A DICTIONARY OF THE VEDIC RITUALS

BASED ON THE ŚRAUTA AND GRHYA SŪTRAS

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CONCEPT PUBLISHING COMPANY
DELHI
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
CONTENTS

Introduction 9
Acknowledgements 17
Abbreviations 18
List of Works and Authors 21
Transliteration and Order of the Nāgarī Letters 25
Arrangement of the Entries 27
Measurements 28
The Dictionary: Śrauta Section 29
The Dictionary: Grhya Section 127
APPENDICES 169

Description of Plates
Plates I - III
Plans 1' - 9
INTRODUCTION

Our knowledge of the vedic ritual is derived with a varying degree of accuracy from three sources: the Samhitas, the Brāhmanas, and Śrauta and Gṛhyaṇastras. 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 Rgvedasamhītā. The names of sacrificial objects are mentioned: yūpa, idhma, samidh, juhā, grāvānāh, droṇa, camasa etc. The three savanas of the Soma sacrifice have been mentioned. The Rgveda also knew the existence of at least seven priests: Hotr, Potr, Nēṣṭr, Agnīdh, Praśāṣṭr, Adhvaryu and Brahman.1 A stage was reached when the hymns, as a poet claims, could only be understood by means of a sacrifice.2 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 Rgvedasamhītā was not a book of ritual. Āśvalāyana could not maintain the order of the hymns in his sūtra. Sāyaṇa, who was brought up in the orthodox ritualistic tradition, believed that the Rgvedasamhītā was a book of ritual. He took pains to prove that there was no anomaly when Āśvalāyana in his Śrautasūtra could not employ the first verse of the samhitā in the first sacrifice, Darśapūrṇamāsa he described.3

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,4 an interrogative pronoun, meaning to whom, when used in a rite was turned to a deity. Ka became Prajāpati.5 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.6 In course of time the word kāya was legitimatized, and Pāṇini had to frame a rule to form the word.7 In the sacrificial practice the Rgvedasamhitā has been assigned to the Hotr, one of the principal priests, whose duty it is to recite certain hymns called śāstras, distinctly with proper accent.

The Atharvavedasamhitā, which contains popular spells, has no practical use in the śrauta rites. Consequently, the Brahmān priest to whom the samhitā 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 Brāhmāṇecharhāsin priest in the ritual of the Soma sacrifice.8 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.9

But the case with the samhitās of Yajurveda and Sāmaveda is quite different. In the very arrangement of these later samhitās the ritualistic bias can easily be seen. The Adhivaryu 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 samhitā called Yajurveda, and the formulas were called the yajus. This was obviously a priestly creation.
The sāmhitā of Yajurveda which has been preserved in two schools, śukla (white or pure) and kṛṣṇa (black)\(^{10}\), in five recensions, were created exclusively for the ceremonial purpose. The verses of the Yajurvedasāmhitās are mostly borrowed from the Rgvedasāmhitā for the sacrificial purpose of the Adhvaryu, in many cases without any real propriety and with deliberate alterations to adapt them to the ritual.\(^{11}\)

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 upānśu. 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 ekaśrutī (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: duṣṭāḥ śabdaḥ svarato varṇato vā mithyāprayukto na tamarthamāha. sa vāgavajro yajamānam hinaśti yathendraśatrūḥ svarato' parādhat.\(^{12}\) 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 desicated his sacrifice by forcibly drinking soma juice without being invited. The mantra was indraśatravarañhasya, "O Agni, the foe of Indra," prosperous, and the word indraśatra being a tatpurusa compound should have acute accent on its last syllable. But Vṛtra pronounced the mantra with a misplaced acute accent on the first syllable of Indraśatra, and as a result the word became a bahuvrīhi compound, meaning having Indra as a foe prosper. Vṛtra himself was killed.\(^{13}\)

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 upānśu. This is called dhvāna, 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 Sāmavedasāmhitā is also a liturgical collection. But by no means it is an original one. It is almost entirely a verbatim copy of the Rgvedasāmhitā. Of the total 1810 verses or 1549 verses (261 verses are repetitions) contained in ārāṣka and the uttarārāṣka all but 75 are found in the 8th and 9th manadala of the Rgvedasāmhitā. The Sāmavedasāmhitā has been assigned to the Udgāt priests who chant the verses called stotras set to a melody called sāman chiefly in the Soma sacrifice. The Udgāt priests have hardly any role in the sacrifice apart from chanting the stotras. While the Adhvaryu priests have discarded the accent of the Yajurvedasāmhitā, the Udgāt priests adopt a peculiar fashion in chanting the stotras. The verse is broken up in various parts called prastāva, udgītha, pratiḥāra, 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.\(^{14}\) 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.

\(^{1}\) is a very fond practice of the priests to render a word unintelligible by a peculiar process of permutation and combination. Thus the summons śaṁśāva, let us praise, becomes somasvam or šomasvam or śomasvā (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 kāvaśeyas, knowing this, say, "To what end shall we repeat the veda, to what end shall we sacrifice? For we sacrifice breath in speech, or in breath speech". Or again: People say, Hymn, Hymn. 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 was 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 Darśapūrṇamāśa is a model of all other sacrifices known as Īṣṭī, and so is the Agniśoma 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 agniśomīya or savānyā 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 Paśū). But the Nirūḍhapaśubandha itself becomes the prakṛti of all other animal sacrifices other than the savānyā and ambandhAYāpaśu. Similarly, the Pravāgīya 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 Agniśoma.

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 tantrā).

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 (dikṣātavimita); he gets a piece of cloth, a covering which stands for the placenta. He mimics stammering (parihvāla). 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
practiced 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, Pusavana, Jātakarman.

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 studenship. 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 pātini). In the Rgvedasāṁhitā a pātini 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 pātini means a wife who takes part in the sacrifice of her husband (patyurno vyajīsānīyoge 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, he 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 expiations (prāyaścitā) 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 Vrātyastoma in which all the vrātys take part.

The sacrificial fee, daksipā, 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.\textsuperscript{29}

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 Sanhitās 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.\textsuperscript{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 Rgvedasāṃhitā which are employed as mantras at the domestic ceremonies have no bearing on the ceremonies.\textsuperscript{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 Sanhitās.\textsuperscript{32} On the other hand, the Atharvavedasaṃhitā is one of the main sources of mantras for many domestic rites.\textsuperscript{33} There are two Gṛhyasūtras: Āpastamba and Gobhila which have separate books for the mantras they employ: the Mantrapāya and the Mantrabrāhmaṇa. These mantras do not occur in any Sanhitā.\textsuperscript{34}

The Gṛhyasūtras have no extant Brāhmaṇa to provide them with a sacrificial doctrine. The terms and names of the domestic rites are, however, found in the Sanhitās and the Brāhmaṇas without any exposition of the rites.\textsuperscript{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 (śruti) in contrast to the domestic rite which was derived from memory (smṛti).

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

The Gṛhyasūtras are less rigid than the Śrāutasūtras, and contain less technical terms.
The Gṛhyasūtras 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 vedic rite, because the village is the authority on these matters.²⁶

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 (Krṣṇa 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 Gṛhyasūtras have been mainly used: Āśvalāyana, Kāṣṭhaka, Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakaśipu 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."²⁷

REFERENCES

1. RV II. 1. 2.
2. Yajñena vācāḥ padaviyamāyaṇ RV X.71.3,
4. Kusmaḷ deviṣa havīṣa vidhema RV.X.121.1.
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 kṛṣṇa, see Max Müller HASL 90-91.
13. ŚBr I.6.3.8.
15. etadā sāma va tatvidvāṁsā dhūrṣayāḥ kāvayeśh kimarṭhā nayamanḍhayeśyāmahe kimarṭhā nayaṁ yaksyāmahe. vacl hi prāṇaṁ juhumāḥ, prāṇe vā vacam. A, Ār III.2.6. & Keith ib 257.
16. ukthamukthamīī vai prajā vadaṇṭi tādīm evokthamīīyāmeva prthivīta hīdam sarvanuṭtiṣṭhati yadīdam kṛṣṇa. ib II.1.2. & 201.
17. Keith RPV 313.
19. ib.
20. Ṛṣ, 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 daksinā.
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. 1.7.1.
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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.

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### ABBREVIATIONS

**abbrev**—abbreviation  
**ABr**—Aitareya Brāhmaṇa  
**Ādharma** or **Ādheya**—Agnyādharma or Agnyādheya  
**adj**—adjective  
**ĀpDh**—Āpastamba Dharmasūtra  
**ĀpGr**—Āpastamba Grhyasūtra  
**ĀpSr**—Āpastamba Śrautasūtra  
**ĀpSulb**—Āpastamba Sulbasūtra  
**Āśva**—Āśvamedha  
**ĀśvGr**—Āśvalāyana Grhyasūtra  
**ĀśvSr**—Āśvalāyana Śrautasūtra  
**AV**—Atharvaveda Saṁhitā (Saunaka)  
**BGr**—Baudhāyana Grhyasūtra  
**BhGr**—Bhāradvāja Grhyasūtra  
**BhPar**—Bhāradvāja Pārīśīta  
**BhPi**—Bhāradvāja Pīṭmedhasūtra  
**Bh Śr**—Bhāradvāja Śrautasūtra  
**BPr**—Baudhāyana Pīṭmedhasūtra  
**Brough Gotra**—Early brahmanical system of gotra and pravara, by John Brough  
**BṛUp**—Bṛhadāraṇyaka Upaniṣad  
**BŚr**—Baudhāyana Śrautasūtra  
**BŚulb**—Baudhāyana Sulbasūtra  
**ca**—circa  
**Caland PBr**—Pañcaviṃśa Brāhmaṇa; tr. & ed. by W. Caland  
**Cātur**—Cāturmāṣya  
**caus**—causative  
**Cayana**—Agnicayana  
**C. H.**—L’Agniṣṭoma, by W. Caland & V. Henry  
**Chinna**—Yajñātattvapraṅgāṣṭaḥ, by A. Chinnaswami Sastri  
**comm**—commentary  
**Darśa**—Darśapūrṇamāsa  
**du**—dual  
**Dumont L’Agni**—L’Agnihotra, by P. E. Dumont  
**Dumont L’Āśva**—L’Āśvamedha, by P. E. Dumont  
**Eggeling SBE**—Śatapatha Brāhmaṇa; tr. & ed. by Julius Eggeling (Sacred books of the east, vols. XII, XXVI, XL1, XLIV)  
**ERE**—Encyclopaedia of religion and ethics; ed. by James Hastings  
**f-** feminine
<table>
<thead>
<tr>
<th>Abbreviations</th>
<th>19</th>
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<tr>
<td>GGr — Gobhila Grhyasutra</td>
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<td>Gonda Sava — Savayajnas: Kauśikasūtras, 60-68; tr. &amp; ed. by J. Gonda</td>
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<td>H.Dh — History of dharmaśāstra, by P. V. Kane</td>
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<td>Heesterman — Ancient Indian royal consecration, by J. C. Heesterman</td>
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<td>HGr — Hiraṇyakesi Grahyasūtra</td>
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<td>Hoogt — The vedic chant studied in its textual and melodic form, by J. M. Van der Hoogt</td>
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<td>HSr — Hiraṇyakesi Srautasūtra</td>
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<td>ind — indeclinable</td>
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<td>Jaim Br — Jaiminīya Brāhmaṇa of the Sāmaveda</td>
<td></td>
</tr>
<tr>
<td>KāGr — Kāthaka Grhyasūtra</td>
<td></td>
</tr>
<tr>
<td>Kaus — Kauśikasūtra</td>
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</tr>
<tr>
<td>KBr — Kauśitaki Brāhmaṇa</td>
<td></td>
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<tr>
<td>Keith Drama — Sanskrit drama, by A. B. Keith</td>
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<tr>
<td>Keith RPV — Religion and philosophy of the veda and upanishads, by A. B. Keith</td>
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<td>Keith RVBr — Rigveda Brahmanas: Aītareya &amp; Kauśitaki Brāhmaṇas of the Rigveda; tr. by A. B. Keith</td>
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<tr>
<td>KhGt — Khādira ṇṛhasūtra</td>
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<td>KSr — Kātyāyana Śrautasūtra</td>
<td></td>
</tr>
<tr>
<td>LŚr — Lāṭyāyana Śrautasūtra</td>
<td></td>
</tr>
<tr>
<td>m — masculine</td>
<td></td>
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<tr>
<td>Max Müller HASL — History of ancient Sanskrit literature, by F. Max Müller</td>
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</tr>
<tr>
<td>Mbh — Mahābhāṣya of Patañjali</td>
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<tr>
<td>MG — Māṇava Grhyasūtra</td>
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<tr>
<td>Mf — Pūrvamāṁśāsūtra of Jaimini</td>
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<tr>
<td>Mn — Manusmṛti</td>
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<tr>
<td>MSr — Māṇava Śrautasūtra</td>
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<td>MW — Sanskrit-English dictionary, by M. Monier-Williams</td>
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<tr>
<td>n — notes; neuter gender after entry words</td>
<td></td>
</tr>
<tr>
<td>Nid — Nidānasūtra</td>
<td></td>
</tr>
<tr>
<td>nom — nominative</td>
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<tr>
<td>NVO — Das altindisches Neu- und Vollmondsopfer, by A. Hillebrandt</td>
<td></td>
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<td>Oldenberg SBE — Grhyasūtra; tr. &amp; ed. by Herman Oldenberg (Sacred books of the east, vols. XXIX, XXX).</td>
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</tr>
<tr>
<td>Pān — Aṣṭādhyāyī of Pāṇini</td>
<td></td>
</tr>
<tr>
<td>Paśu — Paśubandha or Nirūḍhapaśubandha</td>
<td></td>
</tr>
<tr>
<td>PBr — Pañcaviṃśa Brāhmaṇa</td>
<td></td>
</tr>
<tr>
<td>PGr — Pāraskara Grhyasūtra</td>
<td></td>
</tr>
<tr>
<td>pl — plural</td>
<td></td>
</tr>
<tr>
<td>Puśpa — Puṣpasūtra (or Phullasūtra)</td>
<td></td>
</tr>
<tr>
<td>Rāja — Rājasūya</td>
<td></td>
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<tr>
<td>Renou Vocabulaire — Vocabulaire du rituel védique, by Louis Renou</td>
<td></td>
</tr>
<tr>
<td>rpt — reprint (ed)</td>
<td></td>
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<tr>
<td>RV — Rgveda Samhitā</td>
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</tr>
<tr>
<td>Śab — Sabarasvāmin</td>
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</tr>
</tbody>
</table>
Abbreviations

Śāṅkāyana Brāhmaṇa
SBE—Sacred books of the east; ed. by F. Max Müller
Śatapatha Brāhmaṇa
sg—singular
SG—Sacred books of the east; ed. by F. Max Muller
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—Śrautasūtra, English section
Sr(K)S—Śrautasūtra, Sanskrit section
ŚŚr—Śāṅkāyana Śrautasūtra
SV—Śāmaṇḍa śaṁhitā
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 Śaṁhitā
Upasak Monastic terms—Dictionary of early Buddhist monastic terms, by C. S. Upasak
VādhSr—Über das Vadhula Śrautasūtra; ed. by W. Caland
VaiŚī.—Vaikhanāsa Śrautasūtra
Vāja—Vājaṇeya
VasDh—Vaiśīṣṭha Dharmaṇītra
V. J.—Vedic index, by A. A. Macdonell & A. B. Keith
V R.—Vedic religion, by Abel Bergaigne
VS—Vaijaṃsacī Śaṁhitā
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 Śaṁhitā
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   (1) prāsa I, ed. by W. Caland. 1896
   (2) prāsa 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, ŋ, ņ, e, ai, o, au

anusvāra: m (true anusvāra or symbol of nasal)

visarga: h

consonants: k, kh, g, gh, ŋ
   c, ch, j, jh, ņ
   t, th, ḍ, ḍh, n
   t, th, d, dh, n
   p, ph, b, bh, m
   y, r, l, v
   ś, 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—graha, gharma etc., under tīrtha—pītā, 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 1.6.12, for Purodāsa 7.5 (i.e., ĀpŚr 1.7.5), 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>Units</th>
<th>Notes</th>
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<tr>
<td>Akṣa</td>
<td>104 aṅgula</td>
<td>=2 Prādeśa</td>
</tr>
<tr>
<td>Aratni</td>
<td>24 &quot;</td>
<td></td>
</tr>
<tr>
<td>Isā</td>
<td>88 &quot;</td>
<td></td>
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<tr>
<td>Kṣudrapāda (small pāda)</td>
<td>10 &quot;</td>
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<td>Jāmu</td>
<td>32 &quot;</td>
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<tr>
<td>Pada</td>
<td>15 &quot;</td>
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<tr>
<td>Puruṣa</td>
<td>120 &quot;</td>
<td>=5 Aratni</td>
</tr>
<tr>
<td>Prthā (=Uttarayuga)</td>
<td>13 &quot;</td>
<td>=2 Pada</td>
</tr>
<tr>
<td>Prakrama</td>
<td>30 &quot;</td>
<td>=1 Span</td>
</tr>
<tr>
<td>Prādeśa</td>
<td>12 &quot;</td>
<td></td>
</tr>
<tr>
<td>Yuga</td>
<td>86 &quot;</td>
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</tr>
<tr>
<td>Vya(yā)ma</td>
<td>96 or 120 aṅgula</td>
<td>=4 or 5 Aratni</td>
</tr>
<tr>
<td>Śamya (=Bāhu)</td>
<td>36 aṅgula</td>
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Baudhāyana Śulbasūtra I. 1
PART ONE : SRAUTA SECTION
अनि Agni m. sacrificial fire; in pl. three fires: āhāvāniya, gārkapatya; dakṣaṇa; in du.: āhāvāniya and gārkapatya. Sometimes five fires (cf sabhya and āvasathyā) are mentioned; cf. vitāna, vīhāra, vistāra (agninām). In abbrev. also designates the fire-altar or its construction, See Agnicayana.

अनिलक्षन Agnikṣetra 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 sapaviḍha, i.e. sapatapurṣa: 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 (caturdaśaṇīvaḍha) or trebled (ekauṇasavīḍha), as in Aṣvamedha K. Śr. XX. 4.15. In abbrev. āgni, agrivimāna. Cf. Dumont L’Asva 73; see Agnicayana.

अनिलन्यन 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 āhāvaniya; it is represented in ŚBr as a human imitation of the construction of the cosmic world of the Prajāpāti. 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 visvajyotis bricks. On the ukhā the bricks and pan are burnt. Thereafter other bricks are made and burnt. After the diksā, the building of the altar begins. The altar may be of several shapes, e.g. suparna (eagle), syena (hawk), drona (trough) etc. K. Śr. XVI.5.9. The bricks have different shapes: triangular, oblong, square etc. The bricks also bear different names yauṣmati, asādha, svamātrāṇa, reahṣic, lokampṛṇa, cintiṇi, 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

अन्नु 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 Vādh.Śr. (AO. VI. 215); also the cup into which juice is poured after pressing Bh. Śr. XIII. 8.17; alpaṁ aṁśaṁ stalks from which juice flows feebly K. Śr. IX. 4.20.

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

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

अस आस्त्र Aṁśa m. "shoulders" of the vedi (uttaravedi); the 2 corners on the eastern side: uttara° or the northeastern corner and dakṣaṇa° or the southeastern corner Ap. Śr. VII.5.5; of the mahāvedi XI.4.13. Cf. śroni. Also said of the corners of khara Ap. Śr. XII. 1.7. For measurements Ap. Subb. I.2.5.

आक्षा Aksa m. nut of vibhidaka (Terminalia bellericum) which is used as die 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 angulas, the length of the north-south line on the west of the altar of Paśu Ap. Śr. VII.3.8. Cf. B. Sub. I.1.

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

पुली f. edge of the axle B. Śr. I.4

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

आवपा 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.

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

आक्षनयाथ Aksnayā ind. diagonally Bh. Śr. XII. 4.18 (measurement of the mahāvedi).
2nd and the 4th follow a different pattern. See plan I & 2.

The ground on which the altar is erected is measured with a rope, and ploughed K. Sr. 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. Sr. XVII.7.21-23); each layer is covered with thick mud (purīṣa). A living tortoise is placed on a layer (Āp. Sr. 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. Sr. XVI.35.9; XVII.1.11; 2.8; 3.1. The performance of Ā° is obligatory, at least theoretically, only in certain cases. The main authority on the rite is Śbr. which devotes 5 out of its 14 kāṇḍas: VI—X, more than one third of the entire text. For the theory and significance of this rite Eggeling SBE XLIII, introduction, Āp. Sr. XVI-XVII, K. Sr. XVI-XVIII; Keith TS. 18.cxxv—cxxxvi TS. IV.1-6.

In abbrev. Cayana or Agni. Agnicīt is a person who has offered Ā° Āp. Sr. XVI.10.6.

अग्निदिक्षणिया Agnidikṣaniya (iṣṭi) f. oblation introducing the dikṣā belonging to Cayana B. Sr. XV.3.

paristārana n. act of strewing darbha grass called paribhojanīya round the fire (Darśa) Āp. Sr. I.14.12.

pranayana n. rite of carrying the āhavaniya fire in a ceremonial procession to the uttaravedi at the time of animal sacrifice in the Agniṣṭoma Āp. Sr. XI.5.9-10, B. Sr. VI.24, C.H. 78.

samanithana n. production of fire by friction (churning) Āśv. Sr. IV.5.2. Cf. arāṇi.

yojana n. "yoking" of the fire-altar which consists of touching the three logs (paridhi) accompanied with the muttering of three formulas at the end of consecration of the altar Āp. Sr. XVII.23.1, K. Sr. XVIII.6.16(Cayana)

vimacana n. rite of "unyoking", the opposite of "yoking", consisting of touching the paridhis at 2 western points where 2 logs touch the third one by muttering 2 mantras K. Sr. XVIII.6.17; agner vimokam juhoti Āp. Sr. XVII.23.10.

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

अग्निस्तोमो Agniṣṭoma m. "praise of Agni"; a Soma sacrifice, the first of the 7 samīsthās and a model of Soma Āp. Śr. X.2.3; closely related to Jyotiṣṭoma (cf. Bh. Śr. X—XV). It derives its name, like all other Soma, from a stotra (the last one) called a°, chanted in the rite. Although it takes only one day to perform the core of the rite (sutā, 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-pravākās to the priests and choosing the priests, madhuparka, dikṣā of the sacrificer, dikṣāniyeṣṭi, construction of the prācīnavanśa, vratārpanāgāra.

The second day: prāyanyeṣṭi, somakṛayana (purchase of Soma stalks from a vikrayin), dīṭhyeṣṭi (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 prācīnavanśa, accompanied with the subrahmanya litany and placed on the āsandī, followed by the rite of āpyāyana and avāntaradiṣā.

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 ḍiṣṭyanas, the mārjāyya shed and the havirdhamanandapada are constructed, the uparvas are dug and the audumbarī post is raised. An animal sacrifice (agniṣomāpya paśu) is performed, and agniṣomapraṇayana is done. The fifth day (the last), called sutā has 3 savanas: prāṭah, mādhyandina and triṭi. Preparation begins long before dawn; all utensils: droṇakalāśa, dāṣāpavītra, āḍhavānyā, pitaḥkṛtt etc. are arranged. After the recitation of prāṭarāṇuvāca, 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 sastras (q.v.) are recited. Before reciting the bhāṣapavāmaṇa the priests perform a creeping movement (prasarpana). The pressing is followed by libations (graha) 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 *madhyandina* which follows the pattern of the *pradah*. Sacrificial fees are distributed. Immediately after the *madhyandina* the *triyā* follows.

The rite closes with a sacrificial bath (avabhrītha).


*stotra* n. the last *stotra* of *A*, also called *yajñāvajñā* Ap. Sr. XIII.15.3 (C.H. 368); it is an *ekaviṃsastoma* cf. Sr. 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 Ap. Sr. XIII.15.5).

अग्निस्थ Agniṣṭha m. (1) name of the middle post (out of 11 or 21) which is placed near the *vedī* in front of the *āhavanīya* fire (Ekādasinī or *Asva*) Ap. Sr. XVII.14.6; XX.9.6; made of *rajjuḍāla* wood K. Sr. XX. 4.17.

(2) adj. name of a cart for utensils, considered as “sitting near the fire” (Darśa) Ap. Sr.I.2. 10; commonly known as *sakata* cf. Ap. Sr. I.17.5.

अग्निस्थियोजनीय Agniṣṭha jyōjanīya (īṣṭ) f. an offering at Agniṣṭha B. Sr. XXIII.9.

अग्निहोत्र Agniḥotra n. rite of offering cows 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 Ap. Sr. VI.4.7-9. Cf. Abr. XXIV. 4—6.

The question whether one should maintain all the fires permanently or only one has been debated in the sūtras, (3 fires, K. Sr. IV.13.5, the *gārhapātya* only Ap. Sr. VI. 2.13). Therefore one has to establish the *āhavanīya* and *daksīṇa* out of the *gārhapātya* 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 *agnihotra* cow by a *sūdrā* Ap. Sr. VI.3.11—14 or a brahmin B. Sr. III.4; *sūdrā* is categorically debarred from milking. K. Sr. IV. 14.1. The milk is heated over the burning embers drawn from the *gārhapātya*, 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 Sūrya, 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 (*agnyupasthāna*), in the evening to the *āhavanīya*, cattle, house, night, and thereafter to the *gārhapātya*. Ap. Sr. VI. B. Sr. III.4-9. Sr. K(E).I(1), 85—198. H. Dh. II (2), 998—1008. For details Dumont L ’Agni* a* is also the name of the oblation Asv. Sr. II.2.16. Cf. pretagnihotra.

*sāhī* f. an earthen pot with a straight brim containing a* milk (*prasātrī, ārdha kapāla*) Āp. Sr. VI.3.7. Vai. Sr. I.x.9. cf. āryākṛtā; neither made by a *sūdrā* nor turned on a potter’s wheel (acakravartā Bh. Sr. VI.8.14) H. Sr. III.7.15.

*havanī* f. a spoon with a long handle, made of *vikaikara* wood, used in the rite; one’s arm or I *araṇi* in length Ap. Sr. VI.3.6. K. Sr. I.3. 36 comm.

agnihotri* f. the cow which provides milk for A* Āp. Sr. VI.3.8. Cf. gaviṇā.  

अग्निहोत्रोचेशन Agniḥotrochesana n. remnant of a* milk, poured over curds Bh. Sr. I.14.0 (Darśa).

अग्निश्रोधस्यन्त्र Agniśomapraṇayana n. ceremonial procession with the fire (taken from the old *āhavanīya*) and the *Soma* stalks. The Adhvaryu puts *iddita* into the *śālaṃukha* (old *āhavanīya*) and carries the fire with the help of *upayamani* 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 *sutyā*; with the fire of the
āhavanīya the āgniḍhriya is kindled. The soma stalks are placed in the havirdhānamandapa on the sutyā day. Now they offer the vaisarjāya oblations B. Śr. VI.30, Āp. Śr. XI.16. 12—15. They go out of the prācinavamāsā; the Brahmaṇ man carries Soma; the other vessels are loaded into a cart. They reach the āgniḍhriya shed where the hearth is kindled and the Brahmaṇ hands over Soma to the Pratiprasthātr. From there the fire is carried to the new āhavanīya (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. āgni-prapyaṇaya.

agniṣomīya (paśu) 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.

अन्यवाय  Agnyagāra m. a shed where 3 fires are preserved; =śālā Āp. Śr. I.2.10; K. Śr. IV. 2.11 mentions 2.

अन्यवायश्च  Agnyavabhiṣṭha m. see avabhīṣṭha.

अन्याचेत्य  Agnayādehya or ādhāna n. rite of establishment of sacrificial fires; a sacrifice of the iṣṭi type, which like the Darṣapūrṇamāsā, requires 4 priests (cf. rtvij). 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 arañis and other implements are prepared. The sacrificer chooses the priests, and honours them with the ma ślhiparka. The devayujana, 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 upāsana fire. This is called the brahmaudāna 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 (Gopityajña) 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 arañi upon the lower one after the midnight has passed. The Udgāt sings various sāmāns or, in his absence, the Brahmaṇ recites the ṛks. The fire thus churned is collected in a vessel and the gārhapatya 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 āhavanīya. Later on, the sabhya, āvasathya are set up from the āhavanīya. The Agniḍhira brings the gārhapatya fire or churns out fire, and sets up the daksināgni.

The anvāhārappacana is set up from the gārhapatya. While the Adhvaryu proceeds to set the āhavanīya a horse is made to tread on certain materials deposited on the āhavanīya 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 (purnāluti) 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. āhita, anvāhāna, pratīdhdna, punārādhdna.

अन्यावस्थान Agnyupasthāna n. adoration of fires: āhavanīya, then gārhpataya, lastly a new āhavanīya 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.

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

अंगा Anga n. "limb", a subordinate rite; thus the Paśubandha is a "limb" of the Soma sacrifice Āp. Śr. XI.16.3; the anga is associated with the principal rite (pradhāna) XXIV.
2.31, 39; thus it becomes the tantra of a sacrifice XIV. 5.3. Yajñaṇīga means the sacrificial utensils XXIV.2.13. Some of the aṭīgas, e.g. prayājās etc. are part of Darśā (which itself yields reward) do not yield a reward K. Śr. I.2.4; cf. Mi IV. 4.35.

अन्जुर aṅgūr m. burning embers of the sacrificial fire, removed from the gārhapatya fire with a stick (upaveṣa or dhṛṣṭi) Bh. Śr. I.12.11 (Darśā), and the embers are placed round a sacrificial object ib. 13; XI.8.2.

'nivapana n. transport of fuel logs on the hearths (dhiṣṭya) and lighting them; aṅgūr nivapatī K. Śr. IX. 7.6 (Soma) or agnī nivapatī Āp. Śr. XII.8. 1-4. cf. C.H. 184.

अचक्रवर्त Acakravarṭa f. "not turned on a potter's wheel", said of the agnihotrasthālī (q.v.).

अच्छवाक Acadhvāka 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 "acchā" (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 aṭyāṭastrāstra C.H. 262 (the first pressing), Āsv. Śr. V. 10.28.

अजगाव Aṣaṅgavā 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: aṣakāva 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.

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

अजिन Ajiṇa n. see kṛṣṭvājinā.

अजजन Aṇjana n. act of anointing an object, especially with clarified butter.

aṇjana n. one of the materials for Darśa, an ointment for the eyes Āp. Śr. 1.8.2; abhyāj- jana ointment for the body, sαmαṇjana unce-
Indra Ap. Sr. XIV.2.10 comm., K. Sr. X. 9.28. Name of the second of the seven modifications of the Jyotiśoma. Also the verse recited at the close of that ceremony.

अत्यांतप्रदेश अत्यांतप्रदेशा m. a direction which crosses the limit, i.e. a general rule for the performance of rites Ap. Sr. XII.7.12, Bh. Sr. I.1.9.

अत्सरुक Atsaruka mfn. See tsarū.

अवाघया (प्रथ) Adāḥya mfn. (graha m.) name of an optional libation of Soma in a cup, as an alternative to atisagraha Ap. Sr. XII. 7.17.

पार pāra n. the cup for taking the juice Bh. Sr. XIII. 9.1 = atisādābhyagrāhaṇapāra, made of udumbara wood K. Sr. I.3.36 comm.

अद्र Adṛ m. stone for crushing Soma stalks; grāvan K. Sr. XI.1.5 (comm.: adhīṣavārthapādayānā).

अधिदेवन Adhīdevana n. space dug and levelled with a sphya, used as a site for a game of dice Ap. Sr. V.19.2 (Adhāṇa); XVIII.18.16 (Rāja); situated between the sabhya and advasathyā Bh. Sr. V.12.4.

अधिनिनयनिय Adhīnirjanīya mfn. name of a kharā on which utensils are cleansed = ucchisṭa (khara) M. Sr. IV.2.3.

अधिमन्तनथा Adhīmānthana n. a piece of wood used as the lower portion of the arani (adharārani) and with which the spindle is engaged Ap. Sr. VII.3.3 (it is a sākala; it is a chip of wood obtained at the time when the yūpa is cut off a trunk). Cf. svaru.

�धिवसन Adhīvasana (adhi-√su, cl. 5 “to press out, over”) n.

वलक phalaka n. the two wooden pressing boards (adhiṣavane phalake), made of udumbara or kārśmāraya or palāṣa wood, in front rounded off like the rim of a wheel (pradhīhinukhe) and at the back cut straight, they are dovetailed by means of a peg (in the Soma other than the ekāhas), and placed over the uparava Ap. Sr. XI.13. 1-2, B. Sr. VI.28, C.H. 102. On these boards are placed the pressing skin, and the Soma stalks are pounded for extracting juice K. Sr. VIII.5.25. See also abhīṣava.

अधिवास Adhīvāsa m. a kind of carpet (vistārikā), used at Rāja B. Sr. XII.14 (also adhi), spread under the horse at Aśvā K. Sr. XX. 6.10. It also designates an upper garment, used as sacrificial fee for the priest Bh. Sr. XIII. 8.16 (Soma).

अध्याभक Adhyādhakāra (mn.) m. having an additional half; one and a half. A method of recitation of the aponapātriya verses (RV. X.30. 1—9&11) by the Hotr: 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 Āsv. Sr. V.1.5; i. 2.19. C.H. 140.

अध्यवास Adhyāvāsa (adhi-√as, cl. 2 “to sit down upon”) m. substitution of a pāda similar to the previous pāda in a stanza Āsv. Sr. VIII. 8.6 & comm.

अध्यद्धनी Adhyādhiṇī f. a tubular vessel above the udder of a victim Ap. Sr. VII. 22.6 (Paśu) = adhyādhiṇi Bh. Sr. VII. 19.11.

अध्रिगु Adhriigu (mnfn.) m. “possessing irresistible rays”; a formula Abh. VI.6-7, TBr. III. 6.6, of prāja or nīgada type, recited by the Hotr at the beginning of the slaughter of a victim. An invocation to divine and human slaughterer Āsv. Sr. III.3.1. According to the limbs, deities and number of victims, the formula is modified (uha) III.2.11—30. A° is actually the name of the initial mantra. cf. Dumont L’Asvā 170, H.Dh. II(2), 1121-2.

अध्वर Adhvāra (v/dhvr, cl. 1 “to injure”) m. sacrifice (not injuring), in saumya a” animal offering is integrated in the Soma sacrifice Ap. Sr. VII.2.17.

अध्वर्य Adhvāryu m. the priest who performs an adhvāra (?). A° is one of the principal priests as distinguished from the Hotr, the Udgār 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 area. He is assisted by 3 assistant priests: Pratiprasthātr, Neṣṭī and Unnetīr; whence they are called Adhvaryavah Ap. Sr. X.29.7; K. Sr. I.8.29. Not less than 36 A° are mentioned in Āsya Āp. Sr. XX. 10.5. cf. tīvīj. 

patha the space between the hayirdhānamandupā and the āgṇidhiyā Āsv. Sr. VIII. 13.24 & comm.

Anadḥāparuṣa 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 dvesya Āp. Sr. XVI.2.6.

Anāśana 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 (pretapatnī) is excepted ib. 13. see also patnī.

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

Anālaṃbhukā Anālaṃbhukā 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 Āp. Sr. IX. 2.1.

Anirukta mfn. (gāna n.) “not uttered”; a way of singing the stotra in which every syllable of the part of the verse, to be sung by the Udghātr, is replaced by the syllable O. The Udghātr transforms the āṣṭāvā ṣāmasaṅgadāvā marom by his udghātā: om o202000 002 000000 1212. He says this in mind (munāsa) L. Sr. VII.10.20. Āp. Sr. XXII.7 2, C. H. 180. see ṣāmasaṅgadāvā; also said of a rite (upahavya q.v.) in which the names of gods are concealed XXII.9.8; also the appertaining sāman, anirukta L. Sr. VIII. 9.1 comm.

Anukampana n. shaking of the nārāśānta goblets by the camasādhivaryus (at the first pressing, Soma) Bh. Sr. XIII.32.1. See camasā.

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

Anucara m. “a follower” (1) the triplet which follows the pratipad in the recitation of a sāstra Āsv. Sr. V. 10.13; this is the second portion of a sāstra where the āhāya is to be uttered. (2) follower, as the Neṣṭī is the a° of the Adhvaryu Vt. Sr. XIV. 8.

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

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

Anuvṛdru (cl. 1 “to run after”) to recite in “a run” a series of consecutive verses (dasaḥott) Āp. Sr. V. 22.10 (Adhēya).

Anuvṛtī Anuvṛtī (iṣṭi) f. offering which follows the tanuvāxis (Adhēya) Āp. Sr. V. 22, 8, Mi. XII.3.3; literally, “to get admitted to a principal rite”.

Anuprāśarpakā m. (√tṛp, cl. 1 “to creep”) a group of 90 brāhmīns who appear in addition to 10 camasins in the Daśāpeya rite of the Rāja for drinking Soma L. Sr. IX.1. 3 comm; cf. -sarpayeyuh Āsv. 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-brāhmīns Āsv. 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 prāśarpakās who are just spectators.

Anuvṛtī Anuvṛtī (handhyā) f. a sterile cow, imolnated and offered after the udanyayī yē 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
Anumantrana n. recitation of a mantra which comes at the end of a sacrificial act S. Sr. VII.2.15; it is pronounced in svarita (Āsv. Sr. 1.1.20), and indicates participation of the sacrificer in the sacrifice Ap. Sr. IV.1.3.

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

Anuyāja n. “after-offering”; series of three supplementary oblations subsequent to the principal offerings, offered mainly to the barhis, Narāśāṃsaka, Svīṣṭakṛt (Dāra) Ś. Sr. I. 1.40 (variant: *ānu* Ṛ. Sr. II. 9.8); sometimes the number of *a* is 9 as in the Cātur Ṛ. Sr. VIII.6.18; it is 11 in savanīyapaśu K. Śr. X. 7.10.

*ānu-yaj* to recite the *anuvasātkāra* Āp. Sr. VIII. 3.10 (Cātur); see also *prāyāja*.

Anurūpa m. (antistrophe) a triplet, recited by a hotraka at the beginning of the śastra, and its metre, number of syllables, characteristics and deities correspond to the preceding *stotriya* (strophe) Āsv. Śr. V. 10.26.

Anuloma m.fn.ind. “in the direction of the hair”, i.e. in the natural direction (opposite of pratiloma, q.v.); gradually lowering the dhrava vessel downwards while decanting soma from it into the Hotr’s cup (camasa) Bh. Śr. XIV.15.2 (Soma); said of a ladle with its handle turned towards the offerer of oblation at the Pitṛmedha Bh. Pi. I.12.2.

Anuvākyā f. (anuvāyac, cl. 3 *to say after*) also called *purovāvyā* (q.v.); it is a call of invitation to the deity, pronounced by the Hotr while he sits for the ājyabhāga, āvāpa etc. It is pronounced in monotone (aiakārṣya Āsv. Śr. I.10.1 commute.) before soma libation in the final om prolated. The Adhvaryu urges the Hotr by saying: *anumśā anubṛ ā 3hi*, pronounce *a* for such person K. Śr. I.9.13 (this is called *anuvācana* K. Śr. ib.), *a* the rite to the manes: *anu svadhā* Āp. Sr. VIII.15.8; *a* is recited by the Hotr before he utters his *yājyā*.

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 Śr.K (S). I, 806; its flesh is also cooked Bh. Pi. I.5.1,4,5. also called rājagavi. See Antyesṭi.

Anūcāna m(fn.) the priest who has not forsaken his vedic studies, i.e. learned Bh. Śr. X.1.1; mārgād anuṣṭeta Bh. Par. 133.

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

Antaryāma (prah) Antaryāma (graha) 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 Hotr into the cup called antaryāmapātra, which is held in hand by the Adhvaryu Ṛ. Sr. XII.12.5; for description C.H. [61].

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 *ṭṛṇavarta* ib. comm.

Antahpāya (śādka) Antahpāya (śāku m.) a peg (śāku) which is driven in the middle of the sacrificial ground; fixed at a distance of 3 (K. Śr. VIII.3.7) or 6 (B. Śr. VI.22) prakramas to the east from the eastern post (middle of the eastern door) of the pācinavamsa, also called śāmanukti, *a* one of the many pegs used for marking out the area of the mahāvedi. *antah patati śāladvārasya ca vedeṣca K. Śr. ib. comm. see also *śāku*.

Antyesṭi 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 ṛṣandhi (couch) and tied to it, 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 sarpis 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 clapping the corpse with the skirt of their garments they go round it 3 times in prasārya direction. This is done at each halt. The anustarāṇī cow tied at the left forefoot is led to śmaśāna, 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 pānti). The corpse is laid upon the pyre together with the āśānti. The sacrificial implements filled with prṣadāyā are placed on various limbs. The earthen utensils are disposed of. The limbs of the immolated anustarāṇī are cut off and placed on the corpse limb by limb. Amikṣā 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 anījali, mentioning the name of the deceased. They return home and observe a vow for 3 or 6 or 12 days or one year B. Bh. Pi. I.1-9; II.1.6, 7, Bh. Pi. I.1-8. For Pitṛmedha Sr. K(E), I(2), 1033–1132. The word A³ does not occur in the sūtras. Cf. Hillebrandt: Death and disposal of the dead ERE IV, 475-9.

अन्त्र Antra n. intestines of the deceased which, according to the Sātyāyanaka Brāhmaṇa(?), are taken out by cutting open the belly of the corpse; faeces are squeeze out, a³ or reinserted into the belly after filling them with sarpis Bh. Pi. I.4.1.

अन्तर्दृष्टि Annahoma 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 Adhvaryu at a soma rite in the Āśva, cf. Dumont L' Āśva 126-130; obligatory materials differ

आप. Sr. XX.10.5; performed in the Vāja XVIII. 6.5.

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

अवाधि Anvādhi m. end of a mantra Āp. Sr. XIV.12.3.

अवाधर्भ (anu-ā-√rahḥ, 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. Sr. X. 10, Āp. Sr. IV.9.5. Also said of the objects taken hold of from behind Āp. Sr. VII.15.7. Anvārambhaṇa (elsewhere) is the duty, mainly, of the sacrificer K. Sr. I.10.12. Samanvārambhāṇa act of touching one another: the sacrificer touches the Adhvāryu, the wife touches the sacrificer, and other relatives touch the wife Bh. Sr. XII.16.13. see Agnisoma.

अवाधर्मणीय (आविष्कार) Anvārambhāṇiyā (iṣṭī) f. introductory rite of the Darśā Āp. Sr. V.23. 4-9 & comm. Literally, “that which is to be attached to the introduction”.

In this rite gruel (caru), cooked on 11 pots-herds, is offered to Agni and Viṣṇu, on 12 potsherds to Sarasvatī, and on 8 potsherds to Agni bhagin B. Sr. II.21 (anvārmbha).

अवाधर्मण्य Anvāhārya (anu-ā-√hr, cl. 1 (“to supply”)) m. rice meant for sacrificial fee for the priests (literally, rice which is supplemented) Āp. Sr. III.3.12, K. Sr. II.5.27 (Darśā).

‘pacana m. another name of the daksināgni on which a³ rice is cooked Āp. Sr. I.1.4. Cf. Adheya.

‘sthāli f. a dish on which the said rice is cooked Āp. Sr. I.15.9, Vai. Sr.X.9.

अपगर Apagara m. abuse, hurled by the participants at the priests during the Mahā vrata rite K. Sr. XIII.3.6 (Gavāmayana). See abhigara.

अपघातलिका Apaghātalikā f. a sort of lute (comm.) Āp. Sr. XXI.17.16=apaghātila P Br. V.6.8. (Mahāvrata).

अपलवण Apaplavana (apa-√plu, cl. 1. “to immerse”) n. immersion of utensils and other
materials: yoktra, kṣṇājina etc. which have been “smeared” with soma (somalipi), C.H. 399, at the end of Agniśoma. Cf prāṣyat K. Sr. X.9.5; pradhiyat Āp. Sr. XIII.20.12; praplārayanti B. Sr. VIII.20.

Aparā Aparā f. the second ("other") viṣṇui of performing the pañcadasaśaṃta:  aab c, abc, a bbb ccc Eggeling SBE XXVI. 308.

Aparāṇī Aparāṇī(du) m. the gārhapatya and daksīṇa, the fires of the west and the south K. Sr. II.1.11.


Aparasya Aparasya f. pariśrit B. Śr.X.19.

Aparśāy Apārśāya m. = avaś Āp. Sr. XVIII. 18.5.

Aparakāraṇa 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. Sr. I.2.3. (Darśa), Bh. Śr. VIII. 1.10 (Paisvadeva); 5.4 (Varuṇapraghāṣa).

Aparāṇī (吻) Aparāṇī (homa) m. oblation of the fruit of the aš (literally, cleansing) plant (Achyranthes aspera), offered by the Adhvar(yu) with a srava in order to drive out the demons. The Adhvar(yu), taking a firebrand from the daksīṇi fire, leaves the fire-hut and makes fire in another place Āp. Sr. XVIII.9.5-20 (preliminaries of the Rāja). Cf. Heesterman 32.

Aparalamba m. B. Śr. VII.15, 17, K. Śr. VII. 9.15.—avaśa.

Aparatvam Aparatvam n. 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.

Aparipākṣa m. meeting point of the side and the base of the altar (Cayana) Āp. Sr. XVII.12.11.

Aparṇa Aparṇa m. a cake of barley or rice, baked on the domestic fire in the Ādheya Āp. Sr. V. 4.15.

Aparāṇāśaṃta Apāraṇāśaṃta f. an āś̐; oblation prepared by mixing the vasatāvāri and ekadānā water in a bowl of the Hotṛ L. Śr. X 17.1; a drink dedicated to Apāna Nāpāi S. Śr. XIII 29.12; apāraṇāśaṃta stanzas (RV. X. 30), recit-
ed by the Hotṛ at the time of fetching water for preparation of soma C.H. 139.

Aparāyana Aparāyana m. the 7th Soma (samaśaṃṭha), a further development of the Aitārīya, requiring 4 additional stotras and āśastra (33 of each in total); one can obtain (√āp) by performing this rite whatever one desires, whence the name PBr. XX.X.3.4-5. Cf. K. Śr. XXIII.1.19; Āp. Sr. XXII.13.19; XIV.4. 12—16, SBE XLI, xx-xxiii

Aparāy Aparāy m. joint of the wings and the tail of the Agnikṣertra K. Śr. XVI.8.20. (Cayana).

Aparānyiyam Aparānyiyam mfn. anything not being in actual use, kept in reserve; said of the two mahaśīrās Āp. Sr. XV. 6.11. see mahaśīrā.

Aparītara Aparītara (abhi-√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 prays the sacrificer participating in a sattra L. Śr. IV.3.1 (comm: abhisāuti).

Aparītara Aparītara (abhi-√ghṛ, 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 upagṛhaṇa, upastaraṇa; done twice K. Śr. I.9.10, Mi. IV.1.33. (2) pouring out soma juice into 9 camasas at the camasonnayano rite: soma juice taken from the pūrabhṛt is poured in partly filled camasas (with the juice), and again soma taken from the dronakālaśa is poured into them Bh. Śr. XIII.23.8. Cf. upastaraṇa.

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

Aparītara Aparītara (abhi-√car, cl. 1) to practise exorcism; as a charm the noose of an immolated 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 (Paśu).

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for the Darśa Āp. Śr. 1.12.7; another rope for cow supplying the gharina XV.5.20=
rašāna 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: śirobandhava.

अभिप्रव अभिप्रव (sādula) m. name of Soma cere
mony lasting six days in the Gavāmaya,
and in the sattra, consisting of 4 Uktyas
preceded and followed by an Agniśoma, with
the succession of Brhat and Rathaimtrata sāman
Āp. Śr. XXI. 15.10. Cf. Eggeling SBE XXVI,
403.

अभिमानत्रण Abhimānera n. addressing a mantra
over an object (e.g. soma) Āp. Śr. XII. 9.10;
in presence of a similar object 1.2.8 comm.
This is done to consecrate a sacrificial object
by means of a mantra.

अभिमहर्षण Abhimahāsa 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 sadas are touched Āśv. Śr. IV.13.5
comm; the rite occurs on various occasions: at
the havyadāna shed Āp. Śr. XI.8.11, the top
of the uparavas 11.4 (opposite: āmarāsa, act
of touching at the bottom of uparavas) C.H.
91, 102, 137.

अभिप्रवभाव Abhipravaya 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.

अभिबध्वम (ढ) Abhisava (up) m., n. (abhipiy-su,
cl. 5 “to press out”) act of pressing soma
stalls with stones for extracting juice. There
are 2 kinds of pressing, the little pressing
(kṣullakābhisāva) also called the pressing of
the upāśugraha and the great pressing called
mahābhisāva. The Adhvaryu takes a few Soma
stalls, places them on the upara stones (also
called upāśiusavāna), pours nigrābya water
over them, beats the stalls in 3 turns, each
turn consisting of 8,11 and 12 single beat-
ings. Extracted juice is filled in a cup Āp. Śr.
XI. 9, C.H. 149-55. The mahā is done in 3
turns after a large portion of the stalls have been placed on the
adhiśavanacarman, and sprinkled with nigrāhya water by the Adhva-
ryu and other priests Āp. Śr. XII. 12.1-13,
C.H. 157-9. Cf. also Eggeling SBE XXVI,
244-5.

अभिषेक Abhiśeka (abhii-su, cl. 6 “to pour out
towards”) m. unction rite of the Rājaśiśya in
which water, drawn from various places,
and purified, is poured over the sacrificer
(king). The unction water is distributed in
4 vessels of pāldaśa, udumbarā, nyagrodha and
āsariṭha. The sacrificer, donning a turban,
a ārpya dress, and a mantle (pāpyya), K. Śr.
XV. 5.7-11, gets hold of a bow and arrows,
recites the āvid 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 Adhvaryu 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 Abhisecaniya rite. See Rāja. Heesterman
114-22. A° at Cayanā Āp. Śr. XVII. 19.5, at
Vāja XVIII. 6.6, at Asva XX. 19.11.

अभिषेकङ्ग Abhyāna jana n. See ajaṇa.

अभिमहार्षण Abhyārohāniya m. a Soma cere-
mony, also called Favitra. Pṛṣyuniya, of
Agnisoma type, performed before the Rāja

अभियूह Abhiyūha (abhiyu, 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=uddha
Āp. Śr. Cf. Dumont L’Asva 294, 300-1.

अभ्र Abhri (i) f. a spade, 1 aratni or pradeša
long, used for digging up the site of the aud-
umbari (AO. VI. 226) or of the ukhā (Cayanā)
Āp. Śr. XV.1.7. It is made of spotted
(kalmaṣi) bamboo (vaiśv) having one or two
blades (ubbayatalkṣpay, anayatalkṣpay) SBr.
VI.3.1.30-34 used by the Adhvaryu for digging
around the line drawn in with a spyya for
making the altar Bh. Śr.VII.3.3 (Pāsū).

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

**Aranyaka** Amāvāsyā (amā "in the house", vāś "to dwell": to dwell together) f. the night when the sun and the moon "dwell together" =darsā (seen by the sun only); Āp. Sr. 1.7.1. It is the *tithi* on which both the sun and the moon are the nearest to each other.

**Ambhaṇa** a common name of 4 washing-tubs: ādhavanīya, pūtabhṛt, the vessel for rinsing mouth, and for washing dishes B.Sr. VI.1.34.

**Araṇī** (du) f. two pieces of wood used for churning fire, made of aśvattha wood covered by or grown on a śāmi tree Āsv. Sr. II. 1.17, Āp. Sr. V.1.2; 10.7. Two pieces are cut off, planed, dried and shaped rectangle; each 16 āngulas in length, 12 in breadth and 4 in thickness B. Sr. II. 6; but cf. Vai. Sr. I. 1. The lower piece is called adhārāraṇī having a hole in its centre (yoni or deva') on which the upper piece uttarāraṇī is not directly mounted. A spindle (pramāṇa) connects them. By rotating the spindle fire is generated B Sr ib., Vai. Sr. ib. The operation is called agnīm manthathi Āp. Sr. VII.12.10.

**Aranyaka** Aranyaka mfn. mantras preserved in a section of the Aranyaka Āp. Sr. XVII. 16.6. to be studied in the forest (on account of their obscure character), as distinguished from grāmeṇvākya XVII.17.1. There are 61 aranyakaṇīcya libations in Āsva (its mantras are to be used in forest owing to its esoteric nature) Eggeling SBE XLIV, 336-7, Dumont L' Āsva 205.

**Aratni** a measurement, the 5th part of a puruṣa (the sacrificer's height) K. Sr. XVI. 8.21, B. Sūb 1.1.

**Arthavāda** m. explanatory words or statements which illustrate a *vidhi* (rule) of a sacrifice. The Brāhmaṇa texts contain, apart from *vidhi*, such statements; a² consists of *nīnḍa, prāśanaḥ, purākāla* (traditions), *parākṛti* (story, action of others)—these help to clarify a rule Āp. Sr. XXIV.1.33; those passages or mantras do not refer to anything special in the sacrifice and therefore remain unchanged 3.51. Cf. Oldenberg SBE XXX, 324, 351 comm; Medhātithi on Mān. I.3; II.6.

**Ardhva** 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 Āp. Sr. XXI.2.17; also called dvitiyin. Cf. rtvij.

**Alaṃkarana** n. decoration of mourners which consists of shaving etc. (nāpitakarmāṇi) Bh. Pi. 1.12. 7-8, application of collyrum to eyes by the women 11.14.

**Åkāśa** the time when upastaraṇa takes place Āp. Sr. VIII. 2.10.

**Alaṃkāra** m. cleansing of the hearths; sweeping round the place with hand (parīṣa-māhanena) Āp. Sr. VI.3.1.

**Avākaṣa** m. (carana) rite of reciting mantras (TS. III. 2.3) while the sacrificer is made to look at soma and different cups B. Sr. VII. 8 (avākaṣaśicarati) C.H.183. Cf. Eggeling SBE XXVI, 409. K. Sr. IX. 7.9: grahaṃ avēṣyati.

**Avāja** m. a hole in the ground for fixing the sacrificial post (=yāpāva) B. Sr. VI.26; Āp. Sr. VII. 9.9; a hole for ukhā XV. 3.20, also designates uparava XI. 12.5.

**Avatama** Ava-√tam (cl. 4) to withhold breathing after pronouncing om (praṇava) at the end of a mantra until breath is exhausted Āp. Sr. VIII.18.9.

**Avadāna** Avadāna (ava-√dāḍo, cl. 6? "to cut off") n. act of cutting up the offerings, specially the cakes, and also the portion thus cut off K. Sr. 1.9.6. The size of the cut off portion is that of the first joint of the thumb (āṅgusṭhāparavāmātra) Āp. Sr. 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. A² consists of the portions cut off the heart, tongue and lungs of animal at the Paśu.

**Avanaradāna** portions of flesh not cut off B. Sr. XI.5. Cf. catur, paṇca and ṣaḍavatta; see also aupābhṛta, jauhava.

**Avadāna** Avadāna (ava-√nārd, cl. 1. "to bellow out") n. stretching of musical tone by
inserting an intermediary tone (amusvaratḥ, Sāyana). Cf. Čalanda on PBr. (VII.1.2), 132, C.H. 466, L.Śr. VII. 10.22.

Avaneṣa (aṇava-viṇī, cl. 3 “to wash off”) n. rite of washing hands with appropriate mantras when the agniḥotra milk has been placed over the fire or when it is being taken up into the agniḥotra ladle Bh. Śr. VI.3.11.

Avabhṛtha (aṇava-ḥrth, 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 īṣṭi 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 utesils smeared with soma into water, and objects like the antelope skin, yoktra in the cātvāla Ṛp. Śr. XIII.19.8-9; 21.12, K. Śr. X.8.24. The accompanying rite is called avabhṛtheṣṭi B. Śr. VIII.19-20, Ṛp. Śr. XIII. 20.6-7. The sāman is called “sāman L. Śr. II.12.1 chanted by the Prastotṛ. The rite is to take place in water and not in fire Mi. XI. 2.28. In other rites: Cātur Ṛp. Śr. VIII.7. 14-8.12, Saurāṃśi XIX. 4.6, Asva XX. 22.5. For A° in the Agniṣṭoma C.H. 393-405. (agny) avabhṛtha a rite consisting of throwing the fire of the dead into water before the A° Ṛp. Śr. XIV.21.8.

Avasrāya m. drainage of water from the sālā B. Śr. XII. 4.

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

Avahantri f. thresher, a woman, of grains B. Śr. I.6.

Avāntaradikṣā f. an intermediate consecration Eggeling SBE XXVI, 97. See dikṣā.

Avāntarikṣa. See idā.

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

Avīyākya 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 Dvādaśāha (= the tenth of the period of ten days) Ṛp. Śr. XXI.9.1.

Avēkṣaṇa 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 Ṛp. Śr. XIII.14.2, C.H. 364.

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

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

Aśman m. stone for pounding grains on the mill stone, Ṛp. 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).

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

Aśvamedha m. horse sacrifice, recorded in the RV.I.162 & 163, to be performed by a sovereign (sūrvabhauma) or a crowned king though not yet sovereign Ṛp. 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 īṣṭis 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 upasad days and followed by the 3 sutyā days. The first day of pressing is an ordinary Agniṣṭoma. The second day is the most interesting: the horse is led to a pond,
Aṣṭakā

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 carcass, 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. Aṃśyeśṭi). 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 Aṭirātra. The avabhrtha 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’Aśva

Aṣṭaka Aṣṭakā f. the eighth day after every fullmoon; see the domestic rite. A° par excellence (ekāṣṭakā) is the eighth day after the fullmoon of maṅgha, undoubtedly the eighth day before the new year Āp. Śr.VI.30.7; three vṛṇaṣṭakā 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.

Aṣṭa rasā Aṣṭa rasā mfn. an ahaṇa type of soma lasting "eight nights", which includes 2 Agni-śomas Āp. Śr. XXII.23.7, Mi. XII.3.1.

Aṣṭaśravas Aṣṭaśravas n. a kind of golden coin having marks similar to "eight drops", used as fee for Ādhvarya Āp. Śr. IX. 19.1. oḍḍaka, Vādh. Śr. (AO. II. 158 comm). oḍḍaka or pulaka B. Śr.XXVI.8.

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

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

Aṣṭu ओष्ठ ओष्ठ ओष्ठ ओष्ठ Astu śrau 3 sañ the reply of the Agnīdhra. See pratyāśrāvāṇa.

Aṣṭhaśamcayana n. rite of collecting the charred bones of a cremated person (or only somaścayana). 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 Adhvarya 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 śāmi tree or at the root of a palāśa tree, and all take bath into the furrows (karṣṭi) Bh. Pi. I.9.13. Touten 90. see also Aṃśyeśṭi.

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

Ahaṇa mfn. "lasting several days" Pāṇi 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 Aṭirātra; and together with ḍikśa and upasad days it must not extend beyond a month Āp. Śr.XXII. 14.1, e.g. Gargasatirātra (3 days), Paṇcarātra (5), Saḍah (6) etc. Dvādaśāha is both an a° and a sattra Āśv. Śr. K. 5.2. for a° & s° Mi. X. 6. 59-61.
Agnidhriya m. one of the dhiṣṇyas, a circular hearth situated in the above shed, 1 aratni in diameter, meant for the Agniṇḍhra priest Ṛ. Śr.XI.14.2; a square hearth built of bricks K. Śr.XVIII.6.8 (Cayana).

Agrayana m. This is an agricultural rite of the iṣṭi type which an ahitāgni should perform in order to be able to make use of his harvest Ṛ. Śr.VI.29.2. It is explained as a rite in which the first fruits (agra) are first employed (eaten) (ayana) Ṛ. 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 offers. to Soma. In the autumn, a cake, made of the newly harvested paddy, on 12 kapālas, is offered to Indra-Agni, Ṛ. 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 Dyāvāprthivi. In the spring, when barley has ripened, offerings of barley are to be made. If one has not performed the A, he may make the agnīhotra cow eat new grains, and offer the agnīhotra with her milk in homa on the A day K. Śr.IV.6.11, Āsv. Śr.II.9.4. There are 17 sāmīdhenv verses Bh. Śr.VI.15.3. The domestic A rite follows closely the śrauta rite. B. Śr.III.12, Āsv. Śr.IV.29.2–31.14, Āsv. Śr.II.9, K. Śr.IV.6, Bh. Śr.VI.15–18. H.Dh. II(2), 1106, K(E). I(1), 502–515.

Aḥgāra (a-vṛgh, cl. 3 “to sprinkle”) m. libation (pouring) of clarified butter (ājya). 2 in number, offered by the Adhvaryu on the āhavanīya always to the east K. Śr.I.8.42. (Darśa).
The first ā°, offered to Prajāpati with a sruva (sruva° or prājāpatya°) 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, Eggeling SBE XII, 124, with a sruca or juhī (sruca° or jawhava°) Āp. Śr. II.19.9; 12.7; 14.1. Also the libation of soma, drawn by the Adhvaryu with the paripāla from the dronakalāśa XII.20.20, Bh. Śr. XIII. 22.5 (Soma).

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in a low voice Āsv. Sr.I.1.20. This rite is performed before the juice is extracted. After drinking soma juice in their own goblets the goblet holding (camasi) priests perform this rite over their goblets by uttering a mantra (RV.I.91.16).

This is the "swelling" of goblets (camasa) S Br. VII. 15, Āp. Sr. XII. 25, 24-27 (Agništoma). C.H. 219-20. A° is also performed in Paśu in which prāṇa 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.18-7.

Aśiri Āpṛ (ā-ṃṛū cl. 9 "to propitiate" or, according to S Br. III.8.1.2, ṃṛ, cl 3 "to fill") f. name of the "propitiating or fulfilling verses, which are yājñās" to be recited according to the gotra of the sacrificer by the Hotṛ at the time of pouring oblations at the prayāji (Paśu). There are 10 a° sūkas (hymns) in RV. in which these verses occur, each prescribed for the members of a different gotra : RV.I.13 (Medhātithi Kāṇya), I.1.42 (Dirghatamas Aucathya, an Āngiras), I.188 (Agāṣṭya), II.3 (Grtsamada, a Saunaka), III.4 (Vīśvāmitra), V.5 (Atri), VII.2 (Vasiṣṭha), IX.5 (Kāśyapa), X.70 (Vādhrayāsa), X.110 (Jamadagni) Āsv. Sr. III.2.5-9. Cf. Dumont L'Aṣva 165. For composition of the a° hymns in consonance with 11 prayājas in Paśu Caland PBr. 413-14, H.Dh. II(2), 1118-19. A° might have been the songs for reconciliation between the priestly families Max Müller HASL. 247.

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

Āmikā 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 (sāyaiḥ 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 a°. See also vājina (K. Sr. IV.4.9. comm).

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

Ārāṃbhāṇīya (हिंदू) Ārambhaṇīyā (iśṭi) f. an introductory oblation at Darṣa (=anvārambhaṇīyā) Mi. XII 2.19. ārambhaṇīyam "an initial day of the Gavāṃyana, following the prāyaṇiya" Āp. Sr. XXI.15.8.

Āroka (a-ṃrūc, cl. 1 "to shine towards") m. openings at the 4 corners of the prāctiara-māsā Āp. Sr. X.5.3. Cf. atikāśa, aftroka.

Ariyakṛtā f. "made by an ārya" said of the agnihotrasthāli Bh. Sr. VI.8.14.

Ārṣeya mfn. relating or belonging to a ṛṣi; used as a substantive RV.IX. 97.51 ; may we acquire wealth and a° resembling Jāmadagni's; in AV. XI.1.16, 25-26, 32-33, 35 etc. a° means descendants of the sages or belonging to them. The officiating priests must belong to a ṛsi, i.e. they must have a ṛsi ancestor who was associated with Agni in conducting a sacrifice. Synonym of a° is pravara Bh. Sr.II.15.8, 11 (Darṣu). For details H.Dh. II(1), 482-500.

Ālambhana (a-ṃlabh, cl. 1 "to take") n. act of tying an animal for killing it K. Sr. VIII.8.15; of slaughtering it (paśā) XX.4.21; of touching an object IX.3.19.

Ālava m. cut up darbha grass which constitutes the muṣīs Āp. Sr.I.4.8 (comm: yeva kāṇḍeṣvālūnā darbhāḥ).

Āvapana (a-ṃvap, 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 avahanyana, udvapana, nispavana.

Āvasatya m. hearth, situated to the east of the sabhya in a hut called āvasatha ("dwelling 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 gārhapatya hearth or by burning. It is a triangular hearth of 25 angulis in length on the 3 sides Vai. Sr. I.3.

The word āvasatha is explained as atithinām vāsakhāniḥ, residence of guests Āp. Sr.V. 4.8 comm.
Avāpa (ā-√vap, cl. I “to scatter into, insert”) m. “insertion”, a part of the rite which takes place within the framework ( tantra ) of a sacrifice; various principal offerings taking place between (or only after) the 2 ājyabhāgas and the Svishakṛt, e.g. milking of cows, arranging of potsherds etc. B. Sr. XXIV. 3, Ś. Sr. I.16.3-4. āvāpika mfn. in which an insertion is required Āp. Sr. XIX. 16.4.

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

Avahāna n. invitation to the gods Āśv. Śr. III. 1.12; particularly, to Agni who sends the gods to take part in the offerings (āvaha devān) V.3.7 : paricodana 1.3.17 comm.

Avita mfn. see upavita; āvīta m. See prācīnāvīta.

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

(2) part of the udgīthā L. Śr. VII.10.21, e.g. pavamānāyendave abhi devāṁ iyakṣāve are divided into 3 ā° : pā 2 va 2 mānāyendāva 2/ abhi devāṁ iyā 1212/ kṣaṭe.

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

Avadana n. proclamation by the Adhvaryu that the sacrificer has been consecrated ( dikṣā) Āp. Śr. X.11.5-6 (āveday). Cf. Ch. F. 20.

Āśir (ā-√šri/śr, cl.9. “to mix, boil”) f. sour milk, whisked, warmed and mixed with soma juice in the pūtabhīt (third pressing) Āp. Śr.XIII.10.8–10 (āśīram avanayati). Cf. Ch. F. 336.

Āsīs (ā-√śās, cl. 2 “to pray for”) f. benediction, pronounced by the Hotṛ saying: this sacrificer desires long life Āp. Śr.III.7.1; pratyagāsīs prayers, muttered by a sacrificer for himself (ātmagāmin and uttama-puruṣavaśīn, comm.) IV.1.3.

Āśaravana (ā-√iru, 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 Brahman. The call consists of any of the following: aśrāvaya, osrāvaya or śrāvaya or finally, om aśrāvaya Āp. Śr.II.16.2; the first 2 syllables, each being prolated (Pañc VIII. 2.92), e.g. ā3, o3, śrāvya TS. I.6.11.1, are used in the announcement of the pravara (q.v.). The following procedure is adopted in ā°: The Adhvaryu addresses the Brahman, “O Brahman, I shall cause the Agnīdhra to announce for the pravara”; with his consent the Adhvaryu causes the Agnīdhra 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 ā° VIII.15.10; śrūtra is a synonym of ā° II.15.6 The reply given by the Agnīdhra is called pratyāśrāvana (q.v.).

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

Asandi f. stool, made of udumbara wood, with boards and side bars as support, each 1 aratī long, and with the legs reaching up to nave-height; all tied and woven with the cord of muṇja. A black antelope’s skin is spread over it, and on this soma stalks are laid; called rājā (seat of the king) Āp. Śr. X. 29.7; 31.3-5. Similar stool for ukhya (Cayana) XVI. 10 16; for ghṛṣma (pravargya) XV. 5.7 (called samrād’); for sacrificer (Vaijapeya) XVIII. 6.3; in the Rāja XVIII. 15.5; for the Udgaṭīr (Mahāvrata) XXI.17.12. Also a couch on which a dead body is carried Bh. Pi. I. 2.1, Todten 15.

Ashāta (√stu, cl.2 “to praise”) m. name of the place where the chanters sit and chant the bhaṭśpavamānastotru (bhaṭśpavanānāstava Āp. Śr.XI.14.10); situated outside the sadas, within the mahāvedi, to the south of the cātvāla C.H.106n. In Āśva K. Śr. XX.5.7.

Aharaniya m. “oblation”; one of the 3 principal sacrificial fires. It is a square mound situated on the eastern part of the prācīnavanāg: The hearth is kindled by fire brought from the gārhapatya K.Śr. IV.9.10, and homa is performed on its cooking may also be done on it K. Śr. I.8.35, 44, Ś. Śr. III. 19.4. In Pāśa and Soma the fire of ā° is
transferred to the navel of the uttaravedi, and the latter is called a° Ap. Sr.VII. 7.3; and the original a° is then called garhapatya, sałamukhiya or saładvárya (Soma) XI. 5.9-10. C.H. 78 a° is also called samedhaniya B Sr. X.21; See plan 3-6. For measurements Ap. Subh. II.4.6-8.

agára n. a shed for a° constructed with its door on the east, and beams directed to the east or north K. Sr.IV.7.8-10. There is no partition between it and the shed for the garhapatya. Cf. Dumont L’ Ásya 2.3.5.

bhāya Áhāya (a-√hr, cl I “to gather”) m fn. name of the fire, not obtained by churning, but set by borrowing from another fire Ásv. Sr. VI.10.9 (aupāsana, comm.).

bhāya Áhāva (a-√hū or hrā, cl 4 “to call, to summon”) m. technical name of a formula of the summons, pronounced loudly by the Hotr before he starts reciting his sāstra. The a° formula is: soṁśaśvom or soṁśāvom (a corrupt form of saṁśāva), “let us both praise”, to which the Adhvaryu replies with a formula called pratīgara (q.v.) S. Sr. VII 9.1, Ásv. Sr. 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 prātānasavāra and the third savāna, 5 at the midday Ásv. Sr.V.10.10—12, and varieties recorded as adhvarya soṁśaśvom at the beginning of all āstras in the midday pressing 14.3; adhvarya soṁśaśvom 3sāvo3m in the third pressing 18.4; or further varieties, in the first pressing, soṁśaśvom; in the midday adhvarya soṁ° S. Sr. VII.19.6; VIII. 3.5, C.H. 232-3.

Ahañgani (fn.), one who has laid the fire, i.e. performed an Agnyādheya Ap. Sr. V. 25.15 (also anv° IX. 1.8, anv° I.10.17), has some privileges, and at his death he is burnt in his fires along with the sacrificial utensils Sab. on Mi. XI.3.34. Nityadhṛts are differentiated—those who constantly carry the fires S. Sr.II.6.4.

Ahuṭi (√hu, cl 3 “to sacrifice”) f. offering of a ladeful (sruca) of clarified butter into the fire Áp. Sr. II.14.7. The procedure is described as follows: butter is taken in a pot, melted over the garhapatya, purified by dipping 2 darbha strainers (pavitra). The Adhvaryu fills the juhā with liquid butter by means of a sruva, gets hold of a samidh, walks to the north of the áhavantiya, 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.

pārna° a full spoon offering of butter K. Sr. IV.10.5 (pārṇayā sruva, comm.). See also juhoti, homa.

Idā 49

Also the appellation of the goddess Idā and the rite. The offering of i° takes place between the sviṣṭakṛṣṭ and anuyāja in Darśa. Cf. avadāna. In abbrev. i° means itādhvāna. In Paśu cut up portions of the limbs of a sacrificial victim is called i° Ap. Sr. VIII. 7.3. For the legend of deluge of Manu and his daughter Idā SBr. 1.8.1.

Avantareśā “intermediary” idā, a portion cut off the idā, held by the Hotr in his left hand, by the Adhvaryu, and another portion cut off by the Hotr himself with his thumb and forefinger Ap. Sr. III. 2.5-6, Ásv. Sr. I.7.3-5. S. Sr.1 10.4 mentions uttareśā. In Paśu the Adhvaryu puts a portion of the
 victim’s flesh called *avántaredā* consisting of fat in the *Hotṛ’s* hand Bh. Sr. VII.21.1.

*pātra or pātri* (also called *dārupātri, idācama, idopahavana* B.Śr. I.18) or *samavatta-dhānti* f. a vessel made of *āṭu*ta wood, as long as the foot of the sacrificer, having a rod of 4 *āṅgulas* in breadth (Vai. Śr. XI. 8) or having a hole of 4 *āṅgulas* in breadth K. Śr. I.3.36. comm., used for holding the *idā* Ap. Śr. I.15.7.

°hvāna or °upahvāna or °ilopa—invocation to the fire, made of *palāsa* or *khadira* wood, 21 in number. Out of these, 15 are thrown into fire at the time of *sāmidheni* verses, 3 are used as *paridhi*, 2 for the 2 *aṅgharṇas*, I for *anuyāya* Ap. Śr. 1.5.6 & comm. But the number of °varies: 17 or 23 at *Paśu*, 22 at *āṭīthya*, 23 at *Cātur*.

°pravrāṣcana m. splinters obtained when *paridhi*s are planed Ap. Śr. 1.6.3, used as a special oblation (Dārsā) III. 9.12.

°sānimahana n. cord for tying up the logs II.13.1.

idhmabarhirāharāṇa n. rite consisting of fetching i° and b° at (Dārsā) = śulba Bh. Śr. I.5.11-13.

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

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

Iṣṭakā 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 Ap.Śr. XVI.13.6-7, 10. Bricks are named, the first one is called *aśādha* (manufactured by the sacrificer’s wife); others are *yajasmati, lokamṛṇa, vālakhilīya, svayamātṛṇa, citrīni* etc. Total number of °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. *asthisāṁcayana*; each measuring 1/24th of the *ciit* or one human foot ib 5.

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

Iṣṭarga m. of doubtful meaning; comm. as, *darvi, āṅgāraśanāṁrītham kāśtham, ulinukam* B. Sr.XIV.4.

Iṣṭī (Vaj, cl. 1 “to sacrifice”) f. oblation of *havis*, offered by the Adhvaryu in a standing position to the south of the altar accompanied by *vaṣaj* and *yājuṁvākya* K.Śr. I. 2.6; 9.18. The term is distinguished from *āhuti* and *homa*. The so-called class of rite, of which *Dārsā* is the model (prakṛtii), requiring 4 priests: *Adhavaryu, Agnidhira, Hotṛ* and *Brahman*, helped and sponsored by the sacrificer and his wife B. Śr.II.3.

Iṣṭayāna n. a group of rites comprising *Caturmāṣya, Turāyāna* and other similar rites Āśv. Śr. II. 14.1. (iṣṭibhirayamam gamaṇam yeṣu karmas, comm.).

Iṣā f. shafts (poles) of the cart for rice; there are 2, one on the right and the other on the left (Dārsā) Ap. 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 *Paśu* Ap. Śr. VII. 3.8 & comm. see also *akṣa*. cf B. Sulb. I.1.

Iṣīka 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. *sareśikā*. 
Uktha n. recitation in general (=śastra), forming one of the 4 parts (actually the principal one) of the śastras. Cf "mukha.

brhad/mahad the great litany; a series of verses in triplets, also consisting of prose formulas, recited by the Hotṛ at the midday pressing, in response to the mahāvrataśāman, in the Mahāvrata day of the Gavāmayana Eggeling SBE XLIII, 110-11.

पत्र n. a vessel in which the remnant of libation is poured after each śastra Āśv. Sr. V 9.26. cf. Eggeling ib XXVI, 293.

मुख n. "the face of u", the main part of a śastra, e.g. the third part of the āyus śastra Ś. Sr. VII. 11.3 (mukhiya XI.14.3) of the Brāhmaṇacchānaśin (RV. VIII.17.7-13) C.H. 248 :

विर्य n. "the strength of the praise", the last part of a śastra (āyu), consisting of a formula : ukthāni vāci etc. and followed by some other words as necessary at different śastras Ś. Sr. VII.9.6. C.11. 233—śasti japa Āśv. Sr V. 10.22-24. Synonym ukthasumpad Vi. Sr. XX. 21.

सा mfn; m. "singer of praise", i.e. Hotṛ; the word is pronounced in vocative by the Adhvaryu when he urges the former to recite Āp. Sr. XII. 27.19.

उक्त्य m. (or uktha) a Soma sacrifice (one of the saṁsthās), in which there are 15 stotras and as many śastras (by adding 3 more of each to the 12 stotras and 12 śastras of Agniṣṭoma). The last 3 are called ukthā, one for each hotrāka. There is also an additional animal sacrifice: a goat for Indra and Agni (besides that of the Agniṣṭoma) Āśv. Sr. VI. 1.1-3, Āp. Sr. XVI. 1. cf. Eggeling SBE XL1, xiv-xvi.

ग्रह m. name of a soma libation at the morning and midday pressings B. Sr. VII.18, Āp. Sr. XII.28.11-13, belonging to Mitra and Varuṇa C.H. 242. पत्र and स्थलि are the necessary utensils Āp. Sr. XII.1.14. cf. Eggeling SBE XXVI, 293.

Ukthā f. earthen-pot (RV. 1.162.15) for satamāyya (=kumbhi Āp. Sr.) Bh. Sr. VII.6.8; also used at the pravargya Āp. Sr. XV.2.7; specially at Cayanā, shaped square or round, 1 prādeśa high, 1 aratnī 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 ū for a performer of Cayanā Āp. Sr. XVI. 9.1.

उक्ति ind. loudly, the manner of announcing the name of the human Hotṛ at the time of the pravara recital, as opposed to upāṁśu. The name of the Hotṛ is to be announced in a low tone (upāṁśu), but immediately after "human" (mānasa) is to be pronounced loudly Bh. Sr. II.15.13 (Darśa).

At the time of choosing priests at Soma: "God Āditya is the divine Adhvaryu", it to be muttered inaudibly (upāṁśu), but "N.N. is the human" (Adhvaryu etc.) loudly X.1.4-7. see upāṁśu.

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

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

पत्र n. utensils smeared with ur, cleansed on the mārjāliya Bh. Sr. XIII.8.6.

उच्छरयन् Ucchrayana n. See vīpa

उक्ति m. rubble, a little mound, made up of the earth dug up for preparing the vedi (also of mahāvedi), 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. Sr. II.1.6-7 (Darśa); the stinbhaṇajus are
dumped here Bh.Śr. II.1.10 and various other things. See plans 3, 4 & 6.

उद्विषेय Uttapaniya m. name of a certain fire used for burning the dead body of women and men who are not āhitaṅgī, householder or brahmaśārin. B. Pi. III. 1. [Sr. K(S) 1,818]. Cf. H. Dh. II(1), 232.

उत्तम 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 svīṣakṛt or idā till śānyuvāka are recited in this way Āṣv. I.5.28 (iṣṭi); the whole of the third pressing (Soma) Āp. Śr. XXIV. 1.14.

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

uttrā vedi-a vedi in the eastern side belonging to the Ādhavṛya in Varunapraghāśa, situated to the north of the dāksīṇa vedi (of the Pratipraṣṭhāt) Āp. Śr. VIII. 5.5.

auttaravedika m. the hearth within the uś on which an offering is made in the upasads of Soma Āp. Śr. XI.6.10. It is used as the āhavaniya.

उत्तरेला Uttarela l. See idā.

उपवास Utpavana n. purification of waters by moving the two upward-pointed paviṭras forward and backward Āp. Śr. I.11.8.

उस्तर्ग Utsarga m. act of passing over certain days and rituals of a sattro Āp. Śr. XXI.25.5; the rites consisting of such omissions are called utsargaṇāmayanam, variants of the Gavāmayana XXI. 24-25.

उस्त्रजन Utsarjana (ud- vṣṭā, 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-observation) certain acts of a rite VIII. 21.5.

उदकक्रिया Udaakrīyā n. offering of water libation with joined palms (aṇjali) to the dead for a number of days Bh. Pi. I 8.7 (Pitrmedha), Todten 77.

उदाचन Udacana n. filling spoon or goblet (camasa, Āp. Śr. comm.), used for pouring soma juice (from the āhavaniya) into other goblets Āp. Śr. XII. 13.2, B. Śr. VII. 6; also udañcana.

उदावनाय (इडंट) Udayanīyā (iṣṭi) f. concluding rite of Soma at the end (yajnapučcha), opposite of the ādhyasāna but based on it, performed in the prācinavānśa on the ālāmakhyā fire, with 4 oblations, the last of which is dedicated to Pathyā Śvastī B. Śr. VIII.21, Āp. Śr. XIII. 23.1-5, C.H. 405.

उदसाताय न (इडंट) Udvasānīyā (iṣṭi) (ud-ava-yā, cl. 4 “to leave off”) n. of giving up the sacrificial ground, opposite of adhyavāsā (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 Āp. 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.

उदाहयन Udayuvana (ud-ā-ṇyu, cl.3 “to disjoin”) n. head of a spoon (davrī: daryā), used for scraping off the rice plate Āp. Śr. VIII. 11.16 (Sākamedha).

उदोऽीनवस Udicinavānśa m. a shed with beams directed to the north Āp. Śr. V.4.1. see āhavaniyāgāra.

उदेह Udeha (ud-va-ṇh, cl. I “to remove off”) m.
(1) a broom of plaited reeds for “pushing off” water (Aśva) Āp. Śr. XX. 3.19. cf abhyāha.
(2) name of a tone “pushed up high” in the sāmavedic recitation, L. Śr. I.5.1. comm, Puspa 518.

उद्गात्र Udgātṛ m. the “chanter” (chief of the choir) one of the 4 principal priests, who chants the hymn of the sāmaveda (stotras). The assistants of Uḍ (udgāṭ) are: Pratistṛ, Prathitar and Subrahmanya Āp. Śr.X.1.9.
उपयामा m. name of an earthen vessel

उपयोग Udgītha m. name of the 2nd portion, the principal part, preceded by om, of a stotra chanted by the Udgātṛ Āp. Sr. XXI. 10.4. see sāman, stotra.

उपस्थित Udhātī m. superimposed layers or pieces which together make up the mahāvīra; they may be of 3 (triyuddhi), of 5 (pañcoddhi) or of unlimited layers (aparimitoddhi) Āp. Sr. XVII.2.14, tryu² B. Sr. X.5.

उदयत्र Udayatoma 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 Āp. Sr. VII.6.5 (Paśu).

उदयती Udayati f. one of the varieties (viṣṭuti q. v.) of chanting the triyuddha stoma of the bahīśpavamāṇa 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 kulāyini, pari-vartini.

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

उद्वसानीय Udvāsanīya See khāra.

उनेत्र Unnetṛ (ud- nī, cl.1 "to draw out") m. name of a priest, one of the assistants of the Adhvaryu, who draws out soma juice; The U² alone can do this by virtue of his designation (samākhyāna K. Sr. IX.5.32) Āp. Sr. XII.14.11 (camasonnayana C.H. 204). See also rtvrij.Cf. ud- nī "to decant" Āp. Sr. VI. 7. 6, B.Śr. VII. 13.

उपागत 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 bahīśpavamāṇastotra L. Sr. I.11.26, Ap. Sr. XII.17.11.

उपागिता n. the song of the upagātṛ Āp. Sr. XX.13.7.

उपाग्रह Upagraha m. designation of an "e" used as nidhana (q.v.) at the end of a sāman L.Śr. I.6.3.

उपागत Upaghāta m. modification in the prakṛti B. Sr. XXVI.32.

उपाकर Upacāra (upa- kar, cl.1 "to move about") m. performance of a sacrificial act: uttarata upacārā vīhāraḥ all priestly performances take place on the northern side of the vīhāra Āp. Sr. XXVII.2.10. cl. uttarata upacārā yajñāḥ K. Sr. I.8.26 (ŚBr.III.4.3.19).

उपाल Upatalpa m. benches, 36 in number, on which 36 Adhvaryus get up to offer oblation at night Āp. Sr. X.X.10.5 (Āśva).

उपद्रव Upadravata m. the fourth part of a stotra, chanted by the Udgātṛ. See sāman, stotra.

उपदार Upadāraś tr m. umpires engaged by a king for the dice game: sangrahītra, bhāga- dugha (collector of taxes), kṣattra Āp. Sr. XVIII.19.6-8 (Ṛṣa).

उपानहन Upanahana (upa- nāh, cl. 4 "to tie up") n. a cloth used for tying up soma stalks. see soma.

उपार्भ Upararhana n. pillow, used as a sacrificial material along with the kaśṭpu, aṇjana etc. at the Mahāpitravyaṁa (Cātur) Bh. Sr. VIII. 18.7; sacrificial fee for the Āgnidhra (Aṣheya) V.12.15.

उपाभिर Upaabhīrt f. one of the offering spoons, made of asvatthā wood K. Śr. I.3.35, Āp. Sr. I.15.7. see also aupabhartī.

उपायुमान Upayamani (upa- yam, cl.1 "reach up") f. (1) name of clay or sand used for holding and carrying fire; it is held below a vessel in which the fire is carried K. Śr. V. 4.20, B. Śr. II.17 (the latter is called agnyuda- dharuṇapātrī).

(2) name of a long curved ladle (sruc) when used as a supporting ladle; made of udumbara wood Bh. Sr. XI.5.12 (Soma).

उपायु J Upayāja m. additional offerings, at the end of Paśu during 11 anuyājas Āp. Sr. VII. 26.9; there are 11 u Vādhu Śr. (AO. VI.181); the offering consists of intestines of the animal, poured over the burning embers by upayaśṛ Āp. Sr. VII.26.8.

उपयाम Upayāma m. name of an earthen vessel
for soma Āp. Sr. XII.10.7; for surā, 17 in number, XVIII.1.17 (Vāja).

उपरपर Upara m. (1) one of the lower crushing-stones on which soma stalks are laid for pressing (RV. I.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.

उपरावर Uparava m. name of the 4 ‘holes of resonance’ (rava), dug in the ground in front of the southern cart (havirdhāna) Āp. Sr. XI.1.1 (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.4.23 comm. When the pressing board (adhiśavapahalaka) and skin (cecaman) 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.1.1-12.6. cf. C.H. 100-102. see plan 3. Measurements Āp. Subh. II. 7.5-6. *mantra Mi XI.4.52.

उपल Upalū f. a small crushing-stone (the upper one) which rests on the dṛṣad. Āp. Sr. I.20.3 (Darśa), and used for crushing grains.

उपवनस Upanaśatra (upu-ya vas, cl.1 "to dwell near; secondarily, to fast" Pāñ 1.4.48) 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 (Agniho tra), XX.8.15 (before the sūtā day): The sacrificer and others keep vigil near the sacred fire C.H. 77.

उप-वाजय Upa-vājaya, cl. 1 (from vāja) “to fan up the fire” (upavājaya) Bh. Sr. II.12.3 (Darśa). Cf. Macdonell, Vedic grammar 569, d; 585,7.

उपवेश Upa-vēshā, cl. 1 (from vēṣa) "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 yajnopavitin mfn(sacrificially invested) I.8.10, as distinguished from a prācinavāti (q.v.). In all sacrificial operations for gods the priests as well as the sacrificer should wear the thread in yajnopavitin fashion XXIV.2.15 (also called simply upavitin, K. Sr. I.7.14 & comm). Cf. TS. II.5.11.1, ŚBr. II.4.2.1. The word is distinguished from nīvīta (prācinavīta, upāvīta, āvavīta) which indicates wearing of u° in the reverse order for the funeral rites and the rites for the manes. nīvīta stands for wearing the u° suspended from the neck (Mahāpitravyajña) Āp. Sr. VIII.16.18. See also Upanayana (Gṛhya).

उपवेशेः Upaveṣa m. poker for stirring fire; made of varana or palaśa wood, 1 span long, having 2 or 3 nails, hand-shaped, used mainly for shoveling the cinder and kapālas away from the fire hearth Āp. Sr. I.6.7; size varies K. Sr. I.3.36 comm. Synonym dhrṣṭi.

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

उपवशय Upanaśaya 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 Ekādaśini animal sacrifice as a post for tying an animal B. Sr. XVII.14

(2) a female’s head dress B. Sr. XV.15 (Aśva). (3) said of 10 priests who replace the Adhvaryu and the Prātiprasthāṇī for the oblations, offered at night (Aśva) Vādh. Sr. (AO. IV.189).

उपसद Upasad f. (sacrifice or homage ŚBr. III.4. 4.4); an īṣṭi which comprises a group of rites taking place between the conclusion of the dikṣā, and the suṣṭi but always after pravargya (q.v.) of the Soma. Like pravargya it is performed twice a day at least for 3 days. Oblation of clarified butter to Agni, Soma and Viṣṇu are offered into the āhavaniya with juhu (īṣṭi); and also āhuṭi 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° (Aśva) 12 (sattra) Mi. III.3.15; 6 (Cayana) Āp. Sr. XVI.35.6.

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

उपसवंत Upasamāna m. a mode of recitation, by joining a nivida or anything to the preceding syllable Āsv. Sr. V.9.14.18, cf. saṅhitā.
Upāṁśu m. recitation of a RV. stanza pronounced the prañava (om) at the end Ās. Šr. VIII.8.7.

Upasarga (upa-śṛṣṭi, cl.1 “to pour on”, RV.VI.36.4) m. (1) pouring of nigrābhya waters on the soma stalks Āp. Šr. XII.10.10; 12.4. (2) liturgical interpolation of syllables, 3 at the end of the first 3 pādas and 5 at the beginning of the last 2 pādas Nid. II.12. cf. Caland on PBr. 306-07.

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

upasārijāṇi f. water which is heated to be mixed with flour for preparing a dough K. Šr. II.5.1 (Darśa).

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 Āp. Šr. X.28.1.

Upastaraṇa n. act of spreading ājya below the purodāśa before avadāna Āp. Šr. I.8.3; opposite of abhīkaraṇa. Similarly, “spreading” of soma juice drawn from the dronakālaśa into 9 camasas at the camasonnayana Bh. Šr. XIII.23.8. see ubhayatāsūkra.

Upastīrṇa mfn. (the bowl) which has been spread with ājya K. Šr. II.8.14.

Upasthāṇa n. worship of homage of the fires, performed by the sacrificer in the evening after the oblations of Agnihotra with the vāssapra mantras K. Šr. IV.12.1. aghnya Āp. Šr. VI.16.1-6 prescribes various other mantras. Similar rite performed at the end of the avāntaraṅkā B. Šr. VI.31, Āp. Šr. XI.18.1-2. cf. C.H. 116; at Cayana before the fire altar XVII.12.10; u mantras are to be murmured (upāṁśya) Āśv. Šr. I.1.20. cf. agnypasthāṇa.

Upasthīvaṇu 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 (Asva) B. Šr. XV.14.22.

Upāhaṇa (upa- śṛṇava, cl. 4 “to call near”) m. rite of inviting the priests in the 1st, upasad, done by the sacrificer B. Šr. VI.19, or by the priests themselves to one another for drinking soma Āp. Šr. 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: tasminvindra upahavan aicchata: Indra wished to get an invitation at that sacrifice.

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

upahāvāna n. a mantra of invitation for drinking soma Āśv. Šr. V.6.3.

Upahoma m. subsidiary (additional) oblation which takes place either after the pradhāna or before the samiṣṭayajus Āp. Šr. II.21.2 (Darśa).

Upāṁśu ind. m. a mode of pronunciation of the yajus Āp. Šr. XXIV.1.9, also of japa, anumantraṇa, āpūyayana and upasthāṇa mantras Āśv. Šr. 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 Āśv. Šr. I.1.21 comm.; cf. Oldenberg SBE XXX, 318, Āp. Šr. III.8.8. comm. U° is explained as near (upa) the stalks (aṁśya) 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 Āp. Šr. 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 Hātrī’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 Āp. Šr. XII.9.11-10. This pressing is called kṣullakābhiśavaṇa (little pressing), C.H. 149, to distinguish it from “the great one” (mahābhiśavaṇa, C.H. 157) which follows immediately. See graha, abhiśavaṇa.

“pātra n. vessel for the u graha Āp. XII.1.7; into which soma juice is directly poured by the Adhyāvya from the pressing hide on which the stalks were pounded, cf. Eggeling ib.
Upanaśana n. act of burning bhrīts at the end of the Soma sacrifice B. Śr. IV.11; cremation of a dead body Bh. Pi. II.1.10.

Uphatātaśukra mfn. “pure on both sides”; said of soma juice drawn by the Unnetr, first from the dronakalaśa, and then from the pūtabhṛt, and finally again from the dronakalaśa B. Śr. VII.13. The operation is called upastarana and abhighāraṇa Ap. Śr. XII. 21.15 at the camasonnavya (Soma). Cf. C.H.204-6.

Ulaparājī f. litter of cut and dried grass, used for strewing between the gārhapaṭaya and the dhavantiya Ap. Śr. I.15.4 (Darśa).


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

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

Uṣṇīṣa m. n. turban, twisted by an initiated sacrificer 3 times round his head Ap. Śr. X.9.9. (Soma); a piece of cloth with knots for tying up soma stalks X.24.14, and afterwards used as a turban at the avabhrtha XIII. 22.3.

Upanaśana Upanaśana (upa-ā-kr, cl.8 “to fetch, set about”) n. “act of fetching”; rite of setting up the chanting of the baliyapavamāna stotra called stotropākaśana. The Adhvaryu gives signal to the Prastotṛ by handing him over a handful of barhils Ap. Śr. XII.17.6-8; XIII.15.3 (Soma); he also urges the Hoitr to recite the prātaramvāka (upākaroti) XII. 3.14. cf. C.H. 174, 369. A stotra is “yoked” to the face of a sacrifice: vācaveva tadbajjān-mukhe yunuktītī brāhmānam B. Śr. XIV.5. cf. C.H. 174 e. At the animal sacrifice: the Adhvaryu takes 2 kusā blades and a branch of plakṣa tree and touches the victim with them, and recites 2 mantras. This is called paśūpākaśana by which the victim is dedicated to the deities Ap. Śr. VII.12.5-8 (Paśu).

Uṣṇīṣa Uṣṇīṣa m. Śr. I.1.12. See upa.

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

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

Oha (vāh, 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 sara grass, syāmāka grains, sthāli (cooking vessel) and porridge (caru) in the vikṛti in place of barhīs, paddy, potsherds and rice cake respectively in the prakṛti Bh. Śr. VII.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 Āsv. Śr. V.4.8.

Rtvij 57

XX.8.12 (Rāja).

Rtvij m. a priest who performs a sacrifice on behalf of a sponsor: sacrificer (yajamāna). 16 such priests are enumerated in Āsv. Śr. IV.1.6: Hotṛ, Maitrāvaruṇa, Acchāvāka, Grāvastuṭi, Adhvaryu, Pratiprasthātīr, Nēṣṭī, Unnetṛ, Brahman, Brāhmaṇācchāṁsī, Aṅgīdhra, Potṛ, Udgaṭṛ, Prastottṛ, Pratharṭīr, Subraḥmanya. Of these, Hotṛ, Adhvaryu, Brahman and Udgaṭṛ are the 4 principal priests called mahātvj or madhyātalākārin (advartij also) Āp. Śr. X.1.9; XIV.24.6; the other 3 mentioned after each are their assistants (cattāraṭīpuruṣāḥ Āsv. Śr. I.4.1). Only one priest: Adhvarya is required for Agnihoṭra; for Agnīyādheya, Dārśapūrnāmā and all other āṣis four priests: Adhvarya, Aṅgīdhra, Hotṛ and Brahman, for Cāturmāsva the fifth priest is Pratiprasthātīr besides the four of Dārśa; Maitrāvaruṇa is the sixth priest in Paša. But in Soma all the 16 priests are required B. Śr. II.3; and according to Kaṇṭakins a 17th called Sadasya is added Āp. Śr. X.1.10; and B. Śr. II.3 provides 3 more assistants to Sadasya. The functionaries like īśamīr, camasādvartyus are not recognized as ṝ though they are engaged in the sacrificial work Mī. III.7.33. The priestly office belongs to the brahmans Āp. Śr. XXIV.1.2.1. 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.
Sr. XXIV.13.

The priests are to get sacrificial fees according
to their shares as laid down: the entire fee is
divided into 4 shares to be distributed among
the 4 groups of Hoṭṛ, Adhvaryu, Brahman and
Udgāṛ so that the principal priests get each
12% of the whole amount; their first assistants
(Maitrāvaruṇa, Pratiprasthātṛ, Brähmanāccha-
min, Prastotṛ) get half of the principal's share
(6% each), whence they are called
ardhin or dvitiyin; the 2nd assistants (tritiyins):
Acchāvāka, Neṣṭṛ, Agnimhira and Pratihartṛ
get similarly 1⁄4 (4% each); the 3rd assistants
(pādins) : Grāvastutṛ, Unnetṛ, Potṛ and Subrah-
manya get 1⁄3 (3% each) Āp. Sr. XIII.3.11-12,
Chinna 76. See also dakṣīṇā.

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

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

ekadhanin mfn. servants who are in the
charge of e° water B. Sr. VII.3.

एकपत्ती Ekapatī f. name of the 3 “isolated”
stanzas recited in the vaśvadeva? and
āgnimāruta śastra Āsv. Sr. V.18.11. cf. C.H.
354,372.

एकपत्र Ekapatra n. synonym of the ārdhvaśastra
Āsv. Sr. V.6.29 & comm.

एकशृष्टि Ekaśruti f. monotone, i.e. the neutral
tone in which the mantras are pronounced in
ritual, except in cases like subrahmanya, japa,
nyūnka, and sāman recitations to be done by
the sacrificer Āsv. Sr. I. 2.8, K. Sr. I.8.19.
see svara.

aikaśrutiya n. relating to e°, defined as udāt-
tanudāttasvaritānām paraḥ sarvikārṣaḥ aika-
śrutyam : the maximum close contraction of
udatta, anudatta and svarita tones Āsv. Sr.
i.b.9; derived from e°, explained as svarānā-
mudāttādīnām avibhāgo bhedatirodhānam

एकारूणिः, कासिकाः on Pāṇ. I. 2.33.

But there are three alternatives:
(1) it is an intermediate accent between
udātta and anudatta; (2) it takes the accent
of the preceding vowel; (3) it is the seventh of
seven accents Mbh on Pāṇ.lc.

एकादशिनि Ekaḍaśini f. an animal sacrifice in
which 11 victims are immolated; also called
Aikādaśiṇapaśu, kratupaśu or १०ज्याः Āp. Sr.
XIV.5-7; a model of the paśuṇaṇaśa ib 1
comm. E° follows the pattern of savanipāśu
Mi. VIII.1.14. There are 13 yūpas of which
the 12th is called upaśaya and the 13th pānī-
vata; or only 1 yūpa may serve the purpose K.
Sr. VIII.8.27. The southernmost yūpa is the
tallest of all ib. 19.

एकाश्वका Ekaśatakā f. See aśṭakā.

एकाह Ekaḥ m. Soma sacrifice of one day
duration; reckoned as a class of Soma, as
distinguished from the ahīna and the sattra.
Agniṣṭoma is an e° since the main rite relating
to soma is performed in one day (suta). A
large number e° are prescribed for fulfilment of
certain desires B. Sr.XVIII, Āp. Sr.XXII.
1-3. see also gosava, sadyaskṛī. cf. Keith
RPV. 336.
Assoc. Aindravāyavagraha m. name of one of the soma drawings, dedicated to Indra and Vāyu, being a part of the offerings to the twin divinities (dvidevatyagraha) Āp. Śr. XII.20. 18-21.6, C.H. 199.

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

Auddhava m. left-over of the barhis, used, fo. strewing Āp. Śr.VIII.14.4; it is a prastara 5

Aupasaya (pātra) n. accessory cups (cf. upasaya) used for the soma drawing, called pratinirgrāhyā B. Śr. VII.12; included in the ūrdhayapātra group, associated with the ādityasvasthālī and the ukhyasthālī (Āp. Śr. XII.1.4).

Aupāsana (upa-vās, cl.2 “to sit near”) m. domestic fire on which au° oblation is offered Āp. Śr. I.10.8; from it fire is taken for cooking brahmaudana V.4.12 (Adheya).
Ka

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

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

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

Kaṇṭa Kaṇṭa 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 purodśāsas 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 corns. 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 (Darśa). Cf. Eggeling SBE XII, 34. See plan 7-8.

yoga m. “yoking”, i.e. putting the k° on fire Āp. Śr. I. 23.2 (Darśa).

vimocana n. “unyoking” of k°, i.e. removal of k°s from the fire with mantras Āp. Śr. IV. 14.5; XII. 25.13 (Soma).

Kamanda(u)lu m. n. a jug for carrying water, used for a rite performed by the sacrificer’s wife Āp. Śr. III.8.1 (Darśa).

Karamba m. barley or oats (the usual sacrificial food for Pūṣan who has no teeth to masticate hard food RV. III.52.7; VI.57.2); its grains are husked, slightly parched (āma-bhīṣitā) on the daksīṇa fire, pounded and mixed with curds K. Śr. V.3.2; pāṭrāni, dishes made of k°, prepared by the sacrificer’s wife Āp. 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 figurine of a ram (meṣa) and a ewe (meṣī) are made by the Adhvaryu and the Pratiprasthātṛ respectively 5.42-43 (Varuṇaprāghāsa).

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

Karnātardā m. a hole on both sides of the havirḍhāna cart in which poles are fixed Āp. Śr. XI.7.3 (Soma).

Karnam 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

Karsana 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.

Karsū 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.

Kašipu m. n. a sort of mattress or cushion, embroidered in gold, on which the Ṣotr sits during the recitation (ākhyāna) K. Śr. XX.2.21 (Āśva); a kind of pillow laid on the vedi at the Darśa Āp. Śr. I.8.2; commented as maṣṭāraka or phalaka K.Śr. XV.6.4 comm. sayanasyopari vistārika B. Śr. V.11. comm.

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 Āp. Śr. III.8.4 (Darśa). Cf. SBr. I.1.2.9.

Kaṇṭhaṁśa m. son by the youngest wife, for whom 2 rear udders of the agnihotra cow is milked Bh. Śr. VI 9.1. see jyaiṣṭhineyā.

Kāman n. formulation of a desire to perform a sacrifice; this is the basis of a sacrifice, and one of the duties of a sacrificer Āp. Śr. IV.1.2.
Kāmyā (िष्ठि) 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. āyuśkāmesī (for long life), putrakāmesī (for having a son), kāriṣṭि (for rain) etc. Ṛṣ. Śr. II.10, Ap. Śr. XIX.18-27. These are performed on the new or full moon day 18.1, and are variations of Darśa which they follow.

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

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

Kumbkurīra (kumbā, a kind of headdress AV. VI.138.3) m. n. a headdress worn by the sacrificer’s wife at the dikśā Ap. 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: kumbha ca kurira ca B. Śr. VI.1. Kurira is interpreted as jāla (net) Bh.Śr. X.6.6, but headdress RV. X.85.8.

Kumbha m. an earthen jar in which vasatī-varī 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 Ap. Śr. I.13 6; for cooking animal flesh (pāsuv) VII.8.3. There are 2 k° for sāṃnāyya (sāṃnāyya‘): one for keeping boiled milk, and the other for curdled milk I.6.13. In Cayana, 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.

Kūrira n. See kumbakurīra.

Kulāvini f. one of the varieties of chanting the trivṛtstoma of the bhāispavamāṇa in the form of a “web” (kulāya). 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 udvati, parivartini.

Kuśa m. (1) grass (Poa cynosuroides). see darbha.

(2) small sticks, 21 in number, each 1 span long, cut from udumbara tree, used by the Prastotr in marking the several turns (par-yāya), 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 k° are laid in the first viṣṭuti of the paṇca-dāstoma (mādhyanidina pavamāna-stotra) thus :

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<th>1st viṣṭuti</th>
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Chinna 92; for further varieties see 93-95; cf. PBr. II.4, C.H. 195, Eggeling SBE XXVI, 309. see also paṇca-dāstoma, paṇca-puṣṭi.

Kūra 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).

Kṛtyadhīvāsā m. covering of skin, placed over the āsandī Ap. Śr. XVIII.18.6 (Rāja) (cf. adhīvāsa); laid on the spot where the horse is immolated XX.17.8; also a sacrificial fee Bh. Śr. XIII.8.16 (Soma).
Kṣṇājīna

Kṛṣṇājīna n. skin of a black antelope which is spread by the Ādīvāyu either on the sacrificer’s seat or on the vedī at the dikṣā; the sacrificer sits on it for the duration of the dikṣā. 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.

Kesāvapāṇiya m. hair-cutting ceremony (of the king), a soma ritual of the Aśītra 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.

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

Kesāśasmī (vayān) Kesāśasmī (vyāna) n. rite of shaving hair on head and face of the sacrificer, and the wife pairs the nails, takes bath K. Sr. II.1.9 (Daśa), Āp. Sr. IV.1.4 K. Sr. IV.7.11 (Ādehya), (=apsū dikṣā) VII.2.7. (Soma). Cf. C.H. 14.

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

Kratupaśu m. another name of the savānyapāsa, animal sacrifice, one of the 4 basic features of Soma Āp. Sr. XIV.1.5, with certain modifications XIV.18.13. This is the 2nd and one of the three animal sacrifices associated with the Soma sacrifice apart from the agnīsomāya and ambubandhyā animal sacrifices. Cf. C.H. 125, 186. 283, 344; there can be 4 victims (called k2 Āśv. Sr. V.3.4); also called stomaṇyāna K. Sr. IX. 8.7.

Kṛṣṭa Kṛṣṭa 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.

Kṣiraḥotṛ m. a priest who offers milk oblation; at the Agnihotra, he takes up the upaveṣa and recites mantra over the gāṛhapatiya 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 Agnihotra 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.

Kṣullyakānyavāna Kṣullyakānyavāna n. little pressing of soma stalks. See upāmiṣṭugraha.

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

Kh 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 havirāhāna cart in the havirāhāna mansāpata with the earth drawn from the uparavās Āp. Sr. 1.c. Two other kh’ made of sand are raised within the prācīvatānīśa for the pravṛṣjāniya; circular in shape, 1 span in size: one to the north of the gāṛhapatiya called pravṛṣjāniya on which the mahāvīra is placed, the other to the north of the āhāvāniya called udvāsaniya B. Sr. IX. 5, Āp. Sr. XV. 6.20-21. Ucchīṣṭakhara, also called adhinirnāṇiya, 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 kh’ at the Vāja SBr. V.1.2.15, at the Saurāśtrīṅgu K. Sr. XIX. 2.3. By extension it designates the ḍhiṣṇya, and in general all the hearths. See plan 3.

Khārindrub Khārindrub n. basket with coverings (?) B.Pi. : Sr. K (S) I. 805. Cf. inva.grhya)
A. The first section

Total 180 days

1 Prāyaṇīya Ātriṇā day (opening) 1
1 Caturvīṁśa day, an Ukthya 1
5 months, each consisting of
4 Abhiplavasadadhā (6 days) 4 \times 6 = 24
1 Prṣṭhyāsadadhā (6 days) 1 \times 6 = 6

\[ \text{Total} = 30 \times 5 = 150 \]

B. The central (visuvat) day

1 day

C. The third section

Total 180 days

The order of the A is reversed

3 Svarasāman days 3
1 Viśvajit day 1
1 Prṣṭhya (6 days) 1 \times 6 = 6
3 Abhiplava (6 days) 3 \times 6 = 18
four months : 30 \times 4, each consisting of
4 Prṣṭhya (6 days) 1 \times 6 = 6 120
4 Abhiplava (6 days) 4 \times 6 = 24 \times 30
3 Abhiplava (6 days) 3 \times 6 = 18 18
1 Gaśītā (Agniśītā) 1
1 Ayuṣītā (Ukthīya) 1
1 Daśarātra (10 days) 10
1 Mahāvrtta (Agniśītā) 1
1 Udayātīta Ātriṇā 1

Āp. Šr. XXI.15-22, B. Šr. XVI.13-23., Egge-
ing SBE XXVI, 427.

Gavīhuka (ā) m. (f) wild grain grown
in the rainy season (Coix barbata), resem-
bling coarse barley, much liked by the cattle
(whence the name); its flour is used as a soft
polishing material for the gharma Āp. Šr. XV.
3.16, cf. V.S. Agrawala’s observations Bh. Šr.
II, 317.

Gāthā f. legends interspersed with the
stanzas of RV. in the recital of the Śuṇahṣeṇa
legend (Keith RV.Br. 299-309) Āp. Šr. XVIII.
19.10 (Rāja); recited by the Hotr, and the
Adhvaṛyau’s response (pratīgarā) after a g’s
tathā, and om after a RV. stanzas ib. 13.Cf.
Heesterman 158, H.Dh. II (2), 1218.
nārākaṇsti f. epic songs, particularly heroic legends Eggeling SBE XLIV, 98.

Gārhapati Gārhapati mfn., m. (belonging to the grhapatik, 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 aranis previously warmed over the household fire; situated in the shed (śālā) to the west of the arena, round in shape, 1 square aratni in area; used for warming the ḫavis and the utensils, circumambulation, and also for (alternatively) cooking the ḫavis 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 Āp. Śr. VI.2.13. This fire is also called prajahita (abandoned) Mf. XII.1.13. In Paśu the hearth of the uttara vedi is kindled with fire taken out from the āhavanyā, and the hearth of the uttara vedi is now called the āhavanyā, the first āhavanyā functions as g° Āp. Śr. VII.7.3. Similarly, in the Soma after the transfer of fire to the āhavanyā of uttara vedi, the old āhavanyā is called g° or śālāmukhiṇṇa, śālavārṇa, for the old āhavanyā replaces the old g° XI.5.10, C.H. 78; Eggeling SBE XLIII, 308 (Cāyana). See plan 3-6. For measurements Āp Sub. II.4.6-8.

Gṛhapatik Gṛhapatik m. “householder”; it stands for the yajamāṇa in the prāṣa of the Adīhīyuvṛ Āp. Śr. XII.2.7.6; at the satra a sacrificer is called g° XXI.2.1; mukhya (Ś. Śr. XIII.14.4) or the chief participant.

Gṛhamedhīya mfn. an offering to the Maruts who are called grihamedhin; a caru boiled in milk is offered in the evening at the Sākāmedha Āp. Śr. VIII.9.8-9.

Gosava m. name of an ekāha of Ukthya type in which the performers are required “to behave like cows” (paśurut) for one year Āp. Śr. XXII.12.19 (TBr 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 gotra; perhaps a record of primitive promiscuity. Cf Jaim. Br. II. 113, Āp. Śr. XXII. 13.1-3, Keith RV 338. cf. ritual promiscuity among the Australian tribes SG NTCA 92-111.

Graha m. drawing of liquid, specially of soma for libation; said also of the relating rite and the cups (camasa); also designates a libation Āp. 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 sacrifices, there are the following g°: in the morning (pratākṣasavana) upānśu (which is of a special type), antaryāma, dvidevatya (and other similar to it), avidrāyavā, maitraṇarunā, āśvina, śukra, mānthin, āgrāyana, ukṣithā, dhruvā 12 ṛtu, aṁdrāṅga, vaśveda; at midday (madhyavatina): śukra, mānthin, āgrāyana, 3 marutvaṁya, ukṣithā; in the third (triya): 2 āditya, mahāvaśveda, pāṭīvata, dhrva; finally at the end, hārīyana. Apart from the upānśu the 8 main drawings are done in the following manner: the Unnetr draws soma juice with the udacana ladle or camasa from the ādhavanyā and decants it in a continuous flow (dharā) into the camasa of the Hotr which already contains the nigrabhya water; then from the Hotr’s cup the sacrificer decants the liquid into the dronakalasa over which the Udgaŗ and his assistants hold a strainer (pavitra); finally, the Adīhīyuvṛ draws soma juice from the dronakalasa into his cup (antaryāma) covered with a pavitra Āp. Śr. XII.13.1-13, C.H. 160-8; similarly all other cups are filled. This is called dharāgra, in contradistinction to adhāra which follows, and is drawn directly from the dronakalasa with the paripāvī. Every g° has its own cup C.H. 136. Some libations, e.g. aṁdrāṅga, vaśveda etc. are preceded by the recitation of a sastra (saṣastragraha) K. Śr. IX.13.33-34. The soma juice remaining in the dronakalasa 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 Āp. 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 g° are mentioned SBrs. III.5-4. 24 comm; actually, 4 g° and 1 upānśu-savana K. Śr. VII.5.28, Vai Śr. XI.9; according to some, there are 5 g° in addition to the upānśu M. Śr. II.3.1.21. At the little pressing (kṣullakābhīṣavaṇa) the Adīhīyuvṛ strikes the soma stalks with the upānśu only Āp. Śr. XII.10.2, B. Śr. VII.5. C.H. 153. At the great pressing (mahābhīṣavaṇa) 4 priests sitting round the adhīṣavacarmar 4 priests sitting round the adhīṣavacarmar 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.
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to Rudra Bh. Śr. VIII. 22.7 (Mahāpitrọyaṇa, Cātur). See also svasakṛt.

**Bhāratīya** *Canasita* (vanc, cl. "to be pleased") mfn. 'satisfied or gratified' (in vocative) the word is used by an initiated sacrificer in addressing a brahman, after mentioning his name as: O Devadatta, canasita Āp. Śr. X. 12.8 (Soma). Similarly, a rājanya and a vaisya are to be addressed with the word vicaksya (vi-√cakṣ, cl 2 "to see distinctly").

**Bhāṣa** Camasa m. a kind of cup (RV.IV.35.2. etc.) or ladle, with or without a handle (tsarumat or atsarika), 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 c° 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 praṇītaḥ waters. There are 10 c° which belong to 10 camasa-sins: Hotṛ, Brahman, Udgātr, Maitrāvaruṇa, Brāhmaṇačāchasīsin, Potṛ, Neṣṭr, Ācēhavāka, Āgniḍhra and sacrificer who only are entitled to own a camasa B. Śr. 1I.3; optionally, a 11th is allotted to the Sādhus priest. These c° are carried and handled by 10 (or 11 B. II.3) assistants called camasādhyavṛyas, chosen and appointed by the riti's Mī. III. 7.26-27, Āp. Śr. XII. 2.9 (or by the sacrificer himself Bh. Śr. X.2.1), but they are not priests. They perform the prasthitahoma C.H. 208. It is to be noted that the Grāvastuti is not recognized as a camasin since he drinks soma from the c° of the Hotṛ.

*camasiya* mfn. relating to the c° of the priests B. Śr. VII.5.

*kampana* n. rite of shaking the cups (camasa) now called nārāśavisya, after the śastra has been recited and libation of soma offered, done by the camasādhyavṛyas K. Śr. IX.13.35 = anukampana (q.v.).

**Bhāṣaśāstra** Camasonnayana n. rite of filling in the camasas (ud-√ni. cl 1 "to lead up"). The filling in operation, performed by the Umner, involves 3 acts: first, upastarasa, pouring some soma into each c° from the dronakalaśa (the content is called sukra, pure), then soma is poured from the pūtabhṛty bucket, finally abhīgharṣya again from the dronakalaśa. In this way the c° are filled beginning with the Hotṛ's, then of Brahman, Udgātr, sacrificer, Maitrāvaruṇa, Brāhmaṇačāchasīsin, Potṛ, Neṣṭr, Āgniḍhra B. Śr. VII.13, Āp. Śr. XII. 21.13-16, C.H. 204.

**Bhāṣa** Cayana n. See Agni°.

**Bhāṣa** Caru m. porridge prepared from unpounded rice or barley grains, cooked in water with butter or milk mixed with it, (and served in a sthāl, called carusthāl Vai. Śr. XI.9) B. Śr. II.19; differentiated from a purodāsa (cake), and is substituted for a purodāsa in the modified rite (vikṛti) Bh. Śr. VI.15.7; used as oblation, and consumed by 4 priests B. Śr. I.c. (Adheya). Saumya° at the Soma offered at the 3rd pressing to Soma, cooked by the Pratipraṣhātṛ, and it is required to be looked at (aveksana) by the Hotṛ B. Śr. VIII. 14, C.H. 362-4. The pañcabīla°, offered in a dish called pañcabīla on account of 5 cavities in it K. Śr. XV.9.1 (Rāja), Eggeling SBE XII, 120; Āp. Śr. XX. 25.2 (Purūṣamedha).

Pañcabīla is also the name of oblations.

**Bhāṣaśāstra** Cāśāla 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 y° like a turban in such a manner that 2 or 3 aṅgas of the y° protrudes above the c° K. Śr. VI.1.28-30 (Pāsau).

**Bhāṣaśāstra** Cāturmāśāya n. four-monthly sacrifices, of the līṣṭ 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-pragyāsita, Sākamedha (and Sunāśiriya) are performed, each marking the advent of a particular season, on the fullmoon days of phālguna or caitra (vansata: spring), of aṣāḍa (varṣā: rains), kārttiya or mārgaśira (hemaṇa: autumn) and Sunāśiriya 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 purodāsa on 8 kapālas to Agni, a caru to Soma, a purodāsa on 12 or 8 kapālas to Savitr, a caru to Sarasvatī, a caru of fine powdered rice to Puṣātan.
Vaiśvadeva n. the first parvan, “relating
to all gods”, consists of 2 days, and is the
model of all other parvans Āp. Sr. XXIV.
3.37. On the upavasatha day (the first day), an
oblation with the pancahotr 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
grain with flowers is used as prastara. The
sacrificial fuel sticks are bundled up, and in
the afternoon milk is warmed and curdled
(sāṁdīyāya).

Next morning, after the morning Agniśūtra,
the Adhvaryu makes 3 offerings, besides 5
usual offerings, a cake on 7 kapālas to Marut
svatavas (self-strong), āmikṣā to the Viśve
Devas, and a cake on one kapāla to Dyāvā-
pūthivi. The vājina is decanted from the
āmikṣā, and the two kept separately. A new
fire is churned and mixed with the āhavaniya,
fuel sticks are added into the fire. The
offerings follow. There are 9 prayājas and
anuvyājas. An offering of the vājina is made
to the deities called Vājins. The
remainder of the vājina is treated like the īḍā : the vessel
containing the vājina is held by the Hotr in
his left hand, and on his right hand the ājya
is sprinkled by the Adhvaryu, then 2 portions of ājya are poured out on it and again some ājya is spread over it. The upahāva is recited
by the Adhvaryu, the Brahmaṇ and the Āgni-
dīra, and the vājina is “consumed” by “smelling” by the Hotr and the other three. The sacrificer should actually consume it. On the conclusion of the rite the sacrificer may shave

Varnaprāglya m. the word is used in
masculine pl., fancifully derived as the rite in
which Varuṇa eats (vṛgha, cl.1 “to eat”) yava (barley grains) which belong to him
(SBr. II. 5.2.1). There is an additional (5th)
priest : Pratiprasthātr, 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 (gārha-
paryya) one to the north, assigned to the Adhvaryu, the other to the south assigned to the
Pratiprasthātr Āp. Sr. VIII.5.4-5. See plan 6.
Two āhavaniyas (new) are prepared on the
two uttaravedis. The Pratiprasthātr performs
the same tasks that the Adhvaryu does except
certain functions K. Sr. V.4.33. A space of
2,3 or 4 ṛgīgas or more separates the 2 vedis
at the corner Āp. Sr. VIII.5.10. There is one
utkara. Offering materials are mainly yava
(barley), but rice is also used Āp. Sr. VIII. 5.
36-37. Figurines of a ram and a ewe are made (cf. karambha) by the Adhvaryu and the
Pratiprasthātr respectively from barley flour.
The milk for sāṁnāyayā and āmikṣā 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
(Prajapati). The Pratiprasthātr puts the āmikṣā in a goblet, and places the figure of ewe
upon it. He also places the leaves of sami
flour of roasted karīra fruit and āmikṣā by
the side of the figure. The Adhvaryu does
the same with the figure of ram. Then the Pratiprasthātr brings the sacrificer’s wife in the
fire hall, asks her of her lovers (jāra). She
should declare his name. The Adhvaryu and
the Pratiprasthātr go through the rites : prayājas, anuvyājas, ājyabhaṅgas, viśṭakṛt
etc.

The karambha dishes are placed on a śirpa
and poured over the daksipāgni by the sacrificer
and his wife Āp. Sr. VIII. 6.23. The
Pratiprasthātr cuts off a portion of the āmikṣā 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 con-
cludes with the bath (avabhrtha) B. Sr. V. 5-6,
Āp. Sr. VIII. 5-9, K. Sr. V.3-5, Āśv. Sr.
II.17.

Sakamedha (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 āṣṭis 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. Sr. VIII.
9.8. The priests and sons and grandsons of
the sacrificer may eat that caru Āp. Sr. VIII.
10.8; 11.8-10, K. Sr. V.6.29-30.

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

The mahāhavis (great offerings) are 8 (includ-
ing 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 Mahāpitravyaṇa dedicated to pitramat Soma, barhiṣad Pitrās and agni- 
vyāita Pitrās. A paitṛka altar, square in shape, is 
traced out by the Adhvaryu towards the 
south or southeast, and the čakṣīna fire is set 
in its middle. The rice-cake for Soma, barley for the Pitrās and various other things : curtai 
, mattress, pillow etc. are arranged. The Adhvaryu makes the principal offerings. After 
the invocation of iḍā, the officiating priests 
should partake of the mantha by smelling it. 
The portions of paddy and the cake are mixed to make 3 pindas, 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 Pindapitryaṇa. The curtain 
with an opening to the north, which was 
hung round the altar, is now removed. The 
last part of the Sūtra is the trāyambakahōma, 
Āp. Śr. VIII.17-19, B. Śr. V.16-17, K. Śr. 
V.10, offered to Rudra. The Pratiprashāt or 
the Adhvaryu 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 gārhapatya. The sacrificer, his wife 
and the members of his family, taking along 
with them cakes, blue and red threads, a fire-
brand, a palāśa leaf, a pot of water, proceed 
towards the northeast and come to a place 
where four roads meet (catuspātha). A fire is 
kindled; portions cut out from the cakes are 
put on the palāśa leaf, and offered on the 
fire. The remainder of the cakes and the 
palāśa leaf is thrown into a rat hole. Return-
ing from that place, the sacrificer, his child-
ren and the ladies go round the fire thrice 
from right to left with the mantra : “tryambaka 
yājamahe”, 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.

Sravāṇeśvar Śunāsirīya n. “belonging to Sunā-Sīra”; 
the iṣṭi rite belongs to the Caturmāśya. Sunā-
strā, occurs in the RV. IV. 57.5, 8. Accor-
ding to WR. Āśv. sīra means plough, and śuna 
growth making; therefore it means guide of 
plough; plough and furrow VR. I (p. 123),125. 
Cf. VI. But Vyās, Nirukta IX. 40 : Vāyus and 
Aditya. Special offerings are a cake on 12 
kapālas to Sunāsirāu, to Vāyu and Aditya, 
according to K. Śr. V. 11.5 comm, and to 
Indra Sunāstra, according to Āp. Śr. VIII. 
20.5 comm, an oblation of fresh warm milk 
direct from the cow to Vāyu, a cake on one 
kapāla to Sūrya. There is no uttaravedi 
or the fire is produced by churning. There are 
5 prayājas, 3 anuyājas, or 9 each Āp. Śr. VIII. 
20.6. B. Śr. V.18, K. Śr. V.11, Āp. VIII.20, 
Āśv. Śr. II. 20.

For details on the Caturmāśya H. Dh. II, 
2, 1091-1106,Śr.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 
samyā square, dug up outside the vedi near its 
north-eastern “shoulder” (aivisa); the place 
from where loose earth (puṇisa) is drawn for 
constructing the dhiśyas K. Śr. I.8.39, the 
uttaravedi at Soma and Puṣā Āśv. Śr. I.6 
comm, Āp. Śr. VII.4.1-2, the sacrificial 
ground at Ceyano XVI.15.1 Plan 3, 5 & 6.

Citi f. piling of bricks, specially for the 
altar at Ceyano Āp. Śr. XVI.35.8; made of 5 
layers (pancaciṭika 15.3); the layers consist of 
a certain number of bricks (Eggeling SBE 
XLIII, 22) bearing special names : svayamā-
trāṇa, lokāmpṛṇa, vajusmati, aśādha etc; each 
layer is separated by earth, set apart and 
taken from the cātvāla. The form of the 
altar varies : drona (bucket), wheel, ṣyena 
(falcon) etc. K. Śr. XVI.5.9; diagrams Egg-

puṇas", re-establishment of the altar Āp. Śr. 
XVII. 24.11. loṣṭa or śmaśāna", erection of 
the limbs of earth at the funeral rite (Anty-
eṣṭī).

Cubuka n. front part of a cart (the havir-
dhāna) for soma (=mukha), while it is 
standing and stationary Āp. Śr. X. 24.4. B. Śr. 
VIII. 11 (tunḍa comm).


**Cha**

ashtra Chadis n. a covering for the havirdhāna cart (RV. 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 Śoḍaśiṇ, 17 at Vājapeya, 21 at satraṇaṃ & ahīna ib. 13, or 9 at Agniṣṭoma, 15 at Ukṣhya, 17 at Atirātra and 9 or 15 at Śoḍaśiṇ Bh. Sr. XII.10.3.

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

(पुष्य पुर्ण (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, ṯātā, vedi.

**Ja**

Janabhāyāpanodana 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 vedī (at the beginning of the Som.) Āp. Sr. XI.7.2, C.H. 85.

Japa m. a mantra, which is muttered (upāṇṣū) Āsv. Sr. I.1.20; may consist of “bhūrbhuṃ svra oṃ m” preceded by ‘him’ I. 2.3 (vyāhrīs; on some occasions it is the duty of the sacrificer to do jō Āp. Sr. XIV.15.4.

tūṣṇīṃ, silent or inaudible recitation, done by the Hotṛ at the beginning of the ājyā and other śastras (q.v.) in Soma Āsv. Sr. V.9.1. C.H. 231.

purastājā, muttered recitation of mantra done by the Udgārs while the Adhvāryu hands over 2 blades of grass to the Prāstotṛ as a rite of introduction (upākarana) of the bahis-pavamānastrtera K. Sr. IX.6.36 & comm., C.H. 174; also at the time of chanting the ājyastotra Āp. Sr. XII.28.6, C.H. 236.

śastvā uktiḥavīrya (q.v.)

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

Jāra m. paramour of the sacrificer’s wife whose name and identity are to be declared by her when asked by the Pratipraśhātṛ (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 Varuṇapragbhāsa Āp. Sr. VIII.6.20-22.

Juhū (v ṭhu, cl. 3 “to sacrifice”) f. an offering spoon (RV. 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 upabhrty Āp. Sr. II.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 m. “he sacrifices”; technical name of those rites (homes) in which ājya (sarpis) is the oblation material, the juhū is the implement and the Adhvāryu 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. Mn. II.84.

Jauhava mn. limbs (of an animal) which are cut into and offered with a jauhā, in number, enumerated as: heart (hrdayam), tongue (jīva), breast? (krda), left thigh (savyacakī), upper joint of the left foot (pūrvanadaka), two flanks (pārṣve), liver (yakṛ, yakan), kidneys (vrkya, vrkka), rectum with anus (guda), right buttock (śriṇi). The limbs are cooked and offered to the devatās 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, kloman (a gland in the throat, right lung?), pilhan (spleen), purītaḥ (pericardium ?), adhyuddhi or adhyuḍḍhi (a tubular vessel above theudder or testes with penis ?), vanīṣṭhu (large intestines), medas (fat), jāghani (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 śāmītra fire; all other limbs are cooked in an ukhā (pot). Butter is sprinkled, the middle and front portions are drawn in a juhā, and offered to Indra and Agni and another portion to Agni svitakṛyā. H. Bh. II(2), 1127.

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

9.1. See also kāniśṭhineya.

Jyotīṣṭoma 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 saṃśthā. The stomas of J° are trīyṛ, pañcadaśa, satpadāsa and ekavimsa which are called four lights (whence the name); treated in Bh. Śr. X-XV.

ता

taka

Takaśan m. carpenter, who takes up his cutting implement (takašanasatra) and goes with the Adhvaryu, the Brahmā and the sacrificer to procure the yūpa Bh. Śr. VII.1.3-4 (Paśu).

tanḍula

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

tantra

Tantra n. “web” RV. X.71.9; essential features (aṅga), e.g., prayājas etc. of a sacrifice, 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° illumines the entire sacrifice K. Śr. I.7.1 & comm. On account of this Darśa claims priority over all other iṣṭis Āśv. Śr. I.1.3.

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

talpa

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

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

Tāṇūnaptra n. a ceremony to Tāṇūnapāt (“self-generated one”) at the upasads 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.

Tāpya 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 trpa plant? B. Śr. XXV.34 = kṣaumam, trpaṇām va, ghṛtonnam K. Śr. XV.5.7-10; also a piece of cloth on which the sacrificial animals are laid Āp. Śr. XX.17.8 (Āiva).

Tiryak See paicāt°.

tīrtha

Tīrtha (√t, cl.1 “to pass”) n. a ford; the passage for moving along within the sacrificial area; the path lies, in all iṣṭis, between the utkara and the spot where prāṇīta water is kept (=sameca q.v.) K. Śr. I.3.43; and between the cāvīlā 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 śalā and the sadas and from there to the south of the āgniḥtra K. Śr. X.2.13 (Soma); between the 2 vedis (Cātur) Āp. Śr. VIII.5.11. The Adhvaryu should always offer the sadas by its eastern gate and go out by the western gate, he should not go beyond the ḍhiṣṭāyas X.10.16. Cf. pitṛ° and mṛgā°.

Tirūyanā n. (Tura’s way) a sattra Āp. Śr. XXIII.14.1; also a kāmyeṣṭi in the paradigm of Darśa (of which it is a modification) Ś. Śr. III.11.15.

Tuṣa m. husks of barley grain, used as ṭiṣṇa at the avabhṛtha of the Varunapraghāsa Bh. Śr. VII.11.7,9, winnowed at the utkara,
and offered to the raksas in a potsherd I.22.5 (Darśa).

Tūṣṇījapa m. See japa.

Tūṣṇīṣamīsa m. silent recitation, being the 2nd part of the ājyāstra, consists of Śhūrānirṛjotīrśvagranōm, Āśv. Sr. V.9.11, recited by the Hotṛ in a low voice after the pratigara of the Adhvaryu C.H. 232.

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

Tṛca m. n. a triplet, group of 3 rks, Ś. Sr. I.4.8, which is the basis of a stotra. By repeating the 3 stanzas of a hymn a stoma of certain number (trīrt 9, paṇcadoṣa 15 etc.) is obtained.

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

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

Ṭyāga (v’tvaj, cl.1 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) : puṇḍati, caru etc. to a presiding deity (devatā) by saying “this is not for me, but for the deity” ib. comm.

Trīrt ("three fold") m. a type stoma in which by a form of chanting the 9 (trīrt) verses are obtained. The first 3 stanzas of each tṛca (in the gāyatī metre) are chanted without repetition, then the 2nd stanzas, and finally the 3rd (3 x 3). This is specially the method of chanting the bahuśpavamānasottra. This is called udāyati variety and the other 2 are parivartini, kulāyini. Cf. Eggeling SBE XXVI.308-10. See stoma.

Trāduṇa 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 Śvīṣṭakṛt (Agni) Āp. Sr. XX. 18.13 (Āśva). Cf. VII.22.6. Also called aupabhṛta (q.v.).

Tryambaka (homa) Tryambaka m. (homa) "three-eyed or three-mothered", identified with Rudra or Śiva (RV. VII.59.12) to whom an offering of cakes is made in a pāḷāśa leaf at the cross road (cauṣṭipatha) with the mantra : tryambaraṇa 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 traiyambaka° K. Sr. V.10.1.

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

Da

Daksīṇā f. sacrificial fees, consisting of cow or other animals and other things; but number varies. In simpler sacrifices it consists of anvāhārya (q.v.). But fabulous d° is demanded in complex rites, see H. Dh.II (2), 1221 for Rāja (also Heisterman 162-6), for Āśva 1236 (also Dumont L' Āśva 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 brahmin but not belonging to a rṣi gotra or though belonging to it but not learned is not entitled to get it ib.14. A sacrifice becomes singed (prakṣāma) 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 d° Āp. Sr. XIII.5.11-12. see also rtvij. In Agniśoma the payment of fees is preceded by 3 libations of ājya on the sālāmukhiya C.H. 289 (called daksīṇa (d) homa or daksīṇa 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 (daksīṇa=cow) are led to the north K. Sr. XV.6.16.
Dakṣināgni 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. Śulb. 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 Vāsya or and rich man or produced by attrition Āś. 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 upavasatha ib,7, or nitya only if produced by attrition 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 anuvāhāryapacana.

*homa m. an oblation on d° K. Śr. VIII.9.14.

Dāṇḍaprādāna n. a rite in which the Hotṛ gives a staff to the Maitrāvaraṇa, who holds it in Paśu; called maitrāvarunādanā, 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 dikṣitādanā X.10.4-5, K. Śr. VII. 4.1.

Dādhi n. curds (cf. ātuṇcanam), 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 Āgrapana VI.14.14. At Paśu it is an ingredient of the pṛsadājya (q.v.) and also at Catur VIII. 8.2. At the dikṣā it is consumed by the sacrificer along with other food X.4.6 (Soma).

Dārṣṭvīhoma m. a sort of simplified oblation in which a d° 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, dadhigraha (Soma). General rules and description Āp. Śr. XXIV.3.2. A rite of juhott class. An independent rite Mi VIII.4.1-28. see uṭāyu-vana.

Dārṣṭapurīnamāsa (dārśa, 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 Ḭṛṣṭi type, performed with the help of the 4 principal priests on amāvāsyā (new moon day) and pūrṇamāsa (full moon day), and the principal offerings on the next day, the conjunction between the parvan and the pratipad. D° is an archtype (prakti) of all other Ḫṛṣṭis.

The preliminaries are performed on the day called upavasatha: bathing, shaving etc. done by the sacrificer, the anvadhāna rite is performed by putting logs into the fires, veda and prastara are arranged; in the afternoon of the new moon day Pindapitryajha follows, in which the pindaḥs of cooked rice are offered to the father, the grandfather and the great grandfather. After the Agnihotra rite in the evening, cows are milked (sāvān 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 meksaṇa 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 prayājas (5) and āyabhāgas (2) follow. Then the principal offerings are offered with the accompaniment of the purovuvāyās and the yajyās: for Darśa, a cake to Agni, an upānṣu oblation of clarified butter to Prajāpati, a cake each to Agni-Soma and to vaiṁrīda Indra; for Pūrṇamāsa, one cake each to Agni and Indra-Agni; then an oblation called pārvahāma and the sviṣakri offering are performed. The idā is offered and consumed by the priests. The Adhvaryu offers 3 antyāya oblations into the āhavaniya and 5 or 8 pātri-sanhāya oblations into the gārhapatya. Now the yoktra is removed from the waist of the sacrificer's wife and the rite is concluded with the 3 viṣyukramas of the sacrificer. Āp. Śr. I-IV, B. Śr.I, H.Dh.II(2), 1009-90, Srk(E). I(1), 211-528.

Dāsapeya m. rite of 10 drinks in which 10 camasīn priests and 90 other eligible brahmins join in the drinking festival. These Soma drinking (somapā) 90 brahmins are called anuprasarpaka. The rite is of Agniśoma type, and Soma drinking is a modification of prasthitabhāksaṇa, Āp.Śr.XVIII.20.11-21.7 (Rāja). Cf. Heesterman 179-95.

Dāṣarātra m. ten principal days of a 12 day sattra Āp. Śr.XXI.15.19, Sarvamedha is a d° XX.25.3; =dāsāha S. Śr. XII.21.13.

Dāṣahott m. mantras of ten Hotṛs. See catuhott.

Dāṣapavitra n. a fringed woollen filter ŚBr. IV.2.2.11, held over the dronakalasa 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 l aratni in length ib. comm. It has fringes whence the name, dāṣa.

Dāṣāha m. See dāṣātra.

Dahana (kalpa m.) rite of cremation. See Antyesṭi.

Dikṣā f. consecration of the sacrificer at the beginning of a Soma sacrifice. It takes place after the preliminary īṣṭi and āhuti. 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 mūtiya grass to be used as a belt, a piece of cloth for his headress, 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 clinches his fists, touches the forehead, scratches his body with the horn of an antelope. He stammers (pariḥāva). The consecration is proclaimed (avedana) by the Adhvaryu who mentions his īṣṭi 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 Āsv. Śr. IX.9.2. Various theories have been put forward for explaining the nature of d°. Cf. Keith RPV
must be free from salinity, of holes, be inclined towards the northeast or east or north B. Sr. II.2, Ap. Sr. X.20.1, C.H.7. The āparsānamah and altar are built here.

The description of it given in ABr. I.3 and the statement in SBr. III.3.12 that the consecrated person becomes an embryo make the d° 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° (apos° Āp. Sr. XVIII.20.14), the first part of the d° in which the sacrificer and his wife perform ritual bathing, anointing each other, and hair cutting is done by a barber B. Sr. 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. Sr. VI.19, Āp. Sr. XI.1.13-2.4, C.H 66.

āhut f. 6 oblations of consecration performed after the dikṣāniyēṣṭi and before the d° Āp. Sr. X.8.4-6, C.H.16. For observances after d° Č.H.20-25.

Devasu (havis) or devas (u) vāṃ havis n. oblation of rice and various types of corn to the eight deities: “divine inciters” Āp. Sr. 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 rātanīs: This is your king, O Bhārata (or as the case may be) or simply O Janatā Āp. Sr. XVIII.12.7. Then the Brahman hastens to add: Soma is the king of us, the brahmins. Cf. Simantomāya. Heesterman considers the rite D° as the procreation of the king, 69-78. (v/sū, cl 2 or 6 “to generate, impel” or again v/sū, cl 5 to “press out”; the forms and meanings of both of them are irretrievably mixed up. Cf. Whitney Roots 188).


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. Sr. VIII.2.12-13 comm.

Dṛṣad f. large (lower) millstone over which the upālā is placed; used for crushing grains Āp. Sr. I.20.3-4 (Dārśa).

Devayajana n. sacrificial arena; its characteristics are mentioned: the ground
into the pails (kumbhi) while the Adhvaryu recites mantra, and later purifies the milk through a strainer (sākhāpavitra) Bh. Sr. 1.12-15.3. Cf. H.Dh.II(2), 1015-19. see sāyah*.

Dohana n. (1) a milk pail with wooden or metal lid Āp. Sr.VI.3.15; (2) a rite of "milking", i.e. receiving soma juice in the pot. Āsv. Sr. V.12.18; (3) milking of a cow, not passed through a strainer, and therefore a Śudra is forbidden to milk Bh. VI.8.18 (Agnihotra). doham f. a milk pail with the capacity of 1 prashta Vai. Sr. XI.8.

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

Drounakalāśa m. a bucket of vikaikāta (droṇākṛtītha) Āp. Sr. XII.2.10; it is placed on 4 pressing stones (tiṣaṇukha), and is covered with a filter (dasāpavitra) K. Sr.

IX.5.14-15; it contains soma called sukra ib. 19.see graha. It may also hold barley 1.3.36 comm. It is installed behind the havirdhāna cart. Cf. C.H.159. in abbrev. kalaśa.

Dvādasāhā m. a soma sacrifice lasting 12 days, comprising a Daśāha (10): Paśthyasaṅgaha (6) (of which the 1st and the 4th days are Saḍa, the rest Uktthaya), 3 Chandomas (ukthyas) days, 1 Atyagniṣṭoma day; the Daśāha is preceded and followed by 1 Atirātra day (2 days). Dī is both an ahīna and a sattra. Āp. Sr. XXI.

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

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

Dha

Dhariṇa m. the spot where ājya drawing is done Vādh. Sr (AO.II.162).

Dhāvira (ydhū, 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 gharma Āp. Sr. XV.5.12 (Pravargya).

Dhātu (yḍhū, cl.3 "to put") m. layer or row (3 or 5, tri', pañca') of strewn grass on the altar Bh. Sr. II.8.13. (Darśa).

Dhāna Dharma f. grains of barley, parched and pounded, for savaniypurodāsa Āp. Sr. XII.4.10 (Soma); mixed with soma, and a rite is performed at hārvovajana with the Adhvaryu holding a pot full of dī on his head; grains are chewed without breaking them, and swallowed with a sound (cīcīṣākārām) by the priests XIII.17.3-8. C.H. 386.

Dhāmyā (yḍhū, cl.3 "to put") f. technical name of the additional stanza interpolated in a śastra, e.g., marutvatīya C.H. 300; particularly, 2 stanzas in the sāmihēni for increasing it from 15 to 17 Āp. Sr. VI.31.18 (Darśa). Cf. Eggeling SBE XII,112.

Dhāra Dhārā f. flow of soma from the camasa in a continuous stream through a filter Āp. Sr. XII.13.1. This operation is called dhāra graha in contradistinction to the upanīṣī. Also said of the sprinkling of water from the gahrpatya to the āhavanīya Āsv. Sr. II.2.14 (udaka*).

Ograha m. act of filling up of the cups (camasa) from the antaryāma to the dhrva with soma juice flowing in stream from the Hotī's camasa through the strainer K. Sr. IX.6.26 comm. see graha.

Dhiṣṇi(ya) m. small seat, 8 in number, raised for the Soma priests: hotriya (for Hotṛ), āgudhriya (Agniḍhra), prāśtriya (Maitravaruna) and for Brāhmaṃcāhāmin, Potṛ, Neṣṭr, Acchāvaka (the 7 priests Tbr. II. 3.6), and lastly mārjāliya. Of these, 6 are situated within the sadas (see plan 3); 4 to the north of the prṣṭhyā, the hotriya on the prṣṭhyā in front of the eastern door of the sadas and the prāśtriya to the south of the prṣṭhyā Āp. Sr. XI.14.4-6. The āgudhriya and the mārjāliya are situated to the north and the
south of the havirdhāna 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 (pāṃsu) XII.18.3. Fire is insalled on them, and oblation can be offered on the āgni drhiya (XI.14.1) K. Sr. VIII.6.16-22. Cf C.H. 104-6, Eggeling SBE XXVI, 148. The word also designates other mounds: cātvāla, utkara etc Āp. Sr. XI.14.9. At Cayana they are made of bricks and hemmed by gravels XVII.21.6.

Dhur (du) f. the two ends of a yoke of a cart which carries havis or soma, and explained as the space between the 2 holes of the yoke Āp. Sr. 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 (pavamāna), are chanted in Soma e.g. the ājyastotras of the morning pressing and the prṣṭasotras of the midday pressing of the Agniṣṭoma Eggeling SBE XXVI, 307.

Dhuvana (vādhuv, cl.5 “to shake”) n. literally, shaking (whence sexual intercourse); rite of fanning the charred bones of the dead. The relatives, women and 4 brahmacārinś 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. PI.II.3.15. But before this a curious dialogue takes place between the first wife of the deceased and a Sūdra or a brahmanbandhu, 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. Sr. XV.3.17 (Pravargya).

Dhṛṣṭi m. 4 oblations on the āhavanīya for “holding back” the horse K. Sr. XX.3.4 (Āśva).

Dhṛṣṭi m. s'irring stick, 2 in number, held by the Adhvirya and the Pratiprasthāt for removing burning embers (aṅgāra) from the gārkapātya (= upaveśa q.v.) Bh. Sr. XI.8.1; used in the preparation of gharma Āp. Sr. XV.5.11. Any stick as long as 2 tālas Vai. Sr. XI.9.

Dhruvagopa m. one of the three assistants of the sadasya B. Sr. II.3; he is the protector (gopa) of the dhruvagraha (or dhruva), a drawing of soma designated as “firm" K. Sr. 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. Sr. VII.7, Bh. Sr. XIII. 16.3, 6. The offering is made with the vessel called śāhāi B. Sr. VIII.15, K. Sr. IX. 6.22. Cf. C.H. 167.

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

Dhrūva f. an offering spoon, made of vikāṅkāta wood, belonging to the sruc class (q.v.) Āp. Sr. I.15.10.

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

Dhāna 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 upāṇu, used at the painśāhyāja B. Sr. XX.15, Āp. Sr. III.88 & comm (Darśa).

Na

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

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

Nalāda m. n. Indian spikenard (H. Dh. IV. 202); a garland of n" is hung on the corpse Bh. Pl. I.1.21. see preta.

Nābhi f. “navel”, a hole in a pāvitra
Nārāyaṇa m. name given to the camasas after soma has been drunk from them and they have been caused to “swell” (āpyāyana) Āp. Śr. XII.25.24. Cf. C.H. 220.

Nikāyin m. a group of sacrifices: 4 Sūhasasras, 4 Sādyaskras 4 Dvīrāras Āp. Śr. XXII.1.2, Mi. VIII.1.19.

Nigada (ni-‘gad, cl.1 “to declare”) m. commands (prāṣa) 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. Adirnig is a n.

Nigana 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.

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

Nigrābha m. name of a mantra (TS. I.4.1 f.) recited over the vasatīvarī waters contained in the Hotṛcamasa for turning it into the nigrābhīya waters (ni-‘grābhl, cl 9 “to seize”) Āp. Śr. XI.9.1. B. Śr. VII.5.

nigrābhīya mfn. waters so invoked and contained in the Hotṛcamasa, into which soma stalks are poured and thrice stirred for upāniśugrāha Āp. Śr. IX.9.8. This act is called nigrābhasāpyāna 10.10 or upāyana and āpyāyana b. Śr. VII.6; used for sprinkling the stalks of soma during the pressing K. Śr. IX.4.16-17.

Nirūdhapāsūkbandha 77

Nitya mfn. constant or obligatory, said of the gārhapataya in the sense that its maintenance 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.

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

Nidhana 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: Prasotra, Udgāṭr and Pratharth. It consists of interjections, e.g. sāt, sām, sivāḥ, idā, vāk and ā for 9 bahispavamāṇa verses. See sāman.

(2) bundle of grass comprising of a certain number of musīs Āp. Śr. I.4.3 (muṣṭīnāṁ rāśiyāḥ comm.).

Nidhāna m. laying of a jar containing the charred bones in a mound (imaiśāna) K. Śr. XXV.8.8.

Ninarada (ni-v/nard, cl.1 “to bellow”) m. a mode of pronouncing the second syllable of the third pāda of a verse in udāṭa, the first syllable in anudāṭa. The sound O is repeated 4 times in such a way that in the beginning it is in prolation and udāṭa, then in anudāṭa, and anudāṭatara and finally in prolation and udāṭa Āṣv. Śr. VII.11.11. Similar phenomenon is nyāṅkha (q.v.).

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

Niṅrānd (cl.9) to crush the fire brand (uṁuka) for setting up the śāmītra fire Bh. Śr. VII.12.13 (nimrdnāti).

Niyojana m. fastening an animal to the sacrificial post, accompanied with a mantra Āp. Śr. VII.12.9 (Paṅ).
engaged, 4 of the īśī and 2 additional: Pratīprasthātṛ and Maitrāvaruna (= Prākṛṣṭṛ). The altar is prepared as in the Varuṇaprāghanās; on the nābhi of the uttaravedi a new āhavanīya is installed Āp. Śr. VII.3.7-9; 8.3. See plan 5.

The preliminary rites constitute of an offering of a cake or of ājya to Agni-Viśṇu, preparation of the yūpa, caṣāla and svaru with the help of a carpenter (īdkṣaṇ) and the vedi on which various implements are laid. The yūpa wound thrice with a cord (raśaṇa), with the svaru thrust into the cord, raised into the pit ceremoniously (yūpočchrayana). 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 sāmīndheni recitations. The sacrificial animal, a goat, is bathed, anointed with ājya, touched with a twig and darbha blades (upākarana). The victim is led to the sāmītra shed by the Āgnidhra while the Hotṛ recites the adhrigu. The victim is immolated there (cf. sanjñapana) and all the priests return to the sacrificial shed. After the immolation the sacrificer’s wife is led to the sāmītra shed and she pours water on its limbs, and she is sent back.

The victim’s belly is cut open by the Adhvaryu to draw out the omentum (vapā), which is roasted on the āhavanīya by the Pratīprasthātṛ, and sprinkled and offered as oblation to Indra and Agni. The animal is dissected, limbs (paśupurodāśa) are cooked over the sāmītra fire followed by an invocation to and partaking of the īḍā.

When the sāmītra replies in the affirmative to the question: “Have the limbs been properly cooked” (asked thrice), prṣadājya is poured over its heart, ājya over other limbs, and all are taken to the altar where the avādānas of various limbs are cut into the jūhū, upabhṛt and īdāpātī (cf. auṣpabhṛtī and triyaṇga, jauhava), and offered with the utterance of vasaṭ. Then the invocation to and partaking of īḍā are repeated; preceded by the svīṣajkaři oblation. The pāṭiśanīyāja offerings are made with the flesh of the victim’s tail (jāghani), which is also offered to the Hotṛ and the Āgnidhra (K. Śr. VI.9.14-18).

The sacrificer, his wife and all the priests go from the cāṭvāla and to the uṭkara with the spit for the heart (ṛdayasūla) 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 āhavanīya. B. Śr. VI, Āp. Śr. VII, K. Śr. VI, Āś. Śr. III.1-8. Cf. H. Dh. II (2), 1109-1132, Śr. K(E). I(2), 770-876.

निर्मान्ध Nir-manth (cl.9 or v. math cl.1) “to produce fire by rubbing the aranis Āp. Śr. V.4.14.

मन्थन 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, Mi. I.4.12 (as distinguished from āharyā Āp. Śr. XIV.21.11).

निरलेखा Nirlehana (nir-ślih, cl.2 “to lick”) n. act of licking the sacrificial residues (lepa) sticking to the two ladies (sruc), done twice by the Adhvaryu Āp. Śr. VI.11.5; 12.2, B. Śr. III16 (Agnihotra).

निरव Nir-vap (cl.1 “to strew, pour out”). nirvapana, a typical act in the īśīs, an act of bringing grains in a dish from a cart, pouring them (as in sowing) into another bowl, done by the Adhvaryu Āp. Śr. I.7.7 (Darśa), also of clarified butter II.6.1, of vapā and milk VII.8.7: performance of an īśī 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 cooked by mixing ājya for preparing a cake) Āp. Śr. I.17.10 (Adheya; devataśāthvāya prthakkaranaṃ comm). H. Dh. II(2), 1023 (Darśa); cake offering at soma pressing (gavaniyapurodāśa) Āp. Śr. XII.4.4 (Soma). C.H.135.

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 prāyapīya (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.

निवर्तन Nivartana (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.

निविव 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 tūṣṇīmānśa Āśv. Śr. V. 9.12; also called puroruc Cf. H.Dh.II(2), 1180, C.H. 300.

°dhāṇīya mfn. a hymn in which a nō is inserted or appended Ś. Śr. XII.8.6.9.

निवीत Nivita n. See upavita.

निर्माण Niṣrayaṇi f. a ladder for climbing up the sacrificial post (Vāja) K. Śr. XV.5.5 =niśrayi Āp. Śr. XVIII.5.13.

निषादस्थपति Niṣādasthapati m. a chieftain (sthapati) who is himself a nīṣāda (a tribal community). Though a nīṣāda like a rathakāra 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)edluṅkā corn to Rudra. The offering is to be made on the household fire (lauvikāgni), and he cannot perform the Ādīhāna 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 nīṣāda who himself is the chieftain of his community or a person belonging to a higher eligible varṇa who has become a chieftain of the nīṣāda community. The first meaning is accepted Mi. VI.1.51, K. Śr. I.1.12 comm.

निक्क Nīka m. n. golden ornament for the neck RV.II.33.10; the ornament of gold or 4 suvarṇa or karṣa which the Adhvaryu puts on the sacrificer’s neck K. Śr. XX.1.9 (Āśva); silver ornament XXII.4.16 (Vṛatyaastoma).

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

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

निष्केल्यान Nīkevalya (śastra) n. a śastra consisting of RV. stanzas, recited by the Hotr (the 2nd śastra at the midday pressing Āśv. Śr. V.15.1. Cf. C.H. 310; the 3rd nō by the Maitrīvaruna, the 4th by the Brāhmaṇācchāṃśa, the 5th by the Ačchāvaka 16.1-2, S. Śr. VII.22.1-5. C.H. 315, 319, 325.

निष्क्रयान Nīskrayaṇa 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).

निष्पवन Nīspavāna (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 Ṙ mantra ib.

निलक (N) Nihna(ṇa) (ui-√hnū, cl 2 “to hide, beg pardon for”) n. act of begging pardon, done by the priests at the āpīyana of soma stalks; they place their hands, right hand palms turned up, left hand palms turned down, on the praśāstra Āp. Śr. XI.1:12. C.H. 63, 72. But nihna is a salutation according to Āśv. Śr. IV.5.7 comu.

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

नेष्ट 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 dhiṣṇya (q.v.), takes parī in the great pressing XII.12.2.

न्युंक्हा Nyaṅkha m. alteration of the 2nd syllable of each half-verse of t.e 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 Āśv. 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.) Kāśikā on Paṇ. I.2.34.

Pa

Paśa 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 pō and to the north for the northern pō K. Śr. XVI.8.18, Āp. Śr. XVI.17.10. 12 (Cayana). See plan Eggeling SBE XLI, 419.

Paṣṭa: Pacchaḥ (pad-śas) ind. by pādasthe
gāyatrī verse is to be recited while the Adhvarūya purifies the flour for dough with the strainers Bh. Sr. I.25.1 (Darśa).

पञ्चधर व वर्गस (सतमा) 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 (विषुत) as in the case of the 4 ājya and the madhyandinapavamāna stotras (Soma). C.H. 237, 243, 247, 261, 279. Cf. Chinna 92. see stotra.

पञ्चधरिगीती Pañcapaneyini f. one of the varieties (विषुत) of chanting a pañcadaśa stoma in which the tīças are so repeated that in each turn (पयाया) 5 verses are obtained (finally 5 × 3 = 15): a a b c, a bbb c, a b ccc C.H. 237, Eggeling SBE XXVI,308. see kuśa, stoma.

पञ्चमय व वर्गस Pañcābila mfn. See caru.

पञ्चस्यासर्दी Pañcasāraddīya m. a soma sacrifice comprising 5 days (pañcāha), 1 Agniṣṭoma, 3 different Ukthīya, 1 Atirātra; each day represents 5 years Āp. Sr. XXII.5.9.

पञ्चधर हरत्त Pañcchalot m. a mystical mantra in which 5 priests are recited, recited specially at the Vaiśādeva Āp. Sr. VIII.1.3. see catur.

पञ्चाल घ गी रोप halter in 5 parts, made of triple stranded muñja grass K. Sr. XVI.2.4 (Cayana).

पञ्चाभ व वर्गस Pañcāvadāna n. See caturavattra.

पञ्चध हर गी Pañcāha m. a rite lasting 5 days within a sātra, consisting of Jyoti(stoma), Go° Āyus' Āp. Sr. XXXII.2.14.

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

पतस्तक Patantaka m. a modification of the Rāja, with 12 dikṣā and 12 upasada B. Sr. XXVI.3.

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

पतित्य Paititha m. one standing near the husband, i.e. one representing the husband Bh. Pl.1.5.7 = paitita B.Pi. I.8.1-2 (see patnī), 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).

पत्नी Patnī f. wife of a sacrificer, who participates in the śravaṇ rites in a very limited way, e.g. sweeping the shed, smearing and decorating the sacrificial ground Āp. Sr. I.6.12, grounding grains for purudāśa 7.5; she has a slightly more important role at the dikṣā along with her husband X.15.13 (Soma), at the procession with soma stalks XI.16.4, later she performs pañjani rite XII.5.3, C.H.140. At the Varunapraghāṣa she has to declare the name of her paramours (jāra). The royal wives: mahiṣī (principal queen), vāvāṭa (the favourite), pariṣvṛkti (discarded) and pāṭāgali (of low origin) along with their maids and retinue take part in an obscene dialogue with the priests K. Sr. XX.5.15; 6.18 (Aśva), and the principal queen simulates sexual copulation with the dead horse Āp. Sr. 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 padvhati ā K. Sr. IV.13 states: upavesānayātirikta patnī kīmap! na karotiti sanpradāyaḥ, taccā satdhu- taram. Cf. H.Dh.II(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 (atulyatvi) Mī. VI.1.24. See also pretapati. Cf. K. Śr. I.1.8, and comm.

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

"śomāya jāyā m. literally, offering made to the wives (of the gods). Four offerings of ājya made in a series to Soma, Tvaṣṭr, the wives and Agni grhapati, made with a sṛuc or sruva on the gārhapatiya, by uttering mantaras in a dhvāna tone at the end of Darśa Āp. Sr. III.8.1-8. Cf. H.Dh.II(2),1076-7; in place of ājya the tail of the victim is offered at Pašu Āp. Sr. VII.27.9 (also occurring at Darśa III.8.10); at Soma K. Śr. X.8.10. Additional offerings
to Rākā, Kuhū, Sinivalī Bh. Śr. III.7.16 (Darśā).

śaṁcāraṇaḥ n. rite of tying up a yoke halter (yoktra) round the waist of the sacrificer's wife; done by the Āgnidhra either over her garment or inside Āp. Śr. II.4.1; 5.2-5, B. Śr. I.12 (Darśā). 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 Āgnidhra Bh. Śr. III.12.7 (patmīn vimuñcāty). Cf. H.Dh.II(2), 1040-41. She is also girdled up with a yoktra at the dikṣā, done by the Pratiprasthār 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 añgulas, 3p make a prakrama K. Śr. XVI.8.21; but cf. B. Subb. I.1.

पदसंलेपन Padasaṁloplanā 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. Pi. I.11.10.

पदावृत्त Padāvutī f. libation of ājya on the (7th) footprint of the somakrayaṇi cow whom the Adhvaryu follows (the first upasad of soma) B. Śr. VI. 13, Āp. Śr. X.23.2. CH. 38.

पद्रणी Paddharanī f. a bowl (sthali) for dust collected from the 7th footprint of the cow (see pudāhutī) B. Śr. VI.10,12,13, C.H.38.

पन्नेजनी Pannējani (vīṣija, cl.3 “to wash”) f. waters for washing feet Āp. Śr. XII.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.10, 8-11, C.H.371.

पानणेजनī(ि) m.f. a vestel in which pō is preserved Āp. Śr. XII.5.3, K. Śr. IX.3.11.

पावसव Payasvā f. a synonym of āmikṣā; cf. āmikṣāpayasyayam=āmikṣā Āp. Śr. VIII.5.33, K. Śr. IV. 3.10 comm.

परायायम Parāpāyam ind. shaking grains repeatedly in a winnowing basket Āp. Śr. I.7.5.

परिकर्मन Parikarmin mfn. servants of the Adhvaryu Āśv. Śr. II.4.16 (paricāraka, comm.), also those who take away the animals (Aśva); B. Śr. XV.28.

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

परिरक्राह 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 up to the southern aṁsa, then from the south-western śroni to the north-western śroni, and finally from the north-western śroni, to the east up to the northern aṁsa. This is the first rough outline called pūrca. The drawing is completed by a repetition of the same process, and is called uttarā B. Śr. I.11. These are the preliminary operations in raising the altar, and mantras are used during the operations; =ōgraha K. Śr. II.6.25.

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

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

परिस्मायम Parīsmaṇya m. materials which are associated with the gharma, e.g. the mahāvīra, āsandi, sruc etc. Āp. Śr. XV.5.6, B. Śr. IX.5. (अभिन) परिस्थर (Agni) Paricara m.=parikarmin B. Śr. XXVI.5.

परिशार Paricarā f. the third part of a paryāya of the viṣṭuti; a circulating viṣṭīva L. Śr. VI. 5.3. cf. Caland Pb. 33.

परिप्रायोण Paripraṇīyā (pari-vdhā, cl. 3 “to surround, to conclude”) f. the concluding verse, finale, of a sūtra Āśv. Śr. II.16.8, as in the śāmīdheni verses Āp. Śr. II.12.6; always repeated thrice. Also saµ of RV. V.75.9 which is a concluding verse of the prātaranavāka.

परिध Paridhi (pari-vdhā, cl.3 ) m. technical name of the 3 encircling sticks of wood called madhyama, dākṣiṇa and uttara marking the boundary of the āhavanīya on the west, south and north. They are placed before the obllication commences. They are made of any one of the sacrificial trees: palāsa, kāśmārya, 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 Pitṛyaṇa Āp. Śr. VIII.14.9; and
13 at the pravargya XV.5.11 used for encircling the gharma.

"sabhāḥ m. the joint of p.° formed when 2 p.° meet at one point, i.e. the angles, north-west and south-west, of the āhavaniya VII.5.7; and the angle formed by the northern stick and southern stick 13.6.

परियम्य Paripaśavya mfn. name of 2 libations: svāhā devebhyaḥ and devebhyaḥ svāhā, offered before and after the immolation of the sacrificial horse K. Śr. XX.6.11 (Āśv); VII.5.24 (Paśu).

परिप्लवा Pariplāvā f. name of a spoon without a handle, like a sruc, for drawing out soma Āp. Śr. XII.2.7; used for drawing soma without stream (adhārā) from the dronakalaśa XII.18.11. B. Śr. VII.7 mentions pariplu (pātra) "floating spoon" (pariplavamāna, comm.).

परिभोजनीय 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.

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

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

परिवर्तिनी Parivartiṇī f. a reverting mode of chanting a viṣṇuti (variety) of the trivṛtstoma of the baliśvamāna-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 uḍyati, kutāyini.

परिवाद Parivāda m. a mantra of censure to Prajāpati in the Dvādaśāha Āp. Śr. XII.12.1.

परिवाप Parivāpa (pari-√vap, cl. l "to scatter around") m. (1) fried grains of rice, husked but not pounded, put in a bowl containing āyja and boiled for making a cake (savanītpurodāśa) Āp. Śr. XII.4.13; commonly known as lāja ib. 14 (Soma). C.H.134.

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

\( \text{vāpyā} \) the cow which gives milk for curds to be offered to Sarasvatī K. Śr. ib.

परिवादन Parivādana (pari-√vas, cl. 1 "to dwell around, to cut off ?) cf. Whitney Roots r. cut off portion of the bundles of darbha (grass), called veda, which is to remain on the altar Āp. Śr. I.6.8 (Darśa). Cf. Eggeling SBE XII,84.

परिब्रह्मी Parivrakti f. the discarded queen (anapacitā L. Śr. IX.10.2) Āp. Śr. XX.10.2. see Asvamedha, parīṇā.

परिरुट Parirūta 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 sālā (for apsu dikṣā) K. Śr. VII.2.7. A similar hut, to the south of the mājrāliya, where sexual copulation takes place XIII.3.9 (Mahāvrata); see also kaṭaparivāra.

परिश्रवण Parivṛṣyaṇa (pari-√śṛṣi, cl. 1 "to cover around") n. rite of putting a rope (raśana) 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. VII.3.5; the accompanying verse (RV. III.8.4) is called parivṛṣyaṇya Āśv. Śr. V.3.5-6.

परिश्रयन Parivarṣyaṇa (pari-√strī, cl. 1 "to cover around") n. act of covering the altar with a mat at the time of pounding grains Āp. Śr. VIII.13.15 (Pitṛyajña, Cāturmāsya); 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 avaḥṛṣtha.

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

परिश्री Parirśri n. an enclosure of mat around the śātā at the dikṣā (cf. parivṛṣṭa) X.5.1 (Soma); a sort of screen in front of the gārhatpatyā III.9.3 (Darśa), in front of the patmśālā so that the woman 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).

परिमाहन Parimāhana (pari-sam-√uh, cl. l "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 (parimāhaini).

परिलक्ष Parīṣṭaraṇa n.Śee agni°

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

परिहारण Parihāraṇa n. procession (carrying forward) with the vasativari waters (kept overnight) B. Śr. XV.21; act of carrying an object round the sacred fire Āp. Śr. III 1.5, the burning log (ulmuka) round the offering Āsv. Śr. II.3.7:

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

परिहालसम Parihvaḷaṁ ind. faltering manner of speaking “human” (māṇuṣī) words, to be practised by the sacrificer at the dikṣā Bh. Śr. X.7.14 (Soma).

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

परमिनिकरण Paryagniṅkarana n. rite of going three times round an object with a firebrand (ulmuka) drawn from the āhavanīya, performed by the Āgrīdhra who holds the ulmuka in his hands and moves round keeping the object always on his right (pradaksīṇa). The objects are yūpa, āhavanīya, cāvāla, śāmitra and offering materials Āp. Śr. VII.15.2; 1.25.8.

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.

पयायिंग्य Paryaṅgya 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 (Āsva). The list of animals, Dumont L'Asva 327.

पयायिंह Paryaṅahanama n. See soma²

पयाय Paryaṇya 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 stoma; there are always 3 turns which together make up a viṣṭūti (variety). Each p° contains each stanza in different or equal number depending on the viṣṭūti and stoma; each p° is composed of 3 repetitions (subdivisions), called viṣṭūvya : śvanukā, avāpa (stīnā) and paricārā (rc).

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

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

परस्त Paryāsa m. concluding portion of a hymn immediately preceding the paridhānyā, e.g. the 4th part of the 2nd ājyāsastra C.H. 244, the 5th of the niṣkevaḷya C.H.315, 319, 325.

परवन Parvan n. periods (parts) of the Cāturmāsya rite: Vaiśvadeva, Varuṇaprapāhāsa, Śākmedha, Sunāṣīrya, each comprising a “joint” of the whole year Āp. Śr. VIII.4.4.

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

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

पवन Pavana (v/pu, 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.15.

पवमानसपवना Pavamāna (graha) m. name of the drawings of “purified” soma at the morning pressing just before the bhāispavamāṇa stotra commences Āp. Śr. XII.16.12 : this drawing is done directly with the pariplavā from the āhavanīya into the dronakalasa or the pūta-bhid B. Śr. VIII.7. Cf C.H.169.

पवमानसतोत्र Pavamānastotra 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 bahispavamāṇa in the morning C.H.177, mādhyan-dina² in the midday C.H.277 and trīyā² or ārbhava² at the third C.H.337.

पावित्र Pavitra (v/pu, cl.9 “to cleanse, purify”) n. (1) a filter for soma, made of white wool Āp. Śr. X.26.12 = dasāpavitra (q.v.)

(2) a “filter”, made of 2 blades of darbha; both of them of equal breadth, 1 prādeśa (12 aṅgulas, 1 span) in length, with unbroken ends; used for purifying waters called prakṣaṇi (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-
hotrahamani covered with p\footnote{purodāsa m. an oblation of cake on 11 or
12 kapālas offered to the principal deities of the Paṣu before the immolation of a victim
Ap. Sr. VII.22.1, 11; offered after the limbs of the animal have been cooked or after the
offering of the omentum Bh. Sr. VII.17.10. At the Savantīyapaṣu the p\footnote{śrāpaṇa n. See śrāpaṇa.} is offered at the midday pressing Ap. Sr. XIII.1.12.} and poured again
in a bowl containing p\footnote{śrāpaṇa n. See śrāpaṇa.} whose blades are
turned towards the north; waters now called
proksani; this process called upavanā is re-
III.8.32.

(3) a “filter” consisting of 3 stranded darbha
blades, 1 prādeśa in length, bound to that
branch of palāśa out of which the upaveṣa is
prepared. This is called sākhāpatitra Ap. Sr.
I.6.9, Bh. Sr. I.6.11 with which warm milk in
a kumbhi is stirred and purified Bh. Sr. I.12.14
(Dārśa). A filter or muṇja grass is used at
the pravargya Ap. Sr. XV.5.20.

(4) name of a rite which is a Soma sacrifice
of the ordinary Agniṣṭoma type, and constitut-
es the opening days of the Rāja Ap. Sr. XVIII.
8.3-4, K. Sr. XV.4.7; also called pravargya

Paṣu (pl) m. animal sacrifices, 29 or 30 in
number, if agniṣomiya p\footnote{śrāpaṇa n. See śrāpaṇa.} is reckoned (Śr. III.8.2). The animal sacrifice, one of the
havirvajña, is differentiated as िष्टविध and
soinavidha; the former differing from the
latter in respect of certain acts and offerings:
preparation of (प्रातिः) waters and carrying it,
making viṣṇu steps, offering certain limbs of
the victim etc. Ap. Sr. VII.28.1, K.Sr.VI.2.4
(havirvajnavidha) comm. There are however
2 types: the independent animal sacrifice
generally known as Nirūdpāsaprabandha, which
is called nirmita (made) and explained as
svatantra (Asv. Sr. III.8.3 & comm.), and the
animal sacrifices belonging to Soma sacrifice
(saumya Asv. Sr. ib. 2): Agniṣomiya, Savanīya
and Anubandhyā (and therefore āngas of
Soma).

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

Paṣcātīrāṣṭi f. the rear trans-
versal line connecting the 2 ụraṇis (north-
south) on the west of the vedi Āp. Sr. VII.3.8

Paṣṭhauhī f. a heifer, four years old,
given as sacrificial fee to the priest Bh. Sr.
XIII.8.16 (Soma).

Pājaka m. a basket, made of bamboo, in
which the brahmāudana is kept before cooking
Bh. Sr. V.3.2. (Ādheya).

Pāṇḍāra m. n. a kind of turban, worn
by the sacrificer, said to be white Āp. XVIII.
14.1-2 (Rāja).

Pāṇḍva n. a blanket (kambala, comm.)
worn by the royal sacrificer over his tārya
dress at the auncion ceremony K. Sr. XV.5.12
(Rāja).

Pātnivata mfn. name of the 13th yūpa,
not higher than the navel height when imbed-
ded into the pit, to which the animal belonging
to Tvaṣṭṛ and the divine wives is tied Āp.
Sr. XIV.5.9 (Ekādaśini). Cf. H.Dh.II(2),
1132.

Pṛgtā m. drawing of soma for Agni and the

Pātra n. name of various cups, goblets
which are upāmsu, ṛčhva, rtu, śukra,
manjì etc. P\footnote{śrāpaṇa n. See śrāpaṇa.} are made of vikānkatā wood K.
Sr. I.3.31. The word p\footnote{śrāpaṇa n. See śrāpaṇa.} (or yajña) includes all
the sacrificial utensils Āp. Sr. I.7 5;
11.10. Kārmabhā sec kārmabhā.

caya (na) m., n. stacking of the sacrificial
utensils on the funeral pyre near the corpse
Bh. Pi.II.1.9.

pāṭī rī f. an earthen vessel on which the dough
for a cake is prepared Āp. Sr. I.24.1 (Dārśa);
pāṭīnirṇeṣana water for cleansing a vessel

Pāda m. a quarter of a stanza, i.e. a line.
In technical usage in the sūtras a whole
verse is to be understood when its first line is men-
tioned (ṛcaṁ pādagrahaṇe) Āśv. Sr. I.1.17.
Similarly, the entire stanza is by a part of the
first line ib. 18.

Pādīn m. priests who are entitled to get
a quarter of what their principals get as sacrif-
cicial fees Āp. Sr. XXI.2.19. see ṛtvj.

Pānejana(ī) mf. See Pannejanī.
Pārīghaṁ Pārīghaṁ m. See parī.

Pāriplava (ākhyāṇa) (pari-√plu, cl. 1 “to float around”) mfn., n. “recitals moving in a cycle”, containing popular legends recited by the Hōtr at Āśva; so called because it is renewed every 10 days throughout a year K.Śr. XX 3.1. It is composed of the legend of Śunahśeṇa in which more than a hundred or more than a thousand ēkṣas and gāthās are collected Āp. Śr. XVIII.19.10 (Rāja). cf. Heesterman 158-61. The list of legends (ākhyāṇa) Āsv. Śr. X.7.

Pārvānā (homa) m.3., m. libation of ājiya with a srava on the “joint” (parvan) day of 2 periods of the pīramāsa and the darśeṣṭi Āp. Śr. II.20.5. This is immediately followed by the principal oblations of Darśa. Cf. H. Dh. II(2), 1081.

Pārśva m., implement used for stirring up the vasā in a spoon at the vasāhoma Āp. Śr. VII.25.4 (Paśu).

pārśva (du), 2 flanks or 2 thoracic walls Bh. Śr. VII.18.12. See jawhava.

Pālāgālī Pālāgālī f. a queen of low origin = pālākali Āp. Śr. XX.10.2. See Aśvamedha, vatni.

Pāvana n. stalks of soma used as purifier of the upānuṣṭhara Āp. Śr. XII.12.1.

Pāśa Pāśa m. noose (raśanā) used for strangling an animal; thereafter loosened, pierced with a one-pronged fork, then cast away on the utkara or cātvāla Āp. Śr. VII.17.4-6, Bh. Śr. VII.13.6-7.

Pūcholā Pūcholā f. a flute, played at the chanting Āp. Śr. XI.17.16 (Mahāvratā).

Pinḍa Pinḍa m.n. a lump, the ball of boiled rice; 3” offered by the sacrificer to his 3 immediate paternal ancestors, partly consumed, partly thrown away Āp. Śr. I.9.1. (Pinḍapitṛyajña); VIII.16.6 (Mahāpitrīyajña, Sākamedha) prepared from the remnants of oblation materials.

Pinḍi f. 3 balls made of flour of kharjura, kariri offered in the Kāmyeṣṭi Āp. Śr. XIX.26.1, B. Śr. XIII.38.

There is also a rite in which the portions of the savanyavurodāśa are offered to the Pitr’s B. Śr. VIII.12. C.H.350.

Pitṛapitṛyajña m. sacrifice of lump offering to the manes (pitr), recognized as a part (aṅga) of the Darśa K. Śr. IV.1.30, also performed at the Sākamedha and called Mahā-pitrīyajña Āp. Śr. VIII.16.13-16. 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 sākaṭa is taken into the carusthāli; the paddy is beaten, husks removed with a winnowing basket by the sacrificer’s wife. The rice is cooked on ḍakṣiniṅgāṇi, sprinkled with ājya, and a portion of the cooked rice is stirred with a mekṣana, cut off into 2 portions, again sprinkled with ājya and offered into dāgni. A line is drawn on the ground with the sphya, 3 balls office (pinḍas) are prepared, and the sacrificer, wearing the sacred cord in the prācināvītin fashion, drops the pinḍas 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 pinḍa. It is a matter of great controversy whether only the dead ancestors should get pinḍas and the living one be only honoured. No pinḍa 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 pinḍa offered.

Then the pinḍas are covered with the hem (daśa) of a garment. The Fathers are made to depart by pouring water over the pinḍas. The wife is made to eat the middle pinḍa so that she may conceive. The two other pinḍas 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.6.7-9. cf. H.Dh. II(2), 1085-1090.

Pitrīrthā n. way of the manes; part of the hand between the thumb and the forefinger through which water is offered for the pitṛs. H.Dh. 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.Pi. [Sr. K(S)I], 802-23.

Pitrīyajña m. = pīndapitrī Āp. Śr. III.16.7, Mahā VIII.13.1. Kāśikāśūtra 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
fashion; facing the south (north or east for the gods) he begins, and ends facing the south-west; circumambulation is done in anti-clockwise direction (prasavaya) as opposed to the pradakśiṇa movement.

All offerings are made by uttering svadhā as opposed to the use of svāhā and vaśaṭ, in the services to gods Kauś. S. I.9-23. cf. B. Śr. II.2.

पिवन Pinvana n. milk pail, 2 in number K. Śr. XXVI.1.20 (Pravargya).

पिष्टपात्र पिष्टपात्र f. a vessel for holding flour (piṣṭa), of very big size K. Śr. I.3.36 comm; cf. piṣṭasyanavani Vai Śr. XI.9, piṣṭdvapati B. Śr. 14.

पिष्टलपोषण Piṣṭalepahamū (or āhuti) m. offering made from the sacrificial residue sticking to a vessel, scraped off by means of a spoon, mixed with ājya (Bh. Śr. III.9.6), on the daksīṇāgni Āp. Śr. III.9.12 (Darśa). cf. ājyalepa 8.1.

पुरस्वति Puṅscati f. a prostitute, who abuses a brahmaçārī Āp. Śr. XXI.19.5 (Mahāvarta)= puṅscālā K. Śr. XIII.3.6.

पुच्छा Puccha m. n. “tail” of the fire-altar, forming a rectangle of which the 2 sides are 1 puruṣa each, and the other 2 extended by 1 pradeśa=12 aṅgulas or 1 vitasti (13 a) each, to the west K.Śr. XVI.8.20, Āp. Śr. XVI.17.10, 14 (Cayana). Cf. yājna°. Plan Eggeling SBE XLII, 419.

पुनराध्य Punarādheya n. reinstallation of fires which takes place under certain contingencies, e.g. illness, loss of wealth or desire for prosperity, and is performed in the same paradigm as in the Adheya with a few deviations Āp. Śr. V.26-29. It is a prāyāścitta if the gārhapatya and āhavanīya have been extinguished or discontinued Mi. VI.14.26-27.

पुनबंधन Punabdhanana n. rite of recreation of charred bones. The fire is churned, the jar containing the bones is taken out, and the bones are crushed into powder with the mortar and pestle placed over the skin. The powdered bone mixed with butter is offered into the fire with the jhu. The other utensils are thrown away B. Pi. II.3.4, Bh. Pi.1.10.4.

पुनिष्टिति Puṇiṣṭiti f. See citi.

पुरस्ताःप्रभ Purastāṭjapa m. See japa.

पुरस्ताठ्य Purastāṭhyā f. the front transversal line joining the 2 amhsas of the vedi on the east Āp. Śr. VII.3.8. Cf. paścā° amsa, śroṇi. See plans.

Puṣṭrasūkyā Puṣṭrasūkyā f. an invitational verse recited at the Hotṛ on the instructions of the Adhvaryu before the latter pours out oblation Ap. Sr. II.16.4. P° is recited by the Hotṛ while sitting, and employed in āyabhaṅga, āvāpa, sviṣjakta, patnīsahyāja; it is also called anuvākyā (q.v.).

Puṣṭracūḍa Puṣṭracūḍa 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. Sr. VII.9.2, as in the first āyasyāstra C.H. 232, in which they are recited with a pause; in the prāyogāstra there are 7 p° interpolated into each triptoh of the principal hymn C.H.239. cf. H.Dh.II(2), 1180. See nivid.

Puṣṭracūḍa Puṣṭracūḍa man. "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. Sr. X.13.6.

Puṣṭracītā Puṣṭracītā mfn. "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 Ap. Sr. II.16.10; some ekāhas are performed by them XXII.10.19; 13.10.

Puṣṭracūḍa Puṣṭracūḍa 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 (daśāpavita) and soma is poured into it Ap. Sr. XII.2.12; 16.11. See also abhiṣavasyu, grāha.

Puṣṭrīc Puṣṭrīc m. a plant used as a substitute for soma plant; p° itself is replaced by ãdāra, phālguna Ap. Sr. XIV.24.12. or arjuna PBr. IX 3.3. cf. Mi. VI.3.31.

Puṣṭrīc Puṣṭrīc m. a stick of p° (Pinus deodara), 3 in number, used as enclosing sticks of the uttaravedi (Paśu) Bh. Sr. VII.5.1 (pautudrava).

Puṣṭrapātra Puṣṭrapātra m. n. a vessel filled with water; water is sprinkled in all directions Ap. Sr. III.10.1 (Daśā) = udakamaṇḍada Bh. Sr. III.7.1; also a measure for paddy given as sacrificial fee to the Agnīdhra (Aḥdeya), said to be 4 puṣkalas (= 32 handfuls) = 128 handfuls Ap. Sr. V.20.7 & comm.

Puṣṭrāvahana Puṣṭrāvahana n. a cart for carrying the fire; puṣṭrāvahana n. a bull drawing the cart with p° K. Sr. XV.7.21 (Rāja).

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

Puṣṭrāvahana Puṣṭrāvahana 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) Ap. Sr. VII.23.7; ājya is drawn in juhū and upabhṛt and poured twice into the mixing vessel called grahanī as upastaraṇa, then curds are poured (upastaraṇa) into the vessel over which 2 darbha blades are placed; darbha blades are removed and again ājya is poured twice over the curds (abhīghārana) B. Sr. IV.3; p° used optionally at Soma Ap. Sr. XII.19.5.

Pṛṣṭha Pṛṣṭha (stotra) n. "backed up", a particular form of chanting a stotra L. Sr. II.9.7, in which two verses (RV. VII.32.22-23). one in brhati, the other in satobhrati, 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 "prṣṭhas", 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 brhatsāman C.H.306; the second, called vāmadeva (RV.VI.31.1-3) in the same manner as the first C.H. 314; the third, naudhasa (RV. VIII.88.1-2) C.H.318, and finally the fourth, kālēya (RV. VIII.66.1-2) C.H.323. cf. Eggeling SBE XXVI, 339; XL1, xx, H.Dh. II(2),1191.

Pṛṣṭha Pṛṣṭha (stotra) n. a period of six soma days; the other of its type is Abhiplava; so called: because the pṛṣṭha stotras in
it, unlike in *Abhiplava*, are chanted in ordinary *Agniṣṭoma* way (see p\(^o\) stotra) Āp. Sr. XXI.8.8. The six days of p\(^o\) consist of 1 *Agniṣṭoma* day, 2 *Ukthyas*, 1 *Ṣoḍaṣin* and again 2 *Ukthyas* at the end. Cf. Eggeling SBE XXVI, 403. In total there are 6 prṣṭhasāmans in it: *ruthantara, brhat, vairūpā, vairāja, sākvāra, raivata* ib. 406. cf. Mf. X.6.4.

प्रह्याः प्रह्याः f. a ridge, the “spinal” line running along the back of the vedi between the gārhapatyā and the āhavanīya B. Śr. 1.4, Āp. Śr. XI.1.4.16; marked by a peg (īsākṣu) driven into the ground at a distance of 3 or 6 prakramas towards the east from the original āhavanīya (called antaḥpāṭya or prṣṭhyāśanku), then from this place another peg at 36 prakramas, towards the east at the yāpāvati, finally a rope connects the two points B. Śr. VI.22, K. Śr. VIII.3-11 comm. cf. C.H.74 (mahāvedi). See also *spandyā*. See plan 3.

For the method of drawing the p\(^o\) Āp. Śub. I.1.4.

पेशानी पेशानी f. two crusher stones, the *drśad* and the *upalā* Vai. Śr. XI.9.

पोर पोर m. “one who purifies”, one of the 16 officiating priests, an assistant to the Brahman, but actually to the *Hotr* (cf. RV. I.76.4: Ṛg is a p\(^o\) priest), Āp. Śr. X.1.9, and recites a *yājñī* at the morning pressing XII.24.1.

पार्नामासा पार्नामासा m. n. sacrifice of the full moon Āp. Śr. III.16.5; see *Dar-śa*; also called paurnamāsi; I.1.14,17, 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 night of full moon ib. P\(^o\) is the opposite of *amāvāṣyā* (q.v.).

प्राविगा (probably from pr-meaning) n. forepart of the shaft of a cart carrying soma on which the pūtabhrī trough is kept Bh. Śr. XIII.2.12; and the other utensils (also called pradhura) Āp. Śr. XII.2.12.

*śastra n. the second śastra or litany recited by the *Hotr* at the morning pressing (Āśv. 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 puroruc in recitation.

प्रकृति प्रकृति f. a natural order; a model (archetype) of all other rites (vikṛti). All īṣṭis are based on the *Dārsāpūrṇāmāśa* which is a p\(^o\) for them Āp. Śr. XXIV.3.32. *Agniṣṭoma* is a model for all other *Soma* sacrifices.

प्रक्रमा प्रक्रमा m. step, a measurement of length; equal to 2 or 3 padas (a *pada*=15 angulas Āp. Śr. V.4.3, comm) or 4 paddle K. Śr. VIII.3.14 comm; used for preparing the altar etc. The measuring rope is called *sāthāniśā* Āp. Śr. XIV.5.11. cf. H.Dh. II(2), 989n & II.520n. B. Śub. I.1.

प्रागाथा Pragāthā m. stanzas which constitute the parts of the marutvatiyaśastra : *Indraniḥ* (n) *avo* (RV. VIII.53.5-6); *Brāhmaṇapatya* (RV. I.40.5-6) and *Marutvatiya* (RV. VIII.89-3-4); each composed of 2 stanzas, one in brhatī and the other in kakubh metres (bāhrata) or kakubh and satobrāhatī (kākubha). By repetition and combination of padas, out of the 2 stanzas, a triplet is produced Ś. Śr. VI.9.7, Āśv. Śr. V.14 (midday pressing, *Soma*). cf. H.Dh. II(2), 1190, C.H. 300.

प्राग्रथणा Pragrathana m. (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.

प्र-ष-र Pra-ṣ-car (cl.1) to proceed; specially, to perform rites, as in *savaniyait pracrati* (performs with the *savaniya puroḍāsa*) Bh. Śr. XIV.3.10.

प्रचरणो Pracarani f. a ladle of vikāṅkata wood (the 7th *śrīc in addition to the *juhū*), used for *vaśaratayana* offerings Āp. Śr. XI.16.6, 15.

प्रजनन Prajanana n. hole in the lower *arāṇi* from which fire is churned = *yonī* B. Śr. II.6, L. Śr. II.5.5.

प्राणयना Pranayana (pra-ṇ, 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*.

pranayāṇya mfn. the fire brand (*idha*) placed on the *gārhapatyā* for “bringing forward” the fire for the *āhavanīya* Āp. Śr. V.13.3 (*Adheya*), also at *Paśu* VII.6.4 etc.

प्राणवा Prānavā 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 (trimātra) or non-prolated *o* and ends with a *ma(ḥ)* Ś. Śr. I.1.19 (*o* is prolated Āśv. Śr. I.2.10); pronounced by the *Hotr* at the end of *sāmīdhēni* verse the moment the *sāmīdh* is thrown into the *āhavanīya* Āp. Śr. II.12.4 (*Darśa*), H.Dh. II(2),

प्रतिष्ठा: Prañitāḥ f. (pl.) “fetched” waters, purified with pavitras (uttapana) in a camasa which is filled almost to its brim, carried in a vessel called pranitāprañayana, by the Adhvarya from the north of the gārhapatiya to the north of the āhavaniya; accompanied with mantras this rite of fetching, waters is known as Prañitāprañayana Āp. Sr. I.15.7; 16.3-5 (Darśa). The water is used for making a dough of the pounded grains for the purodāśa (see also nirvāpa). Cf. H. Dh II(2), 1022-3.

प्रतिगारा Pratigāra (prati-√gr, cl.9 “to r.pose”) m. formula of response, uttered loudly by the Adhvarya as a return call to the āhāv (q.v.) of the Hotṛ. There are several ā.vas and pratigāras in the course of recitation of a śastra, and like the āhāv the pratigāra assumes a mystical significance, and therefore by various permutations and combinations bizarre liturgical contortions are produced: othāma daīya (pronounced daivī), the most common one Āsav. Sr. V.9.5, sōnsāmo (śaṁśa) daīva; othā moda iva (at the end of a half-verse), omothā moda iva (at the end of a verse), or as an alternative othā moda iva (end of a half-verse), hotarmoda iva (end of a verse), othā moda iva (end of a śastra) Āp. Sr. XII.27.14-15; it varies in the vaiśvadevaśāstra XII.13.8-10, sōdāśiśāstra XIV.3.4; hāvai hotar K. Sr. XX.3.2 (Āśva); hoyi hotar S. Sr. XVI.1.23; or, simply, om Āp. Sr. XVIII.19.13 (Rāja).

प्रतिनिधिया Pratinirghāya mfn. name of a drawing of soma, “to be taken out with a ladle”, offered to the twin deities (dvidevalyagragha) at the morning pressing (Soma) Āp. Sr. XII.20.19 =pratinirghāya B. Sr. VII.12. Cf. C.H.199.

प्रतिनिधि Pratinidhī m. representative; a substitute for a missing thing; the substitute must be similar to and take the nature of the thing replaced, as nirvāra may be substituted for vṛhit Āp. Sr. XXIV.3.52-53; but if the quantity of a thing like purodāśa 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 sattra, where there are many, can be replaced Mi. VI.3.22. cf. H.Dh.II.(1), 684.

प्रतितिथा Pratipad (prati-√pad, cl. 4 “to set foot upon”) f. an introductory verse, before samitidheni Āp. Sr. IV.9.2; specially, the first triplet which begins the marutvatīya- and mahāvaiśavadevaśastra at the midday and third pressings Āsv. Sr. V.9.22. C.H. 300, 354. See śastra.

प्रतिक्रिया Pratikṛitya m. priest who serves as the first assistant of the Adhvarya; 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 (Pauśu) Āp. Sr. VII.18.1; 21.8; to prepare the savaneya-purodāsya XII.3.15 (Soma). He carries out the sacrificial duties without uttering mantras; mantras are recited by the Adhvarya only VIII.5.17. His cup for drinking soma is called pratiprasthāna XII.21.21 which is smaller than that of the Adhvarya XV.3.11.

प्रतिलोम Pratiloma 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.

प्रार्थना Prativeda mfn. “neighbouring”; auxiliary rice (odana), cooked on the gārhapatiya or daksinā fire and consumed by the sacrificer’s wife Bh. Sr. VIII.12.16; 13.16 (Sākamedha).

प्रतिसाधनी Pratisādhanī mfn. fire which is to be kindled by means of another fire, said of the āhavanīya B. Sr. X.21; also of the fire brand (samidhi) XXII.3.

प्रतिहत Pratihātra m. one of the 16 priests; he is an assistant to the Udgātṛ, and is the third chanter who chants the pratihāra Āp. Sr. X.1.9. The pratihāra 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 Pañčavi 7.

प्रतिहित Pratihita m. (in)a substitute for a king; his near relations (“one who is the nearest to someone”) B. Sr. XII.11 (Rāja), Āp. Sr. XVIII.16.14.

प्रवर्तक प्रयोग Pravyāvahāraṇīya m. rite of descent to the earth; a concluding rite annexed to the Vāja, consisting of an Āgniṣoma L. Śr. VII.11.14. It is the counterpart of the abhyārāhoṇiṇi. Cf. Heesterman 13.
Pratyāmna

Pratyāmnā (prati-ā/vīmnā, 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 barhis of reeds Ap. Śr. XXIV.4.2.

Pratyāmnyāya m. verse used as a substitute VI.30.9 For use of p° in the domestic rites H.Dh. II(1), 200.

Pratyānya (prati-ṝ i, cl.2 "to go towards") n. rite of sending off the Pītṛs at the Pīndapitryajna with the relevant mantra Bh. Śr. XIV.12.2 (third pressing of Soma).

Pratyāṣravāṇa n. call of the Āgniḍhra (also called āśruta Āp. Śr. II.15.6) consisting of astu śravīṣṇu (yes, let him hear), in response to the āśravana of the Adhvaryu 16.2. It is pronounced loudly XXIV.1.10, by the Āgniḍhra standing behind the utkara, facing the south, holding a sphyra and a rope for the faggot (iddhasamannahana) in his hand II.15.4 (Darśa), and standing in the āgniḍhrāgāra (Soma) ib.5. cf. H.Dh.II(2), 1054.

Prathamasthāṇa n. "the first position"; a tone, which is slightly higher than the upāṃsu, for the mantras used in the performances prior to the sviṣṭakṛt K. Śr. III.1.3 & comm.

Pradāṇa n. offerings which are made always on the āhavanīya fire unless countermanded Āp. Śr. XXIV.1.27.

Pradhāṇa mfn. (homa m.) principal acts of a sacrifice, enumerated as: offerings of a cake baked on 8 kapālas to Agni in Darśa, a cake on 11 kīś to Agni and Soma in Soma, upāṃsuvyāja at Parānmāśi; the other acts are considered as ana (auxiliaries): pran- and anuv-yājas, Āp.Śr.XXIV.2.30-31. The angas 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 aēyap, hence take place between the aēyabhāga and sviṣṭakṛt Ś. Śr. I.16.3.

Pradhi m. rim of the wheel of a cart; the shape of the pressing boards (adhiśavānapa-laka in the front (mukha) Āp. Śr. XI.13.1; also the shape of the citi called rathacakraṭiti B. Śr. XXX.16.

Prayājā m. "fore-offering"; 5 preliminary oblations of āyja introduced before the principal offerings at Darśa Āp. Śr. II.17.1 and at all īṣīs Āśv. Śr. I.5.2. After the principal offerings the anuyāja follows. The p° offerings are addressed to five deities: Samidh, Tanunapāt (or Narasāmsa), Íḍ, Barhis, Svāhākāra, Āp. 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 Cāturmāṣya VIII.2.14; five when the soma stalks are placed on the āśandī X.31.13 (Soma), C.H. 30. see anuyāja.

Pravara (pra-vṛ, cl. 9 "to choose") m. "choosing" of the Hotṛ by the Adhvaryu in a sacrifice. This rite of choosing is expressed technically as ārṣeyam (pra) vyānte ŚBr. I. 4.2.3, ārṣeyān prarvānte Āśv. Śr. I.3.1, simply, prarvānte K. Śr. III.2.7, hotāraṃ vyānte yathārṣeyo yajamanah Āp. Śr. II.16.5, giving rise to a serious dispute as to the exact meaning of the word āṛṣeya, relating to the īṣī (adjective qualifying Agni) or the prarvāra list relating to the īṣīs, and the meaning of the verb prarvānte, chooses or recites; cf. Brough Gotra 15, Eggeling SBE XII.115. The prarvāra is mainly connected with the Darśa, and takes place immediately after the first āghāra and recitation of the sāmidhenī verse. The Hotṛ invokes Agni as one who had formerly served as the Hotṛ in the sacrifice of the īṣī-ancestors of the present sacrificer by reciting a mantra: agne mahānasi brāhmaṇa bhārata Āśv. Śr. I.2.27, and by mentioning the names of the īṣī-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 īṣī-ancestors of the sacrificer. Generally 3 names of such "mantra makers" īṣīs are to be recited, and never more than 5 Āp. Śr. II.16.6, 8. In choosing Agni, the divine Hotṛ, the recital of prarvāra 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 prarvāra of his purohitā 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 vaiśya sacrificer K. Śr. ib.11. After choosing the human Hotṛ the Adhvaryu announces his names Āp. Śr. ib. 14. In all īṣīs, and even in other rites prarvāra is followed. At the dikṣā, the Adhvaryu after making the ārṣevāna (āsravya) simply says: sida hotar (take your seat, O Hotar), and
this is a pravara but not according to the rṣi-ancestor list Āp. Śr. XI.3.8, also at Sāka-
medha VIII.14.21-22. At the savanīyapaśu
the Adhvaryu does the pravara of the other
priests, and after each pravara 2 praśāstrahomas,
libation of ājya, on the ṛaḥāvanīyā are per-
formed, one by the Adhvaryu and the other
by the sacrificer Āp. Śr. XI.20.1, C.H. 187,
166, 170. Also called praśāstrahuti B. Śr. VII.9,
Āśv. Śr. III.1.13. cf. Brough Gotra 8-10. See
also Gotra : R. Fick ERE VI, 353-58.

प्रवर्ग्य Pravargya (pra-√vṛj, cl.7 “to twist; to
perform the P° rite” Āp. Śr. XI.2.6) m. an
independent rite (apūrva) but actually incor-
porated in the Soma sacrifice. Āp. Śr. XII.3.4-
3-5 does not consider it as an essential part
of the Aṅgīṣopama; 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 sup-
lementary), 2 milking bowls. The main mahā-
vīra is placed on a mound to the north of the
garhapatya and heated, and ājya is poured
into it. The 2 supplementary vessels are used
in the same way (apracaranīya Āp.Śr. XV.6.11),
K. Śr. XXVI.2.17. The mahāvīra, which is
sprinkled with proksani waters, is lifted up
with a pair of tongs (parīṣāsa or śaptha), and
placed over the stool called samrajāsandi. 
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 Āśvins, Vāyu, 
Indra, Saviṭ, Brhaspati and Yama. The sacri-
ficer drinks the remainder by the upayamani;
the priests only smell it. During the perfor-
ance of the rite all the doors of the prāci-
navamśa 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 gārha-

praṇjījana n. act of placing on the fire,
performance of the rite Āp. Śr. XV.18.11; 
praṇjījaniya see kharā.

उद्वसनाजुशसादाना n. rite of banishment of
P° in which all sacrificial utensils, kharas,
methi, maṇḍukas are cleared away by the
attendants from the śālā, and disposed of;
other rites are performed Āp. Śr.XV.13-16,
B. Śr. IX.11-16, K. Śr. XXVI.7.

प्रशस्त्र普 Prasāstr m. “director”, another name of
the Maitrāvartika, the first assistant to the
Hoṛ; he belongs to Mitra and Varuṇa, who
are considered as the divine P° (as mentioned
in a mantra) Āp. Śr. VII.14.5; prasāstrīya the
kharā belonging to the Maitrāvartika XI.14.4.

प्रश्ती Praṣṭī 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.

प्रसर्प न Prasarpaka m. See prasarpāna.

प्रासर्पण Prasarpāna (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 bahispavamāṇastotra.
Five or six priests and the sacrificer take part
in the procession led by the Adhvaryu; 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 prāṭaḥsavana 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 dhiṣyas 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 (sadasyaśina) and to see the
rite Āp. Śr. XI.9.8; they are entitled to get
fees XIII.6.6; 7.1;=ṣu

niḥ-√sṛp, to leave the sadas by the way
used at sarpaṇa XII.29.16.

प्रस्र Prasava (pra-√su or √sū, cl.5, 2° “to
generate; press out, impel”) m. consent given
by the Brahma to the Adhvaryu for perform-
ing any particular function Āp. Sr. I.16.6 (comm: anujñā), it contains those words relat-
ing to actions with and for which the
Adhvaryu sought his permission : brahma, 
apah praneṣyām, and p° will be : om praṇaya
etc. (prasauni) III.19.1-2 (Darśa). Consent given by the Brahmān and (Maitrāṇavuṇa) to the Prastōta to begin the bahis-pavamaṇa stotra when the latter says: brahmāna, toṣyāmaḥ XIV.9.7; the same procedure is followed for all stotras 10.1-2.

Prasūta Prasūta mfn. = sutyā Āp. Śr. X.15.1.

Prasūta Prasūta m. hollow of a hand; one hand-ful, a measure used for cooking the brahmava-dana K. Śr. XX.1.4 (Aṣṭva).

ākṛti mfn. shaped like a hand, said of the agnihotrastrāt Āp. Śr. VI.3.7.

Prasēka Praseka m. a decanting bowl, made of udumbara wood B. Śr. X.50; its front portion is shaped like a ladle (sruca) and the middle portion like a cup (camasa) XV.35 (prasecyate ...anena, comm).

prasecanā n. bowl of a ladle for decanting liquid more conveniently Āp. Śr. XV.3.10 (ānayanārthaṇa mukham, comm).

Prastara Prastara (pra-stra, 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 vedi, and on this are placed the offering ladles (sruca, juhū) filled with clarified butter II.9.15. (Darša). Similar handful of grass, barhirmusti held in hand by the Adhvaryu and other chanters of stotras are, thrown away later as a rite of “fetching” (upākarana) of all pavamaṇa stotras Āp. Śr. XII.17.7. cf. C.H. 171, PBr. VI.7.16.

Prastāva Prastāva (pra-stra, cl.2 “to praise before”) m. the first part, prelude of sāman (q.v.), chanted by the Prastōt Āp. Śr. XXI.10.4, C.H.178; prastūta chant of the prastāva XVIII.5.7. On the nature of pś cf. Simon, Pañcavi 6, L. Śr. VI.10.1; VII.5.21 comm.

Prastott Prastott (pra-stra) m. “the eulogist”, the first assistant to the Udāgīr; the second chanter who is specially responsible for chanting the prastāva Āp. Śr. X.1.9; he participates in the prasarpāṇa XII.17.1. He performs solo the laud to Yama after the sacrificial killing XX.17.11. (Aṣṭva).

Prashīt Prashīt 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 omā, consisting of libations of soma with camasas filled by the Unnetr, offered by the camasādvahvyus 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 vaśākāra by the camasādvahvyus and the 4 principal priests, by the hotrakas at the midday service B. Śr. VIII.4, Āp. Śr. XII.3.15-16, C.H. 286, and at the third B. Śr. VIII.12, Āp. Śr. XIII.12.6-8, C.H. 346.

bhaksana n. drinking of soma; See soma-bhaksana.

Prāvāśa Prāvāśa m.(fn.) Āp. Śr. X.3.4. See prācina™.

Prāci Prāci f. the “eastern line”, drawn between the 2 posts of the pāsuki vedi; running from the west through the centre of the altar up to the āhavanīya; 1 īṣa or 3 aratnīs in length K. Śr. II.6.4 (Darśa); equivalent of the pṛṣṭhyā (q.v.). See plan 4. cf. Eggeling SBE XII, 63; XXVI, 112.

Prācīnakarman Prācīnakarman mif(a)m. knot at the top of the audumbri post, facing the east B. Śr. VI.27.

Prācīnāvāśa Prācīnāvāśa (or Prag)m. (fn.) literally, the “east-oriented” bamboo; these are the upper beams (uparivaṇā), and specially the supporting beams (prṣṭhivaṇā or madhyavaṇā); the end portions of which protrude over the door lintels B. Śr. VI.1, Āp. Śr. X.3.4, 5.1. Since these beams are used for the construction of the śāla (shed), the shed itself is commonly referred to as pś. cf. C.H.7.

Prācīnakaranīte Prācīnakaranīte 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 yajñopavitin fashion) Āp. Śr. I.8.9.

Prājahita Prājahita m (fn.) “abandoned fire”, i.e. the original gārhapataya installed in the śāla Āp. Śr. XI.15.1, replaced and its functions taken over by the original āhavanīya after the transport of fire (pranayana). Thereafter the āhavanīya is variously called: gārhapatya (for taking up the original one’s function, though with certain reservations Mf.XII.1.13), śālamukhya or śāvarya (for its position at the entrance of the śāla). The newly transported fire on the uttaranābhi, now called āhavanīya, replaces the original āhavanīya C.H. 78.
Prāṇa m. breath = nose Bh. Śr. I.18.6; the vital limbs of an animal which are caused to swell (cf. āpāyāya) VII.14.2 (Paśu), B. Śr. XV.29 (Aśva).

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 bhakṣāvantī Vi. 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).

śodhana n. rite of purifying the vital limbs of a victim: ear, nose, eye, mouth, navel etc. with the pannajānī waters by the sacrificer’s wife K. Śr. VI.6.2-3 (Paśu).

āpāyāya n. Sec āpāyāya.

Prātāranuvāka (ana-uvac, cl.2 “to recite mantras”) m. morning litany, but actually recited by the Hoṭr in the last part of the night preceding the sutyā day Āp. Śr. XII.3.14. After offering an ājya libation the Hoṭr sits between the yokes of the 2 havirdhāna carts and starts the recitation which is followed shortly by the prātēkṣavāna C.H. 130. The litany consists of 3 sections called kratu: agneya, uṣas, and āśivā. There are 100 rks according to the Altareyins, 360 according to the Kouśitakins (Keith RV Br 146, 411) arranged in seven metres. But the number of verses has been exaggerated in Āśv. 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.

Prātarāvanaka (ava-śnij, cl.3 “to wash”) m. morning ablution, a rite of the Agnihotra, consisting of an upāsthamāna to the fire by reciting a group of mantras called “ablution of hands in the morning” and washing hands Āp. Śr. VI.20.1.

Prātardho m. morning milking of cows, performed early in the morning; the procedure is the same as in the evening milking (sāyanī). With a portion of it sāmānīya is prepared Āp. Śr. II.10.5 (Darśa).

Prātakṣavāna n. pressing of soma stalks in the morning service and other rituals; see savana.

Prāyanāya (iṣṭi) (pra-v/i, 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 Svasī, Agni, Soma and Savitṛ B. Śr. VI.10, Āp. Śr. X.21-22, C.H. 28; it corresponds to the prayāja of the Darśa. With this rite the initiated persons begin the soma sacrifice Āp. Śr. X.21.1 comm. The opposite of p is the udayanīya (concluding) iṣṭi of the Soma corresponding to the amuyāja of Darśa. Cf. Eggeling SBE XXVI, 48.

Prāyaścitī n (f.) expiation or atonement, occasioned by a violation of the sacrificial rule (vidhāparādhā Āśv. 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 Āśv. 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 Brahman who uses the three Vedas KBr. VI.12; but the Adhvaryu can also perform it. It is performed immediately after the fault occurs Āp. Śr. IX.1.5, and consists of japa, homa, ājya ib. 3. P relating to the iṣṭis and Paśu Āp. Śr. IX, to the Soma XIV.16-34, Āśv.Śr.III.10-14; for various occasions Kau. S. XLVI, 14-55. For p in the smṛti and later literature H.Dh.IV, Ch.1-6.
Prāśana (pra-वās, cl.9 “to eat”) n. consumption of the residues of cakes (hāvis) by the priests and the sacrificer at the āgniḍhra shed Āśv. Śr. V.7.10 (end of the first pressing). cf. C. H. 223;=bhākṣaṇa Ap. Śr. XII.25.12; eating of pīṇḍas (q.v.) at Darśa Bh. Śr. I.10.10.

Prāṣītra n. food; the cut off portion of the hāvis left over after offering, eaten by the Brahman either after or before the idā ceremony Ap. Śr. III.1.1; from the centre of the puroḍāśa 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 pīṇḍ (pra-वास) is generally called ćaraṇ (Ap. Śr. I.15.7, made of kāḍīra wood, shaped like a mirror (an elongated circle) or a camasā (rectangular) K.Śr. I.3.40; less frequently called pāṭra, and its size Vai. Śr. XI.8.

Prētka Preṇkha (pra-विख, cl.1 “to swing”) m. n. a sort of hammock or swing, made of udumbara wood, having a cord of muṇja, used by the Ṣot (pleṇkha) Ap. Śr. XXI.17.13 (Mahāvrata).

Prēt Preta (pra-वि, cl.2 “to go”) m. the departed, a deceased Bh.Pi. I.1.1.5. For the last rite of a deceased see antyeṣṭi.

Prēţi Paini 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.

Praṣa (pra-विय, cl.9 “to send forth, impel”) m. directions of the Maitrāvaraṇa to the Ṣot for reciting mantras for the deities Āśv. Śr. III.2.2, 4. The directions are issued on a supplementary direction called upā of the Adhvaryu. Thereafter the Ṣot recites the adhirigī ib. 10=ati B. Śr. XVI.3. Sometimes pīṇḍas are pronounced by the Pratiprāsthāt.

ātiprasya,—to make the pīṇḍa. Cf. Pāṇ II.3.61; VIII.2.91. The Ṣot recites the yājya after pīṇḍas of the Maitrāvaraṇa Āśv. Śr. V.4.3.

Prokṣaṇa n. consecration by sprinkling ājya over a sacrificial animal Ap. Śr. VII.12.9.

Prokṣaṇī f. water for sprinkling, purified through the pavitra (q.v.), and used for sprinkling the sacrificial utensils and implements or offerings Ap. Śr. I.11.6, M. I.4.11.

dhāni f. (1) a container for such waters Ap. Śr. XV.5.10 (pravargya); (2) one of the 2 curved (the shorter) ladles (ṣruṭ) Bh.Śr. XI.5.12.

Prāthē Prāthena ind. by indicating the place where a mantra is to be inserted B.Śr.XXVI.6.

Vāhātan Pālihān m. spleen of a sacrificed animal, cooked and used as an offering (Paśu) Ap. Śr. VII.22.6; see jauhrāvā.

Phalaka n. (1) two press boards; see adhiṣavant. (2) rails of a cart for soma Ap. Śr. X.24.2 (uddhṛtapūrva) cf. C.H.28.(3) said also of the seats, having no legs, used by the Adhvaryu and the sacrificer K.Śr. XX.2.20 and comm (Āśva).

Phalikarana n. act of separating grains from the husks; the husks are called phali-

Pha

karaṇas (pl.) Bh. Śr. I.22.12. It is done on the directions of the Adhvaryu who declares: triṣphalikartavai (to be done thrice), first by the sacrificer’s wife, then by the Agnīdhra and finally by the wife again Ap. Śr. I.20.11; 21.2.

homa m. oblations of the husks offered on the anvāhāryapacana along with the scrapings of a dough (piṣṭalepa) Bh. Śr. III.9.4 (Darśa).
Barhiṣ Barhis (vṛh or vṛh, cl.6 “to tear”) n. “that which is plucked up”; sacrificial grass, kūsa, 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 (śulba) in 3 or 5 strands (tridhātu or pañca) I.4.14, of stewing around the fires I.7.5, of scattering them in sheaves of 3 or 5 strands (tridhātu or pañca) on the vedi II.9.2. The scattering of b² takes place on various occasions throughout Ṛṣiśa and Soma. In du. the word means two blades of darbha used for symbolically pushing (upākaraṇa) the sacrificial animal VII.12.5,8 (Pāśa). B² is distinguished from the prāstara (q.v.). It is commonly known as kūsa Mi.I.4.10, K.Śr. I.3.12.

Brahmabhāga m. portion of sacrificial food for B², given to him by the Adhvaryu Bh. Śr. III.18.5.

Brahmavādī medha m. cremation rite of a brahman (=brahmavid); said to be the higher form of the pitṛmedha Bh.Pi.II.1, Āp. Śr. XXXI.4.

vādyā n. a theological dialogue on the brahman consisting of riddles in question and answer form Āp. Śr. XXI.10.12 (Dvāḍśāha) =brahmodya, between the Brahman and the Hotr in the sadas XX.19.6 (Āśva); cf. Dumont L’Āśva 154, H.Dh.II(2), 1235=brahmavāda Śr. XIV.4.7, Āśv. Śr. VIII.13.14 (Daśarātra).

Saman n. name of the third prṣṭhastotra Āp. Śr. XIV.19.6 (Soma).

Brahmaudana 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 (Agnihotra); also for the priests, the king, and his 4 wives and their 400 maidens, rice (or barley according to the scholar) measuring 4 bowls, 4 double palmfuls (aṅjali) and 4 fistfuls (prasṛta) K.Śr. XX.1.4. (Āśva).

Brahmaudanika mfn. the fire for cooking the b² Āp. Śr. V.5.1.

Brahmana n. class of works being a part of the vedas, as distinguished from the saṅhitā and upaniṣad portions. The brahmānas 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 Śaṅkara there are 2 categories in a brahmaṇa: (1) vidhi—rules and directions for the sacrifices, and (2) artha-viśā—explanatory remarks. Cf Āp. Śr. XXIV.1.30-33. Each veda has its own brahmānas. For details see Winternitz I, 187-225.

Brahmanāccharīnīn Brahmanāccharīśīna (from bhrahnāt-√saṁs, cl.1) m. reciting after the Brāhmaṇa
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 ājyaśastra to Indra B. Šr. VII.19, Āp. Šr.


brāhmanācchāmsīya n. the dhiṣṭya of the B° Āp. Šr. XXVII.21.3.

भ Bha

भक्ति Bhakti f. division; one of the 5 parts of a sāman (q.v.) L.Šr. VI.1.14, Hoogt 59, Puṣpa 521. Also called vibhakti, vīdhā.

भस्म Bhasman n. ashes of the cremated body, gathered by the Adhvaryu, piled up in the shape of a human figure Bh.Pi.1.9.12.

भविकस्वर Bhāṣīkkaswara m. accent of the brāhmaṇa texts K.Šr.I.8.17; see svara.

भिन्नतात्रू Bhinnatāatru a. See tantra.

भुमिकुलभ्र Bhūmedhundubhi m. f. See dundubhi.

म Ma

मदनी Madani (v/mad, cl.4. “to revel”) f. boiling (bubbling RV. X.17.8) waters B. Šr. VI.19, used for mixing with flour Āp. Šr. I.23.6, or for other purposes at the Pravargya. All sacrificial acts in which water is to be used by the sacrificer and his wife from the avāntarādikṣā till the time of relaxing the fist (dikṣā) are to be performed with m³ waters K.Šr. VIII.1.10-11. Also called pīṣṭa-saṁyavaniya B.Šr.I.8. A rite is performed in which the Adhavaryu asks the Āgnideva to bring m³ waters Āp.Šr. XI.1.8-10 (Soma). C.H.62.

मधुपरका Madhuparka (v/prc, cl.7 “to mix”) m. a honey-mixture, mixed with curdled milk or butter Āp. Šr. VI.31.5. A similar beverage is madhumanthma m. a mixture of flour and stirred honey, also madhughuntha m. a lump of solid honey ib. See mantha; see also Gṛhya section.

मध्या Madhya m. n. middle tone, consisting of 7 degrees (yama), in which the prātaranuvaśa is recited; =madhyama in which the mantras before the svīṣṭakṭi (Dārśa) and after the ājyabhāgas are recited Āsv. Šr. I.5.27, Āp. Šr. XXIV.1.13, and all recitations at the midday pressing (Soma) ib.

मध्यत:कारिन Madhyatākārīn m. 4 principal priests Āp. Šr. XII.23.4; see rtvij.

मन्त्र Mantra (v/man, cl.4/8 “to think”) m. “instrument of thought”; sacred text of speech RV I.1.47.4 etc. The portion of the vedas which contain the rc, yajus, sāman and nigada K. Šr. I.3.1, as distinguished from the brāhmaṇa and upaniṣad portions; it constitutes a part of the veda Āp. Šr. XXIV.1.31. The sacrificial formula which is employed in the rituals H. Šr. I.1.15; the mantras are indicated by their beginnings (ādipradiṣṭa) Bh.Šr.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. Šr. I.3.5, H. Šr. I.1.30, Bh. Šr. I.2.2. M³ are said to be instrumental in the accomplishment of a sacrificial act (karmakarana) Āsv. Šr. I.1.21; cf. karamanantra 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 RPV. 310-12.

मन्त्र Manth or math (cl.9 “to shake”) to produce fire through friction or by churning
the araniś Āp. Śr. V.10.7; to churn the āśir (with the mekṣaṇa) XIII.10.8 (Soma).

**Mandha** Mantha m. porridge, prepared by mixing milk taken from a cow which has no calf of its own (abhivānaya) with half-ground barley, and stirred with a sugar-cane stick Āp. Śr. VII.14.14-15 (Mahāpitrāyāṇa). Cf. RV. X.86. 15. Also porridge of barley, stirred in water or butter XII.4.13 (Soma); similarly, madhū, dadhi and various other manthas, “stirred” porridge, are mentioned for the savas XXII. 26.1; see also madhuparka.

**Mandra** Mandra mfn. m. soft voice, composed of 7 degrees (yamas) Āśv. Śr. I.5.25; one of the three basic tones (sthāṇa); the other 2 are madhyama and uttama; the recitation upto śāmyu (q.v.) is done in m° ib. 26; so also the recitations before the āṣīvāhāga (Daṛśa) and at the morning pressing (Soma) Āp. Śr. XXIV. 1.12. Cf. Oldenberg SBE XXX, 319-20.

**Mayūkha** Mayūkha m. a kind of peg, made of udumbrā wood, 3 in number, Bh. Śr. XI.5.13 (Pravargya).

**Marutvaṭiya** Marutvaṭiya mfn (graha) m. name of 3 drawings of soma, dedicated to Indra Marutvaṭ at the midday pressing. First 2 cups are offered to the deity by the Adhvaryu and the Pratiprastāṭā, who also drink the remnants. Then a third m° cup is filled while the marutvaṭiṣṭāstra [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.

**Mahādukhīya** Mahādukhīya m. great litany; see uktha.

**Mahārtvījī** Mahārtvījī m. four principal officiating priests: Adhvaryu, Brahman, Hotṛ and Udgāṭ Āp. Śr. XIV.24.6; also called ādyartvī; see rtvījī.

**Mahānāmī** Mahānāmī f. name of a group of 3 tncas (9 verses) of the SV. beginning with the words vidā mahavan; also called sākvarī verses; chanted on various occasions (ahīna) L. Śr. VII.5.9. It is composed of 2 elements, one is called sākvara, and the other aṣākvara (considered to be composed of stobha); cf. Caland PBr. 317.

**Mahāpitrāyāṇa** Mahāpitrāyāṇa m. = pindapitrāyāṇa, called variously as mahāpinda or mahāyajña. B. Śr. XVII.61, pitrāyāṇa Mī. IV.4.19; included in the Sākamedha parvan of Catur (q.v.).

**Mahābhīṣeka** Mahābhīṣeka m. or aindrābhīṣeka. See abhiṣeka.

**Mahāvīra** 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 (vaiyavya) Āp. Śr. l.c., Bh. Śr. XI.22-24. In pravargya there is one main m° and 2 secon-
dary pot, kept as reserve, called apracaranaṇiya Āp. Sr. XV.6.11. M° is made hollow, polished with new garments of a bride and gavīdhuka grains etc., held with a pair of tongs, fumed with horses' dung over the gārhapatiya fire Bh. Sr. XI.3.1, 9-10, 13-14. cf. Dumont L'Aśva 72, 80, H.Dh. II(2), 1148-50.

Mahāvēdi Mahāvēdi 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 (facing the śālā) and 24 steps north to south on the east. The area is marked out by driving a peg (sāhku) called antahpatya or śālamukhiya on the ground at the distance of 6 (or 3) steps to the east in front of the āhavaniya fire, then another peg called yāpāvājīya at the distance of 36 steps from there to the east, and both are connected with a cord (spandyā) to make the prsthāya line. On both the north and south sides of the antahpatya 2 pegs are driven at the distance of 15 (or 16) steps to mark the śronis; similarly, on the north and the south sides of the yāpāvājīya 2 pegs are driven at a distance of 12 steps each to make the aṁsas. A rope (spandyā) 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 haridhāmanḍopa and the uṭtarovedi are constructed in such a way that the visibility is not obstructed (sāmkāśina 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 observance", the name of a rite which takes place on the last but one day of the Gavāmayana sattra. Among other usual offerings of soma cups, a mahāvratīya cup is offered accompanied with a sāman called mahāvratā (whence the name of the rite) followed by the mahadūkthā (great laudation) śastra of the Hōtr. An animal is offered for Prajāpati. The manner of performance of the rite is very interesting. At the time of the chanting of the prsthastotra a brahmin plays on a harp (viṇa). The tṛdṛṣṭī sits on a chair (āsandī) of udumbara, the Hōtr on a swing (prenkha), the Adhvaryu on a board (phuhlaka), 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 śūdra at the back alternately praise and abuse the performers; a mimetic fight takes place between an ārya and a śūdra to the west of the āgniḍhra shed; a prostitute and a brahmācāri revile each other (K. Sr. XIII.3.6); a kaśārya 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 mārjāliya (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 mārjāliya, and sing popular songs Āp. Sr. XXI.19.17-20; XXI.20.

The entire procedure has been succinctly stated in T Ār. V.1.5. Āp. Sr. XXI.17-20. cf. Eggeling SBE XLIII, xxv, 282. For the dramatic elements Keith Drama 29.

Mahāhāvīr Mahāhāvīr n. great offering, which is the main offering of the Sākamedha, consisting of 8 oblations to 8 deities: 5 common to all Cāturmāsya 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, Āśv. Sr. II.18.18.

Mahima (महीमा) Mahima (graha) m. name of the 2nd soma drawing called "strength" (Aśva) Āp. Sr. XX.12.6.

Mahisī Mahisī f. crowned (principal) queen K. Sr. XX.5 15. See Aśvamedha, patni.

Mahendra (महेन्द्र) 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.

Mādhyaandapavamānstrastra Mādhyaandapavamānstrastra n. "purifying" litany, consisting of 8 verses, increased to 15 verses by repetition, chanted at the midday pressing B. Sr. VIII.2, C.II.279, Eggeling SBE XXVI, 333; text Sr. K(S).II(1), 357.

Mārjānī Mārjānī (मार्जनी, cl.2 "to wipe") f. act of "wiping" by sprinkling water on the head; done by the priests themselves after they have eaten the ḫā (Darśa) Bh. Sr. III.2.6; IV.16.1 =mārjana n. Āśv. Sr. I.8.1-2.
Mājrāḷiya (v/mṛj, cl.2 “to wipe”) m. a mound of earth, one of the dhīṣgyas, where the sacrificial utensils are cleansed (“purified”); it is situated outside the sadas, opposite the āgniḍhra, to the south of the mahāvedi. It is half inside and half outside the vedi. It has a shed, and a door facing the north, and a seat facing the south B.Sr. 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 Saurāṃsi K.Sr. XIX.1.20; cf. H.Dh. II(2), 1225. According to Āp. Śr. XIX.4.7 m² is prepared like rīja and is explained as bulkasa (dregs of wine).

Mithuna n. sexual copulation between a man and woman, performed in a screened hut, south of the mājrāḷiya K.Sr. XIII.3.9 at the Mahāvṛata rite (Gavāmasya).

Musñi (from?v/mus, cl.9 “to steal”) m.f. handului (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 vedi. The m² 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 (Darśa).

Karana or karmā n. act of closing two fists, as a part of the manipulations prescribed for dīkṣā, done by the sacrificer Āp. Śr. XVI.11.10; cf. musñik B.Sr. VI.5;

Karana n. closing the fist more tightly at the avanṭara-dīkṣā Bha.Śr.XII.2.4, and visarjana n. opening of the closed fists at the end of dīkṣā XII.18.10 (Soma).

Musala (often spelt as muśala or muśala) m.n. pestle, generally made of khadira wood (Acacia catechu) K. Śr. I.3.36 comm. used for pounding grains(Darśa)Āp. Śr. I.19.8; 4 hands in length (or the size may vary) Vai. Śr. XI.9.

Mūta (from?v/mīv or v/mū, cl.1 “to push”) m.(n.) a kind of woven basket K.Śr. V.10.21 in which paddy or cooked dough is kept Bh.Śr. VIII.22.3(Cātur). Kārya wicker work K.Śr. I.3.23.

Mrgatīrtha n. “deer track”, the path used by the Hott and others for sarpana at the end of savana; the Hott starts from the south of audumbari post, and others from the western gate to the north by skirting the north śroṇi of the mahāvedi Āsv. Śr. V.11.2; see also tirtha and prasapana.

Mrgāreṣṭi 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.

Mṛtāgniḥotra n. See prae².

Mṛtkhana m. a clay pit from which clay is collected for making the utensils of the pravarga Āp. Śr. XV.1.9. See khanı.

Mekṣaṇa n. a mixing rod, made of aśvattha wood (Ficus religiosa), one arati long, having at one end a small square board of 4 fingers for stirring and mixing the flour in boiling water to prepare a purolaśa Vai. Śr. XI.8, used at the Darśa Āp. Śr. I.7.5; also used for dividing (avādāna) 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 havirāhṇa cart, fixed into a hole (karnātarda) Āp. Śr. XI.7.3 or close to the axle B.Śr. VI.25, C.H. 87. Also a post fixed to the ground outside the southern gate of the prācinavāṃśa at the pravarga (Soma) Bh.Śr. XI.6.10.

Mesapratikṛti f. figurine of sheep, made of karaṃba flour; a ram prepared by the Adhvaru, and a ewe (meṣṭi) by the Prati-prasthiṭt; they are provided with appropriate sex signs; later placed into the ōmkāra (Varunapraghāsa) Bh. Śr. VIII.7.3-5; 8.7.

Maitrāvaraṇa n. “belonging to Mitra and Varuna”, the first assistant of the Hott; he recites hymns to Mitra and Varuna, as in the ayaṇaśastra at the morning pressing (Somā) B.Śr. VII.18, Āp. Śr. XII 28.14-16, C.H.244. He is also called Praśastr and Upavakṛt (“instructor”) as he gives instructions called prāṣṭa to other priests. He wins in the Paśubandha sacrifice as the 6th priest.

Mograha 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 (dvidevatyaagraha) B. Śr. VII. 6, K.Śr. IX.6.8-9, C.H.163.
य Ya

यकन्न Yakan n. the liver—yakt (n.) of a victim (Paśu) Bh. Śr. VII.18.12. See aupabhṛta, jauhava.

यज् य Aj (cl.1, “to worship”)

(1) to invite to the sacrifice with the yājyā formula, done by the Hotṛ Āp.Śr. VIII.3.9. (2) to perform an īṣṭi; 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.

anuvaj, to utter the anuvāśatkāra formula Āp. Śr. VIII.3.10 (Cātur). See also vasaṭ.

यजज Yajati m. technical name of those rites in which homa (q.v.) is performed in a standing position with the utterance of vasaṭ followed by yājyā and puroṇāvākyā K Śr. I.2.6, in contradistinction to the juhoti class of rites; cf. Kullūka and Medhātithi on Mn.II.84.

यजमान Yajamāna (yaj, cl.1, ātmanteṣa, “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 institutior, 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 yajamānā) Āsv. 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), anvār-ambhaṇa (touches some object, being offered, or some implement, with which some work is done), varavaraṇa (chooses boon or priests), vrata (observes vow connected with the sacrifice) and prāṃaṇa (measurements of the vedi, śālā etc. are done according to the size of a sacrificer) K Śr. I.10.12. He has to undergo the dikṣā 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.

यजुस Yajas n. a sacrificial mantra, RV.VIII.41.8 etc., a technical name of the mantras, as distinguished from the rc, sāman and nīgada 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 (nirākārkṣa), ib.2, pronounced in upāṇṣu ib.10, while others are pronounced loudly.

yajuryukta mfn. name of a cart, harnessed at the Vājapeya Āp. Śr. XVIII.3.10.

यजन्न Yajña m. a sacrifice, composed of 3 elements: draya (oblation materials), devata (a deity) and tṛyag (giving away the materials) K Śr. I.2.2; equivalent of yāga, īṣṭi and yajjana ib. comm. cf. Mi. IV.2.27. See also yajjati.

पुत्र patra n. utensil and implements of a sacrifice, also called āyudha, the 10 principal ones are enumerated: sphaṇ, kapālaś (whatever the number they should be considered as one unit), agnihovahanti, śirpa, krṣṇājina, śamyā, yulākhal, musala, drṣad, upalā TS. I.6.8. 2-3, B Śr. I.4, K Śr. II.3.8. Besides these, there are juhī, upabhṛt, śruc, dhruvā, prāṣītāhrūra, idāpātra, meksāṇa, pishā, pranīṭpranāya-na, āyāstāli, veda, dārupūtri, yoktra, veda-parivāsana, dhṛṣṭi, idmahaprasācana, vahār-yāstāli, madaniṛ, phalikaraṇapātra, antardhānakāra B Śr. I.4, K Śr. I.c. comm. The pātras are to be got ready according to necessity K Śr. I.c. An āhītāgni is cremated along with his sacrificial vessels. This is called the pratipattikarma (disposal) Mi.XI.3.34.

पुच्छ puccha n. tail of a sacrifice i.e. the concluding part of the Soma B Śr. XXV.26, C. H. 383-92.

सम्प्रदाय m. the rites of a sacrifice Bh.Śr. III.15.6.

यज्ञवतीय Yajñāyaṇīya n. name of a stotra, the last and the principal one chanted at the third press of Aṅgīśomu; also called aṅgīśomasaṃman or stotra. It derives its name from the opening words: yajña, yajña of the stotra Āp. Śr. XIII.15.3. The Udgaṛ 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 (pannejanī) over her thigh during the chant. The text Sr.K(S).II(1), 453. C.H.369-70.

Yajñāvudha 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.

Yajñopavitin mfn. See upavita.

Yajñyā f. "that which is to be sacrificed"; the technical name of a formula of consecration, composed of a verse recited by the Hotṛ, which accompanies a libation of ājya offered by the Adhvaryu. Before the recital begins the Adhvaryu gives directions (praśa) to the Hotṛ, e.g. samiddho yaja or agram (amum) yaja etc. K.Śr. I.9.15. The Hotṛ begins the appropriate yājyā formula preceded by the invocation "yeṣyajāmahe" (āguḥ) and followed by "vaṃṣat" Āśv. Śr. I.5.15. The yō occurs in prayañjas and anuvṛyas, ājyabhāga, āvāpa, in svīṣṭokṛt and in patīsāmyājas, pronounced very loudly, and the last syllable is prolated. cf. Āśv.Śr. I.5.9-14. H.Dh.II(2), 1058-60.

"anuvṛyaḥ" f. formula which is associated with the yō, and recited in the above cases except in prayañjas and anuvṛyas. See anuvṛyāḥ and pu'o'nuvṛyāḥ.

Yujī (cl.7 "to join") to yoke the sacrifice, i.e. to introduce it with the mantra: kastvā yunakti Āp. Śr. IV.4.8; to put the fire altar in use (Cayana) XVII.23.1 (agniyaūna).

Yūna n. cord for tying up idhama and barhīṣ K. Śr. 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, bilva or rauhitaka wood depending on the reward one wishes to obtain Āp. Śr.VII.1.16.

The size of yō varies from 1 to 33 aratnīs depending on the type of sacrifice: usually for Paśu I 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 (aṣṭāśri), tapering at the top, and the unchiselled (1/5th) part called upara planted inside a pit. Cf. svuṛu, ausumbarī, caśāla, upasaya, pātināvata. There are 13 yō at Ekūdāsinī, 21 at Āśva H.Dh.II(2), 1110-12.

Yūpya mfn. the tree from which yō can be made Āp. Śr. VII.1.15.

Yuvāla m. a great stake to which 3 goats are tied Āp. Śr. XX.22.14 (Āśva).

Yevṣāna n. wrapping the yō with cloth (vāsas) K.Śr.XIV.1.20 (Vāja).

Yūpāvata m. the pit in which the yūpā '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.

Yūpāvījya m. name of a śākka (peg) which is fixed at the eastern side of the mahāvedi (q.v.) to mark the pṛṣṭhyā line (Soma) B. Śr. VI.22. The other peg is called antahpātya or śālāmu- khyā. See plan 3.

Yūpāvarohana n. rite of climbing up a post, which is the principal feature of Vajaneya; done by the sacrificer Āp. Śr. XVIII.5.13.

Yūpāvātu 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.

Yūpocchrayana (ud-vāsī, cl.1 "to raise") n. rite of raising the yūpā by putting it into the pit (avata) K. Śr. VI.3.7. The yō is strewed with kuṣa, sprinkled and anointed with ājya; into the pit a śakala is thrown and a libation poured; and after fixing the yō earth is poured into the pit 2.11-3.10.

Yeyajjama m. name of the invocation: yeṣyajāmahe Āp. Śr. V.28.9. See āguḥ and yajjā.


Yoni m.f. (1) see arani. (2) verses, specially of the śacika of the SV, which are considered as “womb” from which a melody originates; a verse to which a melody (śāman) is set Āśv. Sr. V.15.16, Winternitz I, 165. cf... tadatat etasyām rei adhyādham, tasmād rei adhyādham

sāma giyate Chāndogya Upaniṣad I.6.1.

Yoyupana (yuyup, cl.4 “to obstruct”) n. act of levelling the vedi with a spīha, (yoyupyate B. Śr. I.11) B. Śr. XX.9 = annumārṣi (ymrj, cl 2 “to wipe”) K. Śr. II.6.32 (saṃkaroṭi).

र Ra

Ratin m. officials of a king; possessor of “jewels”; 12 offerings called ratināṁ havīṇiṣi are performed for 12 days one after another in their houses at Rāja. 12 persons, according to K. Śr. XV.3, are: sacrificer, commander of the army, purohitā, sūta, grāmanī, kṣattī, sanigrahītī, aksāvāpa (dice thrower), govīkarta, dūta or pālāgala, parivṛkṣā (discarded queen) mahīṣī (chief queen); also Ap. Śr. XVIII.10. cf. Heesterman 49—57.

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 niṣādāsthapati, varṇa.

Rarāṭi (or rarātyā) f. a pediment, made of a garland of twisted isīka grass, suspended in front of the havirdhānamandapa on 2 posts, having a bar connecting them; rā is sewed to it Āp. Śr. XI.8.1, 4. C.H.89.

Raṣana f. rope of woven darbha grass, one having 2 strands (gūṇa), measuring 2 vyāyāmas (v2 = 4 aratnī) in length, used for tying an animal; and the other, 3 strands, 3 vyāyāmas, used for twining round the yūpa Āp. Śr. VII.11.2 (Paśū).

Raṣagāvī f. = anustaranī (q.v.).

Raṣasiya (v. su or v/sū, cl.5/2 “to press out or generate”) m. “birth of king”; the rite of royal consecration, performed by a kṣattīiya only (rājan) L. Śr. IX.1.1. It lasts more than 2 years beginning with a dīkṣā on the 1st day of the bright half of phālguṇa (February-March). The preliminary part is opened with a Soma rite: Paviṭra (of Agniśṭoma type) lasting 5 days and followed by a series of iṣīs one after another: Anumāti, Cēṭur (taking one year), Indraṭurīya, Paṇca-vatiya (or Paṇcavedhiniya), Ratināṁ havīṇiṣi (lasting 12 days), iṣī for Mitra and Ārhaspāti.

The Abhiṣecaniya (unction) rite is the core of the Rāja; then the abhiṣeka water, prepared elaborately is poured over the royal sacrificer. At the time of disposal of waters, the rite of nāmanavatīṣāntaniya 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 ratins. In a place, marked out by the aksāvāpa, the ritual gambling of dice takes place in which the king always wins. Thereafter the legend of Sunahṣeṣpa (dog’s tail) is recited. For the next 10 days after the Abhiṣecaniya, one on each day, 10 iṣīs called samṛṣṭaprī ṣahavīṇiṣi are performed which make him a dīkṣīta for the next Dasapeya, a Soma rite. After the avabhrtha in the Dasapeya the king has to observe certain vows (devavratas) for one year, at the end of which the Keśava-panīya (of Aitrātra type) is performed.

A fantastic amount of sacrificial fee for the rites within the Rāja has been recommended, 32,000 cows for each of the 4 principal priests, 16,000 to each of the dvitīyins, 8,000 to each of the trīyins and 4,000 to each of the pādins in the Abhiṣecaniya Āśv. Śr. IX.4.3-5. cf. Heesterman 162. Treated in B.Śr. XII, Āp.Śr. XVIII.8-22, K. Śr. XV.1-9, Āśv. Śr. IX.3.4. For annotation and interpretation Heesterman.

Rāja (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.

Asandī f. See āsandī Cf. soma.
L

La

B. Pi. I.14—16. Bones are deposited after an odd number of days Bh. Pi II.2.1, 4. A shed is built in between the village and the cremation ground, and there 3 pegs are fixed to the ground, the jar containing the bones is placed on the ground. A pitcher having a hundred holes (satāṁraṇa) 3.11, containing vājina “the scum” and curds, is hung up over it. The liquid is made to stream over the bones. The bones are fanned with a piece of leather called dhuvana; dhuvana (q.v.) is also a rite which is associated with sexual intercourse.

The cremation spot is sprinkled with water, swept clean, measured with a cord. Kauś. S. prescribes various other rites (LXXXIII-LXXXVI). The ground is ploughed. The bones are mixed with butter and arranged according to the human anatomy Bh. Pi II. 4.26-27. The jar is placed within the furrowed plough, and 5 pots of cooked rice and apūpas are also laid down. The jar containing the bones is fixed with pebbles (śarkarā) and sand. 1000 bricks are laid in various directions B.Pi.I.19. 4-7. RV. X.18.12 & 13 mention pillars and posts (sthūṇā) as shelter and support of the manes represented by bones.

Vanīvāhana m. coming and going of the vessel containing fire on a cart. used for agnīprāṇaṇya K. Sr. XVI.6.22 (Cayana) Cf. Ēggeling SBE XLIII, 297.

V

Vanīṣṭha m. large intestine of an animal Bh. Sr. VII.19.10. (Paśu) See jauhava.
Vapā f. omentum, about 4 fingers below the navel of a victim, shorn of flesh, cut off the inmolated animal by the Adhvaryu; the narrowest part is pricked with an one-pronged spit for roasting, by the Pratiprathāṭr on the āhavanīya fire, held out by the śāmitir till the offering of vō (vapāhoma) Āp. Śr. VII.19.2, Bh. Śr. VII.14.11-12, 14-16.

cśraṇaī f. two spits, made of kārśmarya wood, used for roasting the vō, one having 1 point (ekāśala) and the other having 2 points (dvī) Āp. Śr. VII.19.1, with which the victim is touched by the Pratiprathāṭr K. Śr. VI.5.7 (Paśū).

untkedhena n. act of drawing out the vō Bh. Śr. VII.14.11.

uddharaṇa n. the part (hole) of the body from which the vapā is taken out Āp. Śr. VII.19.3; it is filled with a handful of grass by the śāmitir.

Vara m. a gift that is wished for, said of a cow, the gift par excellence Āp. Śr. V.II.5, given by a sacrificer to the priests VII.21.5.
ati m. a gift which by-passes the choicest gift, i.e. a gift of lesser value V.II.5.

Varana (vr, cl.9 “to choose”) n. ceremonial selection of the officiating priests by a sacrificer Āp. Śr. XI.19.10; so the relevant mantras X.1.13; see pravara.

atrī n. act of ignoring somebody at the time of the selection of priests B. Śr. XX.IV.12.

Varunapurāṇa Varunapurāṇa m. See Cāturmāsya.

Varna m. caste (literally, colour) Bh. Śr. IV.4.1. A sacrifice is meant for the three castes: brāhmaṇa, rājanya (kaśtriya), vaiśya Āp. Śr. XXIV.1.2, Oldenberg SBE XXX, 315, though certain acts are specially prescribed for a brahmin sacrificer Bh. Śr. ib. See also rathakāra, nīśādasthāpati.

Vasā f. (1) barren cow, 1 or 3, offered to Mitra and Varuna at the udayaṇīya Bh. Śr. XIV.24.11-12 (Soma). (2) name of bricks used at Cāyana Āp. Śr. VI.32.4.

Vasāt ind. a mystical exclamation, uttered loudly by the Hotṛ at the end of all yājñas, and in anvayajas Śv. Śr. I.5.5, after which the Adhvaryu pours out oblation into fire; it is to be pronounced by the day ib. 18. For other variants Āp. Śr. XXIV.14.11; it qualifies one to drink soma Mī. III.5.31.

kartrī (synonym, dhiṣṭyavat) m. name of priests who utter the vō, and are provided with dhiṣṭyās: 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 Hotṛ after being requested to recite the yājña (yajetyukte) Āp. Śr. II.16.2; at the rite to the manes the vaṣaṭkāra is replaced by svadhā namah VIII.15.11.

anuvaṣaṭkāra m. the formula, pronounced by the Hotṛ, at the anuṣṭāṇa for the sviṣṭakṛt libation; this mantra is vājināyunīge vīhi VIII. 3.8, 10. See yaj.

vaṣaṭ ind. probably a lengthened form of vaṣat of which it is a variant XXIV.14.11.

Vasatiwi Vasatiwi f. probably, “desirable for abode or dwelling”; 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 kādhana waters C.H. 143. The vō is transformed into migrābhya (q.v.). Vō is used in the extraction of soma juice, somopāgārthāḥ Āp. Śr. XI.20.5. The pitcher is called kalasa 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).

homahavanī f. name of the second jhūr for the homa 8.3 (Paśū).

Vasodhārā Vasodhārā f. “flow of wealth”, name of an oblation of clarified butter poured in a continuous stream on the altar Āp. Śr. XVII. 17.8 (Cāyana).

Vāgyamana n. restraint of speech (silence), maintained by the Adhvaryu, the Brahman or the sacrificer at various services of sacrifices, e.g. at Darṣa the Adhvaryu and the sacrificer remain silent from the prāṇitā-pranayana till the call to the haviṣṭār 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. vācāṃ yacchatī 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 (vācāṃ yamaḥ), K. Śr. II.2.2,
B. Śr. III.24. As a part of his dikṣā the sacrificer restrains his speech VI.5, and the opposite of this is vācaḥ visargaḥ, releasing voice at the dikṣā VI.7 (vācāṃ visṛjate). C.H. 20,23.

वाचन 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 samstha of Soma. Although it follows the pattern of the Utkhya, 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 sastras (of which the 17th is the Vṛ stotra and sāstra), the same number of animals are sacrificed. It takes 17 days: 13 dikṣā days, 3 upasada days and 1 press 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.

वाजप्रसविय Vājaprasiyā m.n. name of 14 oblations divided into 2 groups of 7, the first group begins with “vājasayemain prasavah” (VS.IX.23—29) and the second with “vājasya nu prasavah” (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 (krṣṇala) 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.

वायिन Vājina n. scum (watery part) of curdled milk, obtained by pouring out the solid portion called āmikṣa (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 Sab on Mi.II.2.23; IV.1.22. Vṛ is offered to the deities called Vajins (Vaiśvadeva: Čatur), and the remainder is consumed by the Hotr, the Adhvaryu, the Brahman, the Agnideva and the sacrificer (by smelling Āśv. Śr. II.16.19) by inviting each other (upahara) Āśv. Śr. ib.17; VIII.4.4, 6.

Its bowl (pātra) is made of palāśa Āp. Śr. VIII.2.1.

वान Vāna m. a harp with a hundred strings, made of mūnḍa grass Āp. Śr. XXI.17.10, played at the chanting of a stotra at the Mahāvarta.

वातहोम Vātahoma m. oblation of air, name of 3 libations offered with the hollow of joined palms (aṇjali) in the northern, the southern and the western parts of the chariot K.Śr. XVIII.6.1. (Cayana)

वस्पत्र Vāsapra (vṛ, cl.9 “to please”) n. rite of adoration of fire, performed by reciting I stanza of Vatsaprā (RV.X.45=VS.XII.18-28) at the dikṣā (Cayana) K. Śr. XVI.5.21.

वाययु Vāyavya n. name of a bowl used in soma libation for various deities Āp. Śr. XI.17.1= uṛdhvapāтра; it is shaped like a mortar with raised corners and having a beaker lip, I span in length XII.1.4.

वां Vāla m. filter made of cow's hair for filtering surā B. Śr. XI.3; sṛśra hair-sieve for surā Āp. Śr. XXI.17.17 (Sautrāṇaṇī).

वावत Vāvatā f. favoured queen K.Śr. XX.5 15. See Āśvan.edha, patni.

विक्रिय Vikṛti (vi-śkr, cl. 8 “to modify”; vikriyate Āp. Śr. VII.27.6) f. modification of a model rite (prakṛti); a derived rite, e.g. all ṛṣīs 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.
Vijāra (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 acchāvāka° XXII.10.3. Also a break in recitation between pādas of a rc or between the syllables of a pāda Āś.Śr. VIII.1.10.

Vighana (v/lan, 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).

Vitaśți (from v/taks, cl.1 “to chisel”) f. ladle, made of udumbara wood, having a round rim and without a pointed head B.Śr. X.50 comm.

Vitastī f. a measurement, 12 fingers Bh. Pi.II.5.8.

Vitāna (v/ian, cl.8 “to stretch”·m.n. extension, i.e. establishment of fires at the appropriate place K.Śr. XXV.7.15 comm.

vaitānika (mi)n. rites like Agnyādheya etc Āś. Śr. I.1.2, ĀśGr. I.1.1.

Vititiyadeśa 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.1.3; 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 janyabhavyāpanodana rite is performed XI.7.2.

Vidhā 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) giti and vacana; more precisely (as opposed to giti), it designates a part of the whole of a pāda; with or without stobha, consisting of one or more parvans, and set to one and the same melody Hoogt 53; elsewhere, v° signifies simply one of the (5) parts of the sāman, synonym (vi) bhakti Hoogt 58.

Vidhrītī (du.) (vi-√dhr, cl. 1 “to keep apart”) f. partition; technical name of 2 blades of grass (darbha at Dārśa or 2 large sugar-cane sticks at Paśu), of the same size, laid on the barhīs to symbolically separate the latter from the prastara on the vedi where both are placed Āp. Śr. II.9.12; VII.7.7.

Vipatha m.n. a cart in bad condition, belonging to the people of east, used by the vrātyas Āp. Śr. XXII.5.5, K.Śr. XXII.4.14 (which is difficult to drive).

Viparikramaṇa n. act of walking by the priests inside the sacrificial arena in a changed order: the Brahman walks to the north, the Hoṛr, the Āgniḥdra and the Adhva-ruṣ to the south Āp. Sr. VIII.15.1. (Pitṛyaṭja) This is explained as change of places ib. comm.

Vipraśīdha (v/sidh, cl.1. “to hinder”) m. conflict arising out of 2 contradictory injunctions Āp. Śr. XXIV.1.20.

Viprudhlioma (vi-√pruṣ, cl.5. “to spring-kic”) m. vipruṣ f. a drop or spray; also called viprūṣān homaḥ or vaiprūṣā (homā), 4 expiatory oblations of clarified butter performed by the Adhvayu, the Prastott, the Pratitar, the Udgūr and the Brahman with the pracarana so that the drops of soma which are scattered during the pressing of soma stalks may go to the gods Āp. Śr. XII.17.11; 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).

Vibhati Vibhakti (vi-√bhaj, cl.1. “to divide”) f. (1) division of a sāman, also called bhakti (q.v.), (2) decensional forms (divisions) of the names of the invoked deity (of Agni, e.g. agne, aghin, aghnī, aghinā as necessary in 4 praty āja formulas Āp. Śr. V.28.6, Nid III.9; v°/vac to say the v° Āp. Sr. ib.8, v°/dhā to insert the v° B.Śr. III.2, Bh. Śr. V.19.20 (Ādheya).

Vibhāgamantra m. mantra used at the time of dividing the pounded grains for the obolatory material Bh.Śr. V.14.6 (Ādheya) Āp. Śr. XVIII.11.13 (Vāja).

Vibhāgamsan Vibhāgasyāman n. sāmans of which the bhaktis are obtained by dividing the verse in equal parts, thus there may be padavibhāga, stobha°, padastobha°; in avibhāgasyāman the division is in unequal parts Simon Pañcavi 12.

Vimita (vi-√mi, cl.5. “to fix, erect”) n. shed for the sacrificer at the dikṣā. Cf. dikṣ- ita° Āp. Sr. X.15.5 (sāla). Another shed resting on 4 posts XVIII.18.5 (Rāja); “construction” of the pracinamāsa Bh. Śr. X.3.1.
Visisthaṣṭāsaṅicara 107

Viṣṇukha 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 (Aṣṭa).

Viṣṇocana (vi-√muc, cl.6 “to release”) n. act of unfastening from the girdle of the sacrificer’s wife Bh.Śr. III.9.11 (Darśa); act of “releasing” the praṇītā waters from its sacrificial use (viṣṇuḥcaṭi) with the mantra: ko vo yokṣiṣṭa sa vo viṣṇuḥcaṭu Āp. Śr. III.13.5; also said of the detachment of kapālas from one another 14.4 (Darśa).

vīmocaniya homa m. name of a libation for “detaching” the drums (dundubhi) XVIII.5.2 (end of Vāja).

Viṣvecanā (vi-√vic, cl.7 “to sift grain by tossing”) f. sifting of grain with a winnowing basket (sūrpa) Bh. Śr. VI.16.26 (Āgrayana).

avirekaḥ ind. without sifting chaff from grains Āp. Śr. I.7.5.

Viṣaya m. space between the vedi and the gūrhapatva B. Śr. V.2 (the middle part); bricks placed at the joint between the ātman and pūkṣa of the fire altar Āp. Śr. XVIII.8.5 (Cayana).

Viṣāṣa Viṣaś (cl 2) “to cut up” Āp. Śr. VII.14.13; viśasana a mantra with which the victim is cut up B. Śr. XXIV.7.

Viśākhā m.n. bifurcation of darbha blade Āp. Śr. I.3.11; also at the top of the audumbari post where a piece of gold is tied, and a libation of ājīva is offered XI.10.4 (the 3rd upasud. Soma), C.H.96- kurna (q.v.).

ātman n. two-pronged (divisiraska XV.5.20 comm) cord, 3 in number, made of muilja grass with which a cull, a she-goat and a lamb are tied to a peg Bh. Śr. XI.5.22; 6.14 (Praśvargya).

Vi Viṣaś (cl.2) to give directions, specially concerning the manner of cutting up an animal Āp. Śr. VII.22.5 (viśasana giving of different directions B. Śr. XXVI.12).

Viṣvajit m. “all conquering”; name of a soma festival, an ekāha of the Agniṣṭoma type, performed on the 4th day after the viṣvarat in the Gāvamayana Āp. Śr. XXIII.1.6. The daksinā is very large : 100 horses, 1000 cattle or the entire property L. Śr. VIII.1.28. cf. Raghuvanśa V.1.

(कुछ) विषाण (Krṣṇa) Viṣṇaḥ n. horn of a black antelope, 1 span in length, having 3 or 5 folds (trivali, paṅga, paṅgākārī), which is fastened to the sacrificer’s body either by the Adhyāvyu or by himself Āp. Śr. X.9.17-18. (dikṣā, 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).

Viṣṇatva Viṣṇatvam fn., m. “having both sides in equal parts”, the central day which divides the Gāvamayana sattrta, lasting one year, equally in 2 parts. The sāman chanted is ekaviṃśatisūtra Āp. Śr. XXI.15.16.

Viṣṭāva m. one of the sub-divisions of a paryāya containing 3 repetitions: trcahāga, āvāpa (sthāna) and paricarā (rc). See paryāya, viṣṭutī. Cf. Eggeling SBE XXVI, 309, Caland PBr. 19.

Viṣṭutī Viṣṭutī 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 pāṇcadaśistaoma (see stoma) has 3 different varieties for repeating the triplets:

(a) Paṇcapaṇcini f. “consisting of 5 in each row” : aab b c, aab b c, a b c, a b c, a b b c,

(b) aparā f. “other or second” : aab b c, a b c, a b c, a b c,

(c) udvati f. “ascending” : abc, a bb c, a a b c, a b c, a b c.

Viṣisthākramam Viṣisthākramam m. three “viṣṇu steps”, actually 4, taken by the sacrificer with 4 matching mantras, each of which begins with Viṣṇoḥ kramaḥ (whence the name). He begins from the southern šroni 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 abhavanija Āp. Śr. IV.14.6-7 (Darśa). At the end of Soma the 4th step has been mentioned XIII .18.9. At the pravarga 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 viṣṇavatikramam Āp. Śr. IV.14.9.

Viṣisthāsāṅicara Viṣisthāsāṅicara m. a path (sāṅicara) which lies to the north of every
dhīṣyā; provided for egress and ingress of the priests as long as the ceremony remains unfinished (visānsthita) B. Sr. VII.11.

विसर्ग Visarga m. See vāg.

विसर्गिन Visarjani f. = madanti (q.v.).

विसर्गिका Visūrīkā f. handful of darbha grass, 3 in number, used instead of fuel logs (idhmā) for carrying fire B. Sr. III.1 (Punarādheya) = kapāla Renou Vocabulaire.

विहार Vihāra (vi-√hṛ, cl.1 “to keep separate”) m. literally, “separation” of the sacrificial fires; generally, the 3 sacrificial fires and the place between them Āsv. Sr. I.1.4 comm. Mi. XII.2.1; v. may even mean a vedī Āp. Sr. VIII.5.5; v. is the sacrificial sanctuary Bh. Sr. I.1.14.

°yoga m. appliance, e.g. cord (rajju), used for measurement of a v. Ap. Subl I.1.1.

vi-√hṛ to take and carry fire from the āhavaniya to other hearths, as used in the prajāya to the Āgnidhra : agnī vihāra K. Sr. IX.7.5.

बुधक Vṛk(k)au (du) m. kidneys of a victim, cut off, cooked and offered as oblation Āp. Sr. VII.22.6 (Paśu). See aupabhīta, jauhava.

वृत्तप्रेक्ष Vṛttiprekṣa m. “search for livelihood”; in case of deprivation of the means of subsistence priests may ignore the professional rules B. Sr. XXIV.13. See rvīj.

व्रत्सरो Vṛtṣarava m. “roar of a bull”; name of the striking-stone (=aśman Āp. Sr. I.20.2), used for striking on the dṛṣad and upalā B. Sr. I.6 (Darśa).

बेव 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 (trivṛti śirasam) Āp. Sr. I.6 5, K. Sr. I.3.23 comm. It is used for sweeping the vedī. At the pravargya 2 v. are used Āp. Sr. XV 5.18.

°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 ladies are cleansed with it II.4.2.

बेव 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 garhapa-rṭya. A vedi is a rectangle, and it is supposed to have the shape of a young woman with broad hips (2 śroṇis), shoulders) 2 aṁśas (and a slender waist (2 sides : north and south are concave, madhyamasangrīhita K. Sr. II.6.7) Āp. Sr. II.3.1.

The altar of Darśa is called yosā, a girl Āp. Subl. II.4.15.

All works on the vedi are done with a sphya Bh. Sr. II.2.5 (dārśki). Measurements and shape of a v. vary according to the type of rite and the texts. For Darśa, in length as much as the height of the sacrificer, 3 finger breadths in depth, 1 vyā (yā)ma = 4 aratīs on the western side, 3 aratīs on the east and sloping either towards the east or the north K. Sr. II.6.1-22, Āp. Sr. II.1, H. Dh. II(2), 1034-37. For Paśu, 6 aratīs in length, 3 on the east and 4 on the west Āp. Sr. VII.3.7-9. For Varunapraghāsā there are 2 v. : one, northern (uttara), for the Adhvarya and the other, southern for the Praitisprastha V.5.5, K. Sr. V. 3.9-33, also for Sautrāmanī XIX.2.1; for Soma see mahāvedi, utaravedi; see also parigrāha, yojupana. For details about the construction of the v. SB. I.2.5.7-20. See plans, “karāṇī ṣ(pl)tools used for preparing the v. Āp. Sr. XII.19.6.

बेववेद Vaiśavadeva (1) n. the first parvan of the Cāturmāsya (q.v.) (2) m. name of a graha, occurring twice, at the first pressing B. Sr. VII. 17, Āp. Sr. XII 28.4 and at the third B. Sr. VIII.13, Āp. Sr. 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 ājyastotra Sr. K(S).II(1), 328, the sāstra following the second is called vaiśavadevaśastra Sr. K(S).II(1), 440. Cf. C.H. 236, 354.

बेवज्ञ Vaisarjana n. name of the ājyā libations with the pracaṇaśūla into the śālāmukhiya at the 3rd upāsad (Soma) Āp. Sr. XI.16.15. The relatives are called out; the sacrificer touches the Adhvarya, the wife touches the sacrificer and sons and brothers of the sacrificer touch the wife while the libations are poured; done with a view to setting them free SB. I. III 6.3.2, C.H. 110.

व्याेत्त्क Vyaśtiṣaktaka (vi-ati-ṣ/oṣṣ, cl.1 “to inter-twine”) mfn.(1) a mixed way of pouring āghāra libation into the fire both on the east and the west Āp. Sr. II.12.8 (Darśa); (2) mixed up offerings: caru and purodāśa XXIV.3.23(3) vyati-saj said of the handful of grass alternately pointed to the east and the south B. Sr. VI.27
of alternate drawing of soma and surā Āp.Śr. XVIII.2.7 (Vājā); (4) "interwoven" pratigara of the Hotṛ recited in the somaśāstra, e.g. "oṭhā moda i va made" after every half verse and "madā moda ivomattha" at the end of a verse X.3.4; (5) vyātisāhaniyau homau. See nāma:

Vyāpata m. (meaning unknown) Āp.Śr. XIV.22.13; (probably, separation of fires, in contradistinction to sāmnivāpa Renou Vocabulaire.

Vyā(भ)ि ma. a fathom =4 aratis Āp. Śr. XVI.1.7, B. Subb.1.1.

Vyāhāva m. mystical call of the Hotṛ in a śāstra: śoṁsivam Āp. Śr. XII.27.17. The pratigara of the Adhvaryu to this is: śōṇiśa moḍa i va and oṭhā moḍa i va.

Vyāhṛti (pl) (vi-√ḥr, cl.1 “to utter”) f. three mystical utterances: bhūḥ, bhuvah and svāḥ, (swāḥ), sometimes called mahaś; pronounced separately or, generally, together on various occasions Āp. Śr. V.12.1; murmured by the Adhvaryu and by the Brahmān in the rite of atonement. Sākr.1.5.2.16 refers to S' utterances: ā śrāvaya, Bid him hear (Adhvaryu's call), astu śravaṣat (Āgnidhra's response). Yes, may he hear, (samidho) yaya, Pronounce the prayer (to the kindling sticks) (Adhvaryu's summons to Hotṛ), ye yajñāmahe, We who pronounce the prayer (yājña of Hotṛ), vaṣaṣat, May he bear the sacrifice to gods (conclusion of a yājña). Cf. Eggeling SBE XII, 142-3. See also vyāhṛthioma and sāvītī (Gṛhya).

Vyūṣṭi (स्वरूप) Vyūṣṭi(dvrātra) (vi-√vas, cl.2 “to shine” m 2 day Soma rite called “dawn” comprising an Aṅgīṣṭoma and an Aṭṭārāṭa performed at the end of Rāja Āp. Śr. XVIII.12.22. Heesterman 220.

Vṛta (वृत, cl. 5 or 9 “to choose”, SW) n. command or religious duty, whence a religious observance, a vow or a pattern of conduct. For the controversy over the etymology and the meaning of the word H.Dh.V(I), 1-21. In the sense of religious observance Āp. Śr. IV.2.6 (vṛataṃ upaṭiti), K. Śr. II.1.11, vṛatopeta B. Śr. I.1.1, which includes abstinence from certain food: beans (māṣa) and flesh (māṁśa) Āp. Śr. IV.2.5, and from sexual intercourse K.Śr. II.1.8. Cf. Nirukta II.14. Therefore v° means hot milk which is consumed as a food of vow in consequence of religious observance Āp. Śr. X.12.4, B.Śr. VI.7.

Vrātana n. preparation of the vrate Āp. Śr. XVI.12.10, B.Śr. l.c.; vrataya (Pān III.1.21 & Kāśikā) to consume milk, food at v° Āp.Śr. X.16.7, B.Śr. l.c: or any other prescribed food Āp. Śr. X.16.10. Vrātaya n. a rite T Br. III. 7.1.9 (also m. I.7.4.3.) Āp. Śr. IX.2.1 (vratya' han); rules suitable for a varta K.Śr. XII.2.12, whence also food of vow VIII.7.23. Avaratya n. offence against varta rules VII.5.2.

Vṛcaryā f. observance of vow Bh. Śr. VIII. 11.18.

Vṛcāraka m. one who serves v° milk to the sacrificer Bh.Śr. X.10.15.

Vṛṣaṇa m fire on which v° milk is warmed, dakṣināgni B.Śr. VI.6 or gārhapatya Bh.Śr. X.10.1 (śrṣayati).

Vṛatopāyaṇa n. entering into a religious observance (by the sacrificer), which is different from consuming food (aśana) Āp. Śr. IV. 2.8.

Vṛatopāyaṇya m. relating mantras IX.2.13; appropriate food mixed with clarified butter to be consumed during the period of vow K.Śr. II.1.10, B.Śr. II.12.

Vṛatyasoma m. “praise of Vṛatya”; name of stoma, 4 in number; a rite of adoption consisting of 4 ekāhas, performed by the vṛatya so that they can renounce the vṛatyahood and thus become socially eligible (vyaahārī bhavaṇī) K.Śr. XXII. 4.28. A remarkable rite, and it is the single instance of proselytization in the vedic ritual. In contrast to the later notion of the vṛatya being patitaśāvitra in the vedic ritual. The word vṛatya is probably derived from vrata meaning group. Cf.RV.III.266; V.53.11; VI. 75.9; IX.14.2; X.34.12, also vṛatapadhipravasīryaṃ Pān V.3.113 and on it Kāśikā supplies names of the vṛatās which are evidently totemic, e.g. kāpotapākyah etc. A fairly good idea can be formed from PBr.XVII.1.4 on the vṛatyahood. Those who led the vṛatya life (vṛatya pravasanti) were neither cultivators nor traders; they ate food meant for brahmān. So they are called garajtus, swallowers of poison. They did not practise brahmacarya nor were initiated, yet they spoke the speech of an initiate PBr.XVII.1.1-2, 9, K.Śr. XXII.4.

श Sa

शायुवाक Śaṁyuvāka m. “utterance of śaṁyu”; śaṁyu = beneficient, RV.I.43.4; X.143.6. A formula of benediction which contains the word tat saṁ yor āvrñimahe we long for that saṁ yoh (Tbr. III.5.11), uttered by the Hotṛ who is requested by the Adhvaryu to do so while the prastara and the paridhi are being thrown into the fire (Darśa) Āp. Śr. III.7.10. Śaṁyuvanta or saṁyuvanta an isśi which is concluded with the ś°, introductory isṭī of Soma X.21.13, at Cātur Bh. Śr. VIII.21.17 (optionally).

शाकSaṁkal p. a cart, yoked and used for carrying the soma stalks in its niḍa Āp.Śr. X.27.10 (Somā); for containing rice grains at Darśa I.7.6; for carrying the gārhapatya in the niḍa and the āhavānya in the praṅga B.Śr. VII.9.

शाकाचक Śakāla 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, svartu. At pravargya ś° are offered as oblation XV.11.6-7; also means a slice of purudāśa B. Śr. VII.15.

शाकवारी Śakvari f. = mahānāmni (q.v.).

शाणकu Śanka 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 prācinavāṣa to which a calf (vatsa) is tied, on the opposite side of this another ś° for ajā, inside the shed for a lamb (barka or ajavatsa) Bh. Śr. XI.6.11-12.

शतस्तव्रद्रियu mīn. (homa m.) oblation of wild sesamum, with the flour of gavidhuka, 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).

शष्पa Śapha 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 (Pravar-gya).

शामित्र Śamitr m. butcher, who in the animal sacrifice slaughters a victim by suffocation or strangulation (saṁjñāpana) 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. ś° is the Adhvaryu himself Mt. III.7.28-29. He may be a brahmin or a non-brahmin Āsv. Śr. XII.9.11. See also śaṁitra.

शविना Y.śaṁgarbha m. See araṇī.

शष्मा Śamyā f. wooden yoke pin of khadira wood (RV. X.31.10); length variously given as 32 angulas Āp. Śr. I.15.13, 1 span (prādeśa) K.Śr. 1.3.36 comm, 1 arm Bhardvāja cited in Āp. Śr. 1.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 Agnidhra strikes the drṣad and upalā stones Āp. Śr. 1.20.4 (Darśa). Ś° is thrown like a projectile for measuring the sacrificial ground IX.1.17; the spot where the ś° thus hits is called śamyāpravyādha B.Śr. XI.7.

शष्य Śaya (śī, cl. 2 “to lie”) m. two days, called reserved days, which are added after the prāyaṇīya (Gavāmayana) Āp. Śr. XXI.15.9.

शारण Śarana (śī or śrī, cl. 1 “to resort”) n. a shelter (shed) having bamboo beams turned towards the north; below its central beam (madhyamavāṣa) the gārhapatya is situated; it is used by the Adhvaryu at Adheya Āp. Śr. V.4.1-2.
Said the (Dor the 1.6.9; purifying the dhva, hut sacrificer a stotra a openings the 3 stotras attrition recite distinguished the 1 entitled performed for vaisvadeva" parted a more Maitravaruna, This- several Sr. K(S).lI(l), and text libation' dgnimdruta 401, 406, 413, in the third: vaisvadeva° and agnimàruta° (both by the Hotr) C.H. 354, 372; text Sr.K(S).II(l), 440, 457.

Immediately after the s°, the Hotr pronounces vasàq and the Adhvaryu pours the soma libation (graha) into the áhavaníya. This is followed by the anuvāsaṅkāra and drinking of the remnant of soma libation.

Sastrin m. one who (among the hotrokas is entitled to recite a s°, i.e. Maitrāvāraṇa, Brāhmañcācchāmsin and Acchāvaka Áśv. Sr V.10.10.

Sākala homa m. offering of chips (śakala) of the tree from which the yāpa was made, into the áhavaníya; a rite of atonement (Āp. Sr. XII.17.9) B. Sr. VIII.17. C.H. 388 (Soma).

Sākhā f. a twig of palāśa or śani tree, fetched and cut by the Adhvaryu and used for driving away the calves from their mothers Bh. Sr. I.2.8, 12 (Darśa). This rite called ohoraṇa is performed both for morning and evening milking (doha) Mi. III.6.28-29.

Pavitra 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 (Darśa) Āp. Sr. I.6.9; 11.5. cf. pavitra.

Sāntikarman n. act of "appeasement" of the madantí waters by pronouncing mantras Bh. Sr. XI.5.4 (Soma).

Sāmitra m. name of the fire belonging to śanitś; on this fire the limbs of an animal are roasted. The fire brand(ulumukṣa) is drawn out of the áhavaníya, and carried round the victim (paryagni) by the Āgniḍhra, who crushes (nimṛndnāiti) it at a previously arranged spot; this spot becomes the s°. Optionally, the fire can be produced by attrition Bh. Sr. VII.12.10, 13, 15 K. Sr. VI.5.14 (Paśu). cf. Mi. XII.1.12. Sce also sānjarpana.

Sāta f. the sacrificial shed, situated to the west of the mahāvedi, having east oriented beams whence the name prācīnavaṇśa B. Sr. VI.1, Āp. Sr. X.5.1, prāgvaṇśa 3.4; also called vimita. It is a quadrangular shed measuring 20 x 10 aratins K. Sr. VII.1.24 comm, 16 x12 prakramas, having 4 doors or openings (ati-kāṣa) correspondine to the 4 cardinal regions, also windows at the corners (Āp. Sr. X.5.4) and covered and enclosed with mat. To the south there is a room for cooking vrata milk (vrata-śrapaṇāgāra) and on the west a hut for the sacrificer's wife (patniśālā); to the north 2 lavatories, enclosed by mat (kaṇaparivarā), are provided, the eastern one for the sacrificer and the western one for his wife if the tirtha is in the distance. Inside the s° three fires
are installed (cf. vihāra). B. Śr. VI.1, Āp. Śr. X.5.1-5. cf.C.H. 7. The word also means agniśāla Āp. Śr. III.4.8 comm=agnyāgāra (q.v.). See plan 3.

°dvārya K. Śr. IX.1.2 or ōmukhya Āp. Śr. XI.7.10 m name of the original āhavāniya after its transfer to the uttaravedi; then it functions as a new gārhapāṭya at the Soma. See agnipravāpya, āhavāniya. So called because it is situated at the entrance of the śālā. Cf. Āp. Śr. XI.5.10.

śikṣa Śikṣa 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 uklā Āp. Śr. XVI.10.8 (Cayana).

śūkṣa Ṣūkra (v/suc, cl.1 “to shine”) m. “purified” soma juice which remains in the dronakālasa K. Śr. IX.5.19. The cup used at graha is called “pātra B. Śr. VII.6.10 together with the munthigraha C.H. 164. Śukrāmanthinaḥ (du) m. ś° and soma mixed with meal Āp. Śr. XII.1.12.

ubhayatāḥ° said of a drawing of soma juice in which ś° remains on “both sides” (ubhayatāḥ) in the hotyacamasa, first drawn from the dronakālasa, then from the purabhrī, finally again from the dronakālasa at the caṃasomavāyaṇa B. Śr. VII.13 (Soma).

śūnāśirvāma Sunāśirvāma (rva) n. a parvan of the Cāturmāṣyā (q.v.)

śūlī (v)a n. rope made of durbha grass, woven in 3 or 5 strands, used specially for tying the prastara Āp. Śr. 1.4.10. At Darśa ś° is stretched out from the southern śroni to the northern aṁśa of the altar Bh. Śr. II.8.12. The word in pl. designates the śulbasūtras Āp. Śr. XVI.26.2.

śūdra m. a person belonging to the fourth ś° caste, debarred from milking the agniḥotra cow K. Śr. IV.14.1, but allowed to do so optionally by Āp. Śr. VI.3.11-14. See Agniḥotra, āryakṛtā, varṣa.

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 (ḥṛdaya) Āp. Śr. VII.8.3; the vapā of the animal is placed on a two-pronged spit (dvīśāla) and pierced with an one-pronged (ekāśūla) spit VII.19.1 (Paśu). Cf. vāpaśraṇa.

śpuṭātapana Śpuṭātapana (vśṛ, śṛ or śri cl.4 or 9 “to boil” & Junction, than, cl.7 “to coagulate”) n. curds obtained by curdling the hot milk, used at the adityagraha, 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 ātaicana.

śpuṭāvāna Śpuṭāvāna n. name of a wooden implement, 1 prādeśa in length, having a bowl in the front (K. Śr. 1.3.36 comm), with which the cooked purodāsa (śṛṣṭa) is cut up into slices (avādāna) II.6.49.

śeṣa m.n. remnant of soma drunk by the Adhvarṣu in the sadās after the libation (the first pressing) Bh. Śr. XIII.8.3 (Soma).

śomāśūroṃ. See ṣomāha.

śravaṇa Śravaṇa n. (etymology doubtful). cf. śmaśa 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. XX.1.13-34. See also dahanadeśa, antyeṣṭi loṣṭacī.

śayatana n. a place of cremation Bh. Pi. I.3.7.

śrapāṇa (vśṛ, śṛ or śri cl.4 or 9 “to boil”) n. a cooking vessel Āp. Śr. XIX.1.17 (Sautraṇaṇi); in pl. logs for cooking sacrificial food (havīs) B. Śr. I.8. See vratāṣṭrapaṇaṃga. 

śrōti 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 muhāvedi XI.4.13. The parts of a vedi are compared to a female body. Cf. aṁśa, nābhi, vedi. See plans 3-6.

śravaṇaj ind. See pratyaśravaṇa.
consisting of 15 stotras and 15 śastras belonging to the Ukthya, and the additional 16th stotra and śstra (both being called śodaśin) in the 3rd savana Āp. Śr. XIV.2-3, Eggeling SBE XLI, xvi-xvii.

*graha m. name of a drawing at the Agniśṭoma Āp. Śr. XII.18.20; of an additional drawing of Ś* XIV.2.3. cf Eggeling SBE XXVI, 397.

*śstra n. the recitation and *stotra, the chant of the Ś*. Cf. XIV.3.1.

### Sa

**Sa**

- **Sa**va n. See caturavatta.

- **Sādaha** m. a period of six soma days, especially the 2nd to the 7th day of the Ṛvī Quartet. Sā is a principal feature of the sattras in which it occurs in 2 forms abhiplavā and prṣṭhyā (q.v.).

- **Saśdhotr** m. name of the mantras of the six hotrs (4 principal priests and Āgni and Prastrotr), occurring in TĀr. III.4, Śr. K(S).1, 125, recited at the beginning of Paśā Āp. VII. 1.2; also on different occasions of Soma; also recited by the sacrificer XIII.12.11. Cf caturas-

- **Sādasa** m. name of a soma sacrifice, the 3rd soma sāmsthā, dedicated to Indra,
The performance of dikṣa, by the sacrificer XXI. 3.8.

संध्वा सामस्थाः (सां-व्यथः, cl.1 “to stand together”) f. (1) termination, conclusion of a rite B.Śr. XII.1 (सामस्थान karoṭi); sāṁśīghate Bh. Śr. VIII.1.4; a sāṁśhātoḥ ind. till the completion of the rite Āp. Śr. I.16.11 whence sāṁśhāpya to be completed X.21.13. cf. siddham (q.v.) īṣṭिः sāṁśīghate 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: Aṅgiṣṭoma, Atyagniṣṭoma, Ukṭhya, Śoḍāsin, Vājapeya, Atirātra, Aaptōryāna (the last six being modifications of Aṅgiṣṭoma) K. Śr.: X 9.28. Cf. Eggeling SBE. XXVI, 397-8.

“japa” m. prayer, muttered on completion of a rite, done by the Ṣaṭr after performing his final rite Āśv. Śr. I.11.14-15 (Darśa).

संध्वान्त विवचनः Sukṛdācchinnā mfn. cut at one stroke (of a scythe), said of barhiś which is strewn on the altar Bh. Śr. I.7.8 (Darśa).

संध्वु साक्त (व् saīj, cl.1 “to cling”) m. powder of parched barley, consumed as a vṛata food by the sacrificer Bh. Śr. X.10.8 (Soma); offered at a homa B. Śr. IV.11 (at the end of Śūma) C. H.410; also at Cāyana Āp. Śr. XVIII. 23.11.

संध्वबिवचनः Sakhyavisarjana n. rite of “dissolution of alliance” between the priests and the sacrificer, entered into at the Tāmānaprā rite (q.v.), which takes place at the end of Soma Āp. Śr. XII.18.2 (tāmānaprīnaḥ sakhyāṇī visṛjante); the relevant mantra is called sakhyavaisarjana B. Śr. VIII.18. cf. C. H. 391.

संध्वान् सांक्रामक m. transgression (non-performance) of a prescribed rite Āp. Śr. III.16.8.

संध्वान्त सानक्षालाना n. cleansing water for the milk pail (kumbhī) B. Śr. VIII 4. Āp. Śr. I 13.10.

संध्वान् सानिगव (सां 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 pṛātarhoma is from dawn till the milking time Āśv. Śr. III.12.2.

One may enter into vṛata at s° B. Śr. XX.1. The time for performing pravārya Āp. Śr. XV.18.13. It is reckoned as one of the 5 divisions of the day (12 hours): pṛātar or udāya (sunrise), sāṇīgava, mādhyandina or mādhyāhna (midday), aparāḥna (afternoon) and sāyāhna … (evening).

संध्वीतिः Sāṅgrahītī m. collector (of taxes?), who being asked by the king acts as one of the umpires (upādraṣṭ्र) of the game of dice Āp. Śr. XVIII.19.6-8 (Rāja); also sprinkles the horse XX.4.4 (Āśv).

संध्वान् सानिकरा (सां-व् car, 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 cātvāra and the uṭkara in those rites which require an uttaravedi (Varunapraghāsa, Paśū, Soma), and between pānīṭā and uṭkara in all īṣṭīs K. Śr. 1.3.42-43; used by the priests for offering homa III.1.17=tīrtha (q.v.). Also the path between the cātvāra and the uṭkara or between the āgniḍhra and the cātvāra 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 Cāur VIII. 2.3. For (1) plan 3-6.

संध्वान् सानिज्ञापन (सां-व्यः, cl. 9 caus. “to cause to give consent”) n. 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 sāṁitr (sāṇījapayanti), Āp. Śr. VII.16.5 (Paśū) & comm on it: aḵgātasya māraṇaṁ sāṇījāpanan is a killing without causing a wound, i.e. bloodless killing. Also at Āśv 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: aham yena ātyapiṣumāruṁ māridaḥ (aham yena ātyapiṣumāruṁ māridaḥ), Abhijñānāśaktalam Act VI.

sāṇījāpahomā m., āhūnti f. oblation offered by the Adhvaryu on the āhāvanīya for the immolated (sāṇījāpa) animal B. Śr. XI.4, Āp. Śr. VII.17.3.
Sanskrit (हिन्दी) Sanjñānī (इष्टि) f. an िष्टि for obtaining “agreement” of the relatives of the sacrificer for recognizing him as a chief B. Śr. XIII.20, Āp. Śr. XIX.20.3 (Kāmyeṣṭi).

सत्र Sātra n. sacrificial session, a type of soma sacrifice; its duration varies from 12 days to a year or more, theoretically, upto 100 years. The model (prakṛti) of s° is Dvādaśaḥ; the essential feature is Śadaha. The Gavāmynaśa is a model of the one-year (sāṁvatsarika) s°. There is also another type of s° called rātri° (Āp. Śr. XIX.15.7). There is no sacrificer in it, only the brahmins can perform it, and consequently there is no fee either Āp. Śr. XXIII, K. Śr. XXIV.1-7.

सदन Sadana n. seat of the priests in the sacrificial area: Hota°, Brahma° Bh. Śr. III.12.5; 14.2.

सवस Sadas n. “assembly”; an oblong shed within the mahāvedi, measuring 9 (width) × 27 (length, north-south) aratnī or as much would be necessary to accommodate the priests, their dhiṣṇyas and the prasarpakas; erected at the distance of 3 prakramas to the east of the prācinavarna. It is constructed on bamboo posts which are as high as the navel of the sacrificer on the sides and as high as the audumbari post in the middle, with the beams running from the south to the north and the west to the east. It is covered with 9 mat roofs (chadis) (15 in Ukttha, 16 in Sodasa, 17 in Vajapeya etc. Āp. Śr. XI.10.13). The audumbari post at the distance of 1 prakrama from the prṣṭhyā is raised in its centre. Within the s° the dhiṣṇyas face the havirdhānaṇḍapa. Like the havirdhānaṇḍapa the 2 doors, on the east and the west, are so fixed in the s° that the view along the entire length of the prṣṭhyā is not obstructed B. Śr. VI.26, Āp. Śr. XI.9.5-10; 10.6-14. C.H. 92. Plan 3.

सदस्य Sadasya m. “one who remains in the sadas”. The 17th priest who appears to be a 5th maharṣṭi according to B. Śr. II.3, and confirmed as such by the Kauṣṭikins Bh. Śr. X.1.8. His function is called sādasya, and he has 3 assistants: Abhidhara, Dhruvagopa and Samsrāva B. Śr. I.c. But according to Vt. Śr. XI.3, s° is an assistant of the Brahma. He supervises the sacrificial acts Āp. Śr. X. 1.11, ĀśvGr I.23.5.

सदयाकल Sadyaskālā mfn. sacrifice in which the preliminary rites (upavasaḥta etc.) and the main rite are performed on the same day. The िष्टि and Pasū may be a s°, or can be performed on the next day of the preliminary rite (asadyaskālā) Āp. Śr. VII.6.3. sadyaskālā vā varaṇapraghāsāḥ VIII.5. 31.

सदयक्र Sadyaskri 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 = sādyaskra Āp. Śr. XXII.2.6.

सनिहार Sanihāra 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.

सामत्र Samatra n. “stretched and continuous” mode of recitation of the sāṃdhīn verses in which the vowel at the end of the verse is rendered into O of 3 mātras and ‘m’ is added to it, e.g. sumnayu = sumnayoṃ and then it is continuously joined to the next verse Āśv. Śr. I.2.10. For illustration H.Dh. II(2), 1049.

साम्यता f. continuity of a rite (ahīna) B. Śr. XVI.3.

संत्रप Sāntṛpta mfn. “satiated”, said of soma stalks which have been swollen with water B. Śr. VII.5.

(वाक) संत्र (Vāk) Sāntṛḍāya m. movement of voice in a recitation Āp. Śr. XXIV.1.15.

सविन Sanāhi m. See paridhi°

सर्नमण Sarnāmana 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; virodha m. case of disharmony in the modified mantra; it is to be dropped ib.

सर्नहान Sarnahana (स त 'nāh, cl.4 “to tie”) n. act of tying up the darbha blades intended for strewing Āp. Śr. I.5.5; the relevant mantra sarnahanī ib. Also a cord (sulba, comm) for tying up the musiś and the prastaras together II.9.1 (Darśa)

सांस्कृतिक Sāṃnipäta (सम-नि-पत, 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 Ap. Sr. XXIV.2.1 (sāṁnīpāya K. Sr. 1.3.5); act of pouring āhūti should follow vāṣṭākāra Ap. Sr. XXIV.3.14.

सांम्नीवा (sāṁnīvā (sam-nī-व apr. 1.1 “to mingle or throw together”) m. rite of reunification of the fire of the ukhā and of the prātisama-dhanīya B. Sr. XV.17 (Aśva).

सत्र पदानि n. seven steps taken by the somakrayaṇi cow; on the seventh footprint an oblation is offered and various other rites are performed B. Sr. VI.13, Bh. Sr. X.15.7-21. (Soma) C.H. 38. cf. padāhuti, padhāraṇī.

सप्तसप्तस्वति (saptasaptati) f. “each (paryāya) containing seven (verses)”; name of a viṣṭūti, specially applied to the yajñāyajīya (agniṣṭoma) stotra (PBr. II.15) in which 3 stotriya verses are made up 21 verses (ekavihāra-stotoma) by repetition, each paryāya containing 7 verses; the 1st paryāya: a a b b b c; the 2nd p°: a b b b, c c c; the 3rd p°: a a b, c c c C.H. 369. For laying kuṣa during the chant Chinna 93.

सप्तहोश (saptahotṛ) m. mantra of the “seven热水”, an inaudible japa of the sacrificer Ap. Sr. IV.11.7 (Darsā); at the morning pressing accompanied with an oblation before the baiṣṭavamāṇa stotra XII.16.17. see also catur°. Text Sr.K(S).1, 125.

सखा (sabhā) f. a hall in which the gambling place (adhitēvāna) is situated Ap. Sr. V.19.2= dvītasālā V.4.7 comm (Adheya). cf. RV. X.34.6.

सद (sadh) m. those who sit in the gambling-hall, i.e. gamblers. They get the stake which is a cow Bh. Sr. V.12.9, or rice is purchased with the cow, and cooked and offered to them Ap. Sr. V.20.2-3 (Adheya).

सख्या (sabhya) m. the fire established in the gambling-hall, to the east of the āhavanīya by attrition or by fetching it from the a° or from the domestic fire 17.1. Some are against its establishment, while others accept it optionally, but it is obligatory according to Ap. Sr. I.c. comm. It is a square hearth, each side being 12 fingers in length Vai. Sr. I.3. cf. āvasathyāya.

शमवत्ता (sam-ava-व/दाज्दो, cl. 6 “to cut off together”) mfn. cuttings of the idā Ap. Sr. XIII.11.4.

धारी f. vessel, used for holding the cut up pieces of the limb of a victim VII.23.11= ṭīḍāpatrī (Paśu).

सामास्तहोम (samastahoma) m. a condensed offering of milk, a form of Agnihotra which is performed on road, as was done by the rśis called yāyāvaras B. Sr. XXIV.31. cf. Bh. Par. 211.

सामाख्ययन (samākhyāna (sam-ा-व khyā, cl. 2 “to designate”) n. designation, specially of a camasa (e.g. Brahmacamasa, Hotr° etc.), by virtue of which some priests who own such camasas (including the sacrificer) are entitled to drink soma juice Ap. Sr. XII.25.18. This is also called samākhyābhakṣaṇa n.K.Sr.IX.12.3 comm. cf. C.H. 218. See somabhakṣaṇa.

By virtue of his designation only the Unnetra can draw and fill up the cups K. Sr. IX.5.32.

सामारपा (samāropaṇa (sam-ा-व ruh, cl. 1 caus. “to cause to ascend”) n. rite of causing the fire to mount the aranīs (or into the body of the priest himself) by warming them over the fire for carrying them to establish the fire (once established) elsewhere Ap. Sr. VI.28.8, K. Sr. XXI.1.17. The reverse operation is upāvarohaṇa n.


समिद (sam-व indh, cl. 1 “to set fire to”) f. logs of wood, part of 21 idhmas, with which agni is fed at the time of recitation of the sāṃdhieni Ap. Sr. II.12.4. There are 3 s° of which 2 are required for the āghara and 1 for the anuvāja 1.5.11. The 3 sticks with which the brahmaudana is stirred is called s°, dry sticks having leaves, 1 span long V.10.5 (Adheya).

प्रहस्तवज्ञ (prahṣṭavajja) n. literally, a vajja formula indicating completion of a sacrificer or sacrificing together; an oblation to the wind god Ap. Sr. III.13.2; B. Sr. I.21. (Darsā) There are 9 s° XIII.18.4 (Soma), II at Cuyana XVII.23.9.

सांपतित्स (hauma) sāmpatniya (homa) m. a libation poured with a srava while the wife touches the āhavyu; the mantra is sāmpati patyā sukṛtena gacchātam TBr. III.7.5.11 (whence the name) Ap. Sr. III.9.10 (at the end of Darsā).

साह्र (sāva) sāhpāta m. (1) residue of soma juice Ap. Sr. 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.

सर्वनां सांप्रसारपान n. See pra°.

प्रस्रप्त मन. B. Śr. VII.12 = prasṛpta.

सम्ब्रानिषetic. - See pra°.

साम्प्रायस (साम-प्रा-वाँ, 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. proksanirāstādaya, idhnādarhirupasādaya: Do you (Āgnidhra) place the proksani waters (within the altar), place the faggot and grass etc. Ṣr. Śr. II.3.11 (Darśa). It is pronounced in a high tone K. Śr. I.3.11 & comm. S° is differentiated from pṛaiṣa (q.v.).

सम्भारणी Sambhāraṇī f. “container”; a vessel of varana wood in which the wet and pounded soma stalks containing juice are gathered before putting them into the ādhavāvīya B. Śr. VII.6, K. Śr. IX.5.6 & comm.

सांबार Sambhāra (sām-v-bhr, cl. V° “to gather together”) m. pl. materials required in a sacrifice, consisting of 5 or 7 types of substances derived from earth (pārthīva): sand, saline soil (ūṣā), earth dug out by rats (ākhu-kara, ākhu-karīṣa), earth from anti-hill (valmika-vapa) etc., and of 5 kinds of objects derived from tree (vānaspatīya): aśvatiḥa, udumbara, vikākata etc. Ṣr. Śr. V.1.4, 7, 2.5. Also said of other sacrificial materials, e.g. kṛṣṇājīna, a pot of goat’s milk etc. For the list of materials in Soma B. Śr. VI.1, C.H. 8. see also yajnapātra.

संभेदा Sambheda m. point of contact between the 2 sliced up (avādāna) portions of a cake= the middle portion of the cake Ṣr. Śr. III.1; the spot where 2 āghāra libations cross each other 5.1.

सामकर्मिक Sānkarmanik (pl) m. binding cords for irdha Ṣr. Śr. II.15.4 = idhmamukhamahāna (q.v.); also a wisp of grass used for cleansing the hearth Vt. Śr. I.9.

सामन्त्रण Sammāntru (sam-su-mtr, cl. 2 “to wipe together”) n. cleaner; the darbha grass called veda with which the sacrificial utensils are cleansed Bh. Śr. II.5.1.

साम्रट्टात्रेयी Samrāṭṭātreyī f. See āsandi.

साम्राज्य Samrājṣīya f. the (king) cow from which milk for gharma is milked B. Śr. VI.34.
the path along the prṣṭhyā is called ०patha B. Sr. VII.8 (Soma). See plan 3.

सांप्रेक्षी Sāṃgrahani f. one of the kāmyeṣṭīs by which the sacrificer obtains power to acquire ("collect") a village Āp. Sr. XIX.23.6.

सादास्त्र Sadyaskra m. = sadyaskrī.

सांतर्य Sāhānyya (sam-वन, 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. Sr. I.11.4 (Dārasa). S° is sprinkled with ājya Bh. Sr. II.10.6. cf. Haug’s note quoted in Eggeling SBE. XII, 178-9 for its preparation as practised in western India.

कुम्भि f. jar, 2 in number, for स° Bh. Sr. I.6.15; also पत्र n. 2 utensils Āp. Sr. I.11.4.

विकार m. modification of the offerings of स° Bh. Par. 162.

सामान Sāman (etymology doubtful) n. a melody set to a verse (rc), and it is considered as a mantra K. Sr. I.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 (giti) Mi.II.1.36, but actually स° 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 kavati verses (RV. IV.31.1-3) PBr. XV.10.1. cf. tasmāt rcyadhvadham sāma giyate, Chándogya upanisad 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). Ṣab comments: sā (giti) niyatatapārīmāṇa rci ca giyate. tatasāmpadantarāγgkṣa-ravikāro viśleśo vikaṛāṇamabhāyāsa virāmaṁ stobha ltryevamadayaḥ sarve samadhigaṭāḥ sāmānāyante Mi. IX.2.29. S° is chanted by the Udgātṛ in 5 parts (bhaktis): (1) prastāva (prelude) preceded by hum (by Prastotr), (2) udgītha (the principal part of स°) preceded by om (by Udgātṛ), (3) prathāhṛ introduced by hum (by Pratihartr), (4) upadāva (by Udgātṛ again), (5) nidhana (finale) (by the trio) L. Sr. VI.10.1 comm, Simon Pañcavi I.1. The first verse of the baḥiṣpavāmānasotra runs :

अहिः devān iyakṣate, which transformed into a chant will be :

prastava hum upāsmai gāyatrīnārava
udgītha om pā 2 vā 2 mānāyendava 2 abhi
devam iyā 1212.

prathāhṛ hum ā 2.

upadāva ksāto


A स° is chanted in Soma; also optionally in Ādhayā by the Brahman Bh. Sr. V.10.6-7.

सामापथa m. path of the chanters, the spot behind the dhīṣya of the Neṣṭr where none can go, and which can be seen by the Udgātṛ. This is the spot where the pannejāni is placed B. Sr. VII.15 (Soma).

सामिद्धेनी Sāmidheni (from samiddhi) f. "kindling verses", recited by the Hotṛ in monotone (ekāsruti) 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. Sr. I.2.7; the number is increased to 15 by repeating the 1st verse: prā vo vijā (RV. III.27.1) and the last one ā juhotā (RV. V.28.6) thrice The last one is called paridhānīya. A fuel log is put into the āhavantiya as soon as om is pronounced at the end of each verse Āp. Sr. II.12.4, and the recitation is done continuously. cf. sanātata. Rules of recitation Āsv. Sr. I.2.8-22, example cited H.Dh. II(2), 1049. There are 15 स° at Dārasa Āp. Sr. II.12.2, and the 15 idhma (logs) are called sāmidhenadāru Bh. Sr. I.5.4; 17 verses at Ādhayā Āp. Sr. V.22.2, at Paśu VII.13.12, at Valśvadeva (Cātur) VIII. 2.13, at Soma X.4.5, but 3 at Pitṛyeṣṭi VIII. 14.18. cf. Eggeling SBE XII, 102, 112.

सायाण्दोहा m. rite of milking of cows (3 or 6) in the evening for preparing sāhānīya Āp. Sr. I.11.3 (Dārasa). The milker, who may be anybody other than a śadra 12.15, draws milk into a milkpail, and the Ādhavṛya decants the milk through a paviṭra into a kumbhi. See doha.

सवित्र Sāvitra m. name of a mantra: devāsya tvā savitūḥ (TS. II.6.8.6), pronounced by the Brahman while holding the prāṣītra Āp. Sr. III.19.7.
"Sutya" f., furrows, 6 in number, ploughed on the cremation spot (in the Loṣṭaciti) Bh. Pi. II.4.9.

Subrahmanya mfn., m. "belonging or relating to good brahman"; name of the 4th chanter, an assistant of the Udgāt Āp. Śr. X.1.9. He drives the cart loaded with soma stalks holding 2 palāśa 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 subrahmanya, which is an āhāna (call) to Indra (while, according to Āp. Śr. soma stalks are being taken to the pračinavanāsa), repeated thrice. To this the sacrificer mutters prayers: "Here art thou, O Subrahmanya" etc. Āp. Śr. X.28.4-6. This litany, which is required on the 2nd and the subsequent days of Agniṣṭoma and almost on all days of other soma, is an invitation to Indra beginning with subrahmanyaṃ3m (repeated thrice) and then "Come, O Indra" etc. Āp. Śr. I.c. C.H. 64 (the 1st upasad), 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.3. It gets an udāṭta accent instead of a svarita, unlike the other mantras which are almost all recited in ekāṣruti (monotone), Pañ 1.2.37-38. For variants at thē 3rd upasad 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 subrahmanya also designates the priest Āṣv. Śr. IX.4.11, K. Śr. VIII.2.14.

"Sūtra" f., a sacrificial beverage prepared from germinated rice grain (śāspa), germinated barley grain (īkma), parched rice grain (lāja) 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 māsara. 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 (parīsrut). 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 Sautramani VS. XIX.1 & comm, Eggeling SBE. XLIV, 225, Dumont L' Āṣv 233, at Vāja Āp. Śr. XVIII.1.9.

"Sūkta" n. "well said"; a hymn of RV., as distinguished from a rc (verse). In the śūtra sūtras an entire s° is indicated by mentioning its beginning Āṣv. Śr. I.1.18. Particularly, s° designates the main body of a śastra. Cf. Abr. X.1.

"vāka" m. "speech of adoration", a mantra recited by the Ṣatr being urged (prāṣa) by the Adhvaryu who says: sūktavākāya sūktā bruhi Āp. Śr. III.6.6; and it also means a deity in. 5 (Parā). Cf. Sāyaṇa on TBr. III. 6.15, Āṣv. Śr. I.9. There are some variations at Cātur Āp. Śr. VIII.3.4. The prāṣa for s° is called sūktavākaprāṣa which is altered (vikriyate) at Pasu, for now Maitrīvaruna recites it VII.27.6. cf. H.Dh. II(2), 1072-3.

"Śūlavat" Śūlayat mfn. "containing sweetened drink" (śūda, drink RV. VII.36.3); said of the antaryāma cup containing soma juice Āp. Śr. XII.23.11.

śūda m. a puddle, mud V.1.7 comm.
Súna Súna 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 manjala of the RV. is devoted to it. Various parts of it are named V.I. II, 474, cf. ainśu; said to grow on the Mūjavāi RV. X.34.1 and in Arjikiya 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 pūtika. Soma plant is often referred to as rājan.

(2) extracted juice, for the process see aṁśu, adhuvāna, mahābhiṣaṇa, grāvan etc. C.H. 29,40,43,48.

(3) sacrifice based on soma Āp. Śr. IV.16.15, which has 7 sainsthās (q.v.).

śkrayaṇa (pl) mfn. things with which soma stalks are bought B. Śr. VI.15; a piece of gold, a goat, clothes etc.

śkrayāṇi 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, ḍ. ḍh. II(2), 1142.

śkrayāḥutī f. obligation before buying soma B. Śr. VI.2. C.H. 35.

śapa m. the soma drinker, i.e. 100 brahmans who are entitled to drink soma juice Āp. Śr. XVIII.21.5 (Rāja). See also camasa.

pariśrāyaṇa or paryāṇahana n. a piece of cloth for tying the bundle of soma K. Śr. VII. 7.4, and after the avabhṛtha it is worn by the sacrificer's wife Āp. Śr. XIII.22.3.

pravacana m. “proclamation” of soma, i.e. invitation extended to the priests to officiate at Soma by soma heralds called soma pravākṣas (4 in number) (tebhyaḥ somaṁ prāḥ Āp. Śr. X.1.2), C.H. 4; at the ekāhas Āp. Śr. XXII. 2.18. cf. PBr. XVI.13.10.

bhakṣa (pa) 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 vasaṅkatās who own camasas from which the Adhvaryu offers libation, and those who are asked to pronounce vasaṭ : Hotṛ, Maitrāvaraṇa, Brāhmaṇacchaisin, Potṛ, Neṣṭṛ, Acchāvāka, (2) those who take part at pressing and libation: Adhvaryu and Pratiprasthir, (3) those who possess camasas bearing reciprocal names (samākhyāṇa), e.g. hotṛcamasa etc.: Brahmaṇa, the (3) Udgātra, and the sacrificer. It appears that only the Umetṛ, the Grāvastut and the Subrahmanya are excluded from the list of soma drinkers. The priests invite one another (upahava) and proceed to drink soma in a rather complicated way. The Hotṛ drinks once from all the camasas and twice from his own, while the Maitrarṣvaraṇa and other priests drink twice from their own Ap. Śr. XII.24.6-7; 25.16-23, K. Śr. IX.12 3.4 & comm. C.H. 216.

ślipta mfn. smeared with soma, said of all utensils used at Soma Āp. Śr. XIII.19.6.

śvikrayaṇi m. seller of soma for the ritual; he belongs to the Kutsa gotra or any other gotra of the brahmin caste or even a śādīra. The Adhvaryu asks him, “Is the soma for sale?” He sells soma for a cow (cf. somakrāyaṇi) 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 vṛkṣes out the soma stalks remaining out of sight behind a screen. It is interesting to note that the soma vṛkṣ, after the transaction is closed, is driven away by the Adhvaryu with a leather whip (varatrākṣaṇa) or a clod of earth or clubs (lakuṭha) Bh. Śr. X.10.13-14.

Sōmātipavita mfn. a sacrificer who is excessively “purified” by excessive drinking of soma B. Śr. XIII.25; pūta K. Śr. XV.10.21.

Sōmōpanahana n. a piece of cloth used for bundling up soma; later, after the avabhṛtha, worn by the sacrificer’s wife Āp. Śr. XIII.22.3; or she wears the pariśrāyaṇa.

Saurāmani Saurāmani f. a rite for Indra Sutrāman (“a good protector,” an epithet of Indra RV. VI.47.12-13; X.63.10; 131.6-7); one of the 7 haviryaṅnas; 2 varieties recognized: Carakaś and Kaukiliś Āp. Śr. XIX.5.1. and both are of the Nīruḍhaṇapātaṁbhanda type 1.2; 5.2. While Kaukiliś is an independent rite, the Carakaś is a part (aṅga) of the Rājasya and Agnicyayana. There is an additional khara for keeping wine-cups (suraṛaghah) 1.15. The principal characteristic of S is wine offering; the wine is not drunk by the officia-
tting 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. Sr. XIX.1-8, 18). The purified wine is filled in the cups by the Pratirasthāt for offering to the Aśvins, Sarasvatī and Īndra. The animals slaughtered are: a goat for the Aśvins, an ewe for Sarasvatī, a bull for Īndra Suṭrāman. K. Sr. XIX.1-7, Ap. Sr. XIX.1-10.

Skyanna (√skand, cl.1 “to leap”) mfn. “jumped off”; said of spilled milk Bh. Sr. IX. 5.23; spilling of gharma requires muttering of a mantra XI. 17.1. Similarly, mantra is muttered when the soma stalks are scattered during the pressing Ap. Sr. XII.7.11, C.H. 153.

Stana m. female breast-like mark, protruding from the border (rāsnā), 2 to 8 in number, of the ukhā Āp. Sr. XVI.5.2.

Kalpa m. rule for the udder (of the agnihattra cow), prescribed for a sacrificer who may subsist on milk drawn from a single under as his vrata food (ekastannavata Bh. Sr. XII.5.18) Āp. Sr. X.16.15; similarly, from 2 (dvi"), 3 (tri") and 4 (catur") udders Bh. Sr. XII.4.5; 5.10, 13 (upasad of Soma).

Vibhaga m. graded milking as above X.9.15.

Stambhavuru (हरण) Stambayajur n. (harana) n. “mantra of the bunch of grass”; rite of cutting grass with a sphyā and throwing them outside the altar and the accompanying mantra Āp. Sr. II.1.4 (Darśa); explained as loose earth mixed with cut up grass comm. on Āp.Śr. 1c. Also at Soma in which it is thrown from the uparava to the āgnihrda. Cf. C.H. 75.

Staraṇi f. strewning of the barhis Bh. Sr. XII.6.8. See paristaraṇa.

Stūta mfn. “praised” = stotra B. Sr. XIV.9.

Doha m. “milking”, i.e. the mantra which marks the end of a stotra (bahiṣpavamāna), uttered by the sacrificer (stutasya dohah vācayati) Bh. Sr. 1c.

Śāstra n. stotra and śāstra Āp. Sr. XIV.8.3.

Stotra (√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.). Sō always precedes a śāstra Āśv. Śr. V.10.1. It is a chant to which one of the innumerable melodies (sāman) is set, and stobhas are added, and chanted in various forms (stoma). All sō are chanted by the Udgātr, the Prastotra and the Pratihartṛ (the 3 choristers), and sometimes the sacrificer joins them Ap. Sr. XII.17. 11-12. Except the bahiṣpavamāna all stōs are chanted inside the sadas near the audumbal, and during the chanting the Udgātr sits facing the north, the Prastotra facing the west and the Pratihartṛ facing the east (see plan 3).

In all Soma sō are spread out in the 3 savanas of the sutyā day. In Agniśōma there are 12 sō, the 1st at each savana is called pavamāna and the rest dhuryas, arranged as follows: in the prātyahsavana, bahiṣpavamāna, 4 ādya (the first being called kṣullaka vaisvadeva) also called dhuryas; in the mādhyaandinasavana, mādhyaandinapavamāna (also called grāva), the 1st ṛṣṭhiya, the 2nd pṛ (or vāmadeva), the 3rd pṛ (or naudhāsa), the 4th (or kāleya); in the triyāsavana, ārghava (or tritva) pavamāna, agniśōma (or yajñāyajñīya). See also paramya, viṣuti, sāman, stobha, stoma. A sō is brought forward by the Adhvaryu. See upākaraṇa.

Stotriya m. name of the tca which belongs to a stotra but recited by one of the hotrakas at the beginning of the corresponding śāstra (in the 1st śastra of the Hotṛ it is called pratipad) Āśv. Sr. V.10.13.

Stobha (√stabh, cl.1 “to praise”) m. musical interjections: hāu, hāi, hum, ho, ohā, i, ī interpolated into a sāman (q.v.). It is defined as addition to the letters of a chanted rc, and composed of varṇas other than those of the rc (adhikaḥ ca vivarpanca) Mi. IX. 2.39. These are necessary to accomplish a sāman. Cf. Śab. on Mi. IX.2.29.

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 sō is known by a number, e.g. trivṛt stoma (threefold = 9), paṅcadaśa (15), saptaadasi (17), ekavimiśa (21) caturvimiśa (24), trinava (27), trayastrimiśa (33), astačati-vimiśa (48). All the stomas, except 24, can be arranged in two or more different varieties called viṣuti (q.v.), and each viṣuti is performed in 3 turns, paryiyā, consisting of a triplet, some of which are to be repeated more than once so that the desired number can be obtained. In Agniśōma only the first 4 stomas are used. The first ājyastotra consisting of 3 verses (a,b,c) (RV. VI.16.10-12) is a paṇcadaśastotra, i.e. 15 verses are to be produced in 3 turns (each turn consisting of 5 verses):
1st pāryāya: a a a b c
2nd pāryāya: a b b b c
3rd pāryāya: a b c c c

This is the pañcācapānci viṣṭutī; for the other 2 viṣṭutis Eggeling SBE. XXVI, 308-9; for details of stomas Chinna 92-96. See also kuśa.

bhāga m. name of a mantra (TS, IV.4.1), rectified by the Hotṛ with which he gives his permission (prāsava) to chant the stotra Ṛp. 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. Eggeling SBE XXVI, 311.

stomāyana n. name of 4 animals offered in Soma (savantyapāsa) K. Śr. IX.8.7=kratupāsa.

Sthānu m. bolt or pin (khadaṇaka n. comm) to which a chariot wheel is fixed K. Śr. XIV. 3.12 (or a post (Vāja)

Sthāna n. position of voice: manda (soft), uttama (high, sharp), madhyama (middle) Āśv. Śr. IV 13.6; 15.10. All recitations before the ājyabhāga and at the prāṭah-savana are in manda (loud but soft) before the svijaktṛ before the midday savana in madhyama, and in the remainder and at the third savana in kruṣṭa (sharp) Ṛp. XXIV. 1.12-14; manda, madhyama and uttama Āśv. Śr. I.5.25-28. But in Soma these are different: manda, mandatara, upāṃsu, upāṃsuṭara and uccayāli Ṛp. Śr. X.4.11 (differentiated by the position of voice coming out of breast, uras, throat, kaṇṭhā and head, śiras comm. on ib.).

Sthālī f. earthen dish or bowl used for holding rice grains Ṛp. Śr. I.7.5 (Darśa), chaff of grain VIII.8 12 (Varuṇapraghāṣa). Vai. Śr. XI.9 mentions: āditya, ārāgavā, ukthya, caru, dhrvā.

pāka m. pot-boiling; husked grains, cooked on the daksina fire and mixed with butter, and used as oblation to the pīṭhas Bh. Śr. I.7. 6 9. (Darśa) See also Grhya section.

Sthāna f. bamboo pillars of the sadas Ṛp. Śr. XI.10.5; having wood-knots pointing to the east, of the havirdhāna shed B. Śr. VI.25=sthānu (of the Vēja) L. Śr. V.12.9.

rūḍha m. central (madhyama) and the main column of the prācinaṇavaṇśa Ṛp. Śr. X.3.4.

Sphya n. a wooden implement, shaped like a sword, made of khādira 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 Ṛp. Śr. I.8.8 and other lines (lekha) 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 Adhivrayu holds it erect (v/stabh or v/stambh, cl 5 or 9) when he issues praiṣa to the Agnīdhra Bh. Śr. XII.2.15. Also held by the Agnīdhra while he makes the pratyaśīravāṇa. The mahāvedi also is prepared optionally with it 4.20. It is one of the yajñāvadyhas TS. I. 6 8.2-3.

Sṛucī f. corners of the vedi (of the Pinda-pitṛyajja), 4 in number, directed to 4 principal quarters Ṛp. Śr. VIII.13.2-3. The prācinaṇavaṇśa has openings (āroka) on its 4 corners X.5.3.

Sruva f. name used for the large offering spoons: jhū, upabhṛt and drhuva, also the agnihotraḥavanī (B. Śr. III.4), each made from different kinds of wood, of one arm’s length (or 1 aratī) having a bowl on the barks of the tvagbila, shaped like an elephant’s lip or a crow’s tail (vāyasapuecha) or a swan’s beak (hahisamukhaprācēcana) Bh. Śr. I.16.6, with a slight variation Āśv. Śr. I.15.12, K. Śr. I.3.37 & comm on 36, Vai. Śr. XI.7. It is made of gold or wood at Varuṇapraghāṣa Ṛp. Śr. VIII. 5.29. The āghāra (one of the two) offered with it is called sruca 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 khādira wood, 1 aratī 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 Agnihotra K. Śr. I.3.36 comm. One of the 2
śvadāmahe svadha are used. Similarly, it is used in āśrāvana, pratyāśrāvana and saṃprāśaṇa VIII.15.11. But countermanded by the Bahvrcas and Vājasa-neyins ib. 12.

śvādhitī m. f. knife with blades on 2 sides, used for cutting up the sacrificial animal Āp. Śr. VII.14.10.

śvāmātṝṇa (इस्तका) Svāmātṝṇā (iṣṭakā) f. name of the “self perforated” bricks (probably porous stones) Āp. Śr. XVI.13.10; 3 of these are placed in the centre of the 1st, 3rd and 5th layers of the fire altar (Cayana).

śvār Svāra m. tone or accent pitch of the vedic texts, specially of the saṁhitās: udāṭtā or acute (raised), anudāṭtā (not raised) or grave and the third, swarīta (provided with tone?) or circumflex. The mantras in the ritual are to be pronounced in tones as given in the saṁhitās or in the brāhmaṇas (bhāṣikasvarā) K. Śr. I.8.16-17. But actually all mantras are to be pronounced in monotone ib. 18 (tāna= ekaśrutī).

Of the brāhmaṇas, only the Taṭṭtiṛīya and the Satapatha are accented. Cf. Whitney Grammar 28-34.

śvāsāmaṇ Svarasāman m. name of the 3 days before and after the viṣṇuval of the Gavāmāyana (the last 3 days of the first and the first 3 days of the second half of the year) Āp. Śr. XXIII. 3.9.

śvān Svaru m. splinter of wood (ṣakala), which is obtained when the yūpa is being hewn from the tree trunk. But only the first piece, cut (avatākoṣaṇa) off the trunk, is called s° Ap. Śr. VII. 3.5. The first one will be used in all animal sacrifices K. Śr. I.7.17 comm. VI.1.13 comm. cf. Mi. XI.3.8-12. The s° is put into a coil of the girdle twisted round the yūpa (Pāsu).

śvātā (कार) Svāhā ind. (-kāra m.) sacrificial exclamation, pronounced at the end of a mantra which accompanies an offering of clarified butter from sruc into the fire (purṇā- huti) Bh. Śr. V.11.1, 3 (Adheya).

śvātāktro (su+ि+ा+ktro) mfn. “maker of good offering”, an epithet ascribed to Agni, for it is he who makes a sacrifice perfect (SBr. I.5.3.23). If any sacrificial food is offered to any deity, Sviṣṭakrt Agni should invariably get a share of it I.7.3.7. It is interesting to note that Agni came to be identified with the different local deities: Sarva (of the eastern people), Bhava (of the Bāhikas), Paśumāṇpati, Rudra. All other names being “inauspicious” he is called simply Sviṣṭakrt I.7.3.8 & Eggeling’s note on it. Name of a secondary oblation offered to Agni after the principal one. The offering should consist of cut off portions from each of the several remnants of the havis K. Śr. III.3.26-27. This āhūti should not come in contact with other āhūtis ib. 29 (Dārsā); also at Pāsu Āp. Śr. VII.25.14; replaced by an oblation to Agni Kavyavāhana VIII. 15.20 (Mahāpiṭryajña). For other appellations of Agni, Eggeling SBE XLI, 159-60.
distance of 1 aratni to the south of the prṣṭhyā (daksīna), and the other at the same distance to the north of the prṣṭhyā. The southern h°, which is reserved for the Adhvaryu, is larger than the northern h° belonging to the Pratiprasthātr. The shafts of both remain facing east. They are made of varana wood K. Sr. I.3.36 comm. & VIII.3.21-22 comm. The carts are covered with mats.

66 maṇḍapa (abbrev. havirdhāna) m. n. a shed constructed within the mahāvedī to the east of sadas in which the h° 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 rāṛā (garland) is suspended in the front. A door on the east and another on the west are so fixed that visibility is not obstructed (sāṁkāsa). The shed is a little higher in the east than in the west. Cf. Ṣr. XI.7-8; for various rules C.H. 87-91. See plan 3.

Haviryaṇī 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 īṣī. Like Soma it has 7 saṁsthās: Agnyādheya, Darśapūrṇamāsa, Paśubandha, Cāturmāya, Sautrāmaṇi as well as Pākayajña L. Śr. V.4. 22. Cf. Ṣr. Śr. XXIII.10.8.

Havīkṛti m. (“maker of havis”; it occurs in a prajñā mantra: havīkṛtiḥ (the summonses is addressed to the divine h° TBr. III.2.5.8), repeated thrice by the Adhvaryu to the person (also called havīkṛtiḥ) who prepares the materials for oblation, i.e. separates the grālūs from husks by pounding them. The call varies according to the caste of the sacrificer Ṣr. Śr. I.19.8 (Dārīa). The sacrificer's wife should pound grains Bh. Śr. I.22. 10. The call may be used when necessary Ṣr. 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 other things K. Śr. I. 9.1; things prepared with them: purodāśa, 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 h°: aṣṭadh, pāyas, pāṣu, soma (cf. havīrdhāna), ājya B. Śr. XXIV.1.

Hārīyajña n. (graha) m. name of a soma libation taking place after santi (Āṣv. Śr. VI.11.8) for the purpose of yoking the horses of Indra for his departure from the sacrifice K. Śr. X.8.1-3. C.H. 383.

Hīṃkāra m. sacrificial exclamation of the word: him, which marks the opening of a sāman, repeated thrice by the Hotṛ Ṣr. XXIV.11.5. by the Udgātr who replaces h° by hūmi a 2 (all the choristerś join together) XIII. 15.8.

abhiḥiṁkāra m. technical name for the repetition of him (3 times), followed by the vyāhṛti: bhūr-bhuvahśvaroṁ (the latter is also called japa), done by the sacrificer Āṣv. Śr. I.2.4.

abhiṁk ṣaṭk to do (recite) him on (a char- ned fire) Ṣr. Śr. XXI.7.6 (Dvādaśāhā). In the sense of āhāva (saṁsāvom) Vt. Śr. XX.16.

Hṛdayaśūla m. See śūla.

Hotṛ (ḥu, 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 Āṣv. Śr. I.1.14. He sits facing the east, to the north of the śironi of the vedī. He has a dhīṣya 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 designate priests in general. Saptahotṛ: Hotṛ, Maitrāvaraṇa, Brāhmaṇāchaṁśin, Potṛ, Neṣṭ, Agnīdhra; the Grāvastu is sometimes consi- dered as the 8th h°.

Hotракa m. assistants of the h°, 6 persons in total (Hotṛ being left out), see the saptahotr list. They partly correspond to the camasins (q.v.) Ṣr. Śr. XII.23.4, and are entitled to drink soma twice from their own cups 25.21. At the morning pressing 5 h° are mentioned as the Acchāvāka appears only at the third press- ing C.H. 213; at the midday 6 h° B. Śr. XXI. 22; at the third pressing they correspond to 7 principal camasins. But h° who participate in a śastra recitation are: Maitrāvaraṇa, Brāhmaṇāchaṁśin and Acchāvāka. See śastra.

hotrā f. (pl.) (1) hotrakas B. Śr. ib, Ṣr. Śr. XII.23.14.

(2) functions of 7 priests: Hotṛ, Maitrāvaraṇa,
Brāhmaṇācchāṁsīn, Acchāvāka, Potṛ, Neṣṭṛ, Agnīdhra PBr. XII. 13.5.

(3) mantras recited by the Hotṛ Āp. Śr. XXIV.2.5.

hotṛya mfn. dhiṣṇya of the Hotṛ, situated on the pṛṣṭhyā Āp. Śr. XI.14.4, where limbs of the victim are offered by the Pratiprasthāṭṛ VII.26.9.

होम Homa (ḥu, 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 āhavanīya with a juhū 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 āṅga XXIV.2.31, cf. K. Śr. I.2.4. Again there can be 2 categories of hṃ (1) tiṣṭhadṛ performed in a standing position, belonging to yajati class (called yāga), accompanied with vāṣat, yājyā and puro’nuvākyā; (2) upaviṣṭa offere in a sitting position, belonging to juhoti class (called homa) accompanied with svāhā K. Śr. I.2.6-7.
PART TWO: GRHYA SECTION
अ | अंसाभिमर्दन Aṁsābhirmanā n. See Jātakarman.

ब्रकत Akṣata (āḥ = pl.) m. barley; ṅdhāṇā grains of barley, powdered (ṛsaktu), used for cooking the mess of food ĀsvGr. II.1.2-3 (Sarpabali).

अक्षय (स्वान) Akṣayya (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. go be imperishable (Pārvanā śrāddha). The phrase may be replaced by: May it approach the fathers (Ekkodīṣṭa) ŚGr. IV.2.5. Cf. Oldenberg SBE XXIX, 109.

अगार Agāra n. a house.

ोष्ठुनाः f. (virohana n.) blossoming of the shoots on a post in a house; considered as an ill-omen (upūta) ĀpGr. XXIII.9.

माण्डलागारा n. a round apartment in which the Śimantonnayana rite is performed HGr. II.1.3; also Pūrsavāna 2.2.

अग्नि Agni m. the fire for domestic rite is only one (as distinguished from the śrauta); called cūptasana ĀpGr. I.12 comm; for installation cf. ādhāna, generation aranipradāna; see also sūtikāgni.

ोप्रदाक्षिणa 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 (pradakṣiṇa), opposite of prasāyava ĀsvGr. I. 7.6, ŚGr. I.13.13, PGr. I.5.1; 7.3, GGr. II.2.8, HGr. I.20.5, ĀpGr. V.1. 7. For the mantras uttered at the time see Vivāha; cf. Aśmārohanā.

ोसामाध्यa n. KāGr. XLV.1-2. See ādhāna.

अन्तोदरण Agnaukarana n. act of pouring portions of the cooked food (for the brahmīns) and ājya into the fire, done in Pārvana and Māsiśrāddhas (q.v.), but not in Ekodīṣṭa BGr. III.12.6.

अन्तोद्वरण Aṅkalakṣaṇa n. a figure or mark branded on cattle, a rite, performed on the new moon day after the phālguna fullmoon ŚGr. III.10.1.

अन्ताग्र Aṅgāra m. n. burning embers, drawn from the sacred fire for warming the ājya HGr. II.3.7

अजिन Ajīna n. skin (black coloured for the brahmīns ĀpDh. I.3.3 etc.), worn by an initiate as an outer (uttaram) garment ĀpGr. X.11 (Upānyana).

अण्जन 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 (Upānyana). See also abhyāṇjana, sambhāra.

ोकोषा 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.

अध-शा Adhāsamāya f. sleeping on the ground, prescribed for the married couple from the sthālipāka day through three nights (trirātra, q.v.), a period of sexual continence ĀpGr. VIII.8.

अधिदेवन Adhiprānapana n. a site for the game of dice, played at the rite for śvagraha ĀpGr. XVIII.1.

अधितिऽय Adhonivyāta mfn. mode of wearing the sacrificial cord below (round) one’s neck; worn by the relatives (amātya) in the funeral procession ĀsvGr.IV.2.9. See upavīta, prācīnavītin (Śrāuta) & yaḍhopavītin.

अन्थाय Anadhāya 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 canda in the village etc. PGr. II.11.

=uparama m. holiday on the 14th days of every fortnight, the amāvyāya and the asṭāka days ŚGr. IV.7.

अन्तवलोचन Anavalobhana 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 (=lopana, comm); said to
have been mentioned in the upaniṣad (Cf. Br Up. VI.4.24, Max Müller SBE XV. 222). See Garbharaṇa.

अनुवादम् Anavāṇam (वे, cl. i “to weave”) ind. a mode of uttering mantras, done without taking breath, i.e. without a pause ĀpGr. XXI.9 (Māśīrāddha). Cf. gāvāṇam (Śrauta).

अनाप्रत Anāpṛita (प्रि, cl. 9 “to please”) mfn. “not pleased”, said of a cup or platter which has not been used before ĀpGr. XIV.14 (Puthisavāna); used for fetching waters BhGr. I.22 (Kṣipraśāvāna).

अनुपुल Anupul mfn. “concealed”, said of waters brought with a covering for Ādhāna GGr. I.1.9.

अनुपत्त Anuputta mfn. one who has not received (“not led to”) the Upanayana initiation; he is debarred from performing the Pākayajna, but allowed to perform kāmyā (special wishes), bali rites ĀpGr. VII.3-4.

अनुवर्तवत्तनय Anuvratavanīya mfn. m. a rite relating to the study of the veda (with a teacher) called Anuvratavan, 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 mahānāṃmas, the mahāyuvrata & the upaniṣad); after the study of the other texts GGr. III.2.48-49. Cf. ĀGGr. II.8.1. Synonym: svarcāṇa II.7.

अनुवदवनीय Anuvandavaniya f. food for A°, to be begged ĀśvGr. I.22.8.

अनुस्तरण Anustarani. See Śrauta section; also a goat ĀśvGr. IV.2.4.6. See also Antyeṣṭi.

अभित्र (वास्त्र) Antar (वासस) n. a lower garment (to cover the loin, comm.) must be fresh—aham ĀpGr. XII.8 (Samāvartana)=antarīvam, worn during the studentship HGr. I.9.10. (Upanayana). See also brahmāśārīvāsas.

अत्त्वाधारित्य Anātātādāhāritya m. (fn.) a village in which a candīlā resides (dīvākārī m. Mn. V.85), the place where the study of veda is to be interrupted PGGr. II.11.4 (Anadhśāya).

अष्टविद्ध Antyeṣṭi f. funeral rite, one of the sanśkāras of the grhyya rites; the description in the Grhyasūtra, with minor variations, closely follows the śrauta rite of A° (q.v.) ĀśvGr. IV.1-4: Ulakakarman (q.v.) PGGr. III.10.

अन्वयवाण Annaprasāṇa n. rite of the first feeding of the child with cooked food; performed in the 6th month from the birth ŚGr. I.27.1, ĀśvGr. I.16.1, PGGr. 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 ŚGr. I.27.1-11. Cf. also ĀśvGr. I.16.1-6 (the rite for a girl without mantra), PGGr. I.19.1-13, HGr. II.5.1-3, ĀpGr. XVI.1-2.

अन्वातस्वका Anvastakā f. post-aṣṭakā, the day after the Aṣṭaka (the 9th day ĀpGr. XXII.9 or the 10th KhGr.III.5.1) on which a rite to the manes is performed in the paradigm of the monthly (māsi) Sṛddha ĀpGr. XXII.12 or of the Pīṇḍapitṛyajña ŚGr. III.13.7, PGGr. III.3.10. Also called Anvastakāya ĀśvGr. II.5.1. The A° follows each of the 3 or 4 Aṣṭakās. The fire is established and round it a shed (parīśrita) is erected and barhīs is strewed thrice. The articles of offering are laid on the ground: boiled rice, boiled rice with sesame (kṛṣra), pāyasa, dadhimantha and madhumanta. To the Fathers they are offered a portion of these foods except madhumanta, and to the female ancestors, in addition to these, are offered wine (sura) and the scum of boiled rice (ācāma). Portions of food are also placed into the pits (karsū), 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 brahmins.

The brahmans are served with cooked beef (of a cow), which was kept aside from the immolated cow of the Aṣṭakā ceremony (ĀpGr. XXII.11) ĀśvGr. II.5-1-12. PGGr. mentions offerings of the left rib and the left thigh, and suṇā, ṛcāma, collyrium, salves and garlands for the female ancestors III.3.10-11.

अन्वालहर्य Anvālharīya m., “fetched after”; (1) a supplementary rite, performed after the principal sacrifice; or the Nāṇidimukhārāddha 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 Strāddha, performed immediately after the Pīṇḍapitṛyajña GGr. IV.4.3-4.
अपवित्रित Apaciti (apa-vci, cl.3 “to pay respect” AV. I.10.4, Pāṇ. VII.2.30) f. argha reception, performed in honour of a snātaka and others ApGr. XIII.2.3. See Argha.

अपरपल Aparapakṣa m. the other side or portion of the month, i.e. the dark half, kṛṣṇapakṣa (consisting of 15 lunar days or tiθi) ApGr. I.9.

अपराजिता Aparājītā (diś) f. the northeast quarter ŚGr. IV.6.2.

अपवार्ग्या Apavarga (apa-vṛj, cl.7 “to tear off”; “to fulfil”) m. completion of a ceremony ApGr. I.6=karma” ŚGr. I.2.1.

अपुष्प Aputa m. a cake, with which the brāhmins are fed ApGr. XVII.13. apūpam cauḥkṣa-rāvam (śravayati) a cake of 4 cups or platters ApGr. XXI.12 (Aṣṭakā); baked on 4 or 8 potsherds like a puroḍāsa HGr. II.14.4.

अपुष्पकाण्ड Aputpāṣṭakā f. See Aṣṭakā.

अब्धपुर्ती Abadapúrti 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, GGr. II.8.19-20, though not by the term. A homa is performed to Agni and Indra, to Heaven and Earth, then to the tiθi and naksatra GGr. 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 brāhmins are fed KāGr. XXXVI.12.14.

अभिवार्तन Abhivāraṇa n. act of sprinkling ājya over the mess of food ĀpGr. VII.4 (Sthālī-pāka). See also upaghāta, upasaraṇa.

(pray) abhivāraṇa n. a second sprinkling ŚGr. I.13.16.

अभिषिस्थान Abhiniṣṭhāna (abhi-niḥ-v/sthā, cl.1 “to bring to an end”) m. technical term of viśarga (used by the old teachers, comm) ApGr. XV.9=niṣṭhā (v/stan, cl.1), a sound which dies out ĀśvGr. I.15.5. cf Pāṇ. VIII. 3.86.

अभ्यासालन Abhyāstanā (abhi-ā/v/tan, cl. 8 “to spread at”) m. “aiming at”, name of a mantra (PGr. I.5.10) which procures victory, used in a subordinate oblation ApGr. II.7. cf. TS. III.4.6.1.

अभ्र Abhra f. a scraper or shovel, used for digging pits for the pillars (bamboo) of a house HGr. I.27.1.

अमावास्य Amāvāsayā f. GGr. I.5.7. See Śrauta section.

अम्बरिश Ambariṣa m.n. a pan on which the domestic fire is lighted SGr.I.1.8, and carried for the installation of fire GGr. I.1.15.

अराधनार्थ Aranipradāna m.n. rite of handing over the araṇīs to the sacrificer by the Adhi-vyayu after producing fire by attrition and installing it; on receiving the aṅga, 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 PGr. I.2.5; it shows that fires may also be produced by attrition in the domestic rite.

अरुणदेती Arundhatī f. the star Alcor, belonging to the Great Bear, shown to the bride ĀpGr. VI.12 (Vīvāha).

अर्घ Argha (v/arth, 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 m) are offered to them as deserving guests ĀpGr. III.3-8, SGr. 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 a”) PGr. I.3.1, SGr. II.15.1. Six are enumerated : ācārya (teacher), rīvij (officiating priest), rājan (king), priya (friend), snātaka and vivāhyā (comm. vara=father-in-law or bridegroom, Hariharā on PGr. but śvaśūra ĀpGr. XIII.19, ĀśvGr. I.24.4). Paternal and maternal uncles are also included ĀśvGr. ib. The rite is also called Madhuparka I.24.33.

The guest is offered a seat (kūrca or viṣṭara), waters for washing feet (pādyā), arghya waters simply called arghya HGr. I.12.14, waters for rinsing mouth (ācāryama), 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 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 ApGr. XIII.2.20, HGr. I.12.8-13; 14, GGr. IV.10.1-26, PGr. I.3.1-31, ĀśvGr.I.24.1-33. SGr. II.15-16.
(अन्तः) अर्थविक्ष (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 ĀpGr. XXI.2.

अर्थचः: Ardharcasāh ind. a mode of reciting the sāvitrī mantra (TS. I.5.6.4), in which the recitation is done half verse by half verse by the teacher at the Upanayana ĀpGr. XI.10. See pacchaḥ.

अवकिरिन् Avakirmin (ava-vṛk+kir, cl.6 “to throw off”) mfn. a student (brahmacārin) who has violated his vow of continence by having sexual intercourse during brahmacya PGr. III.12. 1, K. Sr. I. 1.13, TAr. II.18. He has to perform an expiatory rite called garbadheiyā (q.v. in Śravaṇa) in the manner of Pākayajña Ĥ.Dh. IV, 112.

अवदान Avadāna n. (1) cut off portions of the sacrificial food, taken out by a ladle (sruc); sprinkled with ājya and finally sacrificed GGr. I. 8.7; or cutting up the dough into 2 parts ĀpGr. 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, Aśani, Bhava, Mahādeva, Īśāna PGr. III.8.6 (Śūlagava); cut off portions of the omentum, 11, 5 or 3 in number PGr. III.11.6-7 (animal sacrifice), ĀśvGr. I.11.12. Cf K. Šr. VI.7.6.

अवनेजन Avanejana (ava-vujj, cl.3 “to wash”) n. ablutions of hands PGr. II.6.19 (Samavartana); washing of the snakes by pouring water to them ib. 14.11 (Śravaṇa). avanikta n. act of washing by pouring water ib. 13.

अवस्थ: Avabhrtha m. completion of a ceremony by pouring out water from a vessel on the bahis at the (Pārvaṇa) Śthālipāka ĀśvGr. I. 10.25. See also Śravaṇa section.

बवर (अन्त:) Āvara (anna) n. rice grains of inferior quality, not to be used for the Pākayajña ĀpGr. VIII.3.

अवस्थाता Āvasnātā f. a woman who has taken her bath, i.e. attained puberty; an3 said of a girl who has not attained puberty; she is allowed to pound the nyagrodha shoots ĀpGr. XIV.11 (Punahsavana).

अवाचीनपणि: Avācināpiṇi mfn. one who offers pinjas to the manes with his hand turned downwards HGr. II.12.3.

अशुच Asauca 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 Upanayana and taught the vedas) dies. The same restriction applies for 10 days after the death of a sapinda, of a guru who is not sapinda, of unmarrried female relations; for 3 nights after the death of other teachers, of relation who is not sapinda, 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 śrotviya of the same village ĀśvGr. IV.4.14-27. According to PGr. 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.

अव्यारोहण Aśmārohaṇa n. (1) rite of treading on a millstone, while the bridegroom leads the bride thrice round the fire (agnipradakṣiṇa); 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, SGGr. I.13.12, PGr. I.7.1, GGr. II.2.3, HGr. I.19.8, ĀpGr. V.3.7 (āstāpana), 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 ĀpGr. X.9 (āstāpana) at the Upanayana.

आष्टकā Asāstkā f. rite of the 8th tithi of the dark fortnights of the 4 months (or any month after fullmoon ŚBr. VI.4.2.10) of the hemanta and śiśira seasons (mārgaśīra, pausā or taṣa, māgha and phālguna). This is a rite for the dead ancestors; recognized as Āc śrāddha, generally 3 in number, SGGr. III.12.1, PGr. III.3, KĀGr. III.3.27 etc. to be performed on the 8th day of the dark fortnight of mārgaśīra (called āgrahāyapiṇi), pausā (taṣa) and māgha; 4 with the option of Ī ĀśvGr. II.4. 1-2.

Āc 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 ĀG. II. 11.1-4. The rite on the last mentioned day is the only Āc, called Ekāṣṭakā, recognized by
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A mess of cooked food (sthālīpāka) is offered to the deities of the śrauta rite with Agni Śvīṣakṛt 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 ApGr. XIX.7; cf ŚGr. III.8, PGr. III.1, GGr. III.8.9-24, KhGr. III.3.6-15 etc. A° is described in most of the Grhya texts immediately after the Āśvayujī. Obviously, both the śrauta and grhya A° are agricultural rites.

Agrahāyaṇī f. belonging to the month of agrahāyaṇa; name of a rite performed on the fullmoon day of mārgaśīrṣa HGr. II.17.1 comm. See Pratyayarohana.

Āghāra m. libation of clarified butter (ājya) ApGr. II.5. See Śrāuta section.

Ācamaṇa (ā-ycam, 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 A°, developed in the Śmṛtis ĀpDh. I.5.15.2-11, Mn. II.58-62 etc.

ācamaṇīya 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.

Ācāna m. scum of boiled rice, used for mixing with the chaff (phalikarana) and water as bali offering to Rudra GGr. I.4.31; the scum is also offered to the female ancestors ĀśGr. II.5.5 (Anvaṣṭaka).

Ācārikā n. customary rites, performed at the marriage ceremony KāGr. XXV.7. See also āvr, grāmavacana, janapadadhvama.

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 ā°, offered on the fire II.6.

ōlepā m. salve of ā° ŚGr. I.16.5 (Vivāha).

ōsamskāra m. rite of purification of ājya before its use in the sacrifice. ĀpGr. I.22 describes it: ā° is melted (vilāpya) and poured (nirupya) into the osthālī over which 2 darbha purifiers are laid. A° is put on the embers (angāra) drawn from the domestic fire, and lustrated by burning grass blades, and a fire-brand is moved (parvagnikaraṇa) round it thrice. Then ā° is taken out of the fire, embers are pushed back to the fire, and thereafter ā° 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.

Ādhārikā 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.

Āritthya 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.

Ādarśa m. a mirror, which is looked at by a student ĀpGr. XII.11 (Samāvardana); also held by the bride in her left hand ŚGr. 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 (dāyādyakāle) ŚGr. 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 (bahuyājīn), or it may be produced by attrition.

See also agni, araṇipradāna, parameṣṭhi-karaṇa.

Ānartana n. dancing, performed 4 times by 4 or 8 women, who are not widows, after they have been regaled with food and wine ŚGr. I.11.5 (Vivāha).

Āpūryamānapakṣa m. the increasing side, i.e. the time of increasing moon, auspicious time of marriage ŚGr. I.5.5.

Āpyāyana n. act of swelling or strengthening the sense organs (prāṇā) of a slaughtered cow by sprinkling water on the carcase (āpyāya) HGr. II.15.5 (Śrāddha). See also Śrāuta section.

Āshvatthānī khácāya (abhi-ud-V, cl.2 “to rise”) n. a Śrāddha (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, Cudākaraṇa, Nāmakaraṇa etc. See Śrāddha.

(An) Aṃnātamantra (An) Aṃnātamantra (a-√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.

āmnāya m. the Vedic texts which are learnt by repetition, i.e. sacred tradition GGr. I. 6.12.

Āyuṣya n. See Jātakarman.

Āragvadhā m. a piece of wood : Cathartocarpus fistula, used as faggot (samidh) ĀpGr. XVIII.7 (Sarpabali).

Ārāma m. a garden (literally, resting place), for the consecration of which a rite is performed ŚGr. V.3.1.

Āvasathā m. dwelling place HGr. I. 12.8.

āvasathyā fire belonging to the dwelling place PG Gr. I.2.1= fire for the domestic rites (āvasathyādhāna). See Ādhāna.

Āvahamāṇa (ā-√vah, cl.1 “to lead near”) mfn. those who bring a bridegroom near, said of the relatives ŚGr. I.6.4.

Āvapā m. insertion of rites between the general expiation and the oblation to Prajapatī ŚGr. I.9.12, PG Gr. I.5.6. Cf. Oldenberg SBE XXIX, 28.

Āvahāna n. invitation to the manes at the Śrāddha, but not performed at the Ekodīṣṭha ŚGr. IV.2.5; done at the Ābhuyadīya 4.11. Cf. Oldenberg SBE XXIX, 109.

Āvṛt f. (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 (āvṛtā) ĀsvGr. I. 15.10; 16.6. See Śrāddha section.

Aṣavuji f. Aṣavuji f. a rite, performed on the fullmoon day of asavuji, the month of āśvina (under the constellation of asavuji, Pāñ. 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 prṣataka (milk mixed with butter) ĀśvGr. II.2.1-3; also oblations of clarified butter to the Āśvins ŚGr. IV.16; the rite is called Prṣātaka : 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.

Aṣādana (ā-√sad, cl.1 “to lay down”) n. act of putting down the sacrificial food or utensils near the fire ŚGr. I.3.4.

Āsthāpana n. rite of placing foot on a stone, to be done twice ĀpGr. V.6, 9 (Aṣmārōhana) in the marriage.

(Yathā) Aṣyam yathā Aṣyam 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 (Śūlagava).

Aḥārya mfn. “fetched”: the domestic fire which is fetched (not produced by attrition) from a śrotriya’s house (as distinguished from manthya) ĀpGr. V.18.

Aḥitāgni mfn. a person who performs worship to the domestic fire called aupāsana HGr. I.26.3.

anō mfn. one who has not set up the śrāuta fire; such a person is allowed to perform Āgrayana (q.v.) ĀpGr. XI.6.

Aḥuti f. offering of oblation into the fire ĀpGr. II.7.

Inva n. a wooden plate, used for protecting hands when holding a hot pan ĀpGr. XXIII. 7. Cf. darbhapya, khāringā (Śrāuta). Indvā n. 2 pads of muṇja grass, used as protection of hands for carrying the ukhā containing fire ŚBr. VI. 7. 1.25, K. Šr XVII. 2.4 (Cayana).
performed on the fullmoon day of prauṣṭha-pada (August-September) in which milk rice (cari), cakes and 2 ājya oblations to Indra and Indrāṣṭi are offered; and after eating a portion of the sacrificial food the sacrificer offers a bali to the Maruts PG 1.15.

Iṣṭavāt Invakā f. Mrgaśīras, a star AP 1.16; III.4.

Iṣānabali Iṣānabali m. See Sūlagava.

Ucchīṣṭa (mf) n. remainder of the sacrificial food, given away to a well-disposed person by the student HGr. 1.13.8 (Madhuparka). The sacrificial remainder is used as fee at the Pārvaṇa Sthālpāka ĀśvGr. 1.10.27.

Uṭāla 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) PG 11.7.1. Name of a tribe in the northwest India Oldenberg SBE XXIX, 350.

Uṭtarīya n. upper garment, worn by a student during his studentship PG 1.9.10 (Upanayana). See antara (vāsā)brahmacārīvāsā.

Uttāna (hasta) mfn. "palm up", the position of the bride's right hand, held by the bridegroom with his right hand in palm down position. This is the mode of holding hands at the marriage ceremony AP 4.11. 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. Pāṅgirahana.

Uṭhāna n. rite of getting up from childhood. On the 10th or the 12th day after child birth, the parents wash their child's hands, wear new clothes; the father cooks a mess of food on the sūtikāgni and offers oblations to the tithi of the child's birth, 3 nakṣatras etc. SG 1.25.

Utpavana (ud-√pā, cl.9 "to cleanse") n. purification of the ājya with 2 kusa blades (pavitra), which are held down by the sacrificer over the āyō (contained in a sacrificial vessel) and moved by him from the west to the east Āśv-Gr 1.3.2-3. Cf. SB 1.3.1.22. More elaborately described SG 1.8.14-21. For a different procedure see ājya:asamskāra.

Utpāta (ud-√pat, cl.1 "to fly up") m. "thrown up", a sudden unusual event boding calamity; considered as an ill-omen, e.g. earthquake (Cf. AV. XIX.9.7); or even such a trifle as seeing the footprint of a dove on the household hearth etc. is an upāta which is to be averted by offering oblations AP 11.9.

Uṣārga m. releasing a cow at the Madhuparka instead of killing it, and in that case a meal is prepared with other meat HGr. 1.13.11. See also Vṛṣotsarga.

Uṣārjana Uṣārjana (ud-√ṣrj, cl.1 "to set free, to abandon") n. rite of suspension of vedic studies for a certain period, performed on the fullmoon day of pauga or māgha BG 1.5.163 (but it varies) to mark the conclusion of the vedic study. Formerly, the rites: Upākaraṇa (q.v.), the beginning, and the Uṣārjana, the conclusion of the vedic study, were performed on different dates and in different months, but later with the decline of the vedic studies they came to be performed one after another, H. Dh. II (2), 807 = uṣārga ĀśvGr. 3.5.13 = samāpana AP 7.1. = uparāma SG 11.7.1. The rite is similar to Upākaraṇa ĀśvGr 3.5.13, boiled rice is offered instead of ājya, ib. 20-22. The teacher and pupils go to a river (or out of the village, turning faces either to the east or north GGr. III.3.15). Water oblations (tarpaṇa) are offered to the gods, vedas, metres, r̥ṣis etc., then the sāvitrī is recited 4 times. The cessation of study is announced loudly by proclaiming virātāh śma PGr. 11.12. Then a holiday (anadhyāya) follows as in the Upākaraṇa. Even in those days there were people who defied the rules. Aṣṭāvakra condemns those delinquents of his time: yadā tu āṣātin kāle na kecana sarṣgam anuṣīṣṭānto drśyante tadā kāma kurman kam
upālabhemi. śāstrarthastāvad yathā āsmābhīvvarṇitaḥ MGṛ. I.5.1 comm.

The cessation of study can be occasioned by various incidents. There is a long list of such incidents in SGṛ. IV.7.

उद 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).

उदकाकरमण Udaṅgakacan 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 prācināvitten 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.

उदकान्तल Udaṅgakanta m. joined palms (of a teacher) filled with water, poured again into the joined palms of an initiate ĀpGr. X.12.

sparśana n. touching of water, a rite performed at the Godānavrata according to the sāmavedins ĀpGr. XVI.16, GGr. I.2.5 sqq, KhGr. I.1.7-10. See Udaṅgakarman.

उदक्वा Udakvā f. a woman in her courses SGṛ. IV.7.47.

उदगयन 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.

उदाह Udaha (ud-vaḥ, cl.1 “to remove, to push upwards”) m. a broom, made of palasā or sāmi wood, with which the ground (avakāśa) of a house is swept ĀpGr. XVII.1.

उद्धुप Udhpūpa 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 sūttkāgni HGr. II.3.7.

उपक्लप Upaklpa (upa-klp, cl.1 “to prepare”; “bring near”) m. said of sacrificial implements which are arranged near the fire GGṛ. II.9.3 (Cuddākaraṇa).

उपाखत Upaghata (upa-ḥan, cl.2 “to hit at”) m. “picked up” portions of the sacrificial food with a mekṣaṇa, offered into fire; this is called ṣū ṣoma in which abhūghāraṇa and upastaraṇa of the sacrificial food do not take place GGṛ. I.8.2 (Darśa).

darvva act of picking up done with a darvi PGr. II.14.13 (Sravanā).

उपनयन Upanayana (upa-ṇi, cl.1 “to lead near”) r. rite of initiation of a boy (belonging to the castes of brāhmaṇa, ksatriya and vāsya) 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 SBṛ. 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 (garbhaḥstama) ĀpGr. X.2, SGṛ. II.1.1; for a ksatriya: the 11th year; for a vāsya the 12th year. The time also varies: spring, summer and autumn for brāhmaṇa ksatriya and vāsya 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, rum deer and cow for the 3 castes respectively ĀśvGr. I.19.8; also of linen (ksauna), hemp (śāna), cotton (karpāsa) 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, SGṛ. II.1.21-23.

Equally important is the girdle (mekhalā), 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 mention the upavīta as a part of U. Yajñopavītā has been mentioned only by BGr. II.5.7-8.

On the other hand, the initiate participates in the rite already wearing the sacred thread before the ceremony commences HGr. I.2.6, BhGṛ. I.3, MGṛ. I.22.2.

The rite has been described elaborately in ĀpGr. 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 an 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 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 AsvGr. 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.

Synonyms of U: upāyana KāGr. XLI.1, mānijibandhana, baṣukarana, vrata bandha, ādityadarāṇa comm. on ib. Cf. upasanāpāda, pabbajjā Upakāsa Monastic terms. See also dīkṣā (Srauta).

उपायमाना mfn. "serving as a support", i.e. layer of kuṣa grass on which the ājyasthāli is placed PGr. I.1.4. Cf. upayamani (Srauta).

(2) n. literally, rite of seizing a girl near, i.e. marriage rite PGr. I.9.1 but comm on ib. says upayamana kuṣānādāya, having taken up the kuṣā blades. Cf. Oldenberg SBE XXIX, 286.

उपरताओनिता Uparataśonitā f. woman (the wife) whose menstrual flow (literally, blood) has ceased after the beginning of the course GGr. II.5.8.

उपरवम् Uparama m. cessation of the vedic study SGr. IV.7.1 = anadhyaYA (q.v.).

उपलेपन Upalepana n. act of smearing the sthaneḍa with cowdung ÅśvGr. I.3.1, SGr. I.5.3 (upalipa).

उपवस न Upavasatha 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.

उपवास Upavāsa m. fasting, prescribed for the newly married couple ÅpGr. V.19; upoṣṭa is a person who has fasted for being eligible for a sacrifice VII.17.

उपवीता Upavīta n. See yajnopavītin.

उपस्माधिना Upasamādhāna n. act of putting wood into the fire ÅpGr. IV.10 (Vivāha).

उपस्तरण Upastarana n. act of spreading ājya under an oblation SGr. I.13.16, ÅpGr. VII.4 (Snālīpāka). Sipping of water before eating the madhuparka food also serves as a substratum ÅśvGr. I.24.13.

उपस्थ Upashtha m.n. vagina (of the wife), touched by her husband who is about to cohabit SGr. I.19.2 (Garbhādhiṇa).

उपस्थन Upanādha n. shrines for the images of gods inside a house PGr. III.4.9.

उपाहः Upahāra (upa-वः, cl.1 "to bring forth") m. offering of bali oblations, e.g. cakes to the deities KāGr. L.1-2.

उपकरण Upākarana (upa-अ-kṛ, cl.8 "to bring near") n. (1) a rite which marks the commencement of the session for the vedic study Åśv Gr. III.5.1, SGr. IV.5.1; performed annually (vārṣika), in the rainy season ÅśvGr. ib. 19. But time varies. Cf. PGr. II.10, KhaGr. III.2.14-15, HGr. II.18.2 etc. Deities also differ.

Two ājyabhāgas followed by oblations to Sāvitrī, Brahamā, Śraddhā etc. are made. Then with the accompaniment of mantras barley powder (saktu) mixed with curds is sacrificed (ÅśvGr. ib. 4-12). Then follows a holiday (anadhyaYA) 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 Uṣarjana.
(2) act of touching an animal (as in the śrauta) 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, PGr. XXII.3 (Aṣṭakā).

adhyāya° vedic study ĀśvGr. III.5.1, = adhyāyopākarman PGr. II.10, VasDh. XIII. I; the whole of the veda (Krṣna YV) and kānda° the study of the sections of TS., according to Haradatta comment on ĀpGr. VIII.1.

उपानत् Upānata (upa-√nah, cl. 4 “to tie near”) f. a pair of shoes, used by a student ĀpGr. XII.11 = upānadyuga ĀśvGr. III.8.1 (Samāvartana).

उपकरण Ulapa m. a kind of soft grass (RV.X.I42.3), strewn in a line from the entrance of the bridegroom’s house to the bedroom KaGr. XXVIII.1.

उल्का Ulkā f. a firebrand, held by a person when the snakes are entreated to keep away PGr. II.14.11 (Śrāvanīṣṭhālipāka).

उष्ण Uṣira m.n. fragrant powder. See sambhāra.

उष्णौ Uṣṇiṣa m.n. a turban, wound round the head of a student PGr. II.6.25 (Samāvartana).

उष्णिक Uṣṇiṇk a f. officiating priest; the Brahman is the only officiating priest at the Pākayajñas GGr. I.9.8, and the sacrificer himself is a

Hotṛ 9; the assistance of Brahman is optional except at the offerings to Dhanvantari and of Śūlagava ĀśvGr. I. 3.6.

एकादश Ekāstaka f. Aṣṭaka par excellence (Caland PBr 92), a rite for the pītris performed on the 3th 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 Aṣṭakā.

एकोद्धित Ekoddiṣṭa n. See Śrāddha.

उष्णिक Aṣṭakā m fn. water carrier, who sprinkles the bridegroom and the bride with water GGr. II.2.15.
(the evening of the day before Ekāṣṭakā day).

Aupavastra n. food suitable for the fasting day KāGr. XLVI.2.

Aupasana (अष्ट) Aupasana (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. 1.26.1-3. Cf PGr. I.9.1. See Adhāna.

Ka

Kokṣa m. a wood? RV. VI.45.31; underwood, burnt in the forest as an optional rite for Āṣṭakā ŚGr. III.14.5, ĀśvGr. II.4.9.

Kapiṅjala m. a bird (partridge); its flesh is offered to the child at Annaprāśana PGr. I.19.8.

Kapucchala n. tuft of hair on the backside of the head (hanging like a tail?) GGr. II.9.18 (Cādākaraṇa).

Kapujā f. lock of hair KāGr. XL.2 (Cādākaraṇa) — sikhā.

Kapusnikā f. tuft of hair on both sides of the head GGr. II.9.12 (Cādākaraṇa).

Karad m.? n.? a formula, uttered by the husband when he touches the vagina of his wife before sexual copulation KāGr. XXX.5.

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.

Karū 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.

Kalpa (कल) cl. I to be adapted to) m. rule for the manner of acting (RV. IX.9.7), i.e. ceremonial. It is said that the knowledge of the ceremonial only does not make a student eligible for saṅitakahood; he must learn the vedas with its 6 aṅgas PGr. II.6.7 (Samāvārtana).

Paśu rules for the animal sacrifice ĀśvGr. I.11.1. Also the rite Paśu (q.v.) See also tantra (Śrātra).

Kāṇśya n. a brass vessel into which madhuparka is poured ĀpGr. XIII.10.

Kāmya mfn. “desirable”; those rites which are an alternative out of the desire of benefit; it is an alternative of the śrāuta kāmya īṣṭi Āśv Gr. III.6.1; women can perform it ĀpGr. VIII.4.

Śrāddha m. see Śrāddha.

Kāṣṭhakalāpa Kāṣṭhakalāpa m. bundle of firewoods, collected by a student daily during his studentship HGr. I.8.2.

Kitava m. gambler ĀśvGr. II.7.11.

Kuṇṭi f. a hut ĀpGr. XIX.14 (Śūlagava); 2 kō where the deities are invoked XX.1.3.

Kuṇḍala m. two ear-rings, given to a student at Upanayana, and he holds them over the fire, pours ājya oblations over them into the fire, washes and wears them HGr. I.10.6-7; 11.1.

Kupta f. domestic oven (cullī, bhrāstra, comm); a dove’s footprint on it is a bad omen ĀpGr. XXIII.9. See upāṭa.

Kumbha m.n. the broad end (shaped like a pot) of the log used as śamyā.

prācīna mfn. such śamyā turned towards the east; thus northwards turned kō = uedicino HGr. I.2.2-3.

Kuśa m. sacred grass, commonly known as darbha (Poa cynosuroides), used for strewing round the fire in 3 or 5 layers ŚGr. I.8.1-2, for sprinkling water round the fire 3 times with 2 blades ib. 17. Also used as pavitra and held over a vessel into which water is decanted for preparing the prokṣanāti waters ĀpGr. I.20.

Bhitta n. layer of kō for receiving the hair ŚGr. I.28.7 (Cādākaraṇa).

Sūnā f. a network of kō, 4 in number, on which bali offerings are made, and blood of the sacrificed animal is poured ĀśvGr. IV.8.22.27 (Śūlagava).
Kūb(ā)ra(i) mfn. a pole of a cart

Kūrica m. n. a bundle of grass, used as a seat by a student ĀpGr. XIII.2 (Śatavarāna).

Kārmapitta n. gall of a tortoise, put on the wife's lap if the householder desires his son to become valiant PGr. I.14.5 (Puhṣavana); a dish filled with water, Harihara comm.

Kṣara m. mess of boiled rice mixed with sesamum seeds, covered with ghee, cooked on a dish (sthālāpāka), to be looked at and eaten by the wife GGr. I.7.9, 11 (Śūnantonayana).

This meal is offered to a barber 9.7 (Cūḍākaraṇa). This is an oblatory material at the Anvaśatākū ĀsvGr. II.5.2.

Kesāvapana (vīyap, cl.1 "to shave") n. rite of shaving, in which an initiate's hair is shaved (pravapati) by his teacher (later, however, by a barber); the shaved hair is collected by the initiate's mother into a vessel filled with a lump of bull's dung, and she strews barley grain over the dung; the hair finally is disposed of at the roof of an udumbara tree or in a tuft of darbha grass ĀpGr. X.5 (Upanayana).

"vinayana n. act of separating hair, to be cut and made into tufts on the head (vinīya) ĀpGr. XVI.6 (Cūḍākaraṇa).

Kṣānta m. =Godāna, the rite of shaving hair and beard at the 16th year PGr. II.1.7.

Kauṭumba mfn. any object which belongs to the household (kuṭumba), to be fetched before one mounts a chariot ĀsvGr. II.6.10.

Kṣapana (v/ksar, cl.1 "to be abstinent") n. interruption (temporary) of the veda-study for a period of 3 days and 3 nights both at the Upākarman and Utsarṣajana, and for 1 day and 1 night at the Aṣṭakās ĢGr. IV.5.17; done by reciting the śaṭitor 4 times PGr. II.12.3-4.

Kṣāra (ann) Kṣāra (ann) n. pungent food, unacceptable as sacrificial food for the Pāka-yajnas ĀpGr. VIII.3.

Kṣiprasana n. a rite by which quick delivery is sought ĀpGr. XIV.13 = Kṣiprapravasana HGr. II.2.8. See Sōṭyamākaraṇa.

Kṣudrasūkta n. short hymns of RV (X. 129-191), of which an anvāka is to be recited by an initiate at the time of his vedic study ĢGr. II.7.21.

Kṣura m. razor, made of iron or copper (loha ŚGr. I.28.7, āyasa ĢGr. II.9.17), used for shaving hair at Čudākaraṇa, Godāna ĀpGr. XVI.9.

Kha

Kha m. a mound of earth, 6 in number, built to the south of karsū (q.v.), and on which fire is set up for offering pindas to the manes KāGr. LXV.4-6 (Anvaśatākū). See Sṛauta.

Ga

Ga mfn. m. a teacher who is "desirable of obtaining gama"; he should recite the mantra RV. II.23.1 ŚGr. II.2.13. (Upanayana) G° is translated as host of adherents, Oldenberg SBE XXIX, 63, which is, however, not clear. G° probably means a clan, and it refers to the primitive clan initiation.

Garbharakṣaṇa n. rite of the protection cf the embryo, performed on the 4th month of pregnancy, in which 6 oblations from the mess of cooked food are offered ŚGr. I.21.1-2. See Anavalobhana.

Garbhādhāna n. rite of impregnation, performed before the sexual intercourse which takes place on the 4th day of the marriage; generally known as Cumarthikarman. But treated as a separate rite BrUp. VI.4.13, 19-22. Cf II.Dh.II.1(1), 201-02. As the marriageable age of a girl was lowered C° was pushed aside, and its place was taken by G°, performed as a separate rite long after the marriage.

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 ĀpGr. X.2. Cf similar other reckonings, garbhādikāsas. the 11th year; garbhadvādaśa ĀsvGr. I.19.1-7. See Upanayana.
Grhya

Grhya mfn. (pl.) relatives of a bride, “dwelling in the house”, a term used to distinguish the bridegroom’s representatives who are called āvahamāṇa ŠGr. I.6.4.

Gotranāman n. name of the clan of bridegroom, to be declared by the relatives of the bridegroom before asking a girl in marriage ŠGr. I.6.4.

Sambandha m. relation between a brahmin and the sacrificer through a common gotra (=sagotra); such a brahmin is debarred from the feast ĀpGr. XXI.2 (Māśisṛddha).

Asagotra f. a bride not having the same gotra of her husband HGr. I.19.2.

Godāna (v/da/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 Cula or Cūdākaraṇa rite ĀpGr. XVI.12, 15, ĀśvGr. I.18.6. Gṛ is identical with Cūdākaraṇa ŠGr. I.28.19, and Keśānā PGr. II.1.7, but according to KāGr. XLIV.2 it follows the pattern of Jātakarman.

Vrata n. vow connected with Gṛ ĀpGr. XVI.14, for the sāmadevins GGr. III.1.

Goyajīma m. rite for obtaining a thriving condition for cows, in which boiled rice with milk is offered GGr. III.6.10; performed in the paradigm of the Śūlagavya PGr. III.8.15.

Gorālambha m. slaughtering of cows, done on 3 occasions: reception of guests, rites to the pītras and in marriage ĀpGr. III.10 (apparently, ĀpGr leaves out the Śūlagavya); in honour of the deceased PGr. III.10.49. In the Aṣṭakā its omentum (vāpā) is cooked and offered; with its meat māṁsaraṇa is prepared and offered. A portion of the flesh is kept aside to be served at the dinner for the brahmans in the Anvāṣṭakā (next day) ĀpGr. XXII.3-5 (Sudarśana comments: vāpāhomante gorvīsānam kārayītvā anvāṣṭakā, āmaṇapāhojanavāyaṇjanārthavan māṁs sam avāsiṣya). At the marriage a cow is slaughtered by the bride’s father in honour of the guest III.6 and of the bridegroom; and of the newly married couple after their return to the husband’s house ŠGr. I.12.10, of a student at the Samāvartana ĀpGr. XIII.15-17 (this is called apaciti ĀśvGr. I.24.8). The ritual of beef eating is too repugnant to the feelings of Sudarśana (ca 1550 A.D.) who warns the devout by saying that the cow slaughter is considered one of the improprieties (anācara) of the Kali era, and therefore the practice is to be abandoned now (on ĀpGr. XIII.16). See also matasna, śūla, hrdaya.

Gosṭha m. cow ōṇ, where the remainder of pṛṣadāśya mixed with water is poured out ĀpGr. XV.4 (Jātakarman).

Grāmavacana n. instructions of the village (community), which are to be followed at the wedding besides what is laid down in the ritual texts PGr. I.8.11: at the wedding and funerals, it is enjoined, grāmaṁ praviṣatāt: let ye, resort to the village, quoted from the authority, and therefore on these two occasions the authority lies with the village 12-13 (grāmapramāṇam).

Oldenberg SBE XXIX, 285 reads praviṣatāt 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. āvṛt.

In the same sense grāmadharma, janapada-dharma (q.v.) ĀśvGr. I.7.1.

Grūṁuṣṭi m. a great (=guru) handful of sacrificial grass. darbha ĀpGr. XX..11.

Glapsa m. a bunch (of udumbara fruit), used at the Simantonnayana for parting hair ĀpGr. XIV.3, ĀśvGr. I.14.4;=grapsa PGr. I.15.4.

Ca

Catuṣfoliṇa Catuṣrauttalin mfn. a sacrificer who takes four avadāna portions of the sacrificial food: from the middle and the east side GGr. I.8.6.

Catuṣrasra mfn. “four-cornered”, a quadrangle, the shape of a sthāndila ŠGr. I.7.2. See catuṣrastra (Srauta).

Catuprāksa Catutkavisarga m. abandonment of the fourth generation; the rule that only three higher generations are entitled to get pinda on
their attaining the realm of manes after Ekoddhiṣa; the 4th generation, pra-pra-pita-maha, though one of the pits, is to be omitted at the regular Pārvanāsṛuddha ŚGr. IV.2.8. Cf. Oldenberg SBE XXIX, 109.

Caturthikarman n. rite of consumption of marriage, performed on the 4th day (whence the name) by the husband after observing the period of continence for 3 nights (trirātra, cf. adhaṁśayā); this is considered a part of the wedding ceremony.

After removing the staff (daṇḍa), the husband offers a nama ĀpGr. VIII.9-10, with 8 oblations to various deities ŚGr. 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, GGr. II.5.6. After the rite sexual intercourse can take place, and after each of her monthly courses ŚGr. I.18-19, ĀpGr. VIII.9-13, PGr. I.11, GGr. II.5, HGr. 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.

Chātra m. ŚGr. I.3.3; ोśthālī f. GGr. I.3.8.

See Śrauta section.

Caturśprāśyapacana 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 śivasathya (domestic) fire PGr. I.2.4.

Cātra n. a spindle, filled with thread, used for parting the hair upwards PGr. I.15.4 (Simantonnayara).

Cātya mfn. piled up fire-altar (Cayana); if it is touched one should discontinue reading the veda GGr. III.3.34. Cf. anadhyāya.

Cātikarana n. rite of preparing the locks on the child’s head ŚGr. 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 praṇava ĀpGr. XVI.6. KaGr mentions that the Vasiṣṭhas keep locks (kapūja) on the right, the Atris on both sides, the Bṛhas put their heads clean shaved, the Angirasas have 5 locks or a line of hair XL 2-6. See also kapuscāla. ŚGr. I.28.1-17, ĀśvGr. I.17.1-19, PGr. II.1.1-25, GGr. II.9.1-29, (karman) HGr. II.6.1-20.

Caitrayajña m. rite dedicated to a sanctuary near a village in which bāli is offered; if the caitiya is at a distant place the bāli is put in a leaf of palasā which serves as a messenger (palasādita) ĀśvGr. I.12.1-2.

Cātra is explained as, citte bhihamah, 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.

Caitrī f. rite performed on the fullmoon day of caitra ŚGr. IV.19=Īśānabali ĀpGr. XIX.13. See Śulagava.

Caula n. See Cūdākaraṇa.
ācārika, āvṛt, grāmavacana.

Janaṁtiṁi Janaṁtiṁi m. birthday (lunar) ŚGr. I.25.5; a rite performed to such a day every month ib. 10.

Jana 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 whitu or goad (prajana) stands near the fire GHr. 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, ĀPGr. II.7.

Jarayu (from ṣrj, cl.1 “to waste away”) n. the outer skin of the embryo as distinguished from ulba), which is caused to come out of the womb by sprinkling water on the mother accompanied with mantras ĀPGr. XIV.15 (Pumāvana).

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 Vairavānara is offered TS. II.2.5.

It is composed of several elements, and the sutras differ considerably over the sequence and details of these elements.

āṁsābhimarśana n. touching the shoulders of the child who is taken on the lap and kissed by the father with the vātsapra hymn ĀPGr. XV.1; with the 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 thereafter the child is held on them GHr. II.3.2.

ājusya 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).

desābhimantriṇa n. addressing and touching the spot where the child is born PGr. I.17.17, GHr. II.3.8; also called the touching (abhimārśana) of the earth (prthivi) ĀPGr. XV.5.

nāmakarana n. rite of naming; 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 (sāvṛtya avakāśa) Mbh. I.1.3.1 on yathā laukikavālīdikeṣu.

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 ĀŚ 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 GHr. II.4.11-14; only one name on the 10th day of the birth of the child ĀPGr. 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), dā (GGr II.8.16). Cfr H.Dh.II(1), 238-54.

nighrāpana or pātīcābrāmanasthāpana n. rite of breathing over the child from 5 directions by 5 brahmans who say: prāṇa (up-breathing) from the east, nyāna (back-breathing) from the south, apāṇa (down-breathing) from the west, udāna (out-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. ŚBr. XI.8.3.6.3.

mātarambhimantriṇa n. rite of addressing the mother with the verse—“thou art Iḍa, the daughter of Mitra and Varuṇa; 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.” GHr. 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 vyaḥṛti PGr. I.16.3-4, GHr. II.4.9, GGr. 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 ĀPGr.XV.4, GHr. II.3.10.
homa (or phalikarana) m. oblation of mustard seeds mixed with rice chaff offered with the joined palms into the fire (the sūtikāgni which replaces the domestic fire, aupāśana PGṛ. I.16.23) for 10 days from the date of the child's birth ApGr. XV.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.

Jīvaputrā mfn. f. woman whose sons are all alive ApGr. VI.11; see puṁsū.

Jīvītāvahṛtha m. avahṛtha bath of the life, i.e. death, since the a° occurs at the end of sacrifice to indicate its conclusion GGr. I.3.13.

Jñātikarman (v/jnā cl.9 “to know”) n. rites performed by the near relatives (female) at the wedding GGr. II.1.11.

Ta

Tañḍula m. grains of any variety, used as sacrificial food ŚGr. I.3.10.


Tarka m. inquiry into the meaning of the rituals, to be considered a part of the vedas PGṛ. II.6.5.

Tarpana (v/trp,cl.4 “to be pleased”) n. water libation which “satisfies” the aćāryas GGr. III.3.12 (Upākāranā); offered, after studying the vedas, to the deities, rājas, 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.

Tanunāpitrin m. one who has performed the rite directed to Tanunāpir; if such a person dies his fellow performers will observe anādhyāya for 3 nights PGṛ. II.11.8. Cf. Oldenberg SBE XXIX, 324.

Tāṃbala mfn. stated be synonym of śana with which a raśanā = mekhalā (q.v.) is made GGr. II.10.10 (Upanayana).

Tittira m. a partridge, whose flesh is used as food for a child at Annaprāśana ApGr. XVI.2; prescribed for those who are desirous of the lustre of Brahman (brahmavarcasa) ŚGr. I.27.3.

Tila m. sesamum seeds, used generally as one of the ingredients of pīṇḍa (q.v.) ĀsvGr. II.5.2.

Tirtha n. a sacred river (bathing place) ApGr. V.26; or a water reservoir (bhūmīṣṭha, comm) into which a student takes his ceremonial bath at the end of his study XIII.1 (Samāvatāna).

Tiryanti 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 ApGr. XIV.14 & comm (Puṁsāvana).

Trītraprāśa m. the question whether the brahmins 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.

Tejani f. mat or couch made of straw or reeds PGṛ. I.5.2 (Vivāha).

Tajasa (from tejas n. sharpness, splendour) mfn. consisting of hard metal, a vessel ĀsvGr. IV.7.10.

Taisipaka 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.

Trīrātra 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 (adhaḥsāyā, q.v.); the sleeping place being interposed by a staff (dangd) 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 ApGr. VIII.8-10.

Trīvṛt mfn. three-fold; said of a mekhalā (girdle), made of muṣṭa grass (muṣṭi) twirled in 3 folds ApGr. X.11 (Upanayana).

Trenī f. having white spots (variegated) at 3 places, said of the Salalī bristle ApGr. XIV.3 (Simantonnayana), XV.6 (Cūḍākaraṇa).
Da

`samba m. tuft of grass on which the cut-up hair of an initiate is disposed of ÁpGr. X.8 (Upanayana).

darbheya n. a web or network (inva) of d°, which is placed over the head of a bride IV.8 (Vivaha). See inva.

Darvi f. a spoon, made of udumbara wood HG r. II.15.7 (Sraddha). homa m. I.3-2. See Srauta section.

Daśā f. skirt of a lower garment (antaram vāsas) of a student, to which 2 earrings are tied before an oblation is offered ÁpGr. XII.9 (Samāvartana).

Dāyādyā (kālo) m. division of inheritance, the time when the domestic fire is kindled SGr. I. 1.4, PGr. 1.2.2.

Dāragupti f. rite performed for guarding one’s wife from her paramour HG r. I.14.6. See asambhavaṇu, ādhārikī.

Dāsa m slave ÁpGr. XXIII. 7. See utula, karmakara.

Dhuhiṭmat mfn. a person who has only daughters; he receives a gift of 100 cows with a chariot SGr. I. 14.16, PGr. 1.8.18, 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 ÁpGr. XIV. 11 (Punissavana).

Devara m. brother-in-law, who is to the widow a representative of her dead husband; he causes her to rise from the funeral pyre ÁsvGr. IV.2.18. Cf. pattitha (Srauta section).

Dehali f. threshold (wooden) of a door, on which a bride should not stand on her arrival at the bridegroom’s house ÁpGr. VI. 9.

Dha

see sambhāra.

Dhruva m. “fixed”; the pole star, shown measuring 1 aratni BhGr. I.1 (Upanayana). Cf harhsamukhaprasakā K. Sr. I.3.37 & comm.
animal to a palāsa branch PGṛ. III.11.2. Cf. K. Śr. VI. 3.27.

(आ) निवेश (न) (Ā) Nirdaśa (tā) f. the period until the 10th day (ānirdaśa), 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).

नियोजन Niyojana n. act of putting down the pindaḥs for the deceased KāGr. LXIII. 14.

नियोजन Niyojana n. act of “yoking” (tying) an animal to a palāsa branch PGṛ. III.11.2. Cf. K. Śr. VI. 3.27.

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नियोजन Niyojana n. act of “yoking” (tying) an
(as distinguished from the ardha-rajasā method)

Pāñcabrahmaṇaṁstapam Pañcabrahmaṇaṁstapam n. See Jātakarman.

Pāñcamahāyaṇa Pañcamahāyaṇa m. five great sacrifices (which are called satrias SBr. XI. 5.6.1), performed after the Samāvartana or Vivāha PGr. II.9—Pañcayāja ĀśvGr. III.1 consisting of (1) oblations into the fire, a sacrifice to gods (devayājña), (2) bali offerings, a sacrifice to the beings (bhūtayājña), (3) pīṇḍa offerings to the manes (pitrayājña), (4) study of the vedic texts, a sacrifice to Brahman (bhrāmayājña), and (5) giving away to men, a sacrifice to men (mānuṣayājña); these rites are performed daily.

Pañcāvattin mfn. a sacrificer, belonging to the family of Bṛhaspati, 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.

Pañtāsāvītrika Pañtāsāvītrika m. a person who has lost the right of learning the sāvitri, 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 (Upanayana). The lost sacrament may, however, be regained and the study of Vedas resumed by performing the Vṛityastoma (see Śrauta section) PGr. II.5.43.

Patnī Patnī f. the wife of a sacrificer performs a minor role in the grhyā rite. According to the comm. She cannot on her own pour oblation into the fire, although she holds the oblatory 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) ĀśvGr. I.V.2.16-17. See Śrauta section.

Patnyaudana m.n. a portion of rice taken from the mess of food, offered to the wife of Rudra HGr. II.8.7. (Śālagava)

Paremāṣthikaraṇa Paremāṣthikaraṇa n. act of setting the domestic fire (paramāṣṭhīn = 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.

Pāraṣu m. an axe on which a newborn baby is laid HGr. II.3.2.

Paricaraṇīyā Paricaraṇīyā (mfn.) f. waters with which different acts are performed, fetched in the evening and morning before the setting of fire GGr. I.1.24.

Pariṇāṇa Pariṇāṇa (pari-v/ni, cl. 1 "to lead around") m. act of leading the bride thrice round the fire (agnipradakṣiṇa) and the water jar, done by the bridegroom who recites the mantra: amohamasi ĀśvGr. 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.

Paridā f. rite of granting protection to the wife who has given birth to a child BhGr. I.23.

Paridāna Paridāna n. rite of “giving away the initiate in charge” (of Prajāpati?) by his teacher who says: “Whose brahmaṇaṁ art thou? The breath's brahmaṇaṁ art thou. Who dost initiate thee and whom (dost he initiate)? To whom shall I give thee in charge?” The last line is translated: I give thee to Prajāpati (Ka) ĀśvGr. I.20.8 (Upanayana). Cf. Oldenberg SBE XXIX, 189, H.Dh. II(1), 282.

Paridhi Paridhi m. enclosure of 3 sticks called samyā round the fire HGr. I.2.1. "samādhi m. the joint of pū ib. 3. See Śrauta section.

Paripaśaṇya Paripaśaṇya mfn. PGr. III.11.3. See Śrauta section.

Parivṛttana Parivṛttana n. PGr. III.11.2. (round a palāśa branch instead of yūpa). See Śrauta section.

Pariyāsa Pariyāsa n. enclosure (shed), erected round the fire, having a door to the north side of the shed ĀśvGr. II.5.2 (Amaṣṭikā).

Parjñāna Parjñāna n. an assembly of men, to which a mantra is addressed as a charm for winning victory in disputes HGr. I.15.7-8.

Parivṛttana Parivṛttana (pari-vic, 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 sthālīpāka VII.14. See paryukṣaṇa.
purifiers, 1 supposed = copy 1 is "sacrifice be the funnel, instead 1.1-15. into or, huta nature whom the a offering to Rudra ÄpGr. XX.7, HGr. II.9.5. (Sūlagava)

Paryagnikaraṇa n. act of moving a firebrand three times round the melted butter (aśja), contained in the ājyaasthāli, placed over the fire. This is the lustration of the ājya in the rite of ājyasavānśkāra (q.v.) PGr. I. 1.2, BhGr. I. 13. Cf. Śrāuta section.

Paryukṣaṇa (pari-vyakṣ, cl-6 "to sprinkle round") n. act of sprinkling round the fire as is done in the śrāuta rite SGī. I.3.17. See also pariṣecana.

Palśādātī a leaf of poz, used as a messenger for carrying bali of pinda to the caitya; the pindaśas are put into the leaf ĀśvGr. I 12.2 (Caityayajña).

aśkha f. a branch of poz, driven into the ground, and used instead of yūpa at the domestic animal sacrifice PGr. III.11.1.

Pāvitra n. purifiers, made of 2 kuśa blades, used for purifying waters ĀpGr. I.20, for ājya SGū. I.8.21.

Paśukalpa m. animal sacrifice performed either as a part of the Āṣṭakā GGrī. 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 Śrāuta). Cf. Anuṣṭakā, Sūlagava.

Pāka m (m) "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 devoh) ĀpGr. XX.15 & comm. HGr. II.9.11. Cf. Oldenberg SBE XXX, 224, 291 (Sūlagava).

Pākayajña m. "sacrifice with cooked offerings" SGī. I.1.1 = sthālipāka or ghṛṣayasthālipāka lPGrī. I.1.1. The term poz is supposed to designate all the domestic rites in contradistinction to the haviryajña (the śrāuta rites). Cf. Oldenberg SBE XXX, xv; SGū. I.1.15.

Obviously, in imitation of the haviryajña and Soma the poz is also divided into 7 sāṃsthās: Āṣṭakā, Pārvaṇa (=stālipāka), Śrāddha, Śravani, Agrahāyani, Caitrī and Āṣvayuji. Cf. Oldenberg ib, SGū ib.

Poz 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) prāśita (tasted), offering to a brahmin for tasting SGū. I.5.1; 10.7. Huta, prahuta (=ahuta) and brahmanahuta (=prāśita) ĀśvGrī. I.1.2. Poz is defined as a ritual connected with the wordy life (laukika) ĀpGr. II.9, in which Brahma is the only priest and the sacrificer performs the office of the Hott GGrī. I.9.8-9.

Pāṭhā f. the plant (Clypea hernandifolia), which is strung 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 (sapatnībūdhana) ĀpGrī. IX.5-6, 8.

Pāṇigrāhaka n. rite of seizing the bride’s hand at the marriage ĀśvGrī. I.9.1. The bridegroom with his right hand, palm down, holds the bride’s right hand, palm up ĀpGrī. IV. 11. The word is a synonym of Viśāha since the rite is one of the basic ritual elements of poz. Cf. parinaya.

Pātra n. sacrificial utensils, placed in pairs turned upside down on the sacrificial ground after strewn sacrifice grass to the north of the fire ĀpGrī. I.16, before use they are raised up and sprinkled with the pāvitrās ib. 19.

Pākṣa m. sprinkling of poz 1.19.

Pāyasa m.n a meal of rice cooked in milk, offered as oblation ĀśvGrī. II.5.2. (Anuṣṭakā)

Pārvana m. rite performed on the parvan (joint) days which consists of an offering of a mess of cooked food ĀpGrī. VII.23. See Sthālipāka.

Śrāddha n. Sec Śrāddha.

Pārśva n. the rib (left) of a cow, offered at the Anuṣṭakā in the manner of the Pindapāṭiyajña PGrī. III. 3.10. See also sakthi. Cf. jauhava (Śrāuta).

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, int. 2 or 6 pits at Śrāddha, Avnāṣṭakā etc. ĀśvGr. II.5, HGr. II. 12.3, GGtr. IV. 2.13.

Also lumps of earth, 8 in number, used for testing the quality of a bride ĀśvGr. I.5.5 (Vivāha).

**Pitṛyāni** n. Śrāddha rites belonging to the pītras, performed in the dark fortnight ĀpGr. I.7.

**Piṣṭāna** n. pounded grain, cooked in milk, used as oblation and food for the brahmīns ĀpGr. XXII.6 (Ekāṣṭakā).

**Piṭhacakra** n. a chariot with a seat, drawn by cows, used for carrying a dead body at funeral ĀśvGr. IV.2.3.

**Piṭita** m.n. beestings of a cow, offered in sacrifice for protection of cows SGGr. III.10.3.

**Pūṣa** n. Puṇissavana (≒ 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 PGr. I. 14.2 or in the 3rd ĀśvGr. I.13.2 or when pregnancy is visible (puṇissavana) ĀpGr. XIV.9. The wife fasts for 3 days and after that her husband gives her to eat a meat of curds mixed with 2 beans and barley. She is asked what she is eating, and she replies thrice: puṇissavana (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 ĀśvGr. I.13.1-7, ĀpGr. XIV.9-11. Alternatively, the gall of a tortoise is put on her lap PGr. I.14.5. = Puṇissavana ĀpGr. XIV.9.

**Pūṣa** f. a woman who has given birth to male child (pum) only; and all of her children should be alive (jīvaputrā). One of her children is placed on the lap of a bride (at the bridegroom's house) ĀpGr. VI.11.

**Puṇḍara** Puṇḍarīka n. auspicious day on which the domestic rites are to be performed ĀpGr. I.2.

**Puṇḍarīka** Puṇḍarīkanā n. re-establishment of fire HGr. I.26.22. See Srauta section.

**Puṇḍapāsū** mfn. rich in animal (cattle), said of a nāśya in whose house the domestic fire is lighted and brought for installation SGGr. I.1.8.

> 150 *Pitṛyāni*

> Pūrta (≒ pr. cl.3 “to fill”) (mfn.) n. perfected; meritorious work, e.g. digging well, feeding brahmīns etc. ĀśvGr. II. 5.13.

> Pūrpākya Puṇvapākya m. the first part of a lunar month, i.e. the bright fortnight ĀpGr. I.2.

> Prādāya Prādāya n. “speckled butter”; āyja mixed with curdled milk, used as oblation for the manes ĀśvGr. IV. I.18-19; also as food by an initiate at the Upanayana HGr. I.4.10.

> Prāta Prāta m.n. a mixture of clarified butter and curds, offered at the Āśvayujī rite SGGr. IV. 16.3; whence the rite itself is called P° GGtr. III. 8.1.

> Paurṇamaśi 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, asamitoditā, when the moon rises after sunset and uccait, when the moon stands high in the sky at sunset GGtr. I.5.7, 10. Cf. Oldenberg SBE XXX, 26.

> Prātiśrūtiḥ Prātiśrūtiḥ f. name of waters, used at Vivāha SGGr. I.8.8; the pot for p° is called pranayana HGr. I. 1.20. See Śrāuta section.

> Prātiṣṭhita Prātiṣṭhita n. reply of an initiate in response to his teacher’s question (praṣṭa) ĀpGr. XI.2 (Upanayana).

> Prātiṣṭhita Prātiṣṭhita prati-Śrūti, cl. 5 "to promise") n. assent to give away the daughter in marriage by the bride’s father SGGr. I.7.1.

> Pratā Pratā (for pradattā) f. a bride who is given away (by her father) in the marriage PGr. I.4.15, ĀśvGr. IV. 4.23. aprattā f. unmarried woman (not given away) ib. 20.

> Pratyaśiṣṭa Pratyaśiṣṭa mfn. name of the mantras which contain “wishes (benefit) turned inwards”, i.e. to the initiate, repeated by him ĀpGr. XI.4 (Upanayana).

> Pratyavaraṇaḥ Pratyavaraṇaḥ (prati-ava-Śrūḥ, cl. I “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 śraṇa for fear of snakes; considered a part of the snake rite SGGr. IV.17.1; sometimes mentioned as a separate rite, performed on the fullmoon day of mārgaśirṣa, i.e. the month of agrahāyaṇa; whence the other name of the rite Agrahāyaṇa HGr. II.17.1, PGr. III.2.1. It can be per-
By muttering mantras the family come down from the high bedstead and lie down on a new layer of straw or grass (navavastara), the father to the south, the mother to his north and the others one after another from the eldest to the youngest. A sthālīpāka rūj for Iṣāna, 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 AsvGr. II.3.1-3. Cf. PGr. III.2.5-16, ŚGr. IV. 17.

Pradakṣiṇa m.n. circumambulation, a movement round an object in which one's right side or hand is always kept turned to the object, as distinguished from the prasāvya movement. Before the home the bridegroom and the bride go round the fire (agni°) at Vivāha ĀpGr. V. 1; while strewing grass round the fire I.4.

Pravakṣa (pra-√ vac, 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).

Pravana 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 (udicina°) or the northeast (prāgudak°) 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 yaktra, to the bridegroom’s house ĀpGr. V. 13, HGr. I.22.1.

Praṣṭa m. = prasātra questions asked by a teacher to an initiate: his name, gotra, teacher's name etc. ĀśvGr. I 20.8; the dialogue between the teacher and the initiate Kaus. S. LV. 9-18 (Upanayana). This word is either ungrammatical or a Vedic peculiarity ĀpGr. XI. 2 comm.

Prasāvya ind. m. n. movement round an object keeping it always on one's left side, as distinguished from pradakṣiṇa. This is done in the Śraddha rites ĀpGr. I.9, ĀśvGr. IV.7-12.

Prācinaŭtītin mfn. performer of a Śraddha rite who wears the sacred cord (upavita) in a reverse order (see Śraddha section) ĀpGr. I.8.

Alternatively, a person wearing the upavita in the yajñopavit in fashion, but performing the S° rites with his left hand, or with right hand seized by his left hand will be considered a p° ĀśvGr. IV.7.13. This method of p° 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 p° Nārāyana comm on ĀśvGr. ib.

Prājana m. a whip or goad, which is held by one of the companions (janya) of a bridegroom GGr. II.1.14 (Vivāha).

Prataraśa m. morning meal, i.e. the breakfast of a student before performing a rite called uddīkṣanīkā, the giving up of the dikṣā ŚGr. II.12.1. Cf Oldenberg SBE XXIX, 78-9.

Praduskurana n. act of setting the fire in blaze for sacrificing the morning oblation before or after the sunrise GGr. I.1.21.

Prāśita (mfn.) n. “eaten oblations”; a type of oblation, offered in Pākayajna (q.v.), which is tasted by the brahmins ŚGr. I.10.7. Also one of the 4 types of Pākayajnas.

Prāsthānīka n. ceremony performed at the time of departure of the bridegroom to the bride's house KāGṛ. XXIII.1 (Vivāha).

Proksana f. water for sprinkling, poured into svava, purified (sanskāra) like anja PGr. I.1.4, or as is done in Durśa but in silence Āp Gr. I.19.

Prośya (pra-√ vas, cl.1 “to go abroad”) ind. rite performed on return of the householder from abroad PGr. I.18.1. Cf. viproṣya the return after a journey GGr. II.8.21.

Prauṣṭhapada m. month of bhādra (August—September) relating to the nakṣatra praṣṭhapada (“foot of a stool”) PGr. II.13.1. See Indrayajña.
The word also designates sexual continence (Cf irirātra) ĀpGr. VIII.8.

Brahmacārīvāsas n. the upper and lower garment worn by a student and taken off at the end of brahmacarya HGṛ. I.9.10.

Brahman m. priest for the domestic rite. See rtvij (Grhyā).

brahmasadana n. the seat of B° HGṛ. I.1.22.

Brahmana 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 Brahman (brahmanihutāḥ, a class of Pākayājñas) Āś ṣṛ. I.1.2. At the Śrāddhā rites and feast the larger their number is, the greater is the reward IV.7.2.
on the ritual prescribed in the Brāhmaṇa texts אֲפָגְרָי. II.10 & comm.

Bha

Bhadrapīha n. soft chair on which the pregnant wife sits PGr. I.15.4. (Simanton-
mayana)

Bhasad ind. a mystical formula, uttered by

the husband when he touches his penis at the
time of sexual copulation KāGr. XXX.6. Cf

karada. bhasada n. vagina ib. 5.

Bhāradvājī f. name of a bird, whose

meat is offered to the child PGr. I.19.7
(Annaprāśana).

Ma

Majīna m. n. marrow of an immolated

animal, offered to the manes KāGr. LXV.6
(Anvaśṭakā).

Majukā f. soup of the omentum of an

animal, cooked on a dish and offered to the

manes KāGr. LXII.4 (Aṣṭakā).

Maṇi m. a gold pellet with settings (upa-
dhāna) and strung on a thread (sūtrota), which

is worn by a student ĀpGr. XII.8
(Samāvartana).

Maṇikā (अमवर) 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 recita-
tion 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 brahm\nins, who should eat it HGr. II.15.5-8 (Srāddha).

Matasya m. fish, offered as food to a child

for obtaining speed (javana) ŚGr. I.27.4.
(Annaprāśana)

Madhuparka m. honey-mixture, either made of 3 substances (trīvya) : 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 (argha) is called m° in which flesh
(of a cow) must be used ĀśvGr. I.24.33, ŚGr.
II.15.2. Therefore a cow which is immolated
in the rite is called m° cow ŚGr. I.12.10.

mantha m. porridge made of flour mixed

with honey; offered to the manes ĀśvGr.
I.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 ĀpGr. XXI.2(Srāddha).

Manthya mfn. “churned”, i.e. fire pro-

duced by attrition of the aranīs ĀpGr. V.17.

Marga m.=mārga, the path used by cows
(gavām) ĀpGr. XX.12 (Śulagava).

Malavāsī mfn. f. woman in

“dirty” or “impure” clothes, i.e. in men-
struation; after 3 nights she takes a bath to gain
her “purity”, and thereafter she can cohabit
ĀpGr. VIII.12 (Vīvāha). This indicates the

custom of post-puberty marriage. Cf. Garbhā-
dhāna, Caturthikarman and also nagnikā.

Mahābhārata n. name of the celebra-
ted 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 ṢvGr. III. 4.4.

Māṁs Māṁsa n. flesh (of cow), used as an offering in the rites to the manes HGr. II.13.4; the residue of the meat, used in Āṣṭakā, is used in the Anvaṣṭakā ĀpGr. XXII.11. See Argha, gorālambha, madhparka.

māṁsaudāna m. a sort of pulau, prepared by mixing cooked beef with boiled rice; used as oblation, and also as food eaten by the brahmans ĀpGr. XXII.5. (Āṣṭakā)

Māṇḍyaṁ Māṇḍyāvarga m. rainy season of māgha day, when Anvaṣṭakya is performed. But the meaning is doubtful. Cf. Oldenberg SBE XXIX, 103.

mā may designate a variety of the Āṣṭakā group of rites. See also māḍhyāvaṛṣa.

Māṇavaka m. boy who has been initiated, and therefore to read the vedas GGr. II.10.7 (Upanayana).

Māṭramabhimāntraṇa n. See Jāta karman.

Māṭryāga m. a Śrāddha ceremony dedicated to the mothers, preceding the rite to the fathers ŚGr. IV.4.3.

Māḍhyavaṛṣa (corrupt form of māḍhyāvaṛṣa, according to Oldenberg SBE XXIX, 103) m. the middle of the year when a variety of the Āṣṭakā is performed; in this rite meat offering is compulsory (vegetables are allowed when meat is not available) HGr. II.13.3-4. Said to be the time for performing the 4th Āṣṭakā in which only vegetables are offered whence called śākāṣṭakā PGr. III.3.13.

Māṛjana Māṛjana n. cleaning of body by sprinkling, done by the householder after he has eaten the sacrificial food PGr. II.14. 21 (Śravata). See Śravāta section.

Māṣiṣrāddha n. ĀpGr. XXI.1. See Śrāddha.

Mindhūti f. an oblation for removing fault HGr. I.26.7 (mindā a physical defect, fault TS. III.2.5.4).

Mīḍhūṇī Mīḍhūṇī f. the “bountiful goddess” Oldenberg SBE XXX, 290; wife of Ṭīṣāna Āp Gr. XX.2 comm (Śilagava).

Mekṣana n. ladle with which the sacrificial food is sacrificed GGr. I.8.2, and thereafter thrown into the fire ib. 19. See Śrāta section.

Mekhalā Mekhalā f. girdle, made of muṇja grass, twisted in 3 folds (trivrt), tied round an initiate ĀpGr. X.11 (Upanayana), discarded behind a cow-pen (vraja) XI.14, and kept concealed at the root of an udumbara tree or in a tuft of grass (darbhastambha) ib. 5 (Samāvartana).

=raṇāṇī f. made of muṇja, kāśa or tāṃbala (=śaṇa, comm) GGr. II.10.10 (Upanayana).

Cf. kāyabandhana Upasak Monastic terms.

Medhājanana n. see Jāta karman.

Mauṇī f. mekhalā (q.v.), made of muṇja grass ĀpGr. X.11.

Ya

Ya Yaṇavaṣtu n. rite of the sacrificial ground, performed with a handful of kuśa grass, dipped into ājiya, sprinkled with water and thrown into the fire with a mantra addressed to Rudra GGr. I.8.26-29.

Yaṇopavītin Yaṇopavītin mfn. one who wears the sacred thread over the left shoulder and under the right armpit at all domestic rites except the Śrāddha rites GGr. I.2.2, HGr. II. 10.7. Cf. adhōṇivala, prācīnāvītin. See also Śrāuta section.

yaṇopavītinī f. a bride who wears the sacred thread in this fashion during the marriage ceremony GGr. 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.

Yaṭṭhālīṅgam Yaṭṭhālīṅgam 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 Yama (v. yam, cl. I “to restrain”) m. restraint observed by a snātaka as a religious conduct PGr. II.7.1. See snātakavara.

Yamasū Yamasū f. cow which brings forth twin calves ŚGr. III.10.4.
Yuga n. yoke, which is holed on the right side and put on a piece of darbha network over the head of a bride ApGr. IV.8.

Yoktra n. rope, with which the bridegroom girds (sāmhahyati) the bride ApGr. 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 śraddha feast ApGr. XXI.2. See also mantra.

Ra


Raṣanā 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.

Rāṣṭrabhrī f. name of a mantra (TS. III.4.7), used for offering a subordinate oblation ApGr. II.7. (Vivāha); also the name of oblation PGr. I.5.7.

La

Lakṣana n. preparation of the ground for the sacred fire, which is done by fetching waters from a hidden place, sweeping (parisa-mihana), smearing the ground with cowdung, drawing lines (lekhā), sprinkling water, strewing darbha (paristarna), and finally setting up the fire on the sthanḍa GG. I.1.9-10. Cf. AśvGr. I.3.1.

Also designates the characteristics of a bride, which are said to be difficult to ascertain Aśv Gr. I.5.4. See pīnda.

lakṣaṇīn 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 ApGr. 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. I.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 sāmi leaves; spreading under (upastaraṇa) and sprinkling over (abhīgharaṇa) with aṣya 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 & Sudārśana (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, AśvGr. I.7.8-15, PGr. I.6, GG. II.2.5-10, HGr. I.20.3-4, ĀpGr. V.4-6, KāGr. XXV.29-35.

Lekha Lekhā f. lines drawn on the sthanḍa on which the fire is placed; 3 to the east and 3 to the north ApGr. 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 AśvGr. I.3.1; or, one line north to south and 3 parallel lines to the east from this line ŚGr. I.7.6-7. See lakṣaṇa, sthanḍa. Cf H.Dh. II(1), 209. Plan 9.

Lepa m. (praharaṇa 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 (Sthālipākā).

Lośa m. n. a clod of earth brought from a funeral ground (or a field kṣetra3), with which the characteristics of a bride are ascertained ĀpGr. III. 15-16 (Vivāha).

Laukīka (वाल्की) Laukīka (vāc f.) worldly words, which are not mantras, used for invoking the goddess Miḍhūṣī (wife of Iśāna) ĀpGr. XX.2 (Śulagava).

**व वा**

वाणि Vānī m. bamboo; said to be the central beam=prsthā of the dwelling house ĀpGr. XVII.5 (Vāstupratīsthā).

वद्धवासस Vadhāvasas n. garment worn by the bride, given away to a well-versed brahmin ĀpGr. IX.11 (end of Vivāha).

वत्त (वत्तन) Vatt t. (ssrapaṇa n.) rite of roasting the omentum of a cow (and its other limbs) with a spit of udumbara called sssrapaṇi; 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 Śrāddha HGr. II.15. 6-8, in Asṭakā ĀpGr. XXII.4, in honour of a guest XIII.16.

vatpoddharana n. act of drawing out the omentum after immolating the victim PG. III.11.4=ūtkhedaṇa with sssrapaṇi ĀśvGr. I. 11.10 (Pāsukapā).

वपत्र Vapatr (vap, cl.1 “to shave”) m. a barber, who receives a razor from a student for shaving him ĀpGr. XII.3. (Samāvartana). But at the Upanayana the ācārya (priest) shaves him. Cf. vapat m. XV, 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 bridgroom, and are versed in mantras IV.1 (Vivāha).

वरङ्गवेदी Varāṅgavēdeśa ind. in a protected (spot) ŚGr. I.3.3. Cf. RV. V.24.1; VIII.47.10.

वसस Varas m. a privy, where a bali is offered GGr. I.4.10.Cf. Pān V.4.78 on the word.

वर्ण Varnaka m.n paint, poured out for the snakes ŚGr. IV.15.8 (Śravāṇa).

वसन Vasanā n garment for covering an initiate, may be either of linen (kṣauma), or hemp (śaṇa), or cotton (kārpasa), or wool (ūṛṇā);

for a brāhmaṇa, kṣauma or śaṇa, for a kṣatriya, kārpāsa, and for vaśya, śrīnā GGr. II.10.7-8, 12 (Upanayana). See also antaravāsas. Cf. cīvāra Upasak Monastic terms.

वाजि Vāji m. line of hair or locks, optionally worn by Angirasas KāGr. XL.6 comm. (Cudākaraṇa)

वास्तु (प्रतिष्ठा) Vāstu n. (pratiṣṭhā f.) rite of building a new house. The ground must be free from salinity, have trees, herbs, kuṣa, 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° pariksā): 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 vaśya respectively; it is either a square or a rectangle, which is sprinkled with a sami 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. XVII.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 brahmans ĀśvGr. II.9.9, and ājyabhāga, 4 oblations are offered, sprinkling round the
fire and the house are done ṚGṛ. XVII.12-13. ĀśvGr. II.7-9, ŚGr. III.2-4, ṚGṛ. XVII.1-13, (=śālakārmā) PGr. III.4.

śāmana 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 santātīya (RV. VII.35.1-5) ĀśvGr. II.9.6-7; or by performing a homa by night in an inner apartment of the house with the vyāhrti 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 ṚGṛ. V.21-22 (Vivāha).

विधन Vighahana mfn. clear, pure, said of the caru ŚGr. I.3.3; or thin Oldenberg SBE XXIX, 17.

विजय Vījaya mfn. loosened matted lock ŚGr. I.28.10 (Cudākaraṇa).

वितान Vitāna m.n. extension, i.e. establishment of 3 fires, done by taking the aupāśana fire to the forest for performing the animal sacrifice to Rudra PGr. III.8.3 (Śāloγāva).

विधि Vidhi m. PGr. II.6.5. See arthavāda śrauta section.

vīdheya mfn. texts of the Brāhmaṇa, used at the sacrifice according to the rules (vidhi), one of the categories of the vedas ib. See tarka.

विभासित Vipāṅjita (vi-√pānḥ, cl. I “to skim”) mfn. n. decoction, obtained by “infusing” medicine with (boiled) water, with which the teacher sprinkles the student GGr. III.4.11.

विभाष 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 rtvij while a śrauta rite is going on; (3) prājāpatya in which they (couple) fulfill the law (dharma); (4) ārṣa a man marries a girl after having given a bull to her father; (5) gāndharva vā resulting from a mutual agreement between the lovers; (6) āśura a man marries a girl after paying satisfaction money to her father; (7) paḷīcā 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 ĀśvGr. I.6.

The gotra and saṃpinda exogamy are prescribed by GGr. III.4.4-5, ṚGṛ. I.19.2, and savarṇa endogamy is prescribed by ṚGṛ. l.c., MGṛ. 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 śūdra wife, married without using mantras PGr. 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 caturthikārmā which mark the consummation of marriage firmly contradict the view of nagnikā. The rite can be held at any time ĀśvGr. I.4.2, and is performed in a shed outside the house (bahih śālā) PGr. 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, ĀśvGr. I.5.1-3, ṚGṛ. III.18-19.

Various kinds of earth: loṣṇa and pīnda are preferred to the bride, who is asked to touch them, to ascertain her characteristics (lakṣana) ĀśvGr. I.5.5, ṚGṛ. III.15-16, or an expert (lakṣaṇī) is employed KāGr. XIV.3. The central features of V” arc pāṅgirahatna, homa, anipradaksīṇa and saptapadi. 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, ṚGṛ. 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 PGr. I.4.2, he gives her a mirror and a garment; they anoint (samanjana) each other ŚGr. I.12.4-8, GGr. II.1.18, PGr. I.4.12-14 or he washes her placing a piece of gold, a yoke hole and darbha network on her head, and ties a yoktra over her garment (yoktrasam-
nahanā) ĀpGr. IV.8. The bridegroom is given a reception (Argha) at the bride's house. He takes hold of her, and offers 4 oblations with the ṛyāṛīti, jaya and abhyāṭāna mantras SGr. 1.12.11, ĀśvGr. 1.7.3, PGr. 1.5.3-11. The sūtras differ over the number of āhūtis and mantras.

The custom of giving away the bride (prāti) by her father is mentioned PGr. I.4.15. They look at each other (sanīkṣaṇa) ib. 16, ĀpGr. IV.4.

While leading the bride thrice round the fire and water jar (agnipradakṣiṇa) the bridegroom recites the famous mantra: amohamasmi, sā tvam; sā tvamasi amoham; dyaurahāṁ pṛthivī tvam; sāmāhām, rkvan; tāvēḥ, vibhāvahā; praṇāṁ praṇāyāvahā. sampiṛyaun, rociṣṇa, sumanasyaṁanau jīvēra sāradāḥ śatam: "This (ama) am I, that (sā) art thou; that art thou, this am I; the heaven I, the earth thou; the sāman I, the rk thou. Come! Let us marry. Let us beget offspring. Loving, bright, with genial mind may we live a hundred autumns" (Oldenberg SBE XXIX, 168) ĀśvGr. 1.7.6, SGr. 1.13.4, 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, SGr. I.13.2, ĀśvGr. I.7.3-5, PGr. I.6.3,GGr II.2.16, HGr. I.20.1. (Pāṇini or Hastagrāhaṇa.)

He performs a homo 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 ĀśvGr. I.7. 20, PGr. I.8.5. He touches her right shoulder over the heart saying: mama vrate te ṛṣiḥ dayāṁ dādhāṁi, mama cītamanucittāṁ te āstu. mama vācām ekāmanā jīyasva, praṇāḍātītvā niyantu 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 Prajāpati join thee to me" (Oldenberg SBE XXIX, 284) PGr. I.1.8. She is made to tread on the stone (Asmārohaṇa). The bride is carried away in a vehicle to the bridegroom's house ĀpGr. V. 12, ĀśvGr. I.8.1. On entering the house she (or both of them) has to sit on a red bull's skin. Again a homo 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 (dhrūva) and the alcor (arundhati) ib. 12, and the 7th major (saptarṣi) ĀśvGr. I.7.22; or the pole star only, with the words: dhrūvaman asi dhrūvam tvā paśyāmi dhrūvdhī poṣye mayi. mahyāṁ tvādāt brhaspati māyā paṭāyā prajāvātī sanīja śuraḍāḥ śatam: Firm art thou; I see thee, the firm be thou with me, O thriving one! To me Brhaspati 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 brhaṇacarya) for 3 nights. Cf. adhaḥsayā, trāṭāyavata. 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 Caturthikārma.

It is interesting to note that the diversity of the marriage customs of different areas has been recognized in ĀśvGr. I.7.1. See janapada-dharma.

H.Dh.II(1), 527-41. See also Gosava (Śrauta).

According to Vivahya mfn. m. one who has to be carried, i.e. the bridegroom KāGr. XXIV.1.

Vṛṣṭāra (vṛ-ṣṭa, cl. 9 "to strew") m. a couch ("spread") of grass, offered to a guest at Argha PGr. 1.3.5, at Madhuparka ĀśvGr. I.24.7, to the bridegroom KāGr. XXIV.8.

Vṛṇāvaśān Vināgaṁhin m. a singer who sings with the accompaniment of a lute; 2 vṛṇ. mentioned ĀpGr. XIV.4 (Simantamayana). At the ceremony they should sing the first verse for the people of Śalva, 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 śalva.

Vṛṣotsarga m. rite of releasing a bull, performed as a meritorious work on the full-moon day of kāṛti ka or on a day of the asvayuja (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 brahmans are fed with it. The bull is set free ŚGr. III.11, PGr. III.9.

वेवह्या Vaivāhya mfn. m. related through marriage, i.e. the father-in-law PGr. I.3.1, ŚGr. II.15, 6. See arghhya.

वेववेद Vaiśvadeva m. offerings of cooked food to all gods (whence the name of the rite) ĀpGr. VII.27, ĀpDh. II.2.3.1. The food is sprinkled with ājya 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 śudra, 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 ĀśvGr. I.2.1.

व्यवस वJaṅkā f. the first day in the dark half of a month ĀpGr. XXI.10. See Aṣṭakā, Ekāṣṭakā.

व्यवस्थितिवेंम Vyāhṛthioma m. an oblation of clarified butter, poured with the accompaniment of the v° mantra: bhūḥ, bhuvah, svah or suvah, pronounced singly or together HGr. I.3.4; in the marriage 3 oblations called maha° ŚGr. I.12.II-12.

The v° formulas are pronounced singly at the beginning or the end of the pādās when the sāvitrī is repeated (pacchaḥ) at the Upana-

yana ĀpGr. XI.11. Also pronounced together (Simantonnayana) XIV.3. See also sāvitrī. Cf. pratigara (Srauta).

व्रज 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).

व्रतवेषण Vratādeva n. imposition of vṛata, 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 sāvitravrata 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 sukriya° (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 anvācana II.7; 11.10. Thereafter come the sākvara, vrātika and aupanīṣada vratas, 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 v° ĀśvGr. I.22.20. For the v° belonging to the sānuvedins GGr.III.1.28-31. See H.Dh. II. (1). 370-73, snātakavrata, vrata (Srauta).

विर्षव म. cessation of v° at the Samāvar
tana PGr. II.10.10.

श Sa

शकलोत 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).

शक्रं Śakṛn. n. cow-dung, one of the materials used for testing the characteristics of a bride ĀpGr. III.16.

शांकु Śāṅku m. peg, made of viśātara wood (=vīroṇa Andropogon muricatus), one of the implements used for parting the hair PGr. I.15.4 (Simantonnayana).

शश्किन Śaśkīn mfn. a boy suffering from the śaṅkha disease (graha) (?); the patient utters cries like the sound of a conch (śaṅkha) ĀpGr. XVIII.3 & comm. See also śvagraha.

सम्या Samyā f. wooden yoke pin, used for marking the boundary of the domestic fire ĀpGr. II.2. See Srauta section.

शरव Śarava (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 (Punisvanu).

vṛlti°, Š; 4 in number, with which rice is measured for preparing a cake (Aṣṭakā). See apūpam catuliṣāravam.

शाली Śalali f. quill of a porcupine, containing white spots at 3 places (treṇī), with which hair of the wife is parted ĀpGr XIV. 3
śalālu

(Simantonnayana); needle-shaped bristle of a śalya, comm on "i. Also used at Cudākāraṇa 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).

चलता Śalālu n(?). unripe udumbara fruit (or its varieties: kharapairodumbara, piśācodumbara, 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 (Cudākāraṇa).

शाबान Savāṇṇa 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; III.10.26.

शाक Śāka n., vegetables, used as oblation at one of the Aṣṭakās (q.v.) ŚGr. III.12.2.

śākāṣṭakā f. a fourth Aṣṭakā performed in the māṭḍhaghyavarṣa in which vegetables are offered PGr. III.3.13. cf Oldenberg SBE XXIX, 345.

शाशा Śāśā f. See palīśa.

शाबिनत्र Śūmitra m. ĀśvGr. I.11.2. See Śrauta section.

शालकर्मन् Śālakarman n. = Vāstupratiṣṭha (q.v.).

शास Śāsa (viśas, cl. 2 cf. viśas, 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).

शिक्षya n. strings, suspended to a pole for hanging a jug and a spoon for bali ĀśvGr. II.1.2.

शियियŚhikā f. a tuft or lock of hair worn on the head after tonsure; the number of such locks depends on the number of the ṛjis in one's pravara list or on the family usage ĀpGr. XVI.6-7, or arranged according to the goitra GGr. II.9.25 (Cudākāraṇa).

शिक्षा Śikhā f. a tuft or lock of hair worn on the head after tonsure; the number of such locks depends on the number of the ṛjis in one's pravara list or on the family usage ĀpGr. XVI.6-7, or arranged according to the goitra GGr. II.9.25 (Cudākāraṇa).

शिक्षाकर्म Śikhākaṁ mfn. m. one (a student) who ties the lock of hair on his head in a knot HGr. I.8.11.

शुष्क Śuṣkā f. sheath or calyx of a bud (that looks like two testicles: vrṣana), used as paridhī instead of the śomyā ĀpGr. XIV.10 (Punjavana).

शुष्कुक्षा Śurpakusṭhā f. mouth or neb of a winnowing basket, by which the bride sacri-

fices lāja, the 4th oblation, into the fire PGr. I.7.5 (Vivāha).

शुल Śūla m.n. spit of udumbara wood with which the heart, kidneys of an inamolated cow are roasted HGr. II.15.6 (Śrāddha). See also vapaśraṇa. Cf. śūla, Śrauta section.

शुलायण Śūlāyana (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 Nirūdhaṇapāśubandha. Śūla= Rudra who holds a spit (śūlī) 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. LII.1. comm. A cow may, as an alternative, be sacrificed as implied by the designation of rite PGr. III.8.5 (Śūlāyana).

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. Bāli or blood filled in 8 vessels, made of leaf, is offered to the 4 quarters, followed by Agni Śvistakī 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.

शभान 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 vyāma, of the depth of 1 viasti; 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 asthisamācayana. Cf. śmaśāna Śrauta section.

धर्मकर्मन् Śrayaṇa (ā)karman n. ŚGr. IV.15, PGr. II.14. See Śrāvyamīśthālipāka.

धर्म śraddhā n. (srat-ṛdhā, cl. 3 "to have faith or faithfulness, belief or confidence") cf. śrāte dādāmi RV. X.147.1; the word śraddhā designates a deity RV.X.151.1-5; also II.26.3, VII.32.14 etc; śraddhīn mfn. one who has eaten the sī dinner Pāṇ. V.2.85.
*Ś* is a group of rites, apart from the *Aṣṭakās*, for the manes, and classified into:

1. *Ekoddīṣṭa*, performed for one person;
2. *Pārvanā*, performed for 3 generations on a *parvan* day, i.e. on the *anāvīdāya* day of a month, particularly in the dark fortnight of *bhādrapada*;
3. *Māsi*, 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 *Pārvanā*, described in *ĀśvGr*. IV.7.1;
4. *Sapiṇḍikarana*, performed one year after the death of a person or on the 12th day from the death;
5. *Abhyudayika*, *śrāddha* rite for prosperity, celebrated to mark some good happenings as the birth of a son, *Nāmakaraṇa*, *Cudaka-raṇa*, marriage etc.;
6. *Kāmya*.

Learned brahmins serve as representatives of the manes at the *Ś* rites and join in the feast the larger their number the greater the reward *Āśv Gr*. IV.7.2. Cf. Oldenberg SBE XXIX, 106.

**आयुर्यः** *Abhyudayika* (abhi-ud-√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 brahmins must be even; the *darbha* must be straight, the sacrificer wears his sacred cord in the *yajnopavita* fashion (not in the *prācīnā-vīta* fashion); all actions are done from the left to the right (*pradaksīṇa*); *svadhā* is not used; instead of sesame, *yava* grains are obliatory material. On these points *Ś* differs from all other forms of *Śrāddhas*. The sacrificer sits facing the east or the north, and with the permission of the brahmins invokes the Fathers having cheerful faces (*nāndimukhāḥ*); this clearly brings out the nature of the rite. He says, ‘May, the *Nāndimukhāḥ* be pleased,’ offers *arghya*. When he asks the brahmins about the dinner he says *sampannam* (was it well done?), to which they reply *susampannam* *ŚGr*. IV.4.1-15. Only briefly mentioned *ĀśvGr*. II.5.13-15, *GGr*. IV.3. 35-37.

**एकोऽधिष्ठा** *Ekoddīṣṭa* n. a *Śrāddha* rite in which one (deceased) person is intended, in contrast to *Pārvanā* or *Māsi* 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 (*pitr*) by the *Sapiṇḍikarana*, and consequently he is entitled to receive the *piṇḍas* in the *Pārvanā* (cf. *Caturvishārga*). In *Ś* only one *arghya* and one *piṇḍa* are offered; there is only one *pavitra*.

There is no offering of cooked food and āḍhya into the fire (*agniṇ卡拉ṇa*), no invitation to the brahmins to represent the Viśe devāḥ, no *āvāhana*, no *cakeś*, no utterance of *svadhā*, no incense (*dhūpa*), no light (*dīpa*); the question on satisfaction at the dinner is asked with the word *svadītam* (did it taste well?), to which the brahmins reply: *svadītam*. The brahmins say, “May the food approach the deceased” *Śgr*. IV.2.1-8, *BGr*. III.12.6.

On the 11th day after the death one should feed brahmins of uneven number, and kill a cow; offer *piṇḍas* *PGr*. III.10.48-50.

**काम्यa** *Kāmya* n. a *Śrāddha* rite performed in order to obtain a special reward *ĀśvGr*. IV.7.1.

**पारवना** *Pārvana* n. *ĀśvGr* provides the same rule for all types of *Śrāddha*. A good number of brahmins are invited. The larger the number the greater the reward. They must be of high reputation. Water and *darbha* seats are given to the brahmins 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 (*prasavya*).

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 *prācīnāvītin*), and proclaims “This is your *arghya*, O father and O grandfather, and O great-grandfather”. He hands over the *arghya* water to the brahmins, 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 brahmins. He eats some food of the *sthālipāka* (prepared for the *Piṇḍapitryaṇa*), and having smeared it with ghee, with the permission of the brahmins, he sacrifices it into the fire.

With the remainder of the food other food is mixed, and it is served to the brahmins 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 sthālīpāka, and offers the rest of food to the brahmins. The lumps are put down on the ground. The remnant of food is strewn on the ground, the brahmins are dismissed with the word “om svadāḥ” ÁṣvGr. IV.7-8, ŚGr. IV.1.

Māsi° n. the monthly Śṛaddha is, according to Haradatta comm. (ĀpGr XXI.1), the model (prakṛiti) of all Aṣṭakaś and other Śṛaddhas; a succinct account is given in ĀpGr. XXI.1-9. The brahmins 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 āptas in general; 7 ājya oblations are also to be offered. He touches the food and gives it to the brahmins to eat. After the dinner when the brahmins are going away, he goes after them and circumambulates them. He strews grass, distributes the pindas for the male and female ancestors as in the Piṇḍapitryajña, pours water, worships the ancestors, again pours water thrice round the pindas, from the right to the left; sprinkles the vessels. He cuts off portions (avadaṇa) from all food and eats at least one morsel of it. This rite has been elaborately treated in HGr. II.10-13. See Sapiṇḍikaraṇa.

Śrāvani (स्वार्णपक) Śrāvanī f. (sthālīpāka m.) rite of cooked offering like Pārvana, performed on the fullmoon day of the month of śrāvana (July-August) after sunset ĀpGr. XVIII.5-6 (Sarpabali); offered either on the daksināgni or the aupāsana by an anāhītāgni HGr. II.16.2 (Śrāvanī)Śravānakarman ŚGr. IV.15=Śravaṇākarman PG. 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 śrāvana 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 till the time of the Pratyavaraṇa. He now ascends the high couch (bedstead).

Sruti 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 ŚGr. I.2.3-4.

Srutiya m. one who is well-versed in the śruti (vedas) ĀpGr. V.18.

Śvagraha 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 net and led to the gambling-place (adhitdevana) 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 ĀpGr. XVIII.1. See also sāṅkhin.

Śvapaca m. one who cooks dogs; obviously, the low caste people are meant. Food is thrown for them on the ground ŚGr. II.14.22 (Vaiśvadeva).

Sa

Samsad f. an assembly ĀṣvGr. II.6.11.

Samsarjana (sam-√sṛj. cl. 6 “to send forth together”) n. act of mixing together warm and cold water by pouring on the head of the boy ĀpGr. XVI.8 (Cūḍākaraṇa).

Sāṁśtaṇa heap of the household sweepings, where a bali is offered to the host of Rākṣasas GGr. I.4.11.

(�) Sanyuṭa (sam-√siv. cl. 4 “to sew together”) mfn. said of rice grains which are not chewed but swallowed PG. II.14.25 comm. (Śrāvanīsthālīpāka); grains which do not form a coherent mass Oldenberg SBE XXIX, 331. Cf. sam-√siv SW.

Sanśṛava (sam-√sru. cl. I “to flow together”) m. remainder of sthālīpāka, poured
into a waterpot, out of which it is sprinkled on the bride's head by her husband PG. I. 11.4 (Caturthikarman).

* samśrāva m. remainder of water, poured on the head of a bride SG. I. 16.7, HG. I. 24.2 (Vivāha) See also *samśrāva* Śrāuta section.

सक्ति Saktī n. (left) thigh of a cow, offered at the Anvaśtakā in the manner of the Pinda-pitravyājña PG. III. 3.10. See jauhava (Śrāuta).

संव संव घा Sāṅgava m. morning; one of the 5 divisions of a day; the time when one can take a wife HG. I. 19.3; explained as one nādikā before and one nādikā after sunrise comm. on ib. Cf. Oldenberg SBE XXX, 186. See Śrāuta section.

संवथन Sāṃcayana n. ĀśGr. IV. 5.1. See Asthi°.

संज्ञपन Sanjñapana n. act of killing a cow HG. II. 15.4 (Aṣṭakā). See Śrāuta section.

सात्त्वकरण Saṭoddharaṇa n. rite of “raising up” the braid of hair (saṭā f.) and hairdressing (anulepa) of a virgin (betrothed, vāgdatiḥ comm) KāGr. XXXI. 6.

सद्याहक्रमीति Sadyāhkarīmṛti mfn. (vāsas) n. a piece of cloth which has been spun (√kṛ, cl. 6. “to cut”) and woven (śita 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 (Upāyanaya). 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°, brahmacarīvīsas, vasana.

सणि Sani m.f. begging or alms obtained by begging (gift RV. VI. 70.6) ApGr. XXII.13.

संधि Sāndhi m. juncture of the wall and the post inside a house PG. III. 4. 10 (Vāstupraṭīsthā). See also paridhi°.

संध्या Sāndhyā f. (1) juncture of day and night (twilight) GG. I. 5.2. See pauroṣamāsi.

(2) “twilight” service, performed by the initiate in which he silently mutters the sāvitrī turning his face to the northwest until the stars appear SG. II. 9.1.

सांवाह Samāvāha (sam-√nam, cl. I “to bend together”) m. alteration of *mantra* (mantra') ApGr. II. 8=ūha (Śrāuta). Cf. saṁmamāna (Śrāuta).

सपत्नीवादन Sapatnīvādana 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 (Clypea hermandifolia), which is set upright next day; she ties its root to his hand furtively, and she embraces her husband ApGr. IX. 5-8.

सपिंदिकरण Sapindikaraṇa n. rite of reception to get the deceased (preta) admitted into the community of the pīta (manes), who are entitled to the pīta 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 SG. IV. 3.2. Of the 4 pots of arghya water mixed with sesamum and scents, 3 pots are offered to the 3 pītas and the 4th to the deceased (preta). Four lumps (piṇḍa) 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 SG. V. 9. Cf. H. Dh. IV. 520-25.

सप्ततयालि Saptatapāni (also called abhyutkramaṇa or parikramaṇa) 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: ʾīṣa ekapadī, urje dvipadī, ṛayusposaṇa tripadī, mayabhavyāya caupadī, prajābhyaṇa panaṇpadī, ṛtubaṭaṇaṇpadī, sakhā saptapadi bhava. sā māmanuvṛata bhava. putrānvidvāvahai bahūniste santu jāradaṭṭahayaḥ: May you take one step for sap (iś), two for juice (or vigour, ӯṛj), three for the thriving of wealth, four for comfort, five for offspring, six for seasons, be friend with seven steps. Be devoted to me. Let us have many sons who may reach old age ṿ-gGr. I. 1. 71.9, (with a slight variation) SG. I. 14.6, PG. I. 8.1, ApGr. IV. 16-17 etc.

साभ Sabhā f. a gambling-hall where the dice are played, and a boy attacked with śvagṛha is laid on the dice ApGr. XVIII. 1.

समारोहण Samārohana (sam-√rudh, cl. I “to ascend”) n. a rite of causing the fire to ‘enter’
the body of the sacrificer or the 2 arásis 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 gärha-
patya; for the arásis, by warming them on the fire, and another piece of wood by warming it SGr. V.1.1-4. Cf. Oldenberg SBE XXIX, 133. See samāropaya (Śrāuta).

समावर्तन Samāvaratana (sam-ā-vṛty, 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 ĀsvGr. III.8.1; also designated by the terms snāna ĀpGr. XII.1, PGr. II.6.1, áplavana GGr. III.4.7, both meaning a ceremonial bath taken on completion of the study, and after snāma he is declared a snātaka; this is the central part of S (vedam adhiyā snāsyān ĀpGr. l.c., vedān samāpya snāyāt PGr. l.c.). The ceremonial bath is not a part of Vivāha, Medhāśīthi on Mn. III.4.

The materials required for the rite are: a jewel, 2 earrings (kundāla), a pair of garments, an umbrella, a pair of shoes, a staff, a turban, a garland, eye-salve, ointment ĀsvGr. III.8.1. He enters a cow-pen (vraja), having a door covered with hide so that sun does not shine upon him; he puts logs on fire and offers ājyabhāga oblations; sits over a mat, and is shaved by a barber, bathes in lukewarm water, or according to ĀpGr. XII.1 in a tirtha and cleans his teeth; discards the mekhalā 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, SGr.III.1.1-18, ĀsvGr. III.8-9, PGr. II.6.1-32, GGr. III.4.7-34, HGr. I.9-11, KāGr. III.1-11. Cf. H Dh.I(1), 405-15.

समावेशन Samāvesana (sam-ā-vī, 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 (=ṛtugamana IX.1). See also upagama.

समिक्षा Samikṣa (sam-vikṣ, 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).

सम्पुन्न Samupāna (sam-vuh, cl. I “to sweep together”) n. act of wiping with wet hand thrice round the fire, done by the sacrificer SGr. I.7.11.

सम्बलत Sambala m. remnant of ājya sticking to a ladle, poured over the bride’s head GGr. II.3.7. Cf. Śrāuta section.

समप्रेशण Sampreṣaṇa 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” (sampreṣayati). GGr. II.10.33-34 (Upānayana). Cf. Āsv. I.22.1. Cf. samprāṣa (Śrāuta).


सम्बाण Sambhāra (sam-vbhṛ, cl. I “to bring together”) m. a collection of things required for a rite: unground (samipuṣkā) grain (dhāna), parched rice grain (lāja), collyrium (āitjana), ointment (abhyājana), fragrant powder (sthagara and uṣira). These are offered to the snakes ĀpGr. XVIII.10-11 (Śrāvanīsthālipāka).

सर्पबालि Sarpalibi m. =Śrāvanīsthālipāka.

सर्पसंस्पत्सa m. mustard seed, mixed with rice chaff (phalikaraṇa), and offered thrice on the sūrikāgni, 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).

संदा Sānda mfn. having testicles (not castrated), said of the bull immolated at the Śūla-
gava PGr. III.8.4.

संप्त्र सāmānapaṇa n. “heating”, name of a penance (kṛchhaka 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 KāGr. 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 KāGr. XXV. 8 comm.

Sāmaśabda m. recitation of a sāman (literally, its sound) when heard, the recitation of Rgveda is to be interrupted. This incompatibility is due to the capricious manner of handling the R⁸ texts in the Sāma-
vedārcīka, Aufrecht Rgveda; 2nd ed. II, xxxviii quoted by Oldenberg SBE XXIX, 116.

Sālva m(pl). the Sālva people whose verse is sung by two lute players (viṅgāthin) at the command of the sacrificer ApGr. XIV. 4-5 (Simantonnayana).

The verse runs:

yaugandharireva no rājetyā sālviravādiṣuḥ.
vivṛtacakrā āsinaśīrēṇa yamune tava (Man-
trapāthā II.11.12).

Yaugandhari is our king, said the Sālva women, turning a wheel and sitting on your bunk, O Yamuna. Immediately follows another verse for the brahmins mentioning the river near which the brahmins dwell: soma eva no rājetyāhur brāhmaṇiḥ prajāḥ. vivṛtacakrā āsinaśīrēṇāsau tava, Mantrapāthā 13. The brahmins sing "Soma is our king". For variations of these verses Cf. ṚṣGr. I. 14.6-7, PGr. I. 15.7-8, HDh. II (1), 224.

Whether or not the Sālvas performed the Simantonnayana, the verse was once a part of the Sālvas 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 kārikā quoted in Kāśīka on Pān IV. 1.173 the Yugandhara people (clan?) is a division (avayava) of the Sālvas: udumbarāstīlakhalā madrakārā yugandhārāh, bhuliṅgāh śardandā-
śka sālāvayavasahājītāḥ. Cf. Pān IV. 1.173;
2.135, HDh. II (1), 224-5.

Sāvitrī f. name of the mantra (gāyatrī
verse RV. III. 62.10), sacred to Savitṛ: tat saviturvareṇyam bhargo devasya dhīmaḥ.

dhīyo yo naḥ pracodayāt; this mantra is imparted by the teacher, sitting to the north of the fire, facing the east, to the initiate facing the west (sāvitrīyupadeśa), preceded or followed by the vyāhṛtis (q.v.). This is recited first by a single pāda (pacchaḥ): oṁ bhūstā
saviturvareṇyam; oṁ bhūvah bhargo devasya dhīmaḥ; oṁ suvaḥ dhīyo yo naḥ pracodayāt. Then by half-verse (ardharcasāḥ): oṁ bhūstā
tsaviturvareṇyam bhargo devasya dhīmaḥ; oṁ bhūvah dhīyo yo naḥ pracodayāt. Finally the whole verse: oṁ suvaḥ tatasaviturvareṇyam bhargo devasya dhīmaḥ dhīyo yo naḥ pracodayāt. Alternatively, the vyāhṛtis can be added at the end of the verse as arranged (Upanayana) ApGr. XI. 9-11 & Sudarsāna comm. Cf. BhGr. I.9. The vyāhṛtis and the sāvitrī assumed a mystical significance as indicated by their permutations and combinations. Cf. pratigāra (Śrāuta).

The recitation of s³ in this manner has been referred to SBr. XI. 5.4.15. Cf. HDh. II (1), 300-04. See also patitasāvitrīka.

Sīgāṭa m. wind from the hem of a skirt (ṣīvī RV. III. 53.2); if it blows against a person who is going about on business it is addressed with a mantra ApGr. IX.3.

Sītāyajña 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, Yaśā (the goddess of sacrifice). Śamā (the goddess of devotion), Bhūti (the goddess of welfare) PGr. II. 17.10, or to Śītā, Āśā, Aṛadā and Anagā GGr. IV. 4.29. A bali is also offered to the protectors (demon?) of the furrow (goprī). Women also offer obligations PGr. II.17.

śoṣṭa m.n. a clod of earth taken out of a furrow III.2.7 (Āgraḥāyaṇi).

Simantonnayana n. rite of parting the hair upwards (of a pregnant wife), performed at the first pregnancy in the 4th month of pregnancy AśGr. I.14.1, ApGr. XIV.1 or in the 6th or 8th month PGr. I.15.3, also called Simantakarana KāGr. XXXI.1, GGr. II.7.1. It takes place after Pūnjayana (and performed like it PGr. I.15.2) in the for-
night of the increasing moon when the moon is in conjunction with a nakṣatra having a male name Aśv Gr. I.14.2.

It is a social festival to keep the expectant mother cheerful. To the west of the establis
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 (śalālu), a porcupine’s quill (śalali) having white spots at 3 places (treni) and 3 bunches of darbha grass accompanied with the utterances of vyāhriti. Two lute players sing the songs of the Sālvas (q.v.) and the brahmīns 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 round apartment (mandalāgāra) ḤGr. II.1.3. Treated in ĀsvGr.I.14, ṢGr.I.22, ĀpGr.XIV 1-8, ḃhGr.I. 21 etc.

Sīra Sīra m.n. a plough, touched by a brahmin at the first ploughing ṢGr. IV.13.4.

Subhaikṣan Subhaikṣan n. “good alms”, uttered by a teacher when he accepts the alms presented by the student ḤGr. I.7.16.

Sūra Sūra f. wine, drunk by 4 or 8 women, not widows, who dance at the wedding ṢGr.I.11.5.

Sūtipāṇi Sūtipāṇi m. the fire for the woman who has given birth to a child ṢGr.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 ṢGr.XV.6-7; or the sū is used for warming dishes etc. ḤGr. 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 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 ṢGr.V.24 (Vivāha). A thread is fastened round (parivist) a staff (danda) which is placed between the beds VIII.9 (trirātra).

Sodari 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) ṢGr.V.4 (Vivāha).

Somaprapāka Somaprapāka m. soma herald ĀsvGr.I.23.21. See Soma Srauta section.

Somāṇu Somāṇu n. stalks of soma, crowned, and the powder is inserted into the nostril of the pregnant wife ṢGr.I.20.3, ḠGr.I.14.4 (Purnāvāna).

Sūrya Sūrya n. Sun, symbolizes the sun (Vār. 122 327 1261). The Sanskrit term for the sun is “Sūrya” or “Sūrya”, which is derived from the ancient Vedic religiosity. Sūrya is often depicted as a young man with a strong physique and a golden complexion. He is often shown in his chariot or in various avatars, each with different purposes.

Sūryatīkārman Sūryatīkārman (su/sū, cl. 2/6 “to impel/to give birth”) n. rite for the parturient (āsannaprasavā or sāyamānā KaGr. XXXIII.1 comm; prasavājñavatī PGr.I.16).1 comm.); also called Sūryatīkārman KaGr. I.c., Kṣipramsavāna ṢGr.XIV.13,prasavana ḤGr. II.2.8. The earliest references of the rite RV. V.78.7-9, also Bj Up. VI.4.23. It is performed by the husband for his wife who is in labour pain for accelerating the delivery. The tūryantī 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 (anāpṛtā); 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 jājyū does not come out. ṢGr. XIV. 13-15, ḤGr. II.2.8; 3.1, ḠGr. II.7.13-14, PGr. I.16.1-2, KāGr. XXXIII.1-3.

ḥoma m. oblations of ājya and strewing of grass, performed when the child is appearing ḠGr. I.c.

Sūtrānu Sūtrānu n. top of the house (the main beam, prṣṭhavāma comm) ṢGr. XIX.7.

Sūtrī Sūtrī 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 bāli ṢGr. VIII.3-4. But it is also enjoined that a female should not offer oblation in the Pākayagāna 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 āvṛt, vāhā, Simantonnayana, Vivāha.

Sāgentha Sāgentha n. See sambhāra.

Sāgha Sāgha n. altar for the domestic rites;
a square, raised surface of sand or loose earth, measuring one āsu (arrow) on all the sides, levelled, swept (saināhāna or pari), strewed with darbha (paritaranā), sprinkled with water. Six lines are drawn on it (lokāha), and the fire is placed on it ĀsvGr. I.3.1. The Brahman sits in the south, and praniṭā water is placed to the north of it ŚGr. I.8.6, 8. See plan 9. Preparation of s° H.Dh.II(i), 208-09.

स्थपति Sthapati m. "lord of place"; a chieftain, who may belong to any caste, as distinguished from a king (rājan, by caste ksatriya). He is one of the persons who is eligible for Madhyaparka ApGr. XIII.3

स्थलालयक Sthālipāka m. "cooking in pot"; name of a sacrifice, one of the divisions (saṁsthā) of the Pākayajña, 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 ĀsvGr. 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 Dārśa. Portions of it (avadāna) are spread under (upastarana) and sprinkled over (abhighārana), and offered to Agni, Agni Svīṣjākti. A brahmin is fed with the remnant of the food, and he receives a bull as present. ApGr. VII.1-19, ĀsvGr. I.10.

स्थूला Sthūla f. a post of a house, dug in the centre of the building site ApGr. XVII.3.

dvāra° f. door-post ib.

स्थूल Sthu (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 ŚGr. I.13.9 (Vivāha).

स्नातक Snātaka m. a person who has taken the ceremonial bath on completion of his vedic study (vedam adhitya snāṣyain) ApGr. 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 Samāvartana HGr. I.9.1. Three types of s° are enumerated:

(1) vidyā° a snātaka by knowledge, i.e. one who has finished the study but before the expiry of the period of vow.

(2) vrata° a s° by vrata, i.e. he has completed the period of vow but before he has finished the vedic study.

(3) vidyāvrata° a s° 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 Samāvartana (q.v.). Snātakahood lasts till one marries, and thereafter he becomes a grhastha, 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 ĀsvGr. 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 ĀsvGr. III.9.6-7. He shall not go to another village by night. He should call a pregnant woman vijanyā, an ichneumon (nakula) sakula, a kapāla (skull) bhagala. He should not wear dyed (vikṛta) garments. 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 ŚGr. IV.11-12. See also vrāttadeśana.

स्वास्थय Sāpana n. See Jātakarman.

श्रव Sraja f. a wreath, worn on the head by a student ApGr. XII.11 (Samāvartana).

स्रास्त्र Srastra 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 ŚGr. IV.18.5, 12 (Pratyavarohana).

श्रव Sruva m. a spoon (see Śrauta section), held at the bottom in right hand and used as a vessel (pātra) for offering ājya oblations ŚGr. I.9.1, 3-4.

It is warmed, wiped with kuśa blades, sprinkled with water and warmed again before use PGr. I.1.3.

स्वस्थय Svasiyayana n. "auspicious progress"; the time which brings good fortune, i.e. the most (tama) auspicious time for beginning a
The rite ŚGr. I.3.2.

Svādhyāya Svādhyāya m. “lesson for self”; repetition or recitation of portions of the Veda to oneself, to be done every morning ŚGr. 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 yāhitrīs preceded by om is first pronounced, then follows the śāvitrī, first by single pāda (pacchā), then by half-verse (ardharcuṣṭāḥ), finally the whole. Now, the main recital begins. He finishes the recital by uttering nāmo brahmaṇe etc. ĀsvGr. III. 2-3.

ह हa

हृत् Havis n. ĀsvGr. I.10.17. See Śrāuta section.

हस्तग्रहण Hastagrahaṇa n. = Pāni?.

हुत Huta (v/hu, cl.3 “to sacrifice”) (mfn). m. one of the 4 kinds of Pākayajñas in which oblations of clarified butter are poured into the fire ŚGr. I.5.1; an oblation itself is called hṛṣī made by the performance of the Agnihotra ŚGr. I.10.7.

a° a rite in which a bali offering or homa does not take place PGr. I.4.1 & comm. (a variety of Pākayajña). But Śraddha & Pākayajña, prā° mfn. m. also a kind of Pākayajña, consisting of homa, bali and prāśā. PGr. ib and the name of an oblation which is “sacrificed up” to the manes (i.e. Śraddha)ŚGr. I.10.7.

ह्रदय Hṛdaya n. the heart of an immolated cow, drawn out silently, roasted on a spit of udumbara (“śāla), sprinkled with āśya, and finally the brahmans are fed with it HGr. II.15.5-8 (Śrāddha). The hṛdayaśala is also used in the domestic animal sacrifice ĀsvGr. I.11.15. See also Śrāuta section.

०देशa m. the place of a bride’s heart, touched by the bridegroom HGr. I.21.3 (Vivāha); of an initiate, touched by his teacher ĀsvGr. I.20.10. (Vṇeyana).

हृष्ट् Hotr m. the priest, whose functions are performed by the householder himself. See ṛtij (Grhya).

होम Homa m. act of pouring an oblation, specially, of clarified butter (āśya) into the fire; hṛṣī is an essential feature of the domestic rites. Preparation of the sthandil, purification of āśya (aś saṃśkāra), sweeping (parisamāhāna) and strewing (paristaraṇa) always precede a hṛṣī. The offering ladle is warmed, wiped with darbha grass, and again warmed, logs are put into the fire. Then the householder pours out āśya into the fire, and 2 āśyabhāgas are optional in the Pākayajña, and so is the sviṣṭakṛt oblation.

Oblation is poured by mentioning the deity and pronouncing svāhā. This is called āśyaś. ĀsvGr. I.3.4-10, ŚGr. I.9.

हृतालिक Rama m. fault of passing over a regular homa, a transgression which calls for a pṛayaścitta ŚGr. V.4.3.

होलाक Holāka m. a minor rite performed by maidens who are desirous of attaining good fortune; Rākā is the deity; also called Holāka, Rākā etc. KaGr. LXXIII.1.
APPENDICES
SACRIFICIAL IMPLEMENTS AND UTENSILS

PLATE I

Haug Collection

1. dhruva
2. upabhṛt
3. juhū
4. agnihotrahavani
5. camasa ?
6. a similar goblet (pranitapranayana)
7. similar to no. 5
8. goblet
9. sruva
10. antardhana
11. similar to no. 6
12. sadavatta
13. musala
14. a-b probably purnapatra
15. ulākhala
16-17. shaped like a mortar; probably urdhvapatra
18. sphya
19-20. upavesa(?) = dhṛṣṭi; no. 20 is probably a mekṣaṇa
21. offering spoon
22-23. offering spoons; probably no. 22 is a prasitraharana
24. part of no. 12
25. arañi 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. prṣadājayagrahaṇī
7. agnihotrahavani
8. pracarani
9. juhū
10. vasāhomahavani
11. sruva
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. praṇitāpraṇayana
15. prāśītraharaṇa
16. phalikaraṇapātra (preferably, saḍavatta)
17. iḍāpātra
18. tudhala
19. musala
20. meksana
21. dhṛṣṭi (cf. nos. 19 & 20 pl. I)
22. sphya
23. śamyā
24. antardhāna
25. drṣad
26. upalā
27. sūrpa
28. anvāhāryastālī
t29. bharjanaṇaptātra
30. ajyastālī
Plan 1

THE FIRST, THIRD AND FIFTH PRASTĀRAS
OF THE ŚYENA (SUPARṆA) CITI
Plan 2
THE SECOND, FOURTH PRASTARAS OF THE SYENA (SUPARṆA) CITI

SOUTH
NORTH
EAST
WEST
(A) Acchāvāka; (N) Neṣṭi; (P) Pūrṇa; (B) Brāhmāṇcchāmsiṇī; (H) Hotra
(Pr) Prāṣṭāṇi; (Pras) Place of Prastōtra; (Prati) Place of Pratiṣṭhātra;
(Udg) Place of Uḍāgātra when chanting
1. Seat of Pratipraṣṭātra; 2. of Āgnidhra; 3. of Hotra
4. of Brahman; 5. of Sacrificer; 6. of Prastōtra.
7. Place of Brahman; 8. Place of Sacrificer
Plan 4

VEDI FOR THE AGNIHOTRA, DARSAPÜRÑAMĀSA AND ISTIS

* Dotted lines indicate the saṁcāras of the Brahman etc.
Plan 5

VEDI FOR THE NIRUDHAPASAUBANDHA

EAST

Cātvāla

Sāmitra

Adhvaryu

Āgnidhra

Yūpāvaṭa

Nābhi

Pāśuki

Ahavaniya

Ahavaniya (Original)

Maitrāvaruṇa

Hotr

UGC

Seal for Brahman

Seal for Sacrificer

NORTH

SOUTH

WEST

Gārhapatya

Dakṣināgni

NORTH

SOUTH

WEST
Plan 6

VEDI FOR THE VARUṆAPRAGHĀSA
(CĀTURMĀSYA)

Cātvāla
EAST

Utkara

Āhavaniya

Seat for Adhvaryu

Seat for Āgnidhra

Nābhī

Āhavaniya

Nābhī

Dakṣināvēdi

Uttarāvēdi

Uttaravedi

Dakṣiṇāgni

Gārhapatya

NORTH

WEST

SOUTH

Seat for Brahman

Seat for Sacrifice

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  11

WEST  8 KAPĀLAS  EAST

5  8
6  1  2  3
4  7

SOUTH
Plan 8

THE ARRANGEMENT OF 11 KAPALAS
(Another Variety)

THE ARRANGEMENT OF 8 KAPALAS
(Another Variety)
Sacrificer facing the east
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 Āś'valāyana Sutra of Aitareya Brāhmaṇa; Bandhāradvāja 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 Āśvalāyana, 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.

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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