa (where there are 2). Cf. Eggeling SBE XII, 392. See plans 3, 5 & 6.

uttarā vedi-a vedi in the eastern side belonging to the Adhāryu in Varunapraghāsa, situated to the north of the daksināy vedi (of the Pratisthāttri) Ap. Śr. VIII. 5.5.

auttaravedika m. the hearth within the u on which an offering is made in the upasads of Soma Ap. Śr. XI.6.10. It is used as the āhānaviṣa.

Uttareśa. Uttareśa. f. See iḍā.

Uttapaniṣa. n. purification of waters by moving the two upward-pointed pavitra forward and backward Ap. Śr. I.11.8.

Utsarga m. act of passing over certain days and rituals of a sattra Ap. Śr XXI.25.5; the rites consisting of such omissions are called utsarjaṇamayam, variants of the Gāvāmayana XXI. 24-25.

Utsarjana (ud- vrṣṭi, cl. 6 “to let loose”) n. act of releasing the barhis held in a closed fist. Āp. Śr. I.4.6; to let the fire extinguish V. 27.3; passing over (non-observance) certain acts of a rite VIII. 21.5.

Udakakṛityā f. offering of water libation with joined palms (aṇjali) to the devil for a number of days. Bh. Pi. I 8.7 (Pitrmedha), Todten 77.

Udaca m. filling spoon or goblet (camasa, Āp. Śr. comm.), used for pouring soma juice (from the āhānaviṣa) into other goblets Āp. Śr. XII. 13.2, B. Śr. VII. 6; also udānaca.

Udayanīyā (udā-ṇa) f. concluding rite of Soma at the end (yajnapaccha), opposite of the prāyaṇīyā but based on it, performed in the prācinavanā on the śālāmukhīya fire, with 4 oblations, the last of which is dedicated to Pathvā Śr. B. Śr. VIII.21, Ap. Śr. XIII. 23.1-5, C.H. 405.

Udvasānīyā (ud-ava-ν-ṣo, cl. 4 “to leave off”), rite of giving up the sacrificial ground, opposite of adhyavasāna (q. v.), consisting of an offering of a cake baked on 5 or 8 potsherds to Agni on the fire which is again produced by attrition Ap. Śr. XIII. 25.3-5, B. Śr. VIII. 22.

It marks the end of Soma, and is performed when the priests have “given up” the sacrificial ground C.H. 411.

Udāyuvana (ud-ā-ν-yu, cl.3 “to disjoin”) n. head of a spoon (darvi: darvya), used for scraping off the rice plate Ap. Śr. VIII. 11.16 (Sākamedha).

Udācayana m. a shed with beams directed to the north Ap. Śr. V.4.1. see āhānaviyāagara.

Udāha (ud-” ν-uh, cl. 1 “to remove off”) m. (1) a broom of plaited reeds for “pushing off” water (Aśva) Ap. Śr. XX. 3.19. cf abhyūha.

(2) name of a tone “pushed up high” in the sāmadevi recitation, L. Śr. I.5.1. comm. Puṣpa 518.

Udgātri m. the “clanet” (chief of the choir) one of the 4 principal priests, who chants the hymn of the sāmadevi (stotras). The assistants of U (udgātra) are: Prastoṭr, Pratthārtr and Subrahmanya Āp. Śr.X.1.9.
He also participates in some minor acts. See also rtvij.

उदगिथा m. name of the 2nd portion, the principal part, preceded by om, of a stotra chanted by the Udgātras. Ap. Sr. XXI. 10.4. see sāman, stotra.

उद्धि m. superimposed layers or pieces which together make up the mahāvīra; they may be of 3 (truyuddhi), of 5 (paścoddhi) or of unlimited layers (aparimitoddhi). Äp. Sr. XV.2.14, truyu B. Sr. X.5.

उदयातोमा m. an oblation made in the "raised up" fire, when the burning faggot is held high (supported by sand in hand), and the oblation is made on the āhavanīya of the uttaravedi. Äp. Sr. VII.6.5 (Pâsu).

उदयी f. one of the varieties (viśuṭi q.v.) of chanting the rīvṛt stoma of the bahispavamāṇa stotra; in which the verses are arranged in "ascending order": in the 1st turn the first verses of the triplet, in the 2nd turn second verses, and in the 3rd turn the last verses: a a a, b b b, c c c. Cf. Eggeling SBE XXVI, 310. See also kulayini, pari-vartini.

उद्वपन्न Udvapana (ud-√vap, cl.1 "to pour out") n. act of pouring out the grains for oblation into the winning basket Bh. Sr. I.22.2; the relating formula "mantra XIII.18.10. see also avahanana, avapana, nispavana.

उद्वासनी Udvāsaṇīya See khara.

उन्मेट Unmet (ud-√nē, cl.1 "to draw out") m. name of a priest, one of the assistants of the Adhvaryu, who draws out soma juice. The U° alone can do this by virtue of his designation (samakhyāna K. Sr. IX.5.32) Ap. Sr. XII.14.11 (cammayana C.H. 204). See also rtvij. Cf. ud-√nē "to decant" Āp. Sr. VI. 7. 6, B. Sr. VII. 13.

उपागात्र m. a subordinate chanter, chorister; there are at least 4 u° who sing "ho" continuously in a low tone followed by "om" chanted by the sacrificer at intervals between the prastāna and other elements of the bahispavamāṇastotra. L. Sr. I.11.26, Ap. Sr. XII.17.11.

उपागिथा n. the song of the upagātr Āp. Sr. XXI.13.7.
for *soma* Āp. Sr. XII.10.7; for *surā*, 17 in number, XVIII.1.17 (*Vāja*).

उपर Upara m. (1) one of the lower crushing-stones on which *soma* stalks are laid for pressing (RV. 1.79.3; X.94.5); the 5th one (largest) in the centre is called *u*° on which the crusher (*grāvan*) stone is struck Āp. Sr. XII.9.3

(2) the unchiselled, lower portion of a *yūpa* about a 5th portion of the whole log, which is dug into the pit VII.3.1.

उपरवर Uparava m. name of the 4 “holes of resonance” (*rava*), dug in the ground in front of the southern cart (*havirdhāna*) Āp. Sr. XI.11.1 (*Soma*) by the Adhvaryu, each at the distance of 1 span from one another, 2 *u*° in 2 rows; each 1 arm in depth, 1 span in diameter, separated on the surface but connected by underground passages B. Sr. VI.25, K. Sr. VIII.4. 28 comm. When the pressing board (*adhisavanaphalaka*) and skin (*'carman*) are laid over the holes and *soma* stalks are pressed the sound of pressing is amplified through reverberation (whence the name). Details in Āp. Sr. XI.11.1-12.6. cf. C. H. 100-102. see plan 3. Measurements Āp. Sub. II. 7.5-6. "mantra" Mī XI.4.52.

उपल व Upalā f. a small crushing-stone (the upper one) which rests on the *drśad* Āp. Sr. I.20.3 (*Darsa*), and used for crushing grains.

उपवक्त्र Upavaktra m. See Maitrīvaruṇa.

उपवसत्स क Upavasathaka (upa-व:vas, cl. I “to dwell near; secondarily, to fast” Pān I.4.48) m. fasting or fasting day, before a main rite, on which the preliminary matters like preparation of an altar, fetching a *yūpa* etc. are done Āp. Sr. I.14.16 (*Agniḥotra*), XX.8.15 (before the *surya* day): The sacrificer and others keep vigil near the sacred fire C.H. 77.

उप-वाजया Upa-व:ajaya, cl. I (from *vajja*) “to fan up the fire” (upavajayati) Bh. Sr. II.12.3 (*Darsa*). Cf. Macdonell, Vedic grammar 569, d; 585,7.

(बह) उपवत्तः (Yajñā) Upavita (upa-व:yā/vi, cl. 4 “to envelop over”) n. sacred thread or a piece of cloth put on by a sacrificer or priest Āp. Sr. VIII.15.1 over his left shoulder and under the right arm, and the person wearing it in this fashion is called, *yajnopavītim* mfn. sacrificially invested I.8.10, as distinguished from a *prācīnāvītim* (q.v.). In all sacrificial operations for gods the priests as well as the sacrificer should wear the thread in *yajnopavītim* fashion XXIV.2.15 (also called simply *upavītim* K. Sr. I.7.14 & comm). Cf. TS. II.5.11.1, ŚBr. II.4.2.1. The word is distinguished from *āvītra* (*prācīnāvītra*, "upavītra", "āvītra") which indicates wearing of *u*° in the reverse order for the funeral rites and the rites for the manes. *nīvītra* stands for wearing the *u*° suspended from the neck (Mahāpiṭhyajñā) Āp. Sr. VIII.16.18. See also *Upanayana* (*Gṛhya*).

उपवेश Upaveśa m. poker for stirring fire; made of *varaṇa* or *palasha* wood, 1 span long, having 2 or 5 nails, hand-shaped, used mainly for shoving the cinder and *kapāla* away from the fire hearth Āp. Sr. I.6.7; size varies K. Sr. I.3.36 comm. Synonym *dṛśṭi*.

उपवहारण Upavāḥaraṇa m. [?] an introductory rite which “announces” the main rite B. Sr. II.1, C.H. 1.

उपवया Upaśaya m. (1) name of the 12th *yūpa* which “lies near” the main *yūpa* to its south. Its entire length is chiselled and it is not planted into a pit Āp. Sr. XIV.5.8; used at the *Ekaśaṃśi* animal sacrifice as a post for tying an animal B. Sr. XVII.14.

(2) a female head dress B. Sr. XV.15 (*Āśva*).

(3) said of 10 priests who replace the Adhvaryu and the Pratiprasthat for the oblation, offered at night (*Āśva*) Vādh. Sr. (AO. IV.189).

उपवस Upasad f. (siege or homage ŚBr. III.4.4.4); an *iṣṭi* which comprises a group of rites taking place between the conclusion of the dīkṣā, and the sūtyā but always after *pravṛgya* (q.v.) of the *Soma*. Like *pravṛgya* it is performed twice a day at least for 3 days. Oblation of clarified butter to Agni, Soma and Viṣṇu are offered into the *āhavanīya* with *jyuḥ* (*iṣṭi*); and also *ahuti* called *upasad* with *sruva* B. Sr. VI.20-21, Āp. Sr. XI.2.12-3.12. cf. C.H. 67-70, Eggeling SBE XXVI; 105-11. There are 11 days of *u*° (*Āśva*) 12 (*sattva*) Mī. III.3.15; 6 (*Cayana*) Āp. Sr. XVI.35.6.

*au*upasad mfn. relating to *u*°, specially said of a vedi B. Sr. VII.3; an *ekāha* XVIII.45.

उपसंतान Upasamātāna m. a mode of recitation, by joining a *nīvītra* or anything to the preceding syllable Āśva. Sr. V.9.14.18, cf *samātāna*. 
Upāṁśu 55

रुपसत्वस रुपसत्वस m. recitation of a RV. stanza profounding the praṇava (om) at the end Āṣv. Śr. VIII.8.7.

उपसगर्ग Upasarga (upa-vy.ṣṛj, cl.1 “to pour on”, RV.VI.36.4) m. (1) pouring of nigrābhya waters on the soma stalks Āṣv. Śr. XII.10.10; 12.4.

(2) liturgical interpolation of syllables, 3 at the end of the first 3 pādams and 5 at the beginning of the last 2 pādams Nid. II.12. cf. Caland on PBr. 306-07.

upasṛṣṭa mfn. said of a god to whom an adjective is attached, i.e. Agnitapavant Śr. I.17.5.

upasarjanā i. water which is heated to be mixed with flour for preparing a dough K. Śr. II.5.1 (Darśa).

उपसत्तम Upastambhana n. a prop for the shaft of a (Soma) cart, made of 2 sticks held together by a rope, on which the front portion of the cart may rest Āṣv. Śr. X.28.1.

उपसत्तण Upastaraṇa n. act of spreading ājya below the purodhā before avadhāna Āṣv. Śr. I.8.3; opposite of abhīghirāṇa. Similarly, “spreading” of soma juice drawn from the dronakaṇa into 9 camasas at the camasannayaṇa Bh. Śr. XIII.23.8. see ubhayatathasukra.

upastirna mfn. (the bowl) which has been spread with ājya K. Śr. II.8.14.

उपसत्तान Upasthāṇa n. worship or “homage of the fires, performed by the sacrificer in the evening after the alteration of Agnihotra with the vaṣṭapaṇa mantras K. Śr. IV.12.1. agnaye Āṣv. Śr. VI.16.1-6 prescribes various other mantras. Similar rite performed at the end of the avāntaradikṣa B. Śr. VI.31, Āṣv. Śr. XI.18. 1-2. cf. C.H. 116; at Ceyana before the fire altar XVII.12.10; u mantras are to be murmured (upāṁśu) Āṣv. Śr. I.12.20. cf. agnyupasthāṇa.

उपसत्तय Upasthāvan mfn. name of the two yūpas on both sides of the central y, one on the north and the other on the south, used for tying the victims (Asir) B. Śr. XV.14.22.

उपहाव Upahāva (upa-vṝhā, cl.4 “to call near”) m. rite of inviting the priests in the lst, upasad, done by the sacrificer B. Śr. VI.19, or by the priests themselves to one another for drinking soma Āṣv. Śr. XII.24.16; the priests address one another by their official designation, and none can drink soma without this invitation XII.24.14-15. cf. C.H. 62. TS. II.4.12.1: tasminindra upahavam aicchata: Indra wished to get an invitation at that sacrifice.

upahavya m. name of an ekāha in which the names of the deities are pronounced cryptically L. Śr. VIII.9.1. cf. Caland PBr. 472.

upahāvāna m. a mantra of invitation for drinking soma Āṣv. Śr. V.6.3.

उपहाम Upahāma m. subsidiary (additional) oblation which takes place either after the pradhāna or before the samiṣṭayajus Āṣv. Śr. II.21.2 (Darśa).

उपाम उपाम ind., m. a mode of pronunciation of the yajus Āṣv. Śr. XXV.4.1.9, also of japa, anumanaṇa, ṛṣyaṇa and upasthāna mantras Āṣv. Śr. I.1.20. This is explained as murmuring of a mantra in which a visible attempt is made to murmur the words but no sound can be heard, and the words are repeated without thought Āṣv. Śr. I.21.1 comm; cf. Oldenberg SBE XXX, 318, Āṣv. Śr. III.8.8. comm. U° is explained as near (upa) the stalks (aṁśu) WR. see also uccaiḥ.

“graha (or simply upāṁśu) m. name of the first drawing of soma done before sunrise in the morning pressing; it takes place without recitation except some formulas are muttered in silence and without breathing Āṣv. Śr. XII.1.7. cf. Eggeling SBE XXVI, 244.

Some soma stalks, sufficient for one cup, are taken out of the heap and placed over the upara stone, and sprinkled with the nigrābhya water from the ṛṣyaṇa’s camasa. Then the stalks are pressed with the u savana stones in 3 turns of 8, 11 and 12 beatings respectively. The extracted juice is poured directly into the u° cup or vessel without a strainer over it Āṣv. Śr. XII.9.1-11.10. This pressing is called ksullakābhīṣavāna (little pressing), C.H. 149, to distinguish it from “the great one” (mahābhīṣavāna, C.H. 157) which follows immediately. See graha, abhīṣavāna.

“pātra n. vessel for the u° graha Āṣv. XII.1.7; into which soma juice is directly poured by the Adhvaryu from the pressing hide on which the stalks were pounded. cf. Eggeling ib.
०याज्ञम् oblation of clarified butter offered silently or with muttered prayers at the beginning of the pradhānahomā (Darśa) Ṛp. Śr. II.19.12, NVO 111; or only उः Āsv. Śr. I.3.12. This is a separate rite with change of deities Čr. II.2.9, VI.5.10.

०सावनम् name of the 5 pressing-stones used at the graha Āś. Śr. XII.1.9, K. Śr. IX.4.6 comm; description of the operation Č.H. 150-154.

उपाकरण Upākaraṇa (upa-ā-०kr, cl.8 "to fetch, set about") n. “act of fetching”; rite of setting about the chanting of the bhaṣīpavamāna stotra called stotropākaraṇa. The Adhvaryu gives signal to the Prastort by banding him over a handful of bāhīs Āś. Śr. XII.17.6-8; XIII.15.3 (Śoma); he also urges the Hoitr to recite the prātaranuvāka (upākaroti) XII. 3.14. cf. C.H. 174, 369. A stotra is "yoked" to the face of a sacrifice: vācmeva tad yajñamukhe yunaktiti brāhmaṇam Āś. Śr. XIV.5. cf. C.H. 174 e. At the animal sacrifice: the Adhvaryu takes 2 kusa blades and a branch of plākṣa tree and touches the victim with them, and recites 2 mantras. This is called paśupākaraṇa by which the victim is dedicated to the deities Āś. Śr. VII.12.5-8 (Paśu).

उपासर Upāsara m. Śr. I.1.12. See upa.

उपावरोण Upāvarohana n. descent of fire by attrition of the 2 arānis at the time of kindling a hearth; opposite of samāropaya (q.v.).

उपोषण Upoṣaṇa n. act of burning ṛ̥ahrts at the end of the Soma sacrifice B. Śr. IV.11; cremation of a dead body Bh. Pi. II.1.10.

उपात्त-सूक्त Uṣhāyatasūkra mfn. “pure on both sides”; said of soma juice drawn by the Uṣnetṛ, first from the dronakalasa, and then from the pūtabhṛt, and finally again from the dronakalasa B. Śr. VII.13. The operation is called upastaraṇa and abhīghāraṇa Āś. Śr. XII. 21.15 at the camasonnayana (Soma). Cf. Č.H. 204-6.

उल्यरसी Ulaparāji f. litter of cut and dried grass, used for strewing between the gārhapatiya and the ēhavaniya Ć. Śr. I.15.4 (Darśa).

उल्यक Ulaḥkala n. mortar, made of palāṣa or udumbara wood K. Śr. I.3.36 comm, Āś. Śr. XVI.26.1; used for pounding corns at various sacrifices. Cf. Āś. Śr. I.7.5; VI. 29.15.

०मुसाले (du) n. mortar and pestle Ś. Śr. IV.3.2.

उल्मक Ulmuka n. burning firebrand used for kindling fire; it is carried by the Āgnirūḍh who is called prathama since holding it he leads the procession to kindle the śāmītra fire B. Śr. IV.6, Āś. Śr. VII.16.2-3.

उपशीष Uṣṇiṣa m.n. turban, twisted by an initiated sacrificer 3 times round his head Āś. Śr. X.9.9. (Śoma); a piece of cloth with knots for tying up soma stalks X.24.14, and afterwards used as a turban at the avabhṛttha XIII. 22.3.
animal are buried (Paṣu) Āp. Śr. VII.16.1; it is situated outside the vedi, to the west of the śāmtra. See plan 3.

Oha (✈ūh, cl. 1 "to remove") m. substitution of one word for another (its order, number etc.) in a mantra for adapting the mantra to the changed context, occasioned by the introduction of new objects like saragrass, śyāmāka grains, sthāfī (cooking vessel) and porridge (caru) in the vikṛti in place of barhis, paddy, potsherds and rice cake respectively in the prakṛti Bh. Śr. VI.15.7-8. This modification of mantra can only occur in a prakṛti Āp. Śr. XXIV.3.49-50. As a modified mantra cannot be subjected to the rules of pronunciation prescribed for normal mantras, it is not classed strictly as a mantra 1.35. Also a versified mantra cannot be modified Āśv. Śr. V.4.8.

R

Rgāvānam (āvānam from vē, cl.1or 4 "to weave") ind. a mode of recitation in which the stanzas are “woven together” by reciting them one after another continuously without pausing for breath 1.31. Āśv. Śr. IV.6.1; explained as: reca mcam anavānam (without breath) 1ktvā praṇyaṇāvayet ib. 2.

Rc (k) f. one of the 4 classes of mantra, having fixed syllable, pāda and pause K. Śr. I.3.1 & comm. as distinguished from the yajus, sāman. nigada mantras, cf. Mt. II.1.35.

When the rks are employed the Hotṛ is the dominant figure Bh. Śr. III.15.6.

Riṣa n. sediment, i.e. the dregs of soma Āp. Śr. XII.12.11 (=kīṭila B. Śr. VII.6 comm.); obtained at the 3rd pressing, and mixed with dadhi Āp. Śr. XIII.20.8; immersed at the avahṛthta B. Śr. VIII.20.

Kumbha m. a vessel in which the sediment is kept K. Śr. X.9.1.

Mukha m from the pressing stones on the surface of which the residue of soma juice is smeared, and the smeared faces are turned to one another while the sediment is collected Bh. Śr. XIII. 12.10.

Rtugraha m libation of 12ṛtus (seasons), offered to various deities in the morning pressing by the Adhavyu and the Pratiprasthāt alternately, and others singly Āp. Śr. XII. 26.8-27.8. B. Śr. VII.16. cf. C.H. 224, Eggel SBE XXVI, 319-20.

Dikṣā f. mantras muttered on the sacrificer when he steps on the antelope skin Āp. Śr.

XX.8.12 (Rāja).

Pātra n. a vessel used at the ātugraha XII. 27.13.

Rtvij m. a priest who performs a sacrifice on behalf of a sponsor: sacrificer (yajamāna). 16 such priests are enumerated in Āśv. Śr. IV.1.6: Hotṛ, Maitrāvaruṇa, Acchāvāka, Grāvastut; Adhavyu, Pratiprasthāt, Neśṭṛ, Unnetṛ, Brahman, Bhraṃnāচahkanśin, Agnidhra, Potṛ, Udgāṭṛ, Prastotṛ, Pratharthi, Subrahminya. Of these, Hotṛ, Adhavyu, Brahman and Udgāṭṛ are the 4 principal priests called maharṣtvij or madhyataḥkārin (ādṛtvij also) Āp. Śr. X.1.9; XIV.24.6; the other 3 mentioned after each are their assistants (catvāraṃtripuruṣāḥ Āśv. Śr. IV.1.4). Only one priest: Adhavyu is required for Agnihotra; for Agnyādheya, Darśapūnamāsa and all other iṣṭis four priests: Adhavyu, Agnidhra, Hotṛ and Brahman; for Cāturmāsya the fifth priest is Pratiprasthāt besides the four of Darśa; Maitrāvaruṇa is the sixth priest in Pasu. But in Soma all the 16 priests are required B. Śr. 11.3; and according to Kaṣṭakins a 17th called Sadasya is added Āp. Śr. X.1.10; and B. Śr. 11.3 provides 3 more assistants to Sadasya. The functionaries like śamitr, camaśādhyavyus are not recognized as r though they are engaged in the sacrificial work Mt. III.7.33. The priestly office belongs to the brahmins Āp. Śr. XXIV.1.21. The priests are chosen by the sacrificer in a solemn function B. Śr. II.4, C.H. 5. A priest is to follow a code of conduct; he is not to accept an office left by another, not to purchase the priesthood, nor, to accept the office for a sacrificer who has scars etc. But in case of deprivation of the means of livelihood he is allowed
to accept office if he gets lucrative remunera-
tions; and Baudhāyana reminds the priest of a
distressing situation described in RV.IV.18.13 :
"In distress I cooked for myself the entrails of
a dog. Among the gods I did not find any
sympathizer. I saw my wife dishonoured.
Then the falcon brought me sweet water" B.
Śr. XXIV.13.

The priests are to get sacrificial fees accord-
ing to their shares as laid down : the entire fee is
divided into 4 shares to be distributed among
the 4 groups of Ḥotṛ, Adhvaryu, Brāhmaṇa and
Uḍgāṭr so that the principal priests get each
12% of the whole amount; their first assistants

(Maitrāvariṇa, Pratiprasthātṛ, Brāhmaṇāccha-
misn, Prastotṛ) get half of the principal’s
share (6% each), whence they are called
ārdhaṇ or dvitiyin; the 2nd assistants (triṣṭasya):
Ačchāvāka, Nṛṣṭṛ, Agnideva and Pratiṅkhātṛ
get similarly ¼ (4% each); the 3rd assistants
(pādins) : Grāvastutṛ, Umnetṛ, Potṛ and Subrah-
manya get ¼ (3% each) Āp. Śr. XIII.5.11-12,
Chinna 76. See also dakṣinā.

In procedural matters of a sacrifice the
Brāhmaṇa is supreme; the priests function one
by one Bh. Śr. III.15.6. Functions of the
principal priests are mentioned in RV. X.
71.11.

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एकदन्त
Ekadhana n. an earthen jug in which the
ekadhanā water is stored, 3 to 11 in number
Āp. Śr. XII.2.13 (Soma). The Ekadhanā water
is fetched from the running waters, early in
the morning on the very day of pressing,
mixed with soma juice in the pūtabhīt XII.
16.11.

ekadhanin mfn. servants who are in the
charge of eś water B. Śr. VII.3.

एकपातिनी Ekapātīni f. name of the 3 “isolated”
stanzas recited in the vaiśvadeva and
āgnimāruta sastra Āśv. Śr. V.18.11. cf. C.H.
354,372.

एकपात्र Ekapātra n. synonym of the ārdhva-pātra
Āśv. Śr. V.6.29 & comm.

एकार्णि Ekārṇi f. monotone, i.e. the neutral
tone in which the mantras are pronounced in
ritual, except in cases like subrahmaṇyā, japa,
nyūṅkha, and sāman recitations to be done by
the sacrificer Āśv. Śr. I. 2.8, K. Śr. 1.8.19.
see svara.

aikāśrutya n. relating to eś, defined as udāt-
tānudāttaśvaratānāḥ paraś sarvākṣaraḥ aika-
śrutyaḥ : the maximum close contraction of
udātta, anudātta and svarīta tones Āśv. Śr.
i.b.9; derived from eś, explained as svarāṇā-
mudātātānām avibhāgo bhedatirodhānām

ekāśrutih, Kāśikā on Pāṇ. I. 2.33.

But there are three alternatives :

(1) it is an intermediate accent between
udārta and anudātta; (2) it takes the accent
of the preceding vowel; (3) it is the seventh of
seven accents Mbh on Pāṇ l.c.

एकादाशिनी Ekādāshine f. an animal sacrifice in
which 11 victims are immolated; also called
Aikādaśinapaśu, krutapaśu or i:jyā Āp. Śr.
XIV.5-7; a model of the pāṣaṇa as ib 1
comm. Eś follows the pattern of sāvaniyapāsa
Mi. VIII.1.14. There are 13 yūpas of which
the 12th is called upasāya and the 13th pāṭni-
vata; or only 1 yūpa may serve the purpose K.
Śr. VIII.8.27. The southernmost yūpa is the
tallest of all ib 19.

एकास्तकक Ekāstakk f. See aśatakā.

एकाह Ekaḥ m. Soma sacrifice of one day
duration; reckoned as a class of Soma, as
distinguished from the ahina and the sattra.
Agniṣṭoma is an eś since the main rite relating
to soma is performed in one day (sutyā). A
large number eś are prescribed for fulfilment of
certain desires B. Śr.XVIII, Āp. Śr.XXII.
1-3. see also gośava, sadyaskri. cf. Keith
RPV. 336.
अ० O

VI. 18.13.

O श्राव O śrāvaya=āśrāvaya, the call of the Adhvaryu. See āśrāvana.

० आउ Au

Buddhava m. left-over of the barhis, used for strewing. Ap. Sr. VIII.14.4; it is a prastara 5

Aupasāya (पात्र) Aupasaya (pātra) m. accessory cups (cf. upasaya) used for the soma drawing, called pratiniṅgrāhya B. Sr. VII.12; included in the ūrdhva-pātra group, associated with the ādityas ‘hāli and the ukthyasthāli (Āp. Sr. XII.1.4).

ए आइ Ai

Aindrāvayavagraha m. name of one of the soma drawings, dedicated to Indra and Vāyu, being a part of the offerings to the twin divinities (dvidevayagraha) Āp. Sen. XII.20. 18-21.6, C.H. 199.

pātra n. name of the cup used at the rite (one of the ūrdhva-pātras) B. Sr. VII.12.

Aindrāgṛagnagraha m. name of a drawing of soma for Indra and Agni B. Sr. VII.16, Āp. Sr. XII.27.8, C.H. 229.

Odana m. n. rice, cooked and served to the relatives of the sacrificer, and also consumed by all priests Bh. Sr. VIII.13. 1, 13-14 (Sākamedha), also at Āgrayāṇa

VI. 18.13.

O अश्राव O śrāvaya=āśrāvaya, the call of the Adhvaryu. See āśrāvana.

Aupavasathika or Aupavasathyā mfn. See upavasatha.

Auddhava m. left-over of the barhis, used for strewing. Ap. Sr. VIII.14.4; it is a prastara 5

Aupavasathika mfn. limbs of an animal which are cut into the upabhrt (cf. avadāna); enumerated as: the right forefoot (sakthipārvanadaka), the left buttock (śroni), and the thinnest third part of the anus (gudā); these 3 limbs (also called tryāga, q.v.) are meant for Agni Śvīṣakṛt K. Sr. VI.7.7. (Paśu). Cf. H.Dh. II (2), 1126-27. See also jauhava.

Auddhava m. left-over of the barhis, used for strewing. Ap. Sr. VIII.14.4; it is a prastara 5

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Aupāsana (upa-व्य स, cl.2 “to sit near”) m. domestic fire on which au arranged oblation is offered Āp. Sr. I.10.8; from it fire is taken for cooking brahmaudana V.4.12 (Ādheya).

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Ka

कंस Kaṁsa m. n. a vessel, made of brass, used for holding clarified butter in the Tānūnaptra B. Śr. VI.19.

कष्टपरिवार Kaṣṭaparivāra (pari-√vr, cl. 5 “to cover, surround”) m. enclosure of straw mat (kaṭa), used as ritual toilet, 2 in number, erected to the north of the prācīnavāmśa; one on the eastern side for the sacrificer, and the other on the western side for his wife B. Śr. VI.1.

कष्टः Kaṣṭha f. a scratcher, made of the horn of a black antelope, used by a initiated sacrificer (dikṣāta) for scratching himself when necessary K. Śr. XV.6.8.

कपाळ Kapāla n. a kind of burnt potsherd; they are broken pieces of a vessel K. Śr. II.3.8 comm; recognized as sacrificial utensil (pātra). They are arranged in such a manner that the size and shape of a horseshoe is obtained; on these purodāsas are baked, 7 to 12 k° are required for baking a cake for Agni, 11 for one for Indra, 12 for Savitr, 7 for the Maruts etc; 3 for roasting corn. They are 2 fingers in length and breadth Vai. Śr. XI.9. On the manner of arrangement of k° for baking cakes Ap. Śr. I.22.1-23.6 (Darśā). Cf. Eggeling SBE XII, 34. See plan 7-8.

योगा Yoga m. “yoking”, i.e. putting the k° on fire Ap. Śr. I.23.2 (Darśā).

विमोचन Yoga m. “unyoking” of k°, i.e. removal of k° from the fire with mantras Ap. Śr. IV.14.5; XII. 25.13 (Soma).

कमांदक Kamanḍak(U)lu m. n. a jug for carrying water, used for a rite performed by the sacrificer’s wife Ap. Śr. III.8.1 (Darśā).

करभ ब्य Ambara m. barley or oats (the usual sacrificial food for Puṣan who has no teeth to masticate hard food RV. III.52.7; VI.57.2); its grains are husked, slightly parched (āmabhṛṣṭa) on the dakṣinā fire, pounded and mixed with curds K. Śr. V.3.2; pāṭrāṇī, dishes made of k°, prepared by the sacrificer’s wife Ap. Śr. VIII.6.3; the number of such dishes exceeds by one the number of children including grandchildren, unmarried daughters of the householder 5.41. With the rest of the ground and parched barley a figure of a ram (meṣa) and a ewe (meṣṭi) are made by the Adhvaryu and the Pratiprasthāta respectively 5.42-43 (Varunaprabhāṣā).

The flour of k° is also used for preparing the savanīyapurodhā at the pressings Bh. Śr. XIII. 18.1 (Soma).

कषायतं Kṣāyata m. a hole on both sides of the havirāhā cart in which poles are fixed Ap. Śr. XI.7.3 (Soma).

कर्म Karman n. a sacrificial act which must produce a result K. Śr. I.1.2 (as opposed to the speculative religion); indicated by injunction H. Śr. I.1.6. see also mantra.

कर्षण Karṣana n. prolonging a syllable in a chant by inserting one or more tones; 5 types in all, of which the 2nd tone is the main Puspa 518, e.g. bā 2 rhiṣo. Cf. C.H. 466.

कर्ण Karṇa f. trench or furrow, 3 in number, dug out to the northern side of the rear of the cremation place; surrounded by stones and sand. The trenches are flooded with waters, and the relatives of the deceased have bath in the water Bh. Pi. I.7.11.

कशिस्थ Kaśipu m. n. a sort of mattress or cushion, embroidered in gold, on which the Hotr sits during the recitation (ākhyāṇa) K. Śr. XX.2.21 (Āṣya); a kind of pillow laid on the vedi at the Darśa Ap. Śr. I.8.2; commented as masūra or phalaka K.Śr. XV.6.4 comm. sayanasyopari viśtārikā B. Śr. V.11. comm.

कस्तब्ध Kastambhi f. a wooden rod fixed below the pole of a cart either at the centre or at the rear serving as a prop of the stationary cart which carries ladles Ap. Śr. III.8.4 (Darśa). Cf. SBr. I.1.2.9.

कान्तिनिनय Kāntiṣṭheya m. son by the youngest wife, for whom 2 rear udders of the āgnihotra cow is milked Bh. Śr. VI 9.1. see jyaiṣṭheya.

कामन Kāmana n. formulation of a desire to perform a sacrifice; this is the basis of a sacrifice, and one of the duties of a sacrificer Ap. Śr. IV.1.2.
Kśmyā (iṣṭi) f. rites for attainment of a specific desire (as distinguished from the regular or compulsory rites, nitya); the rites resulting from a particular desire and performed with a view to securing the desired object, e.g. āyukkāmeṣṭi (for long life), putrakāmeṣṭi (for having a son), kāriṣṭi (for rain) etc. Asv. Śr. II.10, Ap. Śr. XIX. 18-27. These are performed on the new or full moon day 18.1, and are variations of Darśā which they follow.

Kārotara m. a sieve of bamboo which is placed over the hide of a bull, and through which the wine (sura) is poured and purified Āp. Śr. XIX.6.1, K. Śr. XIX.2.7. (Sautrāmaṇi); RV. I.116.7.

Kumbha m. n. thick end of a śamyā (yoke pin) Bh.Śr. VII.3.1.

Kumbakurīra (kumbā, a kind of headdress AV. VI.138.3) m. n. a headdress worn by the sacrificer’s wife at the diṅga Āp. Śr. X.9.5, B.Śr. VI.5 (Soma); apparently, a garland of thin pieces of bamboo and a net of black wool sewn together; explained as a net jāla ib. 7. But it occurs as 2 separate words: kumbhaḥ ca kurīraḥ ca B. Śr. VI.1. Kurīra is interpreted as jāla (net) Bh.Śr. X.6.6, but headress RV. X.85.8.

Kumbha m. an earthen jar in which vasati-vāri water is collected; it is placed on the southern and northern śroni of the uttaravedi Bh. Śr. XII.20.6; 21.3. 3-4; charred bones of a dead body is collected into it Bh. Pi. I.9.6.

Kumbhi f. a large earthen urn for keeping the āmikṣā Āp. Śr. I.13 6; for cooking animal flesh (pāśa) VII.8.3. There are 2 kṛ for sāṁnāyya (sāṁnāyya): one for keeping boiled milk, and the other for curdled milk I.6.13. In Cāyana, kumbha and kumbhi are differentiated XVI.32.5; the first is probably a male urn (without any mark?) and the other a female one with bulges like female breast.

Kurīra n. See kumbakurīra.

Kulāyini f. one of the varieties of chanting the trivrtstoma of the bahispavamāna in the form of a “web” (kulāyā). The 3 verses are arranged thus : a b c (1st turn), b c a (2nd turn), c a b (last turn). Cf Eggeling SBE XXVI,310. see also udyāti, parivartini.

Kūsa m. (1) grass (Poa cynosuroides). see darbhā.

(2) small sticks, 21 in number, each 1 span long, cut from udāmbara tree, used by the Prastotr in marking the several turns (parīyāya), the number of verses and the order of a stoma, by placing them over a piece of cloth which is spread in the middle of the chanters. The kṛ are laid in the first viṣṇutī of the pañcadaśastoma (mādhyandina pavamāṇastotra) thus:

<table>
<thead>
<tr>
<th>1st viṣṇutī</th>
<th>1st paryāya</th>
<th>2nd p</th>
<th>3rd p</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd rākṣita</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2nd rākṣita</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>1st rākṣita</td>
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<td>1</td>
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</tr>
<tr>
<td>2nd viṣṇutī</td>
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<td>3rd rākṣita</td>
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<td>2nd rākṣita</td>
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<td>1st rākṣita</td>
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<tr>
<td>3rd viṣṇutī</td>
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<tr>
<td>3rd rākṣita</td>
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<tr>
<td>2nd rākṣita</td>
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</tr>
<tr>
<td>1st rākṣita</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Chinna 92; for further varieties see 93-95; cf. PBr. II.4, C. H. 195, Eggeling SBE XXVI, 309. see also pañcadaśastoma, pañcapančini.

Kurca m. a bundle of grass used as a seat K. Śr. IV.13.14 (sort of a cushion, comm); it also means a seat with legs (embroidered in gold) on which the sacrificer and the Adhvaryu sit XX.2.19 comm (Āśva).

Kṛtyadhīvāsa m. covering of skin, placed over the āṣandi Āp. Śr. XVIII.18.6 (Rāja) (cf. adhvāsa); laid on the spot where the horse is immolated XX. 17.8; also a sacrificial fee Bh. Śr. XIII.8.16 (Soma).
Krṣṇājina

Krṣṇājīna n. skin of a black antelope which is spread by the Adhvaryu either on the sacrificer’s seat or on the vedī at the dīkṣā; the sacrificer sits on it for the duration of the dīkṣā. Two pieces of hide, one over the other, are mentioned, the polished side being on the outside Āp. Sr. X.8.11. Also a sacred covering, spread on the ground I.7.5.

Kesavapaniya m. hair-cutting ceremony (of the king), a soma ritual of the Ātrātra type with the number of verses of the stotras decreasing at each savana: 21 at morning, 17 at the midday, 15 at the third and 9 at dawn (Rāja) B. Sr. XII.20, Āp. Sr. XVIII.22.9-11, Eggeling SBE XLI,126-7. cf. Heesterman 212-9.

kesavāpa m. hair-dresser Āp. Sr. XVIII.15.6.

Kesavāma (vapna) Kesavāmaṇu (vapana) n. rite of shaving hair on head and face of the sacrificer, and the wife parts the nails, takes bath K. Sr. II.1.9 (Darśa), Āp. Sr. IV.1.4 K. Sr. IV.7.11 (Ādheya), (=apsu dīkṣā) VII.2.7. (Soma). Cf. C.H. 14.

Karukaranā n. performance of a Soma (kratu, a sacrifice) rite Āp. Sr. XII.6.5; XIV.1.5.

Krutpāsa m. another name of the savanīyapaśu, animal sacrifice, one of the 4 basic features of Soma Āp. Sr. XIV.1.5, with certain modifications XII.18.13. This is the 2nd and one of the three animal sacrifices associated with the Soma sacrifice apart from the agniṣomīya and anubandhyā animal sacrifices. Cf. C.H. 125, 186, 283, 344; there can be 4 victims (called kā Āśv. Sr. V.3.4); also called stomaṇya K. Sr. IX. 8.7.

Kruṣṭa Kruṣṭa mfn. name of the most raised tone (=uttama) in the series of the musical tones Puspa 523.

Kloman m. n. gland in the right throat K. Sr. VI. 7.11 comm.; right lung H. Dh. II (2), 1126; pancreas Kashikar Bh. Sr. II. 186 on VII. 19.11 (Paśu). See jauhava.

Kṣirahotra m. a priest who offers milk oblation; at the Agnihatra, he takes up the upaveṣa and recites mantra over the gārhapatya Bh. Sr. VII.7.3, K. Sr. IV.14.31. Various explanations in Āp. Sr. VI.15.16 comm: one who gets the cow milked for the first Agnihatra or receives as remuneration a quantity of milk remaining after the offering, or gets any kind of wealth. He acts on the instructions of the sacrificer.

Kṣullakābhīṣaṇa n. little pressing of soma stalks. See upāṃśugraha.

Kṣuma n. linen garment, with two or three folds, spread over a skin, and soma is measured over it by the Adhvaryu with his hands at the time of purchasing it Bh. Sr. X.16.6.

Kha

Khani f. a spot from where loose earth is brought and used for the preparation of a vedī at the preliminary measurements Āp. Sr. II.2.3, B. Sr. XXII.1.

Khara mfn., m. “rough”; a small square mound, made of earth, covered with sand, used as a table for keeping the (soma) cups Āp. Sr. XI.13.8, K. Sr. VIII.5.29; it is raised in front of the hāvīrdhāna cart in the hāvīrdhāna mandapa with the earth drawn from the uparavas Āp. Sr. I.1.c. Two other kha made of sand are raised within the prācinavānīya for the pravargya; circular in shape, 1 span in size: one to the north of the gārhapatya called pravṛṇjanīya on which the mahāvīra is placed, the other to the north of the āhavaniya called udvāsaṇīya B. Sr. IX. 5, Āp. Sr. XV. 6.20-21. Ucchīṣṭakara, also called adhīnirnājanya, having an outlet to the north is built in the north east; it is used as a storeroom for the “residues” where the utensils smeared with the sacrificial residues (ucchīṣṭa) are cleaned ib. 22. There are 2 kha at the Vāja SBr. V.1.2.15, at the Sauṭrāṇī K. Sr. XIX. 2.3. By extension it designates the dhiṣṇya, and in general all the hearths. See plan 3.

Khārindva n. basket with coverings (?) B.Pi.: Sr. K (S) I. 805. Cf. inva. (Grhya)
Ga

A. The first section

<table>
<thead>
<tr>
<th>Total 180 days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prāyanīya Atriāra day (opening)</td>
</tr>
<tr>
<td>Caturvimśa day, an Ukhāya</td>
</tr>
<tr>
<td>5 months, each consisting of</td>
</tr>
<tr>
<td>4 Abhiplavaśadaha (6 days)</td>
</tr>
<tr>
<td>1 Prṣṭhyasadaha</td>
</tr>
<tr>
<td>------------------</td>
</tr>
<tr>
<td>30 × 5</td>
</tr>
</tbody>
</table>

| 3 Abhiplava | 3 × 6 |
| 1 Prṣṭhyas | 1 × 6 |
| 1 Abhijit (Agniṣṭoma) day |
| 3 Svarasāman days |

B. The central (viṣuvat) day | 1 day |

C. The third section

<table>
<thead>
<tr>
<th>Total 180 days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Svarasāman days</td>
</tr>
<tr>
<td>Viṣuvat day</td>
</tr>
<tr>
<td>Prṣṭhyas (6 days)</td>
</tr>
<tr>
<td>Abhiplava (6 days)</td>
</tr>
<tr>
<td>four months : 30 × 4, each consisting of</td>
</tr>
<tr>
<td>1 Prṣṭhyas (6 days)</td>
</tr>
<tr>
<td>4 Abhiplava (6 days)</td>
</tr>
<tr>
<td>3 Abhiplava (6 days)</td>
</tr>
<tr>
<td>1 Goṣṭoma (Agniṣṭoma)</td>
</tr>
<tr>
<td>1 Ayaṣṭoma (Ukhāya)</td>
</tr>
<tr>
<td>1 Daśaśāstra (10 days)</td>
</tr>
<tr>
<td>1 Mahāvrita (Agniṣṭoma)</td>
</tr>
<tr>
<td>1 Udayaniya Atriāra</td>
</tr>
</tbody>
</table>

| 3 Prāyanīya Atriāra day (opening) | 1 |
| 1 Caturvimśa day, an Ukhāya | 1 |
| 5 months, each consisting of |
| 4 Abhiplavaśadaha (6 days) | 4 | 24 |
| 1 Prṣṭhyasadaha | 6 | 6 |
| 30 × 5 | 150 |

Gavo Mayana n. "going (course) of the cows (ray of the sun); a sāṃvatsarika sattra lasting 361 days (12 months of 30 days). It consists of 3 sections: the first and the third taking each 180 days and the central (viṣuvat) one day. The paradigm is as follows:
nārāśāṁśiḥ f. epic songs, particularly heroic legends Eggeling SBE XLIV, 98.

Gārhapatiya mfn., m. (belonging to the grhapati, the master of the house) one of the 3 sacred fires, the "domestic", used in the vedic sacrifice; it is kindled at first by the sacrificer by rubbing arānis previously warmed over the household fire; situated in the shed (śāla) to the west of the arena, round in shape, 1 square aratni in area; used for warming the havis and the utensils, circumambulation, and also for (alternatively) cooking the havis K. Śr. 1.8.34-35 & comm; logs are kindled in it to install fire in the other hearths; it is to be permanently preserved Ṛp. Śr. VI.2.13. This fire is also called prājñāhita (abandoned) Mi. XII.1.13. In Paśu the hearth of the uttaravedi is kindled with fire taken out from the āhavaniya, and the hearth of the uttaravedi is now called the āhavaniya, the first āhavaniya functions as gō Ṛp. Śr. VII.7.3. Similarly, in the Soma after the transfer of fire to the āhavaniya of uttaravedi, the old āhavaniya is called gō or śālamukhiya, śāladāvīya, for the old āhavaniya replaces the old gō XI.5.10, C.H. 78; Eggeling SBE XLIII, 308 (Caṇyana). See plan 3-6. For measurements Ṛp Sub. II.4.6-8.

Gṛhapatī m. “householder”; it stands for the yajamāna in the praiṣa of the Advaryu Ṛp. Śr. XII.27.6; at the sattra a sacrificer is called gō XXI.1.1; mukhya (Ś. Śr. XIII.14.4) or the chief participant.

Gṛhamādhya mfn. an offering to the Maruts who are called gṛhamadhin; a caru boiled in milk is offered in the evening at the Śukamadh tapā Śr. VIII.9.8-9.

Gosaṁ m. name of an ekāha of Uktiya type in which the performers are required "to behave like cows" (paśurata) for one year Ṛp. Śr. XXII.12.19 (Ṭb II. 7.6, Pbr. XIX. 13); this is of special interest as the rite involves incest with one's own mother, sister and a woman of one's own goira; perhaps a record of primitive promiscuity. Cf Jāim. Br. II. 113, Ṛp. Śr. XXII. 13.1-3, Keith RPV 338. cf. ritual promiscuity among the Australian tribes SG NTCA 92-111.

Graṁ m. drawing of liquid, specially of soma for libation; said also of the relating rite and the cups (camasa); also designates a libation Ṛp. Śr. XII.7.10. It is an elaborate ritual of pouring and decanting soma juice. In the Agniṣṭoma, which is the standard form of all Soma sacrificers, there are the following gō: in the morning (prātāḥsavāna) upāṁśu (which is of a special type), antaryāma, dvidevata (and other similar to it), aindrāyavara, maitrāvanura, āśvin, śukra, manthin, āgriyana, ukthya, dhrvurā 12 ritu, aindrāgna, vaśvadeva; at midday (mādhayandina): śukra, manthin, āgriyana, 3 marutvitāya, ukthya; in the third (triṣya): 2 āditya, mahāvaśvadeva, pāṁivata, dhrvurā; finally at the end, hāriyana. Apart from the upāṁśu the 8 main drawings are done in the following manner: the Umnetr draws soma juice with the udacane ladle or camasa from the ādhavanyau and decants it in a continuous flow (dhārā) into the camasa of the Hotṛ which already contains the nigrabhya water; then from the Hotṛ’s cup the sacrificer decants the liquid into the dronākalaśa over which the Udgār and his assistants hold a strainer (pavitra); finally, the Advaryu draws soma juice from the dronākalaśa into his cup (antaryāma) covered with a pavitra Ṛp. Śr. XII.13.1-13, C.H. 160-8; similarly all other cups are fill’d. This is called dhārāgraṇa, in contradistinction to adhāra which follows, and is drawn directly from the dronākalaśa with the pariplavā. Every gō has its own cup C.H. 136. Some libations, e.g. aindrāgna, vaśvadeva etc. are preceded by the recitation of a śastra (sastra-graha) K. Śr. IX.13.33-34. The soma juice remaining in the dronākalaśa is called śukra, and juice remaining in the strainer is squeezed into it IX.5.15-25. In the Vāja there are 17 soma and surāgrahas I.3.36 comm. The drawing of curds is called dudhi Ṛp. Śr. XII.7.5, C.H. 14.

Grāvan m. pressing-stone for soma stalks, originally 2, RV. II. 39.1, later 4 Śān Br. XXIX. I or 5 gō are mentioned SBr. III.5-4.24 comm; actually, 4 gō and 1 upāṁśu-savāna K. Śr. VIII.5.28, Vai Śr. XI.9; according to some, there are 5 gō in addition to the upāṁśu M. Śr. II.3.1.21. At the little pressing (kṣullakābhiṣavaṇa) the Advaryu strikes the soma stalks with the upāṁśu only Ṛp. Śr. XII.10.2, B. Śr. VII.5. C.H. 153. At the great pressing (mahiḥbhiṣavaṇa) 4 priests sitting round the adhiṣavaṇacarmān beat the stalks with their stones, and sprinkle water over them K. Śr. IX.5.1, C.H. 158; they are sharp-edged, 1 aratni each K. Śr. I.3.36 comm.
Pravastutu Gravastutu m. praiser of stone (gravan); a priest who is an assistant to the Hotr. He recites the gravastotra (Āsv. Sr. V. 12.9-25) or the gravastotriyā Āp. Sr. XIII. 1. 6, C.H. 269 during the midday pressing. He appears on the scene at that time, enters the havirdhāna-
manḍapa, receives a turban from the Adhvaryu, puts it on his head, and starts the recitation without any summons (Āp. Sr. XIII. 1.6). This is a deviation from the general procedure of recitation. Cf. C.H. 268. He takes his share in soma drinks Mi. III. 5.27.

Gha

Gharma m. hot milk of a cow or a she-goat (mixed with boiling āyja), contained in the mahāvīra, used as offering to the Āsins, Vāyu etc., and the remainder, consumed by the sacrificer and some of the priests: Hotr, Adhvaryu, Brahman, Pratiprasthāt and Āgni- dhra taken in the upayamani Āp. Sr. XV.

11.10-13 at the pravargya (Soma). Cf C.H. XVI n. 2. dadhi°: The word is also used in the sense of pravargya. The container (mahāvīra) is also designated by it; see also mahāvīra.

°duh mfn. a cow whose milk is used as ghā Āp. Sr. XV. 9.3 (=dughā B. Sr. IX.5).

Ghṛta n. clarified butter. Cf. āyja.

Ca

Candātaka n. a piece of cotton cloth with new and unwashed skirt, used for polishing the gharma vessel Āp. Sr. XV.3.16. Cf. comments of V.S. Agrawala. quoted in Bh. Sr. II, 317. See also gharma, mahāvīra.

Caturavatta n. “divided into four”. The 4 parts (cf. avadāna) or operations involved in offering (specially) of a cake (purodāsa).
The operations are: first, upastarana of āyja on the suva, cutting up of 2 slices of the purodāsa, finally abhīghārana over the cut up portions (whence the term). Caturavattin mfn. a follower of the above practice Āp. Sr. II.18. 9. Cf. SBri. I. 6.1.21. Also said of taking āyja 4 times by the suva into the juhā Āp. Sr. ib.1 (Darśa).

The procedure differs in pachsvatta which involves 5 operations: cutting up of 3 slices of the purodāsa, besides upastarana and abhīghārana. The family of Jamadagnis follow this practice, and they are called pachsvattins Āp. Sr. II.18.2, K. Sr. I.9.3 & comm. In Paśu 5-similar operations with the omentum of a victim take place even if one is a caturavattin Āp. Sr. VII. 20.10, Mi X. 7.72. Five drawings of milk and other liquid Āp. Sr. VI.8.2.

In śadavatta 6 operations are involved: upastarana on the Āgniāhira’s hand or in a bowl, cutting up of 2 slices, again upastarana for one slice, finally 2 abhīghārana on the second slice Āp. Sr. III.3.6; or alternatively 2 upastarana, 2 slices and 2 abhīghārana ib 7. It is performed by the Āgniāhira ib 5. But in the Paśapritryajña a pachsvattin follows the śadavatta and a caturavattin the pachsvatta procedures Āp. Sr. VIII.15.5, Bh. Sr. VIII. 19.3 (Catur). A śatātra is a bowl, with 2 depressions, of varana wood K. Sr. I.3.36 comm.

Caturāsra mfn. four-cornered; a square mound, said of the khara K. Sr. VIII.5.29.

Caturhotr m. name of a particular mantra mentioned in Tār., recited in a rite Āp. Sr. IV.8.7 (Darśa); so called from the mention of four priests: Āgniāhira, Adhvaryu, Hotr and Upavātṛ in the mantra. Cf. Eggeling SBE XXVI, 452. Similar other mantras are pačca°, sad°, sapta°, āśa°. Daśahotr, the mantra of 10 Hotrs, a mystical mantra which identifies 10 objects connected with the human body with 10 objects of homa, used at the Ādheya Āp. V.10.8, at the Agnihotra VI.8.5; it is pronounced by the Hotr before the sūmiheni IV.9.1. All these mantras occur in Tār.III. 1-10 quoted in Sr.K (S) I, 125.

Catuspati n. a place where 4 roads meet; crossroads where an oblation is offered
to Rudra Bh. Śr. VIII. 22.7 (Mahāpīṭhyajña, Cātur). See also svīṣṭakṛt.

नन्तित Canasita (v/can, cl.५ “to be pleased”) mfn. ‘satisfied or gratified’ (in vocative) the word is used by an initiated sacrificer in addressing a brahmin, after mentioning his name as: O Devadatta, canasita Āp. Śr. X. 12.8 (Soma). Similarly, a rājānaya and a vaiśya are to be addressed with the word viśakṣaṇa (vi-√cakṣ, cl 2 “to see distinctly”).

बबस Camasa m. a kind of cup (RV.IV.35.2, etc.) or ladle, with or without a handle (tsarumat or atsari wanted), made of nyagrodha wood (Ficus Indica) Āp. Śr. XII.2.8; square in shape; the shape of the handle, which distinguishes one from the other, may be round or square or triangular depending on the owner of cō C.H. 108. Cf. K. Śr. I.3 36 comm. They are used as a dish for the meal of vow by the sacrificer in the dīkṣā; for containing soma for libation and as a cup for drinking soma by the priests; also for containing the prajñābīh. There are 10 cō which belong to 10 camasa-sins: Hotr, Brahmaṇ, Udgāt, Maitrāvārana, Brāhmaṇācchaisin, Potr, Nēṣṭṛ, Āgniḥra B. Śr. VII.13, Āp. Śr. XII. 21.13-16, C.H. 204.

बनन Cayana n. See Agni०.

बह Caru m. porridge prepared from unpounded rice or barley grains, cooked in water with butter or milk mixed with it, (and served in a sthālī called caruśṭhālī Vai. Śr. XI.9) B. Śr. II.19; differentiated from a purodāśa (cake), and is substituted for a purodāśa in the modified rite (vikṛti) Bh. Śr. VI.15.7; used as oblation, and consumed by 4 priests B. Śr. 1.c. (Adheya). Saunmya at the Soma offered at the 3rd pressing to Soma, cooked by the Pratiprastātra, and it is required to be looked at (avekṣaṇa) by the Hotr B. Śr. VIII. 14, C.H. 362-4. The pañcabila, offered in a dish called pañcabila on account of 5 cavities in it K. Śr. XV.9.1 (Rāja), Eggeling SBE XLI, 120; Āp. Śr. XX. 25.2 (Puruṣamedha).

Pañcabila is also the name of oblations.

बतल Cašāla m.n. a wooden head-piece of the yūpa, made from the top portion of the same log of wood from which the latter is made. It is 8 cornered, contracted in the middle, made hollow, as long as one’s hand from the wrist to the tip of the fingers. It is fitted on the top of the yūpa like a turban in such a manner that 2 or 3 aṅgulas of the yūpa protrudes above the cō K. Śr. VI.1.28-30 (Paśu).

बति Cāturmāśya n. four-monthly sacrifices, of the Ṣṭi type, consisting of 3 (or rather 4) parvans (part or joint), each taking place after 4 months (whence the name) K. Śr. V.1.1 comm. The parvans: Vaiśvadeva, Varuṇa-praḥāsa, Sākamedha (and Śunāśīrīya) are performed, each marking the advent of a particular season, on the fullmoon days of phālguna or caitrā (vasanta: spring), of āśā (varṣa : rains), kārtti or mārgaśīra (hemanta : autumn) and Śunāśīrīya on the 5th fullmoon from the day on which Sākamedha is performed (phālguna) respectively. Cf. K. Śr. V.11.1-2 & comm. There are five offerings common to all the parvans: a purodāśa on 8 kapālas to Agni, a caru to Soma, a purodāśa on 12 or 8 kapālas to Savitr, a caru to Sarasvatī, a caru of fine powdered rice to Pūṣan.
**Vaiśvādeva** n. the first parvan, "relating to all gods", consists of 2 days, and is the model of all other parvans Āp. Śr. XXIV. 3.37. On the upavasatha day (the first day), an oblation with the pāncahotṛ formula, a cake on 2 kapālas to vaiśvānara Agni, and caru to Parjanya are offered as an introductory rite.

The sacrificial grass is bundled. The darbha grass with flowers is used as prastara. The sacrificial fuel sticks are bundled up, and in the afternoon meal is warmed and curdled (sāmnāyya).

Next morning, after the morning Agnihotra, the Adhvaryu makes 3 offerings, besides 5 usual offerings, a cake on 7 kapālas to Marut svatavas (self-strong), āmiṣkā to the Viśve Devas, and a cake on one kapāla to Dyāvaprthīvi. The vājina is decanted from the āmiṣkā, and the two kept separately. A new fire is churned and mixed with the āhavaniya, fuel sticks are added into the fires. The offerings follow. There are 9 prayāajas and anuvyājas. An offering of the vājina is made to the deities called Vaijins. The remainder of the vājina is treated like the idā: the vessel containing the vājina is held by the Hotṛ in his left hand, and on his right hand the ājya is sprinkled by the Adhvaryu, then 2 portions of v are poured out on it and again some ājya is spread over it. The upahava is recited by the Adhvaryu, the Brahman and the Āgni-dhira, and the vājina is "consumed" by "smelling" by the Hotṛ and the other three. The sacrificer should actually consume it. On the conclusion of the rite the sacrificer may shave himself K. Śr. V.2.13. Āp. Śr. VIII. 1-4.

**Varunapraghāṣa** m. the word is used in masc. pl., fancifully derived as the rite in which Varuṇa eats (vṛghṣa, cl l "to eat") yavas (barley grains) which belong to him (ŚBr. II. 5.2.1). There is an additional (5th) priest: Pratiprasthātṛ, besides the 4 others. The sacrificial procedure is almost similar to that of the Vaiśvadeva parvan. But there are two altars to the east of āhavaniya (gāṛha-parṣaṇa) one to the north, assigned to the Adhvaryu, the other to the south assigned to the Pratiprasthātṛ Āp. Śr. VIII.5.4-5. See plan 6. Two āhavanīyas (new) are prepared on the two uttaravedis. The Pratiprasthātṛ performs the same tasks that the Adhvaryu does except certain functions K. Śr. V.4.33. A space of 2,3 or 4 angulas or more separates the 2 vedis at the corner Āp. Śr. VIII.5.10. There is one utkara. Offering materials are mainly yava (barley), but rice is also used Āp. Śr. VIII. 5.36-37. Figurines of a ram and a ewe are made (cf. karambhā) by the Adhvaryu and the Pratiprasthātṛ respectively from barley flour. The milk for sāṁnāyya and āmiṣkā for the Maruts and Varuṇa are arranged. Besides the 5 usual offerings, 4 more are offered: to Indra and Agni, the Maruts, Varuṇa and Ka (Prajāpati). The Pratiprasthātṛ puts the āmiṣkā in a goblet, and places the figure of ewe upon it. He also places the leaves of sami, flour of roasted karīra fruit and āmiṣkā by the side of the figure. The Adhvaryu does the same with the figure of ram. Then the Pratiprasthātṛ brings the sacrificer's wife in the fire hall, asks her of her lovers (jāra). She should declare his name. The Adhvaryu and the Pratiprasthātṛ go through the rites: prayājas, anuvyājas, ājyaḥbhaṅgas, svistakṛt etc.

The karambhā dishes are placed on a śūrpa and poured over the daksīṇāgni by the sacrificer and his wife Āp. Śr. VIII. 6.23. The Pratiprasthātṛ cuts off a portion of the āmiṣkā together with the whole of the figure of the ewe and offers them into fire, the Adhvaryu does the same thing with the figure of the ram. The viṣṇukrama is done. The rite concludes with the bath (avabhrītha) B. Śr. V. 5-6, Āp. Śr. VIII. 5-9, K. Śr. V.3-5, Āsv. Śr. II.17.

**Sākñēgha(Sakamedha)m. the third parvan of the Cātur. The word is used in pl. and means, literally, kindling along at the same time. Two days are required. On the preliminary day three īṣīs are performed at the 3 savanas: morning, midday and evening to the 3 deities respectively: to Agni anikavat a cake on 8 kapālas, to sāntopana Maruts a caru, to grha-medhin Maruts a caru boiled in milk of all cows belonging to the sacrificer Āp. Śr. VIII. 9.8. The priests and sons and grandsons of the sacrificer may eat that caru Āp. Śr. VIII. 10.8; 11.8-10, K. Śr. V.6.29-30.

On the principal day a homa is performed with a darvi, scraping out the remainder of the cooked rice (of the previous day). A bull is brought and made to bellow. An īṣī to krīdin Maruts is performed with a cake on 7 kapālas and a caru to Aditi.

The mahāhavis (great offerings) are 8 (including the common 5 offerings): a cake on 12
kapālas to Indra and Agni, caru to Mahendra, and a cake on 1 kapāla to Viśvakarman.

Then follows the Mahāpitrvyajña dedicated to pitṛmat Soma, barhiṣad Pitṛs and agni-
svāta Pitṛs. A paitṛka altar, square in shape, is traced out by the Ādhvarya towards the
south or southeast, and the čakṣīna fire is set in its middle. The rice-cake for Soma, barley
for the Pitṛs and various other things: curtain, mattress, pillow etc. are arranged. The
Ādhvarya makes the principal offerings. After the invocation of idā, the officiating priests
should partake of the mantha by smelling it. The portions of paddy and the cake should be
mixed to make 3 pindaḥ, and these balls are placed one each at the three corners of the
paitṛka altar for the sacrificer’s father, grandfather and great grandfather. The rite now follows
the pattern of the Pindaṇāvyajña. The curtain with an opening to the north, which was
hanging round the altar, is now removed. The last part of the Sā is the ūryamabakahoma,
Āp. Śr. VIII.17-19, B. Śr. V.16-17, K. Śr. V. 10, offered to Rudra. The Pratiprastāya
or the Ādhvarya bakes cakes on one kapāla each, the number of such cakes exceeding by
one the number of the children of the sacrificer (his sons and grandsons together with
their wives and unmarried daughters). All places where offerings are made must be to
the north. The cakes which are not sprinkled with butter are cooked on the northern side
of the gārhapatiya. The sacrificer, his wife and the members of his family, taking along
with them cakes, blue and red threads, a fire-brand, a paldā leaf, a pot of water, proceed
towards the northeast and come to a place where four roads meet (catuspather). A fire
is kindled; portions cut out from the cakes are put on the paldā leaf, and offered on the
fire. The remainder of the cakes and the paldā leaf is thrown into a rat hole. Return-
ing from that place, the sacrificer, his children and the ladies go round the fire thrice
from right to left with the mantra: “tryambakaḥ yajāmahe”, striking their left thighs with
their right hands. The unmarried daughter of the sacrificer, desirous of a husband, go
round the fire from right to left and again left to right, thrice in each direction with the
same mantra but with necessary alterations in her case. The sacrificer throws up the remain-
ing cakes and tries to catch them. Then finally they are placed in two baskets and
fastened on the two sides of a tree trunk in such a way that a cow or bull cannot reach
them. B. Śr. V. 10-17, K. Śr. V.6-10, Āp. Śr. VIII. 9-19, Āśv. Śr. II.18-19.

For details on the Cāturājya H. Dh. II, 2, 1091-1106,Ś.K (E) I (2), 646-769. B. Śr. V,
K. Śr. V, Āp. Śr. VIII, Āśv. Śr. II. 15-20.

Cātvāla m. n. a pit, measuring one
śamyā square, dug up outside the vedi near its
north-eastern “shoulder” (arisa); the place
from where loose earth (purisā) is drawn for
constructing the dhiṣya (K. Śr. I.8.39, the
uttaravedi at Soma and Paśu Āśv. Śr I.6
comm, Āp. Śr. VII.4.1-2, the sacrificial
ground at Cayana XVII.15.1 Plan 3, 5 & 6.

Punāsa, re-establishment of the altar Āp. Śr.
XVII. 24.11. loṣta or śmasāṇa, erection of
the lumps of earth at the funeral rite (Antye-
ṣṭī).

Cubukā n. front part of a cart (the havir-
dhāna) for soma (=mukha), while it is stan-
ding and stationary Āp. Śr. X. 24.4. B. Śr.
VIII. 11 (tunda comm).
Cha

Chadis n. a covering for the havirdhāna cart (R.V. X.85.10) Āp. Sr. X. 24.2; thatched roof on the havirdhānamandapa, in 3 sections: center, north & south B. Sr. VI.25, C.H. 88; of the sadas, in 9 sections as above Āp. Sr. XI 10.8-12; but 9 at Agniṣṭoma, 16 at Śoḍaśīn, 17 at Vājapeya, 21 at sattrā, and ahīna ib. 13, or 9 at Agniṣṭoma, 15 at Ukthya, 17 at Aṭitrāra and 9 or 15 at Śoḍaśīn Bh. Sr. XII.10.3.

Chandoda Chandoda m. name of the 7th, 8th and 9th days of the Daśarātra, and the 8th, 9th, 10th days in case of the Dvādaśāśāra, distinguished by special form of stomas Āp. Sr. XXII.18.8.

Chūṣa Chūṣa (Yuga) chidra n. 2 holes on the yoke of a cart; the gap between 2 holes=86 fingers (comm.), the length of the north-south line on the eastern side of the Paśu altar Āp. Sr. VII.3.8. See also akṣa, iṣā, vedi.

Ja

Janyabhāyāpanodana n. a rite, performed in order to “drive out the danger which emanates from men”, consists of kicking out a ball of earth or dirt with leg outside the vedi (at the beginning of the Som.) Āp. Sr. XI.7.2, C.H. 85.

Japa Japa m. a mantra, which is muttered (upānāsū) Āśv. Sr. I.1.20; may consist of “bhūr bhūv. svr 6 m” preceded by ‘him’ I. 2.3 (vāhyātis; on some occasions it is the duty of the sacrificer to do jō Āp. Sr. XIV.15.4.

tūṣṭi, silent or inaudible recitation, done by the Hotr at the beginning of the ājya and other śastras (q.v.) in Soma Āśv. Sr. V.9.1. C.H. 231.

purastājō, muttered recitation of mantra done by the Udgārs while the Adhvaru hands over 2 blades of grass to the Prastotra as a rite of introduction (upākaraṇa) of the bhaiṣṇavaṃastotra K. Sr. IX.6.36 & comm., C.H. 174; also at the time of chanting the ājyaṃstas Āp. Sr. XII.28.6, C.H. 236.

śastvā ṣukthavirya (q.v.)

Jāghani f. flesh from a victim’s tail, offered instead of ājya at the patniṣṭvadja K. Sr. VI.9.14 (Paśu).

Jāra Jāra m. paramour of the sacrificer’s wife whose name and identity are to be declared by her when asked by the Pratiprasāt (how many paramours you have?) so that a disaster can be averted; and her disclosure causes the paramour to be held in the snare (pāśa) of Varuṇa. It is an interesting episode of the Varuṇaprāghāsa Āp. Sr. VIII.6.20-22.

Juhū Juhū (vhu, cl. 3 “to sacrifice”) f. an offering spoon (R.V. I.145.3), one of the srucas, made of palāśa wood K. Sr. I.3.34; having a cup-shaped bowl; it is held in the right hand over the upabhṛt Āp. Sr. I.13.3; all ājya offerings are to be done with a jō XXIV.1.25, and when no other implement is mentioned for homa jō is to be used K. Sr. I.8.45.

Juhoti Juhoti m. “the sacrifices”’; technical name of those rites (homas) in which ājya (sarpis) is the obligatory material, the juhū is the implement and the Adhvaru is the performer Āp. Sr. XXIV.1.23-25, or, as distinguished from the yajati class (q.v.), jō designates homa performed in a sitting position by pronouncing svāhā K. Sr. I.2.7. Cf. Mm. Nr. II.84.

Jauhava Jauhava mfn. limbs (of an animal) which are cut into and offered with a juhū, 9 in number, enumerated as: heart (ḥṛdayam), tongue (jīvā), breast (kroda), left thigh (svaṇa saṃkha), upper joint of the left foot (pūrvanadaka), two flanks (pārśvā), liver (yakṛ, yakaṇi), kidneys (vrīka, vrīkka), rectum with anus (gūda), right buttock (śṛṇa). The limbs are cooked and offered to the devatāa K. Sr. VI.7.6, Āp. Sr. VII.22.6, B. Sr. IV.8. The identification of the limbs is not certain. Cf. H. Dh. II (2), 1126-1127. see also āupabhṛta.

Apart from these, kloana (a gland in the throat, right lung?), plīha (spleen), purīta (pericardium ?), adhyādhi or adhyāddhi (a tubular vessel above the udder or testes with penis ?), vanisīthu (large intestines), medas (fat), jāghari (tail) may be cut up optionally K. Sr. VI. 7.10-11. The victim’s heart, held
on a pointed spit (śāla, q.v.), is roasted on the śāmiṣṭa fire; all other limbs are cooked in an ukhā (pot). Butter is sprinkled, the middle and the front portions are drawn in a juhā, and offered to Indra and Agni and another portion to Agni svīṣṭakṛtya. H. Bh. II(2), 1127.

**Jayāśīhneya** m. a son by the eldest wife of a sacrificer; entitled to get milk of the 2 fore udders of the agnihotra cow Bh. Śr. VI.

9.1. See also kāniṣṭheṇa.

**Jayottṣoma** m. “praise of light”; name of an ekāha (Soma); its standard form is Agniṣṭoma (J is often a synonym of Agniṣṭoma) Āp. Śr. X.2.1-2; for other varieties of Soma, See saṁsthā.

The stomas of J are trīryā, pāṇcadaśa, sapta-daśa and ekavimśa which are called four lights (whence the name); treated in Bh. Śr. X-XV.

**Ta**

**Takṣan** m. carpenter, who takes up his cutting implement (taksanāsāstra) and goes with the Adhvaryu, the Brahman and the sacrificer to procure the yūpa Bh. Śr. VII.1.3-4 (Pāu).

**Tanḍula** m. grains, winnowed, husked and crushed in a mortar and pestle; its flour is used as oblation Bh. Śr. I.23.4-9 (Darsā).

**Tantra** n. “web” RV. X.71.9; essential features (aṅga), e.g., pravājas etc. of a sacrificer, which are performed once but help foster the whole sacrifice and thus become its framework Āp. Śr. XIV.5.3 & comm. They are performed only once along with the main (pradhāna) rite of a sacrifice and not with every main rite of the particular sacrifice. Like a lamp in a room, t is illuminates the entire sacrifice K. Śr. I.7.1 & comm. On account of this Darsā claims priority over all other āṣṭi Āśv. Śr. I.1.3.

It also means the entire sacrifice Āp. Śr. XXIV.1.29. bhinnon offering performed by means of a different form of ritual K. Śr. XX.2.6.

**Talpya** mfn. one who deserves a bed or couch; said of those princes who protect the sacrificial horse in its wanderings and who deserve also a seat before the king Āp. Śr. XX.5.13 (Āśv).

**Tāna** m. tone which, on account of its "fixed" (nitya) character, is to be followed in pronouncing the mantras K. Śr. I.8.18 = ekāraṇa (q.v.). see svara.

**Tāṃśaṇa** a ceremony to Tāṃśapāt ("self-generated one") at the upasadas of Soma: an oblation of ājya (also called t) is touched by the sacrificer and 16 priests, and each priest is requested by him to invite him as a form of ritual alliance Āp. Śr. XI.1.1. C.H. 61.

**Tārya** n. name of a garment, made of a vegetable substance, worn by the sacrificer as an under-garment Āp. Śr. XVIII.5.7 (Vāja), 14.1 (Rāja); variously explained, a garment soaked in clarified butter or made from the materials of ṭṛg plant? B. Śr. XXV.34 = kṣaumam, ṭṛṇām va, ghrtonnam K. Śr. XV.5.7-10; also a piece of cloth on which the sacrificial animals are laid Āp. Śr. XX.17.8 (Āiva).

**Tiryaṭk** See paicaī.

**Tirtha (√tr, cl.1 “to pass”)** n. a ford; the passage for moving within the sacrificial area; the path lies, in all isṣis, between the utkara and the spot where prāṇīṭa water is kept (=sāmcara q.v.) K. Śr. I.3.43; and between the cātvāra and the utkara for a rite which requires an uttaravedi 42, Āp. Śr. XII.5.4. The t for driving the cows which are sacrificial fees lies between the śālā and the sadas and from there to the south of the āgni dhra K. Śr. X.2.13 (Soma); between the 2 vedis (Cātur) Āp. Śr. VIII.5.11. The Adhvaryu should always enter the sadas by its eastern gate and go out by the western gate, he should not go beyond the ḍhiṣṇyas XI.10.16. Cf. pitr and mṛga.

**Turayana** n. (Tura’s way) a sattra Āp. Śr. XXIII.14.1; also a kāmyeṣṭi in the paradigm of Dāra (of which it is a modification) S. Śr. III.11.15.

**Tuṣa** m. husks of barley grain, used as ṭhā at the avabhṛtha of the Varunapraghāsa Bh. Śr. VII.11.7.9, winnowed at the utkara,
and offered to the raksas in a potsherid I.22.5 (Darśa).

Tusñījapa m. See japa.

Tusñīnsaṁsa m. silent recitation, being the 2nd voice of the ājyaśastra, consists of bhūraṅgirijotirotirgirasonm, Ṣav. Sr. V.9.11, recited by the Ḫotṛ in a low voice after the pratigara of the Adhvaryu C.H. 232.

Tusñīkam ind. “silent”; performance of a sacrificial act without mantra, as opposed to mantra (with mantra) Āp. Sr. III.18.7.

Treca m. n. a triplet, group of 3 rks, Ś. Sr. I.4.8, which is the basis of a stottra. By repeating the 3 stanzas of a hymn a stoma of certain number (trīṛt 9, paṅcadaśa 15 etc.) is obtained.

*bhāga m. the first part of the paryāya (turn) of a viṣṭuti which consists of the thrice chanted verse. Cf Caland PBr. 19 & 33.

Tritiÿin mfn. priests who are entitled to a third part of the sacrificial fees Āp. Sr. XXI.2.18. see trivij.

Tvāga (v’tvaj, cl. I.”to forsake”) m.forsaking, i.e., offering of an object (dravya), one of the 3 basic elements which constitutes a sacrifice K. Sr. 1.2.2.; one must, it is explained, offer an object (possessed by him) purodāsa, caru etc. to a presiding deity (devatā) by saying “this is not for me, but for the deity” ib. comm.

Trīṛt (“three fold”) m. a type stoma in which by a form of chanting the 9 (trīṛt) verses are obtained. The first 3 stanzas of each treca (in the gāyatri metre) are chanted without repetition, then the 2nd stanzas, and finally the 3rd (3×3). This is specially the method of chanting the bahiṣpavamānasottra. This is called udāyati variety and the other 2 are parivartiṇī, kulāyini. Cf. Eggeling SBE XXVI.308-10. See stoma.

Trāidhātavi f. “three fold”, said of an oblation of cake, first rice, then barley and again rice; offered at Rāja K. Sr. XV.7.29 to Indra and Viṣṇu. Cf. Āp. Sr. XIX.27.15.

Tryaṅga n. three limbs of a victim, offered to Śvīṣakṛt (Agni) Āp. Sr. XX. 18.13 (Asva). Cf. VII.22.6. Also called aupabhṛta (q.v.).

Tryambaka (homa) m. Tryambaka “three-eyed or three-mothered”, identified with Rudra or Śiva (RV. VII.39.12) to whom an offering of cakes is made in a palasa leaf at the cross road (catuspatha) with the mantra: tryambakaṁ yajāmahe (VS. III.6); it is the last rite of Sākamedha (Cātur) K. Sr. V.10, Āp. Sr. VIII. 17-19, B. Sr. V.16-17. Also called trayambaka K. Sr. V.10.1.

Tsaru m. a handle; a camasa may be with (tsarumant) or without a handle (atsaruka) Āp. Sr. XII.2.8.

Da

Daksinā f. sacrificial fees, consisting of cow or other animals and other things; but number varies. In simpler sacrifices it consists of anvahārya (q.v.). But fabulous dā is demanded in complex rites, see H. Dh.II (2), 1221 for Rāja (also Heesterman 162-6), for Asva 1236 (also Dumont L. Asva 117) for Vāja 1210. Even a non-brahmin may get fees if he is learned Bh. Sr. XIV.5.17; on the other hand, a learned brahman but not belonging to a ri gotra or though belonging to it but not learned is not entitled to get it ib.14. A sacrifice becomes singed (prakšama) if no fees are paid, and the sacrificer becomes short-lived Āp. Sr. IX.15.20, Bh. Sr. IX.18.9-10. For rules of distribution of dā Āp. Sr. XIII.5.11-12. see also ṛtvij. In Agniṣṭoma the payment of fees is preceded by 3 libations of ājya on the sālamukhiya C.H. 289 (called daksinā (a) homa or daksinā K. Sr. X.2.4; there is also a solemn ceremony for giving away and receiving the fees C.H. 293.

Patha m. literally, path of fees and southern path; the path, south of the mahāvedi, by which the fees in cow (daksinā = cow) are led to the north K. Sr. XV.6.16.
Dakṣiṇāgni m. the southern fire, one of the 3 sacred fires; situated within the śālā, near the gārhapatya, to the south east; the method of measurement Āp. Śūlb. II.4. 6-8. It is semi-circular or bow-shaped. The fire in it is laid by various methods:- brought from the gārhapatya B. Śr. II.17, from the house of a Vaśiṣṭha or rich man or produced by attraction Āsv. Śr. II.2.1. It protects the sacrificer from the evil forces coming from the south; to be preserved permanently (nitya) K. Śr. IV.13.4. to be established, optionally, on upavaśatha ib.7, or nitya only if produced by attraction Āp. Śr. VI.2.14. It is established in an elaborate rite, Adheya (q.v.). Cf. Dumont L’Agni 3.36. It is also called anvāhāryapa-
cana.

ōhoma m. an oblation on dō K. Śr. VIII.9. 14.

Danḍapradāṇa n. a rite in which the Hotṛ gives a staff to the Maitrāravaṇa, who holds it in his Paśu; called maitrāravaṇadaṇḍa, made of udumbara wood, as long as one’s height from the toe to the jaw (cubuka) or mouth (āśya) Āp. Śr. VII.8.3. Similarly, a staff of the same specification is given to the sacrificer at his dikṣā (Soma) by the Adhvaryu; it is called dikṣitadaṇḍa X.10. 4-5, K. Śr. VII. 4.1.

Dadhi n. curds (cf. ātuñcanam), used for curdling fresh, hot milk Bh. Śr. I.14.4, and offered as oblation II.18.11, cf. Āp Śr. II. 20.4, and consumed by the sacrificer at Darśa Bh. Śr. IV.22.4; used as an oblation at Āgrayana VI.14.14. At Paśu it is an ingredient of the prasadājya (q.v.) and also at Āchur VIII. 8.2. At the dikṣā it is consumed by the sacrificer along with other offerings X.4.6 (Soma).

ōgroma m. a drawing of curds offered to Prajāpāti just before the morning pressing Āp. Śr. XII.7.5-7, C.H. 148; and the vessel used is called dadhigrahapātra, made of udum-
bara wood, 4 cornered (caṭuhrakṛti) 2.1.

ōgarma m. a beverage of hot milk and curd-
led milk, poured into a warm pot (gharma or mahāvīr) by the Adhvaryu, and used as a libation at the midday pressing B. Śr. XIV.9, Āp. Śr.XIII. 3.2 (Soma)=srṭa’ Bh. Śr. XI. 10.13.

ōmantha m. a beverage of grains (saktu) mixed with curds Āp. Śr. VI.31.5,

Darbha m. sacrificial grass, (=kuśa) used at various rites for strewing over the hearth Āp. Śr. V.27.9, for carrying fire from the āhavaniya to another hearth 11, for purifying the ājya (upavana). The barhis, upaśeva, veda are made of it; the sacrificer is symbolically “purified” with 21 clusters (puṇḍila) 3 times, each time with 7 clusters at the apsuṇḍikṣā Bh. Śr. X.5.1 (Soma), C.H.13(d).

Darbhana n. a mat of grass, sewn with a needle and cord to the post of the havirdhāna B. Śr. VI.25. Āp. Śr. XI.8.5 comm.

Darvi f. a drawing ladle Āp. Śr. VIII.19. 19.

darvihoma m. a sort of simplified oblation in which a dō full of ājya is offered in Agnihotra K. Śr. V.6.36; also at pravargya Āp. Śr XV. 6.7; of curds at the curd offering, dadhigrahā (Soma). General rules and description Āp. Śr. XXIV.3.2. A rite of juhoti class. An independent rite Mi VIII.4.1-28. see u-lāyu-
vana.

Darśapūrnamāsa (darśa, literally means the time when the moon is “seen” only by the sun=amāvāsyā; pūrṇamāsa the moment when the moon is full) m. a rite of iṣṭi type, performed with the help of the 4 principal priests on amāvāsyā (new moon day) and pūr-
ṇamāsa (full moon day), and the principal offerings on the next day, the conjunction be-
tween the parvan and the pratipad. Dō is an archetypal (prakṛti) of all other iṣṭas.

The preliminaries are performed on the day called upavasatha : bathing, shaving etc. done by the sacrificer, the anvādhāna rite is performed by putting logs into the fires, veda and prastara are arranged; in the afternoon of the new moon day Pindaśaparyayā follows, in which the pindaś of cooked rice are offered to the father, the grandfather and the great grandfather. After the Agnihotra rite in the evening, cows are milked (śāvan doha); milk is purified, heated, curdled and preserved to be used later.

On the next pratipad day paddy grains are pounded, winnowed; the flour is mixed in madanti water, stirred by mekṣaṇa and thus a dough is prepared. Thereafter the altar is prepared (see plan 4), and the utensils are placed on it,
Now begins the recitation of the *sāmidheni* verses, and the fuel sticks are put into the fire, and after it the *pravaras* of the sacrificer are announced by the *Hotṛ*, followed by an *āghāra* libation of the *Adhvaryu*. The *pravājas* (5) and *ājyabhāgas* (2) follow. Then the principal offerings are offered with the accompaniment of the *puro'muvākṣya* and the *yājīvya:* for *Dārsā,* a cake to *Agni,* an *upāhāsa* oblation of clarified butter to *Prajāpati,* a cake each to *Agni-Soma* and to *vaimr̥dha Indra;* for *Pūrmāsa,* one cake each to *Agni* and *Indra-Agni;* then an oblation called *pārvanahosa* and the *sviśākṛt* offering are performed. The *idā* is offered and consumed by the priests. The *Adhvaryu* offers 3 *anyāya* oblations into the *āhavanīya* and 5 or 8 *pātrisāṃyāja* oblations into the *gṛhapātya.* Now the *yoktra* is removed from the waist of the sacrificer’s wife and the rite is concluded with the 3 *visñukramas* of the sacrificer. Āp. Śr. I-IV, B. Śr. I, H. Dh.II(2), 1009-90, Śrāc(E). I(1), 211-528.

**Dāsapeya** m. rite of 10 drinks in which 10 *camasins* priests and 90 other eligible brahmans join in the drinking festival. These *Soma* drinking (somapā) 90 brahmans are called *amuprasarpaka.* The rite is of *Agniştoma* type, and *Soma* drinking is a modification of *prasthitabhaṅga,* Āp.Śr.XVIII.20.11-21.7 (Rāja). Cf. Heesterman 179-95.

**Dāsāraṭra** m. ten principal days of a 12 day *sattrā* Āp. Śr.XXI.15.19, Sarvamedha is a d° XX.25.3; =dāśāha ś. Śr. XII.21.13.

**Dāshaṭoḥ** m. mantras of ten *Hotṛs.* See *caturhotṛ.*

**Dāşāpavitra** n. a fringed woollen filter *ŚBr.* IV.2.2.11, held over the *dronakalaśa* for purifying soma Āp. Śr. X.26.11; its navel (*nābhi*) is made of the white wool of a living *ram,* K. Śr. IX.2.16; said to be 1 *arati* in length ib. comm. It has fringes whence the name, *dāśā.*

**Dāśāha** m. See *dāsārātra.*

**Dahana** (kalpa m.) rite of cremation. See *Antyeya.*

°dēśa m. cremation ground, selected by the *Adhvaryu* for a dying person (*āhitāgni*), inclining towards the south west, not arid, without clearings, with waters going towards the southwest and meandering to the north to flow into a great river, thus becoming an eastward flowing river. Bh. Pi. I.1.2-3. All the sacred fires are established here ib.8.

**Dākṣāyaṇa** m. a modified *Dārsā* practised by the *Dākṣāyanas* Āp. Śr. III.17.4; included in the *kāmyeṣṭī* Āṣv. Śr. II.14.7, Mi.II.3.5.

**Dākṣiṇahoma** m. See *dakṣiṇa*°

**Dāruciṭi** f. a pile of wood, a funeral pyre, arranged on the cremation ground Bh. Pi. I.1.8; the sacred fires: *āhavaniya,* *sabhya,* *āvasathya* and *aupāsana* on the east, *gṛhapātya* on the west and *anvāhārayapacana* (dakṣiṇa) on the south are laid 3.8.

**Dārṣadvata** n. name of a *sattrā* in which some rites are performed on the bank of the river *Drṣadvati* Āp. Śr. XXIII.13.11, K. Śr. XXIV.6.32.

**Dikṣāniyā (iṣṭi)** f. oblation of puroḍāsa on 11 *kapālas* to *Agni* and *Viṣṇu* taking place before the *dikṣā* of the sacrificer in *Soma* Āp. Śr. X.4.1 : *dikṣā pravoyana* Āṣv. Śr. IV.2.1 comm; many of the rites belonging to an ordinary *iṣṭi* are lacking in it Mi. X.1.4. Cf. C.H. 15. There are 17 d° in the *Āṣva* K. Śr. XX. 4.7.

**Dikṣā** f. consecration of the sacrificer at the beginning of a *Soma* sacrifice. It takes place after the preliminary *iṣṭi* and *āhūti.* The proper d° consists of a series of attitudes and manipulations, adopted and made by the sacrificer, who is provided with a garment, a girdle of *mūti* grass to be used as a belt, a piece of cloth for his headdress, a staff, and skin of an antelope to sit on. His wife also gets a *yoktra,* a headgear of net etc. He contracts the fingers of both hands one after another, finally clenches his fists, touches the forehead, scratches his body with the horn of an antelope. He stammers (parivālā). The consecration is proclaimed (*avedana*) by the *Adhvaryu* who mentions his *iṣṭi* ancestor, names of the father and the grandfather. It is to be noted that whatever may be the caste of the sacrificer he should be declared as a brahmin (Bh. Śr. X.7.9) B. Śr. VI.5, Āp. Śr. X.8.11-15; 9-10; 11.1-4. Cf. C.H. 17-20. The word may also mean the day of d° Āp. Śr. X.15.1. In *Vāja* 17 d° are performed Āṣv. Śr. IX.9.2. Various theories have been put forward for explaining the nature of d°. Cf. Keith RPV
300-03, Keith TS. cxiii-cxv. The description of it given in ABr. I.3 and the statement in SBr. III.3.3.12 that the consecrated person becomes an embryo make the dū closely resemble the initiation rites as practised in ancient and modern times by the primitive people. Cf. Thomson: SAGS 45-49. Cf. the cutting off of the hair of the Semites Smith Semites 328; initiation of the Australian tribes SG·NTCA 212-386; birth of Zeus and the initiation rites Themis 13-19.

apsa (apo) Āp. Śr. XVIII.20.14, the first part of the dū in which the sacrificer and his wife perform ritual bathing, anointing each other, and hair cutting is done by a barber B. Śr. VI.2-3, C.H.11.

avāntara, an intermediary consecration which takes place in the 1st upasad and in which the sacrificer tightens his girdle and clinches his fists more firmly B. Śr. VI.19, Āp. Śr. XI.1.13-2.4, C.H.66.

ōhut f. 6 oblations of consecration performed after the dikṣāniyēṣṭi and before the dū Āp. Śr. X.8.4-6, C.H.16. For observances after dū C.H.20-25.

Devyayana m. a staff for the consecrated sacrificer. See daṇḍapradāna.

ōvimita n. a shed for the consecrated sacrificer, who should stay within it Bh. Śr. X.8.7 (Soma) = prācīnavahāṣādāl ABr.I.3.

Dundubhi m.f. sort of a large kettle-drum used at the Vāja Āp. Śr. XVIII.4.4, Mahāvarta XXI.18.1. At Mahāvarta a ground drum (bhūmi), a piece of damp leather placed over a hole, half inside half outside the vedi (to the west of the āgnidra shed), and a piece of strap is used instead of a drum-stick Āp. Śr. XXI.18.2-3; 19.8.

Dārohana n. a mode of recitation in ascending and descending form in which the stanza is recited, first by pāda, then by half verse, thereafter by 3 pādas at a stretch followed by a pause. This is the ascent. The descent is in the reverse order by 3 pādas, half verse, pāda, the 4 pādas without a pause Āsv. Śr. VIII.2.12-13 comm.

Drṣad f. large (lower) millstone over which the upālā is placed; used for crushing grains Āp. Śr. I.20.3-4 (Darśa).

Devayajana n. sacrificial arena; its characteristics are mentioned: the ground must be free from salinity, of holes, be inclined towards the northeast or east or north B. Śr. II.2, Āp. Śr. X.20.1, C.H.7. The prācīnavahāṣā and altar are built here.

√yācana n. a rite by which the sacrificer asks for a dū from a king Āp. Śr. X.2.9, C.H.6. Cf. H.Dh.II.(2), 988, 1134-5.

Devayoni m. f. See arañi.

Devasu (havis) Devasu (havis) or devas (u) vāṁ havis n. oblation of rice and various types of corn to the eight deities: “divine inciters” Āp. Śr. XVIII.12.4 (Rāja), XVII.22.9 (Cayana). Immediately after the principal offerings the Brahman takes the royal sacrificer by the hand, and prays to the deities to hasten him to the dominion. The sacrificer is proclaimed to the ratnins: This is your king, O Bhrāra (or as the case may be) or simply O janatā Āp. Śr. XVIII.12.7. Then the Brahman hastens to add: Soma is the king of us, the brahmins. Cf. Simantomāyana. Hee- sterman considers the rite D’as the procreation of the king, 69-78. (v/sū, cl 2 or 6 “to generate, impel” or again v/su, cl 5 to “press out”: the forms and meanings of both of them are irretrievably mixed up. Cf. Whitney Roots 188).


Dogdha n. milk pail, 2 in number, made out of the same earth as the mahāvīra; it resembles the lip of an elephant, has a beak and looks like a ladle without handle. It contains milk of a she-goat and a cow Bh. Śr. XI.3.5, Āp. Śr. XV.3.10 (Pravarga).

Doha m. (1) milk (du): sweet, boiled milk and curdled milk for the sāṁnāyya Āp.Sr. II. 11.8.

(2) “milking”, i.e. performance of a stotra or śāstra in order to attain the desired result B. Śr.XIV.9.

(3) milking of cows, twice in the morning (prātar) and twice in the evening Āp. Śr. III.16.12,13; an elaborate rite in Darśa: the calves are tied with rope, cows are milked
into the pails (kumbhi) while the Adhvaryu recites mantra, and later purifies the milk through a strainer (sākhāpavitra) Bh. Śr. I.12-15.3. Cf. H.Dh.II(2), 1015-19. see sāyah*.

Doḥana n. (1) a milk pail with wooden or metal lid Āp. Śr.VI.3.15; (2) a rite of “milking”, i.e. receiving soma juice in the pots Ās. Śr. V.12.18; (3) milking of a cow, not passed through a strainer, and therefore a Sūdra is forbidden to milk Bh. VI.8.18 (Agnihotra). doḥaṇī f. a milk pail with the capacity of 1 prasāха Vai. Śr. XI.8.

Dravya n. any sacrificial material : cake, ājya, milk, soma etc; an offering; one of the basic elements of a sacrifice K. Śr. I.2.2 & comm. see tiyāga. The procurement (prakalpana) of d'∙, used in a rite, is the duty of a sacrificer Āp. Śr. IV.1.2.

Dronakalāśa m. a bucket of vikāṅkata (droṇākṛt rh) comm. Āp. Śr. XII.2.10; it is placed on 4 pressing stones (ṭiṣamukha), and is covered with a filter (daśāpavitra) K. Śr. IX.5.14-15; it contains soma called sūkra ib. 19.see graha. It may also hold barley I.3.36 comm. It is installed behind the havirdhāna cart. Cf. C.H.159. in abbrev. kalaśa.

Dvādasāḥa m. a soma sacrifice lasting 12 days, comprising a Daśāḥa (10): Pṛṣṭhyasagāha (6) (of which the 1st and the 4th days are Śodasins, the rest Uktīyas), 3 Chandomas (uktīyas) days, I Atyagnīṣṭoma day; the Daśāḥa is preceded and followed by 1 Atirātra day (2 days). D' is both an ahīna and a sattra. Āp. Śr. XXI.

Dvārbāhu m. door post, B. Śr. VI.25, of the havirdhāna (dvārasthāna Āp. Śr. XI.8.5 comm). C.H.90.

Dvidevatya (graha) mfn., m. offering of soma from the cups belonging to the twin divinities: Indra and Vāyu, Mitra and Varuṇa and the two Aśvins Āp. Śr. XII.20. 18-21.6, (dvidevatya-varah) K. Śr. IX.9.13-21, C.H. 199.

Dha

Dharaṇa m. the spot where ājya drawing is done Vād. Śr (AO.II.162).

Dhāvitra (v�śī, cl.5 “to shake”) n. fan (3 in number), made of the skin of a black antelope with black and white hair for fanning the gharṇa Āp. Śr. XV.5.12 (Praṇavargya).

Dhātu (v�świth, cl.3 “to put”) m. layer or row (3 or 5, trī, paṇca) of strewn grass on the altar Bh. Śr. II.8.13. (Darśa).

Dhānā f. grains of barley, parched and pounded, for savāniyapurodāša Āp. Śr. XII.4.10 (Soma); mixed with soma, and a rite is performed at hārivojana with the Adhvaryu holding a pot full of d' on his head; grains are chewed without breaking them, and swallowed with a sound (eśiṃsākārām) by the priests XIII.17.3-8. C.H. 386.

Dhānā f. flow of soma from the camasa in a continuous stream through a filter Āp. Śr. XII.13.1. This operation is called dhārāgraha in contradistinction to the upānṣū. Also said of the sprinkling of water from the garhpaṭi to the āhavaniyā Ās. Śr. II.2.14 (uḍaka)'

greha m. act of filling up of the cups (camasa) from the antarāyama to the dhruva with soma juice flowing in stream from the HOST's camasa through the strainer K. Śr. IX.6.26 comm. see graha.

Dhiṣṭyā m. small seat, 8 in number, raised for the Soma priests : hotrīya (for HOST), agniḥtiya (Agniḥtra), pṛṣṭhītiya (Maitrāvyun) and for Brāhmaṇacahamsin, Potr, Neṣṭr, Agchāvaka (the 7 priests Tbr. Ii. 3.6), and lastly māryāliya. Of these, 6 are situated within the sadas (see plan 3); 4 to the north of the pṛṣṭhītiya, the hotrīya on the pṛṣṭhīti in front of the eastern door of the sadas and the pṛṣṭhītyā to the south of the pṛṣṭhītyā Āp. Śr. XI.14.4-6. The agniḥtriya and the māryāliya are situated to the north and the
south of the havirdhana respectively. Within the sadas they are separated from one another by the distance of 18 angulas; they are square (18 angulas) or round (18 angulas in diameter), made of the earth taken from the cātvāla or of sand (pāhūṣu XII.18.3). Fire is insalled on them, and oblation can be offered on the āgnīdhriya (XI.14.1) K. Śr. VIII.6.16-22. Cf. C.H. 104-6, Eggeling SBE XXVI, 148. The word also designates other mounds: cātvāla, utkara etc Āp. Śr. XI.14.9. At Cayana they are made of bricks and hemmed by gravels XVII.21.6.

Dhūr (du) f. the two ends of a yoke of a cart which carries hasis or soma, and explained as the space between the 2 holes of the yoke Āp. Śr. I.17.6 comm. (Darśa); X.28.1-2 (Soma). C.H.49.

Dhurya n. ‘to be yoked’; name of those stotras which, in addition to the principal stotras (pavamāṇa), are chanted in Soma, e.g. the ājyastotras of the morning pressing and the prṣṭḥastotras of the midday pressing of the Agniṣṭoma Eggeling SBE XXVI, 307.

Dhuvana (y'dhu, cl.5 “to shake”) n. literally, shaking (whence sexual intercourse); rite of fanning the charred bones of the dead. The relatives, women and 4 brahmacārins go round a pitcher and a peg below which the bones are placed. While doing so for 3 times they strike the pitcher with a piece of leather and fan it with the end of their garments. Dancing and playing on instruments follow Bh. PII.3.15. But before this a curious dialogue takes place between the first wife of the deceased and a Śudra or a brahmabandhu, who seeks sexual intercourse with her. She refuses for 2 days, but on the 3rd day she gives her consent to it for only one night ib. 4-8.

Dhūpana n. act of fumigating the gharma by setting fire to the dried dung of a horse Āp. Śr. XV.3.17 (Pravargya).

Dhṛti f. 4 oblations on the āhavanīya for “holding back” the horse K. Śr. XX.3.4 (Āṣva).

Dhṛṣṭi m. s’irring stick, 2 in number, held by the Adhvaryu and the Pratiprasthāt for removing burning embers (āṅgāra) from the gārkapatiya (=upaveṣa q.v.) Bh. Śr. XI.8.1; used in the preparation of gharma Āp. Śr. XV.5.11. Any stick as long as 2 tālas Vai. Śr. XI.9.

Dhruvagopa m. one of the three assistants of the sadasya B. Śr. II.3; he is the protector (gopa) of the dhruvagraha (or dhruva), a drawing of soma designated as “firm” K. Śr. IX.8.1. The protector remains in the charge of the graha till the third pressing; he is a rājaputra (son of a king) B. Śr. VII.7, Bh. Śr. XIII.16.3, 6. The offering is made with the vessel called ‘śṭhāli B. Śr. VIII.15, K. Śr. I X. 6.22. Cf. C.H. 167.

Graha m. a drawing of Soma by the Pratiprasthāt K. Śr. X.7.7, C.H. 379.

Dhruva f. an offering spoon, made of vikāṅkaṭa wood, belonging to the sruc class (q.v.) Āp. Śr. I.15.10.

Usually it remains constant on the vedi (whence the name). The clarified butter drawn with it for libation is called dhruva S. Śr. V.8.2 comm. It is specially used in the offering of ājyabhāga. Cf. Āp. Śr. VIII.10.4.

Dhvāna m. a mode of pronunciation in which consonants and vowels can be distinguished but as a whole letters cannot be distinguished, i.e. murmur; a little louder than upāṁśu, used at the painśāryāja B. Śr. XX.15, Āp. Śr. III.88 & comm (Darśa).

Na

Nagnahu m. coarse portion of the parched barley grains, used for preparing wine Āp. Śr. XIX.5.10; or explained as, ginger, nutmeg, myrobalan etc. K. Śr. XIX.1.20. Soma juice is sprinkled on it. Cf. māsara.

Nam (cl.1 “to bend”) to modify the content of a mantra so as to adapt it to another context Āp. Śr. XVIII.7.6 (namati).

Nalaḷa m. n. Indian spikenard (H. Dh. IV, 202); a garland of nā is hung on the corpse Bh. Pi. I.1.21. see preta.

Nābhi f. “navel”, a hole in a paviitra
(q.v.) Āp. Śr. XII.13.1. see also uttara°, daśā-
pavitra.

नामवरित्तकम् (होम) Nāma-yyatiśāhjaniya (homa) m. rite of “interchange of names” be-
between the royal sacrificer and his son (heir
apparent) after the union ceremony during the
disposal of abhiśeka waters; 2 libations
with the remainder of water into the aupāsana
fire are made in which, the heirapparent is
mentioned wrongly as the father of his own
father (i.e. Rāma is the father of Daśaratha)
and then in the right order (i.e. R° is the son of D°).
Āp. Śr. XVIII.16.14-16, K. Śr. XV.
6.10-12; cf. Heesterman, 123-6 for interpreta-
tion etc.

नाराशासा Nārāśāsya m. name given to the
camasas after soma has been drunk from
them and they have been caused to “swell”

निकायिन् Nikāyin m. a group of sacrifices : 4
Sāhasras, 4 Sādāyaskras 4 Drivātras Āp. Śr.
XXII.1.2, Mi. VIII.1.19.

निगा Nigāda (ni-ya gad, cl.1 “to declare”) m.
commands (prāśa) of the Adhvaryu to another
priest for doing certain things; it is composed
of the yajus formulas but distinguished from
them, for n° is pronounced loudly K. Śr. I.3.
11 & comm; it is classed as a mantra ib.1 &
comm. Āp. Śr. VIII.5.18. For the difference
between a n° and yajus Mi II.1.38-45. Adhrigu
is a n°.

निगाम Nigama m. a type of mantra in which the
names of deities are changed for the name
abandoned in consonance with the offerings
Āp. Śr. I 2.7 & comm.

deva°’ address of the deity (in appropriate
context) in the mantras XXIV.4.18.

निग्रव्ह Nigraha m. name of a mantra (TS. I.
4.1 f.) recited over the vasatiśāri waters con-
tained in the Hotreca-masa for turning it into
the nighrāhīya waters (ni-ya grāh, cl 9 “to
seize”) Āp. Śr. XII.9.1, B. Śr. VII.7.
nighrāhīya mfn. waters so invoked and con-
tained in the Hotreca-masa, into which soma
stalks are poured and thrice stirred for upān-
ṣugrahā Āp. Śr. XII.9.8. This act is called
nighrāhāpīyana 10.10 or upāyana and āpī-
yana b. Śr. VII.6; used for sprinkling the
stalks of soma during the pressing K. Śr. IX.
4.16-17.

नित्य Nitya mfn. constant or obligatory, said
of the garha-pitva in the sense that its main-
tenance is for life (as opposed to kāmya,
nalmittika) Āp. Śr. VI.2.12; also said of a rite
which is obligatory VI.4.3, 9.

निदान Nidāna n. 2 ropes for tying the hind
feet of a cow near her hooves Āp. Śr. I.11.5
(Daria), XV.5.20 (Pravarga). See also
abhidhāni.

निदिन Nidhāna n. (1) finale, the 5th and the last
part of a sāman Āp. Śr. XIII.20.4 & comm.,
chanted in chorus by the 3 sāman chanters :
Prasotṛ, Udgātṛ and Pratharthṛ. It consists
of interjections, e.g. sāt, sām, svāhā, idā, vāk
and ā for 9 bahispavamāna verses. See sāman.
(2) bundle of grass comprising of a certain
number of muśīs Āp. Śr. I.4.3 (muśīnām
rāśyāḥ comm).

निदान Nidhāna n. laying of a jar containing the
charred bones in a mound (imaśāna) K. Śr.
XXV.8.8.

निनारद Ninarda (ni-ya nard, cl.1 “to bellow”) m.
a mode of pronouncing the second syllable of
the third pāda of a verse in udātta, the first
syllable in anudātta. The sound O is repeated
4 times in such a way that in the beginning it
is in prolation and udātta, then in anudātta,
and anudātta and finally in prolation and
udātta Āśv. Śr. VII.I.11.11. Similar pheno-
menon is nyūṅkha (q.v.).

निनाह्यa Nīnahya m. earthen water jar, dug into
the ground for keeping water cool K. Śr.
VIII.9.8.

निन्म Nīmr (cl.9) to crush the fire brand
(uṃmuka) for setting up the sāmītra fire Bh.
Śr. VII.12.13 (nimṛdnāti).

नियोजन Niyojana n. fastening an animal to the
sacrificial post, accompanied with a mantra
Āp. Śr. VII. 12.9 (Paśu).

निरृघपासुबन्धन्थ Nirūdhapaśubandha or Paśubandha
(nir-ya uh, cl.1 “to remove off”) m. sacrifice of
a disembowelled animal, reconstructed by the
sātrakāras as an independent rite from the
animal sacrifice prescribed in the Brāhmaṇas
(cf. agniṣomīya, kratupāsū) which is a model
for animal sacrifice. But N° is held as a model
for all optional animal sacrifices. Cf. Mi.
VIII.1.13. N° is performed every six months
or once a year K. Śr. VI.1.1 and takes one
or two days Āp. Śr. VII. 6.3. Six priests are
engaged, 4 of the īṣṭi and 2 additional: Prati-
prasthātṛ and Maitrāvaruna (= Prakāśṭry). The
altar is prepared as in the Varuṇaprag-
ghāṣa; on the nābhī of the uttaravedi a new
āhuvaṇīya is installed Āp. Śr. VII.3.7-9; 8.3.
See plan 5.

The preliminary rites constitute of an obla-
tion of a cake or of ājya to Agni-Viṣṇu, pre-
paration of the yūpa, caṇḍāla and svaru with
the help of a carpenter (taksan) and the vedi
on which various implements are laid. The
yūpa wound thrice with a cord (raśana), with
the svaru thrust into the cord, raised into the
pit ceremoniously (yūpocchrayana). The
victim remains tied to the yūpa.

The principal part of the rite begins with
the putting of logs into the fire with the
accompaniment of sāmīdheni recitations. The
sacificial animal, a goat, is bathed, anointed
with ājya, touched with a twig and darbha
blades (upākaraṇa). The victim is led to the
śāmītra shed by the Āgṅīdhra while the Hotṛ
recites the adhṛigu. The victim is immolated
there (cf. sāhīnapana) and all the priests
return to the sacrificial shed. After the immo-
loration the sacrificer’s wife is led to the śāmītra
shed and she pours water on its limbs, and
she is sent back.

The victim’s belly is cut open by the Adhavṛu
to draw out the omentum (vapā), which is
roasted on the āhavaṇīya by the Pratipra-
sthātṛ, and sprinkled and offered as oblation
to Indra and Agni. The animal is dissected,
limbs (paśupurodāśa) are cooked over the
śāmītra fire followed by an invocation to
and partaking of the idā.

When the śāmītra replies in the affirmative to
the question: “Have the limbs been properly
cooked?” (asked thrice), pṛṣadājya is poured
over its heart, ājya over other limbs, and all
are taken to the altar where the avadhānas
of various limbs are cut into the juhū, upabhṛt
and iḍāpātrī (cf. aupabhṛta and tryaṇga,
jaunava), and offered with the utterance of
vauṣā. Then the invocation to and partaking
of idā are repeated; preceded by the svīṣṭakṛ
oblation. The pāṭhīśaṇīya offerings are
made with the flesh of the victim’s tail (ja-
ghāṇi), which is also offered to the Hotṛ and
the Āgṅīdhra (K. Śr. VI.9.14-18).

The sacrificer, his wife and all the priests go
from the cāṭvāla and to the ukarā with the
spit for the heart (ḥṛdayaśūla) to a place
outside the vedi and stick it into the ground.
All sprinkle themselves with water, return to
the sacrificial shed without looking back and
pray to the āhavaṇīya. B. Śr. VI, Āp. Śr. VII,
K. Śr. VI, Āśv. Śr. III.1-8. Cf. H. Dh. II (2),
1109-1132, Śr. K(E). I(2), 770-876.

निर-मांथ Nir-manth (cl.9 or √math cl.1) “to
produce fire by rubbing the araṇis Āp. Śr.
V.4.14.

manthana n. Vt. Śr. VIII.12. nirmathya mfn.
the place where the fire is produced, the fire
thus produced and the related rite Āp. Śr.
VIII.6.18, Mf. I.4.12 (as distinguished from
āharya Āp. Śr. XIV.21.11).

निरलेखन Nirlehana (nir-√līh, cl.2 “to lick”) n.
act of licking the sacrificial residues (lepa)
sticking to the two ladles (srauc), done twice
by the Adhavṛu Āp. Śr. VI.11.5; 12.2, B. Śr.
III.6 (Agnihitra).

निर-वप Nir-vap (cl.1 “to strew, pour out”).
nirvapana, a typical act in the īṣṭis, an act of
bringng grains in a dish from a cart, pouring
them (as in sowing) into another bowl, done
by the Adhavṛu Āp. Śr. 1.7.7 (Daśa), also
of clarified butter II.6.1, of vapā and milk
VII.8.7. performance of an īṣṭi Mf. III.1.7.

nirvāpa m. putting apart a portion of grains
from a large vessel into a smaller one (later
to be winnowed, parched, pounded and cook-
ed by mixing ājya for preparing a cake) Āp.
Śr. I.17.10 (Adheya; deva)rthavina prathak-
karāṇam comm.), H. Dh.II(2), 1023 (Daśa);
cake offering at soma pressing (gavaniyapuro-

निवपन Nivapana (ni-√vap, cl.1 “to scatter, pour
out”) n. act of pouring out soma stalks on
the skin of a red bull placed over the ground
selected for the uttaravedi or the uparava
at the time of purchase of soma Āp. Śr. X.20.13
(nivapati); at the praṛyaṇya (nivapana) Bh. Śr.
X.14.17. Also the rite of digging the bones
of a dead person into a hole Bh. Pi I.10.1-2.

निवारण Nivartaṇa (ni-√vṛt, cl.1 “to turn back”) n.
act of returning after the conclusion of a
rite by the sacrificer Bh. Śr. VIII.11.18.

निविध Nivid (ni-√vid, cl.2 “to proclaim”) f.
short mantras, consisting of 12 clauses (Abr.
X.2), in the middle or at the end of a sāstra
(of which it is a part), recited at the midday
and the third pressings; they declare the
names of the deities concerned, and are repea-
ted loudly after the ṛṣvimbhāṃsa Āsv. Śr. V. 9.12; also called pururuc Cf. H.Dh.II(2), I180, C.H. 300.

*dhāniya mfn. a hymn in which a nā is inserted or appended Ś. Śr. XII.8.6, 9.

निवीत Nivita n. See upavita.

निक्रयण Nīkrayaṇī f. a ladder for climbing up the sacrificial post (Vāja) K. Śr. XIV.5.5 =nīśreṇī Āp. Śr. XVIII.5.13.

निशाधस्थपति Niśādasthapatī m. a chieftain (sthapatī) who is himself a niśāda (a tribal community). Though a niśāda like a ratha-kāra does not belong to the three eligible varṇas: brāhmaṇa, kṣatriya and vaisya who are entitled to perform a sacrifice, he is here allowed to offer a caru of gav(i)edukū corn to Rudra. The offering is to be made on the household fire (laukkikāgni), and he cannot perform the Ādhāna K. Śr. I. 1.12, 14, H.Dh. II(1), 45-46. See also rathakāra, varṇa.

There is a controversy whether the word means a niśāda who himself is the chieftain of his community or a person belonging to a higher eligible varṇa who has become a chieftain of the niśāda community. The first meaning is accepted Mit. VI.1.51, K. Śr. I.1.12 comm.

निस्क Niśka m. n. golden ornament for the neck RV.II.33.10; the ornament of gold or 4 suvarṇa or kāraṇa which the Adhvaryu puts on the sacrificer's neck K. Śr. XX.1.9 (Āṣva); silver ornament XXII.4.16 (Vṛtyāstaṇa).

निशकास Niśkāsa m scrapings of ājya from a pan, mixed with chaff (tuṣa), offered to Varuṇa Āp. VIII.7.14 (Cātur), XIII.20.7 (Soma).

anīskāsa mfn. a spoon to which no residue of the previous drawing sticks II.7.2 (=śeṣa, comm).

निशेक्षण Niśkevalya (śastra) n. a śastra consisting of RV. stanzas, recited by the Hotr (the 2nd śastra at the midday pressing Āsv. Śr. V.15.1. Cf. C.H. 310; the 3rd nā by the Maitrīvaraṇa, the 4th by the Brāhmaṇācchamāṇa, the 5th by the Achevāka 16.1-2, Ś. Śr. VII.22.1-5. C.H. 315, 319, 325.

निश्चतुण Nīskratyana n. rite of redemption in which the sacrificer “gives away” his mind, life, eyes etc. to the priests, and “buys” them back at a price which he intends to give away as fees (dakṣiṇā) Āp. Śr. XIII.6.4.5 (nīskr-rite).

निस्पावन Nīspavana (nis-√pā, cl.9 “to purify by winnowing”) n. act of winnowing the sacrificial grains with a winnowing basket Bh. Śr. XIII.18.10; relating formula 5-mantra ib.

नित्तुब (न) Nīhvan(a) (ni-√hnu, cl 2 “to hide, beg pardon for”) n. act of begging pardon, done by the priests at the āpyāvaya of some stalks; they place their hands, right hand palms turned up, left hand palms turned down, on the prastara Āp. Śr. XI.1.12. C.H. 63, 72. But nīhvan is a salutation according to Āsv. Śr. IV.5.7 comu.

नीठ Nīḍa m. n. rear portion of the cart (sakata) on which soma stalks are loaded B. Śr. VI.28, Bh. Śr. X.19.3.

नेत्त Nēṣṭī m. “one who leads”; a priest who is an assistant to the Hotr. He leads the wife of the sacrificer, and prepares wine (surā) Āp. Śr. XII.5.2 (Soma). He owns a dhīṣya (q.v.), takes part in the great pressing XII.12.2.

न्यूष्क Nyuṇkha m. alteration of the 2nd syllable of each half-verse of tē prātaramvāka (to be recited by the Hotr) by an o sound as a substitute for that vowel, e.g. āpo3 00000 03 0000 03 000 Āp. Śr. XXI.7.2; for details Āsv. Śr. VII.11.1-8; ninarda is a similar phenomenon.

These O sounds are 16 in number, and are not to be recited in monotone (ekaśruti, q.v.) Kāśīkā on Pāṇ. I.2.34.

प Pa

पक्ष Paṣya m. wings (aisles) on 2 sides, north and south, of the altar, each being a rectangle; 1 puruṣa on 2 sides, the other 2 sides increased by one aratni to the south for the southern P and to the north for the northern P° K. Śr. XVI.8.18, Āp. Śr. XVI.17.10. 12 (Cayana). See plan Eggeling SBE XLI, 419.

पच्छ Paccha (pad-śas) ind. by pādas the
gāyatrī verse is to be recited while the Adhva-ryu purifies the flour for dough with the strainers Bh. Śr. I.25.1 (Darśa).

Pañcadaśa m. a variety of stoma in which 3 verses are so chanted as to produce 15 verses in 3 turns by repeating them in various patterns (viṣṭuti) as in the case of the 4 ājya and the mādhyanandinavavavamāna stotras (Soma). C.H. 237, 243, 247, 261, 279. Cf. Chinna 92. see stotra.

Pañcapaṇcini f. one of the varieties (viṣṭuti) of chanting a pañcadaśa stoma in which the ṛcas are so repeated that in each turn (paryāya) 5 verses are obtained (finally $5 \times 3 = 15$) : aaa b c, a bbb c, a b ccc C.H. 237, Eggeling SBE XXVI,308. see kuśa, stoma.

Pancañga mfn. See caru.

Pañcasāradīṇi m. a soma sacrifice comprising 5 days (pañcāha), 1 Agniṣṭoma, 3 different Uktiṣyas, 1 Atirātra; each day represents 5 years Āp. Śr. XXII.5.9.

Pañchoṭra m. a mystical mantra in which 5 priests are mentioned, recited specially at the Vaiśvadeva Āp. Śr. VIII.1.3. see caturō.

Pañcāgī f. rope halter in 5 parts, made of triple stranded muṇja grass K. Śr. XVI.2.4 (Cuyana).

Pañcāvāna n. See caturavatta.

Pañcāha m. a rite lasting 5 days within a sattra, consisting of Jyotī(goma), Goś Ayus' Āp. Śr. XXIII.2.14.

Pañcedhāmīya n. (?) offering of 5 ājya libations on the "5 kindling sticks", performed at night in the Rāja. The āhavantya fire is poked to 4 directions, the middle portion remaining undisturbed, 5 kindling sticks are placed, followed by 5 ājya libations Āp. Śr. XVIII.9.10-11; = "vātiya (5 vital forces or winds) K. Śr. XV. 1.20; it corresponds with pañcāvatiya TBR.I.7.1.5. Cf. Eggeling SBE XLI, 48, Heesterman 31, 37 (for annotations).

Patantaka m. a modification of the Rāja, with 12 dikṣā and 12 upasad B. Śr. XXVI.3.

A variety of Āśva, a three-day ahīna L. Śr. IX.11.6, Nid.VIII.8.

Pattitha m. one standing near the husband, i.e. one representing the husband Bh. Pi.1.5.7 = patihiṇa B.Pi. I.8.1-2 (see patni), who makes the wife of the deceased to lie down by the side of her husband’s body (on the pyre) and again he raises her up holding her left hand with a ‘mantra’ (RV.X.18.8).

Patni f. wife of a sacrificer, who participates in the śrava rites in a very limited way, e.g. sweeping the shed, smearing and decorating the sacrificial ground Āp. Śr. I.6.12, grounding grains for purodāsa 7.5; she has a slightly more important role at the dikṣā along with their husband X.15.13 (Soma), at the procession with soma stalks XI.16.4, later she performs paṇnejani rite XII.5.3, C.H.140. At the Varunapragṛhā the wife has to declare the name of her paramours (jāra). The royal wives: mahiṣī (principal queen), vāvātī (the favourite), pāṭiḥ (discarded) and pāṇārī (of low origin) along with their maids and retain take part in an obscene dialogue with the priests K. Śr. XX.5.15; 6.18 (Āśva), and the principal queen simulates sexual copulation with the dead horse Āp. Śr. XXII.18.3-4. But the wife of a sacrificer has been actually relegated to the unenviable position of a silent spectator of the tedious details that had to be gone through by her husband and the priests. The padhāti āga K. Śr. IV.13 states: upevaśaṇayātiriktaḥ patni kimapi na karottai sāmpradāyakah tacca sādhunaṁ. Cf. H.Dh.11(2), 1000 n. She can perform her portions only but not any other rites which are to be performed by her husband because, as Jaimini says, she does not possess the same religious status as her husband (atulyottā̄) Mi. VI.1.24. See also pretapatni. Cf. K. Śr. 1.1.8, and comm.

Śala f. a hut or tent for the wife within the prācīnavanśa B. Śr.VI.1, which is screened off during the pravargya Āp. Śr. XV.5.2 so that she cannot see the rite.

Sāmīyāga m. literally, offering made to the wives (of the gods). Four offerings of ājya made in a series to Soma, Tvāṣṭṛ. the wives and Agni gṛhapati, made with a sruça or sruva on the gāhapatya, by uttering mantras in a dhvāna tone at the end of Darśa Āp. Śr. III. 8.1-8. Cf. H.Dh.11(2),1076-7; in place of ājya the tail of the victim is offered at Paśu Āp. Śr. VII.27.9 (also occuring at Darśa III.8.10); at Soma K. Śr. X.8.10. Additional offerings
to Rākā, Kuhū, Sinivāli Bh. Śr. III.7.16 (Darśa).

*sarṇahana n. rite of tying up a yoke halter (yoktra) round the waist of the sacrificer's wife; done by the Aṅgīdhra either over her garment or inside Āp. Śr. II.4.1; 5.2-5, B. Śr. I.12 (Darśa). In this way she is made fit to participate in the rite. The girdle is removed either by herself Āp. Śr. III.10.6 or by the Aṅgīdhra Bh. Śr. III.12.7 (patnīṃ vinuhcāti). Cf. H.Dh.II(2), 1040-41. She is also girdled up with a yoktra at the dikṣā, done by the Pratiprasthāt Āp. Śr. X.9.13 (Soma). Cf. H.Dh.II(2), 1136, C.H.18.

पद Pada n. a foot length, one tenth part of the puruṣa (sacrificer's height); each pō is divided into 12 aṅgulas, 3pō make a prakrama K. Śr. XVI.8.21; but cf. B. Sub. I.1.

पदसन्लोपन Padasaṅlobana n. act of obliterating the footprints, when, after cremation, the relatives walk towards the east, done by the last man in the line with a reed of cane (vetasa) and avakā Bh. Pī. I.11.10.

पदावति Padāhuti f. libation of ājya on the (7th) footprint of the somakrayani cow whom the Adhīvaryu follows (the first upasad of Soma) B. Śr. VI.13, Āp. Śr. X.23.2. CH. 38.

पदरणी Paddharanī f. a bowl (sthāli) for dust collected from the 7th footprint of the line (see paddhutī) B. Śr. VI.10,12,13, C.H.38.

पानेजनी Pannejani (vini, cl.3 “to wash”) f. waters for washing feet Āp. Śr. XIII.5.12, B. Śr. VII.3. The rite in which the sacrificer's wife exposes her right thigh and pours pō waters over it from the knee joint Āp. Śr. XIII.15, 8-11, C.H.371.

pānejana(i) m.f. a vessel in which pō is preserved Āp. Śr. XII.5.3, K. Śr. IX.3.11.

पायस Payasya f. a synonym of āmikṣā; cf. āmikṣāpayasyam = āmikṣā Āp. Śr. VIII.5.33, K. Śr. IV.3.10 comm.

परापवम Parāpavam ind. shaking grains repeatedly in a winnowing basket Āp. Śr. I.7.5.

परि parasīm Parikarmin mfn. servants of the Adhīvaryu Āṣv. Śr. II.4.16 (paricāraka, comm.), also those who take away the animals (Aṣva); B. Śr. X.XV.28.

परिव्रख Parikraya m. redemption of a cow (with which soma was bought) by means of a fee Āp. Śr. XXIV.2.8.

परिप्राह Parigrāha m. (1) line traced on the ground to mark the extent of a vedi (altar) on its northern, southern and western sides, by the Adhvaryu with a sphyā. He begins first from the south (south-western śroni) and goes to the east uptoo the southern aṁsa, then from the south-western śroni to the north-western śroni, and finally from the north-western śroni, to the east uptoo the northern aṁsa. This is the first rough outline called pūra. The drawing is completed by a repetition of the same process, and is called uttara B. Śr. I.11. These are the preliminary operations in raising the altar, and mantras are used during the operations; = graha K. Śr. II.6.25.

(2) fork for lifting up the gharma M. IV.2.2 (pravargya)= śapha Āp. Śr. XV.5.11 = pariśāsa K. Śr. XXVI.5.12.

parigrāhāna n. act of tracing the outlines of an altar as above after which levelling is done. See yoyupana.

परिवर्म Parigharmya m. materials which are associated with the gharma, e.g. the mahāvīra, asandi, sruc etc. Āp. Śr. XV.5.6, B. Śr. IX.5.

(अन्त) Paricara (Agni) Paricara m. = parikarmin B. Śr. XXVI.5.

परिवर्त Paricarā f. the third part of a paryāya of the viṣṭuti; a circulating viṣṭāva L. Śr. VI.5.3. cf. Caland PBr. 33.

परिवर्तनीय Paridhānīyā (pari- vduḥ, cl. 3 “to surround, to conclude”) f. the concluding verse, finale, of a sastra Āṣv. Śr. II.16.8, as in the sāmidheni verses Āp. Śr. II.12.6; a’ways repeated thrice. Also said of RV. V.75.9 which is a concluding verse of the pṛataraṇa-vāka.

परिवि Paridhi (pari- vduḥ, cl. 3) m. technical name of the 3 encircling sticks of wood called madhyama, daksīṇa and uttara marking the boundary of the āhavanīya on the west, south and north. They are placed before the oblation commences. They are made of any one of the sacrificial trees: palaśa, kārṣmaya, khadira, udumbara etc.; dried or undried but having bark on them. Each pō is one arm long; the middle one (on the west) is the thickest, the one on the south is the longest, and the one on the north is the shortest and thinnest Āp. Śr. I.5.7—10, K. Śr. II.8.1. There are 2 pō (madhyama and uttara) at the Pitṛyajña Āp. Śr. VIII.14.9; and
13 at the pravargya XV.5.11 used for encircling the gharma.

साधत्र m. the joint of प्रो formed when 2 प्रो meet at one point, i.e. the angles, north-west and south-west, of the ahavanīya VII.5.7; and the angle formed by the northern stick and southern stick 13.6.

परिवार्य परिपास्या mfn. name of 2 libations: svāhā devebhyaḥ and devebhyaḥ svāhā, offered before and after the immersion of the sacrificial horse K. Śr. XX.6.11 (Aṣvā); VI.5.24 (Paśu).

परिपलवा Pariplavā f. name of a spoon without a handle, like a struc, for drawing out soma Āp. Śr. XII.2.7; used for drawing soma without stream (adhārā) from the dronākalaśa XII.18.11. B. Śr. VII.7 mentions parip鲁 (pātra) “floating spoon” (pariplavamāna, comm.).

परिभोजनेय Paribhojanīya mfn., n. one of the small bunches of grass (barhis), used as seat by the priests, sacrificer and his wife B. Śr. I.2. Cf. Eggeling SBE XII, 84.

परियाज् Pariyajña m. secondary rites (“round about”) of the Vājapeya, consisting of an ekāha of different type K. Śr. XIV.1.9.

परिलेख Parilekhana n. act of tracing a circle round the (7th) footprint of a cow with a sphya or a horn of a black antelope B. Śr. VI.13. cf. paddharāṇi. C.H. 39; also with a spade around the spot where the ausumbara post is to be fixed within the sadas VI.25. cf. C.H. 92.

परिबर्तनी Parivartini f. a reverting mode of chanting a viṣūti (variety) of the tvirystoma of the baliṣpavamāna-totra in which the 3 verses are arranged in a recurring order (natural), e.g. a b c (1st turn), a b c (2nd turn), a b c (3rd turn) cf. Eggeling SBE XXVI, 310. The other varieties are udvati, kutāyini.

परिवा Parivāda m. a mantra of censure to Prajñāpate in the Dvādaśāha Āp. Śr. XII.12.1.

परिवापा Parivāpa (pari-vāpa, cl. I “to scatter around”) m. (1) fried grains of rice, husked but not pounded, put in a bowl containing ājya and boiled for making a cake (savantya- purodāsa) Āp. Śr. XII.4.13; commonly known as lāja ib. 14 (Soma). C.H.I34.

(2)=curds, dadhi K. Śr. VIII.9.27. comm;

वाप्यार the cow which gives milk for curds to be offered to Sarasvatī K. Śr. ib.

परिवार्य Parivāra n. covered enclosures (2), one used by the sacrificer, and the other by his wife as their sacrificial toilet; situated to the north of the śāla (for apsu dikṣā) K. Śr. VII.2.7. A similar hut, to the south of the mārja-līya, where sexual copulation takes place XIII.3.9 (Mahāvṛata); see also kaṭaparivāra.

परिवायण् Parivāyaṇa (pari-vyā, cl. 4 ? “to tie round”) n. rite of putting a rope (raśanā) round the yūpa to which the animal is tied; done thrice at the height of one’s navel (Paśu) Bh. Śr. VII.9.2. K. Śr. VI.3.5; the accompanying verse (RV. III.8.4) is called parivāyaṇīya Áś. Śr. V.3.5-6.

परिवर्यण् Parivāraṇa (pari-vrṣi, cl. 1 “to cover around”) n. act of covering the altar with a mat at the time of pouring grains Āp. Śr. VIII.13.15 (Pitṛyajña, Cāturmāsyā); similar cover 15.1. soma, a piece of cloth for tying up soma stalks XIII.22.3, later worn by the sacrificer’s wife at the avabhṛtha.

parisetri f. stone “enclosures”, 261 or 394 in number, used as support for the bricks of the agnikṣetra K. Śr. XVI.8.22(Cayana).

परिष्रिता n. an enclosure of mat around the śāla at the dikṣā (cf. parivṛta) X.5.1 (Soma); a sort of screen in front of the gārhapatya III.9.3 (Darśa), in front of the patniśāla so that the wife cannot see the mahāvīra XV.5.2 (pravargya), around the spot where soma stalks are weeded out by the vendor Bh. Śr. X.13.10-11 (Soma).

परिसमुहन् Parisamūhana (pari-sam-vūḥ, cl. 1 “to sweep round together”) n. act of sweeping round the three fires before and after the offering of Agnihotra Bh. Śr. VI.8.11-12 (parisamūhati).

परिलोण Paristaraṇa n.See agni

परिस्रत Parisrut (ṣrūt) f. wine (surā) or, according to some, undistilled wine or made from
immature grains Āp. Śr. XVIII.1.10; XIX.1.8 (Vāja & Saurāmanī). For preparation of wine, see H.Dh. II(2), 1225-6:

परिहरण Pariharaṇa n. procession (carrying forward) with the vasatiyarti waters (kept overnight) B. Śr. XVII.21; act of carrying an object round the sacred fire Āp. Śr. III 1.5, the burning log (ulmuka) round the offering Aṣv. Śr. II.3.7:

परिहोम Parihoma m. the offering on both sides, i.e. before and after B. Śr. XX.19.

परिहालम Parihvālam ind. faltering manner of speaking (human) (māṇuṣi) words, to be practised by the sacrificer at the dikṣā Bh. Śr. X.7.14 (Soma).

परीमात Parīṃa (du.) m. a pair of tongs for raising up the gharma from fire K. Śr. XXVI.2.10 (Pravargya).

पराजनकरण Paryagnikarana n. rite of going three times round an object with a firebrand (ulmuka) drawn from the āhavanīya, performed by the Agrādhra who holds the ulmuka in his hands and moves round keeping the object always on his right (pradaṅkṣaṇa). The objects are yūpa, āhavanīya, cāvāla, śāmitra and offering materials Āp. Śr. VII.15.2; I.25.8. In Paśu, 6 times round the animal, according to comm. K. Śr. VI.5.2-4.

The object thus circled with fire is called paryagni m. Āp. Śr. VII.15.1 & comm.

पर्याय Paryaṇya mfn. technical name of 12 animals whose limbs are tied to the limbs of the sacrificial horse with a branch of plakṣa tree Āp. Śr. XX.13.12 (Aṣvā). The list of animals, Dumont L'Aṣva 327.

पर्यायहन Paryaṇahana n. See soma.

पर्याय Paryāya m. (1) a turn or round of beating of soma stalks with stones, done by the priests during the pressing of soma; there are three such rounds Āp. Śr. XII.12.8-9 (Soma).

(2) a turn of chanting a triplet in the stroma; there are always 3 turns which together make up a viṣṭūti (variety). Each pāṇḍava contains each stanza in different or equal number depending on the viṣṭūti and stoma; each pāṇḍava is composed of 3 repetitions (subdivisions), called viṣṭāva : tṛcchāhāga, avāśa (stāna) and paricarā (ṛc).

See also sāman, stotra, stoma. Cf. Eggeling SBE XXVI, 308-9; Caland PBr.19.

rātri° rounds of Soma sacrifice performed at night, consisting of 4 stotras, 4 śāstras, 4 libations. Three rātri° make the nocturnal portion of the Aitṛātra Āp. Śr. XIV.3.9.

पर्यास Paryāsa m. concluding portion of a hymn immediately preceding the paridhaiṇā, e.g. the 4th part of the 2nd aṣṭāṣṭrastra C.H. 244, the 5th of the niṣkevalya C.H.315, 319, 325.

पर्वन Parvan n. periods (parts) of the Cāturmasya rite: Vaisāvadeva, Varaṇaprabhāsa, Sākamvedha, Śunāṣṭriya, each comprising a "joint" of the whole year Āp. Śr. V.4.4.

पशु Parśu m. the rib of either a horse or a bull, used by the Adhavyu as a sickle (dātra) for cutting darbha grass Bh. Śr. I.3.5-6 (Darśa); see prastara.

पलव Palva m. n. winnowing basket containing sacrificial grains B. Śr. XX.6.

पदव Pavana (v/pū, cl.9 "to cleanse, purify") n. rite of purification of the body of a sacrificer at the dikṣā by means of 21 tufts of darbha Āp. Śr. X.7.5 (Soma), C.H.13.

पवामनस्तोत्र Pavamanastra n. name of the drawings of "purified" soma at the morning pressing just before the bahispavamana stotra commences Āp. Śr. XII.16.12 : this drawing is done directly with the parivala from the āhavanīya into the dronakalasa or the pūtahiti B. Śr. VIII.7. Cf C.H.169.

पवामनस्तोत्र Pavamanastrstra n. literally, the stotra during the chanting of which soma is "purified"; name of the first stotras of each pressing Āp. Śr. XII.17.8 (Soma). At the three savanas (pressings) they are called bahispavamana in the morning C.H.177, mādhyan-dina in the midday C.H.277 and trtiya or ärbhava at the third C.H. 337.

पवित्रa Paviya (v/pū, cl.9 "to cleanse, purify") n. (1) a filter for soma, made of white wool Āp. Śr. X.26.12=daśāpaviya (q v.).

(2) a “filter”, made of 2 blades of darbha; both of them of equal breadth, 1 pradeśa (12 angulas, 1 span) in length, with unbroken ends; used for purifying waters called proksan (to be used for sprinkling all the sacrificial vessels and implements Āp. Śr. I.11.9) in the
following manner: water fetched in the agni-hotrahabani covered with $p^o$ and poured again in a bowl containing $p^o$ whose blades are turned towards the north; waters now called proksani; this process called utpavana is repeated thrice Āp. Śr. I.11.7-8 (Darśa). Cf. Mi. III.8.32.

(3) a "filter" consisting of 3 stranded darbha blades, 1 pradeśa in length, bound to that branch of palāśa out of which the upaveśa is prepared. This is called sākhāpavitra Āp. Śr. I.6.9, Bh. Śr. I.6.11 with which warm milk in a kumbha is stirred and purified Bh. Śr. I.12.14 (Darśa). A filter or muñja grass is used at the pravargya Āp. Śr. XV.5.20.

(4) name of a rite which is a Soma sacrifice of the ordinary Agniṣṭoma type, and constitutes the opening days of the Rāja Āp. Śr. XVIII. 8.3-4, K. Śr. XV.4.7- also called prāvanīya B. Śr. XII.1. Cf. Heesterman 12-14.

Paśu (pl) m. animal sacrifices, 29 or 30 in number, if agniṣṭomiya $p^o$ is reckoned (Āsv. Śr. III.8.2). The animal sacrifice, one of the haviryaṇja, is differentiated as īṣṭavida and somavidaḥ; the former differing from the latter in respect of certain acts and offerings: preparation of (pranitā) waters and carrying it, making viśnu steps, offering certain limbs of the victim etc. Āp. Śr. VII.28.1, K.Śr.VI.2.4 (haviryaṇjavidhī) comm. There are however 2 types: the independent animal sacrifice generally known as Nirūdha-paśubandha, which is called nirmita (made) and explained as svatantra (Āsv. Śr. III.8.3 & comm.), and the animal sacrifices belonging to Soma sacrifice (saumya Āsv. Śr. ib. 2): Agniṣṭomiya, Savanīya and Anubhandyā (and therefore aṅgas of Soma).

But Nirūdha is considered as a modification of the Agniṣṭomiya Mi.VIII.1.13. Many sūtras however put forward the paradigms of both. The Nirūdha is the model of all other animal sacrifices.

$p^o$ purodāsa m. an oblation of cake on 11 or 12 kapālas offered to the principal deities of the Paśu before the immolation of a victim Āp. Śr. VII.22.1, 11; offered after the limbs of the animal have been cooked or after the offering of the omentum Bh. Śr. VII.17.10. At the Savanīya-paśu the $p^o$ is offered at the midday pressing Āp. Śr. XIII.1.12.

śrāpāṇa n. See śrāpāṇa.
**Part (anga) of the Darśa K. Śr. IV.1.30, also performed at the Sākamedha and called Mahā-pitṛyajña. Āp. Śr. VIII.13-16. Also considered an independent rite Mi IV.4.19.21.**

As a part of Darśa it is performed on the amāvāsyā day. The paddy stored on the śakaṭa is taken into the carusṭhāli; the paddy is beaten, husks removed with a winnowing basket by the sacrificer’s wife. The rice is cooked on daksīṇāgni, sprinkled with āyya, and a portion of the cooked rice is stirred with a mekṣaṇa, cut off into 2 portions, again sprinkled with āyya and offered into dakaagni. A line is drawn on the ground with the sphaña, 3 balls office (pindi) are prepared, and the sacrificer, wearing the sacred cord in the prācināvītin fashion, drops the pindas from his palm on the line one after another for the father, the grandfather, and the great-grandfather. The higher the generation, the bigger is the size of the pindas. It is a matter of great controversy whether only the dead ancestors should get pindas and the living one be only honoured. No pindas is to be offered to any ancestor beyond the great grandfather and none to anybody alive Āśv. Śr. II.6.20-23, the living father is honoured with a homa Āp. Śr. I.9.8. If the sacrificer has two fathers (owing to adoption) in each higher generation, two names are to be mentioned for each pindas offered.

Then the pindas are covered with the hem (daśā) of a garment. The Fathers are made to depart by pouring water over the pindas. The wife is made to eat the middle pindas so that she may conceive. The two other pindas are either cast off into water or collected in a pot, smelt by the sacrificer. B. Śr. III.10-11, K. Śr. IV.1, Āp. Śr. I.7-10, Āśv. Śr. II.6-7, cf. H.Đh. II(2), 1085-1090.

**Pitṛtirtha n.** way of the manes; part of the hand between the thumb and the forefinger through which water is offered for the pitṛs H.Đh. IV, 435n & also II(1), 316n.

**Pitṛmedha m.** funeral rites for pitṛs, consisting of cremation of the corpse, gathering of bones, piling of the lumps of earth etc. B.Śr. [Śr. K(S)], 802-23.

**Pitṛyajña m.** = pitrāyajña Āp. Śr. III.16.7, Mahā VIII.13.1. Kṣusikasūtra describes the rite very succinctly: the rite is performed, unlike a sacrifice to the gods, by the sacrificer wearing the sacred cord in the prācināvītin
पुरस्तासूत्रिकसी Purastātiraśčī f. the front transversal line joining the 2 ahnās of the vedī on the east Āp. Śr. VII.3.8. Cf. paścāt is ahnās, sroṣ. See plans.

पूरी Purītā n. pericardium (?) of an animal Bh. Śr. VII.19.11. See jauhaya.

पूरी Purīśa n. rubbish, obtained at the time of digging the ground for a vedī (≡khanana Bh. Śr. II.3.1) as distinguished from āhārya, earth "fetched" from outside for preparing a vedī Āp. Śr. II.3.4-5, Bh. Śr. I.c.; p" is dumped on the utkara Āp. Śr. I.c., and it can also be brought for the construction of dhīnyas etc. from the cātvāra K. Śr. 1.8.39. The altar is called purīśavati Āp. Śr. II.2.7. Also used for filling up the gaps between the bricks XVII.24.14; sāma for the same purpose XVII. 25.4 (Cayana). The uttaravedi, 2 kharas are constructed with p" brought from the cātvāra XIX.1.15. (Sattrāmade).

पुरुष Puruṣa m. length of a "man", i.e. the height of a sacrificer, a standard of measurement, used for constructing the agnikṣetra K. Śr. XVI.8.21 (Cayana); the length is measured from the finger to the foot when the sacrificer stands raising his hand Āp. Śr. XVI.17.8. = 2 angulas B. Śulp. 1.1.

पुरुस्मेव Purusamedha m. human sacrifice, lasting 5 days, a type of Soma sacrifice Āp. Śr. XX. 24-25, B. Śr. XXIV.11. But cf. Eggeling SBE XLIV, xi—xiv.

पुरोदास Puroḍāsa m. cake, made of pounded rice or barley flour etc. baked on the gārhapatya on the kapālas (potsberds) of variable number (8,11 etc.) Āp. Śr. I.24.6; shaped like a tortoise, back of the cake being neither too high nor too low like an apūpa, as large as the hoof of a horse 25.4. Avadānas are taken from it III.1.2. For preparation of a p" H. Dh.II(2), 1032-3. This is a typical offering material at Daśā, Soma, Paśu (VII.22.11, cf. paśu). Savanīya a series of 5 cakes at the pressing: a p" of rice on 11 kapālas to Indra, of dhāna (barched barley) for Indra harivat, of karambha (flour mixed with curds for Pūšan, of parivāpa (parched grains) for Sarasvati, āmikṣa for Mitra and Varuṇa B. Śr. VII.12, C.H. 134, and oblations offered with them at Soma C.H. 196. cf. Eggeling SBE XXVI, 315-6. See also paśu.

राहुल Rauhulan puroḍāsa, 2 cakes, made of ground rice but not husked (aphalikṛta) Āp. Śr. XV. 5.20; 9.1 (pravargya). Puroḍāśya grains for a
cake Bh. Śr. I.19. 4. "pātrī f., a vessel for p° K. Śr. I.3.36 comm.

Puṣṭarū ṛṣe Puṣrotuc f. "shining in front"; name of some nivīd mantras (recited loudly ABr. X.7) recited at the morning pressing at the beginning of the śastras S. Śr. VII.9.2, as in the first ājīvasastra C.H. 232, in which they are recited with a pause; in the prāugaśastra there are 7 p° interpolated into each triple of the principal hymn C.H.239. cf. H.Dh.II(2), 1180. See nivīd.

Puṣṭarū ṛṣe Purohavīs mfn. "havis in front", said of the sacrificial arena (devayajana); "the place where the sacrifice faces the east" Keith TS(VI.2.6), 507. cf. Bh. Śr. X.13.6.

Puṣṭarū ṛṣe Purohita m(fn). "placed in front", a domestic or, later, royal chaplain whose pravara is taken into consideration by a royal sacrificer in selecting a priest for the śrauta sacrifice Āp. Śr. II.16.10; some ekāhas are performed by them XXII.10.19; 13.10.

Puṣṭarū ṛṣe Pūtabhṛt m. name of a sthāli for soma (literally, a container of the purified soma); a clay trough with a large opening, kept for some time on the yoke of a cart which carries soma; during the drawing it is covered with a filter (daśāpavitra) and soma is poured into it Āp. Śr. XII.2.12; 16.11. See also abhiśavakṣa, graha.

Puṣṭarū ṛṣe Puṭika m. a plant used as a substitute for soma plant; p° itself is replaced by ādāra, phālguṇa Āp. Śr. XIV.24.12. or arjuna PBr. IX 3.3. cf. Mī. VI.3.31.

Puṣṭarū ṛṣe Puṭudru m. stick of p° (Pinus deodara), 3 in number, used as enclosing sticks of the uttaravedi (Paśu) Bh. Śr. VII.5.1 (paṇṭudrava).

Puṣṭarū ṛṣe Puṇḍrapātra m. n. a vessel filled with water; water is sprinkled in all directions Āp. Śr. III.10.7 (Daṛśa) udakamandala Bh. Śr. III.7.1; also a measure for paddy given as sacrificial fee to the Aṇḍīdhra (Adheya), said to be 4 puṣkalis (= 32 handfuls) = 128 handfuls Āp. Śr. V.20.7 & comm.

Puṣṭarū ṛṣe Puṇḍṛhūtī f. "full oblation", an oblation of ājīya made by means of a juhū (sruc) which is filled with 4 or 12 (srupa) spoonfuls of ājīya; this generally marks the end of Adheya Bh. Śr. V.11.1. The entire procedure of āhūti is followed K. Śr. IV.10.5 comm. This is also done at dīkṣā Āp. Śr. X.8.6 (Soma). See also āhūti.

Puṣṭarū ṛṣe Puṛvāgni m. original fire of the householder (āvasathya) K. Śr. XV.6.14; but the term is obscure. B. Śr. XVIII.16 mentions p° together with the other fires. cf. Heesterman 148.

Puṣṭarū ṛṣe Vahana n. a cart for carrying the fire; vānī n. a bull drawing the cart with p° K. Śr. XV.7.21 (Rāja).

Puṣṭarū ṛṣe Puṣṭadāyīa n. "speckled butter", clarified butter with which curdled milk is mixed, used specially for sprinkling the heart of a sacrificed animal by the śamitr (Paśu) Āp. Śr. VII.23.7; ājīya is drawn in juhū and upabhṛt and poured twice into the mixing vessel called ḍraḥaṇi as upastaraṇa, then curds are poured (upastaraṇa) into the vessel over which 2 darbha blades are placed; darbha blades are removed and again ājīya is poured twice over the curds (abhiṣarpaṇa) B. Śr. IV.3; p° used optionally at Soma Āp. Śr. XII.19.5.

Puṣṭarū ṛṣe Dhānī f. a vessel for p°, a substitute for the upabhṛt VII.26.12 (Paśu).

Puṣṭarū ṛṣe Puṣṭha (stotra) n. "backed up", a particular form of chanting a stotra L. Śr. II.9.7, in which two verses (RV. VII.32.22-23) one in bhṛati, the other in satobhṛati, are so manipulated by repeating the last pāda of the first and the 2nd of the 2nd verse as to produce a three-versed chant; these chants are used as "puṣṭhas", i.e. chanted twice with another sāman sandwiched between them, symbolically serving as a womb for an embryo. There are 4 p° stotras at the midday libation of Soma: the first, in the rathantara and bhṛatsāman C.H.306; the second, called vāmadevya (RV.IV.31.1-3) in the same manner as the first C.H. 314; the third, naadhasa (RV. VIII.88.1-2) C.H.318, and finally the fourth, kāleya (RV. VIII.66.1-2) C.H.323. cf. Eggeling SBE XXVI, 339; XLI, xx, H.Dh. II(2),1191.

Puṣṭarū ṛṣe Puṣṭhya (ṣaḍaha) m. a period of six soma days; the other of its type is Abhij̣paṇa; so called: because the puṣṭha stotras in
it, unlike in *Abhiplava*, are chanted in ordinary *Agniśoma* way (see pūtro Āp. Śr. XXI.8.8. The six days of pūtra consist of 1 *Agniśoma* day, 2 *Ukhyas*, 1 *Sōḍaṁśa* and again 2 *Ukhyas* at the end. Cf. Eggeling SBE XXVI, 403. In total there are 6 *prsthāsāmans* in it: *ruthantara*, *bhṛat*, *vairāpa*, *vairāja*, *śākvara*, *raivāta* ib. 406. cf. Mi. X.6.4.

पूर्वतः *Prsthīyā* f. a ridge, the “spinal” line running along the back of the *vedī* between the *gārhapatyā* and the āhāvānīya B. Śr. I.4, Āp. Śr. XI,4.16.4; marked by a peg (*sākku*) driven into the ground at a distance of 3 or 6 *prakramas* towards the east from the original āhāvānīya (called antaḥpātya or *prsthīyāśanku*), then from this place another peg at 36 *prakramas*, towards the east at the *yupāvātīya*, finally a rope connects the two points B. Śr. VI,22, K. Śr. VIII,3.11 comm. cf. C.H.74 (mahāvēdi). See also *spandyā*. See plan 3. For the method of drawing the pūtra Āp. Śulb. I.14.

पेशणी *Peśāni* f. two crusher stones, the *dṛṣṭd* and the *upalā* Vai. Śr. XI.9.

पोत *Pot* m. “one who purifies”, one of the 16 officiating priests, an assistant to the Brahmā, but actually to the *Hotr* (cf. RV. I.76.4 : Agni is a pūtra priest), Āp. Śr. X.1.9, and recites a *yājñā* at the morning pressing XII,24.1.

पौष्णमास *Paurnamāsā* m. n. sacrifice of the full moon Āp. Śr. III.16.5; see *Darśa*; also called *paurnāmāsī* f. I.14,17, which actually means the *tithi* (day) on which the sun and moon are at the greatest distance from each other, whence the sacrifice takes place at the end of the full moon ib. Pūtra is the opposite of *amāvāsyā* (q.v.).

प्राग *Praūga* (probably from *pra-yuga*) n. forefront of the shaft of a cart carrying soma on which the *pūtabhṛt* trough is kept Bh. Śr. XIII,2.12; and the other utensils (also called *pradhura*) Āp. Śr. XIII.2.12.

*śāstra* n. the second *śāstra* or litany recited by the *Hotr* at the morning pressing (Āsū. Śr. V.10.6) C.H. 239. The litany is composed of RV. I.2 and 3 containing 21 verses, divided into 7 triplets; each triplet is preceded by a *purcara* in recitation.

प्रकि *Prakīrti* f. a natural order; a model (archetype) of all other rites (*vikirti*). All *iṣṭis* are based on the *Darsaṇāṁśa* which is a pūtra for them Āp. Śr. XXIV.3.32. *Agniśoma* is a model for all other *Soma* sacrifices.

प्रकृत *Prakrama* m. step, a measurement of length; equal to 2 or 3 paddas (a *pada*=15 angulas Āp. Śr. V.4.3 comm) or 1/4 padda K. Śr. VIII,3.14 comm; used for preparing the altar etc. The measuring rope is called *sthānīyā* Āp. Śr. XIV,5,11. cf. H.Dh. II(2), 989n & 1152n B. Śulb. I.1.

प्रगात *Pragāthī* m. stanzas which constitute the parts of the *maruvatyaśastra* : *Indranīḥ* (n) avō (RV. VIII,53.5-6), *Brāhmaṇapatyā* (RV. I.40.5-6) and *Marutvatya* (RV. VIII,89.3-4); each composed of 2 stanzas, one in *bhṛatī* and the other in *kakubh* metres (bhrata) or *kakubh* and *sato(by)ātī* (kakubha). By repetition and combination of padda, out of the 2 stanzas, a triplet is produced Ś. Śr. VI,9.7, Āsū. Śr. V.14 (midday pressing, *Soma*). cf. H.Dh. II(2), 1190, C.H. 300.

प्रग्रथ *Pragratha* n. (dharma) a procedure of combining the verses by repeating the last *pada* and joining it to the first *pada* of the next Ś. Śr. VII,25.3.

*प्रा-व* *Prā-v* (cl.1) to proceed; specially, to perform rites, as in *savanītyaḥ praracati* (performs with the *savanītyapurogāśa*) Bh. Śr. XIV,3.10.

प्रचारण *Pracrānī* f. a ladle of *vikaṅkata* wood (the 7th * śrīc* in addition to the *juhū*), used for *vaṃsaraṇa* offerings Āp. Śr. XI,16,6, 15.

प्रणमन *Prajanana* n. hole in the lower *araṇī* from which fire is churned = *yoni* B. Śr. II,6, L. Śr. II,5,5.

प्रणय *Pranayana* (prā-viti, cl.1 “to lead forward”) n. conveyance, bringing forward; the word is specially used for the processional transport of Agni and Soma at the *Soma* sacrifice; see *Agni* and *Agniṣṭoma*.

*pranayantya* mfn. the fire brand (*idhma*) placed on the *gārhapatyā* for “bringing forward” the fire for the *āhāvānīya* Āp. Śr. V.13.3 (*Adheyā*), also at *Paśu* VII,6.4 etc.

प्रणव *Pranava* m. the mystical interjection *om*, considered highly sacred, but not occurring in RV, only alluded to once in TS. Keith TS. 252n; it begins with a prolated (trīmātra) or non-prolated *O* and ends with a *ma(ḥ)* Ś. Śr. I.1,19 (*O* is prolated Āsū. Śr. I,2.10); pronounced by the *Hotr* at the end of *sāmedheni* verse the moment the *samidh* is thrown into the *āhāvānīya* Āp. Śr. II,12.4 (*Darśa*), H.Dh. II(2),

Pratīkīśa: Pratīkīśa f. (pl.) “fetched” waters, purified with pavitras (uttapana) in a campa which is filled almost to its brim, carried in a vessel called pratīkīśaprayaṇa, by the Adhvaryu from the northern end of the gārhapatyā to the northern end of the āhavanīya, accompanied with mantras this rite of fetching waters is known as Pratīkīśaprayaṇa Āp. Sr. I.15.7; 16.3-5 (Darśa). The pī waters is used for making a dough of the pounded grains for the purodāsa (see also nirvāpa). Cf. H.DhII(2), 1022-3.

Pratigara (prati-√gr, c.9 “to r.śpond”) m. formula of response, uttered loudly by the Adhvaryu as a return call to the āhāv (q.v.) of the Hotṛ. There are several ā.ivas and pratigaras in the course of recitation of a śastra, and like the āhāv the pratigara assumes a mystical significance, and therefore by various permutations and combinations bizarre liturgical contortions are produced: oṭhāma daiva (pronounced daitāvī), the most common one Āśv. Sr. V.9.5, sōnsāma (sīnsā) daiva; oṭhā modā iba (at the end of a half-verse), omoṭhā modā iba (at the end of a verse), or as an alternative oṭhā moda iba (end of a half-verse), hotarmoda iba (end of a verse), oṭhā moda iba (end of a śastra) Āp. Sr. XII.27.14-15; it varies in the vaiṣṇavedaśastra XII.18.3-8, sūdāsīśastra XIV.3.4; āvah hotar K. Śr. XX.3.2 (Āśv); hoyi hotar S. Śr. XV.1.23; or, simply, om Āp. Sr. XVIII. 19.13 (Rāja).

Pratīnirghāya mfn. name of a drawing of soma, “to be taken out with a ladle”, offered to the twin divinities (dvidevalyagra) at the morning pressing (Soma) Āp. Sr. XII.20. 19 = pratīnirghāya B. Sr. VII.12. Cf. C.H.199.

Pratīnidhi m. representative; a substitute for a missing thing; the substitute must be similar to and take the nature of the thing replaced, as nivāra may be substituted for vṛhit Āp. Sr. XXIV.3.52-53; but if the quantity of a thing like purodāsa is reduced, it cannot be replaced ib. 54. Moreover, the substitution is not allowed for a sacrificer, the fire altar (Cayana), the deity, the word (of mantras), the act (of a sacrifice), and a prohibition 4.1. Cf. Oldenberg SBE. XXX, 352-53. A sacrificer of a śattra, where there are many, can be replaced Mī. VI.3.22. cf. H.DhII. (1), 684.

Pratīmapad (prati-√pad, cl. 4 “to set foot upon”) f. an introductory verse, before sāmi-dheni Āp. Sr. IV.9.2; specially, the first triplet which begins the marutvaśīya-and mahāvaiśādeva-śastra at the midday and third pressings Āśv. Sr. V.9.22. C.H. 300, 354. See śastra.

Pratīprastāhāt m. priest who serves as the first assistant of the Adhvaryu; his special function is to lead the sacrificer’s wife, and to cut off the entrails of a victim into 11 parts and offer with them the upayāja (Paśu) Āp. Sr. VII.18.1; 21.8; to prepare the savanīya-purodāsa XII.3.15 (Soma). He carries out the sacrificial duties without uttering mantras; mantras are recited by the Adhvaryu only VIII.5.17. His cup for drinking soma is called pratīprastāhāna XII.21.21 which is smaller than that of the Adhvaryu XV.3.11.

Pratīloma mfn. against the hair, i.e. in the reverse direction (as opposed to anuloma), said of a ladle which is held with its beak turned towards the offerer of an oblation (Pitṛmedha) Bh. Pi. I.11.3.

Pratīvesa mfn. “neighbouring”; auxiliary rice (odana), cooked on the gārhapatya or daksīṇa fire and consumed by the sacrificer’s wife Bh. Śr. VIII.12.16; 13.16 (Sākamedha).

Pratīsamadhiya mfn. fire which is to be kindled by means of another fire, said of the āhavanīya B. Śr. X.21; also of the fire brand (samidhi) XXII.3.

Pratīhātra m. one of the 16 priests; he is an assistant to the Udgātr, and is the third chanter who chants the pratiḥātra Āp. Śr. X.1.9. The pratiḥātra is a part of a sāman, and is preceded by the prastāva L. Śr. VII.10.22, and is a sort of a response to the latter; see sāman. Cf. Simon Pañcaī 7.

Pratīhit Pratīhitā m. (in) a substitute for a king, his near relations (“one who is the nearest to someone”) B. Śr. XII.11 (Rāja), Āp. Śr. XVIII.16.14.

Pratāvaroḥāniya m. rite of descent to the earth; a concluding rite annexed to the Vāja, consisting of an Agniśoma L. Śr. VIII.11.14. It is the counterpart of the abhyāroḥāniya. Cf. Heesterman 13.
Pratyāmnāna (prati-ā-√mnā, cl.1 “to note against”) n. a corollary rule of altered purpose which debar the operation of a rule in the prakṛti, when it is said, for instance, instead of kuśa grass let him make a barhīs of reeds. Ap. Śr. XXIV.4.2.

Pratyāmnāya m. verse used as a substitute VI.30.9 For use of p° in the domestic rites H.Dh. II(1), 200.

Pratyāyana (prati-√i, cl.2 “to go towards”) n. rite of sending off the Pītrīs at the Piṇḍapitṛyajñā with the relevant mantra Bh. Śr. XIV.12.2 (third pressing of Soma).

Pratyāśrāvaṇa n. call of the Āgni德拉 (also called ṛśrīta. Ap. Śr. II.15.6) consisting of astu śrauṣṭ (yes, let him hear) in response to the asrāvaṇa of the Adhvaryu 16.2. It is pronounced loudly XXIV.1.10, by the Āgni德拉 standing behind the ukara, facing the south, holding a sṛṣya and a rope for the faggot (idānasamnāhana) in his hand II.15.4 (Darśā, and standing in the āgniḍrāgāra (Soma) ib.5. cf. H.Dh. II(2), 1054.

Prathamasthāna n. “the first position”; a tone, which is slightly higher than the upāniṣu, for the mantras used in the performances prior to the svīśakṛt K. Śr. III.1.3 & comm.

Pradāna n. offerings which are made always on the āhavanīya fire unless countermanded. Ap. Śr. XXIV.1.27.

Pradhāna mfn. (homa m.) principal acts of a sacrifice, enumerated as: offerings of a cake baked on 8 kapālas to Agni in Darśā, a cake on 11 kā to Agni and Soma in Soma, upāniṣuযāja at Paurnamāsi; the other acts are considered as aniga (auxiliaries): prāna and anu-yājas, Āp. Śr. XXIV.2.30-31. The anigas along with the p° make up a complete sacrifice ib 39. The p° acts which yield result are to be performed by the sacrificer himself K. Śr. I.7.20 & comm.; considered equivalent of ṛvāpa, hence take place between the ājyaḥbhāga and svīśakṛt Ś. Śr. I.16.3.

Pradhi m. rim of the wheel of a cart; the shape of the pressing boards (adhiśvapanaṣṭhakā in the front (mukha) Āp. Śr. XI.13.1; also the shape of the cīti called rathacakraiti Bh. Śr. XXX.16.

Prayāja m. “fore-offering”; 5 preliminary oblations of ājya introduced before the principal offerings at Darśā Āp. Śr. II.17.1 and at all āṣis Āśv. Śr. I.5.2. After the principal offerings the anuyāja follows. The p° offerings are addressed to five deities: Śamidh, Tanunāpāt (or Naraśaṃsa), Īḍ, Barhīs, Svāhākāra, Ap. Śr. ib. 2, to be performed in the strict order mentioned Mī V.1.4. There are 11 p° at Paśu Āp. Śr. VII.14.6; 9 at Cāturmaiṣya VIII.2.14; five when the soma stalks are placed on the āsandi X.31.13 (Soma), C.H. 30. see anuyāja.

Pravara (pra-√vr, cl. 9 “to choose”) m. “choosing” of the Hotṛ by the Adhvaryu in a sacrifice. This rite of choosing is expressed technically as ārṣeṣa (pra) vrṇite ŚBr. I.4.2.3, ārṣeṣaṇ prvrṇite Āśv. Śr. I.3.1, simply, prvrṇite K. Śr. III.2.7, hotāraṇ vrṇite yathārṣeṣa yajamāṇaḥ Ap. Śr. II.16.5, giving rise to a serious dispute as to the exact meaning of the word ārṣeṣa, relating to the rṣi (adjective qualifying Agni) or the pravara list relating to the rṣis, and the meaning of the verb prvrṇite, chooses or recites; cf. Brough Gotra 15, Eggeling SBE XII, 115. The pravara is mainly connected with the Darśā, and takes place immediately after the first āghāra and recitation of the sāmidheni verse. The Hotṛ invokes Agni as one who had formerly served as the Hotṛ in the sacrifice of the rṣi-ancestors of the present sacrificer by reciting a mantra: agne mahānasā brāhmaṇa bhārata Āśv. Śr. I.2.27, and by mentioning the names of the rṣi-ancestors of the sacrificer. This is the choosing of the divine Hotṛ. Later, after the second āghāra the Adhvaryu chooses the human Hotṛ by addressing a mantra to Agni mentioning the rṣi-ancestors of the sacrificer. Generally 3 names of such “mantra maker” rṣis are to be recited, and never more than 5 Āp. Śr. II.16.6. 8. In choosing Agni, the divine Hotṛ, the recital of pravara should begin with the oldest ancestor and end with the youngest; but at the time of choosing the human Hotṛ the recital is in the reverse order, beginning with the youngest and ending with the oldest ib. 9.

In case of a royal sacrificer the pravara of his purohita is to be used, ib.10, or there is an option K. Śr. III.2.10, but obligatory in case of a kṣatriya and a vaishya sacrificer K. Śr. ib.11. After choosing the human Hotṛ the Adhvaryu announces his names Āp. Śr. ib. 14. In all āṣis, and even in other rites pravara is followed. At the dikṣa, the Adhvaryu after making the āsrāvaṇa (āsrāvaṇa) simply says: sīḍa hotar (take your seat, O Hotar), and
this is a pravara but not according to the rśi-ancestor list Āp. Śr. XI.3.8, also at Sākamedha VIII.14.21-22. At the savaniyapāśu the Adhāryu does the pravara of the other priests, and after each pravara 2 prayatnahomas, libation of ājya, on the dhavanīya are performed, one by the Adhāryu and the other by the sacrificer Āp. Śr. XI.20.1, C.H. 187, 166, 170. Also called prayatnāhuti B. Śr. VII.9, Āśv. Śr. III.1.13. cf. Brough Gotra 8-10. See also Gotra : R. Fick ERE VI, 353-58.

pravargya (pra-√vrij, cl.7 “to twist; to perform the P° rite” Āp. Śr. XI.2.6) m. an independent rite (apūrva) but actually incorporated in the Soma sacrifice. Āp. Śr. XIII.4. 3-5 does not consider it as an essential part of the Agniṣṭoma; dealt separately in Āp. Śr. XV.5-12, K. Śr. XXVI. The P° takes place generally before the upasad, but the upasad may precede it. Both of them are performed twice a day, morning and evening, for 3 days—the 2nd, the 3rd and the 4th days. There are 3 vessels called mahāvīra (1 principal, 2 supplementary), 2 milking bowls. The main mahāvīra is placed on a mound to the north of the gārhapatya and heated, and ājya is poured into it. The 2 supplementary vessels are used in the same way (apracaraniya Āp.Śr. XV.6.11), K. Śr. XXVI.2.17. The mahāvīra, which is sprinkled with prokṣani waters, is lifted up with a pair of tongs (parīṣa or śaptha), and placed over the stool called samrāḍasandi. Milk of a cow and a she-goat are added to the boiling ghee which is called gharma, and with it offerings are made to the Aśvins, Vāyu, Indra, Saviṭ, Brhaspati and Yama. The sacrificer drinks the remainder by the upayamani; the priests only smell it. During the performance of the rite all the doors of the praci-navaṁśa are kept closed. The wife’s shed is also screened off, but she sits in it. Two kharas are built to the north of the gārhapatya. Cf. Eggeling SBE XLIV, xlii.

pravṛṇjana n. act of placing on the fire, performance of the rite Āp. Śr. XV.18.11; pravṛṇjanīya see khara.

udvāsanajutsādana n. rite of banishment of P° in which all sacrificial utensils, kharas, methi, mayūkhas are cleared away by the attendants from the sālā, and disposed of; other rites are performed Āp. Śr.XV.13-16, B. Śr. IX.11-16, K. Śr. XXVI.7.

prasāstrī m. “director”, another name of the Maitrāvarūṇa, the first assistant to the Hotṛ; he belongs to Mitra and Varuṇa, who are considered as the divine P° (as mentioned in a mantra) Āp. Śr. VII.14.5; prasāstriya the khara belonging to the Maitrāvarūṇa XI.14.4.

prasīṭi m. (1) libation of 2 oblations on the same spot B. Śr. XX.13; (2) a leader horse of the sacrificer’s chariot, harnessed by the side of the other yoked horses or in front of them (Vāja) Āp. Śr. XVIII.3.3.

prasarpaka m. See prasarpāṇa.

prasarpāṇa (pra-√sṛp, cl.1 “to creep up to”) (also sam°, or only sarpaṇa) n. a ritual procession taken out by the priests to the āstāva for chanting the bahiṣpavamāṇastotra. Five or six priests and the sacrificer take part in the procession led by the Adhāryu; getting hold of one another’s garment, “stealthily they proceed, bending their heads, licking lips, manoeuvring like a hunter in pursuit of a deer, since the sacrifice is a deer” Āp. Śr. XII.17.3-4, B. Śr. VII.7. During this march, specially called sarpaṇa, the chanters throw the blades of grass held in their left hands to the south C.H.171.

At the prātahsavana the p°, in the same manner as the sarpaṇa, takes place in which the priests move out to the sadas for paying homage to various things B. Śr. VII.10-11, C.H. 188; also at the midday pressing for paying homage to the dhīṣyas B. Śr. VIII.1. They follow the same path when they return Āp. Śr. XII.29.16.

prasṛpta mfn. those who have marched to the sadas Āp. Śr. XIII.15.6 = sam° B. Śr. VII.12.

prasarpaka m. spectators who are allowed to enter the sadas (sadaśyāsina) and to see the rite Āp. Śr. XI.9.8; they are entitled to get fees XIII.6.6; 7.1; = anu .

nih-√sṛp, to leave the sadas by the way used at sarpaṇa XII.29.16.

prasāva (pra-√su or √sū,cl.5, 2°6 “to generate; press out, impel”) m. consent given by the Brahmān to the Adhāryu for performing any particular function Āp. Śr. I.16.6 (comm: anujñā), it contains those words relating to actions with and for which the Adhāryu sought his permission: brahman, apah praneṣyāmi, and p° will be : om praṇaya
et al. (prasauti) III.19.1-2 (Darśa). Consent given by the Brahman and (Mattrāvaruṇa) to the Prastotṛ to begin the bhāispavamāna stotra when the latter says: brahman, tośyamaḥ XIV.9.7; the same procedure is followed for all stotras 10.1-2.

Prasūta mfn. = sutyā Āp. Śr. X.15.1.

Prasūta m. hollow of a hand; one handfull, a measure used for cooking the brahmaudana K. Śr. XX.1.4 (Aśva).

ūkṛti mfn. shaped like a hand, said of the agnihostrāhi Āp. Śr. VI.3.7.

Praseka m. a decanting bowl, made of udumbara wood B. Śr. X.50; its front portion is shaped like a ladle (sruc) and the middle portion like a cup (cama) XV.35 (prasicyate...anena, comm).

prasacana n. a bowl of a ladle for decanting liquid more conveniently Āp. Śr. XV.3.10 (ānayanārthaḥ mukham, comm).

Prastara (pra-ṝ str, cl.9 “to strew”) m. the first handful of darbha blades, held in a closed fist (musti q.v.) and cut with a sickle Āp. Śr. I.3.17, when grass is cut for making the barhis 4.4; tied in a bundle, placed over the vedī, and on this are placed the offering ladles (sruc, juhū) filled with clarified butter II.9.15, (Darśa). Similar handful of grass, barhirmusti held in the hand by the Adhāra and other chanters of stotra are, thrown away later as a rite of “fetching” (upākaraṇa) of all pavamāna stotras Āp. Śr. XII.17.7. cf. C.H. 171, PBr. VI.7.16.

Prastava (pra-ṝ stu, cl.2 “to praise before”) m. the first part, prelude of sāman (q.v.), chanted by the Prastotṛ Āp. Śr. XXI.10.4, C.H.178; prastuta chant of the prastava XVIII.5.7. On the nature of pṛ. cf. Simon, Pañcavi 6, L. Śr. VI.10.1; VII.5.21 comm.

Prastotṛ (pra-ṝ stu) m. “the eulogist”, the first assistant to the Udgasū; the second chanter who is especially responsible for chanting the prastava Āp. Śr. X.1.9; he participates in the prasarpaya XII.17.1. He performs solo the laud to Yama after the sacrificial killing XX. 17.11. (Aśva).

Prashīta mfn. “placed in front or standing before the altar”, said of the limbs of a victim K. Śr. VI.6.26 (Paśu).

Also said of the soma juice “brought forward” for a libation called homa, consisting of libations of soma with camasas filled by the Unnetṛ, offered by the camasādhvarystus on the fire at the morning service (Soma) B. Śr. VII.14, Āp. Śr. XII.23.4-10, C.H. 208; a second libation by pronouncing the second vāṣaṅkāra by the camasādhvarystus and the 4 principal priests, by the hotrikas at the midday service B. Śr. VIII.4, Āp. Śr. XIII.4.15-16, C.H. 286, and at the third B. Śr. VIII.12, Āp. Śr. XIII.12.1-8, C.H. 346.

bhaṅkṣaṇa n. drinking of soma; See soma-bhaṅkṣaṇa.

Prāgvyamśa m.(fn.) Āp. Śr. X.3.4. See prācina.

Prācī f. the “eastern line”, drawn between the 2 posts of the pāṣuki vedī; running from the west through the centre of the altar up to the āhavaniya; 1 isā or 3 aratnīs is length K. Śr. II.6.4 (Darśa); equivalent of the prṣīḥyā (q.v.). See plan 4. cf. Eggeling SBE XII, 63; XXVI, 112.

Pracinakarna m(ñ)ām. knot at the top of the audumbari post, facing the east B. Śr. VI.27.

Pracīnakam Pracīnakamśa (or Prag) m.(fn.) literally, the “east-oriented” bamboo; these are the upper beams (uparivamśa), and specially the supporting beams (prṣīḥyavamsa or madhya-vala); the end portions of which protrude over the door lintels B. Śr. VI.1.1, Āp. Śr. X.3.4; 5.1. Since these beams are used for the construction of the sāla (shed), the shed itself is commonly referred to as pṛ. cf. C.H.7.

Pracīnakarotin Pracīnakarotinśa mfn. one who wears the sacred cord over the right shoulder and under the left arm at all rites to the manes (in contradistinction to the yajnopavita fashion) Āp. Śr. I.8.9.

Prājahaṇita m (fn.) “abandoned fire”, i.e. the original gārhapatya installed in the sāla Āp. Śr. XI.15.1, replaced and its functions taken over by the original āhavaniya after the transport of fire (pranayana). Thereafter the āhavaniya is variously called: gārhapatya (for taking up the original one’s function, though with certain reservations Mi.XII.1.13), sālamukhiya or “dvārya (for its position at the entrance of the sāla). The newly transported fire on the uttaranābhi, now called āhavaniya, replaces the original āhavaniya C.H. 78.
Prāṇa m. breath = nose Bh. Śr. I.18.6; the vital limbs of an animal which are caused to swell (cf. āpyāyana) VII.14.2 (Paśu), B. Śr. XV.29 (Āsva).

dāna n. rite of bestowing life to the utensils by anointing them with ājya before placing them on the vedi or anointing the cakes contained in the utensils K. Śr. II.8.14, Eggeling SBE XII, 438-9. Similar operation performed on the limbs of a victim (cf. jauhava) H. Dh. II(2), 1127; on the utensils H. Dh. ib. 1128.

bhakṣa m. “eating” by breath, i.e. smelling, in contradistinction to the direct, i.e. actual (pratyakṣa) eating (bhakṣa) L. Śr. IV.12.15, cf. prāṇān bhakṣayanti Vt. Śr. VIII.15. The priests eat the sacrificial food by smelling it, while the sacrificer actually eats it, as in eating the vājina H. Dh. II(2), 1064 (Cātur).

sodhana n. rite of purifying the vital limbs of a victim: ear, nose, eye, mouth, navel etc. with the pannejaṁi waters by the sacrificer’s wife K. Śr. VI.6.2-3 (Paśu).

āpyāyana n. See āpyāyana.

Prātarājanuṇāka (anu- vac, cl.2 “to recite mantra”) m. morning litany, but actually recited by the Hota in the last part of the night preceding the sutyā day Ap. Śr. XII.3.14. After offering an ājya libation the Hota sits between the yokes of the 2 havirdhāna carts and starts the recitation which is followed shortly by the prāṭekśavana C.H. 130. The litany consists of 3 sections called kratu : āgniya, uṣas, and āśīvaa. There are 100 rks according to the Altareyins, 360 according to the Kaushitakins (Keith RV. Br 146, 411) arranged in seven metres. But the number of verses has been exaggerated in Āsv. Śr. IV.13; about 2000 verses in 3 kratus which make up nearly 1/5th of the RV. Cf. H. Dh.II(2), 1163; through a gradual modulation of voice the recitation passes upwards through 7 tones (yama) of the deep scale (mandrasvara). Cf. Eggeling SBE XXVI, 229-30.

Prātaravanaka (avy- niṣṭ, cl.3 “to wash”) m. morning ablution, a rite of the Agnihotra, consisting of an upaśāṇā to the fire by reciting a group of mantras called “ablation of hands in the morning” and washing hands Ap. Śr. VI.20.1.

Prāṭardoha m. morning milking of cows, performed early in the morning; the procedure is the same as in the evening milking (sāyam’). With a portion of it sāmāntiya is prepared Ap. Śr. II.10.5 (Darśa).

Prāṭakśavana n. pressing of soma stalks in the morning service and other rituals; see savana.

Prāyanīyā (iṣṭi) (pra- vī, cl.2 “to go forth”) f. an introductory (opening) rite of the first day of the Soma sacrifice, after the dikṣā day, by which one “goes forth” to buy soma stalks; it consists of an offering of caṇu, cooked in milk, for Aditi, 4 libations of ājya for Pathyā Svātī, Agni, Soma and Saviṣṭ B. Śr. VI.10, Ap. Śr.X.21-22, C.H. 28; it corresponds to the prāyāja of the Darśa. With this rite the initiated persons begin the soma sacrifice Ap. Śr. X.21.1 comm. The opposite of p is the udanāyā (concluding) iṣṭi of the Soma corresponding to the anuvāja of Darśa. Cf. Eggeling SBE XXVI, 48.

Prāyaścitā(n) (f.) expiation or atonement, occasioned by a violation of the sacrificial rule (vidhyaparādhe Āsv. Śr. III. 10.1); and the rite of atonement is also to be performed for not doing what is enjoined or doing otherwise, with a view to making good (sandhāna, literally, joining together) the loss thus incurred, Nārāyaṇa comm on Āsv. Śr. Ic. No distinction is drawn between the neglect of ceremonial duties, intentional or unintentional, natural defects, accidents and real offence against moral law. Cf. Sin : A.B. Keith ERE XI, 560-62. The vedic ritual is complicated beyond any measure, and therefore the possibility of making faults is endless and so is the list of such possible faults. There are provisions of p for such occasions when a wild boar or a ram or a dog runs between the sacrificial fires or if the agnihotra milk is spilled or if the cow lies down while being milked etc. ŚBr. XII.4.

The performance of a p is a prerogative of the Brahma who uses the three Vedas KBr. VI.12; but the Ādhavrrya can also perform it. It is performed immediately after the fault occurs Ap. Śr. IX.1.5, and consists of japa, homa, ījya ib. 3. P relating to the iṣṭis and Paśu Ap. Śr. IX, to the Soma XIV.16-34, Āśv.Śr.III.10-14; for various occasions Kaus. S. XLVI, 14-55. For p in the smṛti and later literature H.Dh.IV, Ch.1-6.
Prāśana Prāśana (pra-vās, cl.9 “to eat”) n. consumption of the residues of cakes (havis) by the priests and the sacrificer at the āgniḥdra shed Āśv. Śr.V.7.10 (end of the first pressing). cf. C.H. 223; bhakṣaṇa Āp. Śr. XII.25.12; eating of pīḍas (q.v.) at Darśa Bh. Śr. I.10.10.

Prāśītra n. food; the cut off portion of the havis left over after offering, eaten by the Brahman either after or before the idā ceremony Āp. Śr. III.1.1; from the centre of the puroḍāsa a portion of the size of a barley grain or of a berry of pippala is taken out by inserting the thumb and the ring-finger ib. 2. The dish for the pū is generally called haraṇa Āp. Śr. I.15.7, made of khādira wood, shaped like a mirror (an elongated circle) or a camasa (rectangular) K.Śr. I.3.40; less frequently called pātra, and its size Vai. Śr. XI.8.

Preṇkha (pra-vānkha, cl.1 “to swing”) m. n. a sort of hammock or swing, made of udumbara wood, having a cord of muṇja, used by the Hotṛ (pleṇkha) Āp. Śr. XXI.17.13 (Mahāvrata).

Preta (pra-vāṭa, cl.2 “to go”) m. the departed Bh.Pi.I.1.15. For the last rite of a deceased see antyeṣṭi.

&̄tāṇi f. wife of the deceased, taken to the cremation place, made to lie on her dead husband’s funeral pyre, then raised from it; see patittha I.5.6-7; not debarred from studying, she may not continue fasting after her husband’s death, but must take food only once a day throughout her life, and observe sexual abstinence I.8.13.

Prīṣa Prīṣa (pra-vīs, cl.9 “to send forth, impel”) m. directions of the Maitrāvaruṇa to the Hott for reciting mantras for the deities Āśv. Śr. III.2.2.4. The directions are issued on a supplementary direction called upā of the Adhvaruṇu. Thereafter the Hotṛ recites the adhrigī ib. 10=ātic B. Śr. XVI.3. Sometimes pū is pronounced by the Pratiprasthāt.

atipesay,—to make the pū cf. Pān II. 3.61; VIII. 2.91, Vt Śr. XX. 2. The Hotṛ recites the yājya after pū of the Maitrāvaruṇa Āśv. Śr. V.4.3.

Prokṣaṇa n. consecration by sprinkling ājaya over a sacrificial animal Āp. Śr. VII. 12.9.

Prokṣaṇī f. water for sprinkling, purified through the pavītras (q.v.), and used for sprinkling the sacrificial utensils and implements or offerings Āp. Śr. I.11.6, Mi.I.4.11.

dhāni f. (1) a container for such waters Āp. Śr. XV.5.10 (pravargya); (2) one of the 2 curved (the shorter) ladies (śrute) Bh.Śr. XI.5.12.

Prāhena ind. by indicating the place where a mantra is to be inserted B.Śr.XXVI.6.

Plihan m. spleen of a sacrificed animal, cooked and used as an offering (Paśu) Āp. Śr. VII.22.6; see jauhava.

Pha Phalaka n. (1) two press boards; see adhit-savāṇa. (2) rails of a cart for soma Āp. Śr. X.24.2 (uddhṛtiapurva) cf. C.H.28.(3) said also of the seats, having no legs, used by the Adhvaruṇu and the sacrificer K.Śr. XX.2.20 and comm (Āśva).

Phalikaraṇa n. act of separating grains from the husks; the husks are called phali-
Bandhu m. relatives, particularly ancestors to whom the piṇḍas are offered (Darśa) Bh. Śr. I.9.1.

Barhis (}$/brh or}$/rḥ, cl.6 "to tear") n. "that which is plucked up"; sacrificial grass, kuṣa, strewn over the sacrificial ground, specially over the vedi, in layers, to serve as a sacred surface for keeping the sacrificial vessels and the oblations, and as a seat for the deities and the performers; method of cutting the grass Āp. Śr. I.3.1, of tying them in rope (ṣulba) in 3 or 5 strands (trīdhātu or paṇiča I.4.14), of strewn around the fires I.7.5, of scattering them in sheaves of 3 or 5 strands (trīdhātu or paṇiča) on the vedi II.9.2. The scattering of bō takes place on various occasions throughout Darśa and Soma. In du. the word means two blades of darbha used for symbolically pushing (upākaraṇa) the sacrificial animal VII.12.5.8 (Paśu). Bō is distinguished from the prāṣṭara (q.v.). It is commonly known as kuṣa Mi.I.4.10, K.Śr. I.3.12.

Bahispavamāṇa n. (stotra n) "outside pavamāṇa", name of a stotra chanted during the morning pressing of Soma L. Śr. I.12.7. Cf. C.H.177-81. This is the first among the stotras chanted in Soma, and consists of 9 verses (3 trcas) : RV.IX.11.1-3; 64.28-30; 66.10-12 = SV.II.1.1.1-3; chanted in the trivṛt style (stoma) E gelging SBE XXVI, 310. So called because the stotra in which soma is praised is chanted outside the sadas or the vedi in a place called āstāva (q.v.). See also sāman.

Bhraspatisava m. a soma ceremony of one day duration (supposed to confer the rank of purohita on the performers; considered as an aṅga of the Vāja) which it follows Mi.IV. 3.29, Āp. Śr. XXII.7, B.Śr. XVIII.1.

Brahman (from $}/brh, cl.1 "to make big") n. "growth"; m. one of the 4 principal priests. He is the most learned of all, and is required to know the 3 vedas for his professional duties Śbr.XI.5.8.7. He acts as a presiding officer, of a sacrifice, remains silent most of the time, does not participate in the stotra or sāstra Bh. Śr. III.15.4.6. He gives various instructions (prasava) to the Adhvaryu when the latter asks him for it III.16.1-4; he recites the anumantra in an ātharvānic rite; but only at a later period he is associated with the Ātharvaveda. It is he who decides the question of prāyāsćiśa Āśv. Śr. I.1.16. His assistants are called the brahmans; see rtvij.

Brahmabhāga m. portion of sacrificial food for Bō, given to him by the Adhvaryu Bh. Śr. III.18.5.

Brahmanī m. cremation rite of a brahman (=brahmāvid); said to be the higher form of the pīṭhamedha Bh.Pi.II.1, Āp. Śr. XXXI.4.

Brahmādyā n. a theological dialogue on the brahman consisting of riddles in question and answer form Āp. Śr. XXI.10.12 (Dvādaśāha) =brahmodyā, between the Brahman and the Hotṛ in the sadas XX.19.6 (Āśv); cf. Dumont L, Āśv 154, H.Dh.II(2), 1235=brahmavadya Ś. Śr. XIV.4.7, Āśv. Śr. VIII.13.14 (Daśaratra).

Brahmaṇadana m. mess of rice, cooked for the brahmins (=priests) or the brahman (comm), 4 plates of rice cooked in 4 measures of water Āp. Śr. V.5.4.6 (Agnihipra); also for the priests, the king, and his 4 wives and their 400 maidens, rice (or barley according to the scholiast) measuring 4 bowls, 4 double palmfuls (aṅjali) and 4 fistfuls (prasṛta) K.Śr. XX. 1.4 (Āśv).

Brahmaṇadānīka mfn. the fire for cooking the bō Āp. Śr. V.5.1.

Brahmana m. class of works being a part of the vedas, as distinguished from the saṁhitā and upaniṣad portions. The brahmāṇas contain rules for the use of the hymns at particular rites, for performance of rites with detailed explanations of their origin and meaning. Very often, these explanations are obscure and fanciful. According to Sāyaṇa there are 2 categories in a brahmana : (1) vidhi—rules and directions for the sacrifices, and (2) arthavāda—explanatory remarks. Cf Āp. Śr. XXIV.1.30-33. Each veda has its own brahmana. For details see Winternitz I, 187-225.

Brahmanacchaisin (from brahman-āt-}$/sāṁs, cl.1) m. reciting after the Brahmāṇa
or the Brahman, a priest who assists the Brahman (actually he is an assistant of the Hotr); he recites a number of verses, e.g. the 3rd ājyaśāstra to Indra B. Śr. VII.19, Ap. Śr.


brāhmanācchaṁsiya n. the dhīṣya of the Bṛ Ap. Śr. XXVII.21.3.

Bha

Bhāṣyav Bhauvanyava mfn. a recitation mentioning the “sovereigns”: Manu, Yama, done by the Hotr (Āśva) Āp. Śr. XX.6.7. See also pātiplava.

Bhāṣyav Bhāṭṛtya m. hostile cousin, from whom the sacrificer desires to get something, and names them Bh. Śr. IV.19.2 (Darśa). It is laid down that the sacrificer should remain outside the mahāvedi until the āditya cup is drawn if his hostile cousin is performing a Soma sacrifice Bh. Śr. XIV.8.3 (during the 3rd pressing); cf. Ap. Śr. XIII.9.4.

Ma

Madani (vīmad, cl.4. “to revel”) f. boiling (bubbling RV. X.17.8) waters B. Śr. VI.19, used for mixing with flour Āp. Śr. I.23.6, or for other purposes at the Pavargya. All sacrificial acts in which water is to be used by the sacrificer and his wife from the avāntarādiśā till the time of relaxing the first (dīkṣā) are to be performed with mā waters K.Śr. VIII.1.10-11. Also called pīṣa-saṁhyavaniya B.Śr. I.8. A rite is performed in which the Adhavaryu asks the Āgniḍhara to bring mā waters Āp.Śr. XI.1.8-10 (Soma). C.H.62.

Madhuparka (vīprc, cl.7 “to mix”) m. a honey-mixture, mixed with curdled milk or butter Āp. Śr. VI.31.5. A similar beverage is madhamanṭha m. a mixture of flour and stirred honey, also madhuḥluntha m. a lump of solid honey ib. See mantha; see also Grhyya section.

Madhya m. n. middle tone, consisting of 7 degrees (yama), in which the prātaramavāka is recited;=madhyama in which the mantras before the sviṣṭakṛt (Darśa) and after the ājyabhāgas are recited Āsv. Śr. I.5.27, Ap. Śr. XXIV.1.13, and all recitations at the midday pressing (Soma) ib.

Madhyat-kārīṇa Madhyat-kārīṇa m. 4 principal priests Āp. Śr. XII.23.4; see ṛtvij.

Mantra (vīman, cl. 4/8 “to think”) m. “instrument of thought”; sacred text of speech RV I.147.4 etc. The portion of the vedas which contain the rc, yajus, sāman and nigada K. Śr. I.3.1, as distinguished from the brāhmaṇa and upaniṣad portions; it constitutes a part of the veda Āp. Śr. XXIV.1.31. The sacrificial formula which is employed in the rituals H. Śr. I.1.15; the mantras are indicated by their beginnings (ādiprādiṣṭa) Bh. Śr. I.1.21, the end of a previous mantra is known by the beginning of the next I.2.1; if a mantra is short and the rite lengthy, it is to be murmured at the beginning of the rite I.2.3; they follow one another without a break, and with the end of a mantra the beginning of a ritual should coincide K. Śr. I.3.5, H. Śr. I.1.30, Bh. Śr. I.2.2. Mā are said to be instrumental in the accomplishment of a sacrificial act (karma-karaṇa) Āsv. Śr. I.21; cf. karana-mantra Mi. III.8.21. The nature of a mantra I.1.32; XII.3.22-25. But the mantras generally do not bear on the actions and occasions of the ritual. Cf. Keith RV. 310-12.

Manth √Manth or math (cl. 9 “to shake”) to produce fire through friction or by churning
the aranis Āp. Śr. V.10.7; to churn the āśir (with the mekṣaṇa) XIII.10.8 (Soma).

Mantha m. porridge, prepared by mixing milk taken from a cow which has no calf of its own (abhivānya) with half-ground barley, and stirred with a sugar-cane stick Āp. Śr. VIII.14.14-15 (Mahāpitravyajña). Cf. RV. X.86. 15. Also porridge of barley, stirred in water or butter XII.4.13 (Soma); similarly, madhu², dadhi² and various other manthas, “stirred” porridge, are mentioned for the savas XXII. 26.1; see also madhuparka.

Mandra mfn. soft voice, composed of 7 degrees (yamas) Āśv. Śr. I.5.25; one of the three basic tones (sthāna); the other 2 are madhyama and uttama; the recitation upto śāmyu (q.v.) is done in m² ib. 26; so also the recitations before the ājyabhāga (Daśrā) and at the morning pressing (Soma) Āp. Śr. XXIV. 1.12. Cf. Oldenberg SBE XXX, 319-20.

Mayūka m. a kind of peg, made of udumbrā wood, 3 in number, Bh. Śr. XI.5.13 (Pravargya).

Marutvatiya mfn (graha) m name of 3 drawings of soma, dedicated to Indra Marutvat at the midday pressing. First 2 cups are offered to the deity by the Adhvaryu and the Pratiprsthāṭr, who also drink the remnants. Then a third m³ cup is filled while the marutvatiyasāstra [text Śr.K(S).II(1), 383, C.H. 299-304] is being recited by the Hotṛ Āp. Śr. XIII.2.3-4; 8.1-2, K. Śr. X.3.3, C.H. 276, 297-8.

Mahaduktha n. great litany; see uktha.

Mahartvijī m. four principal officiating priests: Adhvaryu, Brahman, Hotṛ and Udgātra Āp. Śr. XIV.24.6; also called ādyartvijī; see rtvijī.

Mahānāmni f. name of a group of 3 trcsas (9 verses) of the SV, beginning with the words vidā mahāvanyā, also called sakvarī verses; chanted on various occasions (ahīna) L. Śr. VII.5.9. It is composed of 2 elements, one is called sākvara, and the other asākvara (considered to be composed of stobha); cf. Caland PbR 317.

Mahāpitravyajña m. = pindapitravyajña, called variously as mahāpinda or mahāyajña B. Śr. XVII.61, pitṛyajña Mi. IV.4.19; included in the Sākamedha parvan of Cātur (q.v.).

Mahābhīṣa (m) Mahābhīṣavatana m(n), the great pressing of soma stalks for extraction of its juice in order to fill various cups (graha) for libation. The pressing is done by the Adhvaryu and his assistants, Pratiprsthāṭr, Nēṣṭṛ and Unnetṛ, in 3 rounds of 3 turns; and the number of strokes with the pressing stones, unlike the little pressing (upāśūgraḥa q.v.), is unlimited. The pressing takes place thrice in a day of Soma sacrifice: prāṭasavāna (morning pressing), mādhavyandina (midday) and triyā (the third) Āp. Śr. XII.9.7.

The Adhvaryu places the upara stone on the adhāsvāna hide, and the stalks over the stone. The stalks are sprinkled with nigrabhya waters, and the priests holding the other stones in their right hand start beating the stalks. This is the first turn (parśvāya). The scattered stalks are collected. The process is repeated thrice XII.10.4-9; 12.8-9.

The wet and battered stalks are collected into the sambharāṇi, and transferred from there into the ādhanvaniya which contains water. The stalks in the ādhanvaniya are stirred, washed, pressed by the Unnetṛ, and again taken out and placed over the skin for collecting rjīṣa. This goes on till the third round. Then the dronakalaṣa having been covered with a woolen strainer is brought by the Udgātra and placed on the 4 pressing-stones covered with pressed out soma stalks. The Hotṛ’s camasa containing nigrabhya waters is held by the sacrificer and filled with soma juice drawn from the ādhanvaniya by Unnetṛ. The sacrificer pours it out in one continuous stream from the Hotṛ’s camasa into the dronakalaṣa through the pavitra. The soma juice contained in the dronakalaṣa is called sacra, “pure” K. Śr. IX.5.15. Various cups are filled with the juice: antar-yāma, aindravāyana, maitravarṇa, sacra, manthin, āgravan, ukthya, dhruva; cf. C.H. 157, Eggeling SBE XXVI, 256, H.Dh. II(2), 1164-65.

Mahābhiṣēka M. or aindrābhiṣēka, see abhiṣeka.

Mahāvīra m. name of an earthen pot in which milk for pravargya is boiled; also called ukhā, gharma Āp. Śr. XV.2.14; earth is crushed, lumped into balls, mixed with the madanti waters, and moulded by the Adhvaryu with 2 thumbs: 1 span in height having 3 or 5 elevations (uddhī); it resembles a wooden cup (vāyavya) Āp. Śr. l.c., Bh. Śr. XI.22-24. In pravargya there is one main m² and 2 secon-
darya pota, kept as reserve, called apracaraniya Ap. Sr. XV.6.11. Mc is made hollow, polished with new garments of a bride and gavi-dhuka grains etc., held with a pair of tongs, fumed with horses' dung over the garhapatiya fire Bh. Sr. XI.3.1, 9-10, 13-14. cf. Dumont L'Aesya 72, 80, H.Dh. II(2), 1148-50.

Mahavedi f. the "great altar" for Soma sacrifice, also called saumikā, prepared by the Adhvaryu on the 2nd upasad day after having performed the morning pravargya and upasad. The m is a trapezium, measuring 36 steps (prakrama) east to west, 30(or 33) steps north to south on the west (faces the salā) and 24 steps north to south on the east. The area is marked out by driving a peg (sāni) called antahpātya or sālamukhiya on the ground at the distance of 6 (or 3) steps to the east in front of the dhavanīya fire, then another peg called yāpāvatiya at the distance of 36 steps from there to the east, and both are connected with a cord (spandya) to make the prsthyla line. On both the north and south sides of the antahpātya 2 pegs are driven at the distance of 15 (or 16) steps to mark the ǫna; similarly, on the north and south sides of the yāpāvatiya 2 pegs are driven at a distance of 12 steps each to make the aināsas. A rope (spandya) marks the boundary of the m. B. Sr. VI.22, Āp. Sr. XI.4.11-16, K. Sr. VIII.3.7-12. Within the m the sadas, the havirdhanamandapa and the uttaravedi are constructed in such a way that the visibility is not obstructed (sāmkāsina q.v.). cf. C.H. 74, H.Dh. II(2), 1152-53. See plan 3. Construction of m = saumiki vedi Āp. Sulb.11.5.

Mahāvratā n. "great observation" , the name of a rite which takes place on the last but one day of the Gavamayana satra. Among other usual offerings of somas cups, a mahā-vratā cup is offered accompanied with a sāman called mahāvratā (whence the name of the rite) followed by the mahaduktha (great laudation) śastra of the Hotṛ. An animal is offered for Prajapati. The manner of performing the rite is very interesting. At the time of the chanting of the prsthastottara a brahmin plays on a harp (vina). The tāgrī sits on a chair (śandī) of udumbha, the Hotṛ on a swing (prinkha), the Adhvaryu on a board (phulaka), the other priests, singers and the wives of the performers sit on grass Āp. Sr. XXI.17.10, 12-15. A brahmin in the front of the sadas and a sudra at the back alternately praise and abuse the performers; a mimetic fight takes place between an ārya and a sudra to the west of the āgniḍhra shed; a prostitute and a brahmācāri revile each other (K. Sr. XIII.3.6); a ksatriya occupies a chariot and goes round the vedi thrice, and shoots 3 arrows at a hide which has been hung up. A man and a woman (both are strangers) actually perform sexual intercourse in a screened shed to the south of mārgāliya (K. Sr. XIII.3.9). The drums (dundubhi) are beaten on all corners of the vedi; the bhūmidundubhi, a skin placed over a hole, is also beaten. The wives join in the chant and play some instruments Āp. Sr. XXI.17.15-16.

Servants and maids and slave girls with water jars on their heads dance round the mārgāliya, and sing popular songs Āp. Sr. XXI.19.17-20; XXI.20.

The entire procedure has been succinctly stated in T År. V.1.5. Āp. Sr. XXI.17-20. cf. Eggeling SBE XLIII, xxv, 282. For the dramatic elements Keith Drama 29.

Mahāhavis n. great offering, which is the main offering of the Sākamedha, consisting of 8 oblations to 8 deities: 5 common to all Cūturnāśya rites, the 6th, a cake on 12 kapālas to Indra and Agni, the 7th, a caru to Mahendra or Indra, the 8th, a cake on 1 kapāla to Viśvakarman Āp. Sr. VIII.12.1, Åśv. Sr. II.18.18.

Mahima (ग्रह) Mahima (graha) m. name of the 2nd soma drawing called "strength" (Āsya) Āp. Sr. XX.12.6.

Mahīṣi f. crowned (principal) queen K. Sr. XX.5 15. See Åśvamedha, patni.

Mahendra (ग्रह) Mahendra (graha) m. a soma drawing dedicated to Mahendra at the midday pressing and the libation Āp. Sr. XIII.8.4, 6 (Soma). C.H 305, 313.

Mahāvyandin populistūṃśa Mādyandinapavamāna stotra n. "purifying" litany, consisting of 8 verses, increased to 15 verses by repetition, chanted at the midday pressing B. Sr. VIII.2, C.H.279, Eggeling SBE XXVI, 333; text Sr. K(S).II(1), 357.

Mārjana Mārjana (mṛj, cl.2 "to wipe") f. act of "wiping" by sprinkling water on the head; done by the priests themselves after they have eaten the idā (Darśa) Bh. Sr. III.2.6; IV.16.1 = mārjana n. Åśv. Sr. I.8.1-2.
Mārjālīya (मर्जलीय, cl.2 “to wipe”) m. a mound of earth, one of the dhīṣyas, where the sacrificial utensils are cleansed (“purified”); it is situated outside the sadas, opposite the āgṇidhra, to the south of the mahāvedi. It is half inside and half outside the vedī. It has a shed, and a door facing the north, and a seat facing the south B.Śr. VI.27, Āp. Śr. XI.14.6; see plan 3.

Māsara n. beverage, obtained from a mixture of the hot watery scum of boiled rice, powdered barley and the extract of certain vegetables like myrobalans, ginger, nutmeg. The beverage is kept in a pot for 3 days to allow fermentation and milk is added to it. The wine thus obtained is purified and offered at the Sauṭrāmana K.Śr. XIX.1.20; cf. H. Dh. II(2), 1225. According to Āp. Śr. XIX.4.7 m is prepared like ṛjīśa and is explained as balkasa (dregs of wine).

Mithuna n. sexual copulation between a man and woman, performed in a screened hut, south of the mārjālīya K.Śr. XIII.3.9 at the Mahāravata rite (Gavamayana).

Musī (from? mus, cl.9 “to steal”) m.f. handle (i.e. the position when the fist is closed the nails of the thumb and the forefinger should meet) of darbha grass for scattering as prastara around and inside the vedī. The m⁰ must be of odd number Āp. Śr; I.4.2, tied in sheaves (nidhana) ib. 3; but the prastara may or may not be of odd number ib. 4, Bh. Śr. I.3.13.22. Also handful of grains Āp. Śr. I.18.2 (Darsā).

Karāṇa or karman n. act of closing two fists, as a part of the manipulations prescribed for dīkṣā, done by the sacrificer Āp. Śr. XVI.II.10; cf. musīgh B.Śr. VI.5; karāṇa n. closing the fist more tightly at the avāntaradīkṣā B.Śr.XII.2.4, and visarjana n. opening of the closed fists at the end of dīkṣā XII.II.18.10 (Soma).

Musāla (often spelt as muṣala or muṣala) m.n. pestle, generally made of khadira wood (Acacia catechu) K.Śr. I.3.36 comm. for using in pounding grains(Darsā) Āp. Śr. I.19.8; 4 hands in length (or the size may vary) Vai. Śr. XI.9.

Mūṭā (from? mīv or /mu/, cl.1 “to push”) n. (n.) a kind of woven basket K.Śr. V.10.21 in which paddy or cooked dough is kept Bh.Śr. VIII.22.3 Cáṭur. ıkārya wicker work K.Śr. I.3.23.

Mṛgatīrtha n. “deer track”, the path used by the Hōtṛ and others for sarpāṇa at the end of savana; the Hōtṛ starts from the south of audumbāri post, and others from the western gate to the north by skirting the north śroṇi of the mahāvedī Āśv. Śr. V.11.2; see also tirtha and prasarpāṇa.

Mṛgāreṣṭi f. offering comprising 10 oblations to Agni after the animal sacrifice at the end of Aśva Āp. Śr. XX.23.2. Cf. B.Śr. XV.37.

Mṛtāgnihotra n. See preta².

Mṛtkhāna m. a clay pit from which clay is collected for making the utensils of the pravargya Āp. Śr. XV.I.9. See khani.

Mekṣaṇa n. a mixing rod, made of aśvattha wood (Ficus religiosa), one aratni long, having at one end a small square board of 4 fingers for stirring and mixing the flour in boiling water to prepare a purodāsa Vai. Śr. XI.8, used at the Darsā Āp. Śr. I.7.5; also used for dividing (avadāna) the caru (Soma) XIII.13.17.

Mekhalā f. a large girdle, woven in 3 strands, made of muṇja grass, tied round the waist of the sacrificer above his garment at the dīkṣā Āp. Śr. X.9.13. see also yoktra.

Methi f. a wooden post used as a prop for the shaft of the havirdhāna cart, fixed into a hole (karnātarda) Āp. Śr. XI.7.3 or close to the axile B.Śr. VI.25, C.H. 87. Also a post fixed to the ground outside the southern gate of the prācinaṇavāṃśa at the pravargya (Soma) Bh.Śr. XI.6.10.

Meṣapratikṛti f. figurine of sheep, made of karambha flour; a ram prepared by the Adhivryu, and a ewe (meṣī) by the Pratisrāhṛ; they are provided with the appropriate sex signs; later placed into the ṅīkṣā (Varunapraṅghāsa) Bh. Śr. VIII.7.3-5; 8.7.

Maitraṇavarna m. “belonging to Mitra and Varuna”, the first assistant of the Hotṛ; he recites hymns to Mitra and Varuna, as in the ājyastra at the morning pressing (Soma) B.Śr. VII.18, Āp. Śr. XII 28.14-16, C.H.244. He is also called Prasāṭr and Upavakṛt (“instructor”) as he gives instructions called prāṣṭa to other priests. He wins in the Paśubandha sacrifice as the 6th priest.

Graha m. one of the drawings of soma at the morning pressing dedicated to Mitra and Varuna, being reckoned as a part of the twin divinity drawing (dvidevatyagraha) B. Śr. VII.6, K.Śr. IX.6.8-9, C.H.163.
Yaka n. the liver - yakṣṭ (n.) of a victim (Paśu) Bh. Sr. VII.18.12. See aupabhṛta, jauhava.

Yaj (cl.1, "to worship")

(1) to invite to the sacrifice with the yājyā formula, done by the Hoir Āp.Śr. VIII.3.9. (2) to perform an iṣṭi; defined as yāga, a ceremony in which offerings or oblations are dedicated to a deity by relinquishing one's right over it by saying, this is for the deity and not for me Mi IV.2.27.

anuvāya, to utter the anuvāṣṭkāra formula Āp. Śr. VIII.3.10 (Catur). See also vaṣā.

Yajati m. technical name of those rites in which homa (q.v.) is performed in a standing position with the utterance of vaṣāt followed by yājyā and purṇaṅkāya K.Śr. I.2.6, in contradiction to the juhoti class of rites; cf. Kullūka and Medhātithi on Mn.II.84.

Yajamāna (yaj, cl.1. ātmānevadā, "to worship for one's own benefit") m. "he who sacrifices for himself"; originally, as the word indicates, the y must have been the person who performed his own rituals without the help of any priest. But in the recorded period he has a very minor role to play in the performance of a rite.

He is the institutor, sponsor of a sacrifice; he engages priest or priests to get a ritual performed on his behalf. He bears the cost of a sacrifice. He is called a "master", svāmin who can dedicate an offering to a deity K.Śr. I.7.20. He has been relegated to the position of a mere donor (dadātī yajamānam) Āśv. Śr. I.1.15. His functions in a sacrifice and the extent of his participation have been described succinctly as follows: dāna (gives fees to a priest), vācana (utters some mantras), anvārambhana (touches some object, being offered, or some implement, with which some work is done), varavarama (chooses boor or priests), vrata (observes vow connected with the sacrifice) and prāmāṇya (measurements of the vedi, śāla etc. are done according to the size of a sacrificer) K.Śr. I.10.12. He has to undergo the ḍhāṇa along with his wife, and participates in a sacrifice only in a limited way. His duties are called yajamāna Āp. Śr. IV. See also patni.

Yajus n. a sacrificial mantra, RV.VIII.41.8 etc., a technical name of the mantras, as distinguished from the rc, sāman and nigada K.Śr. I.3.1, Mi.II.1.37; defined as the mantras, the syllables and pādas of which are pronounced without a pause K.Śr. ib. comm; they are full sentences and not dependent on other words for their meaning (nirākārka; ib.2, pronounced in upamāsa ib.10, while others are pronounced loudly.

yajuryukta mfn. name of a cart, harnessed at the Vājapeya Āp. Śr. XVIII.3.10.

Yajña m. a sacrifice, composed of 3 elements: dravya (obligatory materials), devā (a deity) and tyāga (giving away the materials) K.Śr. I.2.2; equivalent of yāga, iṣṭi and yajana ib. comm. cf. Mi. IV.2.27. See also yajati.

"patra n. utensil and implements of a sacrifice, also called āyuḍha, the 10 principal ones are enumerated: sphyā, kopālas (whatever the number they should be considered as one unit), anihotrahavani, śīrpa, kṛṣṇajina, śāmyā, ulūkhala, musala, drṣad, upalā TS. I.6.8. 2-3, B.Śr. I.4, K.Śr. II.3.8. Besides these, there are juhū, upabhṛt, śrue, dhruvā, prāṣṭrāharana, idāpātra, mekṣaṇa, piṣodvapani, prāṇiṭrapāṇya-ana, ājyasthāl, veda, dārupātra, yoktra, vedaparivaśana, dhṛṣṭi, idhmapravāśaṇa, anvāhar-yaśhāl, madanī, phalikaraṇāpātra, antardhanakaṇa B.Śr.I.4, K.Śr.I.c. comm. The pātras are to be got ready according to necessity K.Śr. I.c. An ahītiṅgī is cremated along with his sacrificial vessels. This is called the pratipattikarma (disposal) Mi.XI.3.34.

"puccha n. tail of a sacrifice i.e. the concluding part of the Soma B.Śr. XXV.26, C.H. 383-92.

"sampradāya m. the rites of a sacrifice Bh.Śr. III.15.6.

Yajñāyjya n. name of a stotra, the last and the principal one chanted at the third pressing of Agniṣṭoma; also called agniṣṭoma-sāman or stotra. It derives its name from the opening words: yajñā, yajñā of the stotra Āp. Śr. XIII.15.3. The Udgar begins the chant; all the chanters and choristers cover their heads and ears during the chant; even the sight seers join in the chant ib.6. The
sacrificer’s wife is brought into the sadas, and she pours water (pannejani) over her thigh during the chant. The text Sr.K.(S).II(1), 453. C.H.369-70.

Yajñayudha n. sacrificial “weapons”, i.e. the implements, with which a sacrifice is performed B. Sr.I.4; 10 in number TS.I.6.8. 2-3, Mi.III.1.11; see yajñapātra.

Yajnopavītīn mfn. See upavīta.

Yājya f. “that which is to be sacrificed’’; the technical name of a formula of consecration, composed of a verse recited by the Hotr, which accompanies a libation of ājya offered by the Adhvaryu. Before the recital begins the Adhvaryu gives directions (praiṣa) to the Hotr, e.g. samāddha yaja or agnim (amum) yaja etc. K.Sr. I.9.15. The Hotr begins the appropriate yājya formula preceded by the invocation “yeṣyajamahe” (āguh) and followed by “vauṣāt” Āsv. Sr. I.5.15. The yā is occurs in praiṣas and anuvaiṣas, ājyabhāga, āvāpa, in svarūpākṛt and in patnivāyas, pronounced very loudly, and the last syllable is prolated. cf. Āsv.Śr. I.5.9-14. H.Dh.II(2), 1058-60.

Amuṣkāya f. formula which is associated with the yeṣy, and recited in the above cases except in praiṣas and anuvaiṣas. See Amuṣkāya and puḥʿ Amuṣkāya.

Yūj v. Yuj (cl.7 “to join”) to yoke the sacrifice, i.e. to introduce it with the mantra: kastvā yunakti Āp. Sr. IV.4.8; to put the fire altar in use (Cayana) XVII.23.1 (agniyaṭana).

Yūna n. cord for tying up idhaṁ and barhīś K. Sr. I.3.14; contains odd number of grass ib. triḥ pieces of cord ib. 21.

Yūpa m. a stake to which a sacrificial animal is tied, made of palāsa, khadira, bīva or rauhitaka wood depending on the requirement one wishes to obtain Āp. Sr.VII.1.16.

The size of yeṣy varies from 1 to 33 aratnī depending on the type of sacrifice: usually for Paśu 3 to 4 a. Bh.Śr. VII.2.7, for Soma 5 to 15 K.Śr. VI.1.31. According to Āp. Śr. VII.2.13-15 it is as high as the sacrificer standing with or without raised hands, or standing on a chariot. It is 8 cornered (aṣṭāṭṭri), tapering at the top, and the unchiselled (1/5th) part called upara planted inside a pit. Cf. mūra, audumbari, caṣāla, upaśayā, pāṭāvata. There are 13 yeṣy at Ekūḍaṁśi, 21 at Āśva H.Dh.II(2), 1110-12.

Yūpya mfn. the tree from which yeṣy can be made Āp. Sr. VII.1.15.

Viṣāla m. a great stake to which 3 goats are tied Āp. Sr. XX.22.14 (Āśva).

Veṣṭana n. wrapping the yeṣy with cloth (vāsas) K.Śr.XIV.1.20 (Vāja).

Yūpāvaṣa m. the pit in which the yūpa’s planted; it is situated in front of the dhavanīya half within, half outside the vedi Āp. Śr. VII.9.6 (Paśu); in abbrev. avata ib.9.

Yūpāvaṭṭya m. name of a ṣaṅku (peg) which is fixed at the eastern side of the mahāvedi (q.v.) to mark the prṣṭhāya line (Soma) B. Śr. VI.22. The other peg is called antahpāṭya or āhāmukhya. See plan 3.

Yūpavārohana n. rite of climbing up a post, which is the principal feature of Vajaneya; done by the sacrificer Āp. Śr. XVIII.5.13.

Yūpāvūti f. oblation to the sacrificial post in the dhavanīya at the beginning of Soma, offered by the Adhvaryu B. Śr. VI.1; of Paśu K. Śr. VI.1.4.

Yūpoḍhūpaṇaṇa (ud-vēṇi, cl. 1 “to raise”) n. rite of raising the yūpa by putting it into the pit (avata) K. Śr. VI.3.7. The yeṣy is strewn with kuṣa, sprinkled and anointed with ājya; into the pit a śakala is thrown and a libation poured; and after fixing the yeṣy earth is poured into the pit 2.11-3.10.

Yeyajāmaṇa m. name of the invocation: yeṣyajāmahe Āp. Śr. V.28.9. See āguḥ and yājya.

Yoktra n. cord of muṇja grass (Saccharum sara), having 3 strands, with which the Agnidhra or Adhvaryu at the patnisaṁnahana rite girds round the waist of the sacrificer’s wife over or under her garment Āp. Śr. II.5.5-6 (Darśa). This makes her fit for the sacrifice. Also at the diṅśā the Pratiprasthaṭār girds up the cord round her upper garment B. Śr. VI.1.5 (Soma). She also wears a girdle called pāśa and removes it Āp. Śr. III.10.6 (Varuṇapraghāṣa); pāśa is also used for tying round the neck of a bullock which draws the soma cart Bh. Śr. X.19.11.
yoñi m.f. (1) see arani. (2) verses, specially of the ārcika of the SV. which are considered as “womb” from which a melody originates; a verse to which a melody (sdāna) is set Āsv. Śr. V.15.16, Winternitz I, 165. cf... tateata etasyāṃ rei adhyādhama, tasmād rei adhyādhama

sāma giyate Chāndogya Upaniṣad I.6.1.

yoyupana (yup, cl.4 “to obstruct”) n. act of levelling the vedi with a sphaṇa, (yoyupye B. Śr. I.11) B. Śr. XX.9—amāraśi (mrj, cl 2 “to wipe”) K. Śr. II.6.32 (sāntįkaroį).

र

रत्ननीन्त् Ratnini m. officials of a king; possessor of “jewels”; 12 offerings called ratniṁnām haviniṣṭi are performed for 12 days one after another in their houses at Rājā. 12 persons, according to K. Śr. XV.3, are : sacrificer, commander of the army, purohita, stūṭa, grāmaṇi, kṣatra, samghathī, akṣāṇḍa (dice thrower), govikarta, dūta or pālāgala, pariṣkṛti, (discarded queen) mahiṣī (chief queen); also Ap. Śr. XVIII.10. cf. Heesterman 49—57.

रथाकात् Rathakāra m. chariot maker, mentioned as a separate caste, who can set up the sacred fire Bh. Śr. V.2.4. Cf. Oldenberg SBE XXX.316. See also niśādasthāpati, varṇa.

राराटि Rārati (or rārtiyā) f. a pediment, made of a garland of twisted iṣika grass, suspended in front of the havindhānāmaṇḍapa on 2 posts, having a bar connecting them; rā is sewed to it Ap. Śr. XI.8.1, 4. C.H.89.

रासाना Raṇānā f. rope of woven darbha grass, one having 2 strands (guna), measuring 2 vyāyāma (v²=4 aratis) in length, used for tying an animal; the other, 3 strands, 3 vyāyāmas, used for twining round the yūpa. Ap. Śr. VII.11.2 (Paśū).

राजगवऽ Rājagavī f. = anustaranī (q.v.).

राजसूया Rājasūya (su or sū, cl.5/2 “to press out or generate”) m. “birth of king”; the rite of royal consecration, performed by a kṣatriya only (rājā) L. Śr. IX.1.1. It lasts more than 2 years beginning with a dīkṣā on the 1st day of the bright half of pālāguna (February-March). The preliminary part is opened with a Soma rite: Paviṭra (of Agniṣṭoma type) lasting 5 days and followed by a series of įṣiṣ one after another : Anumati, Cātur (taking one year), Indraturyā, Paṇca-vatīya (or Paṇcędhimaya), Apāmargahomaya, Ratniṁnām haviniṣṭi (lasting 12 days), īṣi for Mitra and Bṛhaspati.

The Abhiṣecaniya (unction) rite is the core of the Rājā; then the abhiṣeka water, prepared elaborately is poured over the royal sacrificer. At the time of disposal of waters, the rite of nāmayattisajñāniya is performed. Then a chariot race, as in the Vāja, and a mimetic raid on a group of cows, 100 or more, belonging to his kinsmen take place. He seizes the cattle, but restores them to the relatives.

After he has alighted from the chariot he is enthroned; the king sits on a throne, placed in front of the āgniḍhra, surrounded by the ratimus. In a place, marked out by the akṣāṇḍa, the ritual gambling of dice takes place in which the king always wins. Thereafter the legend of Sunahṣepa (dog’s tail) is recited. For the next 10 days after the Abhiṣecaniya, one on each day, 10 īṣiṣ called samyapān haviniṣṭi are performed which make him a dīkṣita for the next Daśapeya, a Soma rite. After the avabhṛtha in the Daśapeya the king has to observe certain vows (devavratas) for one year, at the end of which the Keśavapaniya (of Atriṭrā type) is performed.

A fantastic amount of sacrificial fee for the rites within the Rājā has been recommended, 32,000 cows for each of the 4 principal priests, 16,000 to each of the dvitiyins, 8,000 to each of the tritiyins and 4,000 to each of the pādins in the Abhiṣecaniya Āsv. Śr. IX.4.3-5. cf. Heesterman 162. Treated in B.Śr. XII, Āp Śr. XVIII.8-22, K. Śr. XV.1-9, Āsv. Śr. IX.3-4. For annotation and interpretation Heesterman.

Rājā Rājā (nom sg.) m. a king in the proper sense Āp. Śr. II.16.10 etc But some stalks are almost always referred to as king Āp. Śr. X.3.7 etc.

śasandī f. See āsandi.Cf. soma.

रात्रिकार्मिन् Rātrikarmin m. servants. 4 in number, who help the priests in sacrificial work at night B. Śr. XV.22 (Āsya).
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रात्रिपर्याय Rātriparīya m. See parīya.

रास्ता Rāsā m. a border of clay, resembling a rope, round the mahāvīra vessel. Ap. Śr. XV. 3.3 (Pravargya). Cf. raśānā.

रक्षन Rukma m. two plates, one made of gold and the other of silver Bh. Śr. XI.5.19. The silver plate is laid below and the golden plate over the mahāvīra vessel 7.7; 8.6 (Pravargya). An ornament of gold K.Śr. XV. 8.24.

रौहिना Rauhinā m. name of 2 purodāsas, prepared on 2 round, horse-shaped pieces of potsherd called kapāla (Ap. Śr. XV.3.12), and offered into fire to Day in the morning and to Night in the evening XV.5.20 (Pravargya).

ल ल


लाज Lāja m. fried or parched rice grains, not pounded previously Ap. Śr. XII.4.10.

लेख Lekhā f. lines (3), drawn with a sphya inside the altar Ap. Śr. I.25.14 (Dārśa); on the bricks XVI.34.1 (Cayana). See also Grhya section.

लेप Lepa (v. limp, cl.6 "to smear") m. smearings of flour or clarified butter, sticking to a purodāsa Ap. Śr. III.2.7; to a spoon B. Śr. III.6, washed on the barhis Bh. Śr. VI.13.9. cf. piṣṭa.

लोकान्तरण Lokāntarana (v. pr, cl.3 "to fill") f. "filling up the space"; a kind of brick, used for constructing the altar; the bricks are set up with the mantra: lokāntarana, chidram parṇa, "fill the space (empty), fill in the holes" Ap. Śr. XVI.14.9. Actually, they are used for filling the gap between the other bricks. The bricks are also set up with the mantra called vajīmata (Cayana).

लोष्ठचतुर् Loṣṭacaturī f. śmaśānakarana n. Bh. Pi.II.2-5; rite of piling up of the clods of earth or unburnt (āma) bricks into a mound over the bones of a deceased. As high as one's neck in front and as high as navel in the rear.

ब व

बाँध Vānśa m. bamboo beams or lintels, used for constructing a sacrificial shed; there is a central beam, madhyama; in front of which the gāhapatya hearth is prepared Bh. Šr. V. 2.13; a lintel on which the rāṭi is hung up XI.8.7. cf. prācina.

वराह Vanāya m. large intestine of an animal Bh. Śr. VII.19.10. (Paśu), See jauhaya.

वनिवाह Vanivāhana m. coming and going of the vessel containing fire on a cart, used for agnīpranayana K.Śr. XVI.6.22 (Cayana) Cf. Lggeling SBE XLIII, 297.
priests who utter the vō, and are provided with dhiṣṇyas: these are the camasins (q.v.) who are asked by the Adhvaryu to utter vō; they are also called hotrakas (q.v.).

kāra m. the exclamation vō, uttered by the Hotr after being requested to recite the ṣaṭyā (vajetyukte) Āp. Śr. IV.16.2; at the rite to the manes the vāṣṭākāra is replaced by svadhā namaḥ VIII.15.11.

anuṣṭākāra m. the formula, pronounced by the Hotr, at the anuvāja, for the sviṣṭakṛt libation; this mantra is vajinasyaṅge vihi VIII. 3.8, 10. See yaj.

vauṣṭūlā itd. probably a lengthened form of vauṣṭ of which it is a variant XXIV.14.11.

Vasatiśvarī Vasatiśvarī m. probably, "desirable for abode or dweller"; technical name of waters, kept overnight; fetched from a stream coming out of a hill by dipping a pitcher against the current before the sunset on the day before the sutyā Āp. Śr. XI.20.5, C.H.119; vō is carried round the fire and the altar by the Adhvaryu XI.21.3-5, C.H. 120, later mixed with the ṣhadhanā waters C.H. 143. The vō is transformed into māryāhyā (q.v.). Vō is used in the extraction of soma juice, somopasaṃga-thā Āp. Śr. XI.20.5. The pitcher is called ḳalāsā B. Śr. VIII.8.

Vasā f. fat, which comes from animal flesh and floats on the surface when the flesh is cooked. An oblation of fat called vasāhoma is offered Āp. Śr. VII.25.1 (Paśū).

Vasanāvahāni f. name of the second ṛujhā for the homa 8.3 (Paśū).

Vasordhara Vasordhara f. "flow of wealth", name of an oblation of clarified butter poured in a continuous stream on the altar Āp. Śr. XVII. 17.8 (Cayana).

Vāgyamana n. restraint of speech (silence), maintained by the Adhvaryu, the Brahman or the sacrificer at various services of sacrifices, e.g. at Darśa the Adhvaryu and the sacrificer remain silent from the pranīṭa-pranayana till the call to the haviṃkt Āp. Śr. I.16.7-19.8; at the Agnihotra by the Adhvaryu from the milking of cow till the homa K. Śr. IV.14.31. According to Āp. Śr. I.12.5 comm. vācam yacchati means not uttering any word other than mantras. The Brahman withholds his speech in all services of a ritual Āp. Śr. III.18.6, or in those services in which mantras are being used (by the other priests) ib. 7, Bh. III.15.6 (vācam yamah), K. Śr. II.2.2,
B. Śr. III.24. As a part of his dīkṣā the sacrificer restrains his speech VI.5, and the opposite of this is vācaḥ visargaḥ, releasing voice at the dīkṣā VI.7 (vācam vīṣjate). C.H. 20,23.

वासन Vācana n. act of causing recitation of mantras, one of the functions of a sacrificer. K. Śr. I.10.12; XIV.3.19 (Vāja).

वाजपेय Vājapeya ("drink of strength or of food") m. n. the 6th samsthā of Soma. Although it follows the pattern of the Utkhyā, it has many features which distinguish it from all other rites of the class. The Vṛ incorporates many popular rites. The number 17 is very much emphasized in the rite: there are 17 stotras and śastras (of which the 17th is the Vṛ stotra and śāstra), the same number of animals are sacrificed. It takes 17 days: 13 dīkṣā days, 3 upasad days and 1 pressing day.

17 cups of wine and of soma are prepared; wine is purchased readymade. Its special feature begins with the midday pressing. 17 chariots (yoked with 4 horses except that of the sacrificer) are made ready; one of which belongs to the sacrificer (yoked with 3 horses). An archer shoots an arrow, and from the spot it hits the archer again shoots the arrow. This goes on for the 17th time, and the spot of the 17th shooting is the limit of the chariot race. The Brahman fixes a wheel upon a pole, and sits on it. When the sacrificer and other competitors (vājasṛt) Āp. Śr. XVIII.4.13, start the race 17 drummers beat 17 drums, placed on the northern sroni of the vedī. After the soma cups have been offered, 16 wine cups are given to 16 competitors who drink the wine. A ladder is placed against the yūpa, which is quadrangular (elsewhere octagonal). The sacrificer and his wife climb up the ladder onto the top of the yūpa. 17 bags of salt tied to a long pole are raised to them to the top of the yūpa. Āp. Śr. XVIII.1-7, K. Śr. XIV.

वाजप्रसाविय Vājaprasāviya m.n. name of 14 oblations divided into 2 groups of 7, the first group begins with "vājasyemain prasavaḥ" (VS.IX.23—29) and the second with "vājasya nu prasave" (VS.XVIII.30—36) mantras, and offered with an udumbara sruva, which is finally thrown into the fire Āp. Śr. XVII.19.1-3, B.Śr. X.54 (Cayana). cf. Eggeling SBE XLIII, 223.

वाजस्रत Vājasṛt mfn. running in a race (RV.IX.

43.5); 16 competitors who participate in a chariot race in the Vāja ceremony. Their chariots are yoked with 4 horses. A piece of gold (kṛṣṇala) is given to and retrieved from them after the race. They drink wine from their cups. Āp. Śr. XVIII.4.13; 5.4-5; 6.17.

वाजिन Vājina n. scum (watery part) of curdled milk, obtained by pouring out the solid portion called āmikṣā (q.v.); prepared by adding sour milk of the previous day to fresh warm milk drawn in the morning Āp. Śr. VIII.2.6; it tastes bitter Sāb on Mi.II.2.23; IV.1.22. Vṛ is offered to the deities called Vājins (Vaiśvadeva: Cātur), and the remainder is consumed by the Hṛtṛ, the Adhvaryu, the Brahman, the Agnidhra and the sacrificer (by smelling Āśv. Śr. II.16.19) by inviting each other (upahāra) Āśv. Śr. ib.17; VIII.4.4, 6.

Its bowl (pātra) is made of palāśa Āp. Śr. VIII.2.1.

वाण Vāṇa m. a harp with a hundred strings, made of muṇja grass Āp. Śr. XXI.17.10, played at the chanting of a stotra at the Mahāvratat.

वातहोम Vātahoma m. oblation of air, name of 3 libations offered with the hollow of joined palms (abhali) in the northern, the southern and the western parts of the chariot K.Śr. XVIII.6.1. (Cayana)

वातस्प्रात Vātaspra (√pr, cl.9 “to please”) n. rite of adoration of fire, performed by reciting 11 stanzas of Vatsapṛi (RV.X.45=VS.XII.18-28) at the dīkṣā (Cayana) K.Śr. XVI.5.21.

वायव्य Vāyavya n. name of a bowl used in soma libation for various deities Āp. Śr. XI.17.1=urdhvapātra; it is shaped like a mortar with raised corners and having a beaker lip, 1 span in length XII.1.4.

वाल Vāla m. filter made of cow’s hair for filtering surā B. Śr. XI.3; 2srāva hair-sieve for surā Āp. Śr. XXI.17.17 (Saurāmāṇi).

वावतात Vāvatāt f. favoured queen K.Śr. XX.5 15. See Āšva.edha, patī.

विकृति Vikṛti (vi-)kr, cl. 8 “to modify”; vikṛtyate Āp. Śr. VII.27.6) f. modification of a model rite (prakṛti); a derived rite, e.g. all ĺṣṭis are vṛ of Darśa.

The mantras used in such rites are adapted according to sense XXIV.3.50.

vikāra m. the modified form of a rite VII.27.2.
vaikṛṭī f. deities and offerings belonging to a modified rite IV.10.1.

विभ्रं्भ Vigraha (vi-√grah, cl.9 "to take out") m. separation of soma juice out of the stock, i.e. distribution of a portion of juice K.Śr. IX.14. 13. Cf. acchārvāka° XXII.10.3. Also a break in recitation between pādas of a rc or between the syllables of a pāda Āśv.Śr. VIII.1.10.

विघ्नण Vighana (√han, cl. 2 "to smite") m. mallet for breaking up the lumps of earth on the mahāvedi Āp. Sr. XI.5.2, in pl. B.Śr. VII.9 (Soma).

वितस्ति Vitasī (from √takṣ, cl.1 "to chisel") f. laadle, made of udumbara wood, having a round rim and without a pointed head B.Śr. X.50 comm.

वितस्य Vitasī f. a measurement, 12 fingers Bh. Pi.II.5.8.

वितस्य Vitisana (√ian, cl.8 "to stretch")·m.n. extension, i.e. establishment of fires at the appropriate place K.Śr. XXV.7.15 comm.

vaitānīka (mī) n. rites like Agnyādheya etc Āśv. Śr. 1.1.2, Āśv.G.1.1.1.

वितस्थितावेश Vitätyadesa m. a third part of the altar or of the mahāvedi, which is considered to be divided in 3 parts both in the eastern and western half. Cf. Kashikar on Bh. Śr. II.1.5; the ukara is situated 2 steps north of the eastern one third part of the altar Āp. Śr. II.1.6-7; on the western side the janyabhyāpanodana rite is performed XI.7.2.

विघ्ना Vighā f. a portion; a part of the sāman, obtained by separating it from a verse, and is assigned to a particular singer. Cf. Simon Pañcavi 12; synonym (pāda) gīti and vacana; more precisely (as opposed to gīti), it designates a part or the whole of a pāda; with or without stobha, consisting of one or more parvans, and set to one and the same melody Hoopt 53; elsewhere, v° signifies simply one of the (5) parts of the sāman, synonym (vi) bhakti Hoopt 58.

विघ्नी Vighrī (du.) (vi-√dhṛ, cl. 1 "to keep apart") f. partition; technical name of 2 blades of grass (darbha at Darśa or 2 large sugar-cane sticks at Paśa), of the same size, laid on the bārtṛi to symbolically separate the latter from the prastara on the vedi where both are placed Āp. Śr. II.9.12; VII.7.7.

विपः Vipatha m.n. a cart in bad condition, belonging to the people of east, used by the vrātyās Āp. Śr. XXII.5.5, K.Śr. XXII.4.14 (which is difficult to drive).

विनिर्मितिसिद्ध Viparikramaṇa n. act of walking by the priests inside the sacrificial arena in a changed order: the Brahman walks to the north, the Hotṛ, the Āgnidhra and the Adhvaṛyru to the south Āp. Śr. VIII.15.1 (Pīṭa-yaṣīya). This is explained as change of places ib. comm.

विनिर्मितिशेष Vipratisedha (√siddh, cl.1. "to hinder") m. conflict arising out of 2 contradictory injunctions Āp. Śr. XXIV.1.20.

विनिरङ्कण Vipruddhamaṇa (vi-√pruṣ, cl.5 "to spring-kie") m. vipruṣ f. a drop or spray; also called vipruṣādm homaḥ or vaipruṣāh (homāḥ), 4 expiatory oblations of clarified butter performed by the Adhvaryu, the Prastotttṛ, the Pratihartṛ, the Udgāatr and the Brahman with the pracaṇṭi so that the drops of soma which are scattered during the pressing of soma stalks may go to the gods Āp. Śr. XII.7.11; 16.15 comm, K.Śr. IX.6.30. Cf. C.H.169. Also said of the drops of milk (called stoka and drapsa in mantras) for which a mantra is uttered Āp. Śr. I.13.7 (Dārśa).

विभक्ति Vibhakti (vi-√bhaj, cl.1 "to divide") f. (1) division of a sāman, also called bhakti (q.v.), (2) declensional forms (divisions) of the names of the invoked deity (of Agni, e.g. agne, agnau, agnim, agnīnā as necessary in 4 prayāja formulas Āp. Śr. V.28.6, Nid II.9; v°/vac to say the v° Āp. Śr. ib.8, v°/dhā to insert the v° B.Śr. III.2, Bh. Śr. V.19.20 (Ādheya).

विभागमन्त्र Vibhāgamantra m. mantra used at the time of dividing the pounded grains for the oblatory material Bh.Śr. V.14.6 (Ādheya) Āp.Śr. XVIII.11.13 (Vāja).

विभागसाधन Vibhāgasāman n. sāmans of which the bhaktis are obtained by dividing the verse in equal parts, thus there may be padavibhāgya, stobha°, padastobha°; in avibhāgasāman the division is in unequal parts Simon Pañcavi 12.

विनिल Vimita (vi-√mi, cl.5 "to fix, erect") n. shed for the sacrificer at the dikṣā. Cf. dikṣīta° Āp. Śr. X.15.5 (śāla). Another shed resting on 4 posts XVIII.18.5 (Rāja); "construction" of t.e. pracinaramaṇa Bh. Śr. X.3.1.
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विनुक विमुक्त m. name of a mantra VS. XXXIX.7 which one recites with one's “head turned away” after the immolation of the horse K. Śr. XX.8.5 (Aṣṭā).

विमोचना Vimocana (vi-√muc, cl.6 “to release”) n. act of unfastening the girdle from the waist of the sacrificer’s wife Bh.Śr. III.9.11 (Darśa); act of “releasing” the praṇītā waters from its sacrificial use (vimuhcati) with the mantra: ko vo’yoकṣit sa vo vimuicatu Āp. Śr. III.13.5; also said of the detachment of kapālos from one another 14.4 (Darśa).

विमोचनया homa m. name of a libation for “detaching” the drums (dundubhi) XVIII.5.2 (end of Vāja).

विवेकना Vivekanā (vi-√vic, cl.7 “to sift grain by tossing”) f. sifting of grain with a winnowing basket (sūrpa) Bh. Śr. VI.16.26 (Āgrāyana).

विकृतकम ind. without sifting chaff from grains Āp. Śr. I.7.5.

विष्या m. space between the vedi and the gārhapatva B. Śr. V.2 (the middle part); bricks placed at the joint between the dāman and pākṣa of the fire altar Āp. Śr. XVII.8.5 (Cayana).

विष्यश Vi-√sas (cl.2)“to cut up” Āp. Śr. VII.14.13; visasanga a mantra with which the victim is cut up B. Śr. XXIV.7.

विष्यका m. n. bifurcation of darbha blade Āp. Śr. 1.3.11; also at the top of the audumbari post where a piece of gold is tied, and a libation of uṣya is offered XI.10.4 (the 3rd upasud. Soma), C.H.96- karna (q.v.).

‘dāman n. two-pronged (divsitraka XV.5.20 comm) cord, 3 in number, made of muṇja grass with which a calf, a she-goat and a lamb are tied to a peg Bh. Śr. XI.5.22; 6.14 (Pra-vargya).

विष्यश Vi-√sas (cl.2) to give directions, specially concerning the manner of cutting up an animal Āp. Śr. VII.22.5 (visāsana giving of different directions B. Śr. XXVI.12).

विष्वति Visvājit m. “all conquering”; name of a soma festival, an ekāha of the Agniṣṭoma type, performed on the 4th day after the viṣuvat in the Gavāmaya Āp. Śr. XXII.1.6. The daksīṇā is very large: 100 horses, 1000 cattle or the entire property L. Śr. VIII.1.28. cf. Raghuvaṇāśa V.1.

(हृदय) विष्ण (Kṣṇa) Visūṅa n. horn of a black antelope, 1 span in length, having 3 or 5 folds (trivali, paṃca, paṃcāvṛt), which is fastened to the sacrificer’s body either by the Adhvaryu or by himself Āp. Śr. X.9.17-18. (dikā, Soma). With it he takes out a lump of earth from the vedi, touches his forehead, and if he wants he scratches his body 10.1.3 (Soma); ties a knot in the garment XVIII.16.9 (Rāja).

विष्ववत Visuvat mfn. m. “having both sides in equal parts”, the central day which divides the Gavāmaya satra, lasting one year, equally in 2 parts. The sāman chanted is ekaviṁśatistoma Āp. Śr. XXI.15.16.

विष्वता Viṣṭāva m. one of the sub-divisions of a paryāya containing 3 repetitions: tṛcaḥḥāga, ṛvāpa (sthāna) and paricāra (rc). See paryāya, viṣṭuti. Cf. Eggeling SBE XXVI, 309, Caland PBr. 19.

विष्वतिव Viṣṭuti f. technical name of the variety in repetition of the verses of a stoma at the time of chanting. There are different varieties differing from one another in number and order of verses to be chanted in each paryāya. Thus the ājyastotra which is a paṇcadaśastoma (see stoma) has 3 different varieties for repeating the triplets:

(a) paṇcāpaṇcīnī f. “consisting of 5 in each row”: aaa b c, a b b c, a b c b c;

(b) aparā f. “other or second”: aaa b c, a b c, a b b c c;

(c) udāyati f. “ascending”: abc, a b b c, a a a b c c. Cf. C.H. 237, Eggeling SBE XXVI, 308. See also paryāya, sāman.

विष्वक्रम Visākrama m. three “viṣṇu steps”, actually 4, taken by the sacrificer with 4 matching mantras, each of which begins with Viṣṇu- kramo’si (whence the name). He begins from the southern śroni towards the east along the southern side of the vedi putting his right foot always first, and he increases his steps a little longer with each step, and does not go beyond the āhavaniya Āp. Śr. IV.14.6-7 (Darśa). At the end of Soma the 4th step has been mentioned XIII.18.9. At the pravargya of Aṣṭa the sacrificer proceeds, turning towards the northeast, holding the ukhā in his hand which he raises a little higher with every step K. Śr. XVI.5.11. There is also another mantra called viṣṇuvatikrama Āp. Śr. IV.14.9.

विष्नुक्रमशङ्कर Visaṁṣṭhitasānicara m. a path (sānicara) which lies to the north of every
Visarga m. See vāg°.

Visargamī f. = madanti (q.v.).

Visūrmikā f. handful of darbha grass, 3 in number, used instead of fuel logs (idhma) for carrying fire. B. Śr. III.1 (Punarāhāya) = kapāla. Renou Vocabulaire.

Vihāra (vī-vīhr, cl.1 “to keep separate”) m. literally, “separation” of the sacrificial fires; generally, the 3 sacrificial fires and the place between them. Āsv. Śr. I.1.4 comm, Mi. XII.2.1; vī may even mean a vedi. Āp. Śr. VIII.5.5; vī is the sacrificial sanctuary. Bh. Śr. I.1.14.

V. v. yoga m. appliance, e.g. cord (raijū), used for measurement of a vē Āp. Subl I.1.1.

Vī-vīhr to take and carry fire from the āhavaniya to other hearths, as used in the praśa to the Āgniṇḍira: agnīn vihāra K. Śr. IX.7.5.

Vṛk(k)a (du) m. kidneys of a victim, cut off, cooked and offered as oblation Āp. Śr. VII.22.6 (Paśu). See aupabhīta, jauhava.

Vṛttipreka m. “search for livelihood”; in case of deprivation of the means of subsistence priests may ignore the professional rules. B.Śr. XXIV.13. See rtvij.

Vṛstāvva m. “roar of a bull”; name of the striking-stone (=āsman Āp. Śr. I.20.2), used for striking on the drṣad and upalā B.Śr. I.6 (Darsa).

Veda m. name of a bunch of darbha grass, tied with a rope, shaped like a calf’s knee or a woven basket or a head with 3 strands (trivṛt śirasam) Āp. Śr. I.6 5, K.Śr. I.3.23 comm. It is used for sweeping the vedi. At the pravargā 2 vī are used Āp. Śr. XV 5.18.

V. v. parivāsana n. cut up top portions of darbha blades of the veda; it is cut at about 1 span above the tying cord I.6.6, and ladles are cleansed with it II.4.2.

Vedi f. altar, an elevated or excavated plot of ground, strewn with darbha grass where sacrificial materials, utensils and implements are placed. It is situated within the shed (śālā) between the āhavaniya and the gārhapātīya. A vedi is a rectangle, and it is supposed to have the shape of a young woman with broad hips (2 śroṇis), shoulders 2 aṁsa (and a slender waist (2 sides: north and south are concave, madhyamāraṁgṛhita K.Śr. II.6.7) Āp. Śr. II.3.1.

The altar of Darsa is called yosā, a girl. Āp. Subl. II.4.15.

All works on the vedi are done with a sphyā Bh. Śr. II.2.5 (dārkī). Measurements and shape of a vē vary according to the type of rite and the texts. For Darsa, in length as much as the height of the sacrificer, 3 finger breadths in depth, 1 vā (yā)mā = 4 aratins on the western side, 3 aratins on the east and sloping either towards the east or the north K.Śr. II.6.1-22, Āp.Śr. II.1, H.Śr.II(2),1034-37. For Paśu, 6 aratins in length, 3 on the east and 4 on the west Āp. Śr. VII.3.7-9. For Varunapraghāsa there are 2 vī: one, northern (uttarā), for the Adhvaryu and the other, southern for the Pratipraśāty VIII.5.5, K.Śr. V. 3.9-33, also for Sautrāmani XIX.2.1; for Soma see mahāvedi, uttara; see also parigrāha, yosupana. For details about the construction of the vē Śr.I.2.5.7-20. See plans.

2 Karaṇa n. (pl) tools used for preparing the vē. Āp. Śr. XII.19.6.

Vaiśavadeva (1) n. the first parvan of the Cāturmāsya (q.v.) (2) m. name of a graha, occurring twice, at the first pressing B.Śr. VII. 17, Āp. Śr. XII 28.4 and at the third B.Śr. VIII.13, Āp. Śr. XIII.13.4-5. The former is called kṣullaka° and the latter, mahā C.H. 235, 354. The stotra following the first is the first ājañostotra Śr. K(S).II(1), 328, the sāstra following the second is called vaiśavadevaśatra Śr. K(S).II(1), 440. Cf. C.H.236, 354.

Vaiśarjana n. name of the āja libations with the pracaṇa ladle into the sālmukhiya at the 3rd upasad (Soma) Āp. Śr. XI.16.15.

The relatives are called out; the sacrificer touches the Adhvaryu, the wife touches the sacrificer and sons and brothers of the sacrificer touch the wife while the oblations are poured; done with a view to setting them free Śr. III 6.3.2. C.H.110.

Vyuṭiśaktē Vyuṭiśaktā (vi-ati-vīsāj, cl.1 “to intertwine”) mfn. (1) a mixed way of pouring āghāra libation into the fire both on the east and the west Āp. Śr. II.12.8 (Darsa); (2) mixed up offerings: caru and purodāśa XXIV.3.23(3) vyatiṣaj said of the handful of grass alternately pointed to the east and the south B Śr. VI.27
of alternate drawing of soma and surā Ṛp. Śr. XVIII.2.7 (Vaij); (4) "interwoven" pratigāra of the Hōtr recited in the godasīśrastra, e.g. "ōthā moda iva made" after every half verse and "madā moda ivomatha" at the end of a verse XIV.3.4; (5) vyātiṣaṅjanīyau homau. See nāma;"

शा

शांतुवाक Ṛaṃyuvāka m. “utterance of šāmyu”; šāmyu=beneficent, RV.I.43.4; X.143.6. A formula of benediction which contains the word tat šah yor āvānimahe we long for that šaḥ yoh (TBr. III.5.11), uttered by the Hotr who is requested by the Adhvaryu to do so while the prastara and the paridhi are being thrown into the fire (Darṣa) Āp. Śr. III.7.10. Sāmyuvanta or šāmyuvanta an īṣṭi which is concluded with the ś', introductory īṣṭi of Soma X.21.13, at Cātur Bh. Śr. VIII.21.17 (optionally).

शक् Sakaṭa n. a cart, yoked and used for carrying the soma stalks in its nīḍa Āp.Śr. X.27.10 (Soma); for containing rice grains at Darṣa I.7.6; for carrying the gārhapatiya in the nīḍa and the āhavanīya in the prājuga B.Śr. VI.9.

शकाल Sakaḷa m.n. chips of a tree obtained at the time of cutting it for yūpa; the first ś' is offered as oblation Āp. Śr. VII.9.10 (Paśu). See also adhimanthana, svaru. At pravargya ś' are offered as oblation XV.II.6-7; also means a slice of puroḍāsa B. Śr. VII.15.

शकारी Śakāriī f.=maḥānāṃni (q.v.).

शाक्क Sāku m. (1) wooden splinter, tied to the clothes of the sacrificer’s wife; she can use it during the dikṣā as a scratcher, if needed B. Śr. VI.5; (2) wooden pegs driven into the ground for marking the area of mahāvedi, sadas etc. Āp. Śr. XI.4.12, K.Śr. VIII.3.7-11; also pegs, fixed towards the south of the eastern post of the southern door of the prācinavaniṣa to which a calf (vatsa) is tied, on the opposite side of this another ś for ajā, inside the shed for a lamb (barkara or ajāvatsa) Bh. Śr. XI.6.11-12.

शतरुद्रिय Āṃ. (homa m.) oblation of wild sesamum, with the flour of gavīdhuka, offered with a leaf of arka (instead of juhū) on the western corner of the northern side of the fire altar; 425 oblations are offered to Rudra ś a rite of appeasement: Āp. Śr. XVII.11.3.

K.Śr. XVIII.1.1 (Cayana).

शप्न Sapha m. a pair of wooden (udumbara) tongs, 2 in number, used for raising the ukhā from fire Āp.Śr. XV.5.11, B.Śr. IX.5 (Pravargya).

शामित्र Śamitr m. butcher, who in the animal sacrifice slaughters a victim by suffocation or strangulation (sahijāpana) Āp. Śr. VII.16.5 and cuts its limbs with a sharp knife 14.14. Identification of ś' is a matter of controversy; he is generally considered a person other than the 16 priests. Cf. K.Śr. VI.7.1-3 & comm. Śr. III.7.28-29. He may be a brahmin or a non-brahmin Āśv. Śr. XII.9.11. See also śāmītra.

शमिगर्भ Samīgarbha m. See aranī.

शमय Śamyā f. wooden yoke pin of khadiya wood (RV. X.31.10); length variously given as 32 angulas Āp. Śr. I.15.13, 1 span (prādeśa) K.Śr. I.3.36 comm. 1 arm Bhardvāja cited in Āp. Śr. I.c., of the same length as a juhū, and its thicker portion is called kumbā Vai. Śr. XI.8. It is used for measuring the uttaravedi Āp. Śr. VII.3.12 (Paśu). It serves as a prop for the cart carrying soma stalks B. Śr. VI.15, Āp. Śr. X.28.1. Cf. texts quoted C.H. 49n. With a ś' the Agnīдра strikes the drṣad and upalā stones Āp. Śr. I.20.4 (Darṣa). ś' is thrown like a projectile for measuring the sacrificial ground IX.1.17; the spot where the ś' thus hits is called śamyāpravṛtyāḥ B.Śr. XI.7.

शय Śaya (śī, cl. 2 “to lie”) m. two days, called reserved days, which are added after the prāyāṇya (Gavāmayana) Āp. Śr. XXI.15.9.

शरण Śaraṇa (śī or śī, cl. 1 “to resort”) n. a shelter (shed) having bamboo beams turned towards the north; below its central beam (madhyamavaniśa) the gārhapatiya is situated; it is used by the Adhvaryu at Adheya Āp. Śr. V.4.1-2.
Śaraśīkā f. a brush, made of śara and having cotton (tūlā) B Sr. VI.1 (Soma). See iśīkā.

Śarkāra Śarkāra f. pebbles or stones with which the place of cremation Bh Pi. I.10.9, and the jar containing charred bones of the deceased are enclosed II.4.15.

Śalali Śalali f. porcupine’s quill, having 3 stripes (treṇi), with which the hair of a sacrificer is parted (Vaiśvadeva) Bh. Śr. VIII.4.12. See Gṛhya section.

Śalka m.n. chips of wood with which the fire is kept burning by the sacrificer throughout the night before the installation of fire Bh. Śr. V.4.3. (Adhyeya)

Śāstra (avīśams; cl. I “to praise”) n. a laud which is to be recited, as distinguished from a stotra which is chanted. A śaḥ complement and follows a stotra Āśv. Śr. IV.10.1. The śaḥ is composed of verses which are recited by the Hotr and his associates called hotrakas as an accompaniment of soma libation 10-12. With the recitation of a śaḥ several other elements are involved: āhāva, pratiṣṭha, tūṣṇīṇāja and śaṁsa, nivid or puroruca, (japa of) “uktham vāci” and yājya V.9.2-11, and terminated with om pronounced by the Adhvaryu ib.10. A śaḥ has several parts as in the ājya and prāuga: (1) stotriya, a triplet which has been chanted in the corresponding stotra (whence the name), (2) anurāpa, a triplet which agrees in metre, deity with the stotra triplet 10.26-27, (3) ukthamukha, the principal part of the śaḥ Śr. VII.11.3; or the parts are pratipad, anucara etc. as in the maruvatiya C.H.300.

In consonance with the 12 stotras in the Agniṣoma there are also 12 śastras distributed in the three savanas. In the morning pressing: ājya and prāuga (both recited by the Hotr), 3 ājya (by the hotrakas: Mātrāvaruna, Brāhmaṇācchāmsin and Aścchāvaka) C.H.230, 239, 244, 248, 262; text Śr.K(S).II(1), 323, 332, 338, 343, 348; in the midday: maruvatiya and nirkṣevaṇa (by the Hotr), 3 more nirkṣevalpasa (by the hotrakas) C.H. 299, 310, 315, 319, 325; text Śr.K(S) II(1), 383, 392, 401, 406, 413, in the third: vaisvadeva and āgaminrūta (both by the Hotr) C.H. 354, 372; text Śr.K(S).II(1), 440, 457.

Immediately after the śaḥ, the Hotr pronounces vaṣaṭ and the Adhvaryu pours the soma libation (graha) into the āhāvanīya. This is followed by the anuvāṣāṅkāra and drinking of the remnant of soma libation.

Śastrin m. one who (among the hotrakas is entitled to recite a śaḥ, i.e. Mātrāvaruna, Brāhmaṇācchāmsin and Aśčāvaka Āśv. Śr. V.10.10.

Śakala homa m. offering of chips (śakala) of the tree from which the yāpa was made, into the āhāvanīya; a rite of atonement (Āp. Śr. XIII.17.9) B. Śr. VIII.17. C.H. 388 (Soma).

Śakhā f. a twig of palāśa or sāmi tree, fetched and cut by the Adhvaryu and used for driving away the calves from their mothers Bh. Śr. I.2.8, 12 (Dārśa). This rite called ṭarana is performed both for morning and evening milking (doha) Mi. III.6.28-29.

Śastri n. a purifying instrument, made from the branch out of which the upaveṣa was prepared, and to its top is tied darbha blades rolled up in 3 plaits (Dārśa) Āp. Śr. I.6.9; 11.5. cf. pāvitra.

Sāntikarman n. act of “appeasement” of the madantī waters by pronouncing mantras Bh. Śr. XI.5.4 (Soma).

Śamitra m. name of the fire belonging to sāmitī; on this fire the limbs of an animal are roasted. The fire brand (ulmuka) is drawn out of the āhāvanīya, and carried round the victim (paryagni) by the Āgniḍhra, who crushes (nirnāḍha) it at a previously arranged spot; this spot becomes the śaḥ. Optionally, the fire can be produced by attrition Bh. Śr. VII.12.10, 13, 15 K. Śr. VI.5.14 (Paśu). cf. Mi. XII.1.12. See also sanjñapana.

Śāla Śāla f. the sacrificial shed, situated to the west of the mahāvedi, having east oriented beams whence the name prācinavāṁśa B. Śr. VI.1, Āp. Śr. X.5.1, prāvyahaniśa 3.4; also called vimita. It is a quadrangular shed measuring 20 x 10 aratnis K. Śr. VII.1.24 comm, 16 x12 prakramas, having 4 doors or openings (ati-kāsa) corresponing to the 4 cardinal regions, also windows at the corners (Āp. Śr. X.5.4) and covered and enclosed with mat. To the south there is a room for cooking vṛata milk (vṛata-srapanāgarā) and on the west a hut for the sacrificer’s wife (patisāla); to the north 2 laversaries, enclosed by mat (kaṭaparivāra), are provided, the eastern one for the sacrificer and the western one for his wife if the tirtha is in the distance. Inside the śaḥ three fires
are installed (cf. vihāra). B. Śr. VI.1, Āp. Śr. X.5.1-5. cf C.H. 7. The word also means agnisāla Āp. Śr. III.4.8 comm = agnyāgara (q.v.). See plan 3.

"dvāra K. Śr. IX.1.2 or "mukhiya Āp. Śr. XI.7.10 m name of the original āhavanīya after its transfer to the uttaravedi; then it functions as a new gārhapatiya at the Soma. See agniprānāyana, āhavanīya. So called because it is situated at the entrance of the śālā. Cf. Āp. Śr. XI.5.10.

Śikya n. a rope with loop, suspended from the wall of the shed (śālā) for holding the pot containing curdled milk B. Śr. VI.6 (Soma), or the ukhā Āp. Śr. XVI.10.8 (Cayana).

Śūkra (ṛuc, cl.1 “to shine”) m. “purified” soma juice which remains in the dronakalasa K. Śr. IX.5.19. The cup used at graha is called pātra B. Śr. VII.6 together with the manthigrāha C.H. 164. Sukrāmanthinau (du) m. १ and soma mixed with meal Āp. Śr. XII.1.12.

"ubhayatāḥ" said of a drawing of soma juice in which १ remains on “both sides” (ubhayatāḥ) in the hotyacamasa, first drawn from the dronakalasa, then from the pūtabhṛt, finally again from the dronakalasa at the camaśomayana B. Śr. VII.13 (Soma).

Sunāśaīrā (rya) n. a parvan of the Cāturmāsya (q.v.).

Śūlbandvā) n. rope made of darbha grass, woven in 3 or 5 strands, used specially for tying the prastara Āp. Śr. I.4.10. At Darśa १ is stretched out from the southern sroti to the northern aṁsa of the altar Bh. Śr. II.8.12. The word in pl. designates the śulbasūtras Āp. Śr. XVII.26.2.

Śūdra m. a person belonging to the fourth १ caste, debarred from milking the agnihotra cow K. Śr. IV.14.1, but allowed to do so optionally by Āp. Śr. VI.3.11-14. See Agnihotra, āryakṛtā, varṇa.

Śūrpa n. a winnowing basket, made of bamboo or reed K. Śr. II.3.8 comm, used for winnowing grains Āp. Śr. I. 7.5 (Darśa).

Śūla m.n. a wooden spit having sharpened point, used for roasting the heart of an animal (hrdaya) Āp. Śr. VII.8.3; the vapā of the animal is placed on a two-pronged spit (dvisūla) and pierced with an one-pronged (ekāsūla) spit VII.19.1 (Paśu). Cf. vapiśraṇa.

Śrūtātākṣya (ṛṣ, śrā or śri, cl. 4 or 9 "to boil" & ṛc, tāc, tpa, cl. 7 "to coagulate") n. curds obtained by curdling the hot milk, used at the ādityagraha, the 3rd upasad, and at the third pressing B. Śr. VI.34, Āp. Śr. XI.21.8; XIII. 9.6. cf. C.H. 122, 330. See also ātāncana.

Śrūtāvadāna n. name of a wooden implement, 1 pradeṣā in length, having a bowl in the front (K. Śr. 1.3.36 comm), with which the cooked purodāsa (śṛta) is cut up into slices (avadāna) II.6.49.

Śeṣa m.n. remnant of soma drunk by the Adhvaryu in the sadās after the libation (the first pressing) Bh. Śr. XIII.8.3 (Soma).

Śoṁsāvom. See śāhīva.

Śmaṇāna n. (etymology doubtful). cf. śmaśā f. elevated ridge or edge of a trench for water, or of a vessel RV. X.105.1; for other derivations, Eggeling SBE XLIV, 421. An elevated place used for cremation, measured by means of pegs, outside the village, not close to dwelling houses. The plot must have sufficient light (sun-ray), surrounded by trees, be distant from the road. A pole having a bundle of grass tied to its top is brought in the ground, held by a person during cremation and taken back to the house of the deceased for hoisting there K. Śr. XXI.3.15-34. See also dahanadeśa, antyeṣṭi loṣacitī.

"āyatana n. a place of cremation Bh. Pi. I.3.7.

Śrāpana (ṛṣ, śrā or śri cl.4 or 9 "to boil") n. a cooking vessel Āp. Śr. XIX.1.17 (Saurāmanḍi); in pl. logs for cooking sacrificial food (havis) B. Śr. 1.8. See vratāśraṇaṁgūra.

Śroṇi f. two “hips” of the uttaravedi, i.e. the south western and the north western corners Āp. Śr. VII.5.5; of the vedi of Darśa II. 3.1; also of the mahāvedi I.X.14.13. The parts of a vedi are comparable to a female body. Cf. aṁsa, nābhi, vedi. See plans 3-6.

Śraṇḍa ind. See pratyāśrāṇa.
Sa

consisting of 15 stotras and 15 śastras belonging to the Īkṣyā, and the additional 16th stotra and śastra (both being called  środaśin) in the 3rd savana Āp. Śr. XIV.2-3, Eggeling SBE XLI, xvi-xvii.

c. graha m. name of a drawing at the Agniṣṭoma Āp. Śr. XII.18.20; of an additional drawing of Ś Ś XIV.2.3. cf Eggeling SBE XXVI, 397.

c. camasa m. Āp. Śr. XIV.3.8, pātra, n. an additional cup, made of khadira wood, quadrangular in shape XII.2.6 (Agniṣṭoma), used in the morning or in all the savanas ( środaśin) XIV.2.3.5.

c. śastra n. the recitation and c. stotra, the chant of the Ś Ś. Cf. XIV.3.1.

Sa

n. act of mixing water with the flour paste B. Śr. XX.8; and water used for sŚ is called samyavanī. If madanti water.

Saṁyavāna (sam-vy, cl.2 “to unite”) n. act of closing all doors of the prācinavāsa in the prāvargya rite Bh. Śr. XI.5.1.

Saṁvarana n. act of mixing water with the flour paste B. Śr. XX.8; and water used for sŚ is called samyavanīya I.8 madanti water.

Sāṁyājyā f. “combined” yājya, i.e. yājya and anuvāyā mantras accompanying the oblation to Agni Śiva in the Śr. III.15.5 (Darsa).

Saṁvarāna n. act of closing all doors of the prācinavāsa in the prāvargya rite Bh. Śr. XI.5.1.

Saṁvāda m. conversation (obscene dialogue) between the priests and the queens etc. K. Śr. XX.6.18 (Aśva); a dialogue between 2 priests, e.g. asking permission for some ritual acts Āp. Śr. XVII.10.10.

Saṁśra (or srāva) m. helpers of the sadasya, who, at the morning pressing, remind the Adhvaryu when to pronounce vauṭ B. Śr. II.3 comm.

Saṁśrāvya (or srāva) m. helpers of the sadasya, who, at the morning pressing, remind the Adhvaryu when to pronounce vauṭ B. Śr. II.3 comm.

Saṁsāra m. conversation (obscene dialogue) between the priests and the queens etc. K. Śr. XX.6.18 (Aśva); a dialogue between 2 priests, e.g. asking permission for some ritual acts Āp. Śr. XVIII.10.10.

Saṁśraṇa (sam-sr, cl.6 “to send forth together”) mfn various materials to be mixed with clay for making the ukhā Āp. Śr. XVI.4.2 (Cayana); saṁsāraṇa m. in the same sense XVI.2.7 (Pravargya).

Saṁsāra (sam-sr, cl.5 “to press out together”) m. confusion arising out of libations performed by priests at the same time and on the same arena Āp. Śr. XIV.20.4. It is considered sinful.

Saṁsādāna n. act of putting the sacrificial utensils (pātra) on the darbha grass Āp. Śr. III.16.15. Cf. pātrayoga VII.22.2.

Saṁśrāvya m. “offerings of creeping together”; a series of 10 īṣṭī taking place between the Abhiṣecaniya and the Daśapeya in the Rāja, replacing the ordinary upasad. The offerings are cauri or purodāsa to Agni, Sarasvatī, Saviṭrī, Pūṣan, Bhṛṣapati, Indra, Varuṇa, Soma, Tvāṣṭr, Viṣṇu. For various views on the rite Eggeling SBE XLI, 116-17. It derives its name probably from the curious provision of shifting the place of sacrifice at each īṣṭi further to the east in such a manner that the āhavaniya of the previous day accommodates the gārhapatiya on the next day until the 8th īṣṭi is performed on the site of the Daśapeya Āp. Śr. XVIII.20.8-10, Heisterman 173-8, saṁśrāṣṭi Āśv. Śr. IX.3.17.

Saṁskāra (sam-sk, cl.5 “to embellish”) m. an act in a sacrifice Āp. Śr. I.1.21, e.g. strewing round the fires, bringing logs for the hearths etc. VIII.5.19, which are called ordinary functions; purification of ājaiva XV.6.8, of utensils XXIV.1.29; ātma m.
performance of dikṣā, by the sacrificer XXI. 3.8.

सत्तवा Saṁsthā (sam-व्य/सस्त, cl.1 "to stand together") f. (1) termination, conclusion of a rite B.Śr. XII.I (saṁsthān karoti); saṁtiṣṭhate Bh. Śr. VIII.1.4; śaṁsthātaḥ ind. till the completion of the rite Āp. Śr. I.16.11 whence saṁsthāpaḥ to be completed V.21.13. cf. siddhām (q.v.) āśīḥ samtiṣṭhate V.20.19, Bh. Śr. V.13.3.

(2) basic form of a sacrifice Āp.Śr. XIV.2.1. It is said there are 7 fundamental forms of Soma sacrifice: Agniṣṭoma, Atyagniṣṭoma, Ukhiya, Śoḍaśin, Vājapeya, Atirātra, Aptyārāṇa (the last six being modifications of Agniṣṭoma) K. Śr.: X 9.28. Cf. Eggeling SBE. XXVI, 397-8.

"japa m. prayer, muttered on completion of a rite, done by the Hott after performing his final rite Āśv. Śr. I.11.14-15 (Dārśa).

सत्तरावो Saṁśrāva m. (1) See saṁśrāva. (2) remnants of ājya, the drops of which are poured from the jhūḍa and the upabhṛt on the paridhi (a part of p' homa) Āp. Śr. III.I.7.14 (Dārśa); saṁśrāva K. Śr. III.6.18. Also the residue of some of a previous drawing Āp. Śr. XII. 23.11.

सहारविचिन्न सक्रदुचिन्नa mfn. cut at one stroke (of a scythe), said of barhis which is strewn on the altar Bh. Śr. I.7.8 (Dārśa).

सक्रू Saktu (ि व/saḥi, cl.1 "to cling") m. powder of parched barley, consumed as a vrat food by the sacrificer Bh. Śr. X.10.8 (Soma); offered at a homa B. Śr. IV.11 (at the end of Sūma) C.H.410; also at Cāyana Āp. Śr. XVII. 23.11.

सहयविसर्जन Sakhyavivarjanā n. rite of "dissolution of alliance" between the priests and the sacrificer, entered into at the Tānūnapītra rite (q.v.), which takes place at the end of Soma Āp. Śr. XIII.18.2 (tānūnapītrināh sakhyāni visṛjante); the relevant mantra is called sakhyavivarjanā B. Śr. VIII.18. cf. C.H. 391.

संक्रम Samikrāmā m. transgression (non-performance) of a prescribed rite Āp. Śr. III.16 8.

संक्षालन Sanīksālana n. cleansing water for the milk paiḥ (kumbhi) B.Śr. VIII.4. Āp. Śr. I 13.10.

सगव Sanīgava (sam and go) m. milking time, morning or forenoon, when cows return from the pasture to which they were taken at dawn RV. V.76.3. The time for prātarhoma is from dawn till the milking time Āśv. Śr. III.12.2. One may enter into vrat at 5 B. Śr. XX.1. The time for performing pravārgya Āp. Śr. XV.18.13. It is reckoned as one of the 5 divisions of the day (12 hours): prāṭah or udāya (sunrise), saṁghava, mādhyaṇdina or madhyāhna (midday), aparaṇa (afternoon) and sāvāhna (evening).

संह्रहित Saṁghrāhiḥ m. collector (of taxes ?), who being asked by the king acts as one of the umpires (upadraṣṭa) of the game of dice Āp. Śr. XVIII.19.6-8 (Rāja); also sprinkles the horse XX.4.4 (Āśva).

सचर Saṁcara (sam-व्य/सस्त, cl.1 "to go together") m. (1) a path, assigned to the priests for their movement within the sacrificial arena during the performance of a sacrifice, lying between the cātvāla and the uṭkara in those rites which require an uttaravedi (Varuṇagṛhāsa, Pasu, Soma), and between praṇīti and uṭkara in all āśīṣ K. Śr. I.3.42-43; used by the priests for offering homa III.1.17 = tīrtha (q.v.). Also the path between the cātvāla and the uṭkara or between the āgnidhra and the cātvāla for movement of the Adhvaryu and the observers at Soma Āp. Śr. XII.13.10.

(2) adj. (moving from one place to another) said of the 5 common oblations which recur in all the 4 parvans of the Cāuur VIII. 2.3. For (1) plan 3-6.

संप्रभ Saṁjñapana (sam-व्य/सस्त, cl. 9 caus. "to cause to give consent") ni: act of killing a sacrificial animal by choking or strangling it to death by using a halter round its throat without allowing it to give out a cry. The killing is done by the saṁitr (sāṁjñapayanti). Āp. Śr. VII.16.5 (Pasu) & comm on it: aṅkṣasya mārayaṁ sāṁjñapanaṁ it is a killing without causing a wound, i.e. bloodless killing. Also at Āśva XX.17.9. This is a euphemistic technical term which literally means that the victim is caused to give consent to its own killing.

It is interesting to note that Kālidāsa compares a merciless beating to this cruel manner of animal slaughter. Vidūṣaka: āhām yaṁ iṣṭīpaśmaṁ mūrdhaṁ (āhām yena iṣṭīpaśmaṁ mūrdhaṁ). Abhināsakuntalam Act VI. sāṁjñapṭahoma m., dāhutī f. oblation offered by the Adhvaryu on the āhāvanīya for the immolated (sāṁjñapta) animal B.Śr. XI.4, Āp. Śr. VII.17.3.
Sādhaka mfn. sacrifice in which the preliminary rites (upavasatha etc.) and the main rite are performed on the same day. The īṣṭi and Pāśu may be a sō, or can be performed on the next day of the preliminary rite (asadhyakāla) Āp. Śr. VII.6.3. sadhyakāla vā varuṇapraghasāḥ VIII.5.31.

Sādyakṣri m. a soma rite, an ekāha, in which the soma is purchased on the day the actual rite is performed, unlike the Agniṣṭoma etc. in which the soma is purchased on the previous day B. Śr. XVIII.20=sādyakṣra Āp. Śr. XXII.2.6.

Sānīhāra mfn. agents whom the sacrificer engages after his dikṣā to collect money and materials for the sacrifice B. Śr. VI.7, Āp. Śr. X.18.5 (Soma). cf. C.H. 25.

Samātata n. “stretched and continuous” mode of recitation of the sāmīḥṭeni verses in which the vowel at the end of the verse is rendered into O of 3 mātrās and ‘m’ is added to it, e.g. summavau=summavoṃ and then it is continuously joined to the next verse Āśv. Śr. I.2.10. For illustration H.Dh. II(2), 1049.

Samātā (ahina) B. Śr. XVI.3.

Sāntrupta mfn. “satiated”, said of soma sthals which have beenswollen with water B. Śr. VII.5.

Sānārāga m. movement of voice in a recitation Āp. Śr. XXIV.1.15.

Sāndhī m.See paridhi°

Savinārama n. (1) causing curvature on the 2 sides of the altar of the Darśa Bh. Śr. XII.5.1. See vedi and plan 4.

(2) modification of a mantra according to the need of a rite Bh. Par. 68; "virodhā m. case of disharmony in the modified mantra; it is to be dropped ib.

Savinahana (nāh, cl.4 “to tie”) n. act of tying up the darbha blades intended for strewing Āp. Śr. 1.5.5; the relevant mantra savinahani ib. Also a cord (śulba, comm) for tying up the muṣṭis and the prastaras together II.9.1 (Darśa)

Sānhipātana (sam-nī-va-pat, cl.1 caus) n. act of causing the beginnings of a sacrificial
act to coincide with the end of a _mantra_. A sacrificial act should immediately follow the _mantra_ which indicates the nature and purpose of the act Āp. Śr. XXIV.2.1 (śāṁnipātya K. Śr. I.3.5); act of pouring _āhuti_ should follow _vāsaṭkāra_ Āp. Śr. XXIV.3.14.

Samāsthāna (sam-nī√-vap, cl.1 “to mingle or throw together”) m. rite of reunification of the fire of the _ukhā_ and of the _pratisame-dhanīya_ B. Śr. XV.17 (Aśva).

_Saptapadā_ n. seven steps taken by the _somakrayaṇī_ cow; on the seventh footprint an oblation is offered and various other rites are performed B. Śr. VI.13, Bh. Śr. X.15.7-21. (Soma) C.H. 38. cf. _padāhuti_, _padāharani_.

_Saptasapti_ Saptasaptini f. “each (paryāya) containing seven (verses)”; name of a _visuṭṭi_, specially applied to the _yajñāyajīha_ (agniśṭoma) _stotra_ (PBR. II.15) in which 3 _stotriya_ verses are made up 21 verses (ekavihāgastiṣṭoma) by repetition, each _paryāya_ containing 7 verses; the 1st _paryāya_: a a a, b b b, c; the 2nd p̣̣̣³: a, b b b, c c c; the 3rd p̣̣̣³: a a a, b, c c c C.H. 369. For laying _kuśa_ during the chant Chinna 93.

_Saptarohaṭ_ m. _mantra_ of the “seven _hotṛs_”, an inaudible _japa_ of the sacrificer Āp. Śr. IV.11.7 (Dārsā); at the morning pressing accompanied with an oblation before the _bahiṣpavamāṇa stotra_ XII.16.17. see also _catuṭ_. Text Śr.K(S).I. 125.

_Sabha_ f. a hall in which the gambling place (adhidevana) is situated Āp. Śr. V.19.2= _dyūtastā_ V.4.7 comm (Adheya). cf. RV. X. 34.6.

_Sad_ m. those who sit in the gambling-hall, i.e. gamblers. They sit the stake which is a cow Bh. Śr. V.12.9, or rice is purchased with the cow, and cooked and offered to them Āp. Śr. V.20.2-3 (Adheya).

_Sabhya_ m. the fire established in the gambling-hall, to the east of the _ahavaniya_ by attrition or by fetching it from the _aṭṭha_ or from the domestic fire 17.1. Some are against its establishment, while others accept it optionally, but it is obligatory according to Śr. I.c. comm. It is a square hearth, each side being 12 fingers in length Vai. Śr. I.3. cf. _āvasathya_.

_Samavatta_ (sam-ava√-dājdo, cl. 6 ? “to cut off together”) mfn. cuttings of the _idā_ Āp. Śr. XIII.11.4.

_dhāṇī_ f. vessel, used for holding the cut up pieces of the limb of a victim VII.23.11= _idāpāṭri_ (Paśu).

_Samastahoma_ m. a condensed offering of milk, a form of _Agnihoṭra_ which is performed on road, as was done by the _ṛṣis_ called _yāyāvāras_ B. Śr. XXIV.31. cf. Bh. Par. 211.

_Samakhyāna_ (sam-ā√-khyā, cl. 2 “to designate”) n. designation, specially of a _camasa_ (e.g. _Brahmacamasa_, _Hotṛ_ etc.), by virtue of which some priests who own such _camasas_ (including the sacrificer) are entitled to drink _soma_ juice Āp. Śr. XII.25.18. This is also called _samākhyābhakṣaṇa_ n. K. Śr. IX.12.3 comm, cf. C.H. 218. See _somabhakṣaṇa_.

By virtue of his designation only the _Unnetṛ_ can draw and fill up the cups K. Śr. IX.5.32.

_Samāropana_ (sam-ā√-ruh, cl.1 caus. “to cause to ascend”) n. rite of causing the fire to mount the _araniś_ (or into the body of the priest himself) by warming them over the fire for carrying them to establish the fire (once established) elsewhere Āp. Śr. VI. 28.8, K. Śr. XXI.1.17. The reverse operation is _upāvaroḥaṇa_ n.

_Rūṭha_ mfn. fire set up on the _araniś_ Āp. Śr. VI. 29.12.

_Samidh_ (sam-√-indh, cl. I “to set fire to”) f. logs of wood, part of 21 _idhamas_, with which _agni_ is fed at the time of recitation of the _sāmīdheni_ Āp. Śr. II.12.4. There are 3 s° of which 2 are required for the _āghāra_ and I for the _anuyāja_ I.5.11. The 3 sticks with which the _brahmaudana_ is stirred is also called s°, dry sticks having leaves, I span long V. 5.10 (Adheya).

_Samishṭayajus_ n. literally, a _yajus_ formula indicating completion of a sacrifice or sacrificing together; an oblation to the wind god Āp. Śr. III.13.2; B. Śr. I.21. (Dārsā) There are 9 s° XIII.18.4 (Soma), 11 at Cayan XVII.23.9.

_Samāpatniya_ (homa) m. a libation poured with a _śruva_ while the wife touches the _Adhvaryu_; the mantra is _samāpatni_ _patyā_ _sukτena_ _gacchatam_ Tbr. III.7.5.11 (whence the name) Āp. Śr. III.9.10 (at the end of Dārsā).

_Samāpata_ m. (1) residue of _soma_ juice Āp. Śr. XII.11.5.
(2) remnants of the clarified butter, which is poured into a vessel after each oblation at the funeral rite Bh. Pi. I.11.5, and women who are not widows wash their faces with it ib. 13.

सत्वरण | Saṁprasarpāṇa n. See pra².

°prasṛpta mfn. B. Śr. VII.12 = prasṛpta.

सत्व्र | Saṁprajiṣṭa (sam-pra-√ṛṣ, cl. 9 “to send forth”) m. a call, summons pronounced by the Adhvaryu to another priest asking him to carry out some work connected with a sacrifice, e.g. prakṣanirāśādaya, idhmābhārhipaśādaya: Do you (Āgñidhra) place the prakṣanī waters (within the altar), place the faggot and grass etc. Āp. Śr. II.3.11 (Darśa). It is pronounced in a high tone K. Śr. I.3.11 & comm. S° is differentiated from praṣīta (q.v.).

संसरण | Samśārani f. “container”; a vessel of varana wood in which the wet and pounded soma stalks containing juice are gathered before putting them into the ādhavāṇya B. Śr. VII.6, K. Śr. IX.5.6 & comm.

संसार | Samśāra (sam-√bhṛ, cl. V3 “to gather together”) m. pl. materials required in a sacrifice, consisting of 5 or 7 types of substances derived from earth (pāṛthiva): sand, saline soil (ūṣā), earth dug out by rats (ākūhākara, ākūhākarīṣa), earth from ant-hill (valmīkavāpa) etc., and of 5 kinds of objects derived from tree (vānaspatta): āśvattha, udumbāra, vikānkaśa etc. Āp. Śr. V.1.4, 7; 2.5. Also said of other sacrificial materials, e.g. kṛṣṇājina, a pot of goat’s milk etc. For the list of materials in Soma B. Śr. VI.1, C.H. 8. see also yajñapātra.

लेख | Sambhedā m. point of contact between the 2 sliced up (avadāna) portions of a cake= the middle portion of the cake Āp. Śr. III.1.8; the spot where 2 āghāra libations cross each other 5.1.

संवार | Sainmāṛgā (pl) m. binding cords for idhma Āp. Śr. II.15.4 = idhmāsahānavana (q.v.); also a wisp of grass used for cleansing the hearth Vt. Śr. I.9.

संसज्जन | Samśārjana (sam-√mfj, cl. 2 “to wipe together”) n. cleaner; the darbhā grass called veda with which the sacrificial utensils are cleansed Bh. Śr. II.5.1.

साम्राज्यसमी | Samrāṭāsandi f. See āsandi.

सम्रात् | Samrāṭādhūḥ f. the (king) cow from which milk for gharma is milked B. Śr. VI.34.

सर्पण | Sarpaṇa n. See pra².

सर्पस | Sarpis mfn., n. “running”; (common) clarified butter Bh. Śr. I.7.7 (used for cooking rice) (Darśa).

सर्परिधान | Sarpirdhāna n. a bowl for butter Āp. Śr. II.6.1 (Darśa).

सव | Sava (may be derived from any one of the three: √su cl. 6, √sū. cl. 2 “to give birth to or to generate”, and √su, cl. 5 “to press out”) m. a rite in which the pressing of soma stalks takes place. Cf. Āp. Śr. XVII.19.11. But generally, a class of ekāha sacrifices in which an anunction (abhisekā) occurs, and it is performed for fulfilment of some desire, e.g. Bhraspati°, Soma° (actually an animal sacrifice), Odana° etc. Āp. Śr. XXII.25-28. 7 savas are mentioned TBR. II.7c. See Savayajñas Kauś. S. LX-LXVIII and discussions on them Gonda Sava.

सवन | Savana (√su, cl. 5 “to press out”) n. rite of pressing of the soma stalks on the sutyā day, which constitutes the soma rite proper. Actually, the word designates the time divisions of the sutyā day on which, besides the actual pressing, various other rites are performed Āp. Śr. XII.18.2: prātaḥsavana (morning pressing and service), mādhyāvadina° (midday) and triśya (the third). The last two follow the pattern of the prātaḥ Āp. Śr. XIII.1.2. The climax is reached at the midday service.

Actual pressing of stalks is called abhiṣavana, mahaḥbhiṣavana.

savaniya mfn. offerings belonging to the soma libation, an āśya oblation Āp. Śr. XII.3.3, a purogāṣa 4.4, an animal 18.12, offerings in general XIII.10.7. For °paśu see Paśu.

साकेतस | Sākamedha m. pl., literally, with (sākam) fuel (edha); the third parvan of Cātur.

साक्षःसत्वायिय Sākaṁprasthāyiya m. ancillary rite of Darśa in which the Adhvaryu “proceeds” taking with (sākam) him many milkpails (doha or kumbhi comm.) for offering oblation with the desire of obtaining cattle (paśkūma) Āp. Śr. III.16.10. cf. 17.1.

सामकस | Sāmkāśina (sam-√kāś, cl. 1 “to appear together”) n. overall visibility along the prṣṭhyā line, ensured by placing the doors of the prācinnavanśa, the sadas and the havirdhānamadapa in such a way that a person sitting in any one of these sheds can see through in easterly or westerly directions Āp. Śr. XI.7.10. Hence
the path along the prśhyā is called "patha B. Śr. VII.8 (Soma). See plan 3.

Sāṅgrahāni f. one of the kāmyeṣṭis by which the sacrificer obtains power to acquire ("collect") a village Āp. Śr. XIX.23.6.

Sādyaskra m. = sadyaskrī.

Sāṁnāya Sāṁnāya (sam-ṇi, cl. 1 "to put together") n. a mixture of fresh boiled milk and sour milk or curds of the preceding night’s milking, offered as oblation to Indra or Mahendra by one who has (or has not) performed a Soma Āp. Śr. I.11.4 (Darśa). So is sprinkled with āśya Bh. Śr. II.10.6. cf. Haug’s note quoted in Eggeling SBE. XII, 178-9 for its preparation as practised in western India.

kumbhi f. jar, 2 in number, for So Bh. Śr. I.6.15; also pātra n. 2 utensils Āp. Śr. I.11.4.

vikāra m. modification of the offerings of So Bh. Par. 162.

Sāman (etymology doubtful) n. a melody set to a verse (rc), and it is considered as a mantra K. Śr. 1.3.1. Mentioned in RV. X.90.9. It is a melody mostly set to the verses of RV., hence the word sometimes designates the chanted verse (gīti) Mi.II.1.36, but actually So is simply a melody (Mi. IX.2.1-2) independent of the verses. A sāman is primarily associated with certain verses, which are, therefore, called svaktya. But a sāman can be set to the verses other than its own. Thus by rathantara (a sāman) its own verses (svaktya) RV. VII.32.22-23 are meant. But the same melody can be set to different verses, the kavaṭ verses (RV. IV.31.1-3) PBr. XV.10.1. cf. tasmāt rcyadhvādhmā sāma gīyate, Chāndogya upaniṣad I.6.1. A chant is executed by resorting to certain changes in the verse itself such as, distortion of vowels, repetition of syllables, addition of musical interjections (stobha). Sab comments: sā (gīti) niyataparamāṇa rcī ca gīyate. tatasahpadanārthārgakṣa-ravikāro viśleṣo vikarṣanamabhāyo virāmāḥ stobha ityevamadah ārve samadhagatāh samāṇaṁ yānte Mi. IX.2.29. So is chanted by the Udghāṭr in 5 parts (bhaktis) : (1) prastāva (prelude) preceded by hum (by Prastoitr), (2) udgītha (the principal part of So) preceded by om (by Udghāṭr), (3) prathīhara introduced by hum (by Prathīharī), (4) upadrava (by Udghāṭr again), (5) nidhāna (finalie) (by the trio) L. Śr. VI.10.1 comm, Simon Pañcavig I.1. The first verse of the bahiṣpavamānāsottra runs:

upāsmāl gāyatā naraḥ pavamānāyendave. abhi devān iyakṣate, which transformed into a chant will be:

prastāva : hum upāsmāi gāyatānaro
udgītha : om pā 2 vā 2 māṇāyendavā 2 abhi devam iyā 1212.

pratīhāra : hum ā 2.

upadrava : kṣāto


A sō is chanted in Soma; also optionally in Adheya by the Brahman Bh. Śr. V.10.6-7.

sāmapathā m. path of the chanters, the spot behind the dhīṣṇya of the Neṣṭr where none can go, and which can be seen by the Udgāṭr. This is the spot where the pannejani is placed B. Śr. VII.15 (Soma).

Sāmīdheni (from samidh) f. "kindling verses", recited by the Hotr in monotone (ekasūtati) at the time when Agni is being kindled (whence the name), consist of 11 verses (RV. III.27.1; VI.16.10-12; III.27.13-15; I.21.1; III.27.4; V.28.5-6) Āsv. Śr. I.2.7; the number is increased to 15 by repeating the 1st verse: prā va vājā (RV. III.27.1) and the last one ā jūhota (RV. V.28.6) thrice The last one is called paridhāniya. A fuel log is put into the dhāvanīya as soon as om is pronounced at the end of each verse Āp. Śr. II.12.4, and the recitation is done continuously. cf. sarīhita. Rules of recitation Āsv. Śr. I.2.8-22, example cited H.Dh. II(2), 1049. There are 15 sō at Darśa Āp. Śr. II.12.2, and the 15 idhma (logs) are called sāmilihādāru Bh. Śr. I.5.4; 17 verses at Adheya Āp. Śr. V.22.2, at Paśu VII.13.12, at Vaiśvadeva (Cātur) VIII. 2.13, at Soma X.4.5, but 3 at Pitṛyeṣī VIII. 14.18. cf. Eggeling SBE XII, 102, 112.

Sāyamādha m. rite of milking of cows (3 or 6) in the evening for preparing sāṁnāya Āp. Śr. I.11.3 (Darśa). The milker, who may be anybody other than a śādra 12.15, draws milk into a milkpail, and the Adhavyu decants the milk through a pāvitra into a kumbhi. See doha.

Sāvitra m. name of a mantra : devāsya tvā savitūḥ (TS. II.6.8.6), pronounced by the Brahman while holding the prāsītra Āp. Śr. III.19.7.
graha m. name of a soma drawing to Sāvitṛ at the third pressing and the homa XIII.13, 1-3. C.H. 352.

Siddham ind. “in the prescribed manner”, said of an īṣṭi when performed according to the scheme laid down in the prakṛti (siddhamiṣṭhī saṃhitēha) Bh. Śr. V.13.3. see saṃhitē.

Sītā f. furrows, 6 in number, ploughed on the cremation spot (in the Loṣiaciitī) Bh. Pi. II.4.9.

Sūtā (♀su, cl.5 “to press out”) f. day of pressing of the soma stalks which constitutes the principal part of a Soma in contradistinction to the preliminaries, e.g. dikṣā, upasada etc. Āp. Śr. XV.18.1; also sūyam ahaḥ the day of full moon or a sacrificial (yajānīya) day X.15.2 (Soma).

Sunvat m. sacrificer who extracts soma juice Āp. Śr. XI.19.9, K. Śr. XIV.4.6.

Subrahmanyā mfn., m. “belonging or relating to good brahman”; name of the 4th chanter, an assistant of the Udgātī Āp. Śr. X.1.9. He drives the cart loaded with soma stalks holding 2 palāsa twigs in his hands as whips Āp. Śr. X.28.3, B. Śr. VI.16, C.H. 50.

His special duty is to recite a litany called subrahmanyā, which is an āhvāna (call) to Indra (while, according to Āp. śr. soma stalks are being taken to the prācīnavarhiṣa), repeated thrice. To this the sacrificer mutters prayers: “Here art thou, O Subrahmanyā” etc. Āp. Śr. X.28.4-6. This litany, which is required on the 2nd and the subsequent days of Āgniṣoma and almost on all days of other Soma, is an invitation to Indra beginning with subrahmanyā3m (repeated thrice) and then “Come, O Indra” etc. Āp. Śr. I.c. C.H. 64 (the 1st upasada), and necessary changes occur in the mantra, mentioning the day of recitation. cf. H.Dh. II(2), 1144-5. Its feminine gender explained in ABR. XXVI.13. It gets an udātta accent instead of a śvarita, unlike the other mantras which are almost all recited in ekāṣruti (monotone), Pān I.2.37-38. For variants at the 3rd upasada C.H.118.

It is interesting to note that in this litany Indra is mentioned as a lover (jāra) of Ahalyā (Maitreyī, wife of the sage, Gautama). Cf. Eggeling SBE XXVI, 81. The word subrahmanyā also designates the priest Āśv. Śr. IX.4.11, K. Śr. VIII.2.14.

pitāputriyā f. name of the śṛo litany, recited by the priest when the omamentum of the animal (agniṣomiyapāṣu) is offered in which the sacrificer is described as the son, grandson and great grandson of so and so, and as the father, grandfather of so and so. In this form so is to be recited thereafter Āp. Śr. XI.20.3-4 (=paitāputriyā K. Śr. VIII.9.12).

Surā f. a sacrificial beverage prepared from germinated rice grain (śañpa), germinated barley grain (toṣma), parched rice grain (läja) and vegetable substance serving as yeat (magnahu) K. Śr. XIX.1.20-21. All the substances are powdered. The rice grains are boiled in sufficient water, and the powdered barley is also boiled separately. The watery scum is strained from these two pots and kept separately. Then the powdered yeat is poured into them to prepare the māsara. The yeat is also mixed with the boiled rice and barley, and the mixture is preserved in a jar along with the māśara. The jar is allowed to remain in a pit for 3 nights. During this period cow’s milk and powdered lāja are poured into the pot. The liquor is strained through a sieve (parisrut). Preparation of wine K. Śr. XV.9.28-30; XIX.1-2 & comm. The method of distillation differs in Āp. Śr. XIX.5.7-11. The wine is used at Sauṭrāmānī VS. XIX.1 & comm, Eggeling SBE. XLIV, 225, Dumont L’ Āśva 233, at Vāja Āp. Śr. XVIII.1.9.

Sūkta n. “well said”; a hymn of RV., as distinguished from a rc (verse). In the śrauta śūtras an entire so is indicated by mentioning its beginning Āśv. Śr. I.1.18. Particularly, so designs the main body of a śastra. cf. ABR. X.1.

vāka m. “speech of adoration”, a mantra recited by the Hōtr being urged (praṣa) by the Adhāryu who says: sāvatvākāya sūta brāhi Āp. Śr. III.6.6; and it also means a deity ib. 5 (Parśa). Cf. Sāyaṇa on TBr. III. 6.15, Āśv. Śr. I.9. There are some variations at Cātur Āp. Śr. VIII.3.4. The praṣa for so is called sāvatvākapraṣa which is altered (vikriyate) at Paṇa, for now Maitrāvaruna recites it VII.27.6. cf. H.Dh. II(2), 1072-3.

Sūdāvat mfn. “containing sweetened drink” (śūda, drink RV. VII.36.3); said of the antaṛāyama cup containing soma juice Āp. Śr. XII.23.11.

śūda m. a puddle, mud V.1.7 comm.
Sûnâ f. sort of basket for sacrificial utensils
B. Śr. III.4.

Soma m. (1) the soma plant, said to be a creeper, used in the Soma sacrifices for the preparation of libation. The entire ninth mandala of the RV. is devoted to it. Various parts of it are named V. I. 11, 474. cf. āmsu; said to grow on the Mûjava RV. X.34.1 and in Arjikya country VIII.64.11. But exact identification is difficult cf. Eggeling SBE XXVI, xxiv-xxvii, George Watts Dictionary of economic products of India III, 247-51, Delhi 1972 [rpt]. The plant became certainly rare and its substitutes are mentioned SBr. IV.5.10. see pûtika. Soma plant is often referred to as râjan.

(2) extracted juice, for the process see aih-su, adhyâvana, mahâbhîsvâna, grâvan etc. C.H. 29,40,43,48.

(3) sacrifice based on soma Āp. Śr. IV.16.15, which has 7 sainsthâs (q.v.).

krayâna (pl) mfn. things with which soma stalks are bought B. Śr. VI.15; a piece of gold, a goat, clothes etc.

krayânti f. the cow with which soma is bought, but ultimately redeemed by another cow Āp. Śr. X.22.2; 27.5; its characteristics X.22.3-6, H.Dh. II(2), 1142.

krayâhuti f. obligation before buying soma B. Śr. VI.2. C.H. 35.

pa m. the soma drinker, i.e. 100 brahmans who are entitled to drink soma juice Āp. Śr. XVIII.21. (Rāja). See also camasa.

parisrayâna or paryânahana n. a piece of cloth for tying the bundle of soma K. Śr. VII. 7.4, and after the avabhîtha it is worn by the sacrificer's wife Āp. Śr. XIII.22.3.

pravacana n. “proclamation” of soma, i.e. invitation extended to the priests to officiate at Soma by soma heralds called somapravâkas (4 in number) (tebhyaḥ somaṁ prâha Āp. Śr. X.1.2), C.H. 4; at the ekâhas Āp. Śr. XXII. 2.18. cf. PBr. XVI.13.10.

bhakṣa (na) n. “eating”, i.e. rite of drinking of the soma juice contained in the camasa, taking place at each savana after a series of soma libations and shaking of the camasas, by the persons who are entitled to do so. They are of 3 categories: (1) the vâsa-kartṛs who own camasas from which the Adhvaryu offers libation, and those who are asked to pronounce vâsaḥ: Hotṛ, Maitrâvaruṇa,

Brâhmanâcchaḥśr, Potṛ, Neṣṭṛ, Acchâvâka,
(2) those who take part at pressing and libation: Adhvaryu and Pratîprasthâry, (3) those who possess camasas bearing reciprocal names (samâkhyâna), e.g. hotracamasa etc.: Brahman, the (3) Udgârs, and the sacrificer. It appears that only the Umetṛ, the Grâvastut and the Subrahmanya are excluded from the list of soma drinkers. The priests invite one another (upahâva) and proceed to drink soma in a rather complicated way. The Hotr drinks once from all the camasas and twice from his own, while the Maitrâvaruṇa and other priests drink twice from their own Āp. Śr. XII.24.6-7; 25.16-23, K. Śr. IX.12.3-4 & comm, C.H. 216.

opîta mfn. smeared with soma, said of all utensils used at Soma Āp. Śr. XIII.19.6.

vikrayin m. seller of soma for the ritual; he belongs to the Kutsa gotra or any other gotra of the brahmin caste or even a śûdra. The Adhvaryu asks him, “Is the soma for sale?” He sells soma for a cow (cf. somakrayani) Āp. Śr. X.20.12-16, Bh. Śr. X.13.7-8; 16.15. He bargains over the price of soma with the Adhvaryu, and the dialogue, which follows, is one of the earliest evidences of drama (Bh. Śr. X.17). Cf Keith Drama 23. Earlier, the soma vā weeds out the soma stalks remaining out of sight behind a screen. It is interesting to note that the soma vā, after the transaction is closed, is driven away by the Adhvaryu with a leather whip (varatrâ-kânda) or a clod of earth or clubs (lakṣuṭha) Bh. Śr. X.18.13-14.

Somâtipavita mfn. a sacrificer who is excessively “purified” by excessive drinking of soma B. Śr. XIII.25; pûta K. Śr. XV.10.21.

Somopanahana n. a piece of cloth used for bundling up soma; later, after the avabhîtha, worn by the sacrificer’s wife Āp. Śr. XIII.22.3; or she wears the pariśrayâna.

Saurāmanī f. a rite for Indra Sutrâman ("a good protector;" an epithet of Indra RV. VI.47.12-13; X.63.10; 131.6-7); one of the 7 haviryajñas; 2 varieties recognized: Caraka and Kaukili Āp. Śr. XIX.5.1. and both are of the Nirûdhapûṣabandha type 1.2; 5.2. While Kaukili is an independent rite, the Caraka is a part (aṅga) of the Râjasuya and Agnicayana. There is an additional khara for keeping wine-cups (surāgraha) 1.15. The principal characteristic of S is wine offering; the wine is not drunk by the officia-
ting priests but by a hired brahmin 3.3. Out of the 4 days required by the rite 3 days are allotted for the preparation of surā which is redesignated as parisrut after purification (Ap. Śr. XIX.1-8, 18). The purified wine is filled in the cups by the Pratiprasāthār for offering to the Āśvin, Sarasvatī and Īndra. The animals slaughtered are: a goat for the Āśvin, an ewe for Sarasvatī, a bull for Īndra Sutrāman. K. Śr. XIX.1-7, Ap. Śr. XIX.1-10.

Śkanna (√skand, cl.1 “to leap”) mfn., “jumped off”; said of spilled milk Bh. Śr. IX. 5.23; spilling of gharma requires uttering of a mantra XI. 17.1. Similarly, mantra is muttered when the soma stalks are scattered during the pressing Āp. Śr. XII.7.11, C.H. 153.

Śtana Stana m. female breast-like mark, protruding from the border (rāsṇā, 2, 8 in number, of the ukkha Āp. Śr. XVI.5.2.

Śkopa m. rule for the udder (of the agnihotra cow), prescribed for a sacrificer who may subsist on milk drawn from a single under as his vrata food (ekastanavrata Bh. Śr. XII.5.18) Āp. Śr. X.16.15; similarly, from 2 (dvi), 3 (tri) and 4 (catu) udders Bh. Śr. XII.4.5; 5, 10, 13 (upasad of Soma).

Śvāhā m. graded milking as above X.9.15.

Śtambhayur (हुरण) Stambhayajur n. (haraṇa) n. “mantra of the bunch of grass”; rite of cutting grass with a sphya and throwing them outside the altar and the accompanying mantra Āp. Śr. II.1.4 (Darśa); explained as loose earth mixed with cut up grass comm. on Āp. Śr. I.c. Also at Soma in which it is thrown from the uparava to the āgni drha. Cf. C.H. 75.

Śtaraṇī ś. strewing of the barhis Bh. Śr. XII.6.8. See paristaraṇa.

Śtuṭa mfn. “praised” = stotra B. Śr. XIV.9.

Śvāhā m. “milking”; i.e. the mantra which marks the end of a stotra (bahiśpavamāna), uttered by the sacrificer (stutasya dohah vācayati) B. Śr. I.c.

Śastra n. stotra and śāstra Āp. Śr. XIV.8.3.

Śtotra (√stu, cl.2 “to praise”) n. chant, composed of verses, mainly taken from the RV, which is chanted in ritual service, in contradistinction to the śāstra (q.v.). So always precedes a śāstra Āśv. Śr. V.10.1. It is a chant to which one of the innumerable melodies (sūmān) is set, and stobhas are added, and chanted in various forms (stoma). All so are chanted by the Udgātṛ, the Prastotṛ and the Pratihatṛ (the 3 choristers), and sometimes the sacrificer joins them Āp. Śr. XII.17. 11-12. Except the bahiśpavamāna all so are chanted inside the sadas near the audumbari, and during the chanting the Udgātṛ sits facing the north, the Prastotṛ facing the west and the Pratihatṛ facing the east (see plan 3).

In all Soma so are spread out in the 3 savanas of the sūta day. In Agniṣṭoma there are 12 so, the 1st at each savana is called pavamāna and the rest dhuryas, arranged as follows: in the prātahāsavana, bahiśpavamāna, 4 ājya (the first being called kṣullaka vaisvadeva) also called dhuryas; in the mādhyanandavasana, mādhyanandinapavamāna (also called grāva), the 1st pṛṣṭhiya, the 2nd pṛṣṭhiya (or vāmadeva), the 3rd pṛṣṭhiya (or naudhaha), the 4th (or kāleya); in the triṣṭivasavana, ārbhava (or triṣṭi) pavamāna, agniṣṭoma (or yaññāyañjñīya). See also paryāya, viṣṭuti, sāman, stobha, stoma. A so is brought forward by the Adhvaryu. See upākaraṇa.

Stotriya m. name of the trca which belongs to a stotra but recited by one of the hotrakas at the beginning of the corresponding śāstra (in the 1st śāstra of the Hotṛ it is called pratipad) Āśv. Śr. V.10.13.

Śtobha (√stabh, cl.1 “to praise”) m. musical interjections: hāu, hāt, hum, ho, ohā, i, u interpolated into a sāman (q.v.). It is defined as addition to the letters of a chanted rc, and composed of varnaś other than those of the rc (adhikāra ca vivarippyaka) Mi. IX. 2.39. These are necessary to accomplish a sāman. Cf. Śab. on Mi. IX.2.29

Śtoma Stoma (√stu, cl.2 “to praise”) m. form of chanting the stotras in which the verses are increased by repetition to a certain number. Therefore a so is known by a number, e.g. trīvṛt stoma (threefold =9), pāncadasa (15), sapinda (17), ekaviṃśa (21) caturya (24), triṇava (27), trayastriṃśa (33), aśćacatvārīṃśa (48). All the stomas, except 24, can be arranged in two or more different varieties called viṣṭuti (q.v.), and each viṣṭuti is performed in 3 turns, paryāya, consisting of a triplet, some of which are to be repeated more than once so that the desired number can be obtained. In Agniṣṭoma only the first 4 stomas are used. The first ajyastotra consisting of 3 verses (a,b,c) (RV. VI.16.10-12) is a pāncadasastoma, i.e. 15 verses are to be produced in 3 turns (each turn consisting of 5 verses):
Sthānu

1st paryāya: a a a b c
2nd p*: a b b b c
3rd p*: a b c c

This is the pañcapaṇcini viṣṭuti; for the other 2 viṣṭutis Ellengel SBE. XXVI, 308-09; for details of stomas Chinna 92-96. See also kuṣṭa.

bhāga m. name of a mantra (TS, IV.4.1), recited by the hotṛ with which he gives his permission (prasava) to chant the stotra Āp. Śr. XIV.8.2; in pl. name of the bricks for altar laid with the muttering of mantra XVII.3.5 (Coyana).

yoga m.=(stotra) upākaraṇa (q.v.) Cf. Ellengel SBE XXVI, 311.

stomaṇyaṇa n. name of 4 animals offered in Soma (savuntapāsu) K. Śr. IX.8.7=krutapāsu.

Sthāṇa m. bolt or pin (khāḍaka n. comm) to which a chariot wheel is fixed K. Śr. XIV 3.12 (or a post (Vāja)

Sthāṇa n. position of voice: mandra (soft), uttama (high, sharp), madhyama (middle) Āśv. Śr. IV 13.6; 15.10. All recitations before the ājyabhāga and the prāṭah-savana are in mandra (louder but soft) before the viṣṭakṛt and at the midday savana in madhyama, and in the remainder and at the third savana in kruṣṭa (sharp) Āp. Śr. XXIV.1 12-14; mandra, madhyama and uttama Āśv. Śr. I.5.25-28. But in Soma these are different: mandra, manda atara, upāśu, upāśutara and uccaihā Āp. Śr. X.4.11 (differentiated by the position of voice coming out of breast, uras, throat, kantaḥ and head, sīras comm. on ib.).

Sthāli f. earthen dish or bowl used for holding rice grains Āp. Śr. I.7.5 (Darśa), chaff of grain VIII.8.12 (Varunapraghāsa). Vai. Śr. XI.9 mentions: āḍitya°, āgrayaṇa°, uktiya°, caru°, dhrvya°.

pāka m. pot-boiling; husked grains, cooked on the daksina fire and mixed with butter, and used as oblation to the pitṛs Bh. Śr. I.7.6 9. (Darśa) See also Grhya section.

Sthāna f. Bamboo pillars of the sadas Āp. Śr. XI.10.5; having wood-knots pointing to the east, of the havirdhāna shed B. Śr. VI.25 = sthānu (of the Vāja) L. Śr. V.12.9.

rāja m. central (madhyama) and the main column of the prācīnavanśa Āp. Śr. X.3.4.

Sphya n. a wooden implement, shaped like a sword, made of khadirā wood K. Śr. I.3.33, 39; one prādcēṣa in length Vai. Śr. XI.7. It is used for various sacrificial acts: to symbolically ensure the safety and unhindered performance of a sacrifice; to perform all acts pertaining to the vedi (Darśa) Bh. Śr. II.2.5, to draw an outline of the vedi Āp. Śr. I.8.8 and other lines (lekhā) 25.14, to remove the upper layer (tvac) of the vedi II.2.4, to use it as a support of a pan III.8.5 (Darśa). In Soma the Adhvaryu holds it erect (v/stabh or v/stambh, c 5 or 9) when he issues prāṣṭa to the Ağnīdhra Bh. Śr. XII.2.15. Also held by the Ağnīdhra while he makes the pratyāśārvanā. The mahāvedi also is prepared optionally with it 4.20. It is one of the yajñayudhas TS. I.6 8.2-3.

Sraiki f. corners of the vedi (of the Pindapitṛyaṇa), 4 in number, directed to 4 principal quarters Āp. Śr. VIII.13.2-3. The prācīnavanśa has openings (āroka) on its 4 corners X.5.3.

Sṛuc f. name used for the large offering spoons: jhū, upabhṛt and dhrvā, also the agnihotraṇavi (B. Śr. III.4), each made from different kinds of wood, of one arm's length (or 1 aratni) having a bowl on the barksid (tvagbīla), shaped like an elephant's lip or a crow's tail (vayaṣapucha) or a swan's beak (haṁsamukhaprasaṇa) Bh. Śr. I.16.6, with a slight variation Āp. Śr. I.15.12, K. Śr. I.3.37 & comm on 36, Vai. Śr. XI.7. It is made of gold or wood at Varunapraghāsa Āp. Śr. VIII.5.29. The āghāra (one of the two) offered with it is called srucaś IV.9.5.

Sruva m.a small dipping spoon, as distinguished from the sru, used mainly for ladling out the clarified butter or milk from the pot into the sru. It is made of khadirā wood, 1 aratni long. having a round bowl (puṣkara) measuring in diameter a thumb's joint, and without a beak K. Śr. I.3.32, 38; or as long as a jhū Vai. Śr. XI.7. Used at the Ağnihotra K. Śr. I.3.36 comm. One of the 2
अघरास performed with it is called srauna Āp. Sr. IV.9.4.

स्वादः Svadhā ind. sacrificial exclamation, used in connection with the ḛuṁ for the manes Āp. Sr. I.8.3-4. At the Pindaµrtyaµa, svadhā namaḥ instead of vaṣṭkāra, and ye svadhānahe instead of the yājñya of the ḛoṭr are used. Similarly, it is used in āraṇa, pratyaµrana and saµpräṣa VI.15.11. But countermanded by the Bahrca and Vājaµsayins ib. 12.

स्वधिति Svadhiti m. f. knife with blades on 2 sides, used for cutting up the sacrificial animal Āp. Sr. VII.14.10.

स्वयमात्मणा (इक्तका) Svayamatvānā (iṣṭakā) f. name of the “self perforated” bricks (probably porous stones) Āp. Sr. XVI.13.10; 3 of these are placed in the centre of the 1st, 3rd and 5th layers of the fire altar (Cayana).

स्वर Svara m. tone or accent pitch of the vedic texts, specially of the samhitās: udāta or accute (raised), anudāta (not raised) or grave and the third, swarita (provided with tone?) or circumflex. The mantras in the ritual are to be pronounced in tones as given in the samhitās or in the brāhmaṇas (bhāṣikasvarā) K. Sr. I.8.16-17. But actually all mantras are to be pronounced in monotone ib. 18 (tāna = ekaµrati).

Of the brāhmaṇas, only the Taittirīya and the Satapatha are accented. Cf. Whitney Grammar 28-34.

सवसामन Svarasāman m. name of the 3 days before and after the viṣuvat of the Gavāmayaṇa (the last 3 days of the first and the first 3 days of the second half of the year) Āp. Sr. XXIII. 3.9.

ह ह

हरन Harana (४hr, cl.! “to take”) n. act of removing loose earth and cut up grass from the (därśiki) altar by the Āgniṭha after the Adhivaryā has cut up the grass, trimmed the surface and done the parigṛha. The rubbish is to be thrown on the uktara B. Sr. I.11.


हवनी Havanī f. offering spoon (comm juhā), with which clarified butter is offered K. Sr. X.2.5.

हविर्हण हविर्हण Havirghraṇāṇi f. K. Sr. II.3.33 = agnihotraµhavaṇī.

हविर्विचा Havirdhāna f. “oblation receptacle”; name of the 2 vehicles on which the soma plant, a havis, is placed, on the day before suṣyā for pressing out juice (anas, sakaṭa); haviḥ soma dhāsyate anayoh. This is done after the aṅgiraµayana. The carts are washed, yoked, placed side by side in the mahāvedi, one at the
distance of 1 oratni to the south of the prṣṭhyā (dakṣīṇa), and the other at the same distance to the north of the prṣṭhyā. The southern hō, which is reserved for the Adhvaryu, is larger than the northern hō belonging to the Prati-prasthātṛ. The shafts of both remain facing east. They are made of varana wood. K. Śr. I.3.36 comm. & VIII.3.21-22 comm. The carts are covered with mats.

mandapa (abbrev. havirdhāna) m.n.a shed constructed within the mahāvedī to the east of sadas in which the hō carts are garaged; erected on 12 or 8 posts with 2 or 4 beams, covered with (triple) chadis, and enclosed by a mat cover. A rārdī (garland) is suspended in the front. A door on the east and another on the west are so fixed that visibility is not obstructed (sāṁkāśina). The shed is a little higher in the east than in the west. Cf. Āp. Śr. XI.7-8; for various rules C.H. 87-91. See plan 3.

Haviryaḍa m. a class of sacrifice in which offerings of havis: milk, butter, rice, barley and similar materials take place, as distinguished from Soma. Also called īṣṭi. Like Soma it has 7 sanśīṣās: Agnyādhaya, Darśapūrṇamāsa, Paśubandha, Cāturmātya, Saudrāmaṇī as well as Pākayāṇa L. Śr. V.4. 22. Cf. Āp. Śr. XXIII.10.8.

Havīṣkṛt m (jn) “maker of havis”; it occurs in a prāśa mantra: havīṣkṛdeśhi (the summons is addressed to the divine hō TBr. III.2.5.8), repeated thrice by the Adhvaryu to the person (also called havīṣkṛ) who prepares the materials for oblation, i.e. separates the grālus from husks by pounding them. The call varies according to the caste of the sacrificer Āp. Śr. I.19.8 (Darā). The sacrificer’s wife should pound grains Bh. Śr. I.2.10. The call may be used when necessary Āp. Śr. XXIV.1.43, and may occur in Soma Mi. XII.2.11.

Havis n. any oblationary material that is poured as an oblation into the fire, e.g. barley, rice or similar things K. Śr. I.9.1; things prepared with them: puroḍāsa, caru etc. ib comm; even milk (Bh. Śr. I.1.2), clarified butter, limbs of animal (to be offered as oblation) are included. There are 5 types of hō: aṣādha, payas, pāṣu, soma (cf. havir-dhāna), ājya. B. Śr. XXIV.1.

Hāriyojana n. (graha) m. name of a soma libation taking place after sanīya (Āsv. Śr. VI.11.8) ior the purpose of yoking the horses of Indra for his departure from the sacrifice K. Śr. X.8.1-3. C.H. 383.

Himkāra m. sacrificial exclamation of the word: him, which marks the opening of a sāman, repeated thrice by the Hotṛ Āp. Śr. XXIV.11.5; by the Udghāt who replaces hō by hūm ā 2 (all the choristerṣ join together) XIII. 15.8.

abhihimkāra m. technical name for the repetition of him (3 times), followed by the vyāhṛti: bhūrbrhuvaḥsvaroṃ (the latter is also called japa), done by the sacrificer Āsv. Śr. I.2.4.

abhihm-√kṛ to do (recite) him on (a churned fire) Āp. Śr. XXI.7.6 (Dvādaśāha).

In the sense of āhāva (śanīśāsna) Vt. Śr. XX.16.

Hṛdayāśula m. See śūla.

Hotṛ (√hu, cl.3 “to sacrifice”) m. “pourer of oblation”; one of the 4 principal priests to whom the RV. belongs. He recites the mantras (of RV.) to invoke the gods. His special duty is to recite the stanzas of the RV., i.e. sastras. He performs all those acts for which no other person has been specifically mentioned Āsv. Śr. I.1.14. He sits facing the east, to the north of the śroni of the vedi. He has a dhiṣṇa just on the prṣṭhyā line (see plan 3). His functions along 3 other priests have been referred to RV.X.71.11. In pl. his assistants are indicated, Caturhotṛ designates priests in general. Saptahotṛ: Hotṛ, Maitrāvaraṇa, Brāhmaṇāchāmaṇīna, Potṛ, Neṣṣī, Agnīdhra; the Grāvastut is sometimes considered as the 8th hō.

Hotraka m. assistants of the hō, 6 persons in total (Hotṛ being left out), see the suptahotr list. They partly correspond to the camāsins (q.v.) Āp. Śr. XII.23.4, and are entitled to drink soma twice from their own cups 25.21. At the morning pressing 5 hō are mentioned as the Acchāvāka appears only at the third pressing C.H. 213; at the midday 6 hō B. Śr. XXI. 22; at the third pressing they correspond to 7 principal camāsins. But hō who participate in a śastra recitation are: Maitrāvaraṇa, Brāhmaṇāchāmaṇī and Acchāvāka. See śastra.

Hotrā f. (pl.) (1) hotrakas B. Śr. ib, Āp. Śr. XII.23.14.

(2) functions of 7 priests: Hotṛ, Maitrāvaraṇa,
Brāhmaṇācchāmsin, Acchāvāka, Potṛ, Neṣṭṛ, Āgnidhra PBr. XII. 13.5.

(3) mantras recited by the Hotṛ Āp. Śr. XXIV.2.5.

hotṛṣya mfn. dhiṣṇya of the Hotṛ, situated on the prsthya Āp. Śr. XI.14.4, where limbs of the victim are offered by the Pratipratsthātr VII.26.9.

होम Homa (स्त्रृ, cl.3 “to sacrifice”) m. act of pouring or throwing an oblationary material (havis) into fire; the oblationary material is clarified butter, when no other material is mentioned, offered into the āhāvaniya with a juhā K. Śr. I.8.38, 44-45. It may constitute the main feature (pradhāna) of a sacrifice Āp. Śr. VI.4.12 while a homa in prayāja and anuyāja are āṃga XXIV.2.31, cf. K. Śr. I.2.4. Again there can be 2 categories of h (1) tiṣṭhadṛ performed in a standing position, belonging to yajati class (called yāga), accompanied with vaṣat, yājyā and puro’nvākyā; (2) upaviṣṭa offered in a sitting position, belonging to juhoti class (called homa) accompanied with svāhā K. Śr. I.2.6-7.
PART TWO: GRHYA SECTION
ಅಸುಬಿಂಧರ್ಭ Ainsabhimarana n. See Jatakaran.

ಬ್ರಹ್ಮ Aksata (āḥ=pl.) m. barley; dhānā grains of barley, powdered (saktu), used for cooking the mess of food ĀsvGr. II.1.2-3 (Sarpabali).

ಯಾಂತೆ (ಸ್ತ್ರೀ) Aksayya (sthāna) mfn. a mantra, containing the wish that the offerings be imperishable, which is pronounced by the sacrificer at the time of pinda offering: May what has been given at this śrāddha to our father N. N. of N. N. gotra be imperishable (Pārvanāśrāddha). The phrase may be replaced by: May it approach the fathers (Ekoddīṣṭa) ŚGr. IV.2.5. Cf. Oldenberg SBE XXIX, 109.

ಅಗಾräu Agara n. a house.

sthūṇā f. (virohana n.) blossoming of the shoots on a post in a house; considered as an ill-omen (uptāta) ĀpGr. XXIII.9.

mandalaṅgāra n. a round apartment in which the Simantonnayana rite is performed HGr. II.1.3; also Punuṣavana 2.2.

ಅಗ್ನಿ Agni m. the fire for domestic rite is only one (as distinguished from the śvāta); called cūpāsana ĀpGr. I.12 comm; for installation cf. aṭhāna, generation aranipradāṇa; see also sūtkāgni.

pradaksīna mfn. circumambulation of the fire at the marriage ceremony. The bridegroom leads the bride three times round the fire (and the water pot) in such a manner that their right sides are always turned towards the fire (pradaksīna), opposite of prasayya ĀsvGr. I. 7.6, ŚGr. 1.13.13, PGr. 1.5.1; 7.3, GGGr. II. 2.8, HGr. 1.20.5, ĀpGr. V.1, 7. For the mantras uttered at the time see Vivāha; cf. Aśmārohana.

samādāna n. KāGr. XLV.1-2. See ādhāna.

ಅಗ್ನಿಕರಣ Agnaukarana n. act of pouring portions of the cooked food (for the brahmans) and ājya into the fire, done in Pārvana and Māsiśrāddhas (q.v.), but not in Ekoḍdiṣṭa BGr. III.12.6.

ಅಂಕಲಕ್ಷಣ Ankalakṣaṇa n. a figure or mark branded on cattle, a rite, performed on the new moon day after the phālguna fullmoon ŚGr. III.10.1.

ಅಭ್ಜಾಂಗ್ರ Aṅgāra m. n. burning embers, drawn from the sacred fire for warming the ājya HGr. II.3.7

ಅಜ್ಜನ Ajina n. skin (black coloured for the brahmans ĀpDh. I.3.3 etc.), worn by an initiate as an outer (uttaram) garment ĀpGr. X.11 (Upanayana).

ಅಜ್ಜಾಂಜೆ Aṇjana n. anointing of axle of a chariot by the newly married girl with clarified butter ŚGr. I.15.3 (Vivāha); salve brought from the Trikakud mountain (traikakudam) HGr.I.11.5 (Upanayana). See also abhyāṇjana, sambhāra.

koṣa m. a salve box, used by a bridegroom and a bride for anointing each other ŚGr. I. 12.4 (Vivāha); for the ceremony PGr. I.4.14. ŚGr calls the rite samaṇjana, which, according to Oldenberg SBE. XXIX, 33, is done by a third person.

ಅಧಾಖ್ಯಾಯ Adhaṅkṣayya f. sleeping on the ground, prescribed for the married couple from the sthālipāka day through three nights (triśrātra, q.v.), a period of sexual continence ĀpGr. VII.8.

ಅಧಿಭೇಡನ Adhidevana n. a site for the game of dice, played at the rite for śvagraha ĀpGr. XVIII.1.

ಅಧ್ಯಾಯ Adhyāya m. interruption of study of the vedas, occasioned by various omens, e.g. blowing of wind, a fall of meteor, earthquake and by innumerable other reasons: eating at the Śrāddha, death of one’s preceptor or of a fellow student, presence of a dead body or of a caṇḍāla in the village etc. PGr. II.11.

ಐಪಾರಮ್ uparama m. holiday on the 14th days of every fortnight, the amāvāsyā and the aṣṭaka days ŚGr. IV.7.

ಅನಬೂತ್ತನ Anavalabhana n. rite for the prevention of miscarriage in which the husband in the shade of a round apartment inserts the sap of an herb into the right nostril of his wife ĀsvGr. I.13.1, 5-7 (lopāna, comm); said to
have been mentioned in the upaniṣad (Cf. Br Up. VI.4.24, MaxMüller SBE XV. 222). See Garbharaṇaṇa.

अनवालम् Anavānāṁ (वे, cl. i “to weave”) ind. a mode of uttering mantras, done without taking breath, i.e. without a pause, ApGr. XXI.9 (Māśiśrāddha). Cf. gāvānām (Śrāuta).

अनाप्रि Abāprīta (व्र, cl. 9 “to please”) mfn. “not pleased”, said of a cup or platter which has not been used before ApGr. XIV.14 (Pumśavana); used for fetching waters BhGr. I.22 (Kṣipraṁśavana).

अनुपुत AnGOPUṭa mfn. “concealed”, said of waters brought with a covering for Ādhānā GGr. I.1.9.

अनुपेत Anupeta mfn. one who has not received ("not led to") the Upanayana initiation; he is debarred from performing the Pākayajña, but allowed to perform kāmyā (special wishes), bāli rites ApGr. VIII.3-4.

अनुप्रवाचनन्य Anupravacanyā mfn. m. a rite relating to the study of the veda (with a teacher) called Anupravacana, performed after the recitation of the sāvitrī as well as after other portions of the veda ĀśvGr. I.22.10 (comm: after the recitation of the mahānāmnis, the mahāvratā & the upaniṣad); after the study of the other texts GGr. III.2.48-49. Cf. SGGr. II. 8.1. Synonym: anvācana II.7.

अनुपुवाचनीय Anupravacanīya f. food for Aṅ, to be begged ĀśvGr. I.22.8.

अनुप्रवाचनीय Anustarāṇi f. See Śrauta section; also a goat ĀśvGr. IV.2.4. 6. See also Antyeṣṭi.

अक्त Anarka (वास) n. a lower garment (to cover the loin, comm., must be fresh—aham ApGr. XII.8 (Samāvartana)—antariym, worn during the studentship HGr. I. 9.10. (Upanayana). See also brahmacārivāsas.

अन्तर्विविकिन्य Anantardivākirtya m. (fn.) a village in which a cāndāl resides (divākirti m. Mn. V.85), the place where the study of veda is to be interrupted PGr. II.11.4 (Anadvāya).

अन्तर्याची Antyaṣṭi f. funeral rite, one of the samskāras of the gṛhya rites; the description in the Gṛhyasūtra, with minor variations, closely follows the śrauta rite of Aṅ (q.v.) ĀśvGr. IV.1-4; Utadakakarma (q.v.) PGr. III.10.

अन्तवर्तन Annaprāṣana n. rite of the first feeding of the child with cooked food; performed in the 6th month from the birth SGGr. I.27.1, ĀśvGr. I.16.1, PGr. I.19.1 etc. or when he is teething KāGr.XXXIX.1. The father prepares a food of goat’s meat or partidge’s, or of fish or boiled rice, if he is desirous of obtaining strength etc. The food is mixed with curds, honey and gee, and given to the child to eat. He offers oblation in fire. The remnant is eaten by the mother SGGr. I.27.1-11. Cf. also ĀśvGr. I.16.1-6 (the rite for a girl without mantra), PGr. I.19.1-13, HGr. II.5.1-3, ApGr. XVI.1-2.

अन्तस्तका Anavatākā f. post-aṣṭakā, the day after the Aṣṭaka (the 9th day ĀśvGr. XXI.9 or the 10th KhGr.III.5.1) on which a rite to the manes is performed in the paradigm of the monthly (māsi) Sraddha ApGr. XXII.12 or of the Pindapitryajña SGGr. III.13.7, PGr. III.3.10. Also called Anavatākya ĀśvGr. II.5.1. The Aṅ follows each of the 3 or 4 Aṣṭakās. The fire is established and round it a shed (pariṣīta) is erected and barhs is strewn thrice. The articles of offering are laid on the ground: boiled rice, boiled rice with sesamum (kṣara), pāyasa, dadhimantha and madhumanta. To the Fathers are offered a portion of these foods except madhumanta, and to the female ancestors, in addition to these, are offered wine (surā) and the scum of boiled rice (ācāma). Portions of food are also placed into the pits (karsī), 2 or 6 in number; the eastern pits are meant for the Fathers and the western pits for the female ancestors. Food should be offered to 9 or to any uneven number of brahmans.

The brahmans are served with cooked beef (of a cow), which was kept aside from the immolated cow of the Aṣṭakā ceremony (ĀśvGr. XXI.11) ĀśvGr. II.5-1-12. PGr. mentions offerings of the left rib and the left thigh, and surā, ācāma, collyrium, sleeves and garlands for the female ancestors III.3.10-11.

Anavatā Anavāhāra m., “fetched after”: (1) a supplementary rite, performed after the principal sacrifice; or the Nāṇdimukhaśrāddha which precedes every domestic rite GGr. I. 1.5 comm, but the assertion seems to be doubtful.

(2) n. a mess of food, as is offered to the priests after the Darśa Oldenberg SBE XX, 14.

(3) n. a monthly Srāddha, performed immediately after the Pindapitryajña GGr. IV.4.3-4.
अप्पिति Apaciti (apa-व्रि, cl.3 “to pay respect” AV. I.10.4, Pān. VII.2.30) f. argha reception, performed in honour of a snātaka and others ĀpGr. XIII.2-3. See Argha.

अपरपक्ष Aparapakṣa m. the other side or portion of the month, i.e. the dark half, krṣnapakṣa (consisting of 15 lunar days or tithis) ĀpGr. I.9.

अपराजिता Aparājītā (diś) f. the northeast quarter ŚGr. IV.6.2.

अपावर्ग Aparaśīra (apa-वर्ग, cl.7 “to tear off”; “to fulfil”) m. completion of a ceremony ĀpGr. I.6=karmā ŚGr. I.2.1.

अपूर्व Apūra m. a cake, with which the brahmans are fed ĀpGr. XVII.13. apūraḥ cau bhakṣa-rāvam (śrṣapayati) a cake of 4 cups or platters ĀpGr. XXI.12 (Aṣṭakā); baked on 4 or 8 pots hinds like a puruṣāṣa HGṛ. II.14.4.

अपुपठिक्षा Apūpaṭikṣā f. See Aṣṭakā.

अब्धपृति Abdapiṛti f. a ceremony performed every month on the birthday of a child for one year and on the yearly birthday, mentioned in ŚGr. I.25.10-11, GGṛ. II.8.19-20, though not by the term. A homa is performed to Agni and Indra, to Heaven and Earth, then to the tithi and nakṣatra GGṛ. l.c. After Nāmakaraṇa a homa is performed every month for one year as in the Jātakarman, and at the end of the year flesh of a goat and a sheep are offered to Agni and Dhanvantari, and the brazhmins are fed KāGr. XXXVI.12.14.

अभिवारण Abhijāraṇa n. act of sprinkling ājya over the mess of food ĀpGr. VII.4 (Sthālīt-pāka). See also upaśāta, upasaraṇa.

(prayt) abhijāraṇa n. a second sprinkling ŚGr. I.13.16.

अभिनिष्ठान Abhinisthāna (abhi-niḥ-व, sthā, cl. 1 “to bring to an end”) m. technical term of visarga (used by the old teachers, comm) ĀpGr. XV.9=niṣṭhāna (व-स्तन, cl 1), a sound which dies out Āś ŚGr. I.15.5. cf Pān. VIII. 3.86.

अभयतान Abhyātāna (abhi-a-व, tan, cl. 8 “to spread at”) m. “aiming at”, name of a mantra (PGṛ. I.5.10) which procures victory, used in a subordinate oblation ĀpGr. II.7. cf TS. III.4.6.1.

अभ्र Abhṛ f. a scraper or shovel, used for digging pits for the pillars (bamboo) of a house HGṛ. I.27.1.

अमवास्या Amavāsaya ग GGr. I.5.7. See Śrāuta section.

अम्बरिश Ambariṣa m.n. a pan on which the domestic fire is lighted ŚGr. I.1.8, and carried for the installation of fire GGṛ. I.1.15.

अरानिप्रदान Aranipradaṇa m.n. rite of handing over the aranis to the sacrificer by the Adhi-varyu after producing fire by attrition and installing it; on receiving the aṣṭ, the sacrificer and his wife keep the uttara and adhara on their laps respectively (cf. K. Śr. IV.7.22, Āp. Sr. V.8.7). This rite is optional in the domestic rite for installation of fires PGṛ. I. 2.5; it shows that fires may also be produced by attrition in the domestic rite.

अरुंधति Arundhati f. the star Alcor, belonging to the Great Bear, shown to the bride ĀpGr. VI.12 (Vvāhā).

अर्घ Argha (व-अर्घ, cl.1 “to deserve”) m. a reception ceremony, performed in honour of a bridegroom by his father-in-law, or of a newly married couple on their return to the bridegroom’s house. On these 2 occasions the madhuparka (q.v.) and cows (also called mā) are offered to them as deserving guests ĀpGr. III.3-8, ŚGr. I.12.10. Cf. Oldenberg SBE XXIX, 34.

Another reception ceremony is performed in honour of the guests who are called arghya (persons worthy of or entitled to uṣ) PGṛ. I. 3.1, ŚGr. II.15.1. Six are enumerated: ācārya (teacher), rīvij (officiating priest), rājan (king), priya (friend), snātaka and vivāhā (comm. vara=father-in-law or bridegroom, Harihara on PGṛ, but śvasura ĀpGr. XIII.19, Āś ŚGr. I.24.4). Paternal and maternal uncles are also included Āś ŚGr. ib. The rite is also called Madhuparka I.24.33.

The guest is offered a seat (kūra or viṣṭara), waters for washing feet (pāḍya), arghya waters simply called arghya HGṛ. I.12.14 , waters for rinsing mouth (ācāmana), madhuparka and a cow. The last one is so important that it is enjoined that there can be no madhuparka without flesh. These are offered with an announcement by the host: “Argha waters for washing feet” or “Here is the cow”. The guest consumes thrice the food offered to him, and he gives the remainder to a person he likes. The rite is to be performed whenever a guest visits the house or once a year ĀpGr. XIII.2-20, HGṛ. I. 12.8-13; 14, GGṛ. IV.10.1-26, PGṛ. I.3.1-31, Āś ŚGr. I.24.1-33, ŚGr. II.15-16.
(अन्त) अर्थावस्था (An) Arthāvekṣa mfn. one who (a sacrificer) does not care for worldly desires, i.e. a sacrificer must not be influenced by any interest while choosing the brahmans in a śrāddha feast ĀGr. XXI.2.

अर्थार्थं Ardharacasaḥ ind. a mode of reciting the sāvītṛ mantra (TS. I.5.6.4), in which the recitation is done half verse by half verse by the teacher at the Upānaya ĀGr. XI.10. See pacchaḥ.

अवकृतिन् Avakṛtīn (ava-v krṭ/kir, cl.6 "to throw off") mfn. a student (brahmaśārin) who has violated his vow of continence by having sexual intercourse during brahmaśārya PGṛ. III.12. 1, K. Sr. I. 1.13, TAr. II.18. He has to perform an expiatory rite called gārdabhejīyā (q.v. in Śrauta) in the manner of Pākayajña H.Dh. IV. 112.

अवदान Avadāna n. (1) cut off portions of the sacrificial food, taken out by a ladle (śrūc); sprinkled with ājya and finally sacrificed GGṛ. I. 8.7; or cutting up the dough into 2 parts GGṛ. VII.4.8.

(2) cut off portions of the limb of a cow, cooked and mixed with the mess of cooked food, and sacrificed to Agni, Rudra, Sarva, Paśupati, Ugra, Aṣāni, Bhava, Mahādeva, Īśāna PGṛ. III.8.6 (Śūlagava); cut off portions of the omentum, 11, 5 or 3 in number PGṛ. III.11.6-7 (animal sacrifice), ĀśvGr. I.11.12. Cf K. Śr. VI.7.6.

अवनेरण Avanerana (ava-v niṁ, cl.3 "to wash") n. ablutions of hands PGṛ. II.6.19 (Samāvaratana); washing of the snakes by pouring water to them ib. 14.11 (Śravāṇa). avanikta n. act of washing by pouring water ib. 13.

अवधर्ष्ट्रा Avadhṛṣṭra m. completion of a ceremony by pouring out water from a vessel on the barhis at the (Pārvaṇa) Śthālipāka ĀśvGr. I. 10.25. See also Śrāuta section.

अबर (अन) Avara (anna) n. rice grains of inferior quality, not to be used for the Pākayajña ĀGr. VIII.3.

अबहलता Abhalaṭā f. a woman who has taken her bath, i.e. attained puberty; an2 said of a girl who has not attained puberty; she is allowed to pound the nyagrodha shoots ĀGr. XIV.11 (Pūrṇasavana).

अवाचीनपरिण Avācinaparīṇ mfn. one who offers pīṇḍas to the manes with his hand turned downwards HGr. II.12.3.

अशुच्च Asuccha n. impurity arising out of the death of a person, in which case the relatives should not cook food during the night when they have just returned after cremation. For three nights they shall not eat mineral or ordinary salt. There shall be no distribution of gifts and the study of veda when one of the mahāgurus (parents, teacher who performed Upānaya and taught the vedas) dies. The same restriction applies for 10 days after the death of a sapindā, of a guru who is not sapindā, of unmarried female relations; for 3 nights after the death of other teachers, of relation who is not sapindā, of married female relations, of a child that has no teeth, of a still-born child; for one day after the death, of a fellow pupil and of a srotiya of the same village ĀśvGr. IV.4.14-27. According to PGṛ. III.10.4 it lasts 1 to 3 nights. Parents become impure when a child below 2 years dies ib. 2; burial permitted in this case ib. 5.

अवधारावहु Asmārohaṇa n. (1) rite of treading on a millstone, while the bridegroom leads the bride thrice round the fire (agnipradakṣṇa); he makes her tread on the stone, kept to the north of the fire, in each round. He says: Tread on this stone; like a stone be firm. Overcome the enemies; tread the foes down ĀśvGr. I.7.7, GGṛ. I.13.12, PGṛ. I.7.1, GGṛ. II.2.3, HGr. I.19.8, ĀGr. V.3.7 (āsthāpana), KāGr. XXV.28.

(2) A new born child is laid on a stone HGr. II.3.2 (Jātakarman).

(3) An initiate is made to set his right foot on a stone to the north of fire ĀGr. X.9 (āsthāpana) at the Upānaya.

अष्टकथा Aṣṭakā f. rite of the 8th titthi of the dark fortnights of the 4 months (or any month after fullmoon SBr. VI.4.2.10) of the hemanta and śisīra seasons (mārgaśīra, pausa or taiṣa, māgha and phālguna). This is a rite for the dead ancestors; recognized as A² śrāddha, generally 3 in number, SGṛ. III.12.1, PGṛ. III.3, KhGr. III.3.27 etc. to be performed on the 8th day of the dark fortnight of mārgaśīra (called āgrahāyani), pausa (taiṣa) and māgha; 4 with the option of 1 ĀśvGr. II.4.1-2.

A² can be compressed into 3 days: the 7th, 8th and 9th of the dark half of māgha or even into a single day: the 8th of māgha HGr. II. 11.1-4. The rite on the last mentioned day is the only A², called Ekāṣṭakā, recognized by
The word $A^2$ is derived from $\text{aṣṭan}$, only in the sense of a rite in which the manes are deities ($\text{aṣṭakā} \text{piṭḍāvayit} \text{paṅ. VII.3.45 varttika. Cf. H.Dh. IV, 353-58. See also } \text{Aṃva-ṣṭakā}, \text{Ekāṣṭakā}, \text{Śrāddha}).

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Similarly, the offerings vary: for the 3 $A^0$, cooked vegetables ($sāka$) in the first, flesh (omentum) in the middle one (māḍhyāvaraṣa, q.v.) and cakes (apūpa) in the last. In the same order of the rite: apūpa, flesh and sāka PGFr. III.3.3. KhGr III.3.29-30: 4.1

Various kinds of grains, cake, rice, animal can be offered Kaus. S. CXXXVIII.2. There is also a wide variety of animals: deer, buffalo, rhinoceros, boar, hare, pigeon if a cow or a goat or a ram is not available; even some thicket or grass for cows may be offered BGFr. II.11, 51-61.

The $A^1$ has a preparatory day (the 7th of the dark fortnight): a homa is performed in the evening and a dinner given to the brahmins. On this day a cake of 4 cupsful of rice is baked or a purodāsa is prepared, the ajuabhāgas are poured over the fire, and then a part of the cake is offered into the fire. The rest of the cake divided into 8 parts, is offered to the brahmins. On the $A^2$ (next) day a cow is slaughtered after upākarana, 5 ājya oblations are offered; the omentum is cooked, and after upastarana and abhīghārana, is offered in a palāsa leaf. Boiled rice and cooked flesh of cow (māṇisauḍana), piṣṭāma and obliteration of clarified butter are offered. The Svastiṣṭakṛt rite and offering of the pinglas are done as in the monthly śrāddha. Curds may also be offered in the manner of the apūpa offering, optionally ApGr. XXI.10-13; XXII.1-10 (ApGr calls it Ekāṣṭakā). Then follows Anvaṣṭakā.

apūpa" $A^0$ of cake; the rite performed on the 8th day of the dark fortnight after the āgrahāyani GGFr. III.10.9, in which apūpa is offered.

अन्वय

अतिकृष्णलक्ष्य $\text{Akrūṣaphalaka}$ n. a board of udumbura wood, shaped like a snake. 1 arm long PGFr. II.10.17 & comm. with which sesamun seeds are sacrificed (Upākarana).

ब्राह्मण $\text{Ākhyāta}$ n. "said"; a verb ApGr. XV.9.

आप्रयण $\text{Āgrayana}$ n. the domestic rite, performed by one who has not set up the śrāuta fire (māhitāgni) ApGr. XIX.6, also by an āhitāgni ĀṣyGr. II.2.5. The purpose of the domestic $A^2$ is same as the śrāuta $A^2$ iṣṭi.
A mess of cooked food (sthalipāka) is offered to the deities of the śrāuta rite with Agni Śvistakrt as the 4th. The sacrificer fills his mouth with rice grains, swallows them, sips water. After rolling a ball of rice (piṇḍa) of the said cooked food he throws it up on to the central beam (stūpa) of the dwelling house ĀpGr. XIX.7; cf ŚGr. III.8, PGr. III.1, GGr. III.8.9-24, KhGr. III.1.6-15 etc. A³° is described in most of the Gṛhya texts immediately after the Āśvayujjī. Obviously, both the śrāuta and gṛhya A⁰° are agricultural rites.

Abhāgāyāni 134 Abhāgāyāni f. belonging to the month of agrahāyaṇa; name of a rite performed on the full moon day of mārgaśirṣa HGr. II.17.1 comm. See Pratyavaroohana.

ĀpGr. II.5. See Śrāuta section.

Ācārya m. libation of clarified butter (ājay a) ĀpGr. II.5. See Śrāuta section.

Ācāman (ācām, cl. I “to sip”) n. sipping of water from the palm, before sacrifice begins GGr. I.1.2, thrice and water wiped off twice 2.5; must be done in a sitting position. The ceremony is often followed by touching various limbs of body I.2.7, 8, KhGr. I.1.9. For elaborate rules for a³°, developed in the Śmṛtis ĀpDh. I.5.1.5.2-11, Mn. II.58-62 etc.

ācāmaniya n. water for sipping HGr. I.12.14, offered as argha. See madhuparka.

Ācānta mfn. one (an initiate) who has sipped water HGr. I.4.13.

ācāntodaka mfn. one who has sipped water, and drunk a little, and also has worn a sacrificial cord becomes eligible for performing a rite GGr. I.1.2.

Ācāma m. scum of boiled rice, used for mixing with the chaff (phalikaraṇa) and water as bāli offering to Rudra GGr. I.4.31; the scum is also offered to the female ancestors ĀsGr. II.5.5 (Anvaśṭakā).

Ācārika n. customary rites, performed at the marriage ceremony KāGr. XXV.7. See also āvṛt, grāmavacana, jānapadadharmā.

Āji m.f. a running match (RV. I.116.15; IV.41.8), in which the runners run until they lose their breath HGr. II.20.11 (Utsarjana).

Ājya-bhāga m. libations of ājya, offered to the deities ĀpGr. IV.10 (Vivāha). Two libations of a³°, offered on the fire II.6.

ōlepa m. salve of a³° SGr. I.16.5 (Vivāha).

ōsamskāra m. rite of purification of ājya before its use in the sacrifice. ĀpGr. I.22 describes it: a³° is melted (vilarpa) and poured (nirupya) into the sāṃhitā over which 2 darbha purifiers are laid. A³° is put on the embers (angāra) drawn from the domestic fire, and lustrated by burning grass blades, and a fire-brand is moved (parāyogikaraṇa) round it thrice. Then a³° is taken out of the fire, embers are pushed back to the fire, and thereafter a³° is purified 3 times with the purifiers. The purifiers are thrown into the fire. See also GGr. I.7.24-28. Utpavana is another method.

Ādhārika f. a centiped, pounded alive and powdered; its powder is inserted by the husband into the vagina of his wife as a preventive charm against her illicit sexual relation ĀpGr. XXIII.3.

Ārithya n. “proper for a guest”; a rite of hospitality in which a cow is slaughtered in honour of the guest ĀpGr. VII.26. See gorālambha.

Ādārṣa m. a mirror, which is looked at by a student ĀpGr. XII.11 (Samaवartana); also held by the bride in her left hand SGr. I.12.7 (Vivāha).

Ādhāna n. setting of the domestic fire, is to be performed at the time of one’s marriage (dārakāle), or of the partition of the ancestral property (dāyūdakāle) SGr. I.1.2-3, PGr. I.2.1-2. The fire is fetched from the house of a vaiśya, who is rich in cattle (bahupaśu) or from the house of a person, who, whatever be his caste, has performed many sacrifices GGr. I.1.16 (bahu-yājin), or it may be produced by attrition. See also agni, araṇi pradānā, parameṣṭi-karana.

Ānartana n. dancing, performed 4 times by 4 or 8 women, who are not widows, after they have been regaled with food and wine SGr. I.11.5 (Vivāha).

Āpūrva-napakṣa m. the increasing side, i.e. the time of increasing moon, auspicious time of marriage SGr. I.5.5.

Āpūryāyana n. act of swelling or strengthening the sense organs (prānān) of a slaughtered cow by sprinkling water on the carcass (āpūrya) HGr. II.15.5 (Śraddha). See also Śrāuta section.

Āṣāmukha Abhyudayika (abhi-ul-√i, cl.2 “to rise”) n. a Śraddha (q.v.) rite to the ancestors,
with a view to obtaining prosperity ŚGr. IV. 4.1: these rites are performed on such occasions as the birth of a son, marriage of a son or daughter, Cūḍākarana, Nāmakarana etc. See Śrāddha.

अन् अन्नातामन्त्र (An) Āmnātamantra (ā-√mnā, cl.1. “to mention”) mfn. deities for which no mantra has been mentioned; they are to be worshipped by uttering only svāhā ŚGr. I.9.18.

आम्णया m. the vedic texts which are learnt by repetition, i.e. sacred tradition GGṛ. I. 6.12.

आयुष्य a. See Jātakarman.

आरागवद्ध a. a piece of wood : Cathartocarpus fistula, used as faggot (samidh) ĀpGr. XVIII.7 (Sarpabali).

आराम a. a garden (literally, resting place), for the consecration of which a rite is performed ŚGr. V.3.1.

आवासत्व a. dwelling place HGṛ. I. 12.8.

āvasathyā m. fire belonging to the dwelling place PGṛ. I.2.1 = fire for the domestic rites (āvasathyaādhāna). see Ādhāna.

आवाहमान आवाहमान (ā-√vah, cl.1 “to lead near”) mfn. those who bring a bridgroom near, said of the relatives ŚGr. I.6.4.


आवाहन a. invitation to the manes at the Śrāddha, but not performed at the Ekodīṣṭa ŚGr. IV.2.5; done at the Āhyuḍayika 4.11. Cf. Oldenberg SBE XXIX, 109.

आवृत a. (pl) (1) “turning”; said of those ceremonies which are performed without mantras, and customary among the people, i.e. popular rites, which are to be learnt from the womenfolk, for all grhyā rites ĀpGr. II. 15; cf. Haradatta comm. The ceremonies of the Jātakarman, Annaprāśana etc. for girls are performed without mantra (āvartā) ĀśvGr. I.15.10; 16.6. See Śrauta section.

आयवयुजी a. a rite, performed on the fullmoon day of āsvayujā, the month of āśvina (under the constellation of āsvayujā, Pāṇ. IV. 3.36). The householder wearing a new garment, adorns his house, cooks a mess of food and offers to Paśupati. In his joined palms he offers speckled butter pṛṣataka (milk mixed with butter) ĀśvGr. II.2.1-3; also oblations of clarified butter to the Āśvins ŚGr. IV.16; the rite is called Pṛṣataka : pāyasa is cooked and a mixture of curds, honey and ghee, both offered to Indra, Indrāṇi, the Āśvins etc. He partakes of a portion of the sacrificial food.

आसाधा (ā-√sad, cl.1 “to lay down”) n. act of putting down the sacrificial food or utensils near the fire ŚGr. I.3.4.

आष्ठपान a. rite of placing foot on a stone, to be done twice ĀpGr. V.6, 9 (Āsmārohaṇa) in the marriage.

यथा आययम् (Yathā) Āṣyam ind. offering of the sacrificial food to each god according to his mouth, i.e. according one’s due portion or share ĀpGr. XX.4 (Śulagāva).

आहर्षय a. “fetched”; the domestic fire which is fetched (not produced by attrition) from a śrotiyā’s house (as distinguished from manhya) ĀpGr. V.18.

आहितानिन् a. a person who performs worship to the domestic fire called aupāsanā HGṛ. I.26.3.

अनं mfn. one who has not set up the śrāuta fire; such a person is allowed to perform Āgrayana (q.v.) ĀpGr. XIX. 6.

आहुति a. offering of oblation into the fire ĀpGr. II.7.

इवा n. a wooden plate, used for protecting hands when holding a hot pan ĀpGr. XXIII. 7. Cf. darbhepya, khārindā (Śrāuta). Īndā n. 2 pads of muṇja grass, used as protection of hands for carrying the ukhā containing fire SBṛ. VI. 7. 1.25, K. Śr XVII. 2.4 (Cayana).

इथेती m. a prattler (?) ŚGr. IV.12.11.

इध्यम a. fuel log ĀpGr. II.5.

citi f. pile of logs on which a deadbody is cremated ĀśvGr. IV.2.14.

इन्द्रयज्ञ Indrayajña m. a rite dedicated to Indra
performed on the fullmoon day of prauṣṭha-pada (August-September) in which milk rice (caura), cakes and 2 āhya oblations to Indra and Indrāṇi are offered; and after eating a portion of the sacrificial food the sacrificer offers a bali to the Maruts PGr. II.15.

यस्या Invakā f. Mrgaśiras, a star ĀpGr. II.16; III.4.

इण्साबालि Isānabali m. See Sūlagava.

उच्छिष्ट Ucchiṣṭa (mf) n. remainder of the sacrificial food, given away to a well-disposed person by the student HGr. I.13.8 (Madhuparka). The sacrificial remainder is used as fee at the Pārvaṇa Śhālīpāka ĀṣvGr.I.10.27.

उतुल Utuła m. a slave; a rite is performed to prevent him from running away from the master’s house by sprinkling master’s urine round him (‘parimeha) PGr. III.7.1. Name of a tribe in the northwest India Oldenberg SBE XXIX, 350.

उत्सरो उत्सर्या n. upper garment, worn by a student during his studentship HGr. I.9.10 (Upanayana). See antara (vāsas)brahmacari vāsas.

उत्तान (हस्त) Utāna (hasta) mfn. “palm up”, the position of the bride’s right hand, held by the bridgroom with his right hand in palm down position. This is the mode of holding hands at the marriage ceremony ĀpGr. IV.11. Various forms are prescribed for different purposes: to seize only the fingers (of the wife) except the thumb for obtaining birth of only daughters 12, the thumb (of the wife) for sons 13. Cf. Pāṇigrahaṇa.

उट्ठान Uttāna n. rite of getting up from childbed. On the 10th or the 12th day after child birth, the parents wash their clothes, wear new clothes; the father cooks a mess of food on the sūṭikāgni and places offering to the tithi of the child’s birth, 3 nakṣatras etc. ŚGr. I.25.

उत्पवान Utpavana (ud-vė̄̄/pā, cl.9 “to cleanse”) n. purification of the āhya with 2 kuśa blades (paśittra), which are held down by the sacrificer over the āhya (contained in a pot), and moved by him from the west to the east ĀṣvGr. I.3.2-3. Cf. ŚBr. I.3.1.22. More elaborately described ŚGr. I.8.14-21. For a different procedure see āhya-asamskāra.
upālabhemahi, śāstrāgastāavad yathā asmānubhairvarṇitaḥ MGr. I.5.1 comm.

The cessation of study can be occasioned by various incidents. There is a long list of such incidents in ŚGr. IV.7.

उद् Ud (cl.7) to wet the initiate’s head with water, done by the teacher by pouring warm water into cold (unatti) ĀpGr. X.5 (Upanayana).

उदककर्मयो Udalakarman n. libation of water, poured out with joined palms for the deceased but not for a child under 2 years; performed just after the cremation by all relatives to the 7th or 10th degree. Wearing the sacred cord in prācināvītin fashion they plunge into water facing the south. They offer libation with the words: N.N. this water to thee. They come out of water and sit down on a spot covered with grass, and they are entertained with ancient tales. Thereafter they return to the village led by the youngest without looking back PGr. III.10.1-23.

According to ĀśvGr. IV.4.10 this libation is to be offered once to the deceased by mentioning his gotra and personal name. Then they come out of the water, put on other clothes, wring out the wet clothes once and lay them away with their skirts to the north, and sit down until the stars appear and return home.

उदकाञ्जलि Udalakānjali m. joined palms (of a teacher) filled with water, poured again into the joined palms of an initiate ĀpGr. X.12.

śparśana n. touching of water, a rite performed at the Godānavrata according to the sāmadevins ĀpGr. XVI.16, GGr. I.2.5 sqq., KṛGr. I.1.7-10. See Udalakarman.

उदकय प Udakya f. a woman in her courses ŚGr. IV.7.47.

उदगय Udagayana n. the northward course of the sun to the north of the equator, a propitious time for performing the domestic rites ĀpGr. I.2.

उदाहा Udāha (ud-vāh, cl.1 “to remove, to push upwards”) m. a broom, made of palāsaka or śamī wood, with which the ground (avakāṣa) of a house is swept ĀpGr. XVII.1.

उद्धुपन Uddhūpana n. rite of fumigation of a new born child (male child according to Mātṛdatta comm) with small grains mixed with mustard seed., which are thrown on the embers of the sūttikāgni HGr. II.3.7.

उपकल्प Upakalpa (upa-∀klp, cl.1 “to prepare”; “bring near”) mfn. said of sacrificial implements which are arranged near the fire GGr. II.9.3 (Cudākaraṇa).

उपगमन Upagamana n. sexual intercourse, which is, according to some teachers, consummated by pronouncing mantras either on all occasions or on the first occasion after the wife’s menstruation HGr. I.25.3-4.

उपघाट Upaghāta (upa-∀han, cl.2 “to hit at”) m. “picked up” portions of the sacrificial food with a mekṣana, offered into fire; this is called śP homa in which abhīghaṇa and upastaraṇa of the sacrificial food do not take place GGr. I.8.2 (Darśa).

darvy acting of picking up done with a darvi PGr. II.14.13 (Śravāṇa).

उपनाय Upanayana (upa-∀ni, cl.1 “to lead near”) r. rite of initiation of a boy (belonging to the castes of brāhmaṇa, ksatriya and vaśya) in which he symbolically is led near his teacher HGr. I.5.2 or, probably, he is ushered by initiation into the next stage of life, from adolescence to youth. It is a rebirth ŚBr. XI.5.4.12. The rite is associated with the studentship. The prescribed age of the boy for the rite varies, for a brāhmaṇa: the 7th or 8th year HGr. I.1.2 or the 8th year from the conception (garbhāṅgga) ĀpGr. X.2, ŚGr. I.1.1; for a ksatriya: the 11th year; for a vaśya the 12th year. The time also varies: spring, summer and autumn for brāhmaṇa ksatriya and vaśya respectively ĀpGr. X.4, HGr. I.1.4, ĀpDh. I.1.1.

An initiate wears 2 garments, one for the lower part of his body (antaram vāsas), and the other for upper part (uttariya); made of hemp, flax, deer-skin (ajina), or of wool (āvika) PGr. II.5.16; a dress of skin of a black deer, ruru deer and cow for the 3 castes respectively ĀśvGr. I.19.8; also of linen (ksauma), hemp (śaṇa), cotton (karpasa) GGr. II.10.8.

A staff (danda) is an essential element for the rite; its material and size vary according to the caste of an initiate ĀpGr. XI.15-16, ĀśvGr. I.19.13; 20.1, ŚGr. II.1.21-23.

Equally important is the girdle (mekkhala), worn by the initiate which has been alluded to RV. III.8.4 (used as a mantra in the rite ĀśvGr. I.20.8, PGr. II.2.9, BhGr. I.8). Stran-
gely, however, none of the sūtrakāras mentions the upavita as a part of Uṃ. Yajñopavita has been mentioned only by BGr. II.5.7-8.

On the otherhand, the initiate participates in the rite already wearing the sacred thread before the ceremony commences HGr. I.2.6, BhGṛ. I.3, MGr. I.22.2.

The rite has been described elaborately in ĀṇGṛ. X-XI, HGr. I.1-2. The variations in the detail and in the order of the rite are innumerable. The teacher shaves the head of the initiate, who has worn a new garment or antelope's skin. The initiate takes hold of his teacher's hand, and the latter offers a homa into the fire. The teacher sits to the north of the fire and the initiate in front of him. The teacher pours water into the folded palms of the initiate and his own; thereafter he tells the boy to look at the sun, and asks his name, gotra etc. The teacher places his hands over the boy’s shoulder, and touches his heart. Then follows the rite of putting logs into the fire, accompanied with mantras, by the initiate. The initiate worships Agni, and embracing the feet of the teacher asks him to recite the sāvitrī. The teacher gets hold of the upper garment of the initiate, and recites the sāvitrī, first, pāda by pāda, then hemistich by hemistich and finally the whole verse. A three-plaited girdle is tied round the initiate, and a staff is given to him. Then the initiate goes through the village to beg food, first of his mother or a woman. He should not be refused. With this alms he may cook his food and eat with the permission of his teacher ĀśvGr. I.19-22, SGr. II.1-6; PGr. II.2-6 etc. He will also put logs into the fire daily.

The concept of brahmacarya which is associated with the studentship occurs in SBr. XI.5.4.

Synonymes of Uṃ: upāyana KaṅGr. XLI.1, māṇijībandhana, baṭukarana, vratabandha, Āḍityadarśana comm. on ib. Cf. upasampadā, pabbajjā Upasak Monastic terms. See also dīkṣā (Śrāuta).

Upanyāsana mfn. “serving as a support”, i.e. layer of kuśa grass on which the āiyashālī is placed PGr. I.1.4. Cf. upayamani (Śrāuta).

(2) n. literally, rite of seizing a girl near, i.e. marriage rite PGr. I.9.1 but comm on ib. says upayamana kuśanādāya, having taken up the kuśa blades. Cf. Oldenberg SBE XXIX, 286.

Uparatasoniṭa f. woman (the wife) whose menstrual flow (literally, blood) has ceased after the beginning of the course GGr. II.5.8.

Uparama m. cessation of the vedic study SGr. IV.7.1 = anadhīya (q.v.).

Upālepana n. act of smearing the sthanādīla with cowdung ĀśvGr. I.3.1, SGr. I.5.3 (upaliptra).

Upavastha m. fasting GGr. I.5.13.

Upavasthika mfn. fast day food, which is consumed by the sacrificer so that he may be powerful GGr. I.6.1-3.

Upavāsa m. fasting, prescribed for the newly married couple ĀṇGṛ. V.19; upoṣṭa is a person who has fasted for being eligible for a sacrifice VII.17.

Upavita n. See yajnopavitin.

Upasmādāna n. act of putting wood into the fire ĀṇGṛ. IV.10 (Vivāha).

Upastarana n. act of spreading ājya under an oblation SGr. I.13.16, ĀṇGṛ. VII.4 (Stnālipāka). Sipping of water before eating the madhuparka food also serves as a substratum ĀśvGr. I.24.13.

Upasthāna n. m. vagina (of the wife), touched by her husband who is about to cohabit SGr. I.19.2 (Garbhādāna).

Upasthāna n. shrines for the images of gods inside a house PGr. III.4.9.

Upahāra (upa- vr̥, cl.1 “to bring forth”) m. offering of bali oblations, e.g. cakes to the deities KaṅGr. L.1-2.

Upakarana (upa-ā- vr̥, cl.8 “to bring near”) n. (1) a rite which marks the commencement of the session for the vedic study Āśv Gr. III.5.1, SGr. IV.5.1; performed annually (vārṣika), in the rainy season ĀśvGr. ib. 19. But time varies. Cf. PGr. II.10, KhGr. III.2.14-15, HGr. II.18.2 etc. Deities also differ.

Two ājyahāgas followed by oblations to Śavitrī, Brahmā, Śraddhā etc. are made. Then with the accompaniment of mantras barley powder (saktu) mixed with curds is sacrificed (ĀśvGr. ib. 4-12). Then follows a holiday (anadhīya) of varying duration SGr. IV.5.17, Mn. IV.119, PGr. II.10.23. For details of the rite H.Dh. II(2), 807-815. See also Utsarjana.
(2) act of touching an animal (as in the śrṣauta) with the blades of grass before the victim is sacrificed in a rite for the deceased PGr. III.11.2; touching a cow, the victim ĀśvGr. XXII.3 (Āśṭakā).

adhyāyaḥ vedic study ĀśvGr. III.5.1 = adhyāyopākarman PGr. II.10, VasDh. XIII.1; the whole of veda (Krṣṇa YV) and kānda the study of the sections of TS., according to Haradatta comm on ĀpGr. VIII.1.

उपानत् Upānat (upa- √nḥ, cl. 4 “to tie near”) f. a pair of shoes, used by a student ĀpGr. XII.11 = upānadyuga ĀśvGr. III.8.1 (Samāvartana).

उधवरणa) undigested food in the stomach (of a cow), besmeared with blood, thrown into the fire or buried in a pit PGr.

ऋ

ऋ तिवः Rūg. Hotr 9; the assistance of Brahman is optional except at the offerings to Dhanvantari and of Sūlagava ĀśvGr. I. 3.6.

ए

एकाट्का Ekāṭakā f. Āstaka par excellence (Caland PbBr 92), a rite for the pitris performed on the 8th day of the dark fortnight (vyāstakā) after the fullmoon, and which falls under the jyeṣṭhā constellation, specially of the month of māgha (AV. III.10.5) ĀpGr. XXI.10, HGr. II.14.2. See Āstakā.

एकोद्वित्त Ekodvittā n. See Śrāddha.

औ

औ डक Audaka mfn. water carrier, who sprinkles the bridegroom and the bride with water GGr. II.2.15.

औपकायम् Aupakārya (upa-√kṛ, cl. 8 “to provide, to prepare”) n. preparatory acts which are done before a ceremony begins ĀpGr. XXI.11.
Ka

कश्यa. Kakṣa m. a wood? RV. VI.45.31; underworld, burnt in the forest as an optional rite for Aṣṭakā ŚGr. III.14.5, ĀśvGr. II.4.9.

कपिण्जालa. Kapiṇjala m. a bird (partridge); its flesh is offered to the child at Annaprāsana PGṛ. I.19.8.

कपुच्छलa. Kapuccchala n. tuft of hair on the back-side of the head (hanging like a tail?) GGr. II.9.18 (Cudākaraṇa).

कपुजा. Kapujā f. lock of hair KāGr. XL.2 (Cudākaraṇa) = sikhā.

कपुष्मिका. Kapuṣnikā f. tuft of hair on both sides of the head GGr. II.9.12 (Cudākaraṇa).

करदa. Karad m. n. a formula, uttered by the husband when he touches the vagina of his wife before sexual copulation KāGr. XXX.5.

कारकaraka. Karamakara m. labourer (mentioned along with dāsa); On the path they use for running away from their master's house a rite is performed ĀpGr. XXIII.7.

कर्पa. Karpu f. a trench or pit, 2 or 6 in number, in which the pindas for the manes are placed ĀśvGr. II.5.6, 7 (Anvaṣṭakā); in length 1 prādeśa, east-west, in breadth 4 fingers, and situated at the distance of 4 fingers from one another KāGr. LXV.3.

कल्पa. Kalpa (√klp, cl.1 “to be adapted to”) m. rule for the manner of acting (RV. IX.9.7), i.e. ceremonials. It is said that the knowledge of the ceremonials only does not make a student eligible for snātakahood; he must learn the vedas with its 6 āṅgas PGr. II.6.7 (Samāvaraṇa).

pasū rules for the animal sacrifice ĀśvGr. I.11.1. Also the rite Paśu (q.v.) See also tantra (Śrauta).

काश्यa. Kaśiyā n. a brass vessel into which madhuparka is poured ĀpGr. XIII.10.

कौपासन (अभिन) Aupāsana (agni) m. fire for sitting near, i.e. the sacred domestic fire, kept from the marriage ceremony by the householder, and the sacrificer is called āhitāgni by worshipping this fire HGr. I.26.1-3. Cf PGṛ. I.9.1. See Ādāhāna.
Kha

Kha m. a mound of earth, 6 in number, built to the south of kārṣu (q.v.), and on

which fire is set up for offering pindas to the manes Kāgr. LXV.4-6 (Anvaṣṭakā). See Śrāuta.

Ga

Garbhāṣṭama m. the eight year of a child reckoned from the date of conception, i.e. the 7th year of birth in which the Upanayana is performed. Agra. X.2. Cf. similar other reckonings, garbhadvādaśa, the 11th year; garbhadvādaśa ĀṣvGr. I.19.1-7. See Upanayana.
ग्रह्या mfn. (pl.) relatives of a bride, “dwelling in the house”, a term used to distinguish the bridegroom’s representatives who are called āvahamāna ŚGr. I.6.4.

ग्रोटनामन n. name of the clan of bridegroom, to be declared by the relatives of the bridegroom before asking a girl in marriage ŚGr. I.6.4.

सांबंध श्रवणम b. relation between a brahmin and the sacrificer through a common gotra (=sagotra); such a brahmin is debarred from the feast ĀpGr. XXI.2 (Māsiśrāddha).

श्रवणमा f. a bride not having the same gotra of her husband HGṛ. I.19.2.

गोदान Godāna (√dā/do, cl.6 “to cut”) n. rite of shaving hair or beard of a boy, performed in his 16th year. In this rite whole hair is clean shaved without leaving locks (śikhā), in contrast to the Cauḷa or Cūḍākaraṇa rite ĀpGr. XVI.12, 15, ĀśvGr. I.18.6. Gṛ is identical with Cūḍākaraṇa ŚGr. I.28.19, and Keśānta PGṛ. II.1.7, but according to KaGr. XLIV.2 it follows the pattern of Jātakarman.

व्रतां b. vow connected with Gṛ ĀpGr. XVI.14, for the sāmadevins GGṛ. III.1.

गोवज्ञा n. rite for obtaining a thriving condition for cows, in which boiled rice with milk is offered GGṛ. III.6.10; performed in the paradigm of the Śūla-gava PGṛ. III.8.15.

गोरालम्ब श्रवणम Gorālambha m. slaughtering of cows, done on 3 occasions : reception of guests, rites to the pītris and in marriage ĀpGr. III.10 (apparently, ĀpGr leaves out the Śūla-gava); in honour of the deceased PGṛ. III.10.49. In the Aṣṭākā its omentum (vapā) is cooked and offered; with its meat māṃsaudāna is prepared and offered. A portion of the flesh is kept aside to be served at the dinner for the brahmans in the Anvaśākā (next day) ĀpGr. XXII.3.5 (Sudarṣana comments : vapāhomante gorvāśasanaṁ kārayitvā)

गोश्था Gosṭha m. cow peṭa, where the remainder of pṛṣadāya mixed with water is poured out ĀpGr. XV.4 (Jātakarman).

ग्रामवननम Grāmavācana n. instructions of the village (community), which are to be followed at the wedding besides what is laid down in the ritual texts PGṛ. I.8.11; at the wedding and funerals, it is enjoined, grāmaṁ praviṇatāt : let ye, resort to the village, quoted from the authority, and therefore on these two occasions the authority lies with the village 12-13 (grāmapramānam).

Oldenberg SBE XXIX, 285 reads praviṇatāt and takes it in the sense of entering the village, literally. But this would hardly make any sense since in those days people lived in a village. ĀpGr. I.1 states that all domestic ceremonies are derived from custom (and not from the śrutī). Cf. āṛti.

In the same sense grāmadharma, janapada-dharma (q.v.) ĀśvGr. I.7.1.

ग्रुमूषि Grumūṣi m. a great (=guru) handful of sacrificial grass. darbha ĀpGr. XX..11.

गल्प Galsa m. a bunch of udumbara fruit), used at the Simantonnayana for parting hair ĀpGr. XIV.3, ĀśvGr. I.14.4;=grapsa PGṛ. I.15.4.

च Ca

चतुर्भर्तिन Caturavattin mfn. a sacrificer who takes four avadāna portions of the sacrificial food : from the middle and the east side GGṛ. I.8.6.

चतुरस्र Caturasra mfn. “four-cornered”, a quadrangle, the shape of a sthōndila ŚGr. I.7.2. See caturāśra (Sravata).

चतुर्विंदस्र Caturkavisarga m. abandonment of the fourth generation; the rule that only three higher generations are entitled to get pindu on
their attaining the realm of manes after Ekoddhata; the 4th generation, pra-pra-pitamaha, though one of the pitrs, is to be omitted at the regular Párvanásrādda SG1. IV.2.8. Cf. Oldenberg SBE XXIX, 109.

चतुर्थिकार्मन Caturthikarman n. rite of consummation of marriage, performed on the 4th day (whence the name) by the husband after observing the period of continence for 3 nights (irirātra, cf. adhāhśayya); this is considered a part of the wedding ceremony.

After removing the staff (daṇḍa), the husband offers a noma ĀpGr. VIII.9-10, with 8 oblations to various deities SG1. I.18.3; he offers a sthālipāka to Prajāpati, pours the remainders into a waterpot from which he sprinkles water on the head of his wife. She eats the mess of cooked food. The husband besmears her body or the region of her heart with ājya ĀpGr. VIII.10, GG1. II.5.6. After the rite sexual intercourse can take place, and after each of her monthly courses SG1. I.8-19, ĀpGr. VIII.9-13, PGR. I.11, GG1. II.5, HG1. I.23.11; 24.1-8. The rite indicates that the bride attained puberty at the time of marriage. Cf. H.Dh.II(1), 202-04. See also Garbhādhāna.

सर Caru m. SG1. I.3.3; ६sthālī f. GG1. I.3.8. See Sráuta section.

चाटुप्रायवप्यन Catusprāśyapacana n. cooking of the food for the 4 officiating priests, done at the Adheya; the ceremonies connected with it are to be followed at the time of setting up of the āvasathya (domestic) fire PGR. I.2.4.

चृत्र Cātra n. a spindle, filled with thread, used for parting the hairs upwards PGR. I.15.4 (Simantonnayara).

बित्य Citya mfn. piled up fire-altar (Cayana); if it is touched one should discontinue reading the veda GG1. III.3.34. Cf. anandhyāya.

चूढळकरण Cūḍākaraṇa n. rite of preparing the locks on the child's head SG1. I.28.1; also called Caula ĀpGr. XVI.3. The tonsure ceremony is performed in the 3rd year (or the time can vary according to the caste), for a girl without mantra ĀśvGr. I.17.19. The utensils are filled with various grains; the child sits on the mother's lap; the father moistens the child's head with warm and cold water and curds, and shaves with a copper razor; the mother puts its hair in bull's dung. The number of locks of hair to be kept may be 1 or 3 or 5 BGR. II.4, or according to the family custom PGR. II.1.22, or according to the number of the pravara ĀpGr. XVI.6. KāGr. mentions that the Vasiṣṭhas keep locks (kapuśa) on the right, the Atris on both sides, the Bṛhariṇis have their heads clean shaved, the Angirasas have 5 locks or a line of hair XL. 2-6. See also kāpacchala. SG1. I.28.1-17, Āśv Gr. I.17.1-19, PGR. II.1.1-25, GG1. II.9.1-29. (karman) HG1. II.6.1-20.

चैत्यवल Cātyayajña m. rite dedicated to a sanctuary near a village in which bali is offered; if the cātya is at a distant place the bali is put in a leaf of palāśa which serves as a messenger (palāśadūta) ĀśvGr. I.12.1-2.

C is explained as, cīte bhavaḥ, i.e. this rite is performed if one has promised to a deity that he would offer him an oblation on fulfilment of his particular desire Nārāyaṇa comm on ib. Cf. Oldenberg SBE XXIX, 178.

चृत्र Cātra f. rite performed on the fullmoon day of caitra SG1. IV.19=Īsānabuli ĀpGr. XIX.13. See Śūlagaya.

चौल Caula n. See Cūḍākaraṇa.

छ Chā

छत्र Chatra m. n. parasol, one of the things held by a student ĀpGr. XII.11 (Samāvartana).

छलाय Channā (‘chad, el. “to cover”) f. roof of a house; when erected, is touched by uttering mantra HG1. I.27.8.

छच्छ Chavi f. hide (of an ass), worn by an ava-kirmin (q.v.) in the Gardabheṣjyā (Sráuta, q.v.) PGr. III.12.6. Cf. adhīvīśa, kṛṣṇājina (Sráuta), ajīna (Grhya).

ज Ja

जनपदधर्म Jana padādharma m. customs of the country, which along with the customs of village (grāma), are multiform, and are to be followed at the wedding ĀśvGr. I.7.1. See
Janmatithi  m. birthday (lunar) ŚGr. I.25.5; a rite performed to such a day every month ib. 10.

Janya mfn. m. belonging to jana (people RV. IV.55.5; IX.49.2); friend or companion of a bridegroom (RV.IV.38.6), who fills up a cup with "firm water" (water which does not dry up), and another holding a whīḍ or goad (prajana) stands near the fire GGṛ. II.1.13-14. (Vivaha)

Jaya m. victory, the name of a mantra TS. III.4.4 which, when used in a subordinate oblation, is supposed to produce victory PGr. I.5.7, ṚGr. II.7.

Jarāyu (from ?vjr, cl. I "to waste away") n. the outer skin of the embryo (as distinguished from uba), which is caused to come out of the womb by sprinkling water on the mother accompanied with mantras APGr. XIV.15 (Purūsavana).

Jātakarman n. rite for the newborn child, both male and female (for the latter, performed without mantra ĀśGr. I.15.10) ŚGr. I.24.1. For a son a cake on 12 kapālas to Vaisvakarṇa is offered TS. II.2.5.

It is composed of several elements, and the sūtras differ considerably over the sequence and details of these elements.

aṁśābhimaṁśana n. touching the shoulders of the child who is taken on the lap and kissed by the father with the vātasaṁ hymn APGr. XV.1; with the vyo mantra and another mantra "be stone, be an axe" ĀśGr. I.15.3, PGr. I.16.8, 16, or the father puts an axe on a stone, a piece of gold on the axe, and then these things are turned upside down and after the child is held on them GGṛ. II.3.2.

āyusya n. rite for obtaining longevity of a child by muttering mantra near his right ear or navel before the navel string is cut PGr. I.16.3, 6; or at the time of feeding the child with honey and butter ĀśGr. I.15.1, ŚGr. I.24.4 (but the rite is not specially mentioned there).

desābhimaṁitraṇa n. addressing and touching the spot where the child is born PGr. I.17.17, GGṛ. II.3.8; also called the touching (abhimaraṇa) of the earth (pritivā) APGr. XV.5.

nāmakaṛana n. rite of name giving; two names, one secret name known to the parents, another for common use. Patañjali refers to the custom that the parents give name to their newborn son in a closed room or space (sahṛta avakāśa) MBh. I.1.3.1 on yathā laukikavālikāyena.

The date of name giving is a matter of controversy: the secret name on the day the child is born, and the ordinary name on the 10th day ŚGr. I.24.5-6; the order is reversed Āśv Gr. I.15.4-8; the name given on the birth day is to be used on the day for naming, or optionally a second name may be given KāGr. XXXVI.3-4. 2 names, but dates not specified GGṛ. II.4.11-14; only one name on the 10th day of the birth of the child APGr. XV.8, PGr. I.17.1.

On that day the child is bathed and dressed. Names should be composed of 2 or 4 syllables; beginning with a sonant; containing a semi-vowel; prefixed with su; or composed of 2 parts, a noun and a participle, e.g. Devadatta. Names for girls are to contain an odd number of syllables, ending in ā (PGr), ō (GGṛ II.8.16). Cf. H.Dh.II(1), 238-54.

nighṛpana or pāñcabhrāmaṇasthāpana n. rite of breathing over the child from 5 directions by 5 brahmans who say: prāṇa (up-breathing) from the east, vyāna (back-breathing) from the south, apāna (down-breathing) from the north and samāna (on-breathing) looking upwards (by the 5th one) PGr. I.16.10-15; even the father can do it if the brahmans are not available ŚGr. I.24.2. Cf. SB. XI.8.3.6.

mātaramabhimaṁtraṇa n. rite of addressing the mother with the verse—"thou art Iḍā, the daughter of Mitra and Varuna; thou strong woman hast borne a strong son. Be thou blessed with strong children, thou who hast blessed us with a strong son" by the father PGr. I.16.19; with the verse: "may no demon harm thy son etc." GGṛ. II.4.2.

medhājanana n. rite for generating intelligence. The word yāk (speech) is muttered over his right ear ŚGr. I.24.9; 2 ears ĀśGr. I.15.2; by feeding the child, before the navel string is cut off, with honey and ghee with the accompaniment of vyāhṛti PGr. I.16.3-4, GGṛ. II.4.9, GGṛ. II.7.20.

stana-pradāna n. rite of giving the breast to the child by the father who washes the breasts of the mother and gives them with mantras PGr. I.16.20-21.

snāpana n. rite of bathing the child on its day of birth APGr.XV.4, GGṛ. II.3.10.
homa (or phalikārana) m. oblation of mustard seeds mixed with rice chaff offered with the joined palms into the fire (the sūtikāgni which replaces the domestic fire, aupāsana PGr. I.16.23) for 10 days from the date of the child’s birth ĀpGr. XVI.6-7. Cf. HGr. II.3.7. The rite is not mentioned in ĀsvGr & ŚGr. Cf. BrUp. VI.4.24-28, H.Dh. II(1), 228-54.

जीवपुत्रा Jīvaputra mfn. f. woman whose sons are all alive ĀpGr. VI.11; see puṅṣū.

जीवितावह्रत्य Jīvitāvahṛtha m. avahṛtha bath of the life, i.e. death, since the a° occurs at the end of sacrifice to indicate its conclusion GGṛ. I.3.13.

शालिकसेन Jñātikarman (√jñā cl.9 “to know”) n. rites performed by the near relatives (female) at the wedding GGṛ. II.1.11.

त त a

तन्नुला Tanḍula m. grains of any variety, used as sacrificial food ŚGr. I.3.10.

तन्त्र Tantra n. ĀsvGr. I.10.26. See Śrauta section.

तक्क Tarka m. inquiry into the meaning of the rituals, to be considered a part of the veda PGr. II.6.5.

तप्त तरपाणा Tarpaṇa (√trpa, cl.4 “to be pleased”) n. water libation which “satiates” the ācāryas GGṛ. III.3.12 (Upākaraṇa); offered, after studying the vedas, to the deities, rṣis, the manes etc. ĀsvGr. III.4. Cf. ŚGr. IV.9 & 10 in which, however, it is not clear what is the occasion for t°. Cf. Oldenberg SBE XXIX, 120.

तातुनप्तिन Tātināpītin m. one who has performed the rite directed to Tātināpti; if such a person dies his fellow performers will observe anadhvīya for 3 nights PGr. II.11.8. Cf. Oldenberg SBE XXIX, 324.

तास्माल Tāmbala mfn. m. stated be synonym of śana with which a raśanā = mekhalā (q.v.) is made GGṛ. II.10.10 (Upanayana).

तत्ततित Tittira m. a partidge, whose flesh is used as food for a child at Annaprāśana ĀpGr. XVI.2; prescribed for those who are desirous of the lustre of Brahman (brahma-vacasa) ŚGr. I.27.3.

तिला Tila m. sesame seeds, used generally as one of the ingredients of pinda (q.v.) ĀsvGr. II.5.2.

तिथि Tṛthi n. a sacred river (bathing place) ĀpGr. V.26; or a water reservoir (bhūmīṣṭha, comm) into which a student takes his ceremonial bath at the end of his study XIII.1 (Sāmāvartana).

तृष्णी Tṛṣṇī f. said to be a wild plant which blossoms at midday; its flowers are yellow, and leaves white; laid down at the feet of one’s wife to secure quick delivery of child ĀpGr. XIV.14 & comm (Puṅṣavana).

तूतित्रसना Typtipraśna m. the question whether the brahmans or guests are satiated with the Śrāddha meal, formally asked by the performer of Śrāddha, and also at the Ekoddiṣṭha ceremony ŚGr. IV.2.5. Cf. Mn. III.251.

तेजनी Tejanī f. mat or couch made of straw or reeds PGr. I.5.2 (Vivāha).

तेजस Taigasa (from tejas n. sharpness, splendour) mfn. consisting of hard metal, a vessel ĀsvGr. IV.7.10.

तैसिपकशa Taisipaksha m. the fortnight (that precedes) the fullmoon of the month of tiṣa (December-January), the time for performing the Utsarjana rite HGr. II.18.8.

त्रित्रात्र Trirātra n. the three nights during which the newly married couple should refrain from sexual intercourse (brahmacarya), though they are to sleep together on the same bed on the ground (adahāṣayā, q.v.); the sleeping place being interposed by a staff (dāṇḍa) of udumbara wood, anointed with perfumes and wrapped round with a garment or thread; the staff is removed on the 4th night with appropriate mantras ĀpGr. VIII.8-10.

त्रिवल Trivr mfn. three-fold; said of a mekhalā (girdle), made of muniṣa grass (maunji) twisted in 3 folds ĀpGr. X.11 (Upanayana).

त्रेणी Trenī f. having white spots (variegated) at 3 places, said of the Salaī bristle ĀpGr. XIV.3 (Simantonnayana), XV.6 (Cūḍākaraṇa).
Tṣagbila mfn. a ladle (Darvi), “having the cavity on the bark side”; having a handle measuring 1 aratni BhGr. I.1 (Upanayana). Cf. harhsamukhaprasekā K. Śr. I.3.37 & comm.

**Da**

stamba m. tuft of grass on which the cut-up hair of an initiate is disposed of ĀpGr. X.8 (Upanayana).

darbheṇa n. a web or network (inva) of dō, which is placed over the head of a bride IV.8 (Vivāha). See inva.

Darvi f. a spoon, made of udumbara wood HGr. II.15.7 (Śrāddha). ṣoma m. I.3.1-2. see Śrauta section.

Daśā f. skirt of a lower garment (antaram vāsas) of a student, to which 2 earrings are tied before an oblation is offered ĀpGr. XII.9 (Samāvartana).

Dāryāḥ (kāla) Dāryāya (kāla) m. division of inheritance, the time when the domestic fire is kindled ŚGr. I.1.4, PGr. I.2.2.

Dāranga f. rite performed for guarding one’s wife from her paramour HGr. I.14.6. See asambhavepsu, ādhikā.

Dāsa m slave ĀpGr. XXIII.7. See utula, karmakara.

Dhūṭiḥratn mfn. a person who has only daughters; he receives a gift of 100 cows with a chariot ŚGr. I.14.16, PGr. I.8.18, as a compensation from the bridegroom for marrying a girl who has no brother. Cf. Oldenberg SBE XXIX.39.

Dīṣadputra m. a small (upper) millstone (≡upalā, comm.), used for grinding the nyagrodha shoot ĀpGr. XIV.11 (Pusisavana).

Devra m. brother-in-law, who is to the widow a representative of her dead husband; he causes her to rise from the funeral pyre ĀsGr. IV.2.18. Cf. patittha (Śrauta section).

Dehali f. threshold (wooden) of a door, on which a bride should not stand on her arrival at the bridegroom’s house ĀpGr. VI.9.

**Dha**

to a bride ĀpGr. VI.12.
Na

नन्दिका Nagnikā f. “naked girl”, i.e. one who has not attained puberty, said to be the best bride GGr. III. 4.6, HGr. I. 19.2. But comm on MGр. 1.7.8 takes the word ṇ in the literal sense, and explains that even an ugly girl can look beautiful by means of toilet and garments but a naked girl (vivāstrā) cannot.

The preference for the child marriage is obviously a later development otherwise the triratāvrata becomes redundant. See also malavadvāsa, Caturthikarman, Gārbhādhāna.

नवनीत Navanīta n. “newly brought”, i.e. fresh butter ŚGr. I. 28.7 (Cudākāraṇa).

नवव्रतन Navaprāśana n. rite for eating the new fruit of the harvest, performed by a person who has not set up the śrauta fire PGr. III. 1 = Āgrayāṇa.

नववस्तर Naravastara m. bed of fresh grass on which the entire family sleeps at the Pratyavaroḥana ĀGr. XIX. 9.

नापित Nāpita m. barber who shaves hair and receives gift ŚGr. I. 28.24 (Cudākāraṇa).

नालि (Sa) Nābhi mfn. persons having the same “navel (womb)”, i.e. of the same uterine relation (RV. IX. 89.4) ĀGr. XX.18 (sapiṇḍa, comm).

क्रंतना (वक्रत, cl. 6 “to cut”) n. act of cutting the umbilical cord of the newborn baby GGr. II. 7.17 (Jātakarman).

देशा m. navel of a bride, touched by a bridegroom HGr. I. 21.4 (Vivāha).

नासकरण Nāmakarana n. See Jātakarman.

निकाडा Nikakṣa m. armpits, shaved ŚGr. I. 28.18 (Godāna).

निबद्ध Niparaṇa (ni-√pr, cl. 3 or 9 “to fill”) n. act of putting down the piṇḍas for the deceased KāGr. LXIII. 14.

नियोजन Niyojana n. act of “yoking” (tying) an animal to a palāśa branch PGr. III.11.2. Cf. K. Śr. VI. 3.27.

निबन्धन (ता) (ā) Nirdaṇa (tā) f. the period until the 10th day (ānidraṇa), i.e. a period of 10 days (from the day a child is born) during which the phalikaraṇa homa is performed Āp Gr. XV. 7 (Jātakarman).

निवर्तिन Nivūtin mfn. one who wears the sacred thread round the neck HGr. II.19.3.

निवेशन Niveśana (ni-√viś, cl.6 “to enter, to come to rest”) n. a resting place in a house (agāra) ĀGr. XVII. 13 (Vāstupratīṣṭhā).

निभ्रूषण Niṣkrāmaṇa n. moving out of the house with the newborn child. A minor rite performed in the 4th month (after birth) in which the father causes the child to look at the sun PGr. I. 17.5.6; mentioned as candradarśana, performed on the 3rd tithi of the third fortnight after the birth of a child. The child is bathed by the father in the morning, and dressed by the mother. The mother passes the child to the father who hands him back to the mother. Then the father makes a libation of water with his joined palms turning his face to the moon GGr. II. 8.1-7. KāGr. mentions adityadarśana XXVII and candradarśana XXVIII

निविष्या Niṣvīya f. the svāti star, Arcturus ĀGr. III. 5 (Vivāha).

नित्तावन Nihnavana n. rite of begging “pardon” or seeking “evasion” from the pīṭa after offering them the pīṇḍas into the pits. The sacrificer lays his hands with the insides turned upwards on the pits, and says “Adoration to you, O Fathers etc.” GGr. IV.3.17-20, KhGr. III. 5.24 (Anvaṣṭakā). See Śrauta section.

नित्तासवत्तु Nicadakṣaṇa mfn. a person who pays small fees to a priest; the priest should refuse to accept assignments from him ĀśvGr. I 23.14. Cf. Oldenberg SBE XXIX, 196.

Pa

पच्छ: Pacchaḥ ind. pāda by pāda, a mode of reciting the sāvitrī (TS. I.5.6.4), done by a teacher who recites it at the Upanayana pāda by pāda preceded or followed by the vyāhritī
(as distinguished from the ardharcasah method) ApGr. XI. 10.

रेवनाहस्यन्यस्य Pañcabrahmanasthāpana n. See Jātakaśarman.

रेवनाहस्यन्यस्य Pañcamahāyajña m. five great sacrifices (which are called sattras SBr. XI. 5.6.1), performed after the Samavartana or Vivāha PGr. II.9—Pañcabayajña ĀsvGr. III.1 consisting of (1) oblations into the fire, a sacrifice to gods (devayajña), (2) bali offerings, a sacrifice to the beings (bhūtayajña), (3) pīḍa offerings to the manes (pitrayajña), (4) study of the vedic texts, a sacrifice to Brahman (brahmayajña), and (5) giving away to men, a sacrifice to men (manuṣayajña); these rites are performed daily.

रेवनाहस्यन्यस्य Pañcāvattin mfn. a sacrificer, belonging to the family of Bhṛgu, who takes 5 avadānas from the sacrificial food, 3 from the middle and 1 each from the east and the west sides of the food GGr. I.8.6.

रेवनाहस्यन्यस्य Patitasāvitrīka m. a person who has lost the right of learning the śāvitrī, and is, consequently, ostracized from the social and religious life owing to his failure to get initiated at proper age SGr. II.1.9-13 (Upavayana). The lost sacrament may, however, be regained and the study of vedas resumed by performing the Vṛtyastoma (see Śrautasa section) PGr. II.5.43.

पल्ली Patnī f. the wife of a sacrificer performs a minor role in the gṛhya rite. According to the comm. She cannot on her own pour oblation into the fire, although she holds the oblations material in her hand ApGr. V.6. According to some authority she may offer morning and evening oblations into the domestic fire, since a wife is called the sacrificer’s house GGr. I.3.15 (preta) ĀsvGr. IV.2.16-17. See Śrauta section.

patnayaudana m.n. a portion of rice taken from the mess of food, offered to the wife of Rudra HGr. II.8.7. (Śatagava)

परमेश्विकारण Paramesṭhiśkarana n. act of setting the domestic fire (paramesṭhin = agni, comm.), to be done by the eldest of the family after the death of the householder GGr. I.1.12. Cf. Oldenberg SBE XXIX, 13; XXX, 15. See Adhāna.

परसु Paraṣu m. an axe on which a newborn baby is laid HGr. II.3.2.

परिकरणीय Paricaraniya (mfn.) f. waters with which different acts are performed, fetched in the evening and morning before the setting of fire GGr. I.1.24.

परिणाय Parīṇaya (pari-γνι, cl. 1 “to lead around”) m. act of leading the bride thrice round the fire (agnipradaksīna) and the water jar, done by the bridgroom who recites the mantra : amohamasi ĀsvGr. I.7.6 (Vivāha). This is one of the several acts that constitute the ceremony of marriage, hence the word is a synonym of Vivāha.

परिवर्त Paridā f. rite of granting protection to the wife who has given birth to a child BhGr. I.23.

परिवार Paridāna n. rite of “giving away the initiate in charge” (of Prajapati?) by his teacher who says : “Whose brahmacārin art thou? The breath’s brahmacārin art thou. Who ast initiate thee and whom (dost he initiate)? To whom shall I give thee in charge?” The last line is translated : I give thee to Prajapati (Ka) ĀsvGr. I.20.8 (Upavyana). Cf. Oldenberg SBE XXIX, 189, H.Dh. II(1), 282.

परिविष Paridhi m. enclosure of 3 sticks called śamyā round the fire HGr. I.2.1.

sāmdhi m. the joint of p’ ib. 3. See Śrauta section.

परिपासवाय Paripaśavya mfn. PGr. III.11.3. See Śrauta section.

परिप्रभ Paripyavyaṇa n. PGr. III.11.2. (round a palāsa branch instead of yūpa). See Śrauta section.

परिप्रिट Parirīta m.n. enclosure (shed), erected round the fire, having a door to the north side of the shed ĀsvGr. II.5.2 (Amaṭṭakā).

परिषठ Parisad f. an assembly of men, to which a mantra is addressed as a charm for winning victory in disputes HGr. I.15.7-8.

परिषेत्यन Parisecana (pari-σικ, cl.6 “to sprinkle round”) n. act of sprinkling waters round the fire, done in various directions, accompanied with mantras ĀpGr. II.3; but silently at the ceremonies to the manes (pitr) 4; at the marriage V.13, at the sthālipāka VII.14. See pariyuksana.
परिसमुहनि Parismūhana n. ĀśvGr. I.3.1 (round the sthūnda ila). See Śrauta section; see also samūhana.

परिसरण Paristrāṇa n. ĀpGr. I.12, ŚGr. I.8.2. See agniparistrāna (Śrauta section).

पर्णपुष्प Pānnapuṣpa m. n. a basket, made of rolled up palas leaves, shaped like a funnel, into which a lump of boiled rice is put and hung up on a tree as an offering to Rudra ĀpGr. XX.7, HGr. II.9.5. (Śulagava)

पर्याविकरण Paryagnikaraṇa n. act of moving a firebrand three times round the melted butter (ājīya), contained in the ājyasthāli, placed over the fire. This is the lustration of the ājīya in the rite of ājyasmākārā (q.v.) PGr. I.1.2, BhGr. I.3. Cf. Śrauta section.

परिषेनोधण Paryrikaṇa (pari-yikṣ, cl-6 “to sprinkle round”) n. act of sprinkling round the fire as is done in the śrauta rite ŚGr. I.3.17. See also pariṣedanca.

रलसदुति Palasadūti m. a leaf of pūrṇa, used as a messenger for carrying bali of pīṇḍas to the caitya; the pīṇḍas are put into the leaf ĀśvGr. I.12.2 (Caityayajña).

रक्षिता f. a branch of pūrṇa, driven into the ground, and used instead of yūpa at the domestic animal sacrifice PGr. III.11.1.

पवित्र Pāvitra n. purifiers, made of 2 kuśa blades, used for purifying waters ĀpGr. I.20, for ājīya ŚGr. I.8.21.

पशुकल्प Paśukalpa m. animal sacrifice performed either as a part of the Aṣṭakā GGr. III.10.18-36; IV.1-22, of Śrāddha to the manes HGr. II.15.1-14 or as an independent rite ĀśvGr. I.11.1-15. In any case it is a copy of the Nirūdhapāsubandha (See Śrauta). Cf. Anvāṣṭakā, Śulagava.

पाक Pāka m (fn) “ripening, growing”; said of Ksetrapati, the lord of fields, to whom an offering of food is to be made very quickly because the god does not stay long (pākah devah) ĀpGr. XX.15 & comm. HGr. II.11.11. Cf. Oldenberg SBE XXX, 224, 291 (Śulagava).

पाकयाजनि Pākayajña m. “sacrifice with cooked offerings” ŚGr. I.1.1 = sthālipāka or ghṛyasthālipāka PGr. I.1.1. The term pūrṇa is supposed to designate all the domestic rites in contradistinction to the haviryaṇa (the śrauta rites). Cf. Oldenberg SBE XXX, xv; ŚGr. I.1.15. Obviously, in imitation of the haviryaṇa and Soma the pūrṇa is also divided into 7 sāṁsthās: Aṣṭakā, Pārvana (= sthālipāka), Śrāddha, Śrāvanti, Agrahāyani, Caitrī and Āśvayuji. Cf. Oldenberg ib, ŚGr. ib.

Pūrṇa is also classified into 3 or 4 groups depending on the nature and purpose of the oblation offered: (1) huta oblation in the Agnihotra, (2) ahuta (not sacrificed), bali offering, (3) prahuta (sacrificed up), offerings to the manes and (4) prāṣita (tasted), offering to a brahmin for tasting. ŚGr. I.5.1; 10.7. Huta, prahuta (= ahuta) and brahmāḥhuta (= prāṣita) ĀśvGr. I.1.2. Pūrṇa is defined as a ritual connected with the worldly life (laukika) ĀpGr. II.9, in which Brahman is the only priest and the sacrificer performs the office of the Hotṛ GGr. I.9.8-9.

पाथ Pātha f. the plant (Clypea hernandifolia), which is strewn round with 21 barley grains by a wife for winning over her husband’s love; its root is secretly tied to the husband’s hand for subjugating the co-wife (sapainibādhana) ĀpGr. IX.5-6, 8.

पानिग्रहण Pānigrahana n. rite of seizing the bride’s hand at the marriage ĀśvGr. I.9.1. The bridegroom with his right hand, palm down, holds the bride’s right hand, palm up ĀpGr. IV.11. The word is a synonym of Viśāka since the rite is one of the basic ritual elements of V. Cf. parinayaya.

पात्र Pātra n. sacrificial utensils, placed in pairs turned upside down on the sacrificial ground after strewing sacrificial grass to the north of the fire ĀpGr. I.16, before use they are raised up and sprinkled with the pavitras ib. 19. "pṛkṣa m. sprinkling of pūrṇa 1.19.

पायस Pāyasā m.n. a meal of rice cooked in milk, offered as oblation ĀśvGr. II.5.2. (Anvāṣṭakā)

पारवण Pārvana m. rite performed on the parvan (joint) days which consists of an offering of a mess of cooked food ĀpGr. VII.23. See Sthālipāka.

श्राद्ध śrāddha n. See Śrāddha.

पार्वसा Pārva m. the rib (left) of a cow, offered at the Anvāṣṭakā in the manner of the Pīṇḍapitṛyajña PGr. III.3.10. See also sakthi. Cf. jauhava (Śrauta).

पिण्ड Pīṇḍa m. lump of food, mixed with meat or boiled rice or, alternatively, boiled rice
with sesamum seeds etc. for the manes, offered with the hands turned downwards, into 2 or 6 pits at Śrāddha, Anvaṣṭakā etc. ĀsvGr. II. 5, HGr. II. 12.3, GGr. IV. 2.13.

Also lumps of earth, 8 in number, used for testing the quality of a bride ĀsvGr. I.5.5 (Vivāha).

Pitrāṇi n. Śrāddha rites belonging to the pitrās, performed in the dark fortnight ApGr. I.7.

Piṭṭāna n. pounded grain, cooked in milk, used as oblation and food for the brahmīns ĀpGr. XXII.6 (Ekāṣṭhākā).

Piṭhacakra n. a chariot with a seat, drawn by cows, used for carrying a dead body at funeral ĀsvGr. IV.2.3.

Piṭṭiga m.n. beestings of a cow, offered in sacrifice for protection of cows SGṛ. III.10.3.

Puṇisavanā (√su, cl.5or2 "to press out" or "generate") n. literally, a rite for obtaining the birth of a male child; performed in the 2nd month of pregnancy PGṛ. I. 14.2 or in the 3rd ĀsvGr. I.13.2 or when pregnancy is visible (puṇisvanā) ApGr. XIV.9. The wife fasts for 3 days and after that her husband gives her to eat a meal of curds mixed with 2 beans and barley. She is asked what she is eating, and she replies thrice: puṇisvanā (procreation of male child). A pounded herb is inserted into her nostril in a round apartment or a nyagrodha shoot pounded by girls who have not attained puberty ĀsvGr. I.13.1-7, ĀpGr. XIV.9-11. Alternatively, the gall of a tortoise is put on her lap PGṛ. I.14.5 = Puṇisvanā ApGr. XIV.9.

Puṇsī f. a woman who has given birth to male child (pum) only; and all of her children should be alive (jāvaputṛā). One of her children is placed on the lap of a bride (at the bridegroom’s house) ApGr. VI.11.

Puṇyaḥ Puṇyaḥ n. auspicious day on which the domestic rites are to be performed ApGr. I.2.

Puṇarādhānā n. re-establishment of fire HGr. I.26.22. See Śrāuta section.

Puṇapāsū mfn. rich in animal (cattle), said of a vaśya in whose house the domestic fire is lighted and brought for installation SGṛ. I.1.8.

Puṁsa Puṁsa (√pr. cl.3 "to fill") (mfn.) n. perfected; meritorious work, e.g. digging well, feeding brahmīns etc. ĀsvGr. II. 5.13.

Purvapakṣa m. the first part of a lunar month, i.e. the bright fortnight ApGr. I.2.

Puṣṭāsya Puṣṭāsya m. "speckled butter"; ājya mixed with curdled milk, used as oblation for the manes ĀsvGr. IV. 1.18-19; also as food by an initiate at the Upanayana HGr. I.4.10.

Puṣṭakā m.n. a mixture of clarified butter and curds, offered at the Āśwayujī rite SGṛ. IV. 16.3; whence the rite itself is called Pṛ GGr. III. 8.1.

Puṣṇamasī Puṣṇamasī f. the day of fullmoon, the time (kāla) of which may be reckoned in 3 different ways: sandhyā, the time when the fullmoon rises at the “meeting” of day and night, astamitiotā, when the moon rises after sunset and uccaiḥ, when the moon stands high in the sky at sunset GGr. I 5.7, 10. Cf. Oldenberg SBE XXX, 26.

Pratiṇā Pratiṇā f. name of waters, used at Vivāha SGṛ. I.8.8; the pot for pṛ GGr. I. 1.20. See Śrāuta section.

Prativacana n. reply of an initiate in response to his teacher’s question (prāṣṭa) ApGr. XI.2 (Upanayana).

Pratiṣruta (prati-√srū, cl. 5 “to promise”) n. assent to give away the daughter in marriage by the bride’s father SGṛ. I.7.1.

Prattā (for praddattā) f. a bride who is given away (by her father) in the marriage PGṛ. I.4.15, ĀsvGr. IV. 4.23. aprattā f. unmarried woman (not given away) ib. 20.

Pratyagāśis mfn. name of the mantra which contains “wishes (benefit) turned inwards”, i.e. to the initiate, repeated by him ApGr. XI.4 (Upanayana).

Pratyavarohaṇa (prati-ava-√ruh, cl. 1 “to descend again”) n. a rite which marks the ceremonial descent of the entire family from a high cot or couch, which was used from the fullmoon of Śrāvaṇa for fear of snakes; considered a part of the snake rite SGṛ. IV.17.1; sometimes mentioned as a separate rite, performed on the fullmoon day of mārgaśīrṣa, i.e. the month of agraḥāyana; whence the other name of the rite Agraḥāyani HGr. II.17.1; PGṛ. III.2.1. It can be per-
—formed at the beginning of each of the 6 seasons BG. II.10.

By muttering mantras the family come down from the high bedstead and lie down on a new layer of straw or grass (navasvastara), the father to the south, the mother to his north and the others one after another from the eldest to the youngest. A sthalipākā for Iśāna, and another for Kṣetrapati are offered ĀpGr. XIX. 8-14. On this occasion the house is replastered, a new roof added and the floor levelled. Milk-rice (pāyasa) is offered to the snakes and mantras are muttered while the members of the family lie down on the layer ĀsvGr. II.3.1-3. Cf. PG. III.2.5-16, SGr. IV. 17.

Pradaksīna m.n. circumabulation, a movement round an object in which one's right side or hand is always kept turned to the object, as distinguished from the prasavya movement. Before the homa the bridegroom and the bride go round the fire (agni) at Vivāha ĀpGr. V. 1; while strewing grass round the fire I.4.

Pravakti (pra-vacl, cl. 2 “to proclaim, to teach”) mfn. m. a teacher of the Vedas, in whose honour a cow is slaughtered and its omentum cooked ĀpGr. XIII. 20 (Samāvarata).

Prevana m.n. declivity, slope (RV. I.119.3 etc) of a sacrificial ground, which may be inclined either towards the east (prācina) or the north (udica) or the northeast (prāguuda) HGr. I.1.9.

Pravarta m. earring (according to comm), 2 in number, worn by a student at Samāvarata ĀpGr. XII.9.

Pravahay (pra-vah, cl.1 caus) – to carry away a bride in a palanquin (śibikā, comm), after unfastening her yoktra, to the bridegroom's house ĀpGr. V. 13, HGr. I.22.1.

Praṣṭa m. praśna questions asked by a teacher to an initiate: his name, gotra, teacher's name etc ĀsvGr. I 20.8; the dialogue between the teacher and the initiate Kauś. S. LV. 9-18 (Upanayana). This word is either ungrammatical or a vedic peculiarity ĀpGr. XI. 2 comm.

Prasavya ind. m. n. movement round an object keeping it always on one's left side, as distinguished from pradaksīna. This is done in the Śraddha rites ĀpGr. I.9, ĀsvGr. IV.7.12.

Pracīnāvit mfn. performer of a Śraddha rite who wears the sacred cord (upavīta) in a reverse order (see Śrāvṇa section) ĀpGr. I.8.

Alternatively, a person wearing the upavīta in the yajñopavīta fashion, but performing the Śraddha rites with his left hand, or with right hand seized by his left hand will be considered a pūrāvīta ĀsvGr. IV.7.13. This method of pūrāvīta is elaborated further as: if the hand with which the rite is performed and the shoulder over which hangs the sacred cord be either both right or both left the person is a pūrāva Nārāyana comm on ĀsvGr. ib.

Prājana m. a whip or goad, which is held by one of the companions (janyā) of a bridegroom GGr. II.1.14 (Vivāha).

Prātarāsa m. morning meal, i.e. the breakfast of a student before performing a rite called uḍḍiṣṭa, the giving up of the dīkṣā SGr. II.12.1. Cf Oldenberg SBE XIX. 78-9.

Pradūṣkaraṇa n. act of setting the fire in blaze for sacrificing the morning oblation before or after the sunrise GGr. I.1.28.

Prāṣṭa (mfn.) n. “eaten oblations”; a type of oblation, offered in Pākayajña (q.v.), which is tasted by the brahmans SGr. I.10.7. Also one of the 4 types of Pākayajñas.

Prāṣṭhānika n. ceremony performed at the time of departure of the bridegroom to the bride's house KāGr. XXIII.1 (Vivāha).

Prokṣaṇi f. water for sprinkling, poured into sruva, purified (sanākā) like oja PG. I.1.4, or as is done in Darśa but in silence Āp Gr. I.19.

Proṣya (pra-vas, cl.1 “to go abroad”) ind. rite performed on return of the householder from abroad PG. I.18.1. Cf. viproṣya the return after a journey GGr. II.8.21.

Praṣṭhapada m. month of bhādram (August—September) relating to the nakṣatra proṣṭhapada (“foot of a stool”) PG. II.15.1. See Indrayajña.
Pha

Phaṇa m. a stick or comb, shaped like a snake's hood, which is offered to the serpents SGr. IV.15.7 (Śrāvaṇi).

Phalikaraṇa n. (homa m.) oblation of chaff of rice (mixed with mustard), offered thrice ĀpGr. XV.6 (Jātakarman).

Ba

Bandhu m. family (=kula) ĀpGr. III. 19, 20.

Barhis n. sacrificial grass (see Śrauta section), cut off near the roots for the rites to the manes GGr. I.5.17.

Bali m. gift, offering; used always with  

\(v/bhr\) (cl. 1 or 3 "to carry") RV. I.70.9; V.1.10 etc., but later with  

\(v/hr\) (cl. 1 "to take") rite of offering ("harana n.") the remnant of the sacrificial food to the gods, domestic deities, men, birds and other animals and even to the inanimate objects, e.g. water-pot, door-post;  

\(b^o\) is offered on the ground, wiped and cleaned. This occurs in the Vaiśvadeva SGr. II.14, ĀśvGr. I.2; Sarpabali ĀpGr. XIX.2. Cf. GGr. I.4.5-15.

It is enjoined that the householder should not eat alone, the food should be cut up and offered to dogs, dog eaters and birds; one should remember the verse RV.X.117.6: in vain the fool gets food SGr. II.14.22-26.

\(\text{हरन्ति} f. a spoon for offering } \text{bh}^o\text{ ĀśvGr. II.1.2.}

Bila n. bowl of a ladle ŚBr. VI.5.2.20.

\(upabīlam\) ind. up to the hole, i.e. up to the brim HGr. I.1.23; a vessel having brims is called bilavat ib. 24.

Bauḍhayavihāra m. rite of distribution (vihāra) of palāsa leaves (=bauḍhya, Mātridatta comm.), forming a part of the Sūlagava for propitiating Rudra and his hosts and for averting evil from the cattle and the fields. The leaves are made into a basket (parnāpuṇa), and lumps of boiled rice are put into them and offered in oblation HGr. II.9.1-5 (Sūlagava). Cf. ĀpGr. XX.5.

Brahmacarya (v/car, cl. 1 "to wander, move") n. literally, state of wandering in Brahmaṇ; but technically, the state of continence and penance observed by a religious student ("cārīn RV. X.109.5) after his initiation (Upānayana). He puts on an antelope skin, wears long hair, collects fuel, begs, learns and practises penance AV. XI.5.3-10. This period may last 48 years for 4 vedas (veda\(^o\)) or 12 for each veda or until one has learnt one or more vedas PGr. II.5.13-15. This period of b\(^o\) is opposed by MGr. I.3.3 & Ṣab. on the ground that a householder being initiated in the 8th year (Cf garbhāṣṭama) and having passed 48 years in b\(^o\) cannot marry until he is 56, and this will run counter to the vedic injunction that the 3 sacred fires are to be consecrated by one who has a son and whose hair is still black.Cf. H.Dh. II(1), 350-51, V.I. on b\(^o\).

The word also designates sexual continence (Cf iriśrātra) ĀpGr. VIII.8.

Brahmacārīvāsas n. the upper and lower garment worn by a student and taken off at the end of brahmacarya HGr. I.9.10.

Brahman m. priest for the domestic rite. See rtvij (Gṛhya).

Brahmasadana n. the seat of B\(^o\) HGr. I.1.22.

Brāhmaṇa m. a person belonging to the brahmin caste; they are fed at the end of almost all domestic rites, paid fees for their participation in the rite ĀpGr. VII.15, 16, PGr. I.15.9. Feeding of the brahmins is said to be equivalent to the offerings to Brahmaṇ (brahmanathā, a class of Pākayājnas) Āśv Gr. I.1.2. At the Śrādha rites and feast the larger their number is, the greater is the reward IV.7.2.
seen by the Brāhmaṇa texts"; said of the domestic rituals (Pāka-yajña) which are claimed to be based on the ritual prescribed in the Brāhmaṇa texts ApGr. II.10 & comm.

**Ma**

Majjāna m. n.? marrow of an immolated animal, offered to the manes KāGr. LXV.6 (Anvaśṭakā).

Majjuka Majjukā f. soup of the omentum of an animal, cooked on a dish and offered to the manes KāGr. LXII.4 (Aṣṭakā).

Maṇi Maṇi m. a gold pellet with settings (upa-dhāna) and strung on a thread (sūtra), which is worn by a student ApGr. XII.8 (Samāvartana).

Maṇikā (abhisarga) Maṇikā f. (avadhāna n.) rite of putting up a water jar on a pit in the dwelling house PGr. III.5.1.

Mandala n. circular space, marked by a line of water and having an entrance either on the east or the north; the teacher and his students enter the circle, and begin the recitation of the sacred texts ŚGr. VI.2.5-6; 3.1, 6.

Matasna (du) n. kidneys (or lungs RV. X.163.3 WR), taken out from the immolated cow, roasted along with the other limbs on the udumbara spits, sprinkled with ājya and offered to the brahmins, who should eat it HGr. II.15.5-8 (Śraiddha).

Matsya Matsya m. fish, offered as food to a child for obtaining speed (javāna) ŚGr. I.27.4. (Annapraśana)

Madhuparka m. honey-mixture, either made of 3 substances (trivṛta): curds, honey and clarified butter or 5 substances (pānkta): water and ground grains in addition to the above; mixed in a brass vessel, then poured into a smaller one with a bigger covering, and finally offered as an argha to a snātaka and the arghyas along with a bunch of grass, water for washing feet, arghya waters, water for sipping HGr. I.12.10-14. The rite of reception (arga) is called म in which flesh (of a cow) must be used AsGr. I.24.33, ŚGr. II.15.2. Therefore a cow which is immolated in the rite is called म cow ŚGr. I.12.10.

Mantha Mantha m. porridge made of flour mixed with honey; offered to the manes AsGr. II.5.2 (Anvaśṭakā).

Mantrasambandha m. a brahmin who is related to the householder by mantra (teacher-student relationship). He is debarred from joining in the feast ApGr. XXI.2 (Śraiddha).

Manthya Manthya mfn. "churned", i.e. fire produced by attrition of the arani AsGr. V.17.

Marga Marga m.=mārga, the path used by cows (gavām) ApGr. XX.12 (Śulagava).

Malavadivāsa (mfn.) f. woman in "dirty" or "impure" clothes, i.e. in menstruation; after 3 nights she takes a bath to gain her "purity", and thereafter she can cohabit ApGr. VIII.12 (Vivāha). This indicates the custom of post-puberty marriage. Cf. Garbhādhāna, Caturthikarman and also nagnikā.

Mahābhārata Mahābhārata n. name of the celebrated epic, to be uttered by a student at the
end of his religious study, as a part of tarpana to the famous teachers like Jaimini and the sacred texts. Bhārata n. is also mentioned ĀsvGr. III. 4.4.

Māṇsa Māṇsa n. flesh (of cow), used as an offering in the rites to the manes HGṛ. II.13.4; the residue of the meat, used in Aṣṭakā, is used in the Anvaṣṭakā ĀpGr. XXII.11. See Argha, gorālambha, madhuparka.

māṇisaudana m. a sort of pilau, prepared by mixing cooked beef with boiled rice; used as obliteration, and also as food eaten by the brahmins ĀpGr. XXII.5. (Aṣṭakā)

Māghiyāvara Māghiyāvara m. rainy season of māgha day, when Anvaṣṭakya is performed. But the meaning is doubtful. Cf. Oldenberg SBE XXIX, 103.

m° may designate a variety of the Aṣṭakā group of rites. See also mādhyāvara.

Mānāvaka Mānāvaka m. boy who has been initiated, and therefore has read the vedas GGṛ. II.10.7 (Upanayana).

Mātrarambhimantra Mātrarambhimantra n. See Jātakarman.

Mātrya Mātrya Mātrya Mātrya m. a Śrāddha ceremony dedicated to the mothers, preceding the rite to the fathers SGṛ. IV.4.3.

Mādhyāvara Mādhyāvara (corrupt form of māghiyāvara, according to Oldenberg SBE XXIX, 103) m. the middle of the year when a variety of the Aṣṭakā is performed; in this rite meat offering is compulsory (vegetables are allowed when meat is not available) HGṛ. II.13.3-4. Said to be the time for performing the 4th Aṣṭakā in which only vegetables are offered whence called sākāṣṭakā PGṛ. III.3.13.

Mājāna Mājāna n. cleaning of body by sprinkling, done by the householder after he has eaten the sacrificial food PGṛ. II.14. 21 (Śravāṇa) See Śrāuta section.

Māsīsāḍdhana n. ĀpGr. XXI.1. See Śrāddha.

Mindāhuti f. an oblation for removing fault HGṛ. I.26.7 (mindā a physical defect, fault TS. III.2.5.4).

Mīḍuṣṭi Mīḍuṣṭi f. the “bountiful goddess” Oldenberg SBE XXX, 290; wife of Isana Āp Gr. XX.2 comm (Śilagava).

Mekṣana n. ladle with which the sacrificial food is sacrificed GGṛ. I.8.2, and thereafter thrown into the fire ib. 19. See Śrāuta section.

Mekhalā girdle, made of muṇja grain, twisted in 3 folds (trivṛt), tied round an initiate ĀpGr. X.11 (Upanayana), discarded behind a cow- pen (vraja) XII.4, and kept concealed at the root of an udumbara tree or in a tuft of grass (darbhastamba) ib. 5 (Samavarta).

=raśanā f. made of muṇja, kāśa or tīmbala (=śaṇa, comm) GGṛ. II.10.10 (Upanayana).

Cf. kāyabandhana Upasak Monastic terms.

Medhājana n. see Jātakarman.

Mauṇji f. mekhalā (q.v.), made of muṇja grain ĀpGr. X.11.

Ya Ya

Yajñavāstu n. rite of the sacrificial ground, performed with a handful of kuśa grass, dipped into ājya, sprinkled with water and thrown into the fire with a mantra addressed to Rudra GGṛ. I.8.26-29.

Yajñopāviti mfn. one who wears the sacred thread over the left shoulder and under the right armpit at all domestic rites except the Śrāddha rites GGṛ. I.2.2, HGṛ. II.10.7. Cf. adhōniśita, prācināvītita. See also Śrāuta section.

Yajñopāviti f. a bride who wears the sacred thread in this fashion during the marriage ceremony GGṛ. II.1.19. The scholiast however explains that she wears the upper garment in this fashion, for women are not allowed to put on the sacred thread. Cf. H.Dh. II(1), 287-96.

Yathālīnga Yathālīnga ind. according to the characteristics of a mantra; it is said that the ritual actions with regard to the particular materials are to be done according to the characteristics contained in the mantra Āp Gr. XIII.3.

Yama (vam, cl.1 “to restrain”) m. restraint observed by a snātaka as a religious conduct PGṛ. II.7.1. See snātakarata.

Yamasū Yamasū f. cow which brings forth twin calves SGṛ. III.10.4.
Yoga n. yoke, which is holed on the right side and put on a piece of darbha network over the head of a bride ĀpGr. IV.8.

Yoktra n. rope, with which the bridegroom girds (saṁnāhyati) the bride ĀpGr. IV.8; it is removed before she is taken away from her father’s house V.13 (Vivāha).

Yonisambandha m. relationship between a brahmin and a sacrificer by “womb”, i.e. consanguinity; such a brahmin is not to be invited to the śrāddha feast ĀpGr. XXI.2. See also mantra.

Rajas n. menstrual discharge ĀpGr. VIII. 13.

Raśanā f. = mekhalā (q.v.).

Rāti m(fn.) a generous person, who collects the cut up hair, beard and nail of an initiate and puts them in a lump of bull’s dung and finally disposes of them by saying, “I hide the sin of N.N. who belongs to N.N. gotra HGr. I.9.18.

Kula n. the family of r° from whom the initiate begs for alms I.7.17.

Rāstrabhṛt f. name of a mantra (TS. III.4.7), used for offering a subordinate oblation ĀpGr. II.7. (Vivāha); also the name of oblation PGr. I.5.7.

Lakṣaṇa n. preparation of the ground for the sacred fire, which is done by fetching waters from a hidden place, sweeping (parisamādhana), smearing the ground with cowdung, drawing lines (lekhā), sprinkling water, strewing darbha (paristaraṇa), and finally setting up the fire on the sthāndila GGṛ. I.1.9-10. Cf. ĀśvGr. I.3.1,

Also designates the characteristics of a bride, which are said to be difficult to ascertain Āśv Gr. I.5.4. See pīṇḍa.

lakṣaṇin mfn. one who is an expert in ascertaining l° of a bride KāGr. XIV.3.

Lavana n. salt, the use of which as oblation in the Pākayajnas is forbidden ĀpGr. VIII.3; saltless food is to be eaten by the married couple during the period of sexual continence (trirātra) VIII.8.

Lāṅgalayojana n. rite of harnessing the plough, a minor rite performed on an auspicious day, consisting of the offerings of curds, rice grains, fried grains to various deities and feeding the bullocks with honey and ghee PGr. II.13.

Lājahoma m. offering of parched grains (of rice) into fire by the bride; one of the important rites of the marriage ceremony recorded in all the texts. Her brother fills twice her joined palms (aṇjali) with l° mixed with samī leaves; spreading under (upastaraṇa) and sprinkling over (abhīghāraṇa) with ājiya are also done in the aṇjali. Without opening her hands as if she is using a sruc spoon the bride pours it into the fire. Only HGr. I.20.3-4 mentions that the bridegroom offers it seizing her joined hands. Nārāyaṇa, Haradatta & Sudarsana (comms) support this view as, according to them, a woman cannot perform a sacrifice on her own. However, most of the sūtras hold the first view mentioned. ŚGr. I.13.15-17, ĀśvGr. I.7.8-15, PGr. I.6, GGṛ. II.2.5-10, HGr. I.20.3-4, ĀpGr. V.4-6, KāGr. XXV.29-35.

Lekha Lekhā f. lines drawn on the sthāndila on which the fire is placed; 3 to the east and 3 to the north ĀpGr. XVIII.10. Or., on the west a line running north to south is drawn on the ground, from the northern and southern points of this line two lines are drawn towards the east and in the middle three parallel lines to the east ĀśvGr. I.3.1; or, one line north to south and 3 parallel lines to the east from this line SGr. I.7.6-7. See lakṣaṇa, sthāndila. Cf. H.Dh. II(1), 209. Plan 9.

Lepa m. (praḥaraṇa n.) offering of
the residue of sacrificial food and ājya by silently dipping the barhis into them, and throwing the barhis into the fire ĀpGr. VII.13 (Sthālīpākaka).

(स्माशान) लोष्ट (Śmaśāna) Loṣṭa m.n. a clod of earth brought from a funeral ground (or a field kṣetra”), with which the characteristics of a bride are ascertained ĀpGr. III. 15-16 (Vivāha).

लूकिक (बाजू) Laukika (vāc f.) worldly words, which are not mantras, used for invoking the goddess Miḍhuṣī (wife of Iśāna) ĀpGr. XX.2 (Śulagava).

व Va

बंसा Vamśa m. bamboo; said to be the central beam=prṣṭha of the dwelling house ĀpGr. XVII.5 (Vāstupratīśhā).

वद्धवासस Vadhavāsas n. garment worn by the bride, given away to a well-versed brahmin ĀpGr. IX.11 (end of Vivāha).

वपा (वपण) Vapā f. (śrapaṇa n.) rite of roasting the omentum of a cow (and its other limbs) with a spit of udumbara called śrapaṇī; after spreading ājya under and sprinkling over the omentum, in a darvī or palāsa leaf it is offered to the manes into the fire in Śṛaddha HGr. II.15. 6-8, in Asṭakā ĀpGr. XXII.4, in honour of a guest XIII.16.

वपोद्धराण Vapoddharaṇa n. act of drawing out the omentum after immolating the victim PGr. III.11.4=utkhedaṇa with śrapaṇī ĀśvGr. I. 11.10 (Pasukalpa).

वपत्र Vapṭr (vápatr, cl.1 “to shave”) m.a barber, who receives a razor from a student for shaving him ĀpGr. XII.3. (Samāvatana). But at the Upanayanā the acārya (priest) shaves him. Cf. vapat m. X.6, 7. See keśavapana.

वर Vara m. wooers who go to the bride's father to settle the marriage ĀpGr. II.16; they are friends of the bridegroom, and are versed in mantras I.V.1 (Vivāha).

वर्महवदेव Varūthyađeśe ind. in a protected (spot) ŚGr. I.3.3. Cf. RV. V.24.1; VIII.47.10.

वर्मस Varmas n a privy, where a bali is offered GGr. I.4.10.Cf. Pān V.4.78 on the word.

बर्जक Varnaka m.n. paint, poured out for the snakes ŚGr. IV.15.8 (Śravanā).

बर्तन Vasana n garment for covering an initiate, may be either of linen (kṣauma), or hemp (śaṇa), or cotton (kārpāsa), or wool (ūrṇā);

for a brāhmaṇa, kṣauma or śaṇa, for a kṣatriya, kārpāsa, and for vaiśya, ūrṇā GGr. II.10.1-5, 12 (Upanayana). See also antaravāsas. Cf. cīvara Ěpasak Monastic terms.

वाज Vājī m. line of hair or locks, optionally worn by Angirasas KāGr. XL.6 comm. (Čudākaraṇa)

वास्त्र प्रतिष्ठा Vāstu n. (pratīṭhā f.) rite of building a new house. The ground must be free from salinity, have trees, herbs, kuśa, and waters from all directions should flow to the centre of the ground and discharge to the east Āśv Gr. II.7.

Then follows the examination of the ground (v parīkṣā) : a pit is dug knee-deep and filled with loose earth; if the loose earth rises above the pit, the ground is said to be excellent, but if the pit is levelled, the ground is of medium quality, and if the pit remains unfilled, the ground is to be rejected.

Or, another method may be adopted : a pit is dug; filled with water, and left overnight; if on the following morning water is found in the pit, the ground is considered excellent ĀśvGr. II.8.1-5. The ground should be white, red and yellow for brāhmaṇa, kṣatriya and vaiśya respectively; it is either a square or a rectangle, which is sprinkled with a śami or udumbara branch 8.6-11. Between the bamboo posts single rooms are to be constructed ib. 13.

Earth from the pits, dug from left to right, is thrown on the building site, door-posts are fixed ĀpGr. XVIII.3, 6. When the house has been constructed the householder carries fire in a dish inside the house, strews darbha, pours 4 potfuls of water ib. 9-10. A mess of food is cooked inside the house and offered to the brahmins ĀśvGr. II.9.9, and ājyabhāga, 4 oblations are offered, sprinkling round the
'fire and the house are done ĀpGr. XVII.12-13. ĀsvGr. II.7-9, SGr. III.2-4, ĀpGr. XVII.1-13, (=śālākārman) PGṛ. III.4.

śaṃana n. rite of appeasement of the building ground, done by sprinkling water containing gold, rice and barley, thrice round the ground with the hymn called śantailīya (RV. VII.35.1-5) ĀsvGr. II.9.6-7; or by performing a homa by night in an inner hall of the house with the vyāhṛti and other mantras HGr. I.27.9-10; 28.1-3.

वाह Vāha m. (du) two carriages (=ratha, chariot), drawn by horse or bull, used for carrying the newly married couple to the bridegroom’s house ĀpGr. V.21-22 (Vivāha).

विघण Vighana mfn. clear, pure, said of the caru ŚGr. I.3.3; or thin Oldenberg SBE XXIX, 17.

विजज Vijaja mfn. loosened matted lock ŚGr. I.28.10 (Cūḍākāraṇa).

विरत Trita m.n. extension, i.e. establishment of 3 fires, done by taking the aupāsana fire to the forest for performing the animal sacrifice to Rudra PGṛ. III.8.3 (Śālāgava).

विभि Vidhi m. PGṛ. II.6.5. See arthavāda Śrauta section.

vīdheyā mfn. texts of the Brāhmaṇa, used at the sacrifice according to the rules (vidhi), one of the categories of the veda ib. See tarka.

विपिनिलिन Vipāṅgita (vi-√phon., cl.1 “to skim”) mfn. n. decoction, obtained by “infusing” medicine with (boiled) water, with which the teacher sprinkles the student GGr. III.4.11.

विवाह Vivāha (vi-√vah, cl. I “to carry away”) m. literally, rite of leading away the bride; marriage rite, one of the most important saṁskāras, of which 8 types are enumerated: (1) brāhma in which a girl decked with ornaments is given away by pouring a water libation; (2) daiva such a girl given away to a rṣija while a śrauta rite is going on; (3) prājapatiya in which they (couple) fulfill the law (dharma); (4) ārya a man marries a girl after having given a bull to her father; (5) gāndharvavi resulting from a mutual agreement between the lovers; (6) āsa a man marries a girl after paying satisfaction money to her father; (7) paśāca a man carries off a girl while her relatives sleep or are unmindful; and (8) rākṣasa a man carries off a girl forcibly killing her relatives and decapitating their heads ĀsvGr. I.6.

The gotra and sapinda exogamy are prescribed by GGr. III.4.4.5, HGr. I.19.2, and savarna endogamy is prescribed by HGr. l.c., MGr. I.7.8. All other sūtras are silent on these points.

A brahmin may marry 3 girls, one from his own caste and one each from the kṣatriya and vaśya; a kṣatriya 2, one kṣatriya and the other vaśya, but a vaśya has only one wife. Besides these any person of the above castes may have a sūdra wife, married without using mantras PGṛ. I.4.8-11.

Marriageable age of a girl is not specifically mentioned. Though the word nagnikā (q.v.) may indicate pre-puberty marriage, trirātravrata (q.v.) and the consequential rite of caturthikārman which mark the consummation of marriage firmly contradict the view of nagnikā. The rite can be held at any time ĀsvGr. I.4.2, and is performed in a shed outside the house (bahīh śālā) PGṛ. I.4.2.

A bride must possess auspicious physical characteristics, belong to a good family and possess good health; and so be the bridegroom ŚGr. I.5.6-10, ĀsvGr. I.5.1-3, ĀpGr. III. 18-19.

Various kinds of earth: losa and pinda are proffered to the bride, who is asked to touch them, to ascertain her characteristics (lakṣana) ĀsvGr. I.5.5, ĀpGr. III.15-16, or an expert (lakṣaṇim) is employed KaGr. XIV.3. The central features of V are pāṅgrihaṇa, homa, agraṇiprakāṣaṇa and saptaśati. There are several other rituals which precede or follow these. No one sūtra agrees in the matter of details and of the sequence of the rituals.

As a preliminary, wooers (vara) are sent to the bride’s house ŚGr. I.6.1-4, ĀpGr. II.16: they are received as guests and a cow is killed in their honour. They settle the marriage. The bride’s father declares his assent ŚGr. I. 7.1, and the bridegroom performs a sacrifice I.7-8. The bride is washed with wine by her female relatives GGr. II.1.10.

The bridegroom goes to the bride’s house ŚGr. I.12.1, a shed is erected for the ceremony PGṛ. I.4.2, he gives her a mirror and a garment; they anoint (samaṇjana) each other ŚGr. I.12.4-8, GGr. II.1.18, PGṛ. I.4.12-14 or he washes her placing a piece of gold, a yoke hook and darbha network on her head, and ties a yoktra over her garment (yoktrasam-
The bridegroom is given a reception (Aṛgha) at the bride’s house. He takes hold of her, and offers 4 oblations with the vyāhṛti, jaya and abhyātāna mantras SGṛ. I.12.11, ĀsvGr. I.7.3, PGr. I.5.3-11. The sūtras differ over the number of āhūtis and mantras.

The custom of giving away the bride (prattā) by her father is mentioned PGr. I.4.15. They look at each other (sanīkṣana) ib. 16, ĀpGr. IV.4.

While leading the bride thrice round the fire and water jar (agnipradakṣiṇa) the bridegroom recites the famous mantra: amohamaṣmi, sā tvam; sā tvamasi amoham; dyauraham pṛthivī tvam; sāmāham, rātvam; tāvēhi, vivaḥ-vahāḥ, prajaṁ prajarāyāvahai. samprīyaau, rociṣṇā, sumanasyamāna jīve sāradaḥ sātām: “This (ama) am I, that (sā) art thou; that art thou, this am I; the heaven I, the earth thou; the sāmaṇ I, the rūt thou. Come! Let us marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns” (Oldenberg SBE XXIX, 168) ĀsvGr. I.7.6, SGṛ. I.13.4, 13, HGr. I.20.2, with some variations PGr. I.6.3.

Then the bridegroom holds the right hand of the bride saying: I seize thy hand for the sake of happiness. If he desires only male child, he touches her thumb ĀpGr. IV.11-15. SGṛ. I.13.2, ĀsvGr. I.7.3-5, PGr. I.6.3,GGṛ I.2.16, HGr. I.20.1 (Pāṇi or Hastagrahaṇa).

He performs a homa with parched rice grains (lājahoma), held in her hands, and she, led by the bridegroom, takes seven steps called Saptapadāni (q.v.), and thereafter their heads are sprinkled with water ĀsvGr. I.7.20, PGr. I.8.5. He touches her right shoulder over the heart saying: mama vratte te hyāyan dadhāṃ, mama cītamanucittāṃ te astu. mama vācām ekamanā jivasva, praṭipatiṣṭvā niyunaktu mahyam: “Into my will I take thy heart; thy mind shall follow my mind; in my word thou shalt rejoice with all thy heart; may Prajaṇati join thee to me” (Oldenberg SBE XXIX, 284) PGr. I.1.8. She is made to tread on the stone (Aśmārohaṇa). The bride is carried away in a vehicle to the bridegroom’s house ĀpGr. V. 12, ĀsvGr. I.8.1. On entering the house she (or both of them) has to sit on a red bull’s skin. Again a homa is performed by the husband while his wife takes hold of him. thereafter, she observes silence until the stars appear ĀpGr. VI.8-11. She is shown the pole star (dhruva) and the altar (arundhati) ib. 12, and the seven major (saptarśi) ĀsvGr. I.7.22; or the pole star only, with the words: dhruvaṃ asī dhruvaṃ tvā paśyami dhruvaliṣī poṣy mayi. mahyam tvādāt bhṛhaspati mayaḥ paśyā prajāvati sanījah sāradaḥ sātām: Firm art thou; I see thee, the firm be thou with me, O thriving one! To me Bhṛhaspati has given thee; obtaining offspring through me, thy husband, live with me a hundred autumns” (Oldenberg SBE XXIX, 285-6) PGr. I.8.19. Even if she does not see the star she has to say: “I see” ib. 20.

After the marriage rite they are to avoid salt and pungent food and to observe sexual continence (called brahmacaryya) for 3 nights. Cf. adhaṅkāyā, trārāvrata. Or the period of continence may be longer, 6 or 12 nights PGr. I.8.21.

For the consummation of marriage a rite is performed. See Caturthikārman.

It is interesting to note that the diversity of the marriage customs of different areas has been recognized in ĀsvGr. I.7.1. See janapadadharm.

H. Dh. II(1), 527-41. See also Gosava (Śrauta).

विवहवा Vivāha mfn. m. one who has to be carried, i.e. the bridegroom KāGṛ. XXIV.1.

विस्फोट Viṣṭara (vi-vstr, cl. 9 “to strew”) m. a couch (“spread”) of grass, offered to a guest at Aṛgha PGr. I.3.5, at Madhuparka ĀsvGr. I.24.7, to the bridegroom KāGṛ. XXIV.8.

विसनगाथिन Vināgāthin m. a singer who sings with the accompaniment of a lute; 2 v mentioned ĀpGr. XIV.4 (Simantomayana). At the ceremony they should sing the first verse for the people of Śālva, and the second for the brahmins ib. 5. The wording of the song varies according to the texts.

Perhaps they were ancient ballad singers who composed popular ballads. See sālva.

व्रम्भोत्सार Vṛmotsarga m. rite of releasing a bull, performed as a meritorious work on the full-moon day of kāṛtiṣka or on a day of the aśvayuja (āśvina) month under the star revati. One red-coloured or 1-, 2- or 3-coloured bull which is the finest of the herd and perfect in limb is chosen and decorated. An ājya oblation is offered, and a mess of cooked food to Pūṣan by reciting a verse to the deity. When
the bull stands among the cows of the herd a verse is recited. With the milk of all cows pāyasā is cooked and the brahmins are fed with it. The bull is set free ŚGr. III.11, PGr. III.9.

वैवाहिक Vaivāhya mfn. m. related through marriage, i.e. the father-in-law PGr. I.3.1, ŚGr. II.15. 6. See arghya.

वैश्वदेव Vaiśvadeva m. offerings of cooked food to all gods (whence the name of the rite) Āp. Gr. VII.27, ĀpDh. II.2.3.1. The food is sprinkled with ājyā or curds or milk but not with oil or salt; the food may be cooked by the "pure men" of the first three castes, or even by a śūdra, who must observe personal cleanliness: hair trimming, nail pairing etc., ĀpDh. II.3.1. 4, 6; the rite is to be performed twice: morning and evening ĀśGr. I.2.1.

व्रताक्षर Vṛtañkā f. the first day in the dark half of a month ĀpGr. XXI.10. See Aṣṭakā, Ekāṣṭakā.

व्याहतिहोम Vyāhrtihoma m. an obliteration of clarified butter, poured with the accompaniment of the vṛt. mantra: bhūḥ, bhūvah, svah or swah, pronounced singly or together HGr. I.3.4; in the marriage 3 oblations called mahā ŚGr. I.12.11-12.

The vṛt. formulas are pronounced singly at the beginning or the end of the pādās when the sāvitrī is repeated (pacehaḥ) at the Upanāyana ĀpGr. XI.11. Also pronounced together (Simantonnyayana) XIV.3. See also sāvitrī. Cf. pratigara (Srauta).

व्रत Vraja m. cow-pen (n. RV. III.30.10; V.6.7), which is entered by a student before sunrise. He remains there for the whole day before taking his ritual bath (snāna) ĀpGr. XII.1-2 (Samāvartana).

व्रतावेशन Vratādesana n. imposition of vrata, i.e. the observances which a student has to keep for a certain period of time before he is eligible to learn the vedic texts PGr. II.10.10. The preparation of a student for the sāvitrī verse is called sāvitrāvrata which lasts 1 year or 3 days, or the sāvitrī can be taught immediately after the Upanayana ŚGr. II.5.1-3. Then follows the śukriya (purity or brilliance) lasting 3 or 12 days or 1 year or as long as the teacher pleases before the study of a course of veda called anuvācana II.7; 11.10. Thereafter come the śākvara, vrātika and aupaniṣadā vrataś, each lasting 1 year, before the study of the different parts of the Aitareya Āraṇyaka II.11.11-12. Rites beginning from the shaving of head up to paridāna are to be performed in vṛt. ĀśGr. I.22.20. For the vṛt. belonging to the sāmadevins GGr. III.1.28-31. See H.Dh. II. (1), 370-73, snātakāvrata, vrata (Srauta).

"visarga m. cessation of vṛt. at the Samāvartana PGr. II.10.10."

श Sa

शाकलोत Śakalota (of doubtful meaning) n. ? explained as śāluka, lotus root, GGr. II. 4.8 & comm., which is thrown into the joined palms of a boy (Vivāha).

शाक्रत Śākrat m. cow-dung, one of the materials used for testing the characteristics of a bride ĀpGr. III.16.

शाङ्कु Śāṅku m. peg, made of virātara wood (=virana Andropogon muricatus), one of the implements used for parting the hair PGr. I.15.4 (Simantonnyayana).

शाङ्किन Śāṅkin mfn. a boy suffering from the sāṅkha disease (graha) (?); the patient utters cries like the sound of a conch (sāṅkha) Āp Gr. XVIII.3 & comm. See also svagrāha.

सम्या Samyā f. wooden yoke pin, used for marking the boundary of the domestic fire ĀpGr. II.2. See Srauta section.

शारव Sarāva (etymology unknown) m.n. shallow cup or dish, made of earth, with which water is drawn in the direction of the river's current; and water is sprinkled on the wife who is about to give birth to a child ĀpGr. XIV.14 (Purnasvan). vṛhl, Ś; 4 in number, with which rice is measured for preparing a cake (Aṣṭakā). See apāpain catuṭhsarāvam.

शालालि Śalali f. quill of a porcupine, containing white spots at 3 places (trenī), with which hair of the wife is parted ĀpGr. XIV. 3
(Simantonnayana); needle-shaped bristle of a *śalya*, comm on `i`. Also used at Cūḍākaraṇa for combing hair of the boy XVI.6. It is held by the bride in her right hand as a protection against widowhood ŚGr. I.12.6 (Vivāha).

**Śalātu** n(?). Unripe udumbara fruit (or its varieties: kharapairodumbra, piśācodbūra, comm); made a bunch (glapsa) of its fruit and used for parting the wife's hair ĀpGr. XIV.3 (Simantonnayana), and for combing the boy's hair XVI.6 (Cūḍākaraṇa).

**Śavānna** n. Funeral food, which is either bought or received from others, after the death of a person, and eaten by the relatives; but such food is not to be eaten by a *snātaka* PGr. II.8.4; Ifl.10.26.

**Śāka** n. Vegetables, used as oblation at one of the Aṣṭakās (q.v.) ŚGr. III.12.2.

Aṣṭakāṣṭakā f. a fourth Aṣṭakā performed in the māḍhaghyāvarṣa in which vegetables are offered PGr. III.3.13. cf Oldenberg SBE XXIX, 345.

**Śākha** f. See palāśa.

**Śāntira** m. ĀśvGr. I.11.2. See Śrauta section.

**Śātalakarman** n.=Vāstupratiṣṭha (q.v.).

**Śās** (vīśas, cl. 2 cf. vīṣas, Śrauta section) m. A butcher's knife, which is held by the host in his hand when he announces thrice: "a cow" to the guest PGr. I.3.26 (Madhuparka).

**Śikṣā** n. Strings, suspended to a pole for hanging a jug and a spoon for bali ĀśvGr. II.1.2.

**Śikha** f. A tuft or lock of hair worn on the head after tonsure; the number of such locks depends on the number of the īṣis in one's pravara list or on the family usage ĀpGr. XVI.6-7, or arranged according to the gotra GGā. II.9.25 (Cūḍākaraṇa).

**Śīkhaṣaja** mfn. m. one (a student) who ties the lock of hair on his head in a knot HGr. I.8.11.

**Śūngā** f. Sheath or calyx of a bud (that looks like two testicles: vṛṣana), used as paridhī instead of the samyād ĀpGr. XIV.10 (Pumisavana).

**Śūrakuṣṭha** f. Mouth or nebf of a winnowing basket, by which the bride sacrifices lāja, the 4th oblation, into the fire PGr. I.7.5 (Vivāha).

**Śūlā** m. n. Spit of udumbara wood with which the heart, kidneys of an inmolated cow are roasted HGr. II.15.6 (Srāddha). See also vapāśrapana. Cf. śūla, Śrauta section.

**Śūlagava** (also called Isānabali) m. ox in the spit, a rite in which the flesh and other limbs of an ox are offered to Rudra. It is mainly a domestic animal sacrifice, performed in the paradigm of Nirūdhapāṣubandha. Śulā= Rudra who holds a spit (śulīn) ĀśvGr. IV.9.1 comm. It is stated that the bull is to be set free, for the people are opposed to the sacrifice of an ox KāGr. III.1. comm. A cow may, as an alternative, be sacrificed as implied by the designation of rite PGr. III.8.5 (Śūlagava).

The rite is performed in autumn or spring, outside a village after midnight or early in the morning (but time varies) ĀśvGr. IV.9.2, 12-13. A bull is slaughtered, and its omentum is offered to Rudra. There is one unchiselled (ataṣṭa) yūpa. The procedure of animal sacrifice is followed. Bati or blood filled in 8 vessels, made of leaf, is offered to the 4 quarters, followed by Agni Śviṣṭukṛt offering. Uncooked offerings are not brought into the village. The rest of the victim and its skin are buried into the ground. ĀśvGr. IV.9, PGr. III.8, BhGr. II.8-10.

**Śmaśāna** n. Cemetery where the dead-body is to be burned, the place from which the waters flow off to all sides ĀśvGr. IV.1.15 & comm; also the place where the gathered bones are to be deposited ib. 11. comm. Cf.Oldenberg SBE XXIX, 237. The ground should be of the length of a man with upraised arms, of the breadth of 1 yāma, of the depth of 1 vitasti; the place must be open on all sides, fertile in herbs, inclining towards the south or southeast or southwest IV.1.6-15. For urn burial of bones see asthisamayana.Cf. śmaśāna Śrauta section.

**Śrāvanakarmā Śravaṇa** (ākarmān n. ŚGr. IV.15, PGr. II.14. See Śravanisthālīpāka.

**Śrāddha** n. (srat-√dhā, cl. 3 "to have faith or faithfulness, belief or confidence") cf. śrātte dadhāmi RV. X.147.1; the word śrāddha designates a deity RV.X.151.1-5; also II.26.3, VII.32.14 etc; śrāddhin mfn. one who has eaten the śr dinner Pān V.2.85.
Ś\(^{\circ}\) is a group of rites, apart from the Astakās, for the manes, and classified into:

1. Ekoddiṣṭa, performed for one person;

2. Pārvana, performed for 3 generations on a parvan day, i.e. on the amāvīṣā day of a month, particularly in the dark fortnight of bhādrapada;

3. Māsi\(^{\circ}\) performed every month (in the dark half, in the afternoon ĀpDh. II.16.4-5) ŚGr. IV.1.1, but taking the same procedure as the Pārvana\(^{\circ}\), described in ĀśvGr. IV.7.1;

4. Sapindaṣṭa, performed one year after the death of a person or on the 12th day from the death;

5. Abhyudayika\(^{\circ}\), śrāddha rite for prosperity, celebrated to mark some good happenings as the birth of a son, Nāmakarana, Cūdakarana, marriage etc.;

6. Kāmya\(^{\circ}\).

Learned brahmans serve as representatives of the manes at the Ś\(^{\circ}\) rites and join in the feast the larger their number the greater the reward Āśv Gr. IV.7.2. Cf. Oldenberg SBE XXIX, 106.

आभुदयिक Abhyudayika\(^{\circ}\) (abhi-ud-\(\sqrt{v}\) i, cl. 2 “to go up, rise”) n. rite relating to prosperity, in which offerings are made to the ancestors on the occasions of rejoicing. The rite is performed in the morning; the number of the brahmans must be even; the darbha must be straight, the sacrificer wears his sacred cord in the yajnopavīta fashion (not in the prācini-vītā fashion); all actions are done from the left to the right (pradakṣiṇā); svadāh is not used; instead of sesamum, yava grains are obligatory material. On these points A\(^{\circ}\) differs from all other forms of Śrāddhas. The sacrificer sits facing the east or the north, and with the permission of the brahmans invokes the Fathers having cheerful faces (nāndimukhāḥ); this clearly brings out the nature of the rite. He says, ‘May, the Nāndimukhās be pleased’; offers arghya. When he asks the brahmans about the dinner he says ‘sampanam’ (was it well done?); to which they reply susampanam’ ŚGr. IV.4.1-15. Only briefly mentioned ĀśvGr. II.5.13-15, GGf. IV.3. 35-37.

एकोद्दिष्ट Ekoddiṣṭa n. a Śrāddha rite in which one (deceased) person is intended, in contrast to Pārvana\(^{\circ}\) or Māsi\(^{\circ}\) in which 3 paternal ancestors are invoked. The rite is performed through one year for the preta after his death.

Thereafter, the preta attains the realm of the Fathers (pitṛ) by the Sapindaṣṭa, and consequently he is entitled to receive the pinda in the Pārvana (cf. Caturthavisarga). In E\(^{\circ}\) only one arghya and one pīṇḍa are offered; there is only one paviṭra.

There is no offering of cooked food and ājya into the fire (agnakarana), no invitation to the brahmans to represent the Viśe devāḥ, no āvāhana, no cakṣas, no utterance of svadāh, no incense (dhūpa), no light (dīpa); the question on satisfaction at the dinner is asked with the word svadātam (did it taste well?), to which the brahmans reply: suṣvadātam. The brahmans say, “May the food approach the deceased” ŚGr. IV.2.1-8, GGf. III.12.6.

On the 11th day after the death one should feed brahmans of uneven number, and kill a cow; offer pīṇḍas GGf. III.10.48-50.

काम्यa Kāmya\(^{\circ}\) n. a Śrāddha rite performed in order to obtain a special reward ĀśvGr. IV. 7.1.

पार्वाण Pārvana\(^{\circ}\) n. ĀśvGr provides the same rule for all types of Śrāddha. A good number of brahmans are invited. The larger the number the greater the reward. They must be of high reputation. Water and darbha seats are given to the brahmans who act as representatives of the Fathers. Water is poured into 3 vessels which are covered with darbha blades, and tila (sesamum) seeds are poured into them. The rites are performed from the right to the left (prasayya).

He offers arghya water to the Fathers with the part of his left hand between the thumb and the forefinger or with his right hand, held by his left (see prācini-vītā), and proclaims “This is your arghya, O father and O grandfather, and O great-grandfather”. He hands over the arghya water to the brahmans, and recites mantras when it is poured out. With the remaining water he moistens his face. The first vessel into which arghya water was poured should not be removed till the end of the rite. He offers the gifts of perfumes, garlands, incense, lights and clothes to the brahmans. He eats some food of the sthālpāka (prepared for the Pitṛapitṛyajña), and having smeared it with ghee, with the permission of the brahmans, he sacrifices it into the fire.

With the remainder of the food other food is mixed, and it is served to the brahmans at
the dinner. They are asked whether the food was perfect, and to which they reply in affirmative. Now he prepares lumps from the remnant of this food and sthālipāka, and offers the rest of food to the brahmans. The lumps are put down on the ground. The remnant of food is strewn on the ground, the brahmans are dismissed with the word “om svadha” AsvGr. IV.7-8, SGṛ. IV.1.

Sraddha

Marśi n. the monthly Sraddha is, according to Haradatta comm. (ApGr XXI.1), the model (prakṛti) of all Aṣṭakās and other Sraddhas; a succinct account is given in ApGr. XXI.1-9. The brahmans who are not related to the sacrificer by consanguinity, or by common mantra through teacher-student relationship are invited and fed. A portion of the food cooked for this dinner is taken out, and from this 7 food oblations are offered to the Fathers: 2 each to father, grandfather, great-grandfather and 1 to the pīrs in general; 7 ājya oblations are also to be offered. He touches the food and gives it to the brahmans to eat. After the dinner when the brahmans are going away, he goes after them and circumambulates them. He strews grass, distributes the pīṇḍas for the male and female ancestors as in the Pīṇḍapūryajña, pours water, worships the ancestors, again pours water thrice round the pīṇḍas, from the right to the left; sprinkles the vessels. He cuts off portions (avatāna) from all food and eats at least one morsel of it. This rite has been elaborately treated in HGṛ. II.10-13. See Sapindkarana.

Śravani (śravāṇaḥ) Śravani f. (sthālipāka m.) rite of cooked offering like Pārvata, performed on the fullmoon day of the month of śravāṇa (July-August) after sunset ApGr. XVIII.5-6 (Sarpabali); offered either on the daksināgni or the aupāsana by an anāḥitāgni HGṛ. II.16.2 (Śravana) = Śravakarana SGṛ. IV.15 = Śravakarana PGṛ. II.14. A mess of cooked food and a cake on 1 kapāla are prepared. The cake is smeared with butter and along with the cooked food is offered to Agni, the full-moon of śravāṇa etc. Out of the jar which is filled with fried barley grains he draws some barley, and with it offers bali to the snakes to ward them off (the divine snakes). In this way the offering should be performed every day at night with the grains til the time of the Pratyavatana. He now ascends the high couch (bedstead).

Srūta mfn. n. “heard”; knowledge (communicated from generation to generation); learning, a quality par excellence, which surpasses all other qualities of a brahmin, and a learned brahmin should not be passed over SGṛ. I.2.3-4.

Srūtiya mfn. m. one who is well-versed in the śrūti (vedas) ApGr. V.18.

Śvagaha m. “dog-seizer” said to be a dog demon, attacked by whom a child, his victim, behaves like a dog (hydrophobia?); one of the maladies of a child, to be cured by a rite: the patient is covered with a net and led to the gambling-place (adhivedana) of a gambling-hall (sabhā); and the dice are cast; the patient is sprinkled with curds and salt, morning, noon and evening, accompanied with mantras ApGr. XVIII.1. See also sanskhin.

Śvapaca m. one who cooks dogs; obviously, the low caste people are meant. Food is thrown for them on the ground SGṛ. II.14.22 (Vaiśvadeva).

Sa

Samsad f. an assembly AsvGr. II.6.11.

Samsarjana (sam-śṛj. cl. 6 “to send forth together”) n. act of mixing together warm and cold water by pouring on the head of the boy ApGr. XVI.8 (Cudākaraṇa).

Saṅstupa m. heap of the household sweepings, where a bali is offered to the host of Rakṣasas GGr. I.4.11.
into a waterpot, out of which it is sprinkled on the bride's head by her husband PGṛ. I. 11.4 (Caturthikarman).

sahṛśāva m. remainder of water, poured on the head of a bride SGṛ. I.16.7, HGṛ. I. 24.2 (Vivaha) See also saṁsṛava Śrauta section.

सक्ति n. (left) thigh of a cow, offered at the Anvaśṭakā in the manner of the Pinda-pitryajña PGṛ. III.3.10. See jauhava (Śrauta).

सन्गव Saṁgava m. morning; one of the 5 divisions of a day; the time when one can take a wife HGṛ. I.19.3; explained as one nādi calcium before and one nādi calcium after sunrise comm. on ib. Cf. Oldenberg SBE XXX, 186. See Śrauta section.

सामचयन Saṁcayana n. ĀśGr. IV.5.1. See Asthi°.

सामजप Saṁjnapana n. act of killing a cow HGṛ. II.15.4 (Aṣṭakā). See Śrauta section.

सतोधरण Saṭoddharaṇa n. rite of “raising up” the braid of hair (saṭā f.) and hairdressing (anulepana) of a virgin (betrothed, vāgdatta comm) KāGr. XXXI.6.

सद्यःक्रत्तोता mfn. (vāsas) n. a piece of cloth which has been spun (√ kṛt, cl. 6 “to cut”) and woven (ūta from √vā/ve, cl. 1/4 “to weave”) on the same day (sadyah); this garment is worn by the initiate on the day of initiation ApGr. X.10 (Upanayana). On the 4th day after U° his teacher takes this garment for himself and the initiate puts on another garment XI.26. See also antara°, brahmacārvīvasas, vasana.

सनी m.f. begging or alms obtained by begging (gift RV. VI.70.6) ApGr. XXII.13.

संडह Saṁdhi m. juncture of the wall and the post inside a house PGṛ. III. 4.10 (Vāstupraṭiśthā). See also paridhi°.

संध्या Saṁdhyā f. (1) juncture of day and night (twilight) GGṛ. I.5.2. See paunṛṇamāsi.

(2) “twilight” service, performed by the initiate in which he silently mutters the sāvitrī turning his face to the northwest until the stars appear SGṛ. II.9.1.

सामाय Saṁmāya (sam-√ nam, cl. 1 “to bend together”) m. alteration of mantra (mantra°) ApGr. II.8=ūha (Śrauta). Cf. samānāna (Śrauta).

सपतनीवाधन Sāpatnīvādhana n. a rite by which the co-wives are subjugated, performed by a wife who strews thrice 7 barley grains around the plant called pāṭhā (Clinopodium ambrosioides), which is set upright next day; she ties its root to his hand furtively, and she embraces her husband ApGr. IX.5-8.

सपिन्दिकारण Sapinḍikaraṇa n. rite of reception to get the deceased (preta) admitted into the community of the pitras (manes), who are entitled to the pīṇḍa offerings; one of the Śrāddha rites, performed at the end of a year after death or in the 4th or the 6th or the 11th month or on the 12th day BhGr. III.17 or after 3 months SGṛ. IV.3.2. Of the 4 pots of arghya water mixed with sesamum and scents, 3 pots are offered to the 3 pitras and the 4th to the deceased (preta). Four lumps (pīṇḍa) of flour are prepared.

The first lump for the preta is put on the three other. In the same way the pots containing arghya water are arranged. In a similar manner the rite for the mother, a brother and a wife who died before her husband is performed SGṛ. V.9. Cf. H.Dh. IV. 520-25.

सप्तपदानि Saptapadāni (also called abhyutkramana or parikramana) n. (pl.) rite of seven steps (saptapadi); the most important rite in the marriage ceremony in which the bridegroom makes the bride step forward from the west with her right foot to the north of fire in a northeastern or northern or eastern direction. The bridegroom recites 7 mantras with each step of the bride: iva ekapadi, īrje dvipadi, rāyasposāya tripadī, mayobhayāya catuṣpadī, prayāhyāya paṣcapadi, rūbyāya śaṭpadī, sakhā sapta padi bhava. sā māman vrata bhava. putrāśvādāhah bähunista santu jaradāṣṭaya: May you take one step for sap (iy), two for juice (or vigour, urjr), three for the thriving of wealth, four for comfort, five for offsprings, six for seasons, be friend with seven steps. Be devoted to me. Let us have many sons who may reach old age AŚGr. I. 7.19, (with a slight variation) SGṛ. I.4.6, PGṛ. I.8.1, ApGr. IV.16-17 etc.

सभा Sabhā f. a gambling-hall where the dice are played, and a boy attacked with śvagraha is laid on the dice ApGr. XVIII.1.

समारोहयास Samārohaya (sam-√ ruh, cl. 1 “to ascend”) n. a rite of causing the fire to “enter’
the body of the sacrificer or the 2 arāṇis or another piece of wood when one goes out on a journey by suspending the functions of the sacred fire. For causing the fire to enter the body, one's hands are warmed on the gārhapatya; for the arāṇis, by warming them on the fire, and another piece of wood by warming it ŚGr. V.1.1-4. Cf. Oldenberg SBE XXIX, 133. See samāropaya (Śrauta).

समालभ्यन् Samālabhāna (sam-ā-√labh, cl. I “to take hold of”) n. act of touching a wife who is in childbed, prohibited for 10 days after her confinement GGr. II.7.23. This period is considered impure (asaucā).

समावर्तन Samāvartana (sam-ā-√vṛt, cl. I “to turn back”) n. rite for the return home of a student from his teacher's house on completion of the Vedic study ĀśvGr. III.8.1; also designated by the terms snāṇa ĀpGr. XIII.1, PGr. II.6.1, āpūlava GGr. III.4.7, both meaning a ceremonial bath taken on completion of the study, and after snāṇa he is declared a snātaka; this is the central part of S (vedam adhiṣṭaya snāṣyan ĀpGr. I.c., vedān samāṣaya snāyāt PGr. I.c.). The ceremonial bath is not a part of Vivāha, Medhāśthiti on Mn. III.4.

The materials required for the rite are: a jewel, 2 earrings (kundala), a pair of garments, an umbrella, a pair of shoes, a staff, a turban, a garland, eye-salve, ointment ĀśvGr. III.8.1. He enters a cow-pen (vṛata), having a door covered with hide so that sun does not shine upon him; he puts logs on fire and offers ājyābahāga oblations; sits over a mat, and is shaven by a barber, bathes in lukewarm water, or according to ĀpGr. XIII.1 in a tirtha and cleans his teeth; discards the mekhala and wears new clothes, shampoos his body, anoints himself, applies eye-salve to his eyes, puts on 2 earrings, the jewel, and fastens the garland round his neck. He looks into a mirror, steps into the shoes, takes the umbrella and the staff. He keeps silent till the stars appear. He is now a snātaka duly discharged from the studenthood, and may go wherever he likes. He is now allowed to marry. ĀpGr. XII.1-14; XIII.1-2, ŚGr. III.1.1-18, ĀśvGr. III.8-9, PGr. II.6.1-32, GGr. III.4.7-34, HGr. I.9-11, KāGr. III.1.1-11. Cf. H Dh.II(1), 405-15.

समावेशन Samāvēśana (sam-ā-√viś, cl. 6 “to enter together”) n. sexual intercourse, performed in the last part of the 4th night (after marriage) ĀpGr. VIII.10. See Caturthikā:man.

ṛtu sexual intercourse after the menstrual period, the 4th to the 16th day, considered the most favourable time for procreation ib. 13 (=ṛtugama IX.1). See also upagama.

समिक्षण Samīkṣaṇa (sam-ā-√iks, cl. I “to look at”) n. rite of causing the bridegroom and the bride to look at each other, done by the bride's father PGr. I.4.16 (Vivāha).

समुहन Samuhana (sam-ā-√uḥ, cl. I “to sweep together”) n. act of wiping with wet hand thrice round the fire, done by the sacrificer ŚGr. I. 7.11.

समपता Samapata m. remnant of ājya sticking to a ladle, poured over the bride’s head GGr. II. 3.7. Cf. Śrauta section.

समप्रेषण Samapreśana n. directions, given by the priest to the initiate for observing the brahmacarya, e.g. “Eat water. Do the service. Put on fuel. Do not sleep in the day time” (samapreśayati). GGr II.10.33-34 (Upanayana). Cf. ĀśvGr. I.22.1. Cf. sampraiṣa (Śrauta).


समभार Sambhāra (sam-ā-√bhr, cl. I “to bring together”) m. a collection of things required for a rite: unground (samipuṣṭa) grain (dhāna), parched rice grain (lāja), colloryum (aṇjana), ointment (abhyājanas), fragrant powder (sthagara and uṣira). These are offered to the snakes ĀpGr. XVIII.10-11 (Śrāvanisthitālīpāka).

सप्तबलि Sarpabali m. =Śrāvanisthitālīpāka.

सवच Sarsapa m. mustard seed, mixed with rice chaff (phalikarana), and offered thrice on the sūtikāgni, installed at the entrance of the confinement room; this offering is done by the father and all visitors who enter the room ĀpGr. XV.6 (Jātakarman).

सप्न Sānda mfn. having testicles (not castrated), said of the bull immolated at the Śūlagava PGr. III.8.4.

सांपत्य Sāṃtapaṇa n. “heating”, name of a penance (kṛcchra comm.) in which a homa and a water libation are offered to the Maruts, and one is to drink a concoction of cow-dung,
urine of a cow, milk, curds, clarified butter and kuśodaka in one day; on the next day he fasts Kārṇa VII.1-3. Mn. XI.211.

Also a method of producing fire by heating dried cow-dung powder, cotton waste with sun-ray through a stone Kārṇa XXV.8 comm.

Simantonnayana 155

Sāmaśabda m. recitation of a sāman (literally, its sound) when heard, the recitation of R̥gveda is to be interrupted. This incompatibility is due to the capricious manner of handling the RV texts in the Sāmavedācikī, Aufricht R̥gveda; 2nd ed. II., xxxviii quoted by Oldenberg SBE XXIX, 116.

Sālaw Sāla m(pl). the Sāla people whose verse is sung by two lute players (vīṇāgāthin) at the command of the sacrificer ĀpGr. XIV.4-5 (Simantonnayana).

The verse runs:

yaugandharireva no rājetī sālīravaṇḍīsūḥ.
vivṛtacakrā āsīnāstireṇa yamune tava (Mantrapātha II.11.12).

Yaugandhari is our king, said the Sāla women, turning a wheel and sitting on your bank, O Yamuna. Immediately follows another verse for the brahmins mentioning the river near which the brahmins dwell:

soma eva no rājetiḥ brahmāṇiḥ prajāḥ.
vivṛtacakrā āsīnāstireṇāsau tava (Mantrapātha 13). The brahmins sing “Soma is our king”. For variations of these verses Cf. ĀśvGr. I.14.6-7, PGr. I.15.7-8, HDh. II (1), 224.

Whether or not the Sālas performed the Simantonnayana, the verse was once a part of some ritual of the Sālas performed by the wheel-turning women. Later, it was incorporated into the Simantonnayana.

This wheel-turning ceremony is a particular form of the Vājapeya J. Przyluski, Ancient people of the Punjab (tr. by Chitrabhanu Sen; Calcutta, 1960), 53-54. According to a kārīkā quoted in Kāśikā on Pān IV.1.173 the Yugandha people (clan?) is a division (avyaṇa) of the Sālas: udumbarāstila kālaḥ madrakāra yugandharāḥ bhultāṅgā śardandāśka sālvīyavaśaṁśiṁīnāḥ. Cf. Pān IV.1.173; 2.135, HDh. II(1), 224-5.

Sāvītī Śavītī f. name of the mantra (gāyatrī verse RV. III. 62.10), sacred to Śavīt: tat savitarvareṇyang bhargo devasya dhīmaḥ, dhiyo yo naḥ pracoḍayāt; this mantra is imparted by the teacher, sitting to the north of the fire, facing the east, to the initiate facing the west (savitṛupadeśa), preceded or followed by the vyāhṛtis (q.v.). This is recited first by a single pāda (paccāḥ): oṁ bhūṣat savitarvareṇyang; oṁ bhūvaḥ bhargo devasya dhīmaḥ; oṁ suvaḥ dhiyo yo naḥ pracoḍayāt. Then by half-verse (ardharācaḥ): oṁ bhūṣat savitarvareṇyang bhargo devasya dhīmaḥ; oṁ bhūvaḥ dhiyo yo naḥ pracoḍayāt. Finally the whole verse: oṁ suvaḥ savitarvareṇyang bhargo devasya dhīmaḥ dhiyo yo naḥ pracoḍayāt. Alternatively, the vyāhṛti can be added at the end of the verse as arranged (Upanayana) ĀpGr. XI.9-11 & Sudarsāna comm. Cf. BhGr. I.9. The vyāhṛti and the śavītṛ assumed a mystical significance as indicated by their permutations and combinations. Cf. pratigara (Śrauta).

The recitation of sō in this manner has been referred to SB. XI. 5.4.15. Cf. HDh. II(1), 300-04. See also patitasāvītrīka.

Śrīvāsta Śrīvāsta m. wind from the hem of a skirt (śke RV. III. 53.2); if it blows against a person who is going about on business it is addressed with a mantra ĀpGr. IX.3.

Śrītāvāya Śrītāvāya m. sacrifice to Śītā, the deity of furrow, performed on a ploughed field to secure protection of the crop. A mess of food is cooked with barley or rice grains, and offered to Śītā, Yajā (the goddess of sacrifice). Śamā (the goddess of devotion), Bhūti (the goddess of welfare) PGr. II. 17.10, or to Śītā, Aśā, Arādā and Anagā GGr. IV. 4.29. A Bali is also offered to the protectors (demons?) of the furrow (cōpatr). Women also offer oblations PGr. II.17.

Śrīloṣṭa m.n. a clod of earth taken out of a furrow III.2.7 (Āgaḥāyaṁ).
hed fire the wife sits on a bull's hide with its neck to the east; the husband offers 8 ājya oblations while she takes hold of his hand. Then he parts her hair upwards three times with a bunch of unripe udumbara fruits (śalālū), a porcupine's quill (śalālī) having white spots at 3 places (treṇi) and 3 bunches of darbha grass accompanied with the utterances of vyāhrti. Two lute players sing the songs of the Sālvas (q.v.) and the brahmins ĀpGr. XIV.5. Popular rites as instructed by an aged brahmin woman are to follow ĀsvGr.I.14.8. This rite may also be performed in a 4-handed round room (mandalāgāra) HGr. II.1.3. Treated in ĀsvGr.I.14, ŚGr.I.22, ĀpGr.XIV 1-8, BbGr. I. 21 etc.

Sīra Sīra m.n.a plough, touched by a brahmin at the first ploughing SGr. IV.13.4.

Subhaiksan n. “good alms”, uttered by a teacher when he accepts the alms presented by the student HGr. I.7.16.

Sūrā Sūrā f. wine, drunk by 4 or 8 women, not widows, who dance at the wedding ŚGr. I.11.5.

Sūtkāgni m. the fire for the woman who has given birth to a child ŚGr. I.25.4; it replaces the aupāsana (the domestic fire) during confinement, and is kept near the confinement room; on it oblations of mustard seeds mixed with rice chaff, every day for 10 days, are offered for driving away the goblins by the husband or any visitor who wants to enter the room ĀpGr. XV.6-7; or the sū is used for warming dishes etc. HGr. II.3.5.

On the 12th day after the birth of a child (or the 10th) when the mother and child take a bath this fire is removed and the aupāsana is brought again II.4.8.

Sūtra n. thread, one blue and another red, spread in the wheel tracks of a chariot by which the bridegroom and the bride are to depart ĀpGr. V.24 (Vivāha). A thread is fastened round (parivīta) a staff (danda) which is placed between the beds VIII.9 (trirātra).

Sodari (mfn). f. the uterine relations (“of the same womb”) of a bride, who pour out lāja into her hands; the lāja is offered into the fire (homa) ĀpGr. V.4 (Vivāha).

Somapravāka m. soma herald ĀsvGr. I.23.21. See Soma Srauta section.

Somāṁśa m. stalks of soma, pounded, and the powder is inserted into the nostril of the pregnant wife ŚGr. I.20.3, PGr. I.14.4 (Puhāsavāna).

Soṣyantikarman (suṣu, cl. 2/6 “to impel/to give birth”) n. rite for the parturient (āsannaprasavā or sāyamānā KāGr. XXXIII.1 comm.; prasavaśūlavitā PGr. I.16.1 comm.); also called Soṣyantikarana KāGr. l.c., Kṣiprāsavana ĀpGr. XIV.13, prasavana HGr. II.2.8. The earliest references of the rite RV. V.78.7-9, also BṛU. VI.4.23. It is performed by the husband for his wife who is in labour pain for accelerating the delivery. The tārīyant plant is placed at her feet; water is drawn in the direction of the current of a river in a cup which has not been dipped in water before (anāprīta); the husband touches the wife on the head or belly, sprinkles her with water accompanied with the mantras. More mantras may be recited if the jārīyu does not come out. ĀpGr. XIV. 13-15, HGr. II.2.8; 3.1, GGr. II.7.13-14, PGr. I.16.1-2, KāGr. XXXIII.1-3.

Sūtra m. oblations of ājya and strewing of grass, performed when the child is appearing GGr. l.c.

Stanaprādāna n. rite of causing the child to suck its mother's breast, one of the rituals of Jātakarman. After addressing the wife with mantra (mātaramabhimanraṇa) the husband washes the breasts of his wife, and gives them to the child to suck, the right one first PGr. I. 16.20-21, HGr. II.4.3-4; or causes her to give the right breast (pratidhāpana) ĀpGr. XV.5.

Stūpa m. top of the house (the main beam, pratihravāna comm) ĀpGr. XIX.7.

Strī f. wife of the householder; she can participate in the worship of the domestic fire ĀsvGr. I.9.1, 3, but not allowed to perform the homa except in the rite of special wishes (kāmyā) and balī ĀpGr. VIII.3-4. But it is also enjoined that a female should not offer oblation in the Pākayajña ĀpDh.II.15.18 and she cannot perform any religious act independent of her husband Mn. V.155. For rights of the wife H. Dh. II (1), 556. For the authority of womenfolk on popular and customary rites, see āṛti, vālī, Simantānayana, Vivāha.

Sthagra n. See sambhāra.

Sthāṇḍāla n. altar for the domestic rites;
a square, raised surface of sand or loose earth, measuring one isu (arrow) on all the sides, levelled, swept (sainūhana or pari’), strewn with darbha (paristarana), sprinkled with water. Six lines are drawn on it (lokhā), and the fire is placed on it ĀsvGr. I.3.1. The Brahman sits to the south, and pranitā water is placed to the north of it SGr. I.8.6, 8. See plan 9. Preparation of sō H.Dh.II(1), 208-09.

स्थपति Sthapati m. “lord of place”; a chieftain, who may belong to any caste, as distinguished from a king (rājan, by caste kṣatriya). He is one of the persons who is eligible for Madhuparka ĀpGr. XIII.3

स्थलेपक Sthālipāka m. “cooking in pot” name of a sacrifice, one of the divisions (sainīthā) of the Pākayajñā, in which rice or barley grains are cooked in a dish, and used as a sacrificial food. It is sacred to Agni, also called Pārvana for its first performance on the first fullmoon day after the marriage by the married couple and its continued performance on the parvan days of the full and newmoon by them throughout their lives.

The newly married bride on her arrival at her husband’s house husks grains (4 handfuls for each deity ĀśvGr. I.10.6), cooks the food, sprinkles ājya, removes the food from the fire. She takes hold of her husband who offers the mess of food on the fire to the deities of Dārsa. Portions of it (ayadāna) are spread under (upastarana) and sprinkled over (abhāgharana), and offered to Agni, Agni Svistakṛt. A brahmin is fed with the remnant of the food, and he receives a bull as present. ĀpGr. VII.1-19, ĀsvGr. I.10.

स्थूणा Sthūṇa f. a post of a house, dug in the centre of the building site ĀpGr. XVII.3.

dvāra° f. door-post ib.

स्थेया Stheya (mfn). f. name of water, contained in a jar which is placed to the northeast of the fire, and circumambulated by the bridegroom and the bride SGr. I.13.9 (Vivāha).

स्नातक Snātaka m. a person who has taken the ceremonial bath on completion of his vedic study (vedām adhītya snāsyain) ĀpGr. XII.1, or even before finishing his study if permitted by his teacher ĀsvGr. III.9.4. The word snāna means the ceremonial bath which marks the end of studentship as well as the rite of Samāvarana HGr. I.9.1. Three types of sō are enumerated:

(1) vidyā° a snātaka by knowledge, i.e. one who has finished the study but before he has completed the period of vow.

(2) vrata° a sō by vrata, i.e. he has completed the period of vows but before he has finished the vedic study.

(3) vidyāvrata° a sō who has finished both PGr. II.5.32-35, GGr. III.5.21-22. The last ranks the highest ib. 23. Anyone of the above categories can perform Samāvarana (q.v.). Snātakahood lasts till one marries, and thereafter he becomes a grhastra, householder.

vrata n. observances of a snātaka. As long as a snātaka does not marry he has to follow certain code of conduct which is called vrata ĀśvGr. III.9.5, (yama) restraint PGr. II.7.1. He shall not bathe at night nor shall bathe naked, nor lie down naked. He shall not look at a naked woman except during sexual intercourse. He is not to run during rain, nor climb up a tree, nor go down into a well ĀśvGr. III.9.6-7. He shall not go to another village by night. He should call a pregnant woman vijānyā, an ichneumon (nakula) sakula, a kapāla (skull) bhagāla. He should not wear dyed (vikṛta) garment. He must be firm in his intentions, a protector of other’s life and a friend of all PGr. II.7.1-18, for more elaborate rules SGr. IV.11-12. See also vratādeśa.

स्नापन Snāpana n. See Jātakarman.

स्रज Sraj f. a wreath, worn on the head by a student ĀpGr. XII.11 (Samāvarana).

स्रस्तर Srastara m.n. a couch (or a layer of straw Oldenberg SBE XXIX, 132), spread on the floor, on which all the members of a family lie for one night SGr. IV.18.5, 12 (Pratyavaranohana).

स्रव Sruva m. a spoon (see Śrauta section), held at the bottom in right hand and used as a vessel (pātra) for offering ājya obligations SGr. I.9.1, 3-4.

It is warmed, wiped with kuśa blades, sprinkled with water and warmed again before use PGr. I.1.3.

स्वस्तययण Svastiyayana n. “auspicious progress”; the time which brings good fortune, i.e. the most (‘tama) auspicious time for beginning a
The rite of Svādhyāya m. "lesson for self"; repetition or recitation of portions of the Veda to oneself, to be done every morning SGr. I.4.1.

The rite (vidhi) for recital: he goes out of the village to the east or north, has a bath in water, sips water, spreads darbha grass having the tufts directed to the east; he wears dry garment and the yajnopavīta, sits on the grass making a lap (cross-legged), turns his face to the east, holds the pavitra (kuśa blades) in his hands with the right hand on the top; he looks at the horizon or closes his eyes or in any other way gets ready to recite the text; the śāhṛtis preceded by om is first pronounced, then follows the śāvitrī, first by single pāda (pacchhā), then by half-verse (ardharcāsaḥ), finally the whole. Now, the main recital begins. He finishes the recital by uttering name brahmaṇe etc. ŚGr. III. 2-3.
SACRIFICIAL IMPLEMENTS AND UTENSILS

PLATE I

Haug Collection

1. dhruva
2. upabhṛt
3. juhū
4. agnihotraḥavāṇī
5. camasa?
6. a similar goblet (pranitāpranayana)
7. similar to no. 5
8. goblet
9. sruva
10. antardhana
11. similar to no. 6
12. saḍavatta
13. musala
14. a-b probably pūrṇapātra
15. ulūkhala
16-17. shaped like a mortar; probably ārdhvapatra
18. sphya
19-20. upaveśa(?) = dhṛṣṭi; no. 20 is probably a mekṣaṇa
21. offering spoon
22-23. offering spoons; probably no. 22 is a prasitraḥarana
24. part of no. 12
25. arani having 5 parts
26. missing
27. 3 pieces of stick, use unknown

PLATES II–III

Collection of the Pit Rivers Museum

1. yoni-shaped ladle used in homa, from Varanasi; presented by W. Crooke, 1893
2. same as above (probably pariplu patra)
3. upabhṛt
4. dhruva
5. label missing
6. prṣadājyagrahaṇī
7. agnihotraḥavāṇī
8. pracaraṇī
9. juhū
10. vasahomahavani
11. srava
12. spoon for pouring ghee in homa, used in Varanasi; presented by W. Crooke, 1893
13. container for ghee; presented by W. Crooke, 1893
14. pranitapranayana
15. pratisiraharaṇa
16. phalikaranapātra (preferably, saḍavatta)
17. idāpātra
18. ulākhala
19. musala
20. mekṣaṇa
21. dhṛṣṭi (cf. nos. 19 & 20 pl. I)
22. sphyana
23. śamyā
24. antardhāna
25. ṛṣad
26. upalā
27. sūrpa
28. anvāhāryaṣṭālī
29. bharjanapātra
30. aṣṭāṣṭālī
THE FIRST, THIRD AND FIFTH PRASTĀRAS
OF THE ŠYENA (SUPARNA) CĪTI
THE SECOND, FOURTH PRASTARAS OF THE SYENA (SUPARṆA) CĪTI
The Arena of the Soma Sacrifice

North

Plan 3

(A) Acchāvāka; (N) Neṣṭr; (P) Potr; (B) Brāhmaṇācchamsin. (H) Hotr
(Pr) Praṣāstr (Pras) Place of Prastotṛ (Prati) Place of Pratiharśr
(Udg) Place of Udgāṭ when chanting

1. Seat of Pratiprastāṭr. 2. of Āgnidhra. 3. of Hotr
4. of Brahman. 5. of Sacrificer. 6. of Prastotṛ.
7. Place of Brahman. 8. Place of Sacrificer
Plan 4

VEDI FOR THE AGNIHOTRA, DARSAPŪRNMĀSA AND ISTIS

- Dotted lines indicate the saṁcaras of the Brahman etc.
Plan 5

VEDI FOR THE NIRUDHAPASAUBANDHA

EAST

Cātvāla
Saṃitra
Adhvaryu
Āgniḍhra
Yūpāvata
Nābhi
Seat for Brahman
Seat for Sacrificer

PĀŠUKI

Ahavaniya

UTTARAYEDI

NORTH

Hotr
Maitrāvaruṇa

Āhavaniya (Original)

SOUTH

Gārha-patya

WEST

Dakṣināgni
Plan 6

VEDI FOR THE VARUṆAPRAGHĀSA (CĀTURMĀSYA)

EAST

Cātvāla

Utkara

Uttaravedi

Āhavaniya

Nābhi

Seat for Adhvaryu

Seat for Āgnidhra

Seat for Hotr

WEST

Gārhapatya

Dakṣināgni

SOUTH

Seat for Sacrificer

Seat for Brahman

Seat for the Sacrificer's wife
Plan 7

THE ARRANGEMENT OF KAPĀLAS

11 KAPĀLAS

NORTH

10 5 2
6 1 8 3
9 4 7

WEST

8 KAPĀLAS

5 8
6 1 2 3
4 7

EAST

SOUTH
Plan 8

THE ARRANGEMENT OF 11 KAPALAS
(Another Variety)

NORTH

10  5  8

6  1  2  3

9  4  7  11

WEST

THE ARRANGEMENT OF 8 KAPALAS
(Another Variety)

EAST

5  8

6  1  2  3

4  7

SOUTH
Plan 9

STHANDILA

A

barhis idhma

ājyapātra

praṇayanapātra

3

6

5

4

2

1

D

WEST

C

B

SOUTH

EAST

Sacrificer facing the east

Brahma priest facing north

Plan 7

THE ARRANGEMENT OF KAPĀLAS

THE ARRANGEMENT OF 11 KAPĀLAS

(Antiler Varta)

NORTH
The Book
This dictionary, based on the Srauta and Grhya Sūtras, attempts to explain all significant terms related to the Vedic sacrificial rituals. Besides the Sanskrit term and its transliteration in Roman as well as its meaning in English, Chitrabhanu Sen tries to describe the exact purport of the term, different usages and its correlation with other sacrificial concepts.

For the Srauta rites, this work focusses mainly on Ās’valāyana Sutra of Aitareya Brāhmaṇa; Bandhāradvaja and Āpastamba Sutras of the Taittiriya Brāhmaṇa, and the Kātyāyana Sutra of the Satapatha Brāhmaṇa, which are code books of the Hotr, and Adhvaryu priests. For the domestic rites, the author has used Āsvalāyana, Kāthaka, Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakesin Pāraskara, Gobila and Kausika grhyasutras. All the important implements and utensils, which were used in Vedic sacrifices, also find place in Appendices.

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The Author
The author was the University Librarian at North Bengal University. After his retirement, he joined the Asiatic Society, Calcutta.

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