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THE
SÂMAVIDHÂNABRAHMAṆA
(BEING THE THIRD BRAHMAṆA)
OF THE
SÂMA VEDA.

EDITED, TOGETHER WITH THE COMMENTARY OF SÂYÂṆA, AN ENGLISH
TRANSLATION, INTRODUCTION, AND INDEX OF WORDS,
UNIV. OF
CALIFORNIA
BY
A. C. BURNELL.

VOLUME I.
TEXT AND COMMENTARY, WITH INTRODUCTION.

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INTRODUCTION.

I.

Of the history of the Sāmavidhānabrāhmaṇa there is not much to be told. Professor Max Müller first proved (in 1848) that there are eight Brāhmaṇas of the Sāma-veda,¹ a fact which Professor Weber seemed much inclined to doubt;² and the question may be said to have been only finally settled by the History of Ancient Sanskrit Literature,³ since which the authenticity of these Brāhmaṇas has always been recognized. Colebrooke, in his valuable account of the Vedas, written at the end of the last century, makes no mention of the Sāmavidhāna and other smaller Brāhmaṇas of the Sāma-veda. He had a MS., but it was copied long after the date of his articles. Passing from the European Sanskritists of the last century to the Brāhmans, we find that in the latter half of the 14th century A.D., Sāyaṇācārya knew of eight Brāhmaṇas of the Sāma-veda, and wrote Commentaries on them. He names them in his Commentaries on the Praudha, Shadvītiṣa,

¹ In a letter to Professor Benfey, v. Sāmaveda, pref. p. xiv., and again, with full detail, in his preface to his edition of the Rigveda with Sāyaṇa's Commentary (p. xxxvii.), in which he quotes Sāyaṇa's Commentary on the Sāmavidhāna.
and Sāmavidhāna Brāhmaṇas, and in his Commentary on the Vanīçabrāhmaṇa (which he calls the eighth and last) he states that he had written Commentaries on them all.\(^1\) From what he says in one or two places,\(^2\) it is not improbable that his Commentary was not the first, but, as far as I am aware, there is no trace of any other discovered as yet. Beyond Sāyaṇa there is no direct allusion, as far as I can find, to the Brāhmaṇas of the Sāma-veda. Kumārilabhāṭṭa (in his Tantra-vārttika\(^3\) 1, 3) says, “brāhmaṇāni hi yāny ashtaʊ sara-hasyāny adhiyate chandogas teshu sarveshuv na kačein niyataḥ svarah;” that these eight Brāhmaṇas are the same as those now before us, there are no means of proving, though it is highly probable. Kumārilabhāṭṭa may be placed in the last half of the 7th century A.D.,\(^4\) and farther back than this it seems useless to look for

\(^1\) v. my “Catalogue,” p. 52.
\(^2\) v. pp. 56 and 84 of the text.
\(^3\) I copy this quotation from Professor Müller’s A.S.L., p. 348.
\(^4\) That Kumārilabhāṭṭa was the great brahmanical champion in the contest with the Buddhists, was mentioned by Wilson (v. Preface to his first edition of his Dictionary, in Collected Works, v. pp. 194–7), on the authority of the Cāṇkara viśya of Mādhava, and local traditions of Mysore, and his date has been usually fixed in the 6th century A.D., but that he lived about 650–700, I think there can be in future no doubt, and for the following reasons. Tāranātha, in his valuable History of Indian Buddhism (published in Tibetan by Dr. Schiefner), ch. xxvi., states that Kumāralīla (i.e. Kumārīla) lived at the same time as Dharmakīrti, the great Buddhist writer on nyāya.\(^1\) Now Dharmakīrti is stated by the Tibetans\(^2\) to have lived in the time of Sroṇ-ḥaṣan-gam-po, King of Yārung, who was born in 617 A.D., and reigned from 629–698 A.D., and about this date there can be no doubt, for this king married a Chinese princess, whose date is certain.\(^3\) As Hsiuen Thsang left India in 645 A.D., and there is no mention in his work of the great and dangerous Brahman enemy of the Buddhists, Kumārīla cannot have lived before that date, and for many reasons he cannot have been later than 700 A.D.

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\(^1\) Some of his works still exist in Tibetan translations in the Bstan-hgyur. Dharmakīrti is quoted in the Sarvanāravaṇasūrya-graha as an authority on Buddhism.
\(^2\) Wassiljew, Der Buddhismus, p. 54.
\(^3\) Schlagintweit, Die Könige von Tibet, p. 47 and T. 1.
any reference to the Brāhmaṇas of the Sāmaveda. The contents of the Sāmavidhānabrāhmaṇa are of such a nature as to render it exceedingly unlikely that the earlier writers on the philosophical systems, or the commentators on the Kalpa-sūtras, would ever quote it. The Phullasūtra (a work in one form attributed to Vararuci) does not mention these Brāhmaṇas, but only those of the Kālabhavins and Čātyāyanins. The absence of any mention of the eight Sāmaveda Brāhmaṇas and of notice of their want of accent is strange, if they are more ancient than this sūtra.

So much for extrinsic evidence respecting the Sāma Brāhmaṇas. We can only be certain that they existed as we now have them in the 14th century A.D., and may reasonably conclude also that they were much the same in the 7th century A.D. But an examination of the text of the Sāmavidhānabrāhmaṇa and the quotations of Sāma verses in it lead to some results, though dates are of course entirely wanting; if we may not know exactly when Vedic works assumed their present

1 The Vararuci, author of this work, must be Kātyāyana Vararuci, the well-known grammarian; and he is to be placed between Pāṇini (before Buddha) and Patañjali (140–120 B.C.), v. Professor Goldstücker's Pāṇini, pp. 227, 122, and 234. It seems, therefore, hardly possible to assign the Sāmavidhānabrāhmaṇa a higher antiquity than the 6th century B.C.

2 As my MSS. of the text and commentary (by Ajātaśatru) appear to differ from those seen by Professor Weber (Indische Studien, i), I quote the passage which occurs in the fourth khaṇḍa of the last chapter (p. 25 B, line 6):

“Yathādecaṁ ca kāla(bha)vinām api pravacanavihitasvāra(h) svādhyāye | tathā cātyāyaninām |”

Comm. by Ajātaśatru, p. 64 B, line 1:

“Kālabhavinām (text, Kālab~) api pravacanavihitasvarsaśvādhyāyo bhavati pravacanaçabdena brāhmaṇam ucyate | procyate teneti|svādhyāyaçabdenah (M.S. “çabdam!”) pūrvavat | tathā cātyāyaninām api pravacanavihitasvarsaśvādhyāyo bhavati |.”
form, we may at least learn with some certainty how that occurred.¹

The form of Sanskrit in which the Sâmavidhâna-brâhmaṇa is compiled presents no features of interest; the style is of far greater importance. Except in the first khaṇḍa of the first chapter and the last of the third, which are evidently subsequent additions, the whole work is composed of sūtras, and these sūtras are quite as artificially composed as those in the Kalpa works. We find adhikâras and paribhâshâs used regularly,² and matter which would, by the rules of sūtra compositions, be no longer of effect, is carefully repeated.³ The whole work is, in short, of a highly artificial character. The chief Brâhmaṇas (e.g. the Aitareya, Kaushîtaki, and Çatapatha) have a systematic arrangement of the matter, but are remarkable for a great copiousness of exegesis; here, however, we have merely a dry set of precepts arranged in an orderly series, for the reasons (true or imagined) for any particular practice, which form the most remarkable feature of the great Brâhmaṇas, are entirely omitted.⁴ Here and there, however, a passage remains which is of the true Brâhmaṇa cha-

¹ We have long ago been informed that the Vedas exist still on the islands of Bali and Lombok, in the Kawi language; it is to be hoped that Dr. Kern and the Dutch Orientalists will, some time, clear this up. A comparison of the Kawi with the Indian Vedas must be of the greatest interest and value, as they are at all events older than any Sanskrit Commentary now existing.

² e.g. I. 5, 2.

³ v. I. 10, 3. In some cases the prātikas of the Sâma verses are abridged in a manner quite peculiar to the sūtras, e.g. “Surūpakrid”-râhasam (I. 4, 14).

⁴ A summary and criticism of the brahmanical views respecting the Brâhmaṇas has been ably given by Professor Haug in the preface to his Aitareyabrâhmaṇa. On Sūtra-like Brâhmaṇas, v. A.S.L. p. 171.
racter; such is the incantation to the goddess Night, and the dialogue between the goddess and the magician; there can be little doubt, however, that the boon asked for, is a later interpolation. All these facts point out clearly that in the Sâmavidhânabrâhmaṇa we have a work which has been re-arranged, and probably more than once; and here we see a striking confirmation of the story that Čaunaka composed a large Brâhmaṇa-like sūtra in a thousand parts,¹ which he afterwards generously destroyed, in favour of his pupil âçvalâyana's work. It is obvious that many of the Brâhmaṇas had at the time of the commencement of the composition of the Kalpa-sūtras assumed much the same form of style as the Kalpa-sūtras present now to us, and that the change introduced by the authors of the Sūtras was merely in the arrangement of the matter. The Brâhmaṇas, which consisted of explanations of details of the Vedic rites, were almost useless for practical purposes, as they were intended to explain the object and meaning of the rite or its parts, and not the method of performance. On the other hand the authors² of the

¹ Prof. Max Müller, A.S.I. p. 233, quoting from Shadguruçishya,—"He (âçva-
lâyana) having learned from S’aunaka all sacred knowledge, made also a sūtra and taught it, thinking it would improve the understanding and please S’aunaka. Then in order to please his pupil, S’aunaka destroyed his own sūtra, which consisted of a thousand parts, and was more like a brâhmaṇa."

² That the authors of the Kalpa-sūtras were real persons, no proof is needed; and their object in compiling the Kalpa-sūtras has been stated by the commentators in the most clear and positive manner; so Bhavasvāmin (one of the oldest commentators, as I have endeavoured to prove in my Catalogue, p. 24) says in his commentary on the Baudhâyana Kalpa-sūtra, "Brâhmaṇânâṁ bahutvād ekaikasyâṁ çâkhâyâṁ aparisamâptatvâd arthaaya ca durbodhatvâd asârvajanyatvâc ca saṁhritya vivaranâ-
rthaṁ sukhaṁ buddhâv karmany anuśthâyo phalasmi ca prâpnuyur iti kalpa ārabdha âcâryeṇa vâkyasaṁbandhaḥ ca."
Kalpa-sūtras intended to guide priests in the performance of the ceremonies, and taking the rite itself as their object (and not its meaning or end), taught how to perform it. Yet there must have been for some time a considerable confusion between the two classes of works, as passages are found in Sūtras, which occur almost word for word in Brāhmaṇas. This is also, no doubt, the reason why so many Brāhmaṇas have perished; their object became the same as that of the Kalpa-sūtras, and these eventually superseded the earlier works. The Brāhmaṇas which most resembled commentaries on the Sāhhitās survived, as they had long been studied for the intrinsic value attributed to them, before commentaries were ever thought of. The want of accents in the Sāmavidhāna has already been noticed, which is a decided proof that the work is relatively modern, apart from the sūtra-like style. Again, old forms of words are very rare. There is, therefore, no reason whatever for assigning the Sāmavidhānabrāhmaṇa in its present form to an earlier period than the age of literary activity among the Brahmans, which followed the rise of Buddhism; that is to say, it is not later than the 7th century A.D., or earlier than the 5th century B.C.

II.

Passing from the external form to the subject-matter of the Sāmavidhānabrāhmaṇa, we find that the arrangement of it bears out the evidence of the style and lan-

1 A.S. L. p. 578ff. for a notable instance.
2 “guṇah kṣaya bhavati” (ii. 6, 3) is the only remarkable instance. But, on the other hand, several of the names of plants are unquestionably Dravidian.
guage, as it is not altogether unsystematic, provided we omit certain parts which are plainly of later origin, or are irrelevant to the rest of the work. Such are the first, third, and fourth khaṇḍas of the first chapter, and the "vaṃśa" at the end of the work (ch. iii. kh. 9, § 7). The first section in the first chapter is an attempt to explain the existence of the Sāmavidhāna, and there can be no doubt that it belongs to a time when the brahmans felt the necessity of their sacred works being considered in connexion and as parts of a system, and to a movement which resulted later in the systematic philosophies of Kumārila and Čaṅkara. The "vaṃśa" (i.e. succession of teachers of the work) is certainly of a much older date, but it is there as an answer to a question similar to that which caused the composition of the first khaṇḍa, though belonging to a period of collection, and not to a period of criticism, it is of a different nature. The first khaṇḍa is an attempt to answer the question—how does this work fit in with the other Vedic works? The vaṃśa is an attempt to answer the question—why is this work to be considered a Vedic work?

The third and fourth sections of the first chapter interrupt the natural order, according to which the fifth should follow the second section (or khaṇḍa); but as the ceremonies described in them depend partly on ceremonies described in the second khaṇḍa, their insertion here is at least intelligible. However, as they merely contain substitutes for the more difficult and complicated sacrificial rites described in other Brāhmaṇas, there can be no doubt that they belong to a late period.
The substance of the bulk of the work consists of descriptions of certain penances and ceremonies which are supposed to destroy the evil effects of some actions, and in other cases to bring about results desired by the performer. The first ("tapas," treated in ch. i. 2, and "prāyaçeitta" in i. 5 to 8) form but a small part of the work; the "kāmya" rites, or ceremonies of a magical nature, fill two out of the three chapters into which the Sāmavidhānabrāhmaṇa is divided. As in the other Vedic works, the matter of this Brāhmaṇa is of little value in itself; but this book has an independent value of its own, inasmuch as it preserves for us a picture of the beginning of a civilization, and ideas and practices which other nations have in the course of their progress thrown aside or concealed with shame, and which now exist hardly anywhere on the earth. The Vedic literature, in the hands of Professor Max Müller, has furnished us with the key to mythology, and this must always remain the greatest service that can be rendered by it;¹ but it has also preserved the explanation of many obscure customs by a record of them in their most original forms and in the very words of the people.

¹ It has been often asserted that the modern forms of Hindu worship (which are wrongly assumed to be more degraded than those prescribed by the Vedas) are chiefly derived from the primitive races of India, who are said to be of a different race to the Āryans. That the Āryans have long been mixed up with the tribes they found already in India when they entered it, there can be little doubt, but that the so-called Dravidian races have derived their religions from Āryan (or Sanskrit) sources is certain; the mythology of modern Hinduism can only be explained by Sanskrit, and the Dravidian languages not being sex-denoting languages, in regard to inanimate objects, could never have given rise to a mythology. The Dravidian races of India (like all tribes with languages that do not denote sex) have only ancestor-worship for a religion, and could never (by themselves) get beyond it.
who followed them and believed in them. This is a point of the greatest importance, for the similar traditions and usages of the still existing semi-barbarous races are so contaminated by European influence as to be but of trifling value; and though accounts exist which were drawn up by the first Europeans who visited them, the authors were generally narrow-minded missionaries, who were so anxious to prove the working of the devil in all strange customs, as to render their works very untrustworthy.\(^1\) Such accounts have been always intended rather for the supporters of missions and wondermongers than for students, and thus explanation is often impossible. But there is no such accidental or intentional misrepresentation in the Vedic literature; the only difficulty is to collect the scattered facts, and to trace their connexion. Usages and customs can (if not interfered with) change but little: in another country natural circumstances may render some impossible, but where kept up they must always have substantially the same form.

Among the ceremonies described in the Sâmavidhânabrâhmaṇa, we find some which are intended to be expiations not only of sins, but also of crimes, such as murder, and a little further on we find other ceremonies of a like nature, which are intended to destroy enemies; it is therefore evident that the people whose religion is partly here described, did not think the act of killing wrong, but they feared certain consequences from it to themselves. What these consequences were supposed to be,

\(^1\) v. Bastian's "Reisen," iv. 446 ff.
is not clear from the Sāmavidhānabrāhmaṇa, but in the after-literature there are many passages which show that the Hindus entertained a belief that they were punished for sins or crimes by sickness or misfortune, in this or a future life; and it is everywhere among savage races a belief that the murdered individual can in his continued existence under another form avenge himself on his murderer, or that the being which causes death resents actions which interfere with its own functions. The reasons why one form of fast and penance should be supposed to expiate certain crimes, whereas other ceremonies were necessary in other cases, must always remain more or less doubtful; satisfactory explanations may be given of some, but as we have an account of the customs and superstitions only, and not of their evolution, much must always remain obscure. Those described in the Sāmavidhānabrāhmaṇa belong to what has been called the "Fetish age," but nevertheless in their combinations give evidence of a certain amount of progress and modification, and in that consists the difficulty. The state of mind of a man in the Fetish age, who judges everything independently, and has only one standard, viz., himself,\(^1\) would induce him to avert the anger he feared by suffering and offerings such as we here find described as expiations for sins or crimes, but it is not plain what consequences to himself from some acts he could hope to avert in this manner.

The sins and crimes enumerated by the Sāmavidhāna-

\(^1\) Vico, Sciienza Nuova, I. p. 86 (edition of Milan, 1801); Comte, Cours de Philosophie Positive, I. 9, V. 25, 28; Politique Positive, iii. 84.
brâhmana are not very numerous, but we have in them the elements of the criminal law of later times, and it is therefore important to show how this grew out of them. The Vedic literature as we possess it is unfortunately far from perfect; we have often only the later recasts of old works, or we have several of these, though but fragments of the works they are based on; so in this case we have the Sâmavidhânabrâhmana, but the next class of works, the Dharmasûtras, is wanting, except the doubtful Gautamadharma; and the next after these, the Dharmaçåstras, is also wanting. As however it has been satisfactorily proved that works of the same class, though belonging nominally to different Vedas, closely resemble one another, there can be no wrong in comparing the Sâmavidhânabrâhmana with the Âpastambadharmasûtra and the Dharmaçåstras of Manu and Yâjñavalkya, which are at once the best known, and at the same time the best types of the class.¹

Though no distinction between the acts is made in the text, they may be classified as sins, and as crimes; the last against the person and against property. The sins are by far the most numerous, and include offences against morality: they are, 1. teaching an improper person (i. 5, 10); 2. sacrificing for an unfit person (i. 5, 11); 3. sight of, or smelling impure things (i. 5, 12); 4. eating unclean things (i. 5, 13); 5. committing

¹ That the Dharmaçåstra is posterior to and based on the sûtras, and that these are posterior to and based on the Brâhmanas, has been proved beyond a doubt by Professor Max Müller in his A. S. L. The proof in regard to the Dharmaçåstras has been strengthened and worked out by Professor Bühler in the Preface to his and Mr. West's Digest of Hindu Law.
upapàtakas (i. 5, 14); 6. drinking spirits (i. 5, 15); 7. intercourse with a Çûdra woman (i. 6, 6); 8. intercourse with a wife at forbidden seasons (i. 8, 7); 9. accepting presents from a king (i. 7, 1); 10. receiving forbidden presents (i. 7, 2, and 8, 3); 11. killing a cow\(^1\) (i. 7, 7); 12. killing any other animal\(^1\) (i. 7, 8); 13. breach of chastity by a Brahmacârin (i. 7, 9); 14. marrying while an elder brother is unmarried (i. 7, 10); 15. serving a Vaiçya or Çûdra (i. 7, 12–13); 16. untruthfulness towards a Brahman (i. 7, 15); 17. selling certain articles (i. 8, 1–2); 18. laziness (i. 8, 6). We see here most of the sins which are mentioned in later works, but here there is but a bare mention of them, whereas in the Dharmaçàstra and in the still later works the details of each sin and the almost countless ways of commission and the expiation for each, fill often a page or more. In the Dharmaçàstra not only is it forbidden (as here) to teach the Vedas to persons of a lower caste, or who are not otherwise qualified, but such persons are liable to severe penalties should they wish to avail themselves of the teaching of any one willing to instruct them. Drinking ardent spirits is one of the greatest sins, as is intercourse with a Çûdra woman. Great restrictions are also placed upon the occupations that a Brahman is allowed to follow, and serving in temples is added to the list of degrading professions. Trade, however, is permitted in times of distress. A Brahmacârin is in the older works

\(^1\) The influence of Buddhistic notions seems to have prevailed in the insertion of these two offences. They are, however, entirely in contradiction with the rest of the work, e.g. the magical ceremonies to destroy enemies.
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expected to preserve himself chaste, but to this in the Dharmasûtras and Dharmaçâstras an immense number of restrictions is added. Untruthfulness to a Brahman is regarded as wrong in the Sâmavidhânabrâhmaṇa, but besides this being a sin in the later works, a man of a lower caste is compelled by absurdly severe penalties to pay extreme respect to men of the higher castes (M. Dh. Ç. viii. 282–3). A Çûdra who presumes to advise a Brahman is to be punished by boiling oil being poured into his ears and mouth (M. Dh. Ç viii. 272). An important addition to the list of sins is that of heresy; revilers of the Vedas are sentenced in the Mânavadharmaçâstra to banishment.

That there should be little or no distinction between sins and crimes in the Dharmaçâstras and the older works on which they are founded, is not at all surprising; the earliest criminal codes now existing, all agree in this respect with the brahanical Dharmaçâstra.¹ And in the Sâmavidhânabrâhmaṇa sins are mixed up with crimes and delicts in such a way as to leave no doubt possible that the ancient Brahmans regarded the different classes of offences as alike; arrangement there is none, for the place where an offence is mentioned does not depend on the nature of the expiation directed, nor (except in two or three places) is there any connexion between offences which are mentioned successively. To begin with offences against the person we find—1. Killing a Brahman (i. 5, 16); 2. causing abortion (i. 5, 16); 3. killing a Râja or Vaiçya (i. 7, 5); 4. killing a Çûdra (i. 7, 6);

5. rape and seduction (i. 7, 2 and 8, 4, 5); 6. adultery with a Guru's wife (i. 6, 3); 7. bestiality (i. 7, 11); 8. assault (i. 7, 4 and 8, 13–15); 9. abuse (i. 5, 9). Of offences against property we find only—1. theft (i. 6, 1-2); and 2. cheating (i. 6, 8).¹

The penal code of the Mānavadharmaçāstra (leaving for the notes to the translation reference to the Dharmasūtras) as compared with the above scanty list of crimes is very complete; offences which are here barely mentioned are there defined, and different degrees of the same offence sentenced to greater or less punishment. For instance, for simple theft we find in the Mānavadharmaçāstra housebreaking (ix. 276); and thefts of precious stones, cattle, or other articles, are distinguished by different degrees of fine or punishment (M. Dh. Č. viii. 320-6). So too abetment of thieves and robbers is an offence (ix. 271), and offences when repeated are punished more severely. Besides mere abuse or assault, we find assaults with wounding provided for. Fraudulently making away with joint property is noticed (viii. 197, 8), and malversation and corruption practised by public officers of government is severely punished (viii. 34 and ix. 231).

In the Yājñavalkya Dharmaçāstra there are several important provisions respecting accidents and the liability of persons for acts done unintentionally, which mark a

¹ The application of certain Sāma verses (as prayers) in these expiations and in the magical ceremonies dates from a time when the Sāma-veda had already assumed the position of a revealed work; the important facts in the Sānavidhānabrāhmaṇa are that certain acts were supposed to require an expiation, and that certain others were supposed to have a magical effect.
period of progress and form a great contrast to the general tone of the Dharmaśāstras.

The Dharmaśāstras appear to be the works of a (for India) rationalistic school, but there are other works belonging to the pariṣṭha class, which form a great contrast to them, and belong rather to a conservative party. Such is the Chāndogya-ārya-pariṣṭha, in which passages are quoted almost word for word from the Śāmavidhānabrāhmaṇa; but though it appears to aim at rendering more intelligible the ideas of the Brāhmaṇas, there is no attempt at progress.

But apart from the great development we see in the list of crimes in the Dharmaśāstra as compared with that in the Śāmavidhānabrāhmaṇa, and the greater exactness of the provisions of the former, there is a vast difference between the two. In the Śāmavidhāna there is a short and vague list of crimes which shows but little consideration of the matter, and the criminal is left to obviate the consequences of his acts by ceremonies of expiation; this would only have occurred in a nomad state of society, where there were families but no kingdoms. The Dharmaśāstra directs (for the most part) that the expiation (or punishment substituted for it) should be enforced, and this is declared to be the chief duty of the king, whom we see invested with almost uncontrolled power. The same sins as are mentioned in the Śāmavidhānabrāhmaṇa occur here also, but the power of punishing them is now vested in the king. The change, though apparently great, in reality depends upon the development of an idea, traces of which are to
be found in the earliest works, that sins and crimes not only bring punishment to the individual in this or a future life, but also to his family, and even to the kingdom to which he belongs. In the transition from the nomad and family state of society to the kingdom, the power of punishment gradually became more and more vested in the sovereign; but even in its latest developments in India, the criminal law plainly discovers its origin, and there is a confusion between punishment and expiation. A most striking proof of this exists in the provision in the Mānavadharmaçastra that criminals who perform the prescribed prāyaçcitta (expiation) should be only fined—

"Prāyaçcittam tu kurvāṇah sarvavarṇā yathoditam |
Nāṇkyā rājñā lalāte syur dāpyās tūttamasāhasam" || (ix. 240).

This confusion between punishment and prāyaçcitta, or expiation, exists in all the Dharmaçastras to a greater or less degree, and even in later times enormous treatises on "prāyaçcitta" have been compiled without the slightest allusion to punishment by the State. In the most remarkable and advanced, however, of the Dharmaçastras, especially the Mānava and Yājñavalkya smṛitis, there is the foundation of a real body of criminal law.

But the most important fact in this change is the

1 So Vijñāneçvara in his commentary on the Yājñavalkyasmṛiti begins the Vyavahāra section with the following remark—"Abhishekādigrunayuktasya rājñāḥ prajā-pālanaṁ paramo dharmaḥ | tae ca dushtanigraham antareṇa na saṁbhavati.

2 A remarkable instance is Hemādi's treatise on prāyaçcittas, which gives expiations (mostly taken from the Purāṇas) for every crime, sin, or vice that can be imagined; a revolting list, for which the natives of India can hardly be held responsible, but rather the imagination of the compiler.
growth of a law of evidence. It is difficult to say which is the earliest, a reliance upon the testimony of witnesses or on ordeals. That ordeals were very early in use is evident from the Chândogya-Upanishad (vi. 16), but in the Dharmaçâstras, in addition to an elaborate scheme of ordeals, there are many provisions about witnesses, and punishments provided for perjury (M. Dh. Ç. viii. 120, 1, 3), and the demeanour of witnesses under examination is the subject of remark. The old Brahman view of the nature of crime is to be traced in the infamy of certain persons who are incapable of giving evidence. As civil rights in India have never extended beyond persons and classes, it could hardly be expected that a real criminal law based on expediency should arise there. Before every person has equal civil rights, it is useless to look for a sound criminal law, for it is only produced when such a stage of progress has been reached; and to this the spirit of division (or caste) which has always been so strong in India, must, if not interfered with by foreigners, have continued an obstacle. That the number of ordeals and the extent of their application are increased in works later than the Mânavadharmaçâstra is a striking proof of the difference between Europeans and Hindus. But the Hindu system as described in the Dharmaçâstras is entirely congenial to the people of the East, as appears from the fact that it is the only Indian system, and has been the foundation of all the systems of law current in the extreme East, except of those derived from Chinese sources. The native kingdoms of Burmah and Siam (through the Javanese) owe the
greater part of their civilization to the introduction of Indian law, chiefly through paraphrases of the Mānavadharmaçāstra, which they, though fanatical Buddhists, readily accepted.

The remainder of the matter of the Sāmavidhānabrāhmaṇa which treats of "Kāmya" rites, or ceremonies intended to produce some benefit to the performer, is (as has already been remarked) mostly of a magical nature. That the manufacture of amulets, and the performance of magical ceremonies to destroy enemies, should form part of the Vedic religion is at first sight rather surprising, but the Sāmavidhānabrāhmaṇa is by no means unique in this respect, and apart from the general intent of all the Vedic sacrifices, there are several other instances in the Vedic literature. The purpose of the sacrifices is, generally speaking, to make for the performer a new body in the "other world"; every part of the rite has reference to some step in the process, and to the believing brahman it is much the same as the process of building a house. Of worship and sacrifice, as Europeans and Semitic races understand the words, there is absolutely nothing. These so-called sacrifices are also complicated with much recital of verses and subsidiary rites to secure to the performer abundance of wealth, food, cattle, good-luck, etc., and are therefore of precisely the same character as the magical ceremonies described in the Sāmavidhānabrāhmaṇa. But apart from this and the chapters of the Śadviniṭaṇabrāhmaṇa and Kauṭīka-sūtra, which treat of omens and portents,¹ there are

¹ Published by Professor Weber.
innumerable instances of similar ceremonies in the Vedic literature. The Atharva-veda is full of magical verses, some to remove disease, cause hair to grow on bald heads, and at abate the nuisance caused by vermin; the Āranyagāna of the Sāma-veda contains many similar verses; the "brahmaṇaḥ parimaraḥ" (a rite to destroy enemies v. Aitareyabrāhmaṇa, viii. 28); the ceremony for selecting a wife as described in most of the Grihya-sūtras; and the magical ceremony for destroying an unchaste wife's paramour as described in the Brihad-āranyaka (xiv. 9, 4, 10), are sufficient proofs of this. The Black Yajur-veda Saṃhītā and Brāhmaṇa and White Yajur-veda also furnish some examples. That Rīg-veda verses were used in a like manner, and that the Rīg-veda had once a corresponding Brāhmaṇa to the Sāma-vidhāna is proved by the existence of the Rīgvidhāna, a Pariṣiṣṭa, which is merely a versified form of what must have been a precisely similar work. The incredible filthiness of some of these symbolical and magical rites is almost beyond belief, and the first part of the Aitareya-āranyaka rivals the most obscene Tantras of the worshippers of Çakti. What the real age of most of the Tantras may be it is at present impossible to say, as but few have ever reached Europe, and of these we have nothing except a few extracts.

1 Dr. Haas in "Indische Studien," V. See also my "Catalogue," pp. 32, 33.

2 See Weber's "Verzeichniss," p. 31. As it exists at present it is attributed to Ĉunaka.

3 The Tantras as yet known to Sanskritists are from the North of India, and appear to be comparatively modern, but in the South of India there still exist many of the Ĉiva Tantras (or Āgamas) which seem to be much more ancient. MSS. of the Kārana, Kāmika and Paukhara Tantras which belong to this class have been deposited by me in the India Office Library.
There can be little doubt, however, that in these works and some of the Purāṇas we have the latest form of the magical part of the Vedic literature. It seems that the great addition to the original matter consists in the use of vijāxara mantras, or sentences in which each letter is significant, and in magic diagrams. As the matter of the Vedic literature at all events dates from times in which writing was unknown, as is proved by other circumstances, we could hardly expect to meet with them in the Brāhmaṇas; but by the evidence of the Buddhist works as preserved in Tibet it is certain that these practices are of some antiquity, and probably date from the 6th to the 8th century A.D. A comparison between the Tibetan Dhāraṇīs and the Indian Tantras would be of much interest, but the rarity of both will long render such a work impossible, and for the latest developments in India there are at present only the often diffuse and too often obscure articles in the Čabda Kalpa Druma. Of a closely allied art, viz., Astrology, we find the elements in Vedic literature in the directions respecting the seasons and constellations in which sacrifices were to be performed, but it does not seem to have reached any extent till the times of the pariṣiṣṭa period of which date we have the Navagrahaçânti (of the Sâma-veda) and some similar tracts belonging to the Atharva-veda. In the copious literature on this subject which dates from the 10th century, there is every reason to believe

1 It is remarkable that at the time of the compilation of the Mānavadharmaçāstra a great change had taken place in the opinions of the people of India in regard to magical practices, v. ix. 296.

2 cf. the articles on Indrajâla, and Abhiscāra.
that Greek works had much influence. To trace back the comparatively few treatises on Sâmulrikâ, or palmistry and physiognomy, is apparently at present impossible; the earliest traces of such an art are apparently to be found in the descriptions of Buddha's personal appearance. The literature referring to magic and superstitions has always been very great in India, and at present, especially in the vernacular languages, is enormous, for it forms the favourite reading of the people.

It is natural, therefore, to expect from such a literature, and especially from the earlier works belonging to it, much light respecting the popular superstitions of Europe, and, in fact, many of the best known magical practices said to have been used in former times are at once recognizable in the Sâmaãvidhânabrahmana. One of the most remarkable of these practices is that of making a wax image, which is melted over a slow fire, so causing the death of an enemy, whose life wastes as the image wastes away. This was known to the Romans (Horace, Ep. 17, 76), and also to the Germans and other European races (Grimm's "Deutsche Mythologie," 1047 ff.), but here we have it in the Sâmaãvidhâna in what is evidently the original though less poetical form: an image of the person to be destroyed or afflicted is made of dough, and roasted, so as to cause the moisture to exude, and then cut in pieces and eaten by the sorcerer. So also we find here amulets, and other means of obtaining power over persons, such as love-charms, and talismans to preserve the wearer not only against misfortune, but also against attacks of enemies and
of animals, such as snakes. But the peculiar importance of the Sāmavidhānabrāhmaṇa is that it contains a complete view of the Indian superstitions, drawn up at a time when they were extensively practised, and may therefore be expected to throw much light on similar usages of the European races, of which, unfortunately, we have but often insufficient accounts. Scattered and imperfect as has been all information concerning them, it is scarcely a matter for surprise that they have been so long neglected, though as evidence of the mental habits of barbarous men they must always be of considerable importance.

All the usages called superstitions have their origin in a state of mind which is common to all uncivilized men, and among civilized men to children. As has been already remarked, the savage or child on seeing any phenomena which are to him at all arbitrary, assumes that they result from a volition and passion like his own, and as a result of this attribution of intelligence, he assumes that certain things have a sympathy with or repulsion to other things, just as he himself is affected. That a great many phenomena are simply accepted by the savage and lead to no such conclusions in his mind, is indisputable; the phenomena that he explains after his own way are apparently arbitrary, such as growth, death, sickness, the properties of certain plants, and the powers to injure of certain animals; the phenomena of the sun, and moon, and weather, the unusual colours or forms of certain plants and flowers. So, too, day and night, and the sun and the phases of the
moon are assumed to have powerful influence over other objects. As results of this supposed sympathy (and necessarily repulsion or antipathy also), we have what may be termed primary superstitions, such as amulets, love-charms, and the magical ceremonies used to find out which way an event is going to happen, for not only is volition attributed to inanimate as to animate objects, but good and ill luck are attributed to similar causes, viz., the volition of such beings as ghosts. In many ceremonies a certain time or position of the performer is directed, and is apparently imagined essential to success. At first sight the explanation of these positions and times seems impossible; it is, however, very easy. As is well known, the Vedic sacrifices can only be performed during the summer solstice, and so also the funeral ceremonies and other domestic rites are to be performed in the bright fortnight; again, for certain purposes a man is directed in the Dharmaśāstra in the day to turn towards the north, and in the night towards the south, and according to the nature of each act a corresponding position is prescribed for it in the Dharmaśāstra. It is therefore evident that it is with reference to the sun's course that these positions are prescribed; some acts will attain their end when they have the aid of the sun in its power, and others must not be seen by

1 In the Sāmaviḍhāna, besides the pitṛis and pičācas, we find apsarassas, rāxasas, and similar imaginary beings. It is to the belief in such beings that is to be traced the fancy that it is unlucky to mention certain things; boasting of one's good fortune, etc., being apt to excite the malicious beings who preside over ill luck or sickness. So it is not well to speak of what they have done except in complimentary terms. A native of Southern India never says that a person had died of cholera, but always, "he has become cold."
that powerful being, lest it injure the doer. So, too; the moon (though to a less degree) is regarded in the same light; for it, too, like the sun, grows in power and fades away. Hence the significance of the solemn pradaxiṇa (or circumambulation), for the person who performs it follows (in his imagination) the same course as the sun, and is therefore in harmony with it. So, too, the night is the time for ceremonies to injure others; the good and powerful sun cannot interfere to protect, and the full effect of the ceremony is insured. In this way of regarding the sun, one may see the elements of the great Indo-European and Egyptian mythologies; and again from the religions based on these mythologies a fruitful crop of secondary superstitions arises, for the disposition of mind that originally caused the primary superstitions seems always to prevail to a certain extent. Such are the superstitions relating to certain days (not to the winter, and the days when the moon wanes, for those are primary), on which events of the earthly life of the Gods or Heroes are supposed to have occurred. Such are the days in the Hindu Calendar connected with the life of Krīṣṇa. But in the Egyptian Calendar these secondary superstitions are seen to the greatest extent; there is scarcely a day which the success or misfortunes of Osiris and Horus have not marked as lucky or the contrary.¹ So, too, we find in India the animals who were friendly to the man-god Rāma are even now regarded with veneration by the peasants. The troublesome and mischievous squirrel and monkey

¹ v. Calendrier-Sallier, by Chabas.
are never meddled with, but kindness to these animals is supposed to be a means of gaining the protection and support of the being they are said to have helped on earth.¹ Another class of superstitions consists of the degraded relics of former mythological beliefs, such as some of the popular beliefs respecting the power of witches, magic caps, and rods and garments.

In the notes to the translation I endeavour to trace each usage as far as the imperfect records allow. Much has been written upon superstitions, but as yet there is only one complete work, Wuttke’s “Der Deutsche Volksglaube,” F. Schwartz’s “Der heutige Volksglaube,” Frischbier’s “Hexenspruch and Zauberbann,” and J. Grimm’s works contain much interesting information, and are very valuable as far as European superstitions are concerned. For modern India, except the Qânûn-i-Islâm (a mixture of Hindu and Muhammedan usages), and Caldwell’s “Shanars,” we have nothing. For the modern Egyptians the original edition of Lane’s “Arabian Nights” and his “Modern Egyptians” are invaluable; but except a few chapters in Burton’s “Travels” and Callaway’s “Religion of the Amazulu,” there is little of value recorded respecting the usages of the African tribes, which are of the greatest interest as being primitive and yet actually open to observation. The Spanish Missionaries to America have recorded some details respecting the popular superstitions of Mexico and Peru. Torquemada’s “Monarquia Indiana” contains

¹ It is scarcely necessary to remark that all the superstitions recorded in the Sāmavidhānabrāhmaṇa are primary.
some interesting facts, though concealed among vast quantities of useless verbiage.

III.

The last question connected with the Sāmavidhānabrāhmaṇa is—What light does it throw upon early Sanskrit literature? There are extensive references in this Brāhmaṇa to the Sāma-veda, but to no other work. It must not, however, be supposed that the Sāma-veda of the quotations is the Sāma-veda as known at present, i.e. the Ârêkikas, as edited by Professor Benfey. Of the 114 quotations in the first chapter of the Sāmavidhānabrāhmaṇa, 109 can be identified; several quotations are from the as yet unpublished Âraṇyaka-saṁhitā, and a few verses quoted may be found in the Rig-veda; but a considerable number cannot apparently be traced to any existing Vedic saṁhitā. Quotations of the Sāma verses are made in three ways; 1, by quoting the first words in the sūkta, and in a few instances the first words abbreviated,¹ the verse as quoted is called sāma or varga, and is directed to be sung (gai); 2, by the usual name of the verse as it is known in the gānas, and for which Pāṇini has prescribed a peculiar form;² 3, in one instance the number of the verse is given according to its place in the gāna.³ It is, therefore, beyond doubt that the Sāmavidhānabrāhmaṇa, in quoting Sāma verses,

¹ cf. "surūpakrīt" for surūpakṛitum (I. 4, 14), "somaḥ punā" for (? "somaḥ punāno" (II. 1, 5).
² e.g. "Āpohashṭhiya," etc. "Kayāṇīya," "Tavacāravīya."
³ Âr. G. P. II. 1, 7. and 8, quoted in II. 6, 2.
invariably refers to the gānas, and not to the ārcika, which is often incorrectly called the Sâma-veda. The "Sâman" is originally a sentence (for many sūktas, especially in the Āranyaka gāna, are in prose) sung or chanted in a peculiar manner, and the gānas are collections of such verses arranged according to the purposes for which they were supposed to be intended. Two of these gānas may be termed primitive, viz. the Grâmageya and Āranyaka gāna, and it is plain that the Pûrva ārcika consists solely of the verses used in the Grâmageya gāna, but reduced to their simple elements, and therefore belonging to a time when the formation of the verses in the gānas from their simplest elements had become an object of study, and it was found necessary to guard against corruption of them.

The second or Āranyaka gāna contains verses found in the Ārcika, but combined with many others strange to it, but some of which are to be found in the Āranyaka-saîñhîtâ and Mahânâmî versés; yet there is no such close connexion between the Āranyaka-saîñhîtâ and gāna, as exists between the Pûrva ārcika and Grâmageya gāna. The third and fourth gānas consist of verses formed by including other new verses in stanzas (as it were) with verses taken from those in the P. ārcika. The arrangement of these gānas in parvas is according to the object of the verses; but by the side of these is the Uttara ārcika which contains the verses in these gānas as modified by new matter, but the principle of arrangement is not that of the gānas, nor does there seem to be any system in the arrangement of the verses,
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Taking therefore the ārcikas and gānas into consideration, it seems plain that they represent the result of a number of attempts at collection and arrangement, but at what date the earliest arrangement was made it is impossible to say, though it is quite certain that at the time of the composition of the Sāmavidhānabrāhmaṇa in its present form, the Āranyaka gāna was in the form it now has,¹ and it is highly probable that the same is true of the Grāmageya gāna, as only in one instance² does Sāyaṇa note a discrepancy in the number of verses in a varga as quoted by the Sāmavidhāna,³ and as he justly remarks this may be owing to a difference in the Čākhā.

The quotations from the Āranyaka gāna are numerous and conclusive, but those from the third and fourth gānas are few (if any) and prove nothing.⁴ At all events, from the way the Sāma verses are used in this Brāhmaṇa, they had ceased to be more than partly intelligible.

It is evident, therefore, that a rational study of the Sāma-veda must begin with the gānas, and that it is in them the solution of all difficulties respecting it must be sought; but it is important in every way to consider the influence of the Commentaries as affecting the present form of that Veda. The oldest now existing

¹ From the quotation in II. 6, 2, of an Āranyaka gāna verse by its number.
² II. 7, 3.
³ I have already remarked that the quotations are all from the gānas. In a few instances I have only quoted the Ārcikas, but with Benfey's Index it is perfectly easy to supply the deficiency.
⁴ My MSS. of the second gāna appeared to differ (in the divisions) from those of Professor Benfey, and I was therefore compelled to make an index of my own to it; as regards the others I have used Professor Benfey's valuable edition.
is by Bharatasvâmin (c. 1300), and little less than half a century after him comes Sâyaña, but as far as the MSS. go there seems to be an important difference between the two; Bharatasvâmin expressly comments on the Āranyakasaṁhitâ and Mahânâmnî verses; Sâyaña appears to ignore them entirely. As far as the very defective MSS. of these works allow one to judge, this is the only difference; but it is perfectly plain that the commentators on the Vedas (who have all written with a strong prejudice in favour of one philosophical system, and in order to support it) have really to answer for the loss of many Vedic works, though they have unquestionably been on the whole of great importance for the preservation of the early Sanskrit literature. That all the commentaries we now have come from the adherents of some form of Vedântism is perfectly intelligible, but it is beyond doubt that (except Sâyaña, who wrote in fear of the rapidly advancing Muhammadan civilization, and in hopes of checking it) none of the commentators wrote upon works other than those that suited their purpose, and that the Mîmâṁsists and Vedântists have really settled what of the Vedic literature should be preserved. Works which suited the views of neither school were not commented on and infallibly perished, and it is

1 v. my Catalogue, p. 39.
2 It is remarkable, however, that in his Commentary on the Shadvimitersabrahmana (v. Weber’s “Omina und Portenta”) Sâyaña says he has explained certain verses in the Uttarâgrantha, which (as Professor Weber remarks) are not to be found in the Uttarârcika. Sâyaña also does not notice that passages mentioned in i. 3, 5; 4, 21; 5, 11; 7, 11; ii. 4, 9 (=R.V. i. 50, 10); 5, 3 (=do.); iii. 3, 4; 4, 4, are not to be found in the S.V. as we have it. A complete list of all the passages that can still be found will be given at the close of this edition.
probable that much of the Vedic saṃhitās has been lost owing to this cause. Two directions only were possible to the students of the Vedic literature: one the older ritualist school of the Mīmāṃsā, older because it approaches nearest to the spirit of the Vedas; and the Vedānta or pantheistic school; and to these schools we owe all that we have left of that strange and interesting picture of the ancient Indians.
NOTE.

§ 1.

For this first edition of the Sāmavidhānabrāhmaṇa, the following MSS. have been used:—

A. The Grantha MS. of the text described in my Catalogue (p. 51), under No. clvi. This MS. dates from about 1820.

B. The MS. of the text in the Bodleian, described by Professor Aufrecht in his "Catalogus" (p. 378 b), as written in 1761 by Dhanəcvarapurushottama. I owe the collation of this to the kindness of Dr. Eggeling.

C. The Grantha MS. of the text and commentary, described in my Catalogue, under No. clvii., and which may have been copied about 1820–30. I am convinced that this MS. was copied from a Devanāgarī original, as some letters have been confounded which could only have given rise to such mistakes in their Devanāgarī form.

C'. A Devanāgarī transcript of the text and commentary belonging to Dr. Max Müller, and which he has most kindly allowed me to use.

D. A Devanāgarī MS. of the text in the Colebrooke Collection in the India Office Library (No. 665). This volume consists of copies of a number of tracts connected with the Sāma-veda, and especially part of the Āranyagāna, made at the beginning of this century for Mr. Colebrooke. These transcripts form a large 4to. volume, written in the European style and on foolscap paper. In prapāṭhaka 2 the water-mark of the paper is 1802.

1 Since this little work was printed, the MSS. described in it and many others have been deposited by me in the India Office Library.
In no case is the text accented.

All these MSS. are decidedly not of the first class; considered on the whole, perhaps B and C$^2$ are the best, though I consider that C gives the most complete text of the Commentary. How much C and C$^2$ differ may be seen by the notes to the text. The MSS. of the text are all full of mistakes and omissions. Various readings can scarcely be said to occur, and I have not noticed omissions which in nearly every case made nonsense of or mutilated the text, and against which there is the decisive evidence of the Commentary. Much as C and C$^2$ do occasionally differ, they both clearly point to precisely the same text.

§ 2.

The orthography of the Sāma-veda and its Brāhmaṇas is unfortunately as yet an open question, and must remain so till the discovery of the Sāma-veda Prātiçākhya.¹ The MSS. of the text of the Sāma-vidhānabrāhmaṇa differ much, chiefly in the use of the sign $\omega$. B, C$^2$ and D use this sign before sibilants, and in much the same position as MSS. of the other Vedas. A and C use only the simple anusvāra, and I have retained $\omega$ only where it is etymologically required. The quotations from the Sāma-veda follow closely the same orthography as that established by Professor Benfey in his invaluable edition of the Sāma-veda Ârčikas. As they are unaccented in the MSS., I have, of course, left them so. In other respects the text appeared to conform to the rules laid down by Sanskrit grammarians, which I have followed.

The system of transcription used for the Commentary needs remark. I was originally induced to adopt the Roman character in order to escape the great labour of transcribing in the Devanāgari character. Now it is finished I must admit that this was a mistake. The trouble and loss of time occupied in making a transcript are certainly lessened, but, on the other hand, it is almost impossible to insure the text being printed correctly, and the labour of revision is three times as great as for the Devanāgari part. The system of transcription I have

¹ That there was such a work has been proved by Dr. Goldstücker (Academy for July 9, 1870, p. 270). Can the Rikitraṇa be intended?
NOTE.

adopted differs but little\(^1\) from that given in Lepsius' "Standard Alphabet," and is as follows:

\[ a, \dot{a}, i, t, u, \dot{u}, ri, ri, \dot{e}, ai, o, au. \]
\[ k, kh, g, gh, \dot{n} \]
\[ c, ch, j, jh, \dot{n} \]
\[ t, th, d, dh, n \]
\[ t, th, d, dh, n \]
\[ p, ph, b, bh, m \]
\[ y, r, l, v, ç, sh, s, h \]
\[ x = \text{keh}, \text{m} = \text{anusvāra}, \text{and} h = \text{visarga}. \]

I have besides freed from Sandhi all quotations, and marked the words in question by inverted commas. Quotations from other parts of the text than that which is being discussed are marked by single inverted commas.

Where I could identify Śāyāna's quotations, I have noted the places where they are to be found.

As regards the sign | used for punctuation, it has been placed where the sense seemed to require it, and therefore must be considered as to a great extent arbitrary. The MSS. were in nine cases out of ten so plainly wrong in their punctuation, as to make it useless to pay any attention to them in this respect.

In the MSS. of the text the Sandhi is continuous to the end of each khaṇḍa, but as the text has been divided (according to the commentary) for convenience of reference in the index of words, it has been impossible to preserve this.

§ 3.

Lastly, I must gratefully acknowledge the kind assistance of friends. I have already mentioned my obligations to Professor Max Müller and Dr. Eggeling. Dr. Rost (as he has done for several years) has most kindly given me the benefit of his vast knowledge. To Professor Goldstücker, however, my thanks are chiefly due. The greater part of this work was done in Algeria; proof-sheets had to be corrected at

\(^1\) Viz., in 7 letters, \(r\) (for \(r\)), \(l\) (for \(l\)), \(\dot{s}\) (for \(s\)), \(ç\) (for \(s\)), \(ah\) (for \(i\)), \(aṁ\) (for \(s\)) and \(ah\) (for \(as\)).
places on the Continent, and in England far from the press, and a few even in India. Prof. Goldstücker not only aided me then, but on my departure for India in 1870 (September), he most kindly undertook to read the remaining proofs. Constant illness, however, and his lamented death in March, 1872, prevented his completing this labour of disinterested kindness, and my absence in India with occupations that left me hardly a moment of leisure, seemed likely to render useless all that had been done. Dr. Rost, however, came to my help; and if this edition is of any use to Sanskritists, they must thank him for it. What errors there are in it, and they are probably many, the circumstances I have mentioned above will explain, as also the delay in the publication of this first volume. The second volume, containing the translation, with copious notes and indexes, will, I trust, soon be ready.

Mangalore, 1873.

A. B.

LIST OF ABBREVIATIONS.

Â. S. Âraṇyakasaṁhitā (MS.).
Â. G. and Âr. G. Âraṇya-gāna (MS.).
Ch. Up. Chândogya Upanishad (in the same series).
Dh. p. Dhâtupāṭha (in Westergaard’s “Radices,” and compared with a MS. of the Mādhaviyadhâtu-vṛitti).
Gr. G. G. Grāmāgeyagāna (MS.).
M. Mahānāmnī hymns (MS.). Dr. S. Goldschmidt’s excellent edition of the viiith prap. of the Sāma-veda was unfortunately not known to me in 1870.
M. Dh. Ç. Mānavadharmaçāstra (ed. Haughton).
R. G. Rahasya- or Uhya-gāna (MS.).
R. V. Rigveda (ed. Aufrecht).
S. V. Sāmvedasāṁhitā (ed. Benfey).
Ú. G. Uñagāna (MS.).
VV. SS. Vedic Saṁhitās.
ATHA

SÂMAVIDHÂNABRÂHMANÂNAM.

Vâgîcâdyâh sumanasaḥ sarvârthânâm upakrame |
yâm natvâ kritakritityâh syus taṁ namâmi gajânânam | 1 |
yasya niṇçvasitaṁ vedâ1 yo vedebhyo 'khalam jagat |
nirmame tam ahaṁ vande vidyâtîrthasî2 maheçvaram | 2 |
yatkaṭâxena tadârupaṁ dadhad bukkamahâpatiḥ |
âdicat säyañâcâryaṁ vedârthasya prakâçane | 3 |
ye pûrvottaramimâṁse te vyâkhyâyâtisamîgrahât |
krîpâluḥ säyañâcâryo vedârtham vaktum udyataḥ | 4 |
vyañkhyâtāv rîgyajurvedau sämavede 'pi saṁhitâ3 |
vyañkhyâtâ brâhmanasyâtha vyâkhyânam saṁpravartate | 5 |
ashâu hi brâhmanagranthâh prauḍhâmaṁ brâhmanam âdimam |
shaññâvicakhyam dvitiyaṁ syât tataḥ sâmauidhir bhavet | 6 |
ârshyamâ devatâdhyâyo bhaved upanishat tataḥ |
saṁhitopanishad vamço granthâ ashtâv itûritâḥ | 7 |

Tatra mahâbrâhmanâshaññâvicakhyayor4 granthayor yajñâ-
dhikârînâm svargâdiphalapráptaya ekâhâhinasaattratmakâ mahâ-
kratavaḥ pratipâditâḥ | atha sâmauidhânâkhye trîtiye brâhmañ-
granthe teshv anadhikritânâm vayyamâñajapriçnivaikhânasâ-
dînâm teshv açaktânâm anyeshâm ca çuddhyarthaṁ kricchrâ-
dipräyaçcittâni | tair apahatapâpmanâm svargâdiphalapráptaye

1 c3 vedo.  2 c3 tîrthamahe.  3 c3 saṁhitâḥ.  4 c3 mahâshaññâvicâ.
japyâni¹ bahuvidyâny āgnihotramāhunāyarûpâni² sâmâni vidhâsyante | atâ³ evâsya sâmavidhânam iti nâma saṃpannam | àdau⁴ tâvat prajâpatîś kṛitsnaṁ bhûtajâtaṁ srishtvā "tasya sâmopajîvayamâ prâyacchat"—iti pratipâdayishyamâvatâvat tad-upajîvabhûtapraapañcasrishtipratipâdanâya tatprâgavastham āha

1.  ग्रह ह वा रद्धम सहीत ।
"idam"—nâmarûpâtmakam prâptaṁ prapañcajâtam | "agree"—srishtê h pûrvaṁ pralayâvasthâyâm "brahma ha vâ àsit" | "ha"—iti prasiddha | "sâ ca sad eva saumyedam" "âtmâ vâ idam eka evâgra àsit."—ityâdiçrutyarêtpayayâ | "vai"—ity evakârârthaḥ atra "yaḥ sthânuḥ sa puruṣaḥ"—iti "yad idam brahmásit"—ity abâdhâyâm sâmânâdhikarânyam | idam sarvaṁ kâraṇarûpaṁ brahmaivaśît | nâkârayaṁ kiścicî apîty arthaḥ | nàtra brahmaçabdêna kûtaśthaṁ Caitanyaṁ vivaxitam tasyâ-vikâritaśvena punah prânîkarmaparipâkavâlayâm tato jagadut-pattyasambhavat | tasmân mayopâdhikam eva Caitanyaṁ viva-xyate | tathâ cāyam arthaḥ—idam nâmârûpaçãhitam jagat pûrvaṁ taptâyahpinâdanânmayâvibhâgâpanne kâraṇarûpe brahmaṁ avyâkritanâmarûpam sadâ sthitam ity arthaḥ | atha brahmaṁâh sakâçâd dhiranâyagarbhôtpattipraçakâram āha—

2.  तस्म तिषताः - बरिषत या ग्रहाः समवेतः।
"tasya"—uktalaxanâsyasirïxora brahmaço 'tra saṁsârahetubhûta—"tejo" mayâdhishthânabhûtasraśaṭivyayavishayasamârthyo-pettoṁ sattvâkhyaṁ vijñânam—"atyaricyata"—rajastamasâbhi-bhûya savyam evâtirikto 'bhavat | so 'tiriktâh sattvagunô mayâ-âñâtârikah⁶—"brahmâ"—vyaśaśiçamashtyâtmanâ parivṛtthah prâñahiranyagarbhasûtrâtmaśisamjñâh⁷—"samabhavat"—samyag utpanno 'bhût | atha tasmân virâçutpattim āha—

3.  स तूषी मयासाध्यतस्तह चरणां शरीरेत प्रायातिरिक्त।
"saḥ"—hiranyagarbhâkhyo brahmâ—"tûshhīn"—uparatasmâ-
PRATHAMĀDHYĀVAH 3

stavyāpārah san—"manasa"—kevalena nirvishayena—"adhyāyat" srasṭavyāvishayacittam akarot | "tasya" dhyāyamānasya brahmaṇaḥ—"yan manah"—yā mananātmikā srasṭavyopāvyavishaḥ karaṇaçaktiḥ | atah saiva—"prajāpatiḥ"—manorūpaça-ktiḥ | prajāpatiḥ prajānām śrasṭā etannāmako virādādisaṃjñāya vyavahriyamānāḥ—"abhavat"—sambhūtaḥ | atra bhramaprajāpatyor yady api srishtirūpakāryaikatvād ekatvam tathāpi brahmaṇaḥ sthūlasūmakāryaçarīrōpādhibhedena bhedanirdeçaḥ | asti ca çrutisuh samvara bhedanirdeçaḥ | tathā hi—"tvam rudras tvam brahma tvam prajāpatiḥ."—ityādisuh | tathoparśīd api—"krushtah prajāpatyo brāhma vva vaiçvadevo vā"—iti bhedena nirdexyate | atha prajāpater manahaṃbandhitvaprasaṅgena1 tadlye karmaṇi kañcicī viçesham āha—

4. tathātāṭāvāpāḥ maṇava viçevi mṛi pravāpati: ।
yasmat prajāpatir brahmānurūpo manorūpo bhūt—"prajāpatyām"—prajāpatidevatākām āhutim—"manasa"—mānasena mantram anuccārayam2 eva juhvati | asya manorūpatvam pra-siddham evāha—"mano hi prajāpatiḥ."—brahmānurūpaḥ khalu | hiçabdo "mana iva hi prajāpatiḥ."—ityādiçrutyanantaraprasiddha-dyotanārthaḥ | atha prajāpateḥ kṛitsnapaṛpañcamayaçarīrātmatākatām āha—

5. tathā bhī: caśāvātisūrī -nārisā madda samudra: pūṣṭiva pātri ।
"tasya"—virādākhyasya prajāpateḥ—"citāḥ"—uttamāṅgāmī dyaur loka āsīt | "urāḥ"—vaxas tadvapalaxito madhyadeçaḥ | "antarixam"—antarixam eva tadvākhyām3 yad dyāvapṛthivyvar "madhyam" sthānīyām madhyabhāgam āsīt | "tad antarixam antam bhavati"—iti nīrūktih4 | katham5 | madhyāmī madhyabhā-gantāḥprayadgavartī mūtrodayam6 | āçrayīny āçrayaçabdāḥ | atas tat "samudraḥ" āsīt | tathā—"prthivy"—prathitā bhūmiḥ—"pādau"—pādayaṣṭhaññīyāsīt | etavyata tasya lokatrayātmakatvam uktam | asya "dyauḥ-çiras"—tvādyavayavārūpatvam upanishadi

1 c3 "bandhitvāt pra".
2 c3 uccārayann.
3 c2 etadā.
4 c2 niruktam.
5 c2 tathā.
6 c2 "ini mūtrode."
vaiçvânaravidyâyâm—“tasya ha và etasya [tmanâḥ] vaiçvânarasya mûrdhâiva sutejac cauxr viçvarûpaḥ” (Ch. Up. v. 18, 2) —îtyâdinâ çrutam | uktalokatrayâtmakâtisiddha ye tata eva jagatârîshîtsîrîshthâsasyapajîvanâya sâmânapradânaâm câha—

6. स च ियद णात् सुवा पञ सा िणख्येय िण सा पात्यटत्त्व प्रायख्य।

“vai”-çabdaḥ prasiddhau | “sa” khalu prajâpatiḥ—“idam” —pratîyaµânam “viçvam bhûtaâ” kîtsnaâm devatiryaïm-nushyâdibhûtajâtam | “asrijata”—sîrîshavân | “tasyopajîvanaâm” jîvanasâdhanam | “prâyacchat”—prakarsheña dattavân | atha vedituḥ pha lam âha—

7. उपजीवीयो भवति व एवं विद्व ।

“yâh”—pumān | “evam”—jagata upajîvanapradânam | “veda” jānâti sa sarvair “upajîvaàbhavatî” | evam sarva upajîvantity arthâḥ | dhanakanâkâdibhir âdhyo bhavâtîti yâvaj jagatah sâmopajîvananam prâyacchad ity uktam | kasya kaḿ bhâga am ka upajîvantiti jijñasâyam tad vivicya darçayati—

8. तत्वो सो कृद रव साख्य: स्वर्धः देवा उपजीविनां चो सरिषा प्रथमसं मानं यो द्वितीयका ग्न्यवेयारो यथौतावो यथौत्तरथर्म पितरो वे चाश्रेत्र शेरति व: प्रथमसं मुुररवाच्च यों वण्वीवणवो विंगतत्त्वो यथाभवायत्ततञ्जादाः: सांवावानामिति साम श्रीमामुक्तीवर्म प्रायख्य।

asyâyam arthâḥ | upâmîçcuvyatiriktâ sarvâ vaî mandramadhyamottamabhedena tristhânâ bhavati | tatra mandrasthânâ vâk saptadhâ kruñhtâdisaptañvaramûpety arthâḥ | kruñhtâyâya eva yamâ ucyante te cottarottara mê nicâ bhavanti | evam madhyamottamasthâne1 ‘pi vácau veditavyâ | amum evârthaîm caunaka âha pârshade—“trîni mandraît madhyamam uttamaî ca sthânây ãhuµ saptayamâni vâcaḥ | anantarâc câtra yamo ‘viçishtaḥ sapta svarâ ye yamâs te prithag vâ” iti (Rig V. Prâ-tïśâkhya, ed. Max Müller, 750-3 (pañala xiii. 17) | ‘anantarâḥ’

1 c² madhyottamavacane.
—ity asya vākyasyāyam arthaḥ | yeshu yameshv anantarō vyaVAHito yamaḥ saḥ ‘aviṣishtaḥ’ aspaṣṭaViṣesha īty arthaḥ | vipaRAKiṣhto yamo bhedena jñātum ċakya-te na saṁnikriṣhta iti | tatha—‘saṭta svarāḥ’—ity asyāyam arthaḥ | ‘ye yamāḥ’ īty uktāḥ ‘saṭta svarāḥ’ shadjaTāyāḥ ‘prithag vā’ kruṣhtādayaḥ¹ shadjaTādbhyya ‘nyā eva bodhavya īty evam sati teshu kruṣhtādi- saṁjñākeṣu shadjaTādipatsvareṣu madhye “yo ‘sau sāmnaḥ” saṁbandhi “kruṣhtatamaḥ”—“iva”—īty evakārārtho ’tyantam uccasvāra evāsti gānakāle taṁ svarāṁ “devāḥ”—indrāḍayaḥ— “upajīvanti”—tena triptā bhavantīty arthaḥ | evam uttareṣh api yojyaḥ | yaś ca “avareṣhām” avaṣiṣṭhānāṁ saṁnāṁ madhye “prathamaḥ” mukhyo sti “taṁ manushyā upajīvanti” | dvitiyaṁ —“gandharvāpsarasāḥ”—gandharvā apsarasā copajīvanti | tri- tiyāṁ gavādi—“pācavaḥ” | caturthāṁ “pitarāḥ”—kiṁca “ye” prāṇinaḥ sarvesha brahmaḥ—“nādeshu čerate”—nivāsanti | paṭica- māṁ svaram—“asurarañāṁṣi”—asuraḥ ca raxāṁsi ca | “yo ’ntyāḥ” šaḥṣtāḥ svaraśaṃ tam “oṣhadhayo vanaspatayaḥ” ca | “yac cānyad”—anuktam—“jagat”—jāgatam asti tac ceti kriṣṇa- jagataṁ sāmopajīvanatvaprasiddhir uktāpexety āha—“tasmaḥ āhuḥ saṁaivānnaṁ iti sāma hy eṣhām upajīvanaṁñanaḥ prāyačchat”—iti yasmād uktena prakāreṇa devādayaḥ sāmopajīvanti “tasmaḥ—saṁaivānnam” —iti brahmaVādinaḥ—“āhuḥ”—bruvate | tad evāḥa—“hi”—yataḥ—“eṣhām” devādinaṁ sāmopajīvanaṁ “prāyačchat”—prajāpatiḥ² | ata āhur iti | uktapraṇārāsmānna- tvaprasiddhyānuvādo ’yam | uktārthasya vedituḥ³ phalam āha—

9. उपवीक्षणीयो भवित च एवं बद ।
ukto ’ṛthaḥ | adhiKpitaṣya sāmnaḥ prarocanāṛthaṁ prasaṅgād viṣiṣṭapāhalasādhanāni kānicīt sāmno dhyānāni vidadhāti | tatrā- dāu puruṣatvadhyānāvayavyavakalanam āha—

10. तस्म ॥ य य एतक्ष साथ चन्द्रवशिष्कि चरो मानानि शोभा जीवानि ।

¹ c² inserta prithag vā after kruṣhtādayaḥ.
² c³ omits fr. yasmād uktena prakāreṇa to prajāpatiḥ.
³ c³ uktārthaVedituḥ.
“tasya ha vai”—uktamahimopetasyaiva “etasya”—idānṁīm
nirdic̄yamānasya “sāmnaḥ ṛig evāsthini” | evam uttarayor api
“tasya ha vā etasya”—iti yojyam | ricaḥ sāmno mukhyādhā-
ratvād asthītvakalpanam | svarāṇām api rigāciritavād asthīvahi-
rbhūtāmāṁsatvakalpanam | stobhānām api tato ’pi vahirvisha-
yatvāl lomatvakalpanāṁ | atha tasyaiva sāmnaḥ savatvasuva-
ṛmatvayor dhyānam āha—

11. चो े वे साभः लं च सुवर्षे च: च य वे साभः च सुवर्षे च: भवति
खरे वाय साभः लं तदेव सुवर्षे ।

“yo ha vai sāmnaḥ svam”—dravyam “veda”—yaḥ ca svavitc̄eśha-
rūparam 3—“suvarṇam”—cbohananvarnopetam hiranyam “veda”
sa dravyasya 3 vettā svayam eva sāmnaḥ svasuvarṇayoḥ sthānīyo
bhavati 4 jñātām sāmavičiṣṭaḥphalasādhanam bhavati arthah |
kīṁ tat “sāmnaḥ svamī suvarṇam ca”—ity ākāṁśāyām āha—
“svaro vāva sāmnaḥ svamī tad eva suvarṇam”—iti | “svaro vāva”
krushṭādisaptabhinvasvara eva sāmnaḥ svam | svarādhiṇatvāt
sāmasvarūpasya tad eva suvarṇam | athānyat sāmno gātavyasva-
rūpam āha—

12. चो े वे साभः प्रतिष्ठा वेद च प्रति े लिङ्गबिंबं लोके सुभिंबं
वामाय साभः प्रतिष्ठा चतृत्तवमित्रवेश सर्वे साभः प्रतिष्ठितम ।

“yaḥ”—ucchritām 5 sāmnaḥ—“pratishthām”—āspadam svakar-
rmaṁrāyam “veda” sāxād vidvān 6—“prati ha tisṭhāti”—pra-
tishthītaḥ khalu | kutreti tat ucyate—“asmiṁ ca loke”—bhuvī |
“amushmiṁ ca” loke—svarge | ubhayatra | parasparāpexaç
cañabdah | iha jīvan paśvadībhīḥ pratisṭhito bhavati | dehā-
te svarge saṁkalpasiddhīr bhogair ity arthah | sāmnaḥ ka pratisṭhiteti cocyate—“vāg vāva sāmnaḥ pratisṭhitā” | atra vāk-
cadasyarkparatāṁ āha—“yad ev etad”—yad u etad iti pada-
cohedaḥ | ucbad va evakārārthe—vāg eveti | yad etad 7 asti sā “ṛig

1 c² omit sāmnaḥ.  2 c² svaṁ vičeshaṛūpaṁ.  3 c² omit dravyasya.  4 c² jayati.
5 c¹ udgātā.  6 c² sa udgātā.  7 c² eva tad.
13. स चदा गायच बुझवां गायति बाहें सवल्लो बानते चिद्हि: सम्भवो चापचक त्वकादेशकािवाि यमो च ह यो चिन्त्यकािवि यामबािति तत्तािव: सावल्लो ।

"साह"—गाता यदास्मिन प्रयोगकाले—“गायत्रम”—गायत्रिचांडाकायाम् रिचे उपपान्नम् सामा—“ब्रिहत्याम”—ब्रिहत्तिचांडाकायाम् रिचे “गायति” तदा—“समाताम अपदयते” इति सामं बंधनाह् तथाहि “अच्छामना न त्वां” इति (S. V. i. 1, 2, 7.) अस्याम् गायत्रियाम् रिचे उपपान्नम् वारवावियसमाज्ञानाम् गायत्राम् सामा—“अभि त्वां चूँ न त्वानूमाः” इति (S. V. i. 3, 1, 5, 1) तस्याम् ३ गियामानाम् सत् “समाताम अपदयते” न्युनाचांडाकायाम् गियामानाम् अपरिमिताम् साम्भाजिकांचांडाकायाम् गियामानाय अपि परिमित न्या भवति नाखास्वारस्वथभविकारी अतिरिक्ताच् भवति भवति त्वा दानेशवक अपि योज्यम् तथाहि ब्रिहत्याम् “पुनागाना सोमा” (S. V. i. 6, 1, 3, 1 ओर 9) इति अस्याम् उपपान्नम् “बारहमां सामा” “जागत्याम” जागाचांडाकाशू “याज्ञायज्ञाना” (S. V. i. 1, 4, 1.) “अभी प्रियानि” (S. V. i. 6, 2, 2, 1) “व्रिशाव मातिनाम्” (S. V. i. 6, 2, 2, 6) इत्यादिशु गियामानाम सामा “समाताम अपदयते” तथाहि “जागत्याम” “प्रियासयव्रिशावनां” (४. S. iii. 8) इति अस्याम् जागत्याम् उपपान्नम् “मुर्द्धानाम् दिवावह” (S. V. i. 1, 2, 2, 5) इत्यादिशु त्रिशुठपचांडाकाशू गियामानाम सामा “समाताम अपदयते” यस्माद् न्या “तस्माद्” गियात्मकाशू “समेत एहा” ब्रुते विद्वाज्यानाह् ना केवलाम अस्या बहुनाम् चांडाकाम् समात्तमां समात्तमा अपि तु “अस्मिन”—इति जात्याव एकावजनम् इशु बाहुशु समासं रथानतारादित्य प्रतिकाशू काँदाम्सः गायत्रियादिनी “समाहा हा वाई”—उ इति अवधआराने “हा हा” इति प्रासीद्धायु सामाया एवा खलु तात्रोप्तप्त अहाँ “सम्यावात इति”—

1 c² eveti. 2 c³ reads rico vyaśtriktaśya. 3 c³ omits gāyatram—etasyām.
साम्यन्याचाब्दत सामञ्चब्दसामंनार्थाद अंकारस्या दिर्घालोपः
दिर्घालोपे साम्यम इति भवति | यद्वां सामञ्चतवाद् साम्यम
ाम्माया इत्याम्ताद् सामनाद् च तदाम्माद् किते सामामान्नाद्
सामनास्या चंदास्यादा समाना्चाब्दस्या सत्वे किंते सामनम
इति भवति तस्या भावः साम्याद् तस्मात् सामान्नात
तवं इति अर्थाः | बहुनाः हि सामनाः सामानां एकाः चढान
अन्नायाते | “तत्” तस्मात् सामानयायं रिति बहुमि सामानि गियाने |
tasmād api “सामनाः सामञ्चतवाद्” समप्नायम इति | अथा क्रुष्ठाः
दिसप्तास्वरानाः क्रमेना देवताः अहा—

14. कुडः: मात्रयो भ्रात्रो वा भेदैवो वादिवार्ता प्रचन: साधारणाः
द्वितीयों-गेमुद् तीयों वाचीयाचार्युः: सामी मद्रि निराचारश्योरतिस्तायः।
yah krushtâkhyāya uttamaśvaro ’sti tasya prajāpatir brahmā viçve
devās trayo vikalpena devatāḥ | prajāpatir virāṭ | brahmā
hiranyagarbha iti vivekaḥ | čishtāṁ spasātam | “mandro” ’va-
reshām madhye pañcamaṁ svaraḥ | “atisvāryaḥ” śhaśṭaḥ | ātha
yajñānadihikārinām dvijātinām svargādiśphalāya sāmādhyayanaṁ
vidhītsus tadādhihikārinām svargādiśphalāya prajāpatir yajña
cratuṁ prāyacchad ity āha—

15. ते देवा: प्रजापतिसुपुराधार्वः - तुवन्धः नु वर्ण शर्म लोकनिधि-
नेतिः तेव्र एतार्थसङ्गूग्रामक्षत्रः: शर्म लोकमेधयिति ते: शर्म बो-
वमायणः।

“sa va idaṁ viçvaṁ bhūtam asrijata” ity ukteshu devādi-
bhūtajātesu madhye—“te devaḥ” —kecid devatātmakāḥ svarg-
gākhyaśuकhaियचेपायस्याज्ञानार्थम—“prajāpatim”—svapita-
ram—“upādhāvan”—abhiprāptāḥ | tebyāḥ svargasādhan-
atvena—“etāḥ” —prauḍhabrāhmanapслужачितयो abhiihitān ekā-
hāhinasaattrātmakān—“yajña
cratuṁ”—yajñākarmāṇi prāyaçchat |
etaiḥ svargāṁ” pṛāptāḥ | subodham anyat | athoktedi
tu phalam āha—

16. शर्म लोकमेधिं च एव वेदः।
spasāṭo ’rthah | idānīṃ yajñānadhikārīnaṃ phalāyaḥ 1 sāmasvādhyaāyādhyayanaṃ tapaḥ ca prayācittam ity āha—

17. teṣaṁ saṁśrayaḥ: पुजयो वैकाससा वसुराविचि च चापुरताः च च बालिसके—युध्यानां न वर्ष सर्बं लोकविपणित तेन एत्ताध्यायानं प्रावक्तप्रभितां सर्वं लोकविपणित तत्त्वं सर्वं लोकमाचन।

"teṣāṁ"—prajāpatiśrishtānām 2 madhye kecana devavati-riktaḥ ajapriñyādayaḥ—"ahiyanta" yāgānadhikārena svargaphalatāhinā abhavan | ajādayaḥ—rishigaṇaḥ | "vaikhānasāḥ"—kecana caṭasaṃkhyaḥ kā mantradriṣṭaḥ | tathā—"ye cāpūṭihatā"—yāgasādhanādhyayānādiśuddhirahitatāḥ | "ye ca kāmepsvahā" cauddhā api tucohābhūtaihikaphalaiketatparā uktavyatiriktaḥ yajñādhihāraṇa hinaḥ abhavan | "te" sarve prajāpatiḥ “katham” idānīṃ "svargam iyāmety abruvan" | sa coktaḥ prajāpatiḥ—

"tebhyaḥ"—ajādibhyaḥ "svadhyāyaādhyayanaṃ tapaḥ ca" dattvā—"etabhyaḥ svargam eshyatha"—ity abravīt | te ca "tābhyaḥ svargaṃ lokam āyan" | atha vedituḥ phalam āha—

18. सर्वं लोकांतित्वं च एवं चेद च एवं चेद | 9 |

spasāṭo ’rthah | khaṇḍasāmāpyartho ’bhyaśaḥ |

iti sāyaṇacāryaviracite mādhamīye vedaṛthaprakāṣe sāmavi-dhānākhye brāhmaṇe prathamādhyāye prathamah khaṇḍah |

2. Prathamakhaṇḍe prajāpatiḥ kṛitśnaṃ jagat srishtvatā tasyopajīvanaya sāma svagaprāpyupāyatvena yajñākratūṃc ca prādāt | tatra devās tathā svargam āyan | teshu madhye ’jāḥ pri-çnaya ityādināṃ svargaṃ praśūtaḥ açaktānāṃ svādhyāyādhyaya-yanāṃ tapaḥ ca prādād īty uktam | tatra svādhyāyaādhyayanaṃ uttaratvā vidhāsyate | iha tu tapo vidhātum ādau pratijānīte—

1. चबात्मविद्वानस्यावांतेश्चाचाकाम: |

“atha”-çabdo ’trānantarye vartate | athānāntaram “ataḥ”-çabdo

1 c 2 mahatphalāya. 2 c 2 āsāṃsṝ bhūtānāṃ. 3 c 2 nādiṣāyaçuddhi.
hetuvacanaḥ | yato 'pūtānām| yajñādyacaktānām ca kricchrā- dilaxanatapobhirvinādhiyārbhāvāna na svargaprāptir ata ity arthah | “trīn”—kricchrātikricchrātikricchrābhedena tri- vidhāms tapoviṣeshān vyākhyāsyāmah | vivicyāsamanatāt katha- yāmā ity evaṁ pratiṣṭā | atha kricchrasvarūpām tāvad vidhatte—

2. इवविष्कृतारङ्गाभ्राणा नित्यो राजीनामिकायः

“tisro rātrīḥ”—atra rāтриशदेन tatpratīyogikam ahorātram api laxayati | trīn ahorāтрān ity arthah | “nācniyāt”—na bhunijitety arthah⁴ | trishv ahorātreshu bhojanām na kuryāt | kiṁ kṛtvā—
“prātarācān”—prātaḥṣabdo ‘trāharlaxakah | prātar acyante bhujyanta iti prātarācāḥ | tādṛcān—“havishyān”—havishi yojyān xāralavanādīvarjītān “bhukvā” dinatraye ‘py⁵ ahani sakrid eva bhuktvā rātrau “nācniyāt”—ity arthah | evaṁ dvā- daçarātrīdivastasādhya kricchre⁶ prathamadinatrayaniyamam uktvā dvitiya dinatrayaniyamam āha⁷—

3. चचापर चच्च मदुःकिताधापर चच्च न कष्णचच्चचिद्धापर चच्चयु- पवेशेत्

“atha” prathamatryahaniyamānantaram—“aparam tryaham” aparesu dvitiyadinatrayeshu—“naktam”—rātrau—“bhuv- ūjita”—acniyāt | havishyam iti česah | atha trītyadinatrayamām vidhatte—“athāparam tryaham na kaṁcana yācet”—iti | atha dvitiyatrahyaniyamānantaram “aparam tryaham” aparesu trītiyadinatrayeshu—“na kaṁcana”—na kam apy ātmiyam anyaṁ vā bhojanārtham “yācet” | ayācītam yady āgaccheta tarhi havishyām bhunijītey arthah | atha caturthadinatrayaniyamāmām vidhatte—“athāparam tryaham upavaset”—iti | athānantaram aparesu caturthadinatrayeshu nācniyād ity arthah | etat kricchrasvarūpam ucyate | tathā coktaṁ laxanam—

“tryaham prātas tryaham sāyaṁ tryaham ādyād

⁴ C₂ na bhunijita trishv ahorātreshu bhojanām na.
⁵ C₂ omite api.
⁶ C₂ kricchrayate.
⁷ C₂ yato ‘japriṣṭānām.
⁸ C₂ ‘tapo vinā.
tryaham param ca nacniyat prajapatyaam caran dvijaah"—iti (M. Dh. C. xi. 211) atha kriechradhiphalabhuta cacitvaede xiprakarti tvam kamyamanaasya niyamaviceshaam vidhatte—

4. ticchedri shataa balavaste cit bhumem:

"xiprakamaah" vihita cacitvadhiphalam cighram me syad iti kamyamanaah—"ahani"—diva—"tishhet"—utthito bhaved asanaacyanadikaam na kuryad ity arthah | tathah—"ratrv asita"—upaviscen na cayanottanaam kuryad ity arthah | atha kriechrad dikartuh "satyaam vadet"—ity abhhyaa "brahmmanatapanaam"—ity antena vakyajatena vratangabhubhunamalviceshan ahah—

5. sabh vadeuravirhine sansahet rirvavidhavayam visb prajuktiyapavagmadabol,nohitabhirbhidhavahipendapaam gnam tvam ramaay mahamaya dhruvate tapasvay purvakva vama vama sohjyavahipenya savaa ravishakva vama vama naraaayanaaryay paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva paryaktva.

vratakartaa yadav vacanaam bryata tadah "satyaam"—yathartham eva bryaanaa vratakale 'satyaam vaded ity arthah | "nirritat patakam kimicit" | iti smritav anritasya ninditatvataa |

"anaryair na sambhashaeta"—iti | "anaryaih"—vedachastraadhi-
kairino brahmmaniditraivaarnikaa aryas tadvyatirikta anaryaa cudpapitadayah | taah sahaa na sambhashaeta | satyam anritaam va na kimicit sambhashaanaam kuryat | "rauravayaudhajaye nityaam prayujita"—ity etannamanee "punanaah soma dharyaa" ity
(S. V. i. 6, 1, 3, 1) asyām ricy utpanne deve sāmanī—“nityam”—anudinām—“prayunixita” trivārād avaranī yathā bhavati1 tathā gāyed ity arthaḥ | “anusavanam udakopasparçanam āpohishṭhiyābhiḥ”—iti | “anusavanam”—savane savane prātārādishu trishu savaneshv ity arthaḥ | “āpohishṭhiyābhiḥ”—āpohishṭhācabaddayuktābhiḥ tisribhir rigbhiḥ (S. V. ii. 9, 2, 10) | “udakopasparçanam”—jalāvagāhanaṁ snānāṁ kuryād iti çeshaḥ | “athodakatarpaṇam”—iti | athodakasparçanāntaram vaxyamāṇaç caturbhir mantrair udakena taraṇaṁ kuryāt | tatra prāthamam āha—“namo . . . . punarvasave namah”—iti | yady apy atra devatāvīceshaḥ spashṭo2 na pratiyate tathāpy etadādīnāṁ caturṇāṁ mantrāṇāṁ evottaratrādityopasthāne tideçyamānatvād eteshv apy adityābhimāṇi parameçvaraḥ pratipādyata iti gamyate | “ahamāya”—aham ahaṁkāraḥ | tam māti nirmāti kṛitsnaṁ jagad ity ahaṁmaḥ parameçvaraḥ | anuvārābhāvaç chāndasaḥ | tasmāi namaḥ karomiti çeshaḥ | yadvā “māṁ māne çabde ca” (Dhātupāṭha 25, 6.) aham iti miyate çabdyate sarvair manushyair ity ahaṁ parameçvaraḥ | ahamçabdvācyā ity arthaḥ | sarve hi janāḥ kas tvam iti prishṭaḥ—aham aham iti svātmānaṁ kathayanti | tādṛśāya namaḥ | “mohamāya”—mohā vaicitryam ajñānam taṁ mātīti mohamaḥ | tasmāi nama iti sarvatrānushajyate | “maṁhamaṁ”—maṁhāniyaṁ sutyaṁ yathā bhavati tathā kṛitsnaṁ nirmāti ti maṁhamaḥ | athāvā maṁhatir dānakarma svabhaktēbhyo dānanāṁ mātīti tasmāi namaḥ | “dhūnvate”—svabhaktānāṁ pāpaṁ vidhūnvan pariḥtā parameçvaraḥ | tasmāi namaḥ | “tāpasāya”—tapasviveṣhadharāya namaḥ | tapasvina ity arthaḥ | yadvā tāpa eva tāpasāṁ taporūpāya nama ity arthaḥ | “punarvasave”—punar vāsayaṁ svaraçmibhiṁ kṛitsnaṁ jagad iti punarvasuḥ sūryātmā parameçvaraḥ | tasmāi namaḥ—atha dvitiyamantram āha—“namo . . . . namaḥ” iti | “maunijyaṁ”—maunijavikaro maunījaḥ | tadarhāya namaḥ | “aurmyāya”—ūrmir udakam | tadarhāya namaḥ | snānārthaṁ

1 c̄ trivāraṁ gānaṁ yathā bhavati.
2 c̄ spashṭaṁ.
jalavagahina ity arthaḥ | "saumyāya"—ramaṇīyāya}\(^1\) namaḥ | "cāmyāya"—cām iti karanāma | tadharāya namaḥ | srishtyā- 
divyāpārayogyāyety arthaḥ | "cīvāya"—maṅgalasvarūpāya\(^2\) parameçvaraṇāya namaḥ—

atha tṛitiyamantram āha—"namaḥ . . namaḥ"—iti | "pā- 
rāya"—karanāmāṃ samāpakāya namaḥ | "supārayā"—sushṭu-
karmasamāpakāya namaḥ | tathā—"mahāpārayā"—atyantam 
ādhikyena karmasamāpakāya namaḥ\(^3\) | sumahacchabdayoh bhedo 
драṣṭāvyah | "pāradāya"—uktaḥ pārcaṇḍārthaḥ | tasya dātre 
namaḥ\(^3\)—"pāravindāya"—tathāvidhāpāram labhavate namaḥ | 
atha caturthamantram āha—"namaḥ purushāya . . namaḥ"— 
iti | "purushāya"—puri hridayapundraṅkī četa iti vā pūrṇatvād v 
purushah parameçvaraḥ | tasmai namaḥ | "supurushāya"—cōbha-
napurushāya namaḥ | "mahāpurushāya"—mahāmīc cāsau puru-
shaç ca⁴ tasmai namaḥ | stutyair guṇaḥ pravṛiddho ya ity arthaḥ | "madhyamapurushāya"—purushah trividho 'varamadhyamotta-
maryahedena | avara manushyādiḥ\(^5\) | madhyamo devādiḥ | uttamas 
tattkāranābhūtāḥ parameçvaraḥ | tatra "purushāḥ"—iti anena 
manushyādirūpaḥ | tasmai namaḥ | "uttamapurushāya"—utt-
maṇya kāranābhūtāya⁶ paramātmane namaḥ | yad vā virādhi-
ñayagarbhapatramābhبعدena purushasyāvaramadhyamotta-
matvam avagantavyam | "brahmacāriṇe nama nama iti"— 
brahma vedas tatra\(^7\) carati gacchati iti brahmacāri | tasmai 
namaḥ | vedādhigamyāyety arthaḥ | "taṃ tv apanishadasā 
purusham"—ityādīcruṭeḥ | bhaktyatīcayadyotanārthaḥ punarna-
ma塬abṛdah | "itti"—cābdo mantracatusḥtayasyamāṁpūlputotanārthaḥ | 
tad eva mantracatushṭayena⁸ sūryābhimāṇi parmeçvaraḥ prati-
pāditaḥ | uktaṃmantracatusuṭhayaṃ ādityopasthānahomayor⁹ 

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\(^1\) c\(^3\) atīramaṇīyāya.
\(^2\) c\(^3\) svaraṇīpiṇe.
\(^3\) c\(^3\) ade hoṛe—sumahacchabdayoh karmasamāptitāratamayabhedena bhedo 'vaganta-
ɟaḥ | yad vā pāram iti paraṭīram ucayate | sāṃsārbṛdheḥ pārabhūtāya prapañcācāt-
tasvapatrishtiharūpāyety arthaḥ | asmin arthe pārātāratamayabhedena sumahaccha-
bdayor abheto draṣṭāvyah | 
\(^4\) c\(^2\) puruṣah mahāpurushas tasmai.
\(^5\) c\(^2\) manushādiḥ.
\(^6\) c\(^2\) uktayogakārābhūtāya.
\(^7\) c\(^2\) omits iti brahma vedas tatra, but has instead sarvaevedavataṃ.
\(^8\) c\(^2\) caturbhīr mantraiḥ.
\(^9\) c\(^2\) ādityopasthānājīyahomayor.
atidiçati | "etad evâdityopasthânam etá ājyâhutayah"—ity upasthânaçabdasya napumisakaliṅgatvāpexaya¹—"etad"—iti napumisakalingatvam āhutiiçabdasya² strilīngatvāt tadapexaya "etāh"—iti strilīngatvam | etad uktaṁ mantracatusṭhayasādhanam evâdityopasthānaṁ vratāṅgaṁ sūryopasthānaṁ kāryam iti cēṣaḥ | etā uktamantrasādhanac cataharma ājyâhutayah kārya iti cēṣaḥ | "dvâdaçarâtrasyānte sthâlpâkām çrapayitvaitâbhyo devatâbhyo juhuyât"—iti dvâdaçarâtrasādhyasya kricchrasya—"ante" avasâne—"sthâlpâkam"—sthâlyâṁ pacyata iti sthâlpâkaç caruh | tam—"çrapayitvâ"—paktvā—"etābhyo devatâbhyo" vavayamânaçdevatâbhyo—"juhuyât."—homam kuryât | "etābhyâḥ"—ity ukta devâta abhiddhatte—"agnaye svâhâ somâya svâhagniśomâbhyâm indrâgnibhyâm indrâya viçevbhayo devebhoyo brahmañe prajâpataye "agnaye svishâtakrita iti"—iti prathamadvitīya-mantragatasvâhâçabda uttaratra sarvatránushajyate | —"svâhâ"—evaṁbhûtabhayo devatâbhyâḥ sushthuhutam astu | itiçabdo mantrasamâptyarthaih | "ato brâhmañatarpañnam"—ity atrataḥçabda ânantarye vartate | kasmâd anantaram ukthâhomâd anantaraṁ brâhmañatarpañnam | annasuvârṇâdikena brâhmañânam prânâmaṁ kuryâd iti cēṣaḥ—

kricchrasvarûpamî vidhâya tam evâtikricchre 'py atidiçati—

6. Āṇânîvâatchinghâ śaśāt: !

"havishyân prâtarâçân bhuktâv"—ityâdi "brâhmañatarpañnam" ity anena³ yat kricchrasvarûpam uktaṁ "etenaiva" etâdrîçena kricchrasvarûpeñâ'tikricchra uktañâso 'kricchram atitya vartamânås tapoviçesha 'tikricchrah | sa ca vyâkhyâtaḥ | viçesheṇa kathitaḥ | tatra viçesham âha—

7. Āyâstakkādarâdiṣṭi tâvâdãśiyàt !

prathamasthyahe divaivâçniyâd dvitiye naktaṁ eva triïye tv ayâcitam iti pûrvoktam atra tu teshu kâleshu "yâvat"—yatpra—

¹ āṣ  gatvaṁ tadapexaya.  
² āṣ  ājyâhutiçabdasya.  
³ āṣ  anena vâkyajâtena yat, etc.  
⁴ āṣ  peñâvâtì.
मानम अचानिम्—“साक्रित”—एकावरम्—“अददिता”—स्विकुर्याद
dाशीनेन पानिनेति चेशाह | “तावत”—प्रमानम “अनिीत”—ना
punar ग्रासानियमह | साक्रिदित्ताम् यावदभ्यो ग्रासेर्याद पायाप
tावतो ग्रासान ग्रेसं ग्रेसेन | चेशान प्रतिनियमान पुरवाद
dारेड इति | अथा क्रिच्रातिक्रिच्राविशेषम् अहा—

8. चयावर्ततीयः स क्रिच्रातिक्रिच्राविशेषम्।

“अभासाह”—अपा एवा भासो यस्या सतोक्तस “त्रितियाह” |
tritvasāmikhyāpūrakāḥ “सह”—ताद्रिताः “क्रिच्रातिक्रिच्राह” |
kričhrātikričhrāv अलंबया श्तितवाद एतान्नमाको भावत |
asmin kričhrātikričhrāc तावानस सुविंशा पुर्वोक्तप्रतारा
dिकालेसय अपा एवा भासां स्युर इति | तावाद3 व्रतसनियमाम kričhrāvad अधार्य स्यूर इति अर्थाह | अथातेश्वम् त्रायानाम् प्रत्येकाम फहलाविशेषम् अहा—

9. प्रथमं चरिला वृष्णि: पृष्णि: चरिल्य भवति द्वितीयं चरिलम् चिरिङ्ग 
द्वाराष्ट्रापतेकम्: पाण्य कुष्टि ताकामामुख्यि तृतीयं चरिला वर्जादेशगो 
मुख्यि।

“प्रथामम्”—पुर्वोक्तनामं त्रायानाम् मध्या अधिमाम क्रिच्राक्रियांभयाम् tapovičeshaṁ “caritvā”—“cuciḥ”—पापेभ्याह चूढहाः | अता एवा—“पुताम”—पावमानिकार्मरहाः पावमानि
prapatrh | “कर्मणाह”—याज्ञाविकार्मयोगो “भवति” | ताता 
—“द्वितियम्”—teshām मध्ये dvitvasāmikhyāpūrakam atikri 
chhrākhyaṁ tapovičeshaṁ “caritvā” “mahāpaṭakebhyaḥ न्याय” |
—वानिरुक्तम् “यत कीमित पापाम कुरूते तस्मात”—упपापा
paryantat prakarsena “mucyeate” | ताता—“त्रितियम्”—उक्ता
नाम मध्ये tritvasāmikhyāpūrakaṁ kričhrātikričhrākhyāṁ 
“caritvā sarvasmāt”—mahāpaṭakeसहिताद अचेषाः—“नेताः” |
—पापां “mucyeate” | अथावेदितुह फहलाम अहा—

10. चचेतांत्रिक्रिच्राचरिलाः सर्वेषु वेद्यु जातो भवति सर्वेषु वेद्यु 
जातो भवति चविं वेद चविं वेद इ ॥ २ ॥

1 c2 add kričhrādināṁ trayānāṁ yo 'ntyas tritva".
2 c2 itarad.
3 c2. omits चय . . . . चरिला.
uktánushṭhānapexah "ca"-çabdaḥ | "yah" pumān—"evam"—
uktapraṇareṇa kriochrādikam—"veda"—samyag jānātī vedam
adhitya snayād ityādīni yāni snānāni vratāṇgathūtāni "vedeshu"
—saṁmataḥ sarvair evam "snāto bhavati"—ity arthāḥ | kisscit
—"sarthesu deveshu"—indrādīśaḥ "jñāto bhavati" | sarve devā
etattapāḥ kartā mahān ity avagacchantīy arthāḥ | dviruktīḥ
khaṇḍasamāptidyotanārtham—

iti sāyanācāryaviracite mādhaviye vedārthapraṇako śamavidhā
nākhye brāhmane prathamādhyāye dvitiyaḥ khaṇḍaḥ—

3. Dvitiyakhaṇḍe tapaḥsvarūpaṁ vidhāya tritīye svādhyāya-
dhyayanaṁ vidheyaṁ ādau pratijānīte¹—

1.  Bhāṣāt: स्थायायाध्ययनम् कामसुकोप्यक्षमेदये वा चिन्द्रक्रि-  

| "atha"—kriochrācaraṇāntaram—"atha"—yataḥ svādhyāya-  
dhyayane pūtatvaṇēdikāraḥ—"atha"—svādhyāyaḥ—vedas  
tadadhyayanan abhyāsah vasyamāṇaniyamapuraḥsaram | tasya  
—"kāmam"—kāṁyata iti phalaṁ tam—"uktva"—saṁkalpaṁ  
etatphalakāma etadadhyayanaṁ karishya iti | "trīn" api—  
"kriochrāṁcu caritvā pūta bhavati"—iti—"upakrāmet"—  
āraḥbete | yad va kāmānuṣaṇeṇadhyayanaṁ kṛĪtvā tadante |  
kriochraniyamam āha²—

2.  चारौं प्रतिक्रायायांगभवेव तुद्रकालिधिः वोपसामाधय दर्भाव-  

dvacīrya dharmānām प्राकृतीसुद्धेश्येः वा धर्मेण पारिणा दर्मेनसुरिते  

| kriochrānushṭhānānāntaraṁ svādhyāyaṁ kartum icochan puru-  

¹ C. omits this.
² In c² the comm. on the first sentence is entirely different, vis. : "atha" tato

vyākhyaṇāntaraṁ yataḥ svādhyāydhyayanaprabhāveṇa svargaprāptih—"atha" 
kriochrasya svādhyāydhyayanasya sādhāraṇaṁ dharmān vyākhyaśyāma iti ñeṣōhaḥ |

atha vasyamāṇānāt śādhaśārādhamāṁ āha—"kāmam uktva vā"—iti | upakramat

pūrvaṁ karma kāmanīyaṁ phalaṁ me 'tv ity uktva svādhyāyam "upakrameta" | "ante"—svādhyāydhyayanasya samāptaṁ kāmaṁ vadet | "trīn . . . bhavati"— 

iti | svādhyāyopakramat pūrvaṁ trīn kriochrān purvokāṁ śrīvidhān kriochrasaṁhā- 
kāṁs tapovyakṣeśāṁc corpus pūtaḥ svādhyāydhyayanārha bhavati |
śah—“agnīṃ pratishthāpya”—agnīsthāpanaṁ kṛtvā tatsamīpa upaviṣyety arthaḥ | “agnyabhāve tu”—agnivyatiriktraprādeṣe tu nadiparvatādike—“udakam” vā “adityaṁ vopasamādhyāya”—samīpe nidhāya tayor anyatarasya samīpa upaviṣyety arthaḥ | “darbhān”—kuṇān—“upastīrya”—bhūmāv āstaraṇaḥ kṛtvā | evambhūteshā śārīteshu—“darbheshv asiṁah”—prāṇumkhopavishṭaḥ svādhyāyam adhyāyiteti cesah | kidriṃaśu darbhesu | “prākkuśāhūdakkuśeṣaḥ vā”—prāgagreṣu vodagagreṣu vā | kiṁ kṛtvā “daxiṇena” hastena—“darbhamsaḥtiṁ grihitvā” | mushtiḥūrita darbhn grihitvā vāxyamatāņāni sāmāny adhyāyiteti cesah | adhyāyanaprakārām āha—“prathamāṁ . . . gāyet” |—iti | “prathamām”—prathamāyaṃ “agnā ayāhi vītaye”—ity asyāṁ ricy utpannam—“trivargam”—vargāḥ sāmāni sāmatrāyaṃ—“navakṛtiḥa navakṛitvāḥ”—vīpeṣa sarvārthāḥ trīṇy api sāmāni pratyekaṁ navavārvṛittyā gāyet | atha prayogena prāptavyaphalam āha—

3. Ệv harr pravṛ̱kṣāṇo : nṝ̱baṃvavamāroṭi |

“evam”—uktaniyamapūrvakam—‘prathamāṁ trivargam’— ityādyuktaprapakārena — “sada” — sarvādā | viṃeṣhaṣcraṇanān nityānushṭhānavyatiriktakāle | ekasminn evāhāni satatam— “prayuṇījano ‘agnyādheyaṃ’—saptaparāṁtivedamṣṭhaṇaṇaśeṣaḥ py agniṁ manhitvā trīṣhv api sthānesu agnīsthāpanam agnīyadhānam3 tad—“avāpxoti”—tena yat phalaṁ tad avāpnottī arthaḥ | agnīyadhānasya sarvatra tv arthān na prthak phalam asti | atah kathāṁ tadvāpṛtirupaphalabhidhānam iti | na | ‘yā gatīr yajñācaśīlānām āhitāgeça ca ya gatiḥ’—ityādina yajñavyatirekenaiva phalaṣcraṇanād evam uttaratra pavamāṇaṅgniḥotRAdhyāvāptvacaneshvavāptaṃvarmaḥ tat tat phalam iti mantaṃvarāyam | athavādhānādīna evavāpnoti tadvāptau tatphalaśavacakvakvād vaitānikānaṃ agnīhotradikarmeṣaḥ ādhānāpūrvavakatvāt prathamāṁ tadvāptaṃvabhidhānam | atha pavamāṇaṅ𝓢tīphalasādha-nopamādhīyayanaprayogam āha—

1 cī omita mushtiḥūrita. 2 cī athāgniṃ. 3 om. in cī.
4. ऋषार्य पवते मद्द दत्त पवमानाहिविष्ठिते चक्रेन।

“etena”—‘agniṁ pratishtāhyā’—ity ārabhya ‘darbhama-
śtiṁ grihitvā’—ity antena “kalpena” “indrāya pavate madaḥ”
ity asyām utpannaṁ sāma prayuṣijan—“pavamānaḥavīṁshi”—
yad agnaye pavamānāya yad agnaye pāvakāya yad agnaye cu-
caya iti vihitās tisra ishtayah pavamānahavīṁshity ucyante |
adhanādhikritasyaivaivaḥu havishv adhikarāt tatprayogānantaram
aparasmīn ahany etat kāryam iti jñāyate | na cādhāna-pavamā-
neshthyor agner yāgagoyagatotpādanarupakāryaaikatvāt prithakpa-
vamānaḥaviravāptivacanaṁ na yuktam iti vacyam adhānavat
prithag evaghnaṃsākārakatvāt | atha darçapūrṇamāsasādhanā-
dhyayanaṁ prayogam āha—

5. सर्मेद् सर्मया' रक्तिताम् दर्श्यद्यत्नावचेतनेन चक्रेन।

uktābhyaṁ sāmabhyaṁ “etenaiva” uktenaiva “kalpena”—
adhiyānaṁ purusho “darçapūrṇamāsāv” avāpoti | “svarmaḥ
svarmayāḥ” ity atrokte sāmanī uparistād vaṣyamāṇagnihotra-
vāptiprayoge vihitābhyaṁ “yad indrāham yathā tvam”2 (S.V.
i. 2, 1, 3, 8) ity etabhyāṁ sāmabhyaṁ saha samucīyete | ubha-
yāvāpter vidhāsyamānātvāt “svarmaḥāḥ” ity etat pūrṇamāse
prayuṣijita “svarmayāḥ” ity etad darṣa iti tayor vyasvathā | atha
yāvajjīvādhihāraṇagnihotradarçapūrṇamāsāsādhanam adhyayana-
prayogam4 āha—

6. भूतातिषिक्षिणीभोजि कायं दारापयेतथादातिषिवो द्रष्कः
drṣyottamotāt etevatūtāt varṣikāḥ yathā laksā’ lītāt सदा5 प्रयुक्तीत सर्मेदा
सर्मेदि रक्तेति च पर्वशी तथा हाकात्विनिहोननविषुः सदाऽरतं सद्ययु-
णामार्ज्ञ मूतित।

bhṛityacabdenātra bharaṇiyā devādya ucyante | “atithayaḥ”
—anityaṁ dūrād āgatāḥ |

1 S.V. i. 6, 1, 3, 10.  2 B, and c² सर्मेद: These verses are not in the VV. SS.
3 c² omits yathā tvam.  4 c² “māsam ubhayaprayogam āha.
5 sv. i. 2, 1, 3, 8 (Gr. G. G. iii. 2, 18, 19).  6 A omits सदा.
“anityam ågato¹ yasmät tasmād atithir ucyate” (M. Dh. Č. iii. 102)—iti smṛītih | tebbho dattvā tatpradānegaśhabhojanaçīlaḥ sarvadāsyañadanena pañcamahāyajñaçīlo bhaved ity uktam | tathā—“kāle”—ritukāle prāpte—“dārān”—bhāryām—“upeyāt” —gacchet | niyamavidhir ayam | ato bhāryāvyātirikta-pradeças tasyām api bhāryāyām akāla eveti niyamyate | “yathāçakti câtithibhyo dadyāt”—uktasyāpyo asya punarvidhānam avac-yakatvāt | “antataḥ”—sarvābhāve ‘nnarāhitye—“udakam”—api vā dadyāt | kadācid api na pratyācaññitetyarthāḥ | “evaṁvrato yad indrāhām yathā tvam ity ete” sāmanī “sādā” anvahām “prayuñjīta” ātrāpi nityakarmāvāçishtakāla ity uktām na ke-valam ete eva sāmanī kīmītu “svarmahā svarmayā ity ete ca parvanī” | parvaçabdaḥ çravane | ukte sāmanī darçapūrnamā-sakāla eva prayoktavye na pūrvasāmavad anvaham ity arthāḥ | “tathā ha”—heti cārthe | tathā cānushhīte sati—“asya”—anushṭhātur “agnihotram aviluptam”—loparahitam | ata eva —“sadāhutam”—sayaṁprātañkāle ‘nushṭhitam bhavati | na ke-valam uktam evañagnihotraṁ kīmītu—“sadarçapūrnamāsam”—agnihotraṁ cobbayam api samyag anushṭhitam “bhavati” |

atra yady api kāleyattā na çrüyate tathāpi ‘bhṛityātithiçe-shabhojī’—ityādivākya-paryālocaññyāṁ satyaṁ sarvadā praya-ktyayam iti gamyate | tathā ‘karmante ‘gniṁ pratishthāpya’—ity anena vrata-samāptec ca kartavyatvād avasaññam ca gamyata ity çrutyantare “sāṁvatsaram etad vratam care”—iti tasya saṁvatsareyattādarçanād atrāpi tāvatkālam etat prayoktavaym iti labhyate | athoktavratapūrvvakālādhyayanānantaraṁ karta-vyāṁ homam åha—

7. यथंविषये तयां यथं विषये तयां यथं विषये तयां

“karmante”—uktakarmanaṁ saṁvatsaranushṭhānante | çiśṭaṁ

¹ The printed text reads hi sthito.
spāṣṭam | pavitravadgūnakāya somāya | dhanvantarītvagupa-
κāya varunāya | dhanvantarir udakapradeśas taśi tārayati vṛisht-
tyudakeneti dhanvantariḥ—"prājāpatyāṁ"—prajāpatidevatakāṁ
bhūrādikāṁ vyāhṛītim—"manasa"—mantram anuccārayann eva
juhuyāt—"paścāt"—uktahomāvasāne "agnaye svistākrite"
—inī juhuyāt | paricaraṇaṇatrenedasaṁ 1 kartavyam |
atha pāṇcarātrikāṇāṁ prayogøviśešam āha—

8. भवात्: पाण्ड्रिचवां नीहिन्वी भोजनसीवःि्नमै कार्या-
दिः: कथः बासानां वालविनिधिभिः कार्यानवीः चतुर्ग्रीषं
चातुर्मात्रीकायावासोभिः प्रेषितेः पालवानि ।

"atha"—saṁvatsaraṇvratānāṁ adhyayananiyamānantaram | 4
"atal"—yato vasyamāṇānāṁ pāṇcarātrikāṇāṁ prithámiyamā-
nabhiddhāne'nushṭhamanācakyam—atalḥ "pāṇcarātrikāṇāṁ"—
pāṇcarātraṇityādhyayanānāṁ sadhāraṇakalpa ucyata iti česhaḥ |
"vṛihyavau"—o莎adhiravye "'bhojanam"—bhujyate nene ti
bhojanam annam | karaṇe lyuṭ | (cf. P. III. 3, 117) vrihibhir
yavair vā nisphannāṁ carum açutilād ity arthaḥ | "asau-
hityam"—uktahobojananākālesu suhitatvaṁ na kartavyam | yena
saṁpञरṇaṇānena suhitam bhavati tan na kartavyam | kiṁtu
vratināṁ ċāstre yo grasaṇiyama uktas tena vartayed ity arthaḥ |
"ante tu"—pāṇcarātravratānte | 6 "agnyādih"—pūrvasmin
prayoge 'yo 'gnīṁ pratishthāpya vṛihyavāṁs taṇḍulān' ity-
ādikalpa uktha sa evātrapīty arthaḥ | atrāntagrahaṇāt pūrvva-
kaprayoge yo 'bhrityātithiċehabhoji'—ityādinktaḥ kalpo 'sti
nātra grahitavyaḥ | pūrvasmin api saṁvatsaraprayoge 7 'agnīṁ
pratishthāpyaṅgyabhave tūdakam,'—ityādih so 'pi na prāpnoty
etena kalpenity atrānabhiddhānāt | "kāmyānāṁ"—kāmyanāṁ
bhedena parastād vidhāṣyamānāṁ karmanāṁ api pāṇcarātrā-
dhikāre nirjitaś cāturmasādyādityakarmabhibhiḥ saha—"viprati-
shedaḥ"—parasparavirodho nāsti | atāḥ kāmyādhyayanaiḥ saha

1 eva tat. 2 S. V. i. 2, 1, 3, 5 (Gr. G. G. iii. 2,10–13). 3 S. V. i. 6, 1, 4, 4.
4 c3 saṁvatsaraniyamānantaraṁ. 5 c3 vṛihyavair.
6 c3 pāṇcarātravratāntaraṁ.
7 c3 saṁvatsare, and omits prayoge.
9. चातारमित्र चकाप े विविदाभा पवकघम !

"tratāram indraṁ yajāmahe"—iti "etābhyaṁ" sāmabhyaṁ nirūdhapaçubandham avāṇoti | atra sautṛamaniphalakāmasya prayogam āha—

10. पयोग्रतात्मितेन बस्रेन यूहविध्राय गायतिति सतुधवेय श्रीपामकू वीरामकू ।

"payovratam"—vratacabdo 'tra bhojane vartate | payasa pūrva-prāptavrīhiyavayor nivritir iti | iyān atra viṣeshaḥ | "etena kalpena"—iti uktavād 'agnīṁ pratishtāpya vrīhiyavāśīs tañḍulān ityādir 'ante tv agnyaḍir uktaḥ kalpa ity atidecataḥ prāptapūrvoktaḥ kalpo 'trāpi vidyata evety atra payovrataviṣeshatvāt tadabhīdhanam yuktam | etena kalpenety etan na vaktavyaṁ syād yathā pūrvaṁ prayoge tasya 'pāṇcarātrikānām' iti sāmâyataḥ prāptatvāt | naisha doshaḥ | tatra payovratākhyaviṣeshe niyamidhīnānād itarat sarvaṁ sāmāyataḥ prāptaṁ lupyeteti matiḥ syāt | atas tannivṛtyarthaṁ punaraśihānaṁ yuktam eva | evaṁvratō—"brihad indrāya gāyateti

1 c³ omits ricy.  
2 c³ somaprasaṅga.  
3 c³ cāturmāsyaṁ.  
4 c³ sa syāt for ācraṇanāya.  
5 S.V. i. 4, 1, 5, 2 and 2.  
6 Gr. G. G. vii. 1, 21-22 (=S.V. i. 3, 2, 2, 6).  
7 c³ yavanivṛtā.
oatuvargena”-asyam utpannasamacatus̄hayena-“sautrāma-nyau”-avikṛitaśrakāviktītakokilasaṃjñāke\(^1\) ubbe avāpnotītī cēsahāh | abhyāsah khaṃḍasamāptyarthah |
iti sāyānacāryaviracite madhāvīye vedārthaprakāce sāmavidhānākhye brāhmaṇe prathamādhyāye trītiyāh khaṃḍah |

4. Atha sāptarātrikāṇāṁ prayogam āha—

1. Bhāyāt: sahsrāsībābāṁ bīrī pāyō vai pramēva bīsākṣaṁyāvāch chārmin prabhishitānam śādhyāyāddharmastubhēdh: bhrīrī nāpō "abhāyaśānti śrāngavā-

dhēpau: kāyaṁ bāmyānā chaivaśrītīvēdhī: |

“atha” — pāncharātrikāṇāṁ svādhyāyaniyāmanāntaram | “atah” — yato vāxamānaṇāmī sāptarātrikāṇāṁ vrataniyama-
vidhīr\(^2\) asty atah kāraṇāt-“sāptarātrikāṇām”-saptarātravra-
tānushtḥāyināmī sādhāraṇaniyāmā ucyclante | “bhaixam” bhīxā-
sambandhi “vratam” αcaṇam |\(^3\) “eke”-anye vratābhijñāh, “payo vā” bhaixaṁ vrataṁ bhaved iti vikalpaṁ āhuḥ | pūrvasmin paxe bhaixaṁ evaṁa tu kalpeta | dvayor anyatarad bhaved ityarthah | “bhaixārthāyiva grāmaṁ praviṣeṭ” — evamvratah sann ahorā-
tram aranye vased bhāxaṁvratapaxe ’pi tadartham eva grāmaṁ praviśto bhaved ity arthaḥ | “svādhyāyād anyatra” — anyasmin kāle “vācaṁ noterijet” | adhyayanaavyatiyātakāle maṃṣaṁ kuryād iti yāvat | “adhaḥ caṇīta” — talpādibhīr\(^4\) vinā bhūmāv eva caṇaṁ kuryāt | “āpah” — udakādi—“nābhyaveyāt” —
abhavāhārārthaṁ na prāṇpuyāt | ḍiṣṭaṁ spashṭam | athāgni-
shtomasādhanādhyayananprayogam āha—

2. Ās̄aṃsitāriṃ  

“śr̄ukṣmātīrāḥ” — ity asyām utpannaṁ ṛtavaṃśaṁ dhāvargam | “rathanta-
aṁ ca vāmadevyaṁ ca” — etatsaṃjñākāṇi\(^5\) sāmanī | “anuṣava

\(^1\) c\(^2\) carakakokilasaṃjñāke.  
\(^2\) c\(^3\) prīthaṁniyamavidhīr.  
\(^3\) c\(^4\) adva bhaved.  
\(^4\) c\(^5\) caṇītī.  
\(^5\) c\(^6\) omits sādhana.  
\(^6\) S.Y. i, 2, 2, 4, 1-10.  
\(^7\) Several verses in the gūnas are known by these names.  
\(^8\) c\(^9\) caitenā kevalenoktāni sā".

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nam”—savane savane prayuñjānaḥ—“agnishtomam”—sarva-yajñaparikritibhūtam jyotishtomam avāpnoti |
thātyagnishtomokthayashoḍācyaatirātrāṇaṁ prayogam āha—

3. यज्ञायः वो चागनव् रूतिः चुन्तेवर्दानिषोत्त्रम ग्रन्ते चागन 

4. पघोरत्र एतेऽन बलेतन तित्तोऽगा चद्दीरत् रूतिः वर्गेयं 

5. मार्ति चतुर्थिः बाणे सुभाषा च वुहोता इववा सवेष्य भविष्यिति। द्रुतता 

atra kālamātṛasyaiva viçeshāt pūrvoktabhaixam “payo vā”

1 Gr. G. G. i. 2, 22-25 ( = S. V. i. 1, 1, 4, 1).
2 S. V. i. 1, 1, 1, 2, 1-10.
3 Gr. G. G. xiv. 1, 21-36 ( = S. V. i. 6, 1, 3, 1).
4 Gr. G. G. xiv. 2, 1-15 ( = S. V. i. 6, 1, 3, 2).
5 Gr. G. G. xiii. 1, 7-12 ( = S. V. i. 6, 2, 4, 5).
6 S. V. i. 3, 1, 3, 1-10.
7 c8 kalpa uktā.
—iti niyamo ’nuvartate | sa ca—“māsam”—māsasampūrtiparyanto bhavati | uktabhaixaṁ payo vā “caturthe kāle”—”sāyam prātar dvijātinām açanaṁ āruticoditam’ iti smṛiteḥ | ekasmin dine dvau bhjojanakālaw tathā sati prathamadinam uposhya dvitiyadine rātrīc caturthaḥ kālass tasminn evam uttaratra caturthe kāle bhuṇjānas tu | samānam itarat |

ahinārthaprayogam uktvā sattrarūpagavāmayanārthaprayogam āha—

6. संवत्सरेति श्रेयोधितिर्थ ्त्रृत्रं रचनार्थ वाम्प्रेयं च सूक्ष ् म वेश्यं च वैराजः च महानाम्ब्र्य रेवल्ल वैताल्यतुवने प्रयुञ्जामो गवामयनमवामोति |

“sammivatsaram”—sammivatsaraparyantam “etena kalpena” saptaràtroktena ‘bhaixaṁ payo vā’—ityādikena yuktah sann uktāni sāmāny anusavanam pravyùjāno—“gavāmayanam”—sattrapra-kritiyāgam avāpnoti | kocid “etena kalpena”—ity ādeçena dvādacāhokcaturthakālaniyam “py anushajyata ity āhuḥ | atha tāpaçcitākhyayoh sattrāçeshayoh prayogam āha—

7. राजनरौहिष्यां ्ताप्तिति |

uktābhyaṁ sāmabhyaṁ anusavanam pravyùjānah xullakaṁ ma-hac oeti—“tāpaçcite”—avāpnoti | gavāmayananiyam ‘trāpi vidyata eva | pūrvam aishṭikapāçukacāturmsayānāṁ prayoga uktah | idānim somayāgaprasaṅgena saumikacāturmsayārthaprayogam āha—

8. पयोन्त्र एतेन ब्रह्मेऽलोकं सोमः पवते जनिता मतोनामिति चतुर्थेन च चातुर्माध्यानि सौमिकाचाववामोति |

spashtam etat |

1 S.V. i. 1, 2, 3, 1–10.
2 The bhīdavāmadhyam is in Ār. G. p. i. 2, 11 and 12 (=S.V. i. 2, 3, 5). The Mahānāmni vv. are an appendix to the Ār. S. Many vv. in the first two and last gānas are called by the other names.
3 Ār. G. p. iii. 4, 9 and 10 (= S.V. i. 4, 1, 3, 6).
4 aśīṭikacāturmsayānāṁ.
5 Gr. G. G. xv. 2, 6–9 (= S.V. i. 6, 1, 4, 5).
atha dvādaśasaṁvatsaraṁ satārasādhyasaṁtrārtha-prayogam āha—

9. संवत्सरमध्ये बाहे भुजानो याम्यामि म तु दृष्टेति' दर्शतामयं-अभिशीष्य द्वादशसंवत्सरमवाच्योति।

"saṁvatsaram"—saṁvatsara pūrtiparyantaṁ grāmyam annaṁ vṛtihiyavādimayam | "ashtame kāle bhuṇijānaṁ"—ekasmin divase 'hani rātrau ceti bhujanakāladvayāngikārād divasastra- yam uposhya caturthadivase rātrau bhojanasyāṣṭamaḥ kālo bhavati | evam uttaratrapy ashtame kāle bhuṇijāna uttareshu kāloshv anācanaṃ—"pra tu draveti daṣatam"—'pra tu drava pari koçam'—iti daçavargaṁ nityakarmāvirodhena saṁvatsaram āvartayan—"naimiçīyam"—nimiçāraṇyasaṁ tatratyā maharshayo naimiçīyās tair anushthitam—"dvādaśasaṁvatsaram"—sattram | "trayaśa triyritaḥ saṁvatsaraś trayā pañcadaśas trayāḥ sapata- daśas trayā ekaviṁśaḥ" (Ācṛ. K.S. ii 6, 5, 16)—ityādinoktam avāpnoti | atha çatasamvatsarasatārtha-prayogam āha—

10. ज्ञानेनविनेत्र पवमाननिविवेचन वज्रेन चलारी वर्षाष्टि प्रयुजानः
भवसंवत्सरमवाच्योति।

"āgneyaḥ"—agniḥ pratipādyatvena devatā yasya sa āgneyaḥ kāndaḥ | evam aindrapavamānau | chandograṁthā uktaḥ kānda- trayātmaṅkaḥ | trīn api kāndaṁ "catvāri varshāṇi" varshacas- tushtubparyantam | "etena kalpena" pūrvotakramyān annaṁ ashtamakālabhujananiyamena çatasamvatsarasādhyō yah satpra- yāgas tam avāpnoti | atha sahasrasaṁvatsarasatārtha-prayogam āha—

11. सर्व प्रयुजानः सहस्रं संवत्सरमवाच्योत्तर नृत्तितवेष्टम वा पृथे- 

sahasrasaṁvatsarasatārtraprāptis trividhā | ekavāra saṁhitādhyay- 

yanasādhyāikasaḥsāravāravṛtātisādhyā | çatasahasāravāravṛtisā-
dhyā ceti | tatra prathamocyte | “sarvam”—atra sarvaçabdena pūrvoktam āgneyādiparvatrayam sarahasyāṃ saçakvari-kaṃ grihyate 1 | “prayuñijānaḥ”—atra vīçeshāçravanād grāmyānnam ashtamakālabhoji varshacatushtubaparyantam anvahāṃ prayuñijānaḥ “sahasrasaṃvatsarasattram avānoptri” | atha dvitiyocye—“anāçnan”—bhojanam akurvan sahasreṇāgneyādiparvatrayasya sarahasyasyādhhyayanam ekā saññhitā | tasyāḥ sahasravārāvṛittiḥ saññhitāsahasraṃ tayā çāvṛittyā “sahasrasaṃvatsaram avānoptri”—vācabadha pūrveṇa saha vikalpārthah | atravṛittir yāvati kāle saṃpūryate tāvataḥ kālasāpexitavat pūrvoktavarshacatushtubakālenānuvartate | anāçananvidhānād evāṣhtamakālaçrāmyānannavṛittiç ca | atha tritiyocye—“prīśhṭāopatāpacañtasahasrenā vā”—prāmukham adhiyānasya prīśhṭabhagam yāvati kāle paryāvartamānaḥ sūrya upatāpayati sa prīśhṭhopatāpah | tāvatkalāsādhhyacatsahasravṛittiraṇḍhhyayanaṃ prīśhṭāpatāpacañtasahasraṃ tena voktasattram avānoptri | ayam arthaḥ | udayam ārabhya prīśhṭhatāpapanaparyantaṃ parvatrayatmikāṃ saññhitām upakramyādhīyita tato ’nvahāḥ bhunījitānantaram nādhīyita paredyur api tathāiva taduparibhagam upakramyādhīyita | evam anvaham adhiyamanā sati yāvati kāla uktaçamaṃvatsaram sidhyati tāvatkalāsādhhyayanenaivo-ktasattram avānoptri | ata eva caturśhu kāleḥv atra grāmyānndaḥbojananiyamaḥ ca nāpexate vīçeshāçravanat | prajāpatyaṃ vaiçvasrijaṃ cobbhayam api sahasrasaṃvatsarasattramatra grihyate | yajñāvāptisañdhanāny uktān atha svatantrapalasādhanāni kānicīd adhyayayanāny ucyante | tatrādau moxasā- dhanaçrayagam āha—

12. प्रचन्दनिष्ठिरंः  सावित्र्यं गायचं महानामेवविवामुता नाम संहिति-
तथा वै तृत्वा समूत्तमायाम्

‘agnas ayāhi vitaye’—iti trīṇi sāmāni “sāvityaṃ gāytraṃ” sa-

1 oś abhidhiyate.  
3 oś “kāḷagramāṇānuvṛittiḥ.  
4 Gr. G. G. i. 1, 1, 1-3.
ma “mahānāmnyāca” sāmāṇity “caḥamṛtā nāma saṁhitā”
“etayā vai devā”—iti prasiddhau | uktayā saṁhitayā devā “amṛitatvam”—moxam—“āyan”—prāpnuvan | ata etām saṁhītāṃ nityam adhiyāno moxam etity arthaḥ | yadyapi na vidhiḥ 
prüfate tathāpi vidhiyata iti nyāyād amṛitatvakāma etām adhiyīteti vidhīr abhyupagantavyaḥ | devānām amṛitatvapraṇāptibalād 
apī moxārthibhir anyair etad anuṣṭhtheyam iti gamyate |
uktārthavedituḥ phalam āha—

13. gṛ informant y eva
atha svargasādhanaprayogam āha—

14. eva śāntigatāya prabhokṣaṃ samālpanāṃ āhā āha
prāntaṃ bhīṣṣyate varṇakṣepasya madhyamānāṃ bhūtavrātrabhyaḥ 
śpraṇāḥ mādhucchandasyāvān mādhucchandrī niṣāmaṃśāh ye ’bha: 
khā kramaśrāṇaś

uktāni sāmāni spaśṭāni9 | “surūpakritnum utaye” ity asyām 
uppannaṁ sāma | “rāhasam”—rahasye ’rānye geyam | tae ca 
madhucochandase dṛisṭaṁ ni “mādhucchandāsama” | eshām uktā 
sāmiśa saṁhitā—“mādhucchandast”—iti prasiddhā | etaye-
tyādi pūrvvat | atha vedituḥ phalam āha—

15. karma kramaśrāṇa y eva veda |
atha rudrapṛitisādhanam adhyayana-prayogam āha—

16. ātma vo rājā10 tādāpi11 ‘आथ्यदोहानि’12 devatātām11 ’eva rastrāni
nāma śribaṃśāntaḥ prāyukṣṇaḥ iva

1 c ‘agna ā yāhi vitaya”—ity etasyaṃ sarvavarga—“prathamas trivargaḥ” sā-
mātasyātmaṃ “tat savitur varepyaṃ” ity etasyaṃ “savitryaṃ gāytrasya mahānā-
mnyāca” sāmāṇity caḥ” etc. 2 Gr. G. G. v. 1, 10–12 (= S. V. i. 2, 2, 3, 1).
3 S. V. i. 4, 1, 10. 4 S. V. i. 4, 2, 2. 4 S. V. i. 4, 2, 8. 6 S. V. i. 5, 2, 1, 8.
7 S. V. i. 6, 1, 4, 10. 8 S. V. i. 2, 2, 6.
9 c “surūpakritdṛhasamā mādhucchandāsam” iti | “surūpakritnum utaye” ity etc. 
10 S. V. i. 1, 2, 2, 7. 11 S. V. i. 2, 1, 3, 1.
12 Ṛg. G. p. i. 4, 1–3 (= S. V. i. 1, 2, 2, 5). 13 Ṛg. G. p. iii.5, 6–8 (not in ṹ V. SS.)
“tad-vad-vargah”—tad vo gatyeti vargo grāhyāḥ | čiṣṭāṇi
prasiddhāni | “esā”—uktasāmarūpā saṁhitā—“raudrī”—iti
prasiddhā | “etām” rudrāsāṁhitāṁ sadā “prayuñjan” purusho
“rudraṁ pṛipātī”—ity anayā privo rudraḥ svargaṁ lokāṁ
prayacchatīty arthaḥ | evam uttaratrāpi | atha. viśnu-prītiśa-
dhānam adhyayananprayogam āha—

17. रूद् विष्णुः 1 पुष्पः वुष्णः 2 प्रवतासुमुहनेव सुवाणः 3 रूति चारा-
वस्त्रधराः पुष्पवती 4 पैथा वैष्णवी नाम संहिताः प्रवतासुम् 5 स्रीपाति ।

“prakāvyam”—ity asminn antyapade ‘varāho abhyeti’—iti varā-
halīṅgaḥ tad “vārāham” | čiṣṭāṇi prasiddhāni | atha vināya-
prītiśādhānam adhyayananprayogam āha—

18. चोदः 9 सुपवाणः 8 आ धृन ग दृति चवनेव सुबाणः: सुबाणेन 8 प्रवतासु 6 पैथा वैष्णवी नाम संहिताः प्रवतासुम् 7 स्रीपाति ।

āditas trayaḥ pratikās trayo vargā grāhyā iti āeshāḥ | čiṣṭāṁ
sujñānam | atha skandapritīśādhānam adhyayananprayogam āha—

19. आ ब्रह्मीरिक्र द्वारिभिरामो विष्णुः हवं 10 प विनाशीरिति चवनेवः 11 परिचयं त दृतत 12 दे एवा सुबाणेन संहिताः प्रवतासुम् 12 स्रीपाति ।

spashṭo ’ṛthaḥ | atha pitrīprītiśādhānam adhyayananprayogam āha—

20. प्रदा च विधिपतिः 13 सचाद्रशः 14 -चतृमीलद्वे ज्वयो निच्चिन्द्रीः 15 मकानसुरः 17 विनिद्राशीरिति । दे एवा प्रवतासुम् संहिताः प्रवतासुम् 17 स्रीपाति ।

1 S.V. i. 3, 1, 3, 9.         2 Ār. S. iii. 8.         3 S.V. i. 6, 1, 4, 2.
4 Ār. G. p. iii. 6, 1–5 (= M. 3–7). 5 S.V. i. 4, 1, 3, 4 or ii. 4, 1, 20, 3.
6 S.V. i. 4, 1, 3, 4 or i. 2, 2, 4, 7. 7 S.V. i. 2, 2, 3, 3, or i. 2, 2, 4, 7.
8 Gr. G. G. xv. 1, 6–13 (= S.V. i. 6, 1, 3, 7). 9 S.V. i. 3, 2, 1, 4.
10 S.V. i. 3, 2, 3, 7.         11 S.V. i. 6, 1, 5, 1.
12 Gr. G. G. xvi. 2, 34–35 (= S.V. i. 6, 2, 1, 12). 13 S.V. i. 2, 1, 2, 8.
14 S.V. i. 1, 2, 3, 8.        15 S.V. i. 6, 1, 4, 7.        16 S.V. i. 6, 1, 3, 7.
17 Gr. G. G. xv. 2, 12–13 (= S.V. i. 6, 1, 4, 2).
spashṭo 'ṛthaḥ | atha kṛtsṇādhyayanaprāptisādhanādhyayana-
prayogam āha—

21. चाक्षुषं छद्भि तिमर्गेनाण्विवितत्वः: सुम्बक्लो नाचेद्रितसर्वसः
चोतसमनित्मतितेन शैवानामाणवार्थोऽि।

"Āsyadaghne"—Āsapramāna "udake tisṭhan" | "pramāne dvā-
yasa-jagdhanamātmracah" (P. 5, 2, 37.) iti daghna-pratyayaḥ | "etat"—uktaṁ sāma—"triḥ sapta-kritvāḥ"—ekaviṁcāti-vāraṁ
"gāyet" | "etat"—uktaṁ sāma—"sārvavacogata-samamitam"
—sarvēṣhām itṣāsādhanānāṁ sāmātmakānāṁ vacasām—gatam
gamanam uccāraṇam adhyayanaṁ ity arthaḥ | tena samamite
ktalaśaṇena ca sāmāṁ—"sārvān kāmān"—kāmanīṇaṁ "avā-
pnoti" | atha vedituḥ phalam āha—

22. चचंवं वेषं चचं वेषं वेद। ॥

cācabdō 'nushṭhātrapexaḥ | 4 na kevalam anushṭhātuḥ phalam 6
api tūktārthaveditā sarvān kāmān avāpnoti | āvrittiḥ samā-
ptyarthā | 6

iti sāyaṇācāryavirācite mādhaviye vedārthapraṇāsānē svamavidhā-
nākhyey bhāhmaṇe 7 prathamādhyāye caturthāḥ khaṇḍāḥ |

5. Tad evam ādhānādisahasra-saśramvatsara-sattrārthāḥ svatantra-
phalasādhanāc cādhyayana-prayogā uktaḥ | athādhyāya-aceheṇo-
ocāvacaprāya-cittārthaprāyanā pratyayante | tatrādau prāya-cittāni
vidhāsyāmīti pratijānīte—

1. चतात: प्राचिन्ततानाः।

"atha"—yajñakalpavidhānānāntaram | "ataḥ"—prāya-cittā-
kalpānabhidhāne yataḥ cuddhyabhāvah | atas tadartham "prā-
yācittānām" ayam ayaḥ-prāptipra-kshenāyāḥ prāyaḥ | vihitā-
dharmākaranāsya prāptir ity arthaḥ | tatprākāra-vishayaṁ cittaṁ
cittir jñānam | tatpūrvakānushāhāni prāyaścitāni | yadvā prāyo
nāma vihitākaranādipratikārāsvarūpaṃ tapa ucyate tadvishayā
niścaya prāyaścitāni | tathā coktam—
‘prāyo nāma tapaḥ proktam cittam niścaya ucyate |
tapo niścayasaṁyogat prāyaścitam itīryate’ ॥¹
teshām vidhānaṃ vaxyata iti ċesahā | atha vičesānabhidhāna-
vishaye prāyaścitam āha—

2. चन्द्रदेशैः मक्खा बलवन्तापोषिता: पावना’ भवति ।

“ādecaḥ”—upecaḥ | asyedam prāyaścitam iti | yatra viçe-
sho ’nabhihitas tatra “mantraḥ”—“pavanāḥ”—cudhabhā prā-
yaścittarūpā “bhavantī” | kṛdiçah—“balavantaḥ”—śamarthyo-
petāḥ pāpaxayalingakāḥ ॥² | “taponvitaḥ”—tapaśa kriçhrādi-
laxāneta saṁyuktāḥ | prathamaṃ tapaṃ caritvā paçcāt parija-
pyamanāḥ prāyaścittarthā bhavantīy arthaḥ | prāyaścittādhikā-
rinam āha—

3. बाप्पः: प्राशिर्ति चरितः ।

“āpannaḥ”—papam prāptas tadapanuttaye “prāyaścittaṃ caret”
anutishṭheta | tadvrttivičesānabhidhānapradeṣe tadiyattam
āha—

4. सचासः सावित्रे द्यावरस ।
yatravṛttivīchesho no⁴ ktaḥ pāpatāratamyaḥ api sa nāvadhā-
ryate tatra pradeṣe—“sāmnām”—vihitānām—“cataṃ”—cata-
vāravṛttiparyantam—“abhyāsaḥ”—kartavyaḥ | etat paramā-
vadhi kiyatprabhūtinī cet—“daçāvaram”—daçasāṅkhyākā-
vṛttir eva “avaram” adhamam yaśmīni çate tat tathoktam | sarva-
thā daçavāravṛttir avaram⁵ na kuryād ity arthaḥ | atha vācika-
deshānāṃ prāyaścittādbhayanāny ucyante | tatrāçcilabhāshane
prāyaścittam āha—

¹ This cl. is said to be from the smṛiti attributed to Aṅgiras; v. Mādhavīya C. on the Parācaramsṛti, Prāyaścita K. in the introduction; it occurs as the first cl. of ch. ii. of the Uttarāṅgirasamsṛti in a M.S. in my possession.
² पावनाः A. and D.
³ c² adds ity arthaḥ.
⁴ c² vā no.
⁵ c² daçavāravṛttyā nyūnāṃ.
5. वाहसुका दिधिमायो चकारिषिषित्त्रायित्।
“कहालम”—अचलम् गुहयाभशाणादिकम् uktvā tatprāyaścit-
tārtham—“दधिक्रावषह” ity etat sāma sakrīd gāyet | āśṛtti-
viçeshāçravane pāpalāghavat sakrīd iti gamyate9 | atra mantre
“suraṃhi no mukha karat” ity abhiravāditur mukhasyaçcilavā-
danarūpadaurgandhyaparīhārasya surabhikaraṇasya ca pratipā-
danad anurūpam etat sāma | atha purushamāstrasya nisīthu-
bhāsaṇe prāyaścittam āha—

6. प्रश्नमुक्तेि विष्ुविर्यव्रेष्ट्रित्।
brāhmaṇaṅgurvādinām vishyabhesasya vidhānasamānatvāt ta-
dvyātīriktaṁ “purusham uktvā” nisīthuraṁ bhāshitvā—“idaṁ
vishṇuh”—ity etad gāyet | uttaratra brāhmaṇavādaā vṛittiśritva-
vidhānāt tadapecayāṣya nīkrishhtatvād ekavāravṛttir iti gamyate |
atha brāhmaṇavāde prāyaścittam āha—

7. ब्राह्मणसुका चि।
“brāhmaṇaṁ” nisīthuraṁ “uktvā”—‘idaṁ vishṇuh’—ity etad
eva trivāraṁ gāyet | atha bhātraṇādīnāṁ vāde prāyaścittam āha—

8. अततर मातुरेि पिन्धामिति पश्चातोपाध्ययसाऽव विभिस्वी राजभी
पोषिष तवाह सोप रांग्रेषित। प्रधानमेकविन्यष्टिक।
“bhṛtā”—agrajāh | “mātulāḥ”—mātibhṛtā | “pitrivyāḥ”
—pitrabhṛtā | “iti”-çabdaḥ prakāravacanaḥ | etan etatprakārān
anyāṁ ca çvacurādīn “gurujātiyān” gurūḥ pitā tajjātīyāṁ tata-
mānagaurvān ity arthaḥ | tān nisīthuraṁ uktvā—“prasadāya”—
tān eva samāpya—“paxiṇīṁ”—ubhayato ‘harlaxaṅapaxadvayo-
petām “rātrīm uposhyā”—“tavāhaṁ soma rāraṇa”—ity asyāṁ
prathamaṁ sāma—“ekavīmçatikṛtvāḥ”—āvartayet | athopā-
dhyāyādināṁ parushavacanaprayaścittam āha—

9. उपाध्यायं मातरं पितारमितेषु चिनरच्युतवक्तिःक्षेत्वास्तम।
upādhyāyaçañcado mahāgurūṇāṁ mātāmahādīnāṁ5 upalaxaṇa–

1 S.V. i. 4, 2, 7. 2 S.V. i. 3, 1, 3, 9. 3 S.V. i. 6, 1, 3, 6 (Gr. G. G. xv. 1, 1–6).
4 S.V. i. 4, 2, 7. 5 S.V. i. 3, 1, 3, 9.
10. नामावपमतः सत्तारामपवस्यतादा गायः सुच्यो विवधापसः

10. सूचकापमन्यतः सत्तारामपवस्यतादा गायः सुच्यो विवधापसः

11. चाबाध्यावरः देविमारत्वका मायें चतुः बाहे मुझाणः बाबीः

11. चाबाध्यावरः देविमारत्वका मायें चतुः बाहे मुझाणः बाबीः

12. प्रविष्टविद वे ते पन्ना चधो विदः हृति तत्वाविश्वासाः

12. प्रविष्टविद वे ते पन्ना चधो विदः हृति तत्वाविश्वासाः

1. S.V. i. 5, 2, 1, 6.
2. S.V. i. 5, 2, 1, 6.
3. No such verse is to be found in my MSS. of the V.V. SS.
4. c2 xāralavanaparityāgena.
5. S.V. i. 2, 2, 3, 8.
6. c2 ca.
13. चनोजभोजने - मेक्षामने वा बिचुरीवीवानिरानां तुष्य- 
विहितो निष्पू सत्वम गृहितिः पूर्वे यदि सहस्तराल चार्यरथये।

"abhojyam" — ucchishṭādīninditānāṁ tasya "bhojane" ।
"amedhyam" — mūtrapurishādi tasya "prācane" । "vā" saṁ- 
hāvite "nīshpurisīhībhāvaḥ" । etad drishṭāntasyāpy upalaixa-
ṇam । tadubhayāpamāya virekādi kāryam ity arthaḥ । tathā 
kritvā — "trirātrāvaram" — trirātram evāvaraṁ jaghanyāṁ 
yasmīṁs trirātre tadanuparatvāt tato 'dhikanā va । bhuktapra-
çitānuguṇyena yathācaukty upavasān । teṣau divasahū "sadaś 
"eto nī indrama ity etasva vargasya — "pūrvam" — prathamam— 
"sahasrakritva āvartayan" — suddho bhavatity arthaḥ । athopa-
pātakaprayaṅçittam āha—

14. ब्रह्मण्युपयत्तीयाति क्षाव्य विनिर्माणयारायणीं पूतो भवति।

"upapatantyāni" — upapātakāni goavadhvāryatādini । kāni—
"bahūni" — "kritvā" — apiṣ anaçnutopavasātā kriyaiḥ pāraya-
ṇaiḥ । "anaçnan pārayanaiḥ" । taić ca "tribhīḥ" । krītānivedā- 
dhyanalaxanaṁ — "pūtāḥ" — suddho "bhavati" । atha surā- 
pasya prayācyottam āha—

15. पूर्वा पीला संपत्तरमणे कान्य भुजाणो चत्वारो: सवयेदवाक्षः-
मूद्धेरागु परिविधित्तप्रमृ उपपुष्यंका राज्य खानासनाभां पविंचं 
" एवं ततथेत्वान्तरिगतमहम विभासाधवारी खानासनमोनगरानि च जने-
नां प्रकृत्ववेत्त्वेब्रह्मामागमेश्वर चतुः क्राङ्ग्यानानासत्: भ्रात्रीयान- 
ब्रह्मानन्तररीवायताद्रेवीवायान्निवितो भवति। च यदि युएूः पूर्वे संपत्तरे 
तीन चक्रवर्तिणं न बीवानोवात्यं क्राङ्ग्यायुयां तच्छर्तिः भवति
भवति युएतिचरितमावरकामल रायस्यमूक्तं पचित तव वुचित्रतिः तथवेती; भो 
रति युएतिचरितमावरकामल रायस्यमूक्तं पचित तव वुचित्रतिः तथवेती; भो 
रति युएतिचरितमावरकामल रायस्यमूक्तं पचित तव वुचित्रतिः तथवेती; ।

1 i. 4, 2, 1, 9 (Gr. G. G. ix. 2, 7-8).
2 c reads from kritvā to end of sentence— "tribhīḥ" — trivāram anāçnan vodaspā-
rāyaṇaiḥ pūtō bhavati.
3 i. 6, 2, 2, 12.
4 c alone omits ब्रीम.
“surām”—sakṛit—“pitvā”—tatprāyaṣcittāya “saṁvatsara”-saṁprātiparyantam—“aśṭame kāle bhuṇjānāḥ”—xārlavāṇa-divaṁ janena bhojananā kuṇaṁ | annam asyeyattocyaṭ—“pāṇ-yoḥ”—ubhayor hastoyor yāvad annam—“saṁbhavet”—tāvad eva bhuṇjānāḥ | “avānābhi”—nābher adhastāḥ—“urdhvaśaṁjānu”—jānvor upari—“pārihitah”—acchāditaḥ | lajjāparihiṇāraththaṁ gopanīyaṁ pradeṣam acchādayet | nanu cītādivāraṇāyottariyaḥ-dikam api dadhyād ity arthaḥ | “ahnaḥ”—ahani | “trīr upaspiṇc”—trishavaṇasānaṁ kuṇan | “tathaḥ rātrāu” api kuṇan | “sthānāsanābhhyām”—niyatābhhyām yuktaḥ san | tīṣṭhet ahani rātrāv āśīta na kadācic chayitety arthaḥ | “pavitraṁ te” | “iti” dvayar “uttarena” sāmnā—“ahorātrāṇi”—sarvādā—“japavrahaṇād upāmiṣu gāyan | “grāmadvāro” | grāmanirgamanapradeṣe kuṭumī | kṛtvā vaseta | “cītāvatavaraśaṇi seveta” ityādīvacanat tatparihiṇā kuṭyādir arthasi-ddhaḥ | “sthānāsanabhojanāni yatrac” | grāme—“labhet”—la-bhate “tatra vasen na pravaseta” | pravāsāṁ grāmāntaragamanāṁ na kuryāt | “svakarmanāḥ”—svānuśṭhitena surāpānena karmanāḥ | “abhibhāsheta”—anyān prati svakṛitaṁ pāpaṁ prakhyāpayed ity arthaḥ | “kṛtvā pāpaṁ na gūhet tadguhyamānaṁ tu vardhate” ‘pāpaṁ prakhyāpayet pāpi’—ityādīsmaranaṁ | tathā bhramahatyapraṣcittte ‘pi saṁkīrtananam uktam ‘cīraḥ kapālī dhvajāvān bhaiṣaṁ karma vedayan’ iti (Yājñ. iii. 243.) | “aśṭame kāle bhuṇjāno yaṭ pāṇyoḥ sambhaved” ity uktam bhajanam “caturṇaṁ bhāraṁanāṁ agrataḥ prācniyāt” tad api “grāmadvārasayavgrataḥ” | kuryāna naiṅkai kadācic api bhuj-jitety arthaḥ | “avaṇyaḥ”—avaṇyaṭaṁvavyāya mūtrapurṣhamsargaya— “ābhikramet”—sthānād vicaled anyathā nābhikramet | tad evāha—“ato ‘nyathā’—mūtrapurishad anyathā gamane sati—“cankyaḥ” | tad gamanaṁ kāmaśārāya kritam

1 c² reads for annam—ucyate, tasyaiva niyama ucyate.
2 c² omita tathā rātrāv api kuṇan.
3 c² kutyādi.
4 c³ cītāvatavaraśaṇi saheṣṭya, etc.
5 c³ for anyān—arthaḥ reads vade | pratikritam prakhyāpayed ity arthaḥ.
Prathamâdhyâyaḥ 5.

ity anyaih caûkaniyâmi bhavati | “pûrṇe saûvatsare”—uktaniyamena saûvatsare sampûrṇe sati1 tailâdibijânti shadôdravyâni2—“âlabdhavantam”—saûpâditavantam enam—“brâhmañâh”—aparimitâ “brûyuḥ” | kim iti tad ucyate—“caritaṁ tava”—iti tvâyâ caraṇîyâmi vrataṁ kîm samyak caritam iti tаiç ca prishtâca ca3—“oũ bho”—iti pratibrûyat4 | om ity aṅgikâre | he mahânto yushmâbhir yat prishtâm tat tathâ samyak kritam iti tasyârthaḥ | evam uktavantam punar brâhmañâ brûyuḥ | kim iti tad ucyate—“tava caritam”—prâyaçcitâcaraṇaṁ yadi—“aṁritam”—uktaniyamarahitaṁ oet tarhi—“saptâavarân”—adhamân sapta putrapautrâdisaṁtânan—“saptâ parân”—utkritâshtan pitripitâmahâdin—“hânti”—nâçayati | atas tava caritam kîm “sucaritam”5 iti tâiḥ prishtâḥ6 sa punar “oũ bho iti brûyât” | “ata ārdhvam”—çapathapûrvaka-saûmbhâshanâd7 anantaram “keççmaççrulomanakhami” niyama-kâle pravriddhâm—“vâpayitvâ”—chedayitvâ—“ahatam” nûtanam—“vasanam” vastram “paridhâya” parita âcchâyâ—“brâhmañân svasti vâcayitvâ pûtaḥ”—uktadohâd viyukto “bhavati” | uktâmi prâyaçcittaṁ bhûnâhatyâsuvarâsteyâyâdi-mahâpâtakeshv8 atidicâtai—

16. एनेन कल्पनार्थ बुद्धापूज्यमिति प्रवृत्तितं भ्रमणाय मुद्रमत्तं सुतस्य-अन्यां। अनित्वो-कालिकं आस्तिकता निर्यातिति।

“etena”—saûvatsaram ashâme kâla ityâdinâ surâpânotena—“kalpena”—niyamaviçešena—“bhrûnâhâ”—avidyâvrittâdibhih çreshṭasya brâhmañâsya brâhmañâgarbhasya vâ hantâ pûto bhavatiti çeshâḥ | jape tu viçešâḥ | “pûrvam”—“pavitraṁ te’ ity etat sâmâhorâtrâni jape | surâpakalpe ‘pavitraṁ te’ ity uktam ity uktatvâd atra pûrvam iti prathamam ‘pavitraṁ

1 c2 pûrṇe, and omits sati. 2 c2 oshadhirdrayâpi. 3 c2 for taiç . . . ca reads tair uktah sa ca. 4 c2 brûyât. 5 c2 omits kîm sucariyam. 6 c2 tathâ prishtâ. 7 c2 uktacapathapûrvaka. 8 c2 bhûnâhatyâsuvarâsteyâshu mahâpâtakeshv. 9 Many vv. in the 4th gâna are known by this name. 10 S.V. i. 6, 1, 4, 6.
te' ity etad grihyate | tathā—"etena"—uktenaiva kalpena
—"brahmaha"—brahmāṇajātimātraśya hantā pūto bhavati |
"cuddhācuddhiya"-nāmakasya japaḥthatvam ity etāvan viṣeṣahah |
tathā "etena" kalpena—surāpasya pratigāditenaiva 1 kalpena
"svanāstenaḥ" brahmāṇavyatīrktasaunānasya hantā cuḍḍho
bhavati | "abhitripriṣhtaṁ viṣaṇampam" ity etat sāma japtavyam
ity etāvan viṣeṣahah | āvṛttiḥ samāṇātītadvānāthāh |

iti cṛsāyaṇācāryavirachite mādhavīye vedārthapraṇāṇe sā-
mavidhānākhye brahmāṇe prathamādhyāye paścamaḥ khaṇḍāh |

6. Atha brahmāṇasya suvartātiriktādārasyaharaṇe prāyaḍ-
cittam āha—

1. pāṇaḥcā yla maścūbhe vāschatpāne ṣhāke bhūmāṅ 
ḥaṇastraṇe pūrā te cāmābhāgāte te cāmānāhāvāhīte |

"brahmāṇaṁśvam"—brahmāṇasya gavādiḍravyaṁ "hṛtvā mā-
sam"—māsaṇaparyantamu 4 udakasamīpe "vāsaḥ" kartavyaḥ sāxād
udake māsaṇaparyantāṁ vastum aṣacyatvāt tathā—"caturthā kāle"
—"bhojanam"—tattprakāraḥ pradarṣyate—"divā"—bhuktva
 tato bhojanakālaparigāṇanāyāṁ caturthā kālo 'paredyū ṛātraub
bhavati | "syaṁ prātār dhvijāṭinām açanāṁ çṛutidītamo" ity
abhiihitatvād divā ṛātri caikāko bhojanakāla iti mantavyāḥ |
evaṁ bhuktārātrikālam ādīmaṁ kṛtvā tatttītye 'hani vā catur-
thaḥ ḍalāḥ | evaṁ māsaṇaparyantāṁ niyamam ācāreḥ |

ākāro vikalpačakākhaḥ | vety arthah 5 | samānāṛthāḥ sa ca 
vikalo jalaṣampāpexayā 6 | "divā vahir ā syāt"—grāmād 
vahir vā so bhavej jalaṣampi vety arthāḥ 7 | "udake vāsaḥ"—
itv anenaṁ grāmād vahir vāse siddhe—"divā vahir ā syāt"—
ity punarvidhāṇanā divā vahir vā jalaṣampi vā syād ṛātraub
grāma evety avadhāryate | evaṁ māsaṁ vṛataṁ samāpya

1 cā coditena. 2 cā hriṇvavyatīrīktam. 3 S.V. i. 1, 2, 3, 3. 
4 cā māsaṣampāṛtiparyantam. 5 cā ākāro vikalpačakac cety arthah. 
6 cā jalaṣampāpexah. 7 cā grāmād anyatra kutṛapi vāso bhavet.
tadante—"çukram te anyat" ity etat sama gāyet | āvṛttyanupadeçād vrataṁ daçāvaram iti mantavyam
| brāhmaṇavyatiriktasya dravyapahāre prāyaçcitam āha—

2. धम्म दला द्वैं चरणम् सहस्राणां इति द्वितीयम् ।
“anyasya”—brāhmaṇavyatiriktasya kasyacid gavādidhanam—
“hṛtvā—tadapanuttaye—“krochram”—prathamoktaṁ prajāpatyam—“caran”—teshu caraṇādisadriçeahu—“ayaṁ saha-
sramānavaḥ” iti”—asya “dvitiyam” sama gāyet |
gurudārāgamane prāyaçcitam āha—

3. गुरुदारामला सुरापक्षिनाशनांततापि सुरापक्षिनास्यानि न विद्वेषम्।
“gurudārān”—upanayanādikāṁ hṛtvā vedam adhyāpayati sa
guruh | tathā ca smaryate—
‘sa gurur yaḥ kriyāḥ hṛtvā vedam asmai prayaçchati,
(Yājñ. i. 35) iti | tasya bhāryāṁ “gatva”—“surāpakalpena”—
“surāṁ pitvā sātvatsaram”—ityādīna “svasti vācayitvā”—itya-
ntena kalpena caran ‘pavitraṁ te’ ity utterasya sthāne “akṛantsa-
mudraḥ” ity “etat” sama “gāyet” | atha brāhmaṇadārāgamane
prāyaçcitam āha—

4. श्रीमद्वारामला वीर्यक्षांवर्गः व्यावहिनिः पूर्वम् ।
“trīna krochrān”—krochratikrochraḥkrochratikrochraḥkhyān
‘athātas trīna krochrān vyākhyāyaṁ’ ityādinoṅktaṁ | spa-
saṅtam anyat | atha xatriyavaiśayor dārāgamane prāyaçcitam āha—

5. धम्म गला द्वैं चरणस्वरूपिनिः रोकितादि ।
astṛnyacabdana brāhmaṇasyoktavac chudrasya vaxyamanatvād
rājanyavaiśyajātiṣya vivaxyete | tasya bhāryāṁ “gatva”—“kri-
occhram”—prajāpatyākhyām caran—“aranyoḥ” iti—“etat” sama

1 c² daçāvaram ity anupādeyam iti mantavyam.
2 S.V. i. 6, 2, 3, 2 (Gr. G. G. xii. 1, 28–29).
3 S.V. i. 6, 1, 4, 7.
4 c² prayaçchati.
5 S.V. i. 4, 1, 3, 9.
6 S.V. i. 1, 2, 3, 7.
gāyet | kricchrasamátiparyantaṁ tannityakarmāvirodhenety abhiprāyaḥ | atha śudradārāgamane prāyaścittam āha—

6. गृह्यो गला चिराषुपुणसक्ष्मिराम्ग ।
spashṭo 'ṛthāṁ | atrāpy upavāsadvaseshv eva gānavidhānād āvṛttisamkhyaḥ nāpexyate | atha svabhāryāya evākālabhoge prāyaścittam āha—

7. अकाले दाराभुषिद चिन्तनाशायामानये व्यायामायेतत्वतहे।
“акāle”—akālo dvidhā sambhavati | ṛtukālavyatiriktaḥ caikah | ṛtukāle parvādiniśhuddhatithyātmako dvitiyāḥ | ‘parvavārjaṁ vrajed dhimān’ (॥ M. Dh. ।. iii. 45) iti smṛiteḥ | tasmin striyam gatvā “trin prāṇyāmān ayamyā”⁴ ‘kayā naḥ’—ity asyām “dvitiyam” sāma “āvartayet” | atha brāhmaṇtvṛiddhirū- parṇāpradāne prāyaścittam āha—

8. ब्राह्मणाधृतं दला चीन्तनाशायामानये व्यायामायेतत्वतहे।
“brāhmaṇād”—uttamavarnaḥ | “vṛddhushim”—vṛiddhyā prāptaṁ dhanam—“hṛtvā”—adattvā tatpratikārāya “trīn” pūrvoktān “kricchram” ca ran brahma jajñānam ity uttaram” sāma gāyet | atha xatriyāder vṛiddhiharaṇe prāyaścittam āha—

9. अन्यसया दला शृष्टि चरमगु व्हि ला सुतं सोविमवु व्हि ला सुतं सोविन्ति।
“anyasaya” — brāhmaṇavatiriktasyaottamavarṇasaya vṛiddhyā prāptaṁ dhanam “hṛtvā” pūrvoktaṁ “kricchram” ca ran “anu hi tvā” —ity etat sāma gāyet | abhyāsaḥ samāptyarthaḥ |
    iti ċrīśaṇācāryaviracite maḍhaviye vedārthapraṇāče sāmavidhānākhye brāhmana prathamādhyāye shashtaḥ khaṇḍaḥ |

7. Atha rājapratīgraha prāyaścittam āha—

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1 S.V. i. 1, 2, 3, 4. 2 Gr. G. G. v. 1, 23–25 (= S.V. i. 2, 3, 5). 3 o² reads "nishiddhakāलātmako. 4 o² kṛtvā. 5 S.V. i. 4, 1, 3, 9. 6 S.V. i. 5, 1, 5, 6.
1. राजः प्रतिग्रहा मानसुद्धि सविधिः शुकानो महतालोमी महिष्यकारित्वाधिष्ठित ।
“राजन” — प्रजापालनादिसवधर्मपेतस्या वात्रियस्या धनाम अनापदी — “प्रतिग्रीह” — गोहिरावयादि लब्धवा विहिताकल्पम् कaret अपद्य अभ्यानुज्ञाना शमरयात्—
‘राजतो धनाम अनविचेत सामस्तदन अनान्तकां खुदाः’ (M. Dh. Č. iv. 33) तत्थि चिस्ताम स्पाश्ताम | अथोक्तवयतिरिक्तस्याप्रतिग्राह्य-स्या प्रतिग्राहे प्रायाचित्तम अहा—

2. चविच्छात्रतिलायस चक्रं परलिङ्गेयत्र विचित्रितः ।
“अनुसत्रप्रतिग्राह्यस्या” — स्मृतिशु यस्या प्रतिग्राहो निन्दतस्या जनस्या राजस्यतिरिक्तस्या धनाम् प्रतिग्रीहा — “क्री-च्छ्राम” — प्रजापत्यामिः “चरान” — तद्विधाशेषु “त्रिक्रद्रुकेश्व इत्य एतिः” गायत्रे अनापदिं मन्तव्यम् अपद्य अभ्यानु-पनान् | तथास हि—
‘अपदगताः समप्रग्रिहनं भुविन्यानो वा यतस्तताः | नालिपीतास्वा विपो ज्वलानाग्निसमो हि साः ||’ (Pāji. iii. 41)
तत्थि स्मृतिः | अथाधात्तादा प्रायाचित्तम अहा—

3. पद्मताद्वां परेऽप्रसर्ववद्मणिवर्मणेविता विद्विशयम ।
अदतास्या स्वामिनाः सन्निधानु दार्शन्यादिस्वयम् वा प्रतिशिद्ध-वजस्या धनास्यादाने | पड्यतो चारने तु सायुतमकात्वत स्त्याप्रायाचित्तम् द्रास्ताय-याम् | चिस्ताम स्पाश्तम | अथा ब्राह्मणायावगुरुदानात् दाने रुद्रहितोपदशेषु प्रायाचित्तान् उच्यात् ।

4. ब्राह्मणायावगुरुदान प्रायं चैविन्न्तिविवापुर्वं बोध्यते पररति योम देव विदिष ।
“ब्राह्मणायावगुर्या” — तादानारथाम् हस्तदानाद्युद्यु-यानम्—

1 S.V. i. 6, 1, 6, 10.  2 S.V. i. 5, 9, 3, 1, or ii. 1, 2, 4, 3.  3 i. 1, 1, 3, 2.  4 c2 ताध्यां अलोहौतपादनेशु प्रायाचित्तम अहा.  5 Ār. G. p. ii. 1, 1 ( = S.V. i. 4, 1, 3, 6).  6 Ār. G. p. ii. 1, 2.  7 S.V. i. 6, 1, 3, 4 (Gr. G. G. xiv. 2, 20-24).  8 c2 omits tādānāstham.
manāṁ krītvā prāpākhyayāṁ śaṁa "gāyet" | "nihatya"—saṁtā-
dyā apānākhyayāṁ śaṁa gāyet | dehe—"çöne xarati"—sati "pra-
soma deva vītaye" ity asyāṁ "dvitīyam" gāyet | atha savana-
sthārajanyavaiçyayor hanane prāyaçcittam āha—

5. राजनेविने वासनाती हला राजायस्त्वक्षेण दुवासुखुष्मस्तरम्।
"राजनेवाियावाय वासनाताय"—सूयते सोमो 'त्रेति सवानाम सो-
मायागहः | तस्म प्राप्ताम सोमायाजिनाम "हतवा" "ह्रामनासवाका-
लपेना" ह्रामनासवाहारणोक्तेना 'मासम उदासे वासागते काले भोजानाम्" ityādyuktā kalpam anushāhāya tadante 'सु-
क्रम ते'—ity asya sthāne "çuddhāçuddhiyam uttaram" çata-
kritvo gāyet | çūdrahanane prāyaçcittam āha—

6. गूँढ ससळ राधारामपुस्पावस चकवे च वासो सं प र द्रुक सोमः।
रूप धर्मितम्।
"çūdram"—caturthavarṇam "hatvā dvādaçarātram upavāsah" तेशु dineshu jalavāsac ca | "sayaṁ ta indra" ity asya "dvit-
īyam" nityakarmavīrodhena gāyan kartavyam | atha govdhe prāyaçcittam āha—

7. नां हला राधारामपुस्पावस चकवे च वासो वर च ला मुतावान।
रूप धर्मितम्।
"gāṁ hatvā" tatvāminindatvat—"dvādaçarātram upavāsa udāke ca vaśah."—"vayaṁ gha tvā sutāvanta iti dvitīyam" | spashta-
ṛtham anyat4 | atha govyatiriktavadhe prāyaçcittam āha—

8. चववतारि इववरािपुस्पावस्तिर्विशिष्टनं बन्धितः।
"anyat praṇi" iti govyatiriktaṁ ajādikam ucyate | spashta-
amanyat | athāvakāṁna ucyate—

9. चववतारि चौम्बकांश्चचतुर्वर्तितो विष्णुता वस्तितिः चतुर्वर्तीपवकितः।

1 Several vv. in the 4th gāna are known by this name.
2 S.V. i. 2, 2, 3 (Gr. G. G. iv. 2, 30–32).
3 S.V. i. 3, 2, 9 (Gr. G. G. vii. 1, 28–31).
4 5 omit the comm. on 7.
5 S.V. i. 1, 1, 3, 2 (Gr. G. G. i. 2, 4–6).
6 S.V. i. 6, 1, 3, 2 (Gr. G. G. xiv. 2, 1–15).
yo brahmaçāri striyam upeyāt so "'vakirñi" | tasya svarūpaṁ jatukarnya āha—

'khaṇḍitaṁ vratināṁ reto yena syād brahmaçārinā | kāmato nāmataḥ prāhur avakirñiti tam budhāḥ'—iti |
sa prathamoktāṁs "trīn kriochrāṃc caran" teshu kāleṣu 
"parīto shiñcatā sutam iti caturtham āvartayet"—iti | atha pari-
vettirparivittyoh prāyaṣcittam āha—

10. एते वल्लभे परिवेशा परिविवर्ध स्थैर्य राशीं चक्रविभित्ती ॥
agraje ’vivāhe sati yo ’nujo jāyāṁ vindate sa “parivettā” tad-
graṇaḥ parivittis tāv ubhbāv api | “etena”—pūrvoktena “kalpena” 
caran “somaṁ rājānaṁ varunāṁ ity etat”—gāyet | athāyonau 
retenke prāyaṣcittam āha—

11. वयोगी रेज मित्रतविसुद्धं पुत्रविहितिवें सचित्रकादि
मनेति।
"ayonau”—aprajalabhayonau5 yoniṣvatirikte va pradeçe retaḥ 
secayitvā tatprāyaṣcittaya snātvā ‘agnir mūrdhā’-ādini trīṇi sā-
māṇi gāyed iti | atha çudropajīvane prāyaṣcittam āha—

12. तूलीयिविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवিব
xatriyavishaye vikalpah “pavasva soma madhumā” — “abhi
tyāṁ mešham” ity etayor anyatarad gāyet | atha cūdrādiñ-
vikāsu kriochratrayakāle yad gānāṁ vihitāṁ tasya kāḥ kāla iti
jijñāsāyām āha —

14. सदा प्रयोगः |
cakrādināṁ sāmnāṁ tatprāyaścittakalesu — “sādā” — nityanai-
mittikānuguṇyena prayogaḥ kāryaḥ | atha brāhmaṇamithyā-
bhīcāṁsaṅauhyaprakāśanayoḥ prāyaścittāṁ vivaxus tatkarana-
doshabāhulyāṁ çrāvayati —

15. ब्राह्मणपुनृत्रभिन्नशर्म तपायं प्रतिपत्ति गुणं प्रवृत्तसिद्धांगन्तिति |
“brāhmaṇam” — anāgasaṁ — “anṛtam” — mithyārtham — “abhi-
casya” — brāhmaḥatyādindam āropya caṁsanaṁ kṛitasya yat
“pāpan” asti svayaṁ tadbhāg “bhavati” | tathā — “guhyam”
anyair aviditaṁ brāhmaṇapātaakaṇḍikāṁ parebhyaḥ “prakāśa-
yan” tatkṛitasya pāpasayāṛddhāṁ svayaṁ prāpnoti | ata eva tad
ubhayaṁ ninditam ity arthāḥ | atha tayoḥ prāyaścittam āha —

16. वर्णिन्द्रिकिशितेऽस्य प्रयुज्याष्ठेऽक्षरां तत्तारति तेन तत्तारति |
uktasāmavargam anvaham “prayañjānas tena” prayogena —
“tat” — nirdiaḥtapāpadvayam — “tarati” — ity apāpo bhavati |
abhyāsa uktah |
iti çrāśayānācaryaviracite madhaviye vedārtha-prakāṣe sāma-
vidhānākhye brāhmaṇe saptamaḥ khaṇḍaḥ |

8. Atha rasavikraye prāyaścittam āha —

1. रसालित्रीण खः सर्पस्वति क्रितीयम् |
rasān — tālaladadyādīn — “vikṛtya” — vikrayaṁ kṛtvā — “kri-
ocram” — prājāpatyaṁ “caran” — “ghṛitavati” — ity asyāṁ “dvi-
tiṣyam” gāyet | brāhmaṇasya rasavikrayanindā smaryste —
‘tīlā rasā na vikreyā vikreyā dhānyatatsamāḥ |
vaicāsyaivaṁvidhā vṛittis triṇakāsṁēdvikreyayāḥ ’ ||
iti | athāca vādivikraye prāyaścittam āha —

1 Gr. G. G. i. 2, 4–6 (= S. V. i. 1, 1, 3, 2).
2 S. V. i. 4, 2, 4, 9.
2. चन्द्रमोरनाथकृत्ति चार्णोच यथ चुक्कूःः रूपिततः

"ubhayatodantān"—açvādina vikriya—"kriçchram"—pûrvoktam
prajāpatyaṃ ācaraṇa—taddivaseshu "ko adya"—ity etat sāma
gayet | athācavadipratigrahe prāyaçcittam āha—

3. ताम्मत्निमीतीनेतिब कण्याः शं पद्मिनीवत् ।

"tān"—açvādina pratiçriyā—"etenaiva kalpena"—kriçchra-
nushṭhānapûrvakena—"ko adya"—ity etasya sthāne "caṃ
padam"—ity etad gayet | na câtra pratigrahacabdo yâvato
'çvān pratiçrihniyād ity atraiva sampradānapara iti mantavyaṃ
tatra prajāpatir varunāyāçvam anayat sa svām dovatām ācara
tatra paryadyateti vākyopakramena tathā nirṇītām āha tu pra-
siddhārthaḥ parityāge virodhābhāvāt | athādattakanyopagame
prāyaçcittam āha—

4. चन्द्रमोरनाथकृत्ति चार्णो चरणाधानेवो चन्द्र लम्बित्ताकृतितः।

pitrādinā—"adattāṁ kanyāṁ prakṛitya"—vivāhau kriçtvā tatprā-
yacittārthaḥ "kriçchram caran"—"abhratīryah" ity "etat"
sāma "gayet" | athā tasyā eva pratigraha prāyaçcittam āha—

5. ताम्मत्निमीतीनेतिब कण्याः शं पद्मिनीवत्।

"tām"—adattāṁ kanyāṁ anyena pradattām vā pitrādina
dattāṁ balād akriṣhya—"pratiçriyāḥ" bhāryatvena svikriya—
"etena"—pûrvoktena kriçchra-"kalpena caṃ padam ity etat"
gayet | athābhыйudītabhyyastamitayoḥ prāyaçcittam āha—

6. चन्द्रमोरनाथकृत्ति चार्णो चरणाधानेवो चन्द्र लम्बित्ताकृतितः तथा मां
यया च जैति।

yasmin supte sûrya udeti so "bhyuditaḥ" | yasmin supte 'stam eti
so "bhyastamitaḥ" | tau yathākramam vīhite sāmanī gāyetām |

1 S.V. i. 4, 1, 5, 10. 2 S.V. i. 5, 2, 1, 5. 3 c2 alone खेत्याचित.
4 S.V. i. 5, 1, 2, 1. 5 S.V. i. 5, 2, 1, 5. 6 S.V. i. 2, 1, 2, 5.
atrāvṛttyaçravaṇāc chataṃ daçāvaram iti sāmānyenokta-vṛttir 
drashṭavyaḥ | atha duḥsvapne prāyaṣcittam āha—

7. दुःखस्वर्गे जो मेघच सतितांति द्वितीयम्।
spāṣṭṭo 'rthah | athāxispanandānidurnimite prāyaṣcittam—

8. चन्द्राक्षेत्रवनाशात व्याकर्णिच्चित्रितनामानविषय |
"anyasmin" — uktaduḥsvapnayatiriktēśv anarthaśūcakēśv 
axispanandādau — "anājñāte" — aviditaphalaviśēshasaṁbhāvite 
sati "kayāṇīyā"—dvitiyam āvartayet | āvṛttir viṣiṣhyate tryava-
ram iti trīr āvṛttir jaghanyā tataddosho gauravālāghavānugu-
ṇyena tato 'dhikāfi yathācakty āvartayed ity arthaḥ | grihādi-
dāhe prāyaṣcittam āha—

9. चारिग्रहेषु गृहालक्षमासु बुध्यास्वर्तः परेष धर्मस्थितेनागः
साहिति ॥
grihādaḥ "agnidagdhā" sati—"jātah pareṇa"—ity etena—
"ghṛitāktany avān jhuhuart"—"agnaye svahety" anena "ca" 
dvitiyām āhutīṁ jhuhuṛt | grihasthitaśvātyavādibhaxante prā-
yāṣcittam āha—

10. मूचिष्णयेषु तीस पुरुषां च देवा इर्णवसितोक्त्राय साहि
ति ॥
evaṁ nigadenaiva siddham | atha kūrcaṇācane prāyaṣcittam 
āha—

11. बुध्यास्वर्तां एवरासुपस्वस्वर्गस्मितेषु द्वितीयम्।
"kūrcaṇāçe"—darbhamayāsasasyāgnidāhadināce sati—"ekarā-
tram upavasan"—"agnis tigmenā"—ity asya "dvitiyam" āvar-
tayet | athoktavyatiriktagrahipakaraṇanācane prāyaṣcittam āha—

12. चन्द्राक्षेत्रवनाशाते च व्यापितिव "द्वितीयम्।
"anyasmin" — kūrcaṇavatiriktagrihopakaraṇe — "anājñāte"—
anājñātanācakārane nashte saty uktai karātrakalpena “yaffi vṛt-
treshu” ity etad “dvitiyam” sāma gāyet | atha putrabhraityādi-
manushyapīdāne prāyaçcittam āha—

13. मनुभियांभिषेपम् घृतार्जुनानामाहे बुधवार्जने सं गो चक्काम ॥ रूः चतुर्वेदेन सामाने भाषारिजरते सहा वासिे सहा सूर्याय सहा पद्माय स्वाहिति च शेषद्वितांसमवः भ्राम्यायस्तोषिल्ला सखि वाच-
चिलासत दृष्यं भवति ।

“ādhakam”—prasthacatushṭayam | “agne tvām no antamaḥ”
itī “caturvargeṇa” catasra āhutir “juhuyāt” | “caturvargeṇa sā-
mānteshu svāhākāraṇih”—itī svāhākāraikyaṃ acanikya tadi viṣa-
dayati | pratīvargante svāhākārayuktenety arthaḥ | atha ‘agnaye svāhā’ ityādiciturbhīc catasra āhutir juhuyāt | caṣaṇḍaṇa catur-
vargeṇa saha samuccayārthaḥ | “snehavat”—ghṛitañdyupetaṁ
māṁsavarjītam “annam bhojayitvā” tān bhuktavataḥ “svasti vā-
cayitvā” | atra tv acrūtena brāhmaṇabhojanasya pūrvakālāvatvāna-
vagamāḥ paṭcād ukṭahoma iti gamyate | evāṁ kṛite putradināṁ
| “svasti”—avināci xemam iha “bhavati” | atha gavām abhi-
ghāte prāyaçcittam āha—

14. नीवभिषिततेथ घृतार्जुनं यपानामाहे बुधवाड़ा गो राशि-
मितिषेति ॥ दधाय स्वाहिति च चावतीः पूः सूर्याय सतिः हावं भवति ।

spashtaprāyaṃ etat | rudrasya paṭcupatitvāt tadabhivṛiddhyai
rudradevatākamantratvaṁ yuktam | “yavatiḥ”—gāḥ homārthaḥ
“dhūmaḥ spriṣati”—“āsām”—“svasti bhavati”—eva | yathā
dhumah sarvā gāḥ spriṣati tathā homāḥ pravriddhaḥ kartavya ity
abhiprayaḥ | athāsvābhīghate prāyaçcittam āha—

15. चतुर्वेदेनभिषितपुः घृतार्जुन्न्यपानामाहे बुधवार्जनस्य रष्य्णिः श्वनी-
वेगाथ्मिं भूहय स्वाहिति च चावती च पूः सुधाय सतिः सतिः हृष्यं भवति हृष्यं भवति ।

1 Gr. G. G. xii. 1, 12–15 (=S.V. i. 6, 2, 2, 2).
2 S.V. i. 1, 2, 2, 7.
3 The MSS. here and in the next section follow Pāṇini viii. 3, 36v. except D.
4 S.V. i. 3, 2, 4, 5.
iti śrīśayāṇācāryaviracite madhaviyeva vedārthaprakāṣe sāmavidhānakhye brāhmaṇaś athamah khaṇḍaḥ |
vedārthasya prakāṣena tamohārdam nivārayan |
pumartham śc caturo deyād vidyātīrthamahēcvaraḥ ||
iti śrīmadārajādhirājaparamēcvaravaidikamārgapraṃvartaṅkacṛtivira-
bukkabhūpālasāmraṣjyadhurandhareṇa śayāṇācāryena viracite
madhaviyeva vedārthaprakāṣe sāmavidhānakhye tritīyabrāhmaṇa
prathamo 'dhyāyaḥ'¹ |
yasya niḥcvasitam vedā yo vedebhyo 'khaṇḍaḥ jagat |
nirnāma tam ahaṃ vande vidyātīrthamahecvaram ||

II.—1. Prathamādhyāye nityakarmāgni-hotrādyarthāni prā-
yaṣcittārthāni ca sāmādhyayanāni bahuny uktāni | athāyurā-
dikāmaṁrthāni dviṣiye 'bhīdhīyante | tatra kāmyāni vidhāsyāmi
iti pratijānīte—

1. ब्राज्ञ: बायाणाम् |

“atha”—prāyaṣcittaprayogavidhānanāntaram yataḥ kāmyānām
prayogāpexaḥ—“atha”—“kāmyānām”—kamanīyānām āyurā-
dīphalānām prayoga ucyata iti ċeshaḥ | atha sāmānyaṃ kīṣcit
paribhidevate—

2. ब्राज्ञेषु चिराशुमवास: |

“anādeçe”—'śrīchraṃ caśitvā’—ityādiviṣeshopadeçarahite
pradeça ādau “trirātram upavāsaḥ” kāryaḥ—

3. पुष्पार्श्वः |

“pushyenaśrāmbhah” iti yat kāmyam asmin kāle kartavyam
iti noktaṃ tasya sarvasya—“pushyena”—pushyayukte că-
hany śrāmbhah kartavya iti | atha vaxyamāṇānām kāmyānām
āyushyadhīnatayūshyādhīyayanāni prathaṁvaṃ vidhāsyāmi
iti pratijānīte—

¹ In A. D. prapāṭhakaḥ.
yataḥ sarvakāmyānām āyuṣhyāpexāsti yataḥ cāyuṣhyām sarvair
cāsyaṃ tasmād—"āyuṣhyām"—āyuṣādhanādhyayanāni "pra-
thamam" ucyanta iti āśeṣaḥ | athāyuṣādhanaprayogam āha—

5. नियोधितानीं जीवाभित्ति हैं लावत् रश्च गरोऽ यासे नेवसा-
इति वाधास्विच मुख्यायम मकुर्णमू वृः हैं चातारमिन्दृ हितिनिहितेन चाये
वाचि न धृति सोमः वृहास्य्यवक्रमम् विच्छिद्यो दाप्रिस्थि हैं पूर्णे रहस्ये

dhaḥ pṛthivyavahārakāryaḥ | rājāyaḥ eteṣaṁ eteṣaṁ eteṣaṁ | sarvaśaḥ vā

praṣadāyaḥ | dhṛतः वर्षाशि जीवाभि जीवाभि वर्षयिति विसंकिति |

atha śuddhikāmasya prayogam āha—

6. आधुताारये शुक्रवर्मियीमेभुक्कियीहैं कारतारादीमी

चलारे सूपुराम" चेष पवित्रपथे eteṣaṁ eteṣaṁ eteṣaṁ | sarvaśaḥ vā praṣadāyaḥ |

pūṇo majāto |

bhrājādīsāmāṁ spasāthāni | “ēšaḥ”—uktapratiṣṭhakasamudāyātma-

kaḥ “pavitra vargaḥ” sarvapāpaçodhakavargaḥ sāmasamāha ity 
arthāḥ | “ēstham” sāmām madhye—“ekam anekam vā”—

ekam eva vānekaṁ dvē trinītyādi vā yathācakti “sarvāni vā”—iti 
trishu paxeshv ekam iṣhayā sadā—“prayaṇijānaḥ”—paṭhyā-
mānāṁ “pūto bhavati” anudinam saṃbhavaiḥ śuddho bhavati | 

atha bahupratigrahābhuḥāyājanavishayaçauddhikāmasya prayogam 

āha—

1 S.V. ii. 8, 3, 13, 1, or 17, 1.  2 Gr. G. G. v. 2, 17–18 (=S.V. i. 2, 2, 5, 8)  3 S.V. i. 2, 2, 5, 9.  4 S.V. i. 4, 1, 3, 6.  5 S.V. i. 4, 1, 5, 1 = Gr. G. G. i. 1, 1–2.  6 S.V. i. 4, 1, 5, 2.  7 Not in the VF. SS.  8 S.V. i. 5, 2, 1, 1.  9 c 10 Ār. S. 1, 4.  11 Bhrājābhṛē—Ār. G. G. p. iv. 1, 6 and 7 (=S.V. ii. 6, 3, 10, 1, and S.V. i. 1, 1, 3, 7); çukrācandore—Ār. G. p. ii. 6, 7, and 8 (=Ār. S. ii. 6, and S.V. i. 2, 2, 1, 3); rājanarāhuṇake—Ār. G. 4, 9, and 10 (=S.V. i. 4, 1, 3, 6); the çukriya

verse form an appendices to the Ār. G.; the setuḥama is the last verse of para 1. of the Ār. G.; it begins with the words “setuṁ stara,” but is not in the VF. SS.
7. व्रज्य प्रतिवर्त चालितविकासमाधानं मनवामो गीतसागरयसुरे 'युजन-धारियं' ततस्म भविष्यति ।

apratiγhrāhyapratigrāhe 'yājayājane ca prayācitasyoktatvād asya kāmysaparakaraṇatvāc ca pratigrāhyasaiva dhanaṁ svakutaṃ bhamabharanapexayādhikām "pratigrīhīya" ayājyaṇeva bahūn "yājayitvā vā" "āsannam" sukriṇapagamopāśiṇaṃ "ātmānāṃ manyamānaḥ" —gaushūktādīnī "etāni" sāmāṇi "prayuṣjānāḥ pūto bhavati" | atha bhramalokapraśādimādhanaçuddhikāmasya prayogam āhā —

8. सश्रवरीयं युजन: श्रुवि: पुरो भ्रमोकामनिसपयवते न च पुनर-वर्तति।

"agne tava çravaḥ" — ity asyām utpannaṁ "tavacraçvīyam" | tat sāma sadā — "prayuṣjānāḥ çuciḥ pūtaḥ" — san — "brahmañkam" — brahmañc caturmukhasya — lokyata iti lokaḥ sthānam — "ahbhisañmpadyate" — abhimukhyena prāpnoti | yady api çucitvapūtātva-yor 4 ekārthatā tathāpi purushasaṁsārasya malapagamagunādha-narīpeṇa dvāvidhyat 5 "çuciḥ" — ity etena malapagamatanalaxanāṇam "pūtaḥ" — ity etena sukriṇaprāptilañganunādhanaṃ ucyate | na ca 'karmanā piṭriloko vidyayā devalokaḥ' iti 6 vyavasthitatvāt sāmādhyanalanalaxanāsya karmoçni vidyātvābhavāt kathām bhramalojkapraśādimādhanaçvatvam iti vacyam | anena cittaçuddhau satyāni suguñopāsanadvārah brahmalojkaçya prāptum čakyaçvatvād asya tatsādhanatvam | athavā 'karmanā piṭrilokāḥ' — iti vādasyāpi vacanapitvāviçēṣhāt 7 sāxāt sādhanatvam na virudhyate | kiṃcid vacanaçni na kuryāt | nāṣī vacanasātyāthbhāra iti hi nyāyāt | "na ca punar āvartate" — iti bhramalojkañ prāptavatvam —

'brahmañkā saha te sarve saññaprāpte pratisaṁñcare |
parasyānte kriñtānaḥ praviññantī pariñm padam' ||
iti kālāt sañuyāyam | ukter vīdhānāt na punar āvṛittiḥ | ārogyakāmasya prayogam āhā —

1 Several verses in the gānas have these names.
2 S.V. i. 6, 1, 2, 4.
3 S.V. ii. 9, 2, 1, 1.
4 c Özucipūtācābdayor.
5 c Özdvāridhyām.
6 c Özinserta çrutau after iti.
7 c Özvacanatvaviçēṣhāt.
9. चढ़तम वर्षयापार्श्विनिवेष्टतस्या प्रमुखां: संबाध्य न जिन्द्रक्ति निगदत्त प्रमुखते।

"ud uttamam" ity "etat sadā"—nityakarmāvirodhena pra-
yuṇjanaḥ—"sambādham"—vyādhyādipādānaḥ | tam—"na ni-
gacchati"—na kadācidapi prāpnoti | "nigataḥ ca pramucyate"—
nitarāṁ sambādaṁ prāptaḥ cânena prayogena tasmāt pra-
mcuye te | atha dirghāyushkāmasya prayogam āha—

10. जीरानस्ययांशृङ्गे तुनाय तत्र्वं रं विशेषं प्राप्तीयारोधवर्धणांति।

"tuçe tunāya tat su nāḥ" ity "etena" sāmnā—"gaurān sarsha-
pān"—abhimantreyānvaḥā "prācniyāt" | "dirghāyūḥ"—cata-
varshajīvi bhavati | atrāiva prayogāntaram āha—

11. जीरोद्वालाजयीसंदर्णामेति प्रावो योमिन्द्र मद्धु लिखेतायांः
वीरोदुर्योंपति वीरोदुर्योंपति।

"sadā"—anvaham ity arthaḥ | "pibā somam" ity "etāhbyāṁ" 
trīn udakāṅjalīn abhimantreyā—"ācāmet"—pibet | čīṣhtam 
uktraprāyam |

iti ċrīśayanāçāryaviracite mādhaviye vedārthaprafācē sāmavi-
dhānakhye brāhmaṇe dvitīyādhyāye prathamaḥ khanḍaḥ.

II.—2. Athotpannyaputraṁ amaraṇaṁ kāmayamānasya pra-
yogam āha—

1. चच चक्क जातानि प्रमोदीर्म्योपयोगमुक्तास्वरुः चोताय तदः-
क्षिप्रात् कारवेयखिमिन्यः प्रतिषापावृत्ता ज्वला मध्यि विद्धायायोधिनि-
रेखातेनान्युक्तात्तस्तिनकल: भवावरे तुर्नोति गमरमासि निद्धायानि-
यस्येन श्रवणाय मध्यि धारिभनुमांस ्ह वनयति जाताय बक्षे -वसुके-

1 अ. S. 1, 4. 2 S. V. i. 6, 1, 1, 5.
3 S. V. i. 6, 1, 1, 8 (Gr. G. G. x. 2, 31, 32). 4 S. V. i. 1, 2, 3, 1 (?).
athaçabdo 'rthántarasaµkramántyarthah | “yasyañ”—bháryáñah—
“jätáni”—utpannány apatyáni—“prámiyéran”—mritáni bha-
vanti | tasyás1 trîtiyagarbhamásiti sambandhah | “nyagrodha-
çríngán”—vataçakhágramukulán—“çaramúlam”—çaradaña-
sádhanatrilásya múlañ “cotthápya”—“tadahah”— tasmin
prayogadivasa ukadrayapishåbhhyámi tripavánàm “mañiñm
kárayet”’ | atha—“agmiñ pratiśthápya”—“ávritá”2–pákaya-
jñaprayogaprabárena “hutvá”3 vyáhritihomaparyantam4 kritvá
“mañim” agneh paççadeçe “nidháya” “abodhy agniñ”—ity
etena mantrenágánu—“abhijuhuyát” “sahasrákritváh”—para-
mávadhih—“çatávaram”—çatakritvam’varam | tadoktavásasampá-
tena manau juhuyát | etat “trîtiyé garbhamási” kartavyam5
“ájyaçesham”—hutaçishtham ájyañí barhishy eva vayamána-
prayogarétham—“nidadhyát”—sthápayet | sá nári taññ hutañm
trivritañ “mañim mekhaláyám dhárayet” | evañí krite sá
“pumámsañ” putrañ “janayati” tasya “játañy kançhe”
mekhaládhritam mañim—“avasrijet”—badhniyát | tad “ájya-
çesháñí kumárañ màrañ drçayet” | tathá—“sarváñi srotáñsi”—
násiçaroçtroçadí “tarpañet” | dviján6 prínayet | “tata úrdhvam
eva—“ahar ahañ” tam ájyaçeshena—“abhyañijita”—“upayukte”
tasminn ájyaçeshahomasya “punáñ prayogah,” káryañ | sahasra-
kritvá ájyena7 mañim abhi hutvá punáñ česhañí sampádayed
abhyañjanárttham | evañí krita utpannám putrañ “cataññ varshañí
jivañ” | tad eváha—“jarayaiva visrañsate”—na tanmadhye
sramáo ‘sya bhavati | atha raxogrihitasya prayogam áha—

2.acha 7 va śraññja guññitā: ádadyánīhitākurvāey: śūkṣañā no:
vaññatāyā vyāsa vāññ ñvīlī prsthivāya taddhūṣayēt vāraññē-

1 omitted in c2.  2 omitted in c2.
3 for páka”. . . . . . . . hutvá. c2 has ájyañtantraprakáreñã codhitam hutvá.
4 c2 vyáhritiparyanatám.  5 omitted in c2.  6 c2 atra pújyan.  7 c2 pāritenâjyena.
athaśc-abdāḥ pūrvavat | "yaḥ"—rāxaḥ-prabhṛtibhir "grihiṭaḥ syāt" tasya prayogo vāxyata iti cēṣaḥḥ | tasmin prayoge 'gnisam-indhanāya "açanihatasya vṛixasya" sambandhi—"idhmāḥ" kāryaḥ | homādyartham 3—"cuklaya goḥ sārūpavatsayāḥ"—cuklavānavaṃtospetāyāḥ sambandhi—"ājyam"—kāryam | ukta-laxaṇāyā alābhe 'sārūpavatsayāḥ cuklaya goḥ sambandhi "vā" kāryam | "tadahaḥ"—tasmin prayogadine—"vaiśvāṇ maṇiṃ utthāpya"—vaiśvāvṛixasambhavai maṇiṃ maṇiṃ taxaṇādīna—"utthāpya"—samādyya—"tadahas trīvritam kārayet"—trīparvānāṃ kuryāt | "maṇīṃ agnim" ityādi 4 pūrvavat | atra—"indra" iti homamantraḥ 5 | "yad vā u viçpatiḥ"—iti—"etat" sāma "sadb prayaṇītya" | evaṃ kriṭe raxasādibhir mucyate | "asya svastī"—avinaçī xemaṇī "bhavati" | atha rogaçāntikāṃsya prayogam āha—

3. βαμαδωρίς βοὸμες χυτὸν νίβα: χουηας ζεβήμουρτ νερὸς βιβονα-βιβουλάταςμεςκαλ: βαταρορ χονιτότ χαλιν γυρβαντίνωτ σαβο παντοφλάκαθα θαμαάβιανά θεο νιβανάνθεζιν θετσαδον θανυζαηθεί θετσαδον θανυζαηθεί
naivâktam annam—"sādā"—bhajanakâle "prâçûyât."—evam-kritaḥ āmayāvittvān "mucyate"² | "ā no mitra"—ityâdî spashtam—
iti ācārayâvairacite mādhavīye vedârthoparâçêcê sāmavidhânâkhīye bhârmane dvitiyâdhyâye dvitiyâh khanḍâh—

II. 3. Atha xudrarogâçântikâmasya prayogam āha—

1. cāy yadaksâbhejâ gō devi râjñâmen gûmmâjâjâhâvâhâsyâ¬
vâttâḥ हृ.
uktō 'thaçabdaḥ | "asya"—adhitâsâmaramahasâyajamânasya
sambandhi "yad" yad angam—"rujē"—vyathayet sâmartvâ-
xâmañ labhyate | sa tasyâpanuttaye "çãm no deviḥ" ity asyâm
gitena "rahasyena"—"ghrîtām abhigītya"—abhyañjyâmânâm
ghrîtām abhi gîtvâ tena ghrîtīena—"abhyañjîyâ"³
dravidinaµ tathâ krite tasya çântir bhavati | prayogântaram āha—

2. dikâchārō vâdâm tâveçkâritâbhâmarâbhâprâbhêvêtesom ārâjânmāñ-
drâvenâ—vim dehvârâvârâbhâprâbhêvêtesom ārâjânmāñ-
vâttâḥ हृ.
ayaµ prayogo 'nadhitâsâmâdhyâyanasya | "dvikâdyam"—"çãm
no deviḥ" ity asyâm gîtayeoh prathamâbamâbhitra"udakâm"-
rugam "pâyayet" | "vâ"-çabdañ pûrvaprâyøgëna vikalpârthañ | "
somâm râjânâm" ity etena çîtodakaïr abhishïñct | çîstam
uktaprâyam | udakâpâribhishêcanâpêxayâ "etânì ca"—ity
cabdañ |
atha sarpaabhâyaparîhârakâmasya prayogam āha—

3. prâbûbûbû bernâmâyañ hîmâyañ tâdahârâmârêhârâmârêhârâmârêhârâmārêh
pratishâvatuñ jñâña mûnî gîhâaya bernâmâjûnâmârêhârâmârêhârâmârêhârâmārêh
saññâ: bhâtârâm tâ mûnî bûkñ shûrâ sa dhârâto na bernâmârya bhûtâ
bhûrâjârâyañ bernâmâjûnâmârêhâh bhûtâ | ²
c⁶ omits evamâ krite. ² c⁶ āmayâvâ vyâdhîhyo vimucye. ³ S.V. i. 1, 1, 3, 13.
 ⁴ For abhigîtya . . . abhyañjîyât, ç³ has "abhigîtya"—ghrîtêm âjyâm mû-
jyâmânâm abhigîyet | tathâ ghrîtêm abhigîtya têna ghrîtenâbhyañjîyât |
 ⁵ S.V. i. 1, 2, 5, 1. ⁶ S.V. i. 1, 2, 3, 8. ⁷ S.V. i. 1, 2, 3, 9. ⁸ S.V. i. 4, 2, 4, 5.
 ⁹ S.V. i. 2, 2, 3, 5, which is the original of the Sarpaśāma in the År. G. p. i. 7, 11.
kadácid api sarpabhayam me må bhúd iti ya icchet saḥ—"cañkhā-pushptīṁ sarpaśugandhām"—vilvapatrasadriçaxudrapatropetāṁ vishamāraṇaprayogaprasiddhām etad dvayaṁ ca "trivṛitaṁ" maṇīṁ "kṛtvā" 4 "cirasā kaṇṭhena vā" dhārayet tadāprabhṛti "kayāniyāyām" utpannaṁ "sarpasāma" yathācakti "prayuñjita" evaṁ kṛte vishaprasaṅgarahitaṁ saṁ—"svasti"—xemaṁ prāpnoti | čishṭāṁ spashtam |

atha castrabhayanivṛttikāmasya prayogam āha—

4. Āggutpūrṇāṁ bhujaśivāya tadbhūtān ca arāṣṭrakramiṁ prataśṭhāyāpyaūtā jñāna maṁśi nihāyām mū ca lājā vægacarvānegāvajayāṭaśaścālān: śrataväraṁ tā maṁśi kākeṇ śīrśa vā dhārayati n śaścāyov śaścāvāv śaścāvāvā bhavati cāt mūbhūvām' rūte āgatadā pravyujita śāṅkha śaścāvāv śaścāvāvā bhavati ।

spashto 'rthāḥ 8 | atha bahvannakāmasya prayogam āha—

5. Āggutpūrṇām bhujaśivāya tadbhūtān ca arāṣṭrakramiṁ prataśṭhāyāpyaūtā jñāna maṁśi nihāyām śaścāyovajayāṭaśaścālān: śrataväraṁ tā maṁśi kākeṇ śīrśa vā dhārayati cāt mūbhūvām' rūte āgatadā pravyujita śaścāvāv śaścāvāvā bhavati ।

spashto 'rthāḥ | atha bhixukāmasya sarvatrānnakāmasya prayogam āha—

6. Dravyātmaso - kī - kāmīrī - kāmpī bya 10 rūte dītānśī pravyujita:

svaṁcāyaṃ bhavati ।

spashto 'rthāḥ | tathā pīpāśābhāvecchoḥ prayogam āha—

7. Śāṃbāvāntiṁnīdhrin11 pravyujitaṇo na prāparaκcha śravitaṃ ।

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1 c̄vī vishapraḥaraṇāc. 2 c̄vī oṣhadhīṁ for etad dvayaṁ. 3 c̄vā pśhīvā tri. 4 c̄vā adds after kṛtvā—maṇīṁ agnim ityādy uktam | taṁ maṇīṁ.

5 c̄vā adds sadā after utpannaṁ. 6 ś. v. i. 3, 2, 5, 2. 7 ś. v. i. 3, 2, 4, 2. 8 For spashto 'rthāḥ, c̄vā has pūrvavad yojayam.

9 Several verses in the R.G. are called by this name; also one in the Ār. G.

10 Ār. G. p. i. 3, 4 ( = ś. v. i. 6, 2, 2, 5). 11 ( = Ār. S. i. 3). 12 (not in S. v.).

11 Ā. S. iii. 6.
"samanyā yanti"—ity atrotpanna-"nidhānāṁ" sadā prayutīja-
nasya na "pipāsaya" maraññāṁ bhavati | athāpsu marañña-
 bhāvecchoḥ prayogam āha—

8. रसाहोरीवः प्रस्यज्ञाने नापू विचयते |
sapṣṭam | 'āmayāvi kaumbhyam—'atha yad asya rujet'—
ityādīnām avāntararogasya çariraikadeçarogasayaiva prayoga-
uktaḥ | atha "acodasaḥ"—ityādīnā yaxmādirugnasya prayoga-
ucyate—

9. रसाहोरीवः राति तृतीयं प्रस्यज्ञाने नैं चक्षा गृहाति |
sapṣṭo 'rthaḥ | atha viṣhamaraṇābhāvakāmasya prayogam āha—

10. सत्त्वमा चोषधीरिकितस्तदा प्रस्यज्ञानो न वरेश विचयते |
garaḥ kṛitrīmavisham | tenoktasāmānushṭātur na kadācid api⁵
mṛtir bhavati | atha nirvishikaraṇaprayogam āha—

11. स ते पवांकीति' पूर्वेष प्रभवं शार्के यथेषुतरेष निनिर्देशकम-
वस्त्रां मृति नैं विच्यति नैं संहितां |
"saffi te psycha"—ity asyam utpannena "pūrvena" sammā bho-
janakāle⁷—"prathamaṁ grāsaṁ graset"—āsyo nixipet⁸—"utta-
reṇa" sammā—"nigaret"—udarāntaram praveçayet | evam
krite sati "asya" bhoktuḥ "viṣham api"—annavat pushṭika-
raṁ "bhavati" | "enam"—prayoktāram—"na hiṃsatī" na
kadācid api hinasti | dviruktih samāptidyonārthaḥ |
iti ārṣayaṇacaryaviracite mādhaviye vedārthaprakāće sā-
mavidhānakhye brāhmaṇe dvitiyādhyāye trītyaḥ khaṇḍaḥ |

II. 4. Atha sarvatra xemakāmināḥ prayogam āha—

1. बर्तीर्दृश्सुतावां देवस्तैरीर्भुक्तपद्याद् गाथामाण इवहनेन
च च प्र नक्षत्र सर्वेष हस्तां लक्षित मृति |

¹⁶ pīpasāmaraññāṁ. ¹⁷ S.V. i, 2, 1, 7. ²⁵ S.V. i, 6, 2, 2. ³⁴ Ā.S. iii. 3.
⁵ o3 kādāpi. ⁶ Ār.S. iii. 2. ⁷ o3 omits bhojanakāle.
⁸ bhojanakāle vadane nixiped. ⁹ Ār. G. p. iii. 5, 6-8 (not in VV. SS.).
xemakāmī—“karaviradāṇḍam utthāpya”—sampādyā “devavrataiḥ” sāmabhīr āgniḥ hutvā tatasāmsrāvair daṇḍasyopari—“abhijuhuyāt”—atas tad abhimṛṣya tair evānugāyet | atrāpi sahasra-kṛtvāḥ cātavaramī homo sāmagānām ceti drashtāvyam | evam—“anugānaprastena”—anugānena praçastena—“hastagatena”—daṇḍenopalaxito “yatra kvacā gacchati” tatra “sarvatra hāya svasti”—avīnācī xemaṁ “bhavati”—eva | utktraprayogaviçī-śhṭasya nagarādiraxaṇe viniyogam āha—

2. ेन गर्भ वा भिज्ञ वा धात्रेऽ वा नंदिः वा बावाः वा मनसा आत्म-रिविधितंसःप्रचित्रितं: प्रशिक्षित।
“tena” homānugānābhyyām praçastena karaviradāṇḍena nagarādinām anyatamaṁ bhayoapadrutaṁ raxitum ichhet tam “manasā dhīyāyan” caurādibhi raxā te “stv iti cintayan—“parilikhet” —vahiḥ parito lekhāṁ kuryāt tathā sati—“atra” rekhāyukte nagarādau—“anishtāḥ”—anīpitaç caurādayo “na praviçanti” | samprāpte bhaye márge prayogam āha—

3. प्रतिभयेन अतिः देवमतायेत् नीः नात्मनांवसंवेचिते - अकुष्मं समापिता विरूित।
“pratibhaye”—samprāpte bhayeye—“adhvani” márge tam āpadya devavratānām—“ādyam”—sakrid “gitvā” gamanakāle—“madhyamam”—devavratam—“āvartayet” —āvartayann eva mārgaṁ gacchet | “adhvani gate”—atite “uttamam”—devavratam “samāpayitvā viramet” | evaṁ sa ciraṁ mārgaṁ kuryāt | evaṁ krite márge prāptam api bhayaṁ nivartata eva | athāpakārināṁ catrūṇāṁ pratyaxādarçane sati tadapagamopāyam āha—

4. उच्चतमःसुभुद्धादेवमतायेत् मनसा आत्मितेन विषितः।
spāṣṭo ‘rthaḥ | daivavādyutthitabhayanivāraṇaprayogam āha—

1 cāvat. 2 cāvīnācāḥ xemo. 3 cāvīnīyopprayogam. 4 For kuryāt. 5 praviçanti, cāḥ kṛtvā nātanishṭaḥ praviçanti. 6 cāthādhvani bhayanivṛt Bailey arthāṁ prayogam āha | 6 Âr. G. iii. 5, 6. 7 Âr. G. iii. 5, 7. 8 See above.
5. चमाःपूर्वे वर्षे चाकायीवृंगुतीमात्सर्वेश्वरि विलयति।
spashta 'rthah | athārthārtham adhvānaṁ gacchataḥ xemenā sartham punarāgamanakāmasya prayogam āha—

6. चक्षणतानवयतं सक्हीतिस्वपनं वर्षे हलाः। यस्यमात्राय प्रवेतसस्वर्णचिरं पुनरः नाधानि स प्रमीयते।
"adhvānam"—gantavyaṁ mārgam—"abhyyutthitaḥ"—abhi-
kramañāya tiaśtan—"ā mandaṁ iti vargaṁ gitvā—"anapexa-
mānaṁ"—atitaṁ mārgaṁ punārgamanāyānākāntamānaṁ—
"vrajet"—"svastyarthacaritaḥ"—xemavičishtārthacaranaṁ san
"punaḥ" svagriham "eti nādhvani pramiyate" | artho 'pi na
naśyati | athānadhitasāmātmakasya prayogam āha—

7. यज्ञो वैमनगुणेचित्तः स दरीरसिलितेत्। देवमिष्टायथेदेहसां
म प्रदशिष्यावतर्चेतसमायापेयमां परो प्रवेतसस्वर्णचिरं पुनरः नाधानि स प्रमीयते।
"anyo vā" sāmādhyetā kaścit "enam" anadhitam arthārthamāṁ
gantāraṁ "anugāyet" | kiṁ gāyet | pūrvaṁ iti gamyate | kiṁca
"kadā ca na"—ity etāṁ sāmāya enam "abhičrāvayet" | uktaśāma
"samāya" arthārthinam—"anapexamānaḥ paraḥ"—prayoktaika
eva "vrajet" svagriham sadhānāṁ gacchad ity arthaḥ | cēshaṁ
spashtam | kecid evam āhuḥ—"samāya vrajet"—ity pūrvaṁ-
latāmātṛe kvāᐋpratyayo na sāmānakartrikave | stha—"paraḥ"—
ity evam arthārthinam samāpte sāmī paro 'rthārthī gacchan
| gantāram anyam arthārthinam anapexamāno gacchad iti |
rāatrav ahani ca svastyayanakāmasya prayogam āha—

8. एवो उषा चपूव्बेति। संविंशास्त्रं प्रयुक्तीतावरे सख्यसामुदिते
वद्य वच वृक्षहितकारावरे खस्यास्य।
"esho ushā apūrvyā"—ity etat sāma rātrau—"saññīviṣan"—

1 S.V. i. 2, 2, 8, 5 = Ar. G. p. i. 7, 8–11.
2 S.V. i. 3, 2, 1, 4 = Gr. G. G. vi. 2, 27–29.
3 S.V. i. 4, 1, 1, 8.
4 S.V. i. 2, 2, 4, 4.
5 S.V. i. 2, 1, 4, 1, 8.
6 S.V. i. 2, 1, 4, 2.
9. मूलल्र्यैःपवदवध्यपः क्लव भासाद्वपवधाद्री बिशाबावो सुगोर्वो रो-
हिशो वा पीवी वा पीवीनाओ मासार्द्राबधाध्यपादीर्वधावरहरावो 
सखरोध्यित्त तत् जसी त्तुलतान्त्यवलारी वैषाध्यिनी प्राच्यानो जनामुः
बहासति जनामुः बहासति इति।

मूलान्ध्र्योहािन्दवः बोभायािर्वोपवासादनयोग्याः—“उपवासात्तम”
—तेना चार्मनर्वाहार्म “क्रित्वा” मासापर्यात आर् ये उपावे-
सत्” —“निष्टान्तावहाः” —तांतुरिमति वास्राष्ट्र् तात्वाम तेना
विरहितो जिनावलकलायाच्छादिताः—“मुनिर्” —वानियमोपेताः
सन्—“या राशिनी वा” —रोहिनिनात्रायुक्ता वा—“पार्नामः
पाशिवा” —पुष्यानात्रायुपता वा—“स्यात्” —भावेत्—“ताद-
हाः” —तायोर् एकस्मि दिने—“उदंयात् शालियाः” —“उद वायामि
तामास परि” —तिते—“तेना” सांमाः“उपातिख्येति” —वामाः
सावरति भुत्त्वा—“तता उर्ध्वार्म तद्वराति” —उक्तानिष्टातवा-
मानावरात्रपेताः—“ताद्भासाः” —उक्तमुलापहलाभासाः सन्—
“वाठ्वारी वारहाणी” —“प्रयुर्ज्यानो जार्मृत्युष्याः जाहाति” —
ना कदाच्छ जार्माराने प्राप्तन आर्माः अभ्यासाः क्षान्दाः
मानायष्टिर्माः।

इति चृसायन्द्रचायविराचिने माद्याविये वेदार्थप्रकाशे सामा-
विद्हानक्ष्ये ब्राह्मणे द्वितियाद्याये कारत्नाः क्षान्दाः।

II. 5. कुतृबद्धिनाः वचिकेरानाम उपायाय त्रयायते | इदानिम
eकमानुष्यावचिकेरानाप्रयोगाः अहा —तत्रादाय प्रतिजन्मे—

1. वधिवसाद्वादासाध्यासाध्यावपे स्थिता वा युने वा।

1 c3 punarastamayakālasvasasyayanaṁ.
2 This v. is not in the S. V.; it occurs in R. V. i. 50, 10.
3 c3 dine bhojanam.
4 c3 amarādināṁ.
“atha” — ity arthântaradyotanârthah | “ekamanushyânam” — ekasya manushyajâtiyasya — “avartanam” — vaçikaranâm tatprayoga ucyata iti çesah | tad eva viçinașhti — “striyâ vâ pumâsâ vâ” — yasya närâ pumân vâ vaçikartum arhaḥ syât tasya striyâḥ pumâsâ vâ — avartanaṁ vaxyata iti | atha tadârambhakâlam 1 aha—

2. Abhidhena Pratapushe 1

“çraçanena” — çraçanananaxatreṇa yukte candraṃasi yuktam | ‘athâtaḥ kâmyânâm anâdeçe trirâtram upavâsaḥ’ — ity uktam “vratam” — “upetya” — upakramya vasyamânaprayogâmi vihitakâle kuryât | atha tatprayogam aha—


“pûrvâlî proshṭhapaðaîh”—yukte candraṃasi vasyamânaṁ pra-
yogaṁ kuryât 9 — “pâṃsubhīḥ”— sâdhyasya purushasya striyâ vâ “pratikritim kritvâ”— ayam asâv itîyam asâv iti striyâ nâmocâ-
rya tatpratikritau manasa sâdhyarûpaṁ bhâvayitvâ prânaṁ prâ-
tishṭâpya tâm “pûrvâhâne prakârîsamaṁ” “madhyâhâne daxiṇâci-
rasamaṁ” “aparâhâne pratyakârîsamaṁ” “ardhâtetre udakârîsamaṁ”,
vivikte deçe sthâpya tasyâḥ pratikrîteh— “hridayadeçam adhi-
shâtâya” pádenâkramya “brâhmaṇâsya” brâhmaṇyâ vâ pratikrî-

1 c2 tasya vratârambhakâlam. 2 A. and C. alone have atâta. 3 S.V. i. 2, 5. 4 S.V. i. 1, 2, 23. 5 S.V. i. 6, 2, 23. 6 S.V. i. 4, 2, 3, 7. 7 R.V. i. 50, 10. 8 S.V. i. 4, 2, 4, 6. 9 c2 vasyamânaṁ prayuṣīta.
tiṣ cet tāṁ spriṣṭvā—"ayaṁ ta indra somah" iti jape | evam utta-
ratra-yojam | xatriyajāṭītyasya cet—"idaṁ ta ekam"—iti jape | 
vaiṣṇavajāṭītyasya cet—"esha pra koçe"—iti jape | "cūḍrasya" cet—
"vibhoshṭa indra"—iti | atha—"vā sarveshāṁ" pratikritau—
"ud vayam"—iti vā jape | athavā jāṭihedena "brāhmaṇasya"-
anyāṁ "sauvarṇīṁ pratikritiṁ kuryāt" xatriyāsyā rājatīṁ—
"vaiṣṇavasya audumbaram" tāṃramayīṁ—"cūḍrasya"—"aya-
śīṁ"—kṛṣṇāyasamayīṁ | atha—"vā sarveshāṁ audumbaram"—
tāṃramayīṁ striyāḥ purushāya vā sādhyaśāyāṁ pratikri-
tīṁ kritvā—"ayaṁ asau"—iti purushaṁ—iyam asau—iti stri-
yāḥ prāṇapratishṭhāṁ manasaṁ kritvā tāṁ pratikritiṁ "agnau 
prākṣīrasaṁ prātisādhiḥāpya"—"audumbareṇa"—tāṃramayena 
"sruvaṇa"—"acchā vaḥ"—iti mantreṇa—"i" iti nidhanāyuktena—
"abhijuhuyāt" evaṁ krite tasya śādhaṇyāśādhyāḥ pūrvam 
aguno pi "guṇiḥbhavati"—itiḥa vaṭībhavati khalu | gaṇacabādād 
abhūtatadbhāve (P. v. 4, 50) cviḥ | tasya sarvapahārī lopaḥ | 
tasya gatisamajñāyām "te prāg dhātoḥ" (P. i. 4, 80) iti prākpra-
yogo bhavati | vyavahitāc ceti (P. i. 4, 82)—"hāsyā" iti pada-
dvayena vyavahitaprayogah | athāsyā prayogāntaram āha—

4. क्रिश्निभ्रिहिनं—क्रिश्नावर्नःनांफः प्रभीखु—क्रिश्नभ्रिहिनं—नक्कनिर-
भ्रिन्नाम्—वग्हात्वा विना नक्कौ नम्पदितनां तान्चुलानाम् स्वयं 
पिष्टेन्य साध्यापुरुषाय वा स्त्रीयात् वा "प्रतिक्रितीम् प्रभीखु 
पुर्वावद यायम् एव विना स्त्रीयात् प्रतिश्चिप्पर्या तस्यां 
उपार "पिष्टोस्वेदम्"—यावता पक्षेन पिष्टां स्विदयते तथां 
"स्वेदयित्वा सर्थापातेनाभ्याया"—"सुतेना"—योमयेना 
तस्य निर्दयावंतिक्तं आंगणि—"वादाया"—विभाज्याक्षा-
खियंतिव्या—"प्रमंदीयो"—एव "निदा"—"अग्नं"—"अग्नो 

1 c3 uttaratrāpi. 2 c3 kriṣṇāyasamarme. 3 c3 prākṣirāsasam. 4 c3 evāgūṇo. 5 c3 āsīs. 6 S.V. i. 4, 2, 4, 11.
huyāt’ | huta—“cēṣhaṃ” hṛidayam aṅgaṃ “svayaṃ prācniyāt” | “itarathabhāve”—cēṣhabhaxaṅkaraṇe—“mriyeta”—svayaṃ eva mrīto bhavet | ata avaṣyaṃ hṛidayam aṅgaṃ bhāxayed ity arthāḥ | evaṃ kṛite ‘guṇî hāsya bhavati’ ity anushajyaṇa ity evam ekapurushāvartanaprayoga uktaḥ | athānekapurushāvartanaprayogā ucyante—

5. यथा: कामवेदात्मकविबाकरवाच पुरुस्मुनिक्षित्ताबो मधु-
कस्मा1 दत्ति वर्गं ऐतिहासिकवक्षय वा सर्वाश्च वा मधुक्षान्य एवराचिनि
कुदम्ब्रमार्थविचरति।

ukto ‘thaçadabāḥ | “yah”—pumān vasyamāṇam “kuṭumbinam” ityādinoktaṃ bahupurusātmakasādhyam “āvartayeyam” vaç-
kuryām iti “kāmayeta” sa “ekaratram” evāhañṣaṁpūrtipyay-
ṛyantam2—“xurasamīyuktah”—xuraṃ dhārayan—“tisḥṭhet”—
utthāya vaset | tasya japāya “sutāso madhumattamā iti vargah” —sāmasaṅkuḥ bhavet | “eteshām”—tadvargasthānām sāmnām
madhyā icchayā—“ekaṃ” sāma—“anekaṃ vā” trīṇi vātavā
“savrṇī vā prayuñjanaḥ”—“ekaratreṇa” uktonaikaratraniya-
mena—“kuṭumbinam”—bahukuṭumbasaṁyuṅktaṃ purusham—
“āvartayati”—vaçikaroti | athoktaprayogasyaiva vṛtti viçeshe-
ñaiva rājopajīvanadivacikaranaḥ āhā—

6. दिराचिनि राजोपभीविनि चिराचिनि राजान समुचिनि चामे पक्षरा-
चिनि गनरो ष्ठुर्चिनि जनपद सत्ता चिनात्सरसाङ्करचिनि विनीपिष्का-
ञ्चविचिनि चतान्तुरचिनि गन्धवर्षाय: ४यमेति वेधववन्य मानवन्यों
षुषुभि: प्रजापति संवस्त्रैरं चत्विंच बिंशत्यहास्य गुणी-
भवति।

nigadasiddho ‘yam |

iti çrisāyaṇacāryaviracite mādhaviye vedārthaprakāše sāma-
vidhānākhye brāhmaṇe dvitiyādhyāye pañcamah khaṇḍah |
II. 6. Atha saubhâgyakâmânâm prayogam āha—

1. चाषातः सीमामण्यं चास्तानं चनयुः के बातमवस् इति निवामसौंे एतिभाषक्षाजनें वा सर्वांशिः वा प्रयुक्ताः सुभोगी भवति।
athaçabdo 'dhikaranârthe | vanyamânaprayogeshu saubhâgyakâminâm adhikâraḥ | subhago bhajate bhajanîyam su çobhanaç cásau saubhagaç ca subhagas tasya bhâvâḥ saubhâgyam | yoshídâdibhir bhajanîyatvam kâmayamânânâm ity arthâḥ | te-shâm—"atha"—yataḥ prayogânabhiddâne na vanyamânaphalâvâptih—"atah"—teshâm prayogâ vanyanta iti çesâḥḥ | "yad indro 'nayat"—ity ekaṃ sâma "ucchâ te"—ity asya "navama-daçame" dve | evam trayânam "eteshâm" madhya icchayâ—"ekam anekaṃ vā"—dve vety arthâḥ | "sarmaṇi vâ" trini vâ sadā "prayaññjânah" "subhago bhavati" iti | atha tatraiva prayogântaram āha—

2. इन्द्रायायः "सतिमामाभासिन्नाक्रायी सदा तपेययंकुल्गो भवति।
"dvandvâdyâyah"—dvandvasya parvaṇañr prânapânamukhyasya yā ādyâ daçasaṁkhyâ tasyaḥ saaptamâśṭame 'hâ vindrām'—'u vâ' (Âr.G. ii. 1, 7 and 8)—ity etabhâyam indrasyolvajarâyubhyam—"indrâññim sadâ tarpayan"—tryaham udakena tarpaññam kurvann eva—"subhago bhavati"—iti | atha tatraiva prayogântaram āha—

3. चपयां इन्द्रायं यत्वाचारों सन्धिनितिनितिः भवति।
dantadhâvanadantâçodhanasâdhanaṃ apâmârgakâshṭhaṁ ghriteña madhunâ ca liptam—"bhdaro nah"—ity etena sâmnâ—"anishthîvan"—nîshthîvanam akurvan—"sâmavatsaram"—tat-pûrtiparyantam—"bhaxayan"—pratidinaññ dantâññ çodhayan "subhago bhavati" | atha tatraiva prayogântaram āha—

4. मोगी च चिच्चि इशिनामामासत्यमथमगी भवति।

1 S.V. i. 2, 2, 1, 4. 2 S.V. i. 5, 2, 4, 1 = Gr. G. G. xii. 2, 1–13. 3 ñ suñṣu thu yoshidaâ. 4 The ñapamâ is the 2nd p. in the Aranyâgâna. 5 S.V. i. 2, 1, 2, 5. 6 ñ lepitam. 7 S.V. i. 5, 2, 3 = Gr. G. G. i. 16–17.
“bhago na”—ity etabhyyām cauxh pratidinam—“aîjayan”—aîjanaṁ kurvan “subhago bhavati”| atha prayogântaram āha—

5. रूमस्मित्रेः वर्ष प्रशुलाः सर्वभागाः प्रयो भवति।

—suvyaktam etat| atha prayogântaram—

6. परि ग्रिः दिव: नविनितयेः या वामचेताः भाविनित्यामथते हैं।

uktasāmanī “yām” mama vaçisyad iti “kâmayet tâm çrâvayet”
tadaiva sā vaç bhavati| atha prayogântaram—

7. चच चाच न गुष्योखाता भूयवादाचालेनीधीविचक्षाराजति:

वेतास्माभाषामित।

athaçabdah prayogântarasdyotanârthaḥ| “yā”—nâri—“asya”
purushasya—“na guni”—avaca syât—“tâm brûyât” kim iti
mâm—“âcâma”—iti âcâmayeti| mâm udakâm páyayety arthah| sâ yad adiçati pântyaṁ tad uktâbhyām sâmabhyaṁ “âcâmet”|
evaṁ krîte sâ gunîbhavati| atraiva prayogântaram—

8. पद्यांसूताः चाचो बुज्याहेरे पद्यते चचो दिवः रूत

atroktaprayogâpexayâ váçabdo vikalpârthaḥ| “asyâḥ” striyâḥ
“padâpâmsûṁ”—“ete panthâ adho divâḥ”—ity etena sâmnâ
“agnau juhuyât”—çatakritvo daçâvaram iti| atha pûrvoktvishaye svayamâgamanaphalaprayogam āha—

9. तैसं दैना याचिलः पाशी पारिमुख्यगमी प्रतापधेरव्रतः च यथि

वीतथः रूत द्वितीयं नागावताया विरमित्।

atha tatraiva prayogântaram āha| “tailâm vainâm yâcayitvâ”

1 S.V. i. 4, 3, 3 = Gr. G. G. ix. 1, 24–27.
2 S.V. i. 5, 2, 3 = Gr. G. G. xii. 1, 37 and 38.
3 S.V. i. 5, 2, 2, 10 = Gr. G. G. xii. 1, 25 and 26.
4 S.V. i. 2, 2, 3, 8.
5 S.V. i. 1, 1, 1, which gives rise to il. 1, 1, 4, 1–3.
6 The c. on this in ṣ is as follows: “enâm”—striyam paroxamä va “tailam yaçayitvâ”
tayâ dattena tailena—“pâqi”—svîyo—“parimridana”—parimridyasu pâqi
“agnau prâpayaat”—anena sâmnâ | “anâgatâyam na viramet”—tasyâ yâvadâgamanamâm prâpayaed iti |
—ya na guntiprakritā—“enām” | pūrvaprayogadvayāpexayā vikalpārtho vācādbah | tilabhavaṁ “tailam”— dehīty “enām yācayitvā”—tena tailena—“pañī”—karataladvayām soparibhāgam—“parimṛidnā”—parimardanaṁ kurvan—“agnau pratāpayet”—pañī | “agnā ā yāhi vītaye”—iti vargatraye “dvitiyena” sāmnā—gunṭhbhavatīti ṇeṣhāḥ | kim guṇṭhūya—anāgatāyaṁ api pāṇyoḥ pratāpanāṁ kartavyaṁ na neti samcaya āha—“nānāgatāyaṁ virameṭ”—iti | ekavāram anekavāraṁ pāṇyoḥ parimṛidyā tāpane ’pi yady anāgata tadā nāgacchatīti buddhyā na viromed yadvādgaṃamaṅaṁ kuryād ity arthaḥ | tatra caturthapakraśayoktaprayogatrayāpexayābhavād avacayāṁ vačībhavaty eva bhavāḥ | atha yām yām kāmayate tasyāṁ tasyā vačikarānaprayogam āha—

10. sīvarā拘cāsugrā ṇaṇī viśaṃtaṁ saḥ saḥ sadesvarājyakṣaḥ
bhūmiyakṣaṁ saṣādācayubhīṣṇubhāja"]

“gōjarāyukam”—jarāyur garbhapariveshṭanāṁ tatra vidyamānaṁ vasādikāṁ saha garbhaparivesṭhanena | “ahastaspriśṭam”—hastasparchaṁ vinā—“cōshayitvā”—agnau pratāpanenatapena vā čushkam kritvā—“priyaṅgukām”—phalavatim | priyaṇgus

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1 S.V. i. 3, 2, 3, 7.
2 S.V. i. 1, 1, 1, 1.

3 The c. on this in c is as follows: “gōjarāyukamityādi—enāṁ kāmayate”—ittham ekāḥ prayogac | “gōjarāyukam”—ulvaṁ jarāy ube garbhaḥ hāṃ | tayor ulvena saha jáyate garbhāḥ | jarāyaḥ paścāt patati | gōjarāyukam iti svārthakekapratrayāḥ | tad grihitvā—“ahastaspriśṭam”—kenacit pātreṇa grihitam—“cōshayitvā”—tena sārdaṁ sahaunahadhīr utthāpya taddhivase cūrnāni kārayitvā kasmīnicēt pātre nidhiṁyā | “ā no vicṛṣṇa havyam”—“ity “etena” tiṣra āhūṭrī agrau huvā nāsām āhūṭināṁ | “saṃpātaṁ cūrpaṣu kriyā” tataḥ—“agnā ā yāhi vītaye”—iti “rahasyena” tāni cūrṇāni—“ādbhīḥ saṃśāyaa” saṃśīrṣāya sthāpayet pātre | “tāni nācucīṁ” san—“upasprasṣēt” nācucīr upasprasṣēt tāni | “tad” “asya anulepanam” bhavati | atraiva kaṁcid niyamam āha—“gamyāṁ nānātā upasprasṣēt” | upaniyāṁ snātō nopaṃprasṣēt | snāta eva tenānubhivyā gāтраṇi gamanārthaṁ spriśed iti |
tattanḍulān saha dravyaviḍesah | "sahadevāṁ adhyanḍām"—
āde vidyamānāṁ sahaṇḍām ity arthaḥ | "bhūmipācakāṁ sacā-
ākācakapushpīṁ"—ity etāni "utthāpya" sampādyā—"tadāhaḥ"—
yasmin dine prayogas tasmin—"cūrṇānī"—prithak prithak
"kārayet" | "a no viçvāsu havyam"—iti "etena" sāmnā varga-
trayasthenaikeṇa vā tribhir vā prathamena vā viçeshanirdṛcāt—
"triḥ"—trivāram—"sampāṇān"—daxiṇena pānīna pūḍiṭāni
teshu cūrṇeshu "kṛitvā"—"agna ā yāhi vītaye"—iti—"priya ho-
i—iti "rahaṣyena" sāmnā—"adbhiḥ" sarvāṇy api saṁyutāni kri-
tvā melayītvā "tāni nācuciḥ paḍyed vopaspiṛced vā" | sprishām
tad anulepanam—kuryād iti čēśah | "tenānulipto yaṁ yaṁ"—
vvakāmanavishayam—"upaspiṛcate"—spričatī—"sā sainam"—
evam spričantam "kāmāyaṭe" | "gamyāṁ nāṃnāta upaspiṛcet"—
spasītam | atha vēcyānāṁ pravrajītanāṁ ca vācikaraṇapra-
yogam āhā—

11. जयं युद्धे मिश्रकुवा धारकेष्वद्र यानों भवेष्वद्र सहरे
बेणमुनयतः परिविलिप्ति मध्ममुरते सहरेपन तेनातुतिपय व च वि
ला गच विरपत् वेलेणां वेष्का: प्रवर्तकात् भविषतः

"utpalae"—kamale—"buddhe"—vikasite tasya karṇikāyām—
Priyaṅgukāḥ—Priyaṅguvijānī—"avaped yadā" tadutpalasya—
"parṇāni saṁharet"—saṁkocayet | "athainam"—utpalam—
"utthāpya" parnavidalanaṁ kṛitvā tasya—"ubhayataḥ" mūla
agre ca "caturāṅgulaṁ pariuchidya"—"madhyamam"—karṇikā-
pradeçam "uddharet" | "tat" tasya—"anulepanam" kart-
vam | "tena" dravyena—"ni tvā naxyaṁ"—ity "etena" ātmā-
nam "anuliṃpet" | saḥ—"avāṁcām"—nikriṣṭaṁ açgāṁ lingaṁ
cānuliṃpet | evam krite kāmitāḥ—"vecaṭhāḥ"—vecyāḥ—"pra-
vrajitāḥ"—patikulān nirgataḥ svairacārinyac ca vaṣyā bha-
vanti | atha kanyāṁ vivodhumā kāmāyituḥ prayogam āhā—

12. कब्रामधेयश एकरापोपितो-नाभासाय निश्चि चतुर्षरो 
प्रबळी त्रेवेदिनाभिषेकचिरविषिका प्रदीते ।

1 S.V. i, 1, 3, 6. 2 S.V. i, 1, 1, 7.
"kanyāpravahane" svakanyāyā anyasmai vivāhe kartavye svayam "ekarātram uposhitaḥ" san—"amāvasyāyāṁ niṣī catushpa- the 'ehy ū shu'—ity etena" tām "abhisheardtā" [1] | "trirabhishikta"—amāvasyātraya ekasyām vāmāvasyāyāṁ trirabhishikta satī svamātayasvāra ya "pradīyate" atha kanyālābhārthaprayogam āha —

13. च ते चल् दृष्टि पुंशः ।
kanyāṁ kāmayituḥ" "pūṣaḥ" purushasya ekarātropavāsādyā- bhishekāntaṁ pūrvavat "ehy ū shu"—ity etasya sthāne—"ā te vatsaḥ"—iti česhah atha bhrātṛivyasya svasthánād uccāta- nārthāṁ prayaḥ —

14. चिराजोपोषितं वर्णाच्युतरामासन्न चतुर्वेद वा- 
धवलिः पुनोस्मधापायासः मर्गस्य डबरातिवैती बुङ्चादरणे मृत्र नाः सतोति ।
पुरव्हारांसिद्धितिः विद्वियाने चात्तिं कोशे कला हरितालेष मोहुत्धा-शिष्यन देव्हुर्दिरेति संस्थेवै विधातांसहितेविशेषाः प्रवायविरूपिना च मनना देखि।

ādau sādhakah "trirātroposhītaḥ" san tadante "krishṇacaturda- 
çyām" dahyamanāt—"çavād aṅgāram åhṛtya catuvpathe"— 
tam "upasamādhāya" "bādhakam"—rogāppītīmaṁ caturaṅgulāyāmam "idhaman" ådhāya—"matsayaṁ krikaram" paxivi- 
česhāṁ "ity etau" dvauna "agnē mṛīda"—iti "pūrveņa" 
matsyaṁ jihuyāt—"agnir vṛitrāṇi"—iti dvitiyaṁ krikara- 
hutim jihuyāt tataḥ—"te åhutī"—matsyakrikarau dagdhau ।
"koçē"—samudge "krītvā" cūrṇikṛtāu "haritāleṇa" cūrṇa- 
miçritena "gohṛdayaçocitaṇa ca" saha "uttareṇa"—"agnir vri- 
trāṇi"—ity etena—"saṁmayaṛ"—saṁgaṛmayaḥ tathākritena "bhasmanā yaṁ dvishyāt" tasya "çayām"—"agāram"—tad-gri-
haṁ ca “pramaṁhit̄hiyena” sāmnä “avakireṇ” | evaṁ ca saty
asya dveshtā “naikagrāme vasati” kiṁtu satanabhraśtō bhū-
tvā deṣāntaram prāpnotity arthaḥ | atha yaṁacakāmasya prayo-
gam āhā—

15. चयातो चयक्षानां सर्वः च चिस् पवतः हृङ्खला हृङ्खलयःि
रिधिविवाइमनं या सर्वः या पः प्रक्षां च चास्काररत" भवति।
uktāu “ahātāḥ”-cābdau | prayoga ucyata iti ċesāḥ | ċiṣṭāṁ
spashtam | atha tatraiva prayogāntaram—

16. प्रिस्कुक्का वा पुनिविवाइक्ष्रावाही मेति tतदुपुष्पम् तेनापुष्पमे
दांतसरं चास्काररतं भवति चास्कारसरं भवति।
“va”-cābdau prayogāntaradyotanārthaḥ | “priyaṅgukā” pri-
yaṅguvijānī “puṣhyena”—naxatrasyakté candramasi “yaço mā”
—iti “abhijhuhuyāt” | priyaṅgukāpiṣṭham’ eva—“anulepanam”
bhavatiti “tena” saṁvatsaraparyantaṁ pratidinam “anuliṁpet”|
evaṁ krite “yaçasvā bhavati” |
iti ċrisāyaṇācārya viracite mādhaviye vedārthapracācे sāma-
vidhāṇākhya braḥmaṇe dvitiyādhyāye śaśāhāḥ khaṇḍaḥ|

II. 7. Brahmavārcaśakāmasya prayogāḥ—

1. चयातो चयव्यर्चनां रघवं वा कात्यायां नोडसं श्रीसं महाभारात
मध्यायानियविवाइमनं या सर्वः या पः प्रक्षां चास्कारसरं
भवति।
“atha”-cābd ‘dhikāre | “ataḥ”-cābd hetuvacanaḥ | yato
brahmavārcaśarthināṁ prayogānbhidhāne na tadavāptir ato
“brahmavārcasyānām” crutādhyayanajām tejaḥ tatkāmināṁ
prayogā ucyanta iti ċesāḥ | ċiṣṭāṁ nigadasiddham | atha
brahmavārcaśasya craddhāyahāṣ cobbhayakāmprayogam āha—

1 S.V. i. 3, 2, 1, 6. 2 S.V. i. 6, 2, 3, 11. 3 Not in VV. SS. A. S. iii. 10.
4 A. S. iii. 10. 5 o² tat priyaṅgu.
6 These names occur repeatedly in the gānas; which verses are here intended, it is
impossible to say.
2. वैभविष्टिः संवर्तेण प्रवृत्तायो ब्रह्मवर्त्ती भवति पच्छा चाहि भवति।

nigadasiddham etat | atha tatraiva prayogāntaram—

3. अग्रुः ते रूपम् प्रवृत्तायो ब्रह्मवर्त्ती भवति।

yady apy atra chandogāḥ paṅcavargam evādhiyante tathāpi—
“shadvargam”—ity etad brāhmaṇābalac chākhāntaragataśadh-
vargo vai grihitavyaḥ | atha ċrutasyābhidhānasāmārthya-
prayogāntaram 5 aha—

4. चाद्वरता नेतिसत्वम् प्रवृत्तेऽक्षीरितविभीषेऽरुपसन्धानम्

प्राचीनाकृतिनिधारी भवति।

ashtaratropavāśāntaram—“brāhmim utthāpya”—saṁpādyo-
ktena sāmna sahasravāram “abhigīya prācıṇyāt” | sakricchru-
tasya ca bhadrasaṁhāsya 6 nigadanāsārthyaṁ ċrutani
gāditvam | tatraiva 6 prayogāntaram—

5. पुष्पाशि वाचि चद्केषि संवल्लरि चकेषि प्राचीनाकृतिनिधारी

भवति।

atra “vā”-ca bdaḥ prayogāntaradyotanaṁrthaḥ | “asyāḥ” brā-
hmyāḥ “pushpāni vā” udakena pīṭhyā saṁvatasarataparyantam
“yanvena prācıṇyāt” pratidinam | tathā kṛte “çrutani
gādi bha-
vati” | atha prayogāntaram—

6. मार्थ सोमभि: खातद्वस्तसतिमवस्तमितिव चुतिनिधारी भवति।

spashto ’rthaḥ | tatraiva prayogāntaram—

7. सद्रा चैतमाळवसेति चुतिनिधारी भवति।

pūrvatra 9 māsaniyamah | atra tūktaphalasyātiçayāya 10 “sada

1 S.V. i. 3, 2, 4, 8 = Gr. G. G. vii. 2, 28, 29.
2 S.V. i. 4, 1, 3, 5 = Gr. G. G. viii. 2, 7—11.
3 cā sakricchruṇasābhidhānasārthyaṁ. 4 Ār. G. iii. 3, 5 (not in VV. SS.).
5 cā sakricchruṇaçabda. 6 cā atha tatraiva.
7 R. G. pr. i. 11 (=ii. 3, 2, 11, 1—3), and Ār. G. p. ii. 4, 1 (= ii. 3, 1, 1, 5).
8 S.V. i. 2, 2, 3, 7. 9 cā pūrvārtho. 10 cā atra tu tatphala.
vaitat prayanājita" | atha putrādīnām bālye prayokta vyama pūrvaktaṁ prayogam aha—

8. Bhāratādjīvāva bījāsātyāyām tadābhūṁ kārāvilā madhuvīryāṁ vṛdhānākārānām prātīparāśīkārānī mūdādīvītena ruchānti-

nādī bhavati ।

bhāradvajāḥ paxiśveshāḥ strījātītyāyās tasyā—"jihvām uttha-
pya"—anīya "tadahac cūrnāṁ kārayītvā" madhughrītābyām ॥ miṣrayītvā "anapraṣānāt" pūrvaṁ—"indram id gāthino bri-
had ity etena" sāmnā "kumāram prācayet" | tathā sati sa "crutanigādi bhavati" | tatraiva prayogāntaram—

9. Īrīdrājaśubhavārāvaiḥ ūṣṇīchāyānīṁ kṣetraṁ sambharām kṣetraṁ prā-

ṛījākṛtāntiṇāṁ bhavati ।

"haridrayās tulāvarārdhyām"—tulāvarārdhyā tadanyūnaṁ tad-
adhikāṁ vā—"cūrṇayītvāitenā"—pūrvoktena 'madhusarpir-
bhyām' ity anena "kalpena" saṃvatsarakālaparyantam 'indram
id gāthiḥ'—itty etasyāṁ eva—"yaṅvena"—rāhasena "prā-
čniyāt" | kumāram prācayet ity arthaḥ | pūrvaprayoge grāme
geyam—"indram id gāthiḥ"—itty asyāṁ ity arthāt sidhyati | uttaraprayoge "yaṅvena" iti vacanād atra saṃvatsarākālevacanān
nātā prāgānapraṣānaniyamaḥ shashṭha eva mãse 'nnapraṣa-
vādāvahād yad vā prāṇīyād iti vacanād adhītavedasya vādhikā-
raḥ. ॥ | atha tatraiva prayogāntaram |

10. Bhrāmīteśaṁ kṣetraṁ vaśāṁ pratik 'pūrveṁ prāṭriyākṣākṛtāntiṇāṁ bhavati ।

haridrāyāḥ sthāne "vacām" | yaṅvasthāne pūrvam—"vāco vra-
tam"—"huve vacām" ity etat | cīshaṁ pūrvavat ॥

1 S.V. i. 2, 1, 5. 2 cṛ has for C. on this section haridrāyaṁ tulāvarārdhāprabhrīti ya vac chakṣāṁ
cūrṇayītvāiteśaṁ kalpeney uktavān madhuvājābyām saṃyuktāṁ saṃvatsara-
paryantaṁ pratidināṁ yaṅvena prāṇīyāc chruṇāntigādi bhavati |

3 Ar. G. p. iii. 1, 1 and 2 (not in S.V.). 4 cṛ has for C. on this section only spashto 'ṛthaḥ.
atha prayogântaram—

11. mûlavaçakapujyâvaibhâvanirvânapùrûnti ghamâtarahaîïikavrhânap要学会“harma”
uktadravyâni miçrikritya—‘indro madâya ‘iti “bârhagireṇa”
“sahasarakrītvah çatâvaram” huvâ hutaçesham “etenaiva”
bârhagireṇa “prâçniyâc chrutanigâdî bhavati” ²

atha vâdakathâsu çreyastvasya prâptyarthaṁ prayogam âha ³—

12. vachyavacgûtaṁ kâryavâbhâmaṁ pratihâmanâtâ jala âhâ sanā rîgâ
câhâvântaïありevâbhâmaibhûvaîrahsûkhalâ: jhatavâr tâ sanâ sinhâ bhrâma
da āryavânaî shâyâvabhâma
“vâcâyâs trîvритam”—triparvânaṁ vacâdvryena “kârayen ma-
nîm agnîm pratishthâpîavritâ” pâkayajânapakârâna “huvâ”
vyâhritihomaparyantaṁ kritvâ “mañîm” agneḥ paçcâddecke
“nîdhâya”—“vâcovrataentotraṇaṁ”—“huvâ i vâcām”—ity anena
mantreṇājyam agnau—“abhijuhuyât sahasarakrîtvah”—para-
mâvadhi—“çâtâvaram”—çatakâtva ‘varavâdhi | tadoktavâra-
homesu hutaçiahtâcruvalagnaṁ saṃpâtena maṇau jhuyât prâ-
tihomavâram “taṁ mañîm kañîthena çiraśâ vâ dhârayan”
vâdakathâsu pravartate | tathâ sati “çreyân” vâdakathâsu
creshâho bhavati vâdino vijayata ity arthaḥ ⁴ | atha parîkâdīsa-
bhâyâm vidvatsabhâyâm râjasambhâsâ cot*taraṁ vaktum sâma-
rthyaprayogam ⁵ âha—

13. vâcâ vâcâyâvibhîte bâhî —vâdhāyaṇâ páneñâbîcaregarnâvaivâ
kâhâvântâ śaîk śârâkssnaâraîaâvâbhâmaâvâbhâmaâ
bhrâmanâ śâyâvabhâma śaîk śârâkssnaâraîaâvâbhâma 

¹ Ar. G. p. ii. 4, 6 (=S.V. i. 4, 1, 2); and also in the Gr. G. G.
² ³ omits this e.
⁴ v. 1.
⁵ The e. on this section is in c—vâcâyâ múlam âhritya trîvritâm mañîm kârayet |
taṁ mañîm pâtre nîdhâyagnîm pratishthâpîavritâ purastât tantrâmi kriitvâ vâco-
vrataentotraṇa sahasarakrîtvah çatâvaram huvâ saṃpâtena maṇâv abhijuhuyât |
taṁ hutaṁ mañîm kañîthena çiraśâ vâ dhârayan kathâsu çreyân adhikavâdî bhavati |
⁶ ³ abhayasjayahetuprayogam.
⁷ S.V. i. 3, 1, 2, 8
"vacāṁ madhukam ity ete āsye 'vadhāya'—sthāpayitvā—
"apāṁ phena"—ity etat sāma—"manasānudrutya"—uccārya mantrānte sāmānte 1 javaspadhāh 8 "svāhākāreṇa nigīrya"
—"rājanvān aham arājakas tvam asi"—itī vādinaṁ praty uktvā
—"vivadeś"—vivādakā 9 kuryāt | tathā sati sa vaktā 4—"parishēdi"—vidvatsabhāyām 5—"rājani ca"—rājanaṁ praty api 6
—"uttaravādi"—uttaraṁ vaktuṁ samartho "bhavati" | vijayāvāde laukike vaidike vā vivade bhavatīti | dviruktir adhikāra-
samāptyarthāh. 7 |

iti ċrṣāyaṇācāryaviracite maďhāvīye vedārthaprakāçe sāma-
vidhānākhye brahmāne dvityādhyāye saptamaḥ khaṇḍāh.

II. 8. Atra putrakāmasya 8 prayogam āha—

1. cchātā: pūrīvādaṁ ni lākṣaṁ 'ni lāmānūṁ' pr do raḍē 1—-yamvarā: 
śrīvēkṣaḥ 3 vātā: vartāe 7 ni 2 ni varām ca 7 ni lākṣaṁ: nyatā viñito mātyāna-
mśālī 4 śrīvekṣāpa 6 niśvavyāsaścāryārā śaśāntānā 17 "rāṣṭhradātī" 7 niśavēkonte ē 

"atha"—anantaram yataḥ putrārthināṁ prayogānabhidhāne 
putralabhāḥ—"ataḥ putriyānāṁ"—putralabhāhinānām adhyay-
yanānām prayogā ucyanta iti ċeṣaḥḥ | "ni tvā naxya"—ity 
ārabhya "ārūrcaṁ"—ityantānāṁ sāmnām—"ekaṁ vā sarvāṇi 
va prayuṣājanāḥ surūpān dirghāyuṣaḥ putrāḥ labhatē"—iti 19 | 
straiva prayogāntaram—
3. रोहिष्का वा रोहिष्का: सक्पवस्ताया: पपसि रक्षावारीया खासियाद्रया अपविला परमेश्वरः प्राणायाम अभिनिः सुखायात् कारकाराय: शतावरसीतीवशवामोक्षयुजय सरमाय: प्राणीयात् सुखायात् रीध्युजय: पुष्चार्यंभेति।

“रोहिन्यांम्”—नात्रेः | “रोहिन्यांह्”—रोहिस्वर्नायं “गोह” | rohitavarnāvatya eva “sarūpavatsāyāḥ payasī raktacālānām” | taṇḍulaiḥ “sthalīpaṇaṁ cramapayitvā paramesṭhīnaḥ prajapatiyasya vratena”—‘ा no mayi varcaḥ’—iti sāmnā “abhijuhuyāḥ sahasrakṛtitvāḥ catavaram etenaiva” sāmnā “abhigīyoddhṛitya sabhāryaḥ prāṇṇīyāḥ” | ‘surūpāṇ’ ityādi vyākhyātām3 | tatraiva prayogāntaram—

3. क्षणाया चोः: सक्पवस्ताया: पपसि क्षणविट्थिना खासियाद्रया अपविला क्षणस्वम्यासुचिते सोंसि सममा गीत्वीरसीतीवशवामोक्षयुजय शतावरसीतीवशवामोक्षयुजय सरमाय: प्राणीयात् सुखायात् रीध्युजय: पुष्चार्यंभेति।

pūrvavad vyākhyeyam | “krishṇasashṭikānām”—krishṇavarṇānaṁ śaśṭidivasaḥpalitānāṁ vrihiṇāṁ taṇḍulair ity arthaḥ | atha tatraiva prayogāntaram—

4. ब्रम्हेन पूर्व पुष्चात्तीवशवामोक्षयुजयश्च चार्येष सद्य प्राणीयात् सुखायात् रीध्युजय: पुष्चार्यंभेति।

“कांभब्ब्यम्”—कुम्भे पूर्तम् “ग्हरितम्” agnisamitpe nādhāya “purushavrataḥ” sāmnā sahasrakṛtītvāḥ catavaram ājyena “anugānacaḥ” pañcānām sāmnām ante prayekam svāhākāreṇa5 hutvā tadā kumbhobharisampatena “abhijuhuyāḥ” | tatas tenaiva sāmnakṣāukhyayā tad ājyam anu gītvā tadanugī—

1 Å. G. p. iii. 1, 6 (not in the VV. SS.).
2 c3 surūpāṇ dirghāyuṣaḥ putrāḥ labhate.
3 Å. S. iiii. 3.
4 Å. G. p. iii. 6, 1–5 (=Å. S. iv. 3–6 not in the VV. SS.).
5 c3 omits anugānacaḥ . . . svāhākāreṇa.
tam ājyaṁ pratidinam “uttareṇa” purushavrataṁ kimcīt kimcīt prācīnīyaṁ | evaṁ saty uktagunām putrāṁ labhate |
atha bahvanucarākāmasya prayogayā—

5. उदांगवाह्—धन्याविचेशास तेशाम पहलिनामी मध्ये “याः” षांबो ग्रेत्—“ताम ग्रिह्त्वा तदहां”—स्तंबग्रहान- 

नदिवाह एवा तद्धांयानी पििष्टवा—“त्रिवितम”—त्रिपादामी मानिि् कारयेत | अग्नि प्रतिश्ताप्येत् आस्मास प्रसिद्धम | 

iti sāyanācāryaviracite mādhaviye vedārthapraṇāke sāmavid-

dhānakhye bhārmane dvitiyādhyāye 'aṣṭamaḥ khaṇḍaḥ | 
vedārthasya prakāscena tamo hārdham nivārayan | 
pumarthāṁca cature devādvidyātirthamaheçvaraḥ || 
iti cīrāmadrajādhirājaparamēcaḥ varavaidikamārgapraśāraṅkarācρi- 
rabukkabhupālāsāmrājyadurandhareṇa sāyanācāryena viracite 
mādhaviye vedārthapraṇāke sāmavidhānakhye tritiyābhrāmane 
dvitiyo dhyāyah |

III. 1.

yasya niḥṣvasitaṁ vedā yo vedabhya 'khilaṁ jagat |
nirmame tam ahaṁ vande vidyātirthamaheçvaram || 
atha dhānyalābhajanyaiçvāryādīsādhanaṁ prayogān vivaxur 
ādau pratijānte—

1. जयाते धामानम् |

“atha”-cābdo 'dhikarāntaradyotanārthaḥ | “atah”-cābdo hetuva-

1 c3 prayogam āha.  
2 S. V. i. 5, 2, 4, 1 (= Gr. G. G. xii. 2, 1–13).  
3 c3 has prasātan agreement vad gacohet, for yaḥ stambha 'gre.  
4 In the MSS. of the text these chapters are called praspāṭhaka.  
5 c3 athāto dhānyalābhajanyavṛthyaśidhanaprayogān.
canah | yatah¹ prayogānabhidhāne vāxyamāṇadḥānvyādyasiddhiḥ.² —“ato dhānyānām” —dhānyaphalasādhakahānām prayogā ucyaanta iti ċesahaḥ | atha ċrisādhhanasya prayogam āha—

2. ज्ञातिः स्वमयी साक्षायननिधिवर्गं गद्रा चार्जन सावधंचग सुमनां धारण वेशयसुधोमनिवानां तु सावध्र घरानहारोपेलात्वाया एवं गति यहूदीर्गत् च हृत्तावेषति ् वन्धे ऐतिपाककल्लेख वा ययात्ति वा प्रयुक्तेः स्थिमायास्ति पुष्टिमात्वयो भवति।

“çuklavāsasā”—çuklavāsayuktena⁷ vāxyamāṇah “prayogah” kāryah | prayogat pūrvaṁ çuddhyartham “snānam” kartavyam | “avalekhanam”—bhṛukhananādikarma | avalekhanacabdasya

‘vakti bhāgurir allopam avāpyor upasargaṛoḥ’|

iti vacanāl lope valekhanam iti rūpam | naṁsamāsa avalekhanam iti bhavati⁹ bhūmyavalekhanam na kartavyam iti ¹⁰ | “anishṭhiva-

nam”—vratakāle nishṭhivanasākaranām | “saddā cāñjanam”—
sarvadāñjanadhāraṇaṁ | “satyavacanaṁ sumanasām”—pushpā-

nām dhāraṇāṁ ca sarvadā kāryam¹¹ | “keçacmaçрукolomakānā-
nām tu nānyatra vratat’—vrata darçapūrṇamāyādyāṅgatvena
vihiteshu keçadināṁ na dhāraṇaṁ tatra vapaṇāṁ syād eva | “kāle dāran eva”—bhāryāṁ eva—“upeyāṭ”|anena nishiddhakālo
bhāryāv yatiriktapradeccaḥ cety ubhayatra nishiddhyate | “evaṁ-

vṛataḥ” san—“yad udīrata”—ity etat sāma—“ā haryatāya” iti

“vargah” ca | “eteshāṁ” madhye “ekaṁ anekam” dve trīṇi
“sarvāṇi vā prayuṇjānah ċrīmān”—bahvaṅgvayayuktah—
“yaçasvī”—bahukirtih—“pushṭimān”—bahuposhanayuktah—
“dhanyah”—dhanavaṁc ca bhavati | nanu dhānyānāṁ pra-
yoga ucyata iti pratijñātam | atra tu ċrīpalama ucyate | ato
viruddham iti | naśa daśah | uktaphalaṁ api dhāṇyasam-

riddhilabhyavatāt | atha ċrisādhhanaprayogāntaram āha—

⁴ S. F. i. 6, 1, 3, 6. ⁵ S. F. i. 6, 2, 1, 7 (Gr. G. G. xvi. 1, 34–37). ⁶ D. ⁹ ² D. reads विलोपः.
⁷ c³ çuklavastrayaḥ. ⁸ c³ bhūshanādi. ⁹ c³ omits rūpam—bhavati.
¹⁰ c³ adde arthaḥ. ¹¹ c³ kartavyam.
3. निषेधः याहि सः सुनिरिति सैतस्वर्ग प्रयुजीत सति शीरिति चाषा

“गिर्वनाह”—िति “ेतत्” सामाः “सरदा प्रयुजित” | उक्तनियमपेक्षाः “का”-चाबाः अया “हारिच्रिष्ठ” इति निदहानाध्याये “मये चरिष्ठ”

“निदहानां कुर्यात्” | एवाम क्रिते—“च्रिमान्”—धान्यादि-सम्रीधि-सम्बन्धां महावति | अथा चाकमास्या प्रयोगान्तरम्

4. चैनोद्वाद्रिष्ठथे दिशाणां तथा चाष्यां श्रीरिति

“वान-चाबाः” विकल्पार्थाः | सा का पुरवप्रयोगापेक्षाः | “त्रिन उदाकान्तजल सदाकाम्याः”—प्रतिदिनां पीबेः | केने उयाद्ये—

“अयाम सहस्रसमानावह”—िति एताद्याम् सामावह्याम् | विहितायोह—“उत्तरायाः”—सांमनो ’न्ते “चरिष्ठ इति निदहानां कुर्यात्” | “च्रिमान् बहावति” इति | अथालामिनोदानप्रयोगम् अहा

5. सशुमनं इज्जानवावाटिसमवान संग्रंजित्वसः श्रीरिति चावेद्रामा

“साक्तुमानं” दादिहरयामिनि-चरिष्ठ साक्तवाः | साक्तुमयाम | अत्रा मिक्रांि दादिहरयामिनि—“एत्वां विषान्तु” इत्य एतना

“साक्तु माति”—सानियोजयत् | सानियोजानामान्त्रम् एवाः—“एतर विषान्तव इत्य एतर इत्य ममा सम्यरामनहा ममाम माद्रितारितायोहा” इत्य अहित्वा “एतना” माण्त्रेन ताम मिक्रितानमानम्

“पीबेः” | एवाम कुर्यान्त “शालमिह नुढात’—बहुलामिको वहावति त्यार्थाः | ततराविप्रयोगान्तरम्

6. निषेधः चौति चौरिष्ठथे श्रुतुमा हिः श्रीरिति पिठेद्रच्छायो नुढाति

“टिस्येना” नाकत्रेना युक्ते कान्द्रामसि “घ्रिताम क्रिष्ठयात्” | तत्रा क्रिताम घ्रिताम पत्रे निदहाय प्रतिदिनाम आनेन साम्या

“पीबेः” | चिस्ताम शपस्थान | तत्रा विप्रयोगान्तरम्

1 S.V. i. 3, 1, 2 (Gr. G. G. v. 2, 21).
2 c$ omits सामा.
3 S.V. i. 6, 2, 3, 2 (Gr. G. G. xii. 1, 28, 29).
4 c$ omits पीबेः.
5 S.V. i. 3, 1, 4.
6 This v. is a modification of the last.
7 c$ omits—“एत्वा विषान्तव”—िति एतना . . . . ricyate” | 8 S.V. i. 2, 2, 5, 7.
7. भौरामस्यस्याचार्येषु पूर्णं बारिपरिश्रृंगकार्ष्यं प्रवेदम् संपूर्ण

तेल्लक्ष्य पायी पादी च सर्वार्थ चालर्षाणि सर्वां संज्ञेयात्

सावाधाराभानि।

spashto 'rthah | "samścleshāḥ"—sandhayaḥ mukhādisandhyāntāni | uktastrnavam 'indrehi' ity anena—"saṃśyāya tāiḥ"—
cūrṇitaḥ sarshapaiḥ pratidinam—"utsādayan"—udvartayann
"alakṣmīṁ nudate" | evam uttaratra yatra yatra kālavadhīr

noktas tatra tatra saṃvatsaraparyantam iti draśṭavyam | atha
hiranyārthaprayogam āha—

8. भौरामस्यस्याचार्येषु पूर्णं बारिपरिश्रृंगकार्ष्यं प्रवेदम् "हिर्यक्षः

हमति।

"çatakrito" daçāvaram "juhuyät" | spashtam anyat | atha
dhānyārthaprayogam āha—

9. भौरामस्यस्याचार्येषु पूर्णं बारिपरिश्रृंगकार्ष्यं प्रवेदम् ज्ञातः

हमति।

"etena" saṃvatsaraparyantam "vṛhiyāvān agraṁ juhuyāt" çatakrito daçāvaram iti | atha sahasraśaṅkhyaśādhirhanyalā-

bhasya5 prayogam āha—

10. भौरामस्यस्याचार्येषु पूर्णं बारिपरिश्रृंगकार्ष्यं प्रवेदम् ज्ञातः

हमति।

"vṛhiyāvān"—tayos taṇḍulān ity arthah | siddham anyat |

tatraiva prayogantaram—

11. भौरामस्यस्याचार्येषु पूर्णं बारिपरिश्रृंगकार्ष्यं प्रवेदम् ज्ञातः

हमति।

uktasāmnā "āhutisahasram" ājyam8 "juhuyāt"9 | saṃvatsar-

aparyantāṁ juhuyāt | evam sahasraśaṅkhyaśākamaṁ dhanam

"labhate" | atha hiranyārthināṁ10 prayogam āha—

1. S.V. i. 2, 2, 4, 6.
2. S. V. i. 1, 2, 4.
3. S. V. i. 3, 1, 2, 8.
4. S. V. i. 4, 2, 2, 4.
5. S. V. i. 4, 2, 2, 4.
6. S. V. i. 4, 2, 2, 4.
7. S. V. i. 2, 1, 5, 2.
8. S. V. i. 4, 2, 2, 4.
9. S. V. i. 4, 2, 2, 4.
10. S. V. i. 4, 2, 2, 4.
12. मासोपोशिता सिविज्जां बुधिमृपुतात्त्वांनां ग्रामजीवनिंत्साहं
बुध्व्या तिर्थार्थेऽर्भिषेण राशतानि।

"मासोपोशिता " सनं—"विलवानं"—ततपुष्पानि पहलानाम् वा
dadhyadyaktānām 1 ashtasaahasraṁ uktena sāmna "juhuyāt" |
"siddhe"—sampūrne vratāngayukte karmanī—"sauvarnāni" 2
—labhate | "asiddhe" karmaikalye sati rajatasanghāḥ labhate|
atha sahasrahiranyārthinaḥ prayogam āha—

13. नैषयोपदेश दलपवन घृतमुपविखं गयो श्र श्र हेविताभामानिनि—
वन्तिसवत्ततं भच्छाविनत्सविं भवति बहृः हवति।

"naiyagrodham"—nyagrodhasaṁbandhikāśthām—"dantapavanam"—dantadhāvanam—"ghritamadhuliptam"—ghṛitenā ma-
dhunā ca liptaṁ kāryaṁ tena—"gavyo shu ṇāḥ"—"ity etā-
bhyām anishthiṇaṁ"—nishthiṇivaraitaṁ yathā bhavati tathā
saṁvatsaraparyantaṁ pratidinam—"bhaxayan"—dantadhāva-
namā kurvan sahasrasonkhyākam dhanam "labhate" | dviruktiḥ
khaṇḍtasamāptyarthāḥ |

iti çrifāyaṇaçāryaviracite maḍhaviye vedārtha-prakāče sāmavi-
dhānākhye brahmane tritiyādhyāye prathamah khaṇḍāḥ |

III. 2. Atha sahasrārthiṇaḥ 5 prayogāntaram āha—

1. बिरातोपीयितो भृगो चो परिपालात् हेविताभामानिनि
बुध्व्या-त्सविं भवति।

"triratropoṣhitaḥ" 7 sann uktena sāmnāyā—"hutisaahasraṁ jhu-
yāt | tathā sati sahasrasaṅkhyaṁ dhanam "labhate" | atha
gokāmasya prayogam 8 āha—

1 Gr. G. G. vii. 2, 5 (=S. V. i. 3, 2, 3, 5).
2 c3 adda suvarṇasaṅghāḥ.
3 c3 sahasradhanārthinaḥ.
4 c3 triratropoṣhī".
5 c3 Dyabhyaṁtānām.
6 S. V. i. 2, 2, 5, 2.
7 S. V. i. 2, 1, 2, 5.
8 c3 prayogāntaram.
2. चौधरीर्वात समिधी घृतकाल: सहस्र भुज़ियास्रां ब्रम्ति अत्र "वा"-शब्दाः पुर्वेणाः विकलपर्थाः। तिरात्रोपोशिताः पुर्वोक्तेनावै सामनायाः घृतिसहः घर्तिक्तादुदंम्बरसामिति सहस्राः वा ग्यानाः "जुहुयात्"। तथाः सति "गाम्" अपानविति। अथा द्वियार्धिनाः प्रयोगाय अहाः।

3. तीव्रियाशरणी बुझाभास्राः ब्रम्ति उक्तायाः सन पुर्वोक्तेनावै सामनाः "व्रीहियवां आग्न जुहुयात्"। अथा ग्रामकामायस्य पुर्वोक्तासहः रहिणयादिकाः आमः याः।

4. द्वादशास्त्रोपोशिताः सामनाः "ध्वास हयाः" इत्यूक्तेन सामनाः। वजु-याः "घृतिसहाः जुहुयात्"। इत्यादि सति "ग्रामम्" अपानविति। पुर्वोक्तां सर्वान् कामानः सहस्राः रहिणयादिकाः चापनेऽति। अथा हिरण्यादिकाः आमः प्रयोगाय अहाः।

5. अन्तर्देशः प्रयुञ्जनः। प्रदेशः द्विदेशां घर्तां द्विदेशां पर्युञ्जनः घाता घर्तां द्विदेशां। प्रदेशः भ्रमणवलमलेन लेनें चाक्षुलामातः।

6. अन्तर्देशः चौधरीमार्गेश्वरान्विताः सनवायः राज्यतेनावल्यां विष्ठति विष्ठवः। "गावास सति"। इति सामनाः सामवातसरामिताय सक्षमाः गोहः।
paryāptam "grāsamā śharet"—āhritya dadyād ity arthaḥ | "anantyaṁ"—svārthikas taddhītaḥ. iyattārahitām śriyam—"vindate"—labhate | atha laxmikāmasya prayogam āha—

7. श्रेष्ठापि निबद्ध प्रयोगान संस्करिते ।
spasṭo 'ṛthaḥ | śrīḥ sarvakāmasamṛiddhiḥ | laxmīr darṣanāt
yatvasahitā samṛiddhir iti bhāvāḥ | atha tatraiva prayogāntar-
ram āha ।

8. चक्रं वा वाणुद्र चहेऽतिनित ।
"vā"-cabaḥ pūrvaprayogena saha vikalpārthaḥ | uktasamnāmi
madhye "antyam" sāma—"jānudaghna udake"—jānupramāṇa
udake "tishthan" nityaṁ prayuṣitāno laxmicī labhate | atho-
ktam sāma dhānyādeḥ phalasya sādhanaśya । viniyunkte ।

9. भावद्विवाराय बच्चवि पर्याप्तद्रि पुष्पाखांस्य स ।
spasṭo 'ṛthaḥ | atha sahasradhanakāminaḥ prayogam āha—

10. चन्दनिर्तो वाकर्मकृतोर्वकाः सहेऽवर्त ।
"vā"-cabaḥ pūrvokṣaṣaya saṁnāṁ prayogāntarasādhanaśva-
dyotanārthaḥ—"anapexitāḥ"—udake tishthan—"asakrit"—
bahuvāraṁ vaśrūpasyantyam sāma—"gitvottirṇah"—udakaṁ
utthitaṁ san sahasradhanam "labhate" | atha tatraiva prayogā-
ntaram āha—

11. भावेनवेकेः वा तुषालाङ्कानेशु साहाबारिः ।
spasṭo 'ṛthaḥ | athoktakāmyaprayogakaraṇaḥ phalavishayeh kāmicd
viṣesham āha—

12. एवेवं बच्चाणां च भव भूषणव्र ब्रह्मचर्या यथं ।
"eteshāṁ"—kāmyaprakaraṇākānāṁ kālpānāṁ—'ćrīmān bha-
vatī'—'alaxmicī nudate'—'sastrasāṁ labhate'—ityādīnām
ekapalasādhanānāṁ bahūnāṁ prayogānāṁ—"yathā"—yena ।

1 om. ca. 2 omits ana. 3 taddhītaḥ. 4 Ār. G. i. 1-8 (=i. 3, 1, 1, 3).
5 om. 6 kāmasamṛiddhiḥ. 7 om. 8 phalasādha. 9 om.
III. 3. Atha gosamṛddhisadhanaprayogam āha—
1. या: प्रवाणमाणायोपवाणमाणासंदौपितित मचो चशं रेषेन-तां खूपक्ति वक्त्रा भवति।
gavām ācarārapuṣṭhyapatyapattidvāreṇābhivṛddhiḥ ca kāmaya- māṇah “gāh prakālyamāṇāh”—saṁcārdecaṁ prati pracaṅya- māṇaḥ “ca” punaḥ ca—“upakālyamāṇāh”—grihaṁ prati pra- sthāpyamāṇaḥ ca—“gavyo shu ṇaḥ”—ity etāhāyam” sadopa- tīśthet | evam kṛte gāvah—“sphinxante”—pravardhante prasa- vaḥ ca “bahulā bhavanti” | atha paçvādibhahulyakāmasya pra- yogam āha—
2. सहा मोजनखोपीतायायमगः विवस्तुकस्तृति पूवेकं छोटरेखि व्रायंद्रुपनुगधनधवो भवति।
“bhojanasya”—bhojanārtham—“upāniṣṭasya”—pañcamaḥāvya- jñāceshaḥvāvaḍeccaḥ—“sāda”—pratidinam aupāsane “agnau juhuyāt” | “agne vivasvat” ity asya prathamena | tasya “uttar- reṇa” saṁnā “baliṁ ca kuryāt” | evam kṛte paçvādibhahulyamā bhavati |
atha dronaparimitahiranyārthaprayogam āha—
3. ज्ञातात्पोषितो नवापाणां निशंक्ष्वृचि चरिखरकि मोन्य दुस्तखोतमुत्प्रवरायथे मानिबमशर्योपहरैौ ख ते मधुमा यश्न सोम’
द्वितेन हिरिखडोरष्य भवति।
“amāvāsyāyāṁ niṣy ekavrixe xirinya aranyeye”—eka eva jātiya-

1 c5 yojanaprakārenā. 2 Gr. G. G. v. 2, 10–11 (=S. V. i. 2, 2, 5, 2).
3 Gr. G. G. i. 2, 34–35 (=S. V. i. 1, 1, 4, 6).
4 c3 omits “agne . . kuryāt.” 5 S. V. i. 6, 1, 4, 9.
vrīxāntararahito nyagrodhādir yasmin vane—“māṃsam”—ajavarāhādisādhyanam ekasya śtriśir yena māṃsena bhavet tad ekātripthā | tad evāvaram ardhyām tad “ekātripyavarārdhyām” ekapuruṣaḥatrīptisādhanānyūnaṁ bhavitavyām tato’dhikāṁ bhavatu vā mā vety arthaḥ | kalpita—“māṃsam susamāskṛtām” —apākādyatipākādyabhāvena subhṛtām —“māṇiḥbhadrāya”—mahārajānucarāyoddhīcyopahared ukteṇa sāmnā | tathā sati hiraṇyadronaṁ labhate | atha divyabhogārthino bahvanucarārthinaṁ ca tattādhanauṁ prayogadvaẏam āha—

4. चिराजोपोषितः गुञ्चतुदेश्या सीताम मांसं पावसं चोपहृतिर्निर्थकी वस्ते धेनवो दुवुन्त्रे 4 श्रेष्ठेन देवापोषायापथति बहपुष्यं चास्म भवति क्रियावशेषेण कृत्ते चिराजोपोषितः कण्ठचन्द्रदेश्या मध्याभोपहरेषबहारा-वाय स्वस्वसः हृति योगादुरायोपायाध्वति बहपुष्यं चास्म भवति क्रियावशेषेण कृत्ते।

“triratroposhiṭaḥ”—tadante — “çuklacakaturdacyaṁ”—rātrau—“saunamī māṃsaṁ pāyasam vā”—icchayā māṇibhadrāya śaṁ-çravasa iti vargena—“upaharet” | “poshān”—asaṃrasamban-dhipuṣṭhīm—“pushyati” prāṇnoti | atha—“triratroposhiṭaḥ” tadante iti 8 | “asya”—prayoktuḥ—“bahupurusahām bhavati”—bahavāḥ purushā bhaavanti | “anena”—bahupurusheṇa—“kriyāc ca”—kartavyāni 7 karmāny api kurute | atha vāstuprayogam āha—

5. बासातो वासुप्रभवनं 5 प्रदद्धिः प्रतिधिः रथ्वा चवधवद्वरेण्द्री-श्रेयु च चवधवसेṣयुषपोषपछिमेवज्ञनेवु शिवीपहायश्विज्ञानं पर्यवेक्षारुपिनीदेश्य युनीभिरेक्षिष्व सुमनोऽः सुपीव्रोत्प्रियते सुवीयज्ञितहि लकामयां च वासुपृष्ठांसमथिते बासुपहरः प्रजापतिः सत्त्वित मथ उपरहोद्विधारिते परस्माद्वारे रथवा—

1 c3 bahupurusahārthiṇaṁ. 2 c3 prayogam. 3 S.V. i. 6, 2, 2, 7. 4 Not in S.V. 5 c3 “bhadrāyaṁ.” 6 c3 omits atha . . iti. 7 c3 setva karta. 8 A. c3 वासुप्रभवनं. 9 S.V. i. 3, 1, 2, 7.
"athātaḥ" cabdau pūrvavad avagantavyau | “vāstucaamanam” | “vāstu”—nūtanāmi grihādhishtāhanāmi tasya—“camanam”—tatratyaraxahprabhṛtīnāmī nivāraṇam ity arthaḥ | tatkalpa ucyata iti cēṣaḥ | tasya vāstunāḥ pratidīcaṁ pradaxināmī rajjvā—“yacchet”—nigrihiṇiādy ity arthaḥ | tatra prakāravacanam prācyaṁ diṣṭu udagagrā rajjuḥ kāryā | daśinasyāmī diṣṭ prāgrā | pratīcyāmī diṣṭu udagagrā | udīcyāṁ diṣṭ prāgagrā rajjuḥ sthāpanīyaḥ | tathā—“avantaraṇeceshu”—vidixu catastro rekhāḥ kāryāḥ | yatrābhisameyuḥ—rajjavah saṅgatā bhaveyuḥ | madhyadeṣa ity arthaḥ | “tātropaliṁśpet”—tatra pradeṣeī gomayennopaliṁśpet | “rajjavanteshu” ca prācyaḍyasyaṁśadixv ity arthaḥ | teṣu copaliṁśpet | tad vāstu sarvataḥ—“cāmpalaṣaṣṭriparṇināmī patrair vāṣṭupakireṇ” | “ṛiparnī”—vīvah | tathā—“axataḥ sumanobhiṇī ca”—sagandhibhiḥ pushpair vāstu vikireṇ | “pūrvaiḥ proshtaḥpadaḥ”—yukte candraṁasi—“grihe”—kvacīdeṣe ‘gnaṁ pratishtāpya—“dhānāvantam”—ity etad gītvā pāyasam agnau juhuyād vasyamāṇena—“prajapataye svāhā”—iti mantreṇa | “pareahāṁ ca”—iti | caṣabdād vaiyuprabhṛtīnāṁ lokapālanāṁ sāma gītvā caturthyantaiḥ svāhāntair nāmabhir juhuyāt | homante prajāpatiprabhṛtīnām—“palācapanāma-dhyameshu”—palācapanādhyapeshu balinām upaḥāraḥ kāryaḥ | “prajāpataye svāhā” iti | upalipte madhyapradeṣe baliṁ hared | “indrāya svāhā”—iti | purastād upalipte deṣe baliṁ haret | etadādi mahendraya svāhety antaṁ spashtam | “vāsukayeye svāhā” | iti vāstumadhye ’dhaṣṭdā ṛurdhvaṁ ca balyupāhāraḥ | atrādhaṣṭdāḥurdhvam iti cabdayor madhyabaleḥ prakpaṇcādbhāgāv

1 ca deṣe.
ity arthaḥ | uparyadhaḥ ca baliharanācakṣayatvāt | "namo brahmaṇa iti divi"—antarixe balim utxipet | evam kṛte tad vāstu—"bahupuṣcadhanadhānyahiranyam"—bhavati | bahuṣabdāḥ pratyekāṁ saṃbadhyate | "paçuḥ"—gavādi | dhanaçabdāna maṇimuktādi | tathā tad vāstu—"āyusmat puruṣam"—bahāyushyopetāṁ putramitrādyupetāṁ bhavati | tathā—"vīrasubhagā—avidhavastrikam"—uktagnāviścīṣṭastraṭiyuktaṁ bhavati | "civam"—açīvānāṁ raxāḥprabhrītīnāṁ nivāraṇān maṅgalopetam ata eva—"pūṇyam" bahupuṣṇyopetāṁ bhavati | evam kṛtva—"caturshu māsesu"—gatesu vāstuprayogāḥ kāryāḥ | "saṅvatsare vā"—saṃpurṇe prayogāḥ punah kāryāḥ | abhyāsāḥ khaṇḍasamāpyarthāḥ |

iti çṛṣayānacāryaviracite mādhavīye vedārthaprakāṣe sāma-vidhānākhye brāhmaṇe tritiyādhyāye tritīyāḥ khaṇḍaḥ |

III. 4. Athe vāstvabhidhānānantaram dṛṣṭadarçanārthaprayogān vasyāmī 'ti pratiṣṭanīte—

1. जयातो - 'तु कदाचन! 

"atha"-çabdo 'dhikāradyotanārthāḥ | "ataḥ" yato 'dṛṣṭaḍarçanārthaprayogānaḥ saṃbhidhāneṣ na tadavāptir atāḥ—"dṛṣṭaḍarçanānāṁ" | adrishtā adriṣyabhāvāt svapnajāgaritavishayā ata eva yair driṣyaante tāny adrishtadarçanānī | teshāṁ pravogā ucyanta iti çeshāḥ | athe svapnavishayapravogam āha—

2. वस्त्रासन्नवर्तिनिवासीकृष्णवर्षिताभ्यामानुमलस्तपाव | क्ला संविश्व: प्राच्यिर: युष्णि देशे शिरकः क्ला न रम्य जड्डवव्रीला बायतः प्रस्तिप्रकाष्ठि ह ।

"saṅkarat"—saṃmārjanītaḥ sakācāt—"saṅkare-vāsiniṁ āvahet."—etatsaṃjñāṁ tadabhimāṇinīṁ devatāṁ çūrpeṇavāhāyey | septamyarthe tritiyā | atrāsin devatāyukte çūrpe 'xatādīn "kṛtvā" tais tām abhyarcoya çucau deçe prākçirāḥ saṃvishtaḥ—"çirastaḥ"—kṛtva svaciroleçe taṁ çūrpanī nidhāyitē sāma

1 om. c². 2 c² "darṣanārthiñāṁ prayo".
yathācakti gītvā vāgyataḥ prasvapet | evaṁ kṛte bhāviphalaśu-
cakṣaṁ svapnaṁ pañcayetety arthaḥ | atha jāgratprayogavisha-
yam āha—

3. गरगोलिकाः ता समुः-वधाया-याहि सुपुर्ण शितः रघुभ्रेणा वामतः: मस्मपेतास्वत्

“garagolikām”—vishagolikām—“samudge”—sampute nidhā-
yāxatādibhir abhyarcya cīrastāḥ kṛtvā prākcirāḥ saṁvīṣṭah—
“ā yāhi”—iti sāma gītvā vāgyataḥ prasvapet pañcayati didrixi tam iti | atha jāgratprayogam āha—

4. बन्ध्यो नोपवासिष्ठाद्वरकर्मासार्थः चाचमिनि: चेष्टां 2 रघुरेन

“vā”-cabadha prayogantaradhyotanarthaḥ | “kanyām”—aprajā-
pumyogām—“adrishtarajasam”—rajadarśanarhītām | ādarčaṁ
cā—“ayam agniḥ”—ity etenabhimantraṁ 3 mukham pariṁpiyā-
darćaṁ paçye ’ti tāṁ brūyāt ā ca paçyati | ādarçitaṁ pîrocchet
da yathārthaṁ brūte4 | tatraiva prayogāntaram—

5. उद्गलां नोपवासयेण निशाच यथांत्रः 4 रघुरेन बुधार्या राष्ट्रां

ādarćasthāna udakarāravah | “ayam agnir” ity etasya6 sthāne
“pra mitrāya prāryaśe”—ity etasya prathamaṁ sāme ’ti |
cēsham pūrvavad yojayam | atha vaidikas laukikaṁ vā yadi
karma cikirṣhitaṁ tasyā7 siddhyasiddhikāranaprayogam āha—

6. वंशमयो वा ब्राह्मचर्यो गच्चे: प्रविष्ट मध्यनोपवासिष्ठाद्वराः राष्ट्रां

विष्णुवेदयामिनि परिभृत्तः वृष्णायात्प्रतत्वमिति वंशमयोः सिद्धि

विबाह।

1 S.V. i. 2, 2, 5, 7. 2 This v. is not to be found in the VV. SS.
3 C6 adds here, “upavāsasyet” rātrau svasmāpate vāsasyet | “vyuṣṭāyāṁ rātrau”—
prabhāte jāte—“etenāva”—sāmā kanyāṁ sahasrakriyāḥ catāvaram abhiṣiṣya.
4 C6 brūte. 5 Gr. G. G. vii. 1, 16–18 (= S.V. i. 3, 2, 2, 3). 6 C6 asya. 7 C6 om.
atha vaidike laukike va karmaṇī—"vaṁśamayau"—tvakṣa-ra-
nirmite—"gandhaḥ"—candanañādhīḥ praḷīpya brahmaça-
riṇau ca rātrāv upavāsayaḥ | tato vyuṣṭāyām etenaiva sāmna-
bhīgaṁ brahmaçāriṇāv ime çalāke dhārayatam iti brāyāt tā-
bhyāṁ prayatnāpūrvakasamayadbhyām agrato dhārayamāṇe
çalāke yadi svayam eva madhye saṁñale sajātāṁ tayoḥ saim-
naviṣṭāḥ siddhaṁ vidyāt | bhāvinaḥ karmaṇaḥ siddhiṁ jāntyāt | 
atra keci chaliṅkaya evopavāsanaṁ brahmaçāriṇau prātar āne-
tavyāv ity āhuḥ |

athātraiva prayogāntaram—

7. pā这家伙 वाचिन चतुर्दशस्त्रो विमातियोपवाचस्य हुशावाच राजाविदेशीया
भिक्षोर परिश्रवम प्रसिद्धवाचविश्वाशीयेऽ: पूवेचायेण सिद्धति ।

"yasticāṁ vāntyena caturaṅgulacaḥ" kṛitiṣnām mimiti tāṁ
gandhaḥ praḷīpya "vyuṣṭāyāṁ rātrau" tāṁ etenaivābhīgaṁ
hastena parigrīhyāṅgulipavavbhīḥ "pramīṇyāt" āṅguliparvasu
pūryamāṇeshu yāvadbhir āṅgulipavavbhir upavāsanaṅkāle pra-
mītaḥ yashtīś tato 'dhikapramāṇayāṁ satyāṁ svakāryaṁ sidhyati
'ti jāntyād ity arthaḥ | athā vijāvāpakaṅ teshāṁ mahāphala-
siddhyupāyam āha—

8. आशाध्याम वायुमास्याम विभाषे भारतिलोपवाचयुष्म हेतुमेनाः
वेष्ठितं बुद्धाय राजाविदेशीयवालीय विश्वाशीय परि
श्रवण व्रोधार्जणि च ताः सः ताः

"Āṣhādhyāṁ paurnāmaṁ yāṁ vijāṇi"—yavavṛtiyādini dhārayitvā
"tulāṁ ca" caśabād vijāṇi copavāsayaḥ—"indram id deva-
tataye"—ity etena sāmna—"vyuṣṭāyāṁ"—ityādi spashaṁ |
pacāt tulāyāṁ dhāritānam vrihiyavadināṁ madhye yāni—

1 cṣ œ omita atha . . . karmaṇī. 2 cṣ adde dande çalāke kṛitvā. 3 cṣ aguruḥa.
4 cṣ adde "madhyamena"—viṣṭeṣṭat çravaṇāt "pra mitrāya" ity asya madhya-
mena te çalāke. 5 cṣ āhutaryau.
6 cṣ vācādab pūrvavat "yashtīm"—vaṁśamayūm "pra mitrāya" ity sāyantena
caturaṅgulacaḥ mintyopavāsayaḥ kriochrāṁ (I) ca—"abhiñā"—ītaraṅ ātva |
7 S.P. 1. 3, 2, 1, 7.
“gariyāṁśi”—gurutarāṇi bhavishyanti tāny riddhante tasmin samvatsare tāni pravṛiddhāni bhavishyanti tī jāntyāt | atha kāryāṇām evaṁ phalasiddhibhāvabhāvaparīkṣām āha—

9. चचतानां दी राष्ट्री बुध्याः अवायवोरां विभासु हबसिन्तने बुध्यां राजावेदिनवाबिनीव ग्रेस्क बृहद्दासाधतायादि भावमालमाने विनिर्भूते।

axatānām—“bhāवābhāवयोऽ”—कायसध्वासध्वासयोर् ni-mittabhūtau dvau raṛī kuryāt—“a no viçvāsu”—iti sāmnā vyuṣṭāyāṁ rātṛv uktenaiva sāmnabhigṛya raṛī proxya kanyāṁ brahmaçārināṁ vālabhasveti brūyāt tasminn ālabdhabhāvam ālabhamāne sati kāryāṁ sidhyatītī vidyād itarathā vaiparityāṁ vidyāt | atha jayaparājayaaparījñānopāyam āha—

10. योतिष्मातः विभूतमानामकाराः दी राष्ट्री बुध्यावरो क बुधेनाष्टिविषाणु: बुधेनाष्टिविषाणुः पूर्वः प्रत्येकोत्ती विभूतिमाणिष्याः प्रद्विष्णमांमिष्यावतारं 1 स चतानास विनिर्भूते।

“jyotishmatāṁ”—tejoyuktānām—“vidhūmānām”—dhūmaraha-hitānām anāgārāṇāṁ—“dvau raṛī kuryāt” | athavā—“tena”—kriyamānaraścinā yāvanto ‘rthinaḥ syur yāvatsaṅkhyākā jayakāmino bhavyus tāvatāsankhyākaraścin kriyāśav amuhyāśav amu-shyeti nirdicet | “crushty agne navasya me”—ity etena sāmnaitān anāgāraraścīr yugapad ghṛitenabhishīcet teshāṁ madhye yasya raṛī pūrvaṁ praśvalitaḥ san dhūmarahitenā tejasā “pra-daxīnām abhiparyāvartate sa jayatītī vidyāt” | atha gṛihavarti-nāṁ 5 cirakālañjivanaparījñānopāyam 6 āha—

11. योतिष्मातः कुर्यादकाराः धृतिश्च सयो मन्तिन म स्रोतमेवद्वितीयः

विभूतिमाणिष्याः पूर्वः प्रत्येकोत्ती विनिर्भूते।

jyotishkān anāgāraraścin jyotiryuktān kuryāt | katham | tatkaraṇa-

1 cṛ bhavanti. 2 S.V. i. 3, 2, 3, 7. 3 A. cṛ 'वर्तते'. 4 om. cṛ. 5 cirakālañjivanaparījñānopāyam. 6 S.V. i. 6, 1, 3, 4.
prakāra ucyste | "mānushīṇāṁ ghṛitenāṁ"—yoshitāṁ ghṛitenā-

jyena tāsāṁ paya ekākṛitya dadhi kṛtvā tat sadya eva mathitam

tadutpannaṁ navantuṁ ghṛitāṁ kṛtvā tena ghṛitena etāṁ amu-

shyāyam amushyāyam iti nirdishṭāṁ angārarācīṁ yugapad ujjva-

layet | teshu yasyāṅgārarācīṁ paścāc chāmyati sa ciraṁ jīvati

yas tataḥ pūrvaṁ cāmyati sa tato 'nujīvati | evaṁ sarveshām

api jīvanapaurvāparyam avagantavyam |

iti orisāyaṇācāryavrīceto madhaviye vedārtha-prakāṣe śa-

mavidhānakhye brāhmaṇe trīṭiyaḥdyāye caturthaḥ khaṇḍāḥ |

III. 5. Atha purohitakartavyarājābhishhekaprayogam āha—

1. राजाजनाधिपचिविविधब्रवणेः वा वृहिद्रिघिघिविधंन्दिन्धुसु-

मोक्षातिबिविधाशसीनोऽर्जिताम: समुद्रादेश्वराविभूतंम भ्रात-

वें वैवाचि चार्माचुरारामाविशारदां जीवनलोकं गोव गुज्जोषितरनिविधी-

द्रामक्कः २ रूप राजसेन

purohitāḥ—"rājānam abhishecayet"—abhihsiñced vāxyamāṇaṁ

dadhanaṁ | yady api rājaśabdo 'bhishekasaṁkṛitatrayaṁya

vācakaś tathāpi bhavini saṁjñāṁ acṛitya 'yuṁaṁ taxatye 'āha-

vanīyam ādadhātī 'tyādīvad abhishiktyaṁya "rājānam" ity

upacāraprayogah | tasya kālam āha—"tisyena çravaṇena vā" |

tishyaṁ pushyaṁ 3 tasmin vā çravaṇe vābhishekāh kāryaḥ |

atha tatadhanadravyám āha | vṛhiyavādijātāpāntair ashta 4-

dravyair micrītair udakair abhihsiñced ity uttaratra saṁbandhaḥ |

"yaçasvinibhyah"—pavanatvaprayuktākhyātiyuktābhya gaṅgā-

tungabhadrādindibhyah—"samudrāc cokakāni"—prithak pri-

thag āhṛitya—"audumbarāḥ"—udumābhasaṁbandhini—"bha-

drāsane"—pādaçatusthayopete saṁhāsane | upary āśrīte—

"vaiyāghre"—vyāghrasaṁbandhini—"carmina uytañomni" —

lomapradeça uttara uparibhāgo yasya tādrica āsīnam—"ji-

vantīnām"—jivanaçetanāṁ—"çringakoçaih"—gavaṁ çringāni

ochitvā nirmitaiḥ pūrvoktaṁ jalaṁ paripūritaiḥ—"abhrātrivyā"
iti rahasyena sāmnabhishīṇcet | “udakāni” “cīṅgakočair” ity ubhayatra bahuvacanacrvanāt prīthakprīthag 1 gaṅgādyudakair abhishīṇcet ity abhiprāyah | tatraiva prayogaiḥ kāmanābhredena mantram āha—

2. च बामचेतिसरार्: स्थानान्त च प्रतिइचेतिच्यसुर्यासत्वासत्विभिक्षित।
purohitaḥ―“yam”―rājānam―“ekarājaḥ syāt”―krītsnasyaṃ bhūmandalasyaika eva rājā bhaved ity athāsya―“ōkram” maṇḍalam―“na pratihanyeta”―kenāpi vairinā na pratihato bhaved iti kāmayetaṃ taṃ rājānam―“abhṛatrīvya”―iti raha-
syasthāne―“ekavrisheṇa”―iti sāmnabhishīṇcet | cīṣṭaḥ pray-
 yogaiḥ pūrvokta eva | atha purohitāya pradeyamā dravyaṃ
tadadhinakaraṇam āha—

3. च भिसे द्वायमर्थ द्वायमर्थ सहस्र तद्धीचन भवेत।
spashto ’ṛthaḥ | athādbhutaçaśāntim āha—

4. चस्ते चवचीरौ बुध्यात्म्र च वा वा भृजवार्षिको ग्रामाति ह।
“adbhutam” abhūtam 7 akliptahetukam ity arthaḥ | tasmin sūrya-
manḍalacchidhrādāv abdhute 8 sati―“vāta ā vātu bheṣhajam”—
“ity etena cāmyati” tad abdhutam anyad vṛttam ity arthaḥ 9 |
athābhicārācaśāntiprayogam āha—

5. च्यायकिस्वाज्ञाती बुध्यायम द्वायद्वारो चार्घस्थिति विषयि
हिङ्गिन्त तभिषेक प्रतिगच्छ।
“kṛishṇān tilān agnau jhuyāt—pra daivodāso agnir”—iti sāmnā
nainām “kṛitāni”—parakrītābhiścārādiprayuktāni kṛityādini
kīśtu tāni prayokṭrīn eva pratigacchanti 10 | tatraiva prayo-
gāntaram āha—

1 Ar. G. p. i. 6, 4 (=S.V. i. 4, 2, 5, 9), etc. 2 oṃ om. 3 oṃ oṣ māṃ iti athāsya . kāmayeta. 4 S.V. i. 2, 2, 4, 10. 5 abhūtāpūrvaṃ. 6 oṃ oṣ māṃ kāmayeta. 8 sāṃ. 9 In oṃ the a. after ity etena is sāmnā―“yavadroṣam”—yavānāmi dronaparimā-
ṇaḥ samāptiparyantaṁ homocitaparimāṇaṁ vibhajya tāvatsaikhyāṇa jhuyāt | tenā-
dbhutajaniṁ taṇām―“cāmyati he”―naṣcasya eva. 10 S.V. i. 1, 1, 5, 7. 11 In oṃ the a. on this sentence to—“pra daivodāsa” iti sāmnāgnau―“kṛishṇān”—
cyāmāṅśa tilān jhuyāt | “tāni”—kṛityān abhiścārikāṇi kārmāṇi―“enam”—abhi-
caryāmaṇāṇi puruḥaṁ―“na hīrṇanta”—na pīdanta | na kevalam abhiścaryamāpanā-
ṇam eva kīśtu tāṣy eva [prayokṭrīn pratigacchanti].
6. स्रीद्वयवादगी बुध्यात्मकविपित्तेन वामदेवेनः पैगुक्तानि अनिउर्ध्वप्रतिस्थिति

सप्तथो 'र्थाहः

ाथा तत्राविव प्रयोगान्तरम् अहा—

7. तास्तरथतावत्काचार्यानि सुद्रां बाराधिलोकः ते जातमोकः इति

धनुर्ध्वनाक्षरध्वस्तसुकलः: शतावर्त: ता सुद्रां दुष्किश्चिन पाविना धा

र्देशीर्वं जातानि अनिउर्ध्वप्रतिस्थिति तात्वेष्व प्रतिस्थिति

tāmrādicaturlohamayīm "mudrām" anguliyakaṃ kārayitvā—

"uocā te jātam andhasah"—ity asyaḥ caturthena sāmnā sahasra
dhitvāḥ çatāvaram ājyena hutchā samśpatamudrayāṁ abhijahuyāt
cīstivāḥ saptāprayām iti |

ity ċṛṣāyaṇacāryaviracite mādhavīye vedārthaparakāçe sāma
vidhānākhyeye brāhmaṇe śṛtyādhyāye paścamaḥ khaṇḍāḥ |

III. 6. Ātha yuddhajayārthino rājñāḥ prayogam āha—

1. sāṅgṛahāṃ yuyutsamānāṇasya yoddhum icchato rājñio jayārtham
durobinda ājyatantreṇa mahāvyāhritiparyantaṁ hutchā somam—

"rājānam varuṇam"—ity etena sāmnājyena sahasrakīrtvāḥ çatā
varam ājyena hutchā samśpatenodakam abhijahuyāt tato "bhīhutam uda
kam—"yo rājā carshanānām" ity asyaḥ pūrveṇa sāmnainām
"pāyayet" | atra yoddhrāṇāṁ madhye—"ye"—yoddhrāḥ—

"mukhyāḥ syuh"—pradhānapurushāḥ senāpatayaḥ syus tān
"yo rājā" ity asyottareṇa sāmnābhīhutenaivodakenābhishitiṇcet |

atha sāmānaḥamantram āha—

1 Ār. G. p. i. 7, 8 (=S. V. i. 2, 3, 5), etc.

2 Gr. G. G. xii. 2, 1–13 (=S. V. i. 5, 2, 4, 1).

3 S. V. i. 1, 2, 5, 1.

2. चैत्यं सन्नाहात्मकेतामार्णविरि ।

athodakapānānantaram—“enam”—rājānam—“pra senānīḥ śūro”
—iti “vargena” kavacādhibhiḥ sādhanaihat—“sāmnāhāyet”—yu-
uddhaṁ saṁnaddhaṁ kuryāt purohitāḥ | atha rathayojanasya
mantram āha—

3. चक्राक रघु पुन्यादा त्रा वहस्मा श्रामिति ।

atha saṁnahanānantaram—“asya”—rājñio ratham—“ā tvā sa-
hasram”—iti vargena “yuñjyāt” aśvādhibhiḥ sādhanair yoja-yay
purohitāḥ | atha cakrayor adhishṭhānasaḥ cābhimarçanama-
ntram āha—

4. गुरुद्वर्गमरावानी ।

spasṛṭham |

atha rājan ratharoḥaṇam āruhyā gacchato nūgānam āha—

5. स च ते युग्मं रघुसर्वाकारानाथितिविलयां वैराग्यमुक्तिविदिक्षा पु
च्यायबाँक्षादि |

atha saṅgrāmāntikaṁ prāptavata ādau samantaraksam ishutrayaṁ|
xepañīyam ity āha—

6. सीधेय गंगा सीनियुग्मकेषु त्रा वहस्मु ग्रीमा । वेष्टितं वचति च परा-
रीयति ।

“cīrham”—saṅgrāmaçaśiraḥpradeṣāṁ gatvā | cīṣṭam spasṛṭham |
etena sa rājā saṅgrāmaṁ gatvā jayaty eva na kadācid api çatra-
bhiḥ parājyate | atha tatraiva prayogāntaram—

7. सुद्धिं व्रस्ताया गुरुस्त्रोत्त्वं च चतुर्दशं वुध्यात्सलमान्िति ।

रसिके च वचति च परारीयति ।

“sandarçane”—yatra yuddhārthini parasenā driṣyate tatra san-

1 Gr. G. G. xvi. 2, 16–18 (=S. V. i. 6, 1, 5, 1).
2 oṣ om.
3 Gr. G. G. vi. 2, 23–26 (=S. V. i. 3, 2, 1, 3).
4 B. G. v. 16 (=S. V. ii. 2, 1, 12).
5 Several ev. in the first and third gānas bear this name.
6 S. V. i. 5, 1, 4, 6.
7 Ār. S. iii. 11.  oṣ om.
8 S. V. i. 3, 1, 1, 1.
9 S. V. i. 3, 2, 3, 1.
darṣanam | tatrotkalaxaṇāyā goḥ sambhūtaṁ ghṛtaṁ droṇa-
parimāṇaparimitam—“satyaṁ itiha”—iṁv anena rahaśayena
juhuyāt | cīṣṭam uktam | athe tatraiva prayogāntaram āha—

8. bādhakaḥ—rājavṛixah | cīṣṭam uktaprāyam | athe prayo-
gāntaram—

9. śāntaḥ complete Skanda 12

10. bādhakaḥ—rājavṛixah | cīṣṭam uktaprāyam | athe prayo-
gāntaram—

11. bādhakaḥ—rājavṛixah | cīṣṭam uktaprāyam | athe prayo-
gāntaram—

1. Sū. i. 3, 2, 2, 4.
2. S. V. i. 3, 2, 2, 4.
3. S. V. i. 4, 2, 4, 7.
4. om. cāsya.
5. Saptaha verses occur in the second and forth gāna, but not the v. quoted in the e.,
which does not appear to be in the VV. 88.
6. In the comm. from saptaha saptahāṁ is wanting.
7. om. atha . . . prayogaḥ.
8. B. sāvaya: sāvaya:
9. S. V. i. 3, 1, 5, 7.
10. D. bāṣṭaḥ.
12. चिराच्छोटोऽरुः यशवन्तारसाभवच चतुरघाततत्तत्तमिगाक्षिण सुधेष्ठ सर्वपरिविन्तस्वसकृत्य व्युङ्गस्य।

trirātroposhita ityādi spashtam | “saffūmīlyena yatra vṛīcacačabdaḥ syād”—iti—pavimanti pañcamahāsāmāni saffūmīlyāni teshu yatra vṛīcacačabdaḥ syāt—“xuro haro haro harah vṛīcaca pravrīcica”—iti anenaḥutisahasram jhuyāt | homānte tatraiva homasthāne “çulahastah” kaçcit “purusha uttisñthati” samu-tthitaṁ purusham “amuññ jahiti brūyāt” sa evamuktaḥ purusha —“enam” vairiṇaṁ hanti |
atha tatraiva prayogāntaram āha—

13. आमगर्भस्य वा चुरिस्कावान्धारायणी भुजधारावन्द्वर्ततुमेः

“āmagarbhasya”—“āmaḥ” apakvaḥ | “garbhahaḥ” udarapradeṣo yasya vairiṇapratinidheḥ sa āmagarbhahaḥ | tasya pūrvoktaṁ

1 c3 om.
3 Âr. G. p. i, 7, 1–5. The first of these five texts (the Rudrasūkta) is—a krandaya kuru ghosham mahantaṁ harī indrasābhījyojaçu marmavidham dadaṁ anyonṣiç caḷyātma patauç crokam accha | This and some other sentences not in the S.V. and sked out with such words as ‘phat,’ ‘mras,’ repeated several times, form the pavimanti sāmāni. They end with the words quoted in the commentary, and ‘pracohindhi.’
3 Verses bearing this name do not appear to be in the S.V. gānas.
pish̄̄tasvede kṛite pish̄̄tmānā prakṛiter udarapradeṣo yathā na pakvo bhavati tathā svediṭāyāḥ prakṛiter ity arthaḥ | vācabadhaḥ pûrvavprayogena saha vikalpārthaḥ | tasyāṅgāni xurenāvadāyāgnau juhuyāt kaxavargādyair ityādi spasṭam |

iti gṛsāyaṇācāryaviracite mādhaviye vedarthaapraakaṣe sāmavidhānākhye brāhmaṇe tritīyādhyāye shasṭhāh khaṇḍāh |

III. 7. Atha bhāvijanaṃṣay ajñānābhāvakāmināḥ prayogam āha—

1. vaṣya vaṣya saṃsāyatvaśāntaśāntaha samvatsaraparichitam parikramaṁ sadha pravṛddhem ।

“atha”cābdo ‘dhikāre | “yaḥ” pumān “kāmayeta” kim iti—

“amuhyan” moham ajñānam aprāpnuvan janmakarmāṇi sarvāṇi karmapraśāṇi nirgavādāni jannāṇi—“ā”—sarvataḥ pariagramyam iti sa—“mahē no adya bodhaya”—ity etat sāma sadā prayuṣājita—“antavālāyām”—prāṇanirvāṇakāle tay “pratibhī”

uktasāma smared evaṁ kṛite sati “amuhyaṃ sarvāṇi janitrāṇi pariagramati” | athāgnisvādhdhānaprayogam āha—

2. vaṣya vaṣya saṃsāyatvaśāntaśāntaha samvatsaraparichitam pariḥpradānāvadāni pravṛddhem pariḥpradānāvadāni pravṛddhem ।

uktakāmopeto “yaḥ” sa kasmimścit pātre ’gniḥ nirāhaya nityākarmāvirodhena saṃvatsarataraṣṭritoḥ pātre śūluṣṭritoḥ pariḥparicaret pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadāni pariḥpradānāvadān

1 s.v. i 5, 1, 4, 3.
2 c 3 evaṁ tad.
3 c 3 nirvāṇakāle.
4 gr. g. g. i. 1, 1–3 (=s.v. i 1, 1, 1).
kevalam tavanmatraṃ kīṃtu sādhako yad dagdhum icchati tat
svecchāmātretāḥ 1 dañati | atha piṣaṭcanaṁ svadhinadarçañapa
prayogam āha—

3. सब च: वामचेत चित्तावचायुं दामान्यभोजसिति संबसं च चतुः बाणे
मुखः: वामचेत शरीर चर्मस्या शिष्यप्रियवन्म सदा सहस्रालय आयत्ते
पञ्चमि।
“piṣaṭcana guṇībhūtan” svadhīnāṃ “paṣeyam” iti “yaḥ kāma-
yeta” saṁvatsaraparyantaṁ—“caturthe kāle”—ekaham uposhyā-
pare ‘hani rātrau bhojanam ity evaś niyamena bhūṇījāna ukte
pi kāle kapālāna sadaikadeçena “bhaixaṁ caran” uktaś sāma
pratidinaṁ sahasrakṛtva āvartayaśaś tān piṣaṭcana paṣyati | atha
pitṛdarçañardharṣanprayogam āha—

4. चयाचित्मेति। कलें तिर्थीं युज्यां: पितुप्रकति।
“etena kalpena”—ity atideçat saṁvatsaravratahayamaç
caturtha-kālabhojananāṁ sahasrakṛtva āvṛtīc cety etad atra prāṇatoti
ayācitaśa punarvidhānena kapālana bhaixaṣaraṇaniyamaśaṁ nopag-
acchati | cīṣṭaṁ spasṭaṁ | atha gandhavāpaarasāṁ darçā-
naprayogam āha—

5. संवतस्तमहे बाणे मुखः: पाथिः पाथार्थे कृत्यो युक्त्या ला
वज्जात्रियवमासा। हलेत्यो: पूर्वे सदा सहस्रालय आयत्त्वस्यांवयोः
pञ्चमि।
spasṭo ‘ṛṭaḥ | athendrān darçanardharṣanprayogam āha—

6. चयाचित्मेति। कलें तिर्थीं युज्यां: देवान्वकति।
“etena kalpena”—ity atideçenaayācitam iti niyamat ‘pāṇībhyaṁ
pāṭrāṛtham’ ity etad vyatiriktyamajātaṁ pravartate | ashtama-
kālasya tv ayācitenāvirodhād anirvṛttiḥ | “dvitiyam”—“vri-

1 २ tasyeoccāmātretāḥ.
2 S.V. i. 3, 2, 3, 6 ( = Gr. G. G. xvii. 1, 19-23).
3 Gr. G. G. viii. 2, 22 and 23 ( = S.V. i. 4, 1, 4, 2).
trasya tvā ity etasya dvitīyam | atha divyanidhipradarçanaprayogam āha—

7. padesāhṛtya hṛṣyāṁ prati  

Yad varca—iti diçāṁ vrataḥkhyāṁ sa[mvatsarn]aṁ pratidinaṁ  
daçavāraṁ anugānaṁ kurvann “etena kalpena”-ity atideçād  
ashṭamakālabhojanapatrārthakaranāṇy atra grihyante | evam  
catvāri varshāṇi prayujjanaḥ—“ye daivāḥ”dyulokasambandhino  
nidhayaḥ santi tāṁs tenaṁ niyamena prāpasti | atha pārthiva- 
darçanasādhanaprayogam āha—

8. māsām padeśaṁ vrataḥbhūtaṁ bhuṣjitaṁ mātvayam  

māsām ekam upavasen māsām ayācitabhoji syāṁ—“mayi  
varcāḥ”-ity etena kalpena “catvāri varshāṇi prayujjita”—  
māsoposhanātinnayamāḥ san “catvāri varshāṇi prayujjita” | etena  
kalpenety anenātraikamāsām ayācitam iti vihite bhojanakāle  
patrārtham pāṇibhyāṁ bhojanaṁ gānakāle daçānugānaniyamaç  
ca parigrihyate | asyaivam kurvataḥ prayuktāḥ prithivyāṁ ye  
nidhayaḥ santi te “prakāçante” | atha bhūtavacikaraṇalabhyā- 
dhanaprayogam āha—

9. bhadrāyoreṇvātāya māsva bāvayaḥ kalāṁyam varṛ  

ulpāṁ māsvaṁ saṁbhāvāntāya vruṣyaśrīrājāya ṛggaṁ bhuṣyāḥ  
vaśēpaṁ abhāṁ vaṣṭrāṁyam puroṣṭaṁ mūsamaḥśrūyaṁ bhuṣyāt.

Saptamiprabhṛiturascintapsrpyaṃ samayissataḥ san “amāvasyā- 
yāṁ mukha ājyaṁ krītvā”—nidhaya “agnim nara” ity etayoḥ  
pūrvam sāma manasaḥ—“anudrutyā”—ucārya—“ante”—  
samante svāhākāreṇāgnau mukhaṁ suhutaṁ ājyaṁ juhuyād  
rātrau vyuṣṭāyāṁ satyāṁ dvau “bhūtau” paçyati tayor hastād

1 Ār. S. iv. 10, in Ār. G. iii. 7, 1-10.  
2 omits c³.  
3 Ār. S. iii. 1.  
4 Gr. G. G. ii. 2, 8-9 (=Ś.V. i. 1, 2, 2, 10).  
5 omits c³.
asya paśca kārśāpanā bhavanti | tau bhūtas tān prayacchata
ity arthaḥ | te ca—"vyayakritāḥ"—kṛitavyayāḥ punar āyanti |
anyathā na teṣu madhye mūlaṁ kṛścīd aśūnyam—"kuryāt" |
avaśeshayet | mūlaṁ sthāpayitvā cīśṭaṁ viniyuṣṇīta tathā |
sati avaśeṣhito mūlaṁścī vyayakritam aṁcāṁ tasmāt punar |
ākarṣati 'ty arthaḥ | atha jaṁbhakākhyabhūtaviṣeṣhaṁ |
vaśikaraṇaprayogam āha—

10. नवः प्रविभक्तिः पा पञ्चास्यांकः: चिरि—वन्वनव धन्वनव- 

मृङ्गः पाषी संवहन्नामवेष्टितेः सांवि द्वितीयमवर्तश्चासा |

हास वार्ष्कामिनः सध्विनि वार्ष्कामिनः समन् |

"praviṣcantāṁṁ" goṣṭhaṁś pratyāgacchāntināṁ gavāṁ madhye
ty paṭcāt praviṣcānti syat tasyaḥ "cīro bhyanumṛiṣyā" anukrama-
mena mārjanaṁ kṛitvā tathaḥ "pucoham anumṛiṣyā" etavataiva 
sarvāṅgaṁ anumṛjyeti uktaṁ bhavati "paṁś samhṛityā” |
samhatsau kṛitva"—anāṅgamejayaḥ”—cāṅrakāmpaṁ na kurvan 
sarvāṁ rātrīṁ goṣṭhe 'vatishthet "dvitiyam"—"agnim 
naraḥ"—ity etayor dvitiyam sąma āvartayan yah | asya prayoktuḥ 
jaṁbhakāḥ—"sārvakāmikāḥ"—sārvakāmapradā bhavanti |

iti criśāyaṇacāryaviracite mādhaviyavedārthapraṅkaçe sāma-
vidhānākhye brahmaṇe tritīyādhyāye septamāḥ khaṇḍaḥ |

III. 8. punarjanmābhāvakāmaṣya kāṁcīd rātryupāsanāṁ 
vivāxus tat pratijñānte—

1. चत चः वाचिति पुर्वः पञ्चास्याचीयवणित ।

athaçabdo 'dhikāre" | "yah"—pumān anekajanmabhir duḥkhitō |
janma—"punar na pratyājāyeyam iti"—punarjanmāntaraṁ na

1 omits पुष्पमनुमृङ्गः.  
2 v. Note to last sentence.  
3 cə gavāṁ goṣṭhaṁ praviṣcantāṁ.  
4 cə omits pratyā... madhye.  
5 cə for cīro, etc., to end ānas cīroprabhrītipuṣcchāntamā caṅram anumṛiṣyā tathāvva 
   paṁś svṛyam saṁmṛiṣyam — anāṅgamejayaḥ — anāṅgaṁ akampayaṁ taisṭhet sarva- 
   rātrīṁ — "agnim naraḥ" ity etayor dvitiyam āvartayaṁ jaṁbhakā nāma bhūtaviṣeṣhā 
   asya — “sārvakāmikāḥ” — sarvaçāmasādhasā bhavanti.  
6 cə athaçabdo 'dhikārāntaryatoṣanārthaḥ.  
7 cə duḥkhitaṁ san.
gaśccheyam iti kāmayeta | tasya prayogām vāxyāmiti cēṣhaḥ |
atha tadupāsanasādhanamantram āha—

2. राजि प्रवच्च उपमृृत्त विचारस्रोतज्ञो विचारस्रोतज्ञो पाराही विचारिति \- कु- 
māriśaṅkeśādhiśravāḥ priya vataḥ: mañjāya tīmō: mañjāya: vīttāya mañjō: -नु- 
चाप चर्चित्त्व ग्रहितम ।

"rātrim"—tadabhimāṇidevatācaraṇaṁ prapanno ‘sminn upavāsa 
ity arthaḥ | kidṛcitaṁ—“punarbhūm”—punaḥ punaḥ pratidi-
naṁ bhavitṛśām jāyamānām | “mayāḥ”—iti sukhanāma | sarve-
shām prāṇināṁ sukhasya bhāvayitrīṁ—“kanyām”8 kamant-
yām | grahanastadībhir dīpyamānām vā | ‘kāṁ diśtikānti-
gatishu’—(Dh. p. 13, 17) iti dhātuh | “cīkhaṇḍinīm”—
cīkhaṇḍaḥ kecāpaṭaḥ | pradānaṁ iti prastastakecāpaṭaḥ | 
“pācahaṭām" prabhūti bandhanāya hastena dhṛitaṇaḥ | “yuva-
tim” nityatarunīṁ bāyaharaddhakādyavākīyām ity arthaḥ | 
“kumārinīm”—kutsitam māranyantīti kumāraḥ | raxaḥprab-
hritayast te | tadavitāṁ | evaṃgaṇyā rātreḥ prasādāt—
“ādityāḥ”—caurindriyābhīmāṁ devāḥ—“causheḥ”—indri-
yāyaḥ | asya samyagdarṣanāya | ‘tādarthye caturthi bhavatu’ 
iti | tathā—“vātaḥ”—vāyudevatā—“prāṇāya”—dehāntarva-
rtīna anugrāhaka bhavatv asmaccharīram mā parityāxid ity 
arthaḥ | “somāḥ”—candramāḥ—“gandhayā”—dehasya saura-
bhyāyaḥ | “āpah”—abdevatā—“snehāya”—dehasyāraxakāya | 
çarīsamāndhyāya | “manah”—madiyamānasāṁ rātīr anugra-
hāt—“anujīnāya”—anujīnaḥ | tasmāi bhavatu | anuxaṇāṁ jñā-
naviṣṭham bhavatv ity arthaḥ | “prithivyai çarīram”8— 
vibhaktavyatayā prathividevatam “çarīram” taddārdhyāya bhav-
vatv | yadvā—“prithivyi”—devyai mama—“çarīram”—bhava-
vat | tadadhinaśaṇaṁ bhavatv ity arthaḥ | evam upāsītāram 
prasannā satī rātrīr ittham brūta ity āha—

3. वा ईत्यमुच्याचार्यान्त्वस्तरे मरिष्कविष्क्रृतेन -विष्क्रृतविष्क्रृतेव
1  A. and D. 2  The comm. in c3 continues—“çarīram,” etc.
8  The comm. in c3 goes on from this word.
sā khālu prasannā rātrīḥ—“enam”—upāsakam—“uvāca”—bravīti | laḍarthē chāndaso liṭ | kim iti | “asmin saṃvatsare”—ity ārabhya—“asyāṁ velāyām”—ity antena saṃvatsaratad-
vayaṃbhùteshv ayaṇādikālavijñeshu ca marishyasiti punar
maraṇamuhurtam bravīti | asmin xaṇe tvam marishyasya ata
eva svargaṃ gaccha svargādiḥ lokān yathābhilāsham brāhmaṇa-
ājātyā tapādīnā labdhavyo lokaḥ xaṭrena xatriya-jātyā yampā-
lanādibhiḥ prāpyo loka eshv abhimataṁ lokāṁ gatvā tatra—
“virocamānāḥ”—dipyamāṇaḥ ciraṁ tīṣṭha | athavāsminn eva
loke—“virocamānām”—diptām utkrishtām brāhmaṇādīyonim
praviṣa tadartham—“ehi”—āgaccheti | evaṁ rātryoktam upā-
sako nirākuryād ity āha—

4. नाइं योंिं प्रवेशित्वां भूतोत्तमाया प्रेषायो दुःहुः: संरागवस्त्राया
बाध्यं लिधेते स्वच्छोत्वे च।

“aham”—upāsakas tvaduktāṁ praçaṣtāṁ api yoniṁ na pravex-
yāmi | yoneḥ praçaṣtyābhavam evāha—“bhūtottamāyāḥ”—
bhūteshū cresbhāyāḥ—“saṃrāgavastraṇāḥ”—ārtaṇa rajasa
saṃraktastraṇāḥ—“brahmaṇo”—brahmaṇajāteḥ—“duhitucu
striyā api yoniṁ na praveṣyāmi | kuto ‘praveṣa ity āha | yata
eko yoniṁ pravishto—“jāyate”—jataḥ san—“miyate”—
pranair viyujyate mitaḥ—“sandhiyate”—dehantarena saṃbhadh-
yata ata evety arthaḥ | itthāṁ nirākṛitya tāṁ paroṣeṇa stuvan
svāhitāpunarbhavam āha—

5. राविस्ट्रु मां युनायु राचि: खेततप्याय यत्सहामाधायं ते मे
खानं कुलसम्पन्नवाच पुण्येः एतावदेव रात्री राचितं च राचित्रं च।

1 D. तिः.
2 omits.
tuçabdo vailaxanyārthāḥ\(^1\) | api tu rātrir devatā—“mām punātu” —janmāntarāpādakāt karmanāḥ śodhayitu rātrir iti | punarūktir ādarārthā | atha pratyaxoktiḥ | he rātre yat “purāṇam” purāntanaṁ svargādiphalalaxaṇām arcīrādimārgam atah prāpyam ākāṣam āsamtānt kācamānāprabhaṁ brhamalokākhyam —“kham”—etat kham ākāṣam—“pushpāntam”—karnaphala-lopakbhoğasthānaṁ tasyāntato bahrībhūtam—“tatra”—tasmini ākāṣe brhamaloke māma sthānām kuru | kimartham | “apunar-bhavāya”—punarbhavaparīhārāyāsyaiwa vīvaranaṁ | “punar-janmanāḥ”—iti | “na me brhamalokavāsinaḥ punar utptattir na ca punar āvartate na ca punar āvartate” iti āruteḥ | smṛitiç ca—

“brhamanā saha sarve te samprāpte pratisaṁcere | parasyante kṛitātmānaḥ praviṣṇti paraṁ padam” ||

iti | pūrvvakramasādhyapraptiḥpadaṇavyatirekaṇa rātryupāsanaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āyatam apramarśaṇaṁ āy}}a

III. 9. Atha sveçchāya lokāntaragamanakāmayamānasya prayogam āha—

1. चतुरो मासान्यथोभोगो गा’ चचुगलारखे गुची देशी मट सला तत्र प्रविशेषतमेक्षुििलीिष्याेण्डाय शीत्रसप्रासाध्युद्वच चपवस- बुध्य सामा’ यव्यार’ एिीति: पूर्थे सदा सहस्रबल चार्वर्चनवििि्ये द्वेषात:  

\(^1\) The Comm. on this sentence ends here in c².  
\(^3\) Gr. G. G. ix. 2, 33–34 (=S.V. i. 4, 2, 3, 10).  
\(^4\) Gr. G. G. ix. 1, 4 (=S.V. i. 4, 1, 5, 3).
पञ्चाति सिंह तत्तिबोधिबालचारिशा हाय लिङ्गा विज्ञानरिषिनं च
द्वाराणि चाक्षु विषज्ञोऽऽि।

मासाकतुसाह्यारपयांताभ्यं दर्यायम् इदाम् व्रताम् तत्र तिराम्
पिबन प्रतिदिनां तस्य तत्रा गृहे तत्त्विक्षे तत्त्विक्षे
त्रिनाकुशिते क्रित्वा तत्रा प्रविचे उदाकपस्पर्शार्थं आसमार्थं वरा
"कामादलम्" — उदापत्रम् आद्या तत्रोपास्तिः
"त्रिन सप्तरात्रान्" — एकाविम् चतिपरंत्रायंस्तम्
"अनुदाकाः" — उक्तामात्राम् चतिग्रेको "दकार्योऽि।

कुरवानम् किम् अपि अनाचननं— "रिक्षम् साम् याज्ञानहे"— इति
एताहं — "पुर्वम्" — राजमानं साम् — "सदा" — प्रत्याहाम्
— "सहस्राक्रिट्वा अवर्तायनं" — उपासको यस्मिन् काले देवता
प्रायति तदानिः तद् व्रताम् — "सिद्धांम्" — फलावद इति जनियत्
ि अथानात्राम् — "उत्त्हानम्" — व्रतापरिष्ठाभा — अस्यात्म
क्रितवाता उपासकस्या — "अन्तारिखस्" — अन्तारिक्षः गंधार्वादया
— "सिद्धां स्या" — विधिया भभवति ना केवलम् तत्राद्य
एवं त्वं अन्तरिक्षे निर्दलामं ने पो — "क्रमानम्" — पादाविशपा
सांचार्ये तद् भभवति — तत्स्वर्गादिलोकान्म — "द्वारानि" —
विहितं अस्यं विप्रियायें विप्रियायें — उद्घाटितकपातानि
भभवति — "प्लावधाने" — इति धातुहृ (स. द्व. प. 21, 30) तत्रावे
प्रयोगान्तराम कर्मीयेनुस्त्रावः नगवारी मनोक्षोऽि

2. विद्वियसेते वरीवेनुस्त्रावः
"द्वितीयम्" — "रिक्षम् सामा" — इति अस्य द्वितीयम् सामातेना
मासदियानिकन्तेना "काल्पना" शहस्राक्रितवाह प्रयुजनानहो
"कामारि" — "स्वेच्छाया तत्तलोकसांचारि" — "मानोजावो"
मानोजावेना भभवति — अथामनुष्याधिनम् बहोगकामयामानाया
नस्या प्रयोगम् अहा—

3. गुनात्पवेदवान्तर्नवासानुस्त्रावः
"गुनात्पवेदवान्तर्नवासानुस्त्रावः गुनन्यास्ते कालोऽि
पूर्णं से दह शहतकल आवर्तायोऽि।

1 c² स्वर्गाधिनाम् लोकानम्।
2 c² अपि अस्या।
3 स. द्व. प. 4, 1, 5, 1.
"çuklán"—sarveshu māsešu çuklapaçašyata kālān—"upa-
vaset"—nācnīyat—"prishṭaḥ"—siktaḥ susnāta ity arthaḥ | "prishu vrishu vrishu secane"—iti dhātuḥ (Dh. p. 17, 55-7). | 

4. द्वितीयशेषन खण्डे प्रसुप्तानो च दैवानाथि ।
"tyam ù shu"—iti dvitiyam etena çuklán upavased ityādīno-
ktena kalpena | siddham anyat | trailokyādhipatyakāmaya-
mānasaya2 prayogam āha—

5. मासुपवदीतिरक्षि मयीत सति वर्षार्थिन खण्डे चलारि
"māsam" caturśhu varsheshu ekam ayugnam upavased yugnam 

6. एष यान्यातिल्पायाः तेयं च चार्याति कृतिविनिश्चः वामा-
"yāni"—sāmāṇi sāmasaṃhitāsamsamāmnatāni—"anādīśṭaṃ kāmaka-
lpāṇi"—as Yadām phalam asyāyām sādhakah kalpa ityanādīśto-
pabandhāni sahti—"teshām yathācruti"—crutyaṃāṭikramaṇa 

1 c3 ādityabhogakāmasya. 2 c3 atma traiyā. 3 c3 etena. 4 Ār. S. iii. 1. 5 c3 omits. 6 c3 omits.
7. आभिमार्गिकं कर्म।

“कर्म”—सामाध्यायानलाकाः सामाध्यायानुगुणयेन स्यात्
yady asmai rocate tena kāryam iti | athāsya sāmavidhānasya
sāmḍāḍāyapravartakān ācāryān munyakramena1 saṅkirta-

8. सो यथा प्रामाण्येऽविभिन्नमिव प्रामाण्यभुवसत्वेऽविषयं तथा
गर्भाय गार्ध्रो विभिन्नमिव प्रामाण्यभुवसत्वेऽविषयं
पाराप्राति विभिन्नमिव प्रामाण्यभुवसत्वेऽविषयं
pāraśo 'नविन्नमिव प्रामाण्यभुवसत्वेऽविषयं
धारायाध्याययो वातावरणायाध्याययो
वातावरणायाध्याययो
संयते सामायतेऽविषयं
सभस्ते चेत् चाचर्य प्रदायानुसारो च च परमं
सचते तस्मात् तस्मात्।

“So 'yam”—‘brahma ha vā idam agra āsit” ity ārābhaya-
tatparyanto yaḥ sāmnāmi prayogavidhir uktah—“so 'yaṁ pṛa-
jāpatyāḥ”—prajāpatinā viśvasrijā sarvajñena caturmukhabra-
hmanā dṛiṣṭaṁ na hi tasyopadeshta kaścid api saṁbhavati |
sa prajāpatir bṛihaspataye—pravacetyādi bahubhya—ityantaṁ
spashtaṁ | viśvakṣenena vyuṣhitatvapraekaraṇatvāt santi bahavo
vyāśaḥ | dvāpere dvāpare | tasmai “brahmacārīṇe”—anuṣṭhit-
tagurukulavāśādiniyamāya— “sāmāvartamānāya”—guru kula
brahma caryamāṁ samāpya svagrihaṁ pratyāvartamānāya—“ākhy-
eyaḥ”—upadesṭavyaḥ— “upādhyāyayaḥ”—sāmavidhānopade-
ṣṭre—“grāmavaram”—cṛeshṭham grāmāṁ sahasrasāṅkhyaṁ
dhanam cṛetāṁ cācvaṁ pradāyasya cīshyena prayoktavyaḥ |
yady etāni dūtum na śāknuyat sa suṣrūṣhayālpadhanapradānena
copādhyāyayāṁ tasyātvaḥ tena—“anujñātah”—sann uktavidhā-
nena sāmāni prayunijjanāḥ—“yaṁ kānam”—kāmayitavyaṁ
phalaṁ kāmayeta tam avāpnoti | abhyāsaḥ samāptyarthah |

Iti cṛisāyaṇāmātyena viracite mādhatvye vedārthaprakāce
sāmavidhānākhye trītiye brāhmaṇabhāṣhye navamaḥ khaṇḍah |
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Sāmavidhānabrāhmaṇe trītīyādhyāvah 9.

Iti ādhirājaparameteṣvaravaidikamārgapraṃvartakaṣrī-
virabukkabhūpasāmrājyadhurandhareṇa sāyanāmātyena vir-
cite mādhaviye sāmavidhānākhye brāhmaṇabhāshye trītīyo’dhyā-
yah\(^1\) samāptah ||

\(^1\) prapāṭhakaḥ—A. B. and D.
CORRECTIONS AND ADDITIONS.

Since the text was printed I have been able to refer to a Grantha MS. of the text and C. written about 1550. This agrees with my other Grantha MSS., where they differ from the Devanāgari B. and C. I mark this new MS. by E. and give the readings in ch. iii. where it differs from the others.

Page 3, line 15. E. reada, yasmāt prajāpatir brahmaṇo manorūpo.
   " 21, note 5 dele, and 2.
   " 22,   " 6   " 10.
   " 23, dele notes 2, 6, and 8.
   " 24, line 25. प्रोति।
   " 24, note 1 dele — 10.
   " 25, line 2. All the MSS. prefer नीलिन्धियं to नीलिन्धियं.
   " 25, note 1, dele — 10.
   " 27, line 9. य एवं वेद्।
   " 27,   " 12. मधुमेन।
   " 29,   " 13. वर्षयं वद्।
   " 33, note 1. S.V. i. etc.
   " 33,   " 3. S.V. i. etc.
   " 39,   " 2. S.V. i. 5, 2, 3, 1.
   " 39,   " 3. S.V. i. etc.
   " 41, line 8, read परिविष्ठ. Some MSS. have परिविष्ठ.
   " 44,   " 5. According to Śāyana the text should run चावरस्मा—वर्तनेित। but all the MSS. are against this.
   " 46,   " 3, read tamo hārdāṁ—
   " 47,   " 7, read पुणांकः—
47, note 7, read S.V. l. 6, 2, 3, 7, or ii. 5, 1, 3, 1 (?).
47, " 11, read rājanaraunihpake = Âr. G. ii. 4, 9 and 10.
52, line 23. The MSS. mostly prefer the irregular forms अंबुष्यामः, etc., against P. iv. 1, 64.
53, " 22, read समज्या यत्ि विघम् —
53, notes. Dele the first 11 and 12.
54, line 1, read " sam anyâ yanti."
57, note 2, read R.V.
58, " 3. S.V. l. 2, 2, 2, 5.
58, " 7. R.V.
62, line 15. ्रूति |
74, " 17. E. dadhimadhuγhrιtani tailamiçraṁ saktumayam.
75, " 7. E. uttaratra pûrvatra ca yatra.
78, " 11. E. for nityam has çatâvaram daçâvaram.
80, " 17. E. upaharet | phalaṁ tatra prayogoktam evâtrâpi ca 
   drashṭavyam atha tri."  |
81, " 13. E. vidiru caturáçraṁ catâro rekhâḥ | 
83. E. abhimanrya “ upavâsyaet ” râtrau svasmûpe vâsayet | 
   “vyùshâyãṁ râtrau” prabhâte “ etenalva” uktenalva sámnâ kanyãṁ safhasrakritvaḥ çatâvaram 
   abhimanrya mukham “ parimpiṣyā,” etc.
87, line 4. E. mantrabhedam.
88, " 1. E. पविपिङ्गवामदेभेः —
90, " 11. E. iti nīdhanaṁ.
91, " 5. E. “ abhi tvâ” ity etenalābhisahasramaṁ juhuyat.
91, " 12. E. यज वृक्षशब्दप्रकरोः खातच —
93, " 17. E. darçanârthaprayogam âha.
94, " 1. E. *pradarçanasâdhanaprayogam.
94, " 4. E. यज्ञारलिनिधियोऽध्रवकायले दैः ।
96, " 18. E. mama samyagdarçanāya
96, " 24. E. “ anujñâya” anujñâtam anujñâḥ | qhañarthe kavi- 
   dhânam iti bhâve kapratyayaḥ | tasmai.
100, " 1. E. *gatân sarvàn kulân.
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