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Vedic Predecessors of One Type of Tantric Ritual

SUMMARY: Verses 9–16 of the *Parātrīśikā* prescribe a ritual application of the *hṛdayabīja* mantra ‘*sauḥ*’. In this case the mantra ‘*sauḥ*’ has different effects according to durations of the mental recitation of it. This is a very simple example of one type of tantric ritual where a limited number of mantras of a certain deity are used in different ways to accomplish a variety of efficacy by changing ritual elements of them. In Hindu tantric texts we find more similar cases. In the newest layer of Vedic texts such as the *Ṛgvidhāna*, *Sāmavidhāna Brāhmaṇa* and the *Atharvavedaparīśiṣṭa* there are some similar examples of this kind. The *Taittirīyasaṃhitā* describes in two succeeding chapters various applications of two mantras called *rāṣṭrabhṛt* and *devikāhavis* respectively. In this paper I examine more Vedic examples and elucidate the basic idea underlying this type of ritual.

KEYWORDS: Vedic ritual, Tantric ritual, ritual application, ritual variation

1. Introduction

1-0 Both Vedic studies and Tantric studies have their own vast fields of research, namely the corpus of Vedic and Tantric texts. Both areas have their own history of development and characteristics. It is therefore not easy to have an intimate knowledge of both the Vedic and Tantric texts at the same time for one scholar. But by choosing some specific topics it may be possible to investigate Vedic and Tantric texts in some detail. There seems to be one common feature to the two fields

of research: each of the Vedic and Tantric textual corpuses developed a complicated ritual system, although the two groups of rituals have quite different characteristics and look different from the outside. But there are some common features, indeed. In this paper I will try to show that one of the common features may be the belief in the power that the performers themselves have with regard to the ritual elements such as mantras or some ritual acts and utensils.

1-1 Ritual applications of the *hṛdayabīja* mantra of Bhairava ‘*sauḥ*’

The starting point for the investigation of a common feature of the Vedic and Tantric rituals is one type of Tantric ritual that I observed in verses 9–16 of the *Parātriṃśikā* (Muller-Ortega 2002: 227). They prescribe ritual applications of the *hṛdayabīja* mantra ‘*sauḥ*’ as follows: verse 9 defines the mantra, verse 10 determines those who are eligible to recite it, verse 11 describes the attraction of many mantras and *mudrās* by pronouncing *sauḥ*, 12–13a says that one who mentally recites it for a *muhūrta* or forty-eight minutes can tell about past and future things, 13bd–14ab explains that one who mentally recites it for one *yāma* or three hours attains the form of the deity one wishes, 14cd adds that one who mentally recites it for two *yāmas* or six hours can walk in the air, and verses 15–16 say that one who mentally recites it for three *yāmas* or nine hours attracts all the *mātrīs*, *yogeśvarīs*, *vīras*, *vīreśvaras* and *dākinīs*. The mantra ‘*sauḥ*’ thus achieves different effects according to the different lengths of time of the mental recitation of it. This is a simple example of one type of Tantric ritual where a limited number of mantras of a certain deity are used to accomplish a variety of effects by changing its ritual elements. Here in this case a mantra ‘*sauḥ*’ of Bhairava is used and its use shows five kinds of effects by changing the length of time of its mental recitation. The Tantric ritual that I investigate here in this paper is thus a very simple one, namely the various uses of a limited number of mantras of a deity achieved by changing their ritual elements.

1-2 Some examples from Hindu and Buddhist Tantric texts

The *Vīṇāśikhatantra* 151–224 is a collection of ritual applications of the mantras of the main deities of this text, Tumburu and his four sisters: Jayā, Vijayā, Ajitā and Aparājitā. According to this text (verses 58–67) the *bīja* mantras of them are as follows; Tumburu: *kṣaṃ* (or *kṣmaṃ*), Jayā: *jaṃ*, Vijayā: *bhaṃ*, Ajitā: *saṃ*(?), and Aparājitā: *haṃ* (Goudriaan 1985: 33–34).¹ According to the analysis of T. Goudriaan there are twenty-one variations of the ritual applications of these mantras.² See also *Vīṇāśikhatantra* 264–300 (Goudriaan 1985: 42–43). The *Siddhayogeśvarīmata*, chapters 11–15, 18 and 19, and the *Nityā-ṣoḍaśīkārṇava* 4.17–71 can be regarded as similar collections of the ritual applications of the mantras of deities central to these texts.

The *Amoghapāśakalparāja*, a voluminous Buddhist Tantric text, is a collection of many rites which are performed presumably by using a mantra called *amoghapāśahṛdaya*. According to the *Amoghapāśakalparāja*, folio 4b,5, the *amoghapāśahṛdaya* reads: *oṃ padmahasta mahāmoghapāśa sādhyaya samayahṛdayaṃ cara cara hūṃ*. A good example of the ritual applications of this *amoghapāśahṛdaya* is a short *āhutividhi* in the *Amoghapāśakalparāja*, folio 43b,6–44a,7. As the contents of this *āhutividhi*³ shows, this section contains 32 kinds of ritual applications of this mantra with different effects.

¹ The different *bīja* mantras of Tumburu and his four goddesses coming from various sources are given in Goudriaan 1985: 50.

² For the synopsis of verses 151–224, see Goudriaan 1985: 38–40.

³ Contents of the *āhutividhi* of the *Amoghapāśakalparāja* 43b,6–44b,7: 43b,6–7 [57,12–15] general remarks: an enumeration of different effects; 43b,7–44a,1 [57,15–26] protection of the house; 44a,1–2 [57,26–58,1] *mahāsānti*; 44a,2 [58,1–4] subjugation of a king, a minister, a village, a town, etc.; 44a,2 [58,5–6] to obtain a thousand villages; 44a,2–3 [58,6–10] to obtain a hundred dinars; 44a,3 [58,10–12] to be released from all Vināyakas; 44a,3–4 [58,12–16] attracting of a Yakṣiṇī who gives five thousand *rūpakas*; 44a,4–6 [58,16–26] attracting of a *yakṣakanyā* who becomes a servant of the practitioner; 44a,6–7 [58,26–59,4] to find buried treasure; 44a,7 [59,4–7] subjugation of a king together with all what belongs to him; 44a,7

1-3 Some examples from post-Vedic ritual texts

In the earliest layer of post-Vedic texts there are some similar examples of this kind of ritual. According to *Sāmavidhānabrāhmaṇa* 2.5.6–7, when one sings the *sāman* of *Grāmageyagāna* 16.8.547.1–8 with a knife in one's hand, one can subdue various beings according to the different duration of its singing (Konow 1983: 58–59). *Sāmavidhānabrāhmaṇa* 3.2.7–10 prescribes another use of the melody called *vairūpa*: one can achieve various effects according to the depths into which one enters the river to sing this melody (Konow 1983: 68).

Ṛgvidhāna 2.25–62 collects a series of rites by using the *gāyatrī* verse, namely ṛV 3.62.10 (Gonda 1951:40–45, Bhat 1987: 319–324). *Ṛgvidhāna* 2.92cd–109 prescribes a number of ritual applications of the hymn of the *śrīsūkta*, namely *Ṛgvedakhila* 2.6⁴ (Gonda 1951: 50–52, Bhat 1987: 329–332), *Ṛgvidhāna* 3.134–230,—those of the hymn of the *puruṣasūkta* (RV 10.90) (Gonda 1951: 87–100, Bhat 1987: 373–388) and finally *Ṛgvidhāna* 4.30–42 teaches the different uses of the *Ṛgvedakhila* 4.5⁵ (Gonda 1951: 104–106, Bhat 1987: 393–395).

[59,7–9] subjugation of a woman, a man, a boy, and a girl; 44a,7–44b,1 [59,10–13] subjugation of the people of the four *varṇas*; 44b,1 [59,13–15] to obtain one hundred dinars daily; 44b,1 [59,15–17] to obtain a thousand pieces of gold; 44b,1–2 [59,17–23] to obtain a great amount of *ratna* from a miraculous *kanyā* who appears from a river; 44b,2–3 [59,23–28] to be released from all *pāpāvaraṇas*, from all diseases and to destroy all enemies; 44b,3 [60,1–2] *mahāsānti*; 44b,3–4 [60,2–4] for the prosperity; 44b,4 [60,4–5] malevolent rites; 44b,4 [60,6–8] to cause it to rain; 44b,4–5 [60,8–10] to stop too much raining; 44b,5 [60,10] protection of the territory; 44b,5 [60,11–12] to stop wind, cloud and lightning; 44b,5 [60,12] to paralyze the enemy's army; 44b,5 [60,12–13] to destroy the enemy's army; 44b,5 [60,13] magical rite with the cave; 44b,5 [60,14] to open all the doors of the cave; 44b,5–6 [60,15–16] attracting of all materials and plants; 44b,6 [60,17–19] attracting of Śakra, Brahmā, Viṣṇu, Maheśvara, etc.; 44b,6 [60,19–21] attracting of the moon and the sun; 44b,6–7 [60,21–25] subjugation of a king together with his queen and his family; 44b,6 [60,25–28] suppression of all kinds of demons.

⁴ For *Ṛgvedakhila* 2.6, see Scheftelowitz 1906: 72–75.

⁵ For *Ṛgvedakhila* 4.5, see Scheftelowitz 1906: 113–115.

The *Atharvavedaparīṣiṣṭa*, chapter 35, entitled *Āsurīkalpa* and chapter 36, entitled *Ucchuṣmakalpa*, are collections of ritual acts performed by using a limited number of mantras of a deity for various purposes. The *Āsurīkalpa* is a collection of ritual acts performed by using the mantra of Āsurī; *āsurī* is the black mustard and is treated as a female deity. At the beginning of the *Āsurīkalpa*, namely *Atharvavedaparīṣiṣṭa* 35.1.1–2, the mantra of Āsurī is mentioned.⁶ According to the contents made by the editors (Bolling and Negelein 1909: 215), the *Āsurīkalpa* contains 15 variations of magical practices by using the mantra of Āsurī. In the *Ucchuṣmakalpa* the mantra called *ucchuṣmahṛdaya* or the heart of Ucchuṣma recorded in *Atharvavedaparīṣiṣṭa* 36.1.12 plays the main part. It reads as follows: *dyuru dyuru dara dara vidāraya vidāraya mili mili namaḥ svāhā* //. As regards the detail of this rite one may see the excellent analysis by Peter Bisschop and Arlo Griffiths (Bisschop and Griffiths 2007).

These are the examples of the Tantric ritual in which a mantra, the length of which varies considerably, the shortest one being the *bījamantra* of Bhairava of one syllable *sauḥ*, the longest one the *sūkta* in *Ṛgvedakhila* 4.5 having 40 verses, is used for achieving various effects by changing its ritual elements. Next I examine examples of this type of ritual practices in the Vedic texts.

2. The first example from Vedic rituals: the *rāṣṭrabhṛt*

2-1 The structure of the *rāṣṭrabhṛt* mantras

The first example from the Vedic texts is the *rāṣṭrabhṛt*. The *rāṣṭrabhṛt* is a group of mantras. It is found in *Kāṭhaka* (KS) 18.14 [275,1–13], *Kapīṣṭhala-kāṭhasaṃhitā* (KapS) 29.3 [150,20–151,10], *Maitrāyaṇīsaṃhitā* (MS)

⁶ AVPŚ 35.1.1–2 *oṃ kaṭuke kaṭukapattre subhage āsuri rakte raktavāsase atharvaṇasya duhite aghore aghorakarmakārike /1/ amukaṃ hana hana daha daha paca paca matha matha / tāvad daha tāvat paca yāvan me vaśam ānayasi svāhā /2/* – “oṃ, a pungent woman, a woman of a pungent leaf, a happy woman, o Āsurī, a red woman, a woman dressed in red, a daughter of Atharvaṇa, a not terrible woman, a woman who performs not terrible deeds. Kill, kill that one, burn, burn, cook, cook, rob, rob. As long as you lead one to my control, so long burn, so long cook, *svāhā*.”

2.12.2 [145,1–13], *Taittirīyaśaṃhitā* (TS) 3.4.7 and *Vājasaneyisaṃhitā* (VS) 18.38–44. The number of mantras varies according to the texts. The KS, KapS and VS have seven mantras, the MS has eight and the TS has twelve. The *rāṣṭrabhṛt* mantras are divided into two parts, namely the first six mantras and the others. The first six mantras follow a similar pattern. It is shown by the first mantra, e.g. KS 18.14 [275,1–2] *ṛtāśād ṛtadhāmāgnir gandharvas tasyauśadhayo 'psaraso mudā nāma sa na idaṃ brahma kṣatram pātu tasmai svāhā vaṭ tābhyas svāhā vaṭ* —“Maintaining the sacred law, abiding in the sacred law, Agni is the Gandharva, his plants are the Apsarases, named pleasures; may he protect this priesthood and ruling power. To him *svāhā vaṭ*. To them *svāhā vaṭ*.” The pattern is as follows: a certain deity, here Agni, characterized by adjectives, is identified with the Gandharva, an item closely related to the deity, here the plants, is identified with the Apsarases and their name is mentioned. The remaining part is a refrain, slightly different in each Śaṃhitā. From this we can assume that the *rāṣṭrabhṛt* is a collection of identifications of certain deities and their intimate items with the Gandharva and the Apsarases respectively. In the following synopsis the deity who is identified with the Gandharva is given first, then the intimate item of the deity which is identified with the Apsarases is indicated, and lastly the name of the Apsarases is mentioned. When different names of the Apsarases are mentioned in other versions of the mantras, they are referred to separately:⁷

The fire (*agni*): *gandharva*, the plants (*ośadhayaḥ*): *apsarasaḥ*, their name: pleasures (*mudāḥ*) [(1) KS 18.14 [275,1–2]; (1) KapS 29.3 [150,20–22], (1) MS 2.12.2 [145,1–3]; (1) VS 18.38]

<*agni*: *gandharva*, *ośadhayaḥ*: *apsarasaḥ*,> their name: nourishments (*ūrjāḥ*) [(1) TS 3.4.7.a]

The sun (*sūrya*): *gandharva*, the sun's rays (*marīcayaḥ*): *apsarasaḥ*, their name: lively (*āyuvāḥ*) [(3) KS 18.14 [275,4–6]; (3) KapS 29.3 [151,1–3], (2) MS 2.12.2 [145,3–4]; (2) TS 3.4.7.b; (2) VS 18.39]

⁷ The number given in parentheses suggest the verse order in the mantra collection in each Śaṃhitā.

The moon (*candramas*): *gandharva*, the stars (*nakṣatrāṇi*): *apsarasah*, their name: singing (*bekurayah*) [(2) KS 18.14 [275,2–4]; (2) KapS 29.3 [150,22–151,1], (3) MS 2.12.2 [145,4–5]; (3) TS 3.4.7.c]

<*candramas*: *gandharva*, *nakṣatrāṇi*: *apsarasah*,> their name: singing (*bhekurayah*) [(3) VS 18.40]

The wind (*vāta*): *gandharva*, the waters (*āpah*): *apsarasah*, their name: nourishments (*ūrjah*) [(6) KS 18.14 [275,10–12]; (5) KapS 29.3 [151,4–5], (4) MS 2.12.2 [145,5–6]; (4) VS 18.4]

<*vāta*: *gandharva*, *āpah*: *apsarasah*,> their name: pleasures (*mudāḥ*) [(6) TS 3.4.7.f]

The sacrifice (*yajña*): *gandharva*, the sacrificial fees (*dakṣiṇāḥ*): *apsarasah*, their name: praises (*stavāḥ*) [(4) KS 18.14 [275,6–8]; (4) KapS 29.3 [151,3–4], (4) TS 3.4.7.d; (5) VS 18.42]

<*yajña*: *gandharva*, *dakṣiṇāḥ*: *apsarasah*,> their name: wishes (*eṣṭayah*) [(5) MS 2.12.2 [145,6–8]]

The mind (*manas*): *gandharva*, verses and melodies (*ṛksāmāni*): *apsarasah*, their name: wishes (*eṣṭayah*) [(5) KS 18.14 [275,8–10]; (6) KapS 29.3 [151,5–8], (6) VS 18.43]

<*manas*: *gandharva*, *ṛksāmāni*: *apsarasah*,> their name: praises (*stavāḥ*) [(6) MS 2.12.2 [145,8–9]]

<*manas*: *gandharva*, *ṛksāmāni*: *apsarasah*,> their name: fires as conveyer of oblations (*vahnayah*) [(5) TS 3.4.7.e]

The pairs of deities identified with the Gandharva and their respective intimate items identified with the Apsarases are the same in the corresponding verses in the five Saṃhitās. What differs is the verse order and the names of the Apsarases. The fire with the plants, the sun with its rays of light, the moon with the stars, the wind with the waters, the sacrifice with the sacrificial fees and the mind with the verses and melodies are deities with their intimate items and are regarded as *rāṣṭrabhṛt*, i.e. those who support the kingdom.

In the second part of the *rāṣṭrabhṛt* mantras, namely in the seventh mantra⁸ in the version of the KS, for example, it is requested

⁸ In the MS it is the eighth verse and in the TS it is the twelfth verse.

as follows: KS 18.14 [275,12–13] *sa no bhuvanasya pate yasya ta upari grhā virātpate / asmai brahmaṇe 'smai kṣatrāya mahi śarma yaccha svāhā* // —“O lord of the world of ours, you have houses above, o sovereign lord, may you give great shelter to this priesthood, to this ruling power, *svāhā*.” So in the *rāṣṭrabhṛt* mantras the Gandharva and the Apsarases who represent both the physical worlds and the sacrificial spheres are requested to protect the priesthood and ruling power and to give great shelter to both of them.

2-2 The original use of the *rāṣṭrabhṛt* mantras in the Agnicayana

From the position of the *rāṣṭrabhṛt* mantras in the mantra collections of the *Yajurvedasamhitās*⁹ we can rightly suppose that the offerings by using the *rāṣṭrabhṛt* mantras are originally performed within the Agnicayana. When the construction of the five layered fire altar is completed, it is made ritually suitable for further acts, the fire is brought upon it and a series of offerings are performed to celebrate its completion. The rite with the *rāṣṭrabhṛt* mantras is performed towards the end of these ritual acts.¹⁰ And this rite is described in many texts belonging to the *Yajurveda*.¹¹

⁹ KS 15.11–18.14, KapS 25.1–29.6, MS 2.7.1–2.13.23, TS 4, VS 11–18.

¹⁰ See a series of ritual acts after the construction of the five layered fire altar in the Agnicayana, for example in the case of the MS (based on Table of Correspondence: Samhitās of *Yajurveda* made by Michael Witzel): MS 3.3.4 [35,21–36,10] sprinkling the *citi* with 1000 gold flakes, 3.3.4 [36,11–37,10] *śatarudriyahoma*, 3.3.5 [37,11–38,12] sprinkling water round the *citi*, 3.3.6 [38,13–20] dragging round the *citi* with a frog and some plants, 3.3.6 [38,20–39,15] sprinkling the *citi* with gold flakes, ghee and curds mixed with honey, 3.3.7 [39,16–40,2] offering to Agni Anīkavat and Viśvakarman, 3.3.7 [40,2–11] *apratiratha*, 3.3.8 [40,12–41,17] *agnipraṇayana*, 3.3.9 [41,18–43,8] placing the fire on the *citi*, 3.3.10 [43,9–44,16] offerings to Agni Vaiśvānara and Maruts, 3.4.1–2 [45,1–47,3] *vasor dhārā*, 3.4.3 [47,4–7] *vājaprasaviya*, 3.4.3 [47,8–18] *abhiṣeka*, 3.4.3 [47,18–48,6] *rāṣṭrabhṛt*, 3.4.3 [48,6–14] *vātahoma*.

¹¹ The *rāṣṭrabhṛt* offerings are discussed in the following Brāhmaṇas of the *Yajurveda* such as KS 21.12 [52,16–53,3], MS 3.4.3 [47,18–48,6],

2-3 Ritual applications of the *rāṣṭrabhṛt* mantras

On the other hand, the *rāṣṭrabhṛt* mantras are used independently in a series of rites which are performed for the sake of different desires. They are prescribed in KS 37.11–12 [91,16–93,16], TS 3.4.8.1–7 and BaudhŚS 14.17–18 [182,1–184,20]. In the following synopsis ritual applications of the *rāṣṭrabhṛt* mantras are given in such a way that different cases are arranged according to different desires and the ritual act specific to each desire, if there is any, is mentioned as “Variation”.¹²

1. For one who desires a kingdom (*rāṣṭrakāma*). TS 3.4.8.1; BaudhŚS 14.17 [182,1–10].

Variation: the sacrificer himself performs it.¹³

2. For one who desires a village (*grāmakāma*). TS 3.4.8.1–2; BaudhŚS 14.17 [182,10–15].

Variation: one makes offerings on the dicing-place (*adhidevana*).

3. For one who desires force (*ojaskāma*). TS 3.4.8.2; BaudhŚS 14.17 [182,15–19].

Variation: one makes offerings on the forepart of the chariot (*rathamukha*).¹⁴

TS 5.4.9.3–4, ŚB 9.4.1.1–16, and they are prescribed in the following Śrautasūtras, namely, MānŚS 6.2.5.32–33, VārŚS 2.2.4.13–19, BaudhŚS 10.54 [56,19–57,4], ĀpŚS 17.19.12–20.10, HirŚS 12.6.14–19, VaikhŚS 19.6 [296,5–7], KātyŚS 18.5.16–20.

¹² As the number of the ritual applications in the TS is larger than that in the KS and the descriptions of the BaudhŚS are mostly the quotations of the TS, the synopsis here follows the descriptions of the TS 3.4.8.1–7.

¹³ TS 3.4.8.1 *ātmane hotavyāḥ*. See BaudhŚS 14.17 [182,5–7].

¹⁴ At the *rāṣṭrabhṛt* *homa* in the Agnicayana the last offerings are also performed on the forepart of the chariot. See *rathamukha*: KS 21.12 [53,1–2], TS 5.4.9.3–4, VārŚS 2.2.4.15–16, BaudhŚS 10.54 [57,2], ĀpŚS 17.20.5–6, HirŚS 12.6.17, VaikhŚS 19.6 [296,6–7], *rathaśīrṣa*: MS 3.4.3 [48,6–7], ZB 9.4.1.13, 15, *rathaśīras*: MānŚS 6.2.5.33, KātyŚS 18.5.17.

4. For one who is expelled from one's kingdom (*yo rāṣṭrād apabhūtaḥ syāt*) (Rau 1957: 129). TS 3.4.8.2, BaudhŚS 14.17 [182,19–183,3], cf. KS 37.11 [91,21–92,2].

Variation: One should say to one's all chariots: 'Be yoked'.

5. For one whose realm is not in order (*yasya rāṣṭraṃ na kalpate*). TS 3.4.8.3, BaudhŚS 14.17 [183,3–8], cf. KS 37.12 [93,11–16].

Variation: One should take off the right wheel of one's chariot and make offerings in the hub.

6. When a battle begins (*saṃgrāme saṃyatte*).¹⁵ TS 3.4.8.3–4, BaudhŚS 14.18 [183,9–14], cf. KS 37.12 [93,9–11].

Variation: The kindling-wood is made of *mandhuka* wood.¹⁶

7. For one who is mad (*unmatta*). TS 3.4.8.4–5, BaudhŚS 14.18 [183,14–18].

Variation: The kindling-wood is made of *nyagrodha*, *udumbara*, *aśvattha* and *plakṣa* wood.¹⁷

8. When one practices witchcraft. TS 3.4.8.5; BaudhŚS 14.18 [183,18–184,4].

Variation: The *rāṣṭrabhṛt* mantras are recited in reverse order;¹⁸ one makes offerings in a natural depression which contains

¹⁵ For the rituals to win the battle, see Rau 1957: 102 with note 9 where he collects 41 examples from the Brāhmaṇa texts.

¹⁶ The word *māndhuka* appears in TS 3.4.8.3 and BaudhŚS 14.18 [183,11]. Apart from this context it appears in ĀpŚS 17.14.8. According to Caland 1928: 88, n. 1 on ĀpŚS 17.14.8 in KS 21.10 [50,4] the word *bāndhuka* is used.

¹⁷ These trees are regarded as houses of the Gandharvas and the Apsaras-es. TS 3.4.8.4–5: *naiyagrodha audumbara āśvatthaḥ plākṣa itīdhmo bhavaty ete vai gandharvāpsarasām grhāḥ sva evainān |4| āyatane śamayati*.

¹⁸ The number of the *rāṣṭrabhṛt* mantras in TS 3.4.7 is twelve. In the original version in the Agnicayana six offerings on the *āhavanīya* are performed with TS 3.4.7.a–f and five offerings on the forepart of a chariot are made with TS 3.4.7.g–k (TS 5.4.9.3–4). Here in this case the mantras are probably used in order of k to a. See Caland 1900: 88, note 1. For the later examples of the use of a mantra in reverse order, see e.g. VaikhGS 4.11 [64,9–10],

salt (*svakṛta iriṇa*)¹⁹ or cleft (*pradara*); the *vaṣaṭ* call is uttered at the time of offerings.²⁰

AVPŚ 1.32.10, 31.8.4cd–9.5, 34.1.8, *R̥gvidhāna* 1.75–78, *Kubjikāmata Tantra* 23.151A, *Vīṇāśikhatantra* 171–173, 228–229ab, *Tantrarāja Tantra* 8.72–90 (J.A. Schoterman, 1982, *The Śaṭsāhasra Saṃhitā*, chapter 1–5, p. 181.).

¹⁹ See Falk 1986: 79. Mythical explanation of its origin is found in TS 2.5.1.3, and JB 1.134 [57,8–12]. It is characterized as part of the earth which is possessed by Nirṛti: KS 20.2 [20,8], MS 3.2.4 [19,21], TS 3.4.8.5, TB 2.2.1.7; as the resting-place (*āyatana*) of Nirṛti: TS 5.2.4.3, TB 1.6.1.3; as the resting-place of the Rakṣases: TB 1.7.1.9. It is used as a place of the performance of various rites, such as witchcraft by using the *daśahoṭṛ* mantra: KS 9.16 [119,7–10] and TB 2.2.1.7; the *apāmārgahoma*, a rite to expel *rakṣas* in the Rājasūya: KS 15.2 [210,15–18], MS 2.6.3 [64.18–65.4], and TB 1.7.1.8–9; many rites are connected with Nirṛti, a special animal sacrifice for him who thinks himself possessed by Nirṛti: KS 13.5 [186,12–15]; the offering of a sacrificial cake cooked on one potsherds to Nirṛti at the beginning of the Rājasūya (Heesterman 1957: 15–16): KS 15.1 [209,14–210,2], MS 2.6.1 [64,1–5], TB 1.6.1.3, cf. MS 4.3.1 [39.1–8] and ŚB 5.2.3.2–3; the placing of the three bricks dedicated to Nirṛti in the Agnicayana: KS 20.2 [20,8–9], MS 3.2.4 [19,19–20,1], TS 5.2.4.3, and ŚB 7.2.1.8. Thus the *svakṛta iriṇa* is regarded as an ominous place.

²⁰ TS 3.4.8.5 *yad vācaḥ krūram tena vaṣaṭ karoti* –“He makes *vaṣaṭ* call with what is harsh in speech.” As mentioned above, the *rāṣṭrabhṛt* mantra follows a pattern: a certain deity, characterized by adjectives, is identified with the Gandharva, an item closely related to the deity is identified with the Apsarases and their name is mentioned and the remaining part is a refrain, slightly different in each Saṃhitā. The refrain in the KS is as follows: *sa na idaṃ brahma kṣatram pātu tasmai svāhā vaṭ tābhyaḥ svāhā vaṭ* –“May he protect this priesthood and ruling power. To him *svāhā vaṭ*. To them *svāhā vaṭ*.” In the case of the KS the exclamation at the offering is *svāhā vaṭ*. The part ‘*tasmai svāhā vaṭ tābhyaḥ svāhā vaṭ*’ is found also in the mantras of the KapS and MS. The VS has a slightly different form: e.g. VS 18.38d *tasmai svāhā vāṭ tābhyaḥ svāhā*. The part ‘*svāhā vaṭ*’ is changed to ‘*svāhā vāṭ*’ and it is used only after ‘*tasmai*’. According to ŚB 9.4.1.4 ... *ubhābhyāṃ vaṣaṭkāreṇa ca svāhākāreṇa ca puṃse juhōti svāhākāreṇaiva strībhyah* –“He offers to the male with both the *vaṣaṭ* call and *svāhā* call, to the females

9. When one desires of a man that one takes food of him. TS 3.4.8.5–6; BaudhŚS 14.18 [184,4–11].

Variation: One lies on the back in his hall, gathers blades of grass with the words: ‘O lord of the world’, and says: ‘here do I take food of N.N. the son of N.N.’²¹

10. For a ruling person (*jyeṣṭhabandhu*)²² who was expelled from his position. TS 3.4.8.7; BaudhŚS 14.18 [184,11–20].

only with the *svāhā* call”, it is supposed that the *vāṭ* is a form of the *vaṣaṭ* call. According to TS 5.1.5.2 *yad vaṣaṭ kuryād yāṭayāmāsyā vaṣaṭkāraḥ syād yan na vaṣaṭkuryād rakṣāmsi yajñam hanyur vaṭ ity āha parokṣam eva vaṣaṭ karoti* – “If he makes the *vaṣaṭ* call, his *vaṣaṭ* call might be wasted by use. If he does not make the *vaṣaṭ* call, the Rakṣases might injure the sacrifice. He says ‘*vaṭ*’. He makes the *vaṣaṭ* call unknowingly,” the *vaṭ* used in KS, KapS and MS is a form of the *vaṣaṭ* call. Thus in the *rāṣṭrabhṛt homa* in the Agnicayana the KS, KapS, MS and VS uses the *vaṣaṭ* call. But the *rāṣṭrabhṛt* mantras in the TS end with *tasmai svāhā tābhyaḥ svāhā*, without using the *vaṭ* or *vāṭ*. As mentioned in the text of this note, the *vaṣaṭ* call is regarded as what is harsh in speech. See also KS 9.16 [119,9–10] and TB 2.2.1.7. The *vaṣaṭ* call is identified with *vajra* (Bodewitz 1990: 239, n. 23). Thus the *vaṣaṭ* call is regarded as dangerous (Goudriaan 1978: 73). Therefore here in the ritual application as a witchcraft the TS enjoins the use of the *vaṣaṭ* call, even if the TS does not use it in the original *rāṣṭrabhṛt homa* in the Agnicayana.

²¹ TS 3.4.8.7 *tasya sabhāyām uttāno nipadya bhuvanasya pata iti* (TS 3.4.7.g) *ṭṛṇāni samgrhñiyāt ... idam aham amuṣyāmuṣyāyaṇasyānnādyam harāmīty āha*.

²² A.B. Keith translates this word in his translation of this passage with “the head of a family” (Keith 1914: 273) as W. Caland with “Familienhaupt” (Caland 1908: 92). M. Monier-Williams in his *Sanskrit-English Dictionary* gives the same meaning of “the chief of a family”. According to K. Amano this word is a *bahuvrīhi* compound and has the meaning of “einer, der überlegene Verwandtschaft hat”. W. Rau registers it among the words denoting the ruler of a country such as *adhipati*, *adhirāja*, *uttama*, *ekarāj*, *kṣatrapati*, *jyeṣṭha[bandhu]*, *parameṣṭhin*, *puraetr*, *puraḥsthātṛ*, *bhagin*, *bhoja*, *mahārāja*, (*rājan*, *rāṣṭrin*), *vasiṣṭha*, *śreṣṭha*, *śreṣṭhin*, *samrāj*, *sarvarāj*, *svarāj* (Rau 1957: 72). So I translate it as a ruling person.

Variation: He is placed on an elevated place (*sthala*); four *śarāvas* of *brahmaudana* cooked in milk and provided with butter are offered; four Brahmins who are descendants of the *ṛṣis* (*ārṣeya*) eat it.²³

In my opinion this is a case which can be regarded as similar to the examples of one pattern of the Tantric rituals that I introduced briefly at the beginning of the article. The *rāṣṭrabhṛt* is a collection

²³ The *brahmaudana* is cooked rice (*odana*) to be given to the Brahmins (*brahman*). The second half of the description reads as follows: TS 3.4.8.7 *catuṣśarāvo bhavati dikṣv eva pratitiṣṭhati kṣīre bhavati rucam evāsmiṇ dadhāty uddharati śṛtatvāya sarpiṣvān bhavati medhyatvāya catvāra ārṣeyāḥ prāśnanti diśām eva jyotiṣi juhoti /7/* – “It, i.e. the *brahmaudana*, is of four *śarāva* vessels in quantity. He, i.e. the sacrificer, namely stands fest in the directions. It is cooked in milk. One namely places splendour on him. One takes it out, so that it becomes well cooked. It is provided with butter, so that it becomes suitable for the sacrifice. Four *ṛṣi* descendants eat it. One namely offers it in the light of the directions.” This description is very similar to TB 3.8.2.2 *catuṣśarāvo bhavati / dikṣv eva pratitiṣṭhati / ubhayato rukmau bhavataḥ / ubhayata evāsmiṇ rucam dadhāti / uddharati śṛtatvāya / sarpiṣvān bhavati medhyatvāya / catvāra ārṣeyāḥ prāśnanti / diśām eva jyotiṣi juhoti /* This comes from the beginning of the *Aśvamedha*, when the *adhvaryu* priest binds the main horse of this sacrifice with a rope which has just been dipped in the rest of the *brahmaudana*. Thus at the beginning of the *Aśvamedha* (see also ŚB 13.1.1.1–4), towards the end of it (TB 3.9.18.1–2, ŚB 13.3.6.6–7 and ŚB 13.4.1.5–6), and at the *vasor dhārā* offerings in the *Agnicayana* (TS 5.7.3.4) the *brahmaudana* is used. But its main use is at the beginning of the *Agnyādheya*. Before the main ritual acts of the setting up of the *śrauta* fires begin, the *brahmaudana* is cooked and given to the four *ārṣeya brāhmaṇas* to be eaten and the tools to churn out the new fire (*araṇī*) is heated at the fire which has cooked the *brahmaudana*. For the detailed description and discussion of the *brahmaudana* rite, see Krick 1982: 232–318. According to *A Vedic Word Concordance* (Vishva Bandhu 1959: 2304 and Vishva Bandhu 1973: 1078) the word *brahmaudana* does not appear in KS, KapS, MS, AB, PB and KB. At the places where the word *brahmaudana* appears in other texts, as in TS, TB and ŚB, the simple word

of mantras which are supposed to have a power to support the kingdom.²⁴ This collection of powerful mantras is used originally at a certain moment of the Agnicayana. But due to its power the mantras are taken out of their original context and are used also independently for the purpose of various desires, while certain ritual elements are changed according to the desires one wants to satisfy.

3. The second example from the Vedic rituals: the *devikāhavis*

3-1 The original use of the *devikāhavis* in the Rājasūya

The next chapter of TS 3.4.9 offers another interesting example of this kind. This is a case of ritual applications of a set of *iṣṭis*, called *devikāhavis*, performed by offering a *dvādaśakapāla puroḍāśa* or a sacrificial cake cooked on twelve potsherds to one god Dhātṛ and a *caru* or cooked rice to each of four goddesses Anumati, Rākā, Sinīvālī and Kuhū. The *devikāhavis* offerings are originally included in the Rājasūya.²⁵ They are also prescribed towards the end of

odana is used, e.g. KS 7.15 [78,16] and MS 1.6.12 [104,10] in the context of the *brahmaudana* in the Agnyādheya.

²⁴ KS 21.12 [52,16–17] *kṣatram vā eṣo 'gnīnām yac cīyata ete vā etasya rāṣṭram bibhrati tad rāṣṭrabhṛtām rāṣṭrabhṛtvam* – “The fire here among the fires which has just been piled up is the ruling power. These (gods) support the kingdom of this (ruling power). That is the reason why the *rāṣṭrabhṛts* are called so”. TS 3.4.6.2 *yad rāṣṭrabhṛdbhī rāṣṭram ādadata tad rāṣṭrabhṛtām rāṣṭrabhṛtvam* – “That he took hold of the kingdom with the *rāṣṭrabhṛts* is the reason why the *rāṣṭrabhṛts* are called so”. ŚB 9.4.1.1 *athāto rāṣṭrabhṛto juhoti / rājāno vai rāṣṭrabhṛtas te hi rāṣṭrāṇi bibhraty ... /1/* – “And from now he performs the *rāṣṭrabhṛt* offerings. Those who support the kingdom (*rāṣṭrabhṛts*) are the rulers, because they support the kingdoms.”

²⁵ KS 15.3 [211,7–8], MS 2.6.4 [65,15–16], TS 1.8.8.1, TB 1.7.2.1, MānŚS 9.1.1.30, VārŚS 3.3.1.25–27, BaudhŚS 12.4 [89,14–90,4], ĀpŚS 18.10.1–4, HirŚS 13.3.38–42. As pointed out by J.C. Heesterman, “This *iṣṭi* is prescribed in the *Black Yajurveda* only.” (Heesterman 1957: 41). On the other hand, the white *Yajurveda*, namely ŚB 9.5.1.34–40 and KātyŚS 18.6.20–21, places it just towards the end of the Agnicayana.

the Agniṣṭoma (Caland and Henry 1907: 408–409).²⁶

3-2 The ritual applications of the *devikāhavis*

The basic ideas of the ritual applications of the *devikāhavis* are expressed succinctly by J.C. Heesterman:

Through the *devikā-haviṃṣi* the fulfilment of various wishes can be obtained: offspring, cattle, a village (*grāma-*), continuity of sacrificial activity, recovery from a long-lasting illness (*yo jyog āmayati*), (mental) vigour (*medhā-*), splendour (*ruc-*). The nature of the wish seems to determine the time of the Dhātṛ offering before, in the middle, or at the end of the offerings for the female *devikās* (Heesterman 1957: 42).

They are described in the following texts: KS 12.8 [170,3–171,7] (in the context of the *kāmyeṣṭis*), MS 4.3.5–6 [44,4–45,16] (in the context of the Rājasūya), TS 3.4.9.1–7 (in the context of miscellaneous rites called *aupānuvākya*) and BaudhŚS 14.19 [185,1–8] (*aupānuvākya*).²⁷ The TS offers nine cases and the KS and MS give seven and eight cases respectively.²⁸ In the following synopsis I mainly follow the description

²⁶ AB 3.47.1–13 and 3.48.6–9, KB 19.7 [86,14–21], ĀśvŚS 6.14.15–16, ŚāṅkhŚS 9.28.1–3, MānŚS 2.5.5.11–15, BaudhŚS 8.22 [263,13–164,5], BhārŚS 14.24.15–17, 14.25.4–6, ĀpŚS 13.24.1–5, HirŚS 9.6 [952–953], VaikhŚS 16.27–28 [236,20–237,3], VaitS 24.13. Among the Brāhmaṇa texts it is only AB and KB, namely the two Brāhmaṇas of the Ṛgveda. Certainly the *devikāhavis* offerings at the end of the Agniṣṭoma were introduced by the Ṛgvedins and the Śrautasūtras of the other Vedic schools adopted them following the AB. See also GB 1.4.7 [96,9] and 1.4.8 [99,7–10]. The Ṛgvedins further add the *devīhavis* (Dange 1993–94: 3–5). AB 3.48.1–5 and ĀśvŚS 6.14.17–18 mention the offerings to Sūrya, Dyaus, Uṣas, Cow, and Pṛthivī and they are identified with Dhātṛ, Anumati, Rākā, Siniivālī and Kuhū respectively. According to KB 19.7 [86,21–23] ten goddesses are to be worshipped and ŚāṅkhŚS 9.28.4–15 mentions them. They are Āpaḥ, Oṣadhayaḥ, Cows, Uṣas, Rātri, Sūryā, Dyaus, Pṛthivī, Vāc, and Cow.

²⁷ ĀpŚS 13.24.1–5. ĀpŚS refers to TS 3.4.9.1 in the context of the Agniṣṭoma.

²⁸ In the context of the Rājasūya HirŚS 13.3.41–42 teaches three cases, for a *prajākāma*, *pasukāma* and *āmayāvin*.

of the TS and corresponding passages of KS and MS are added after those of the TS.²⁹

1. For one who desires offspring (*prajākāma*).
TS 3.4.9.1 (variation: the offering to Dhātṛ is placed at the beginning).
KS 12.8 [170,13–17] (3), MS 4.3.5 [44,14–17] (4) (variation: the offering to Dhātṛ is placed at the end).
- 1-1. When a son is born.
KS 12.8 [170,17–19] (4), MS 4.3.5 [44,17–19] (5) (variation: the offering to Dhātṛ is placed at the beginning).
2. For one who desires cattle (*paśukāma*).
TS 3.4.9.1–2 (variation: the offering to Dhātṛ is placed at the beginning).
KS 12.8 [170,6–13] (2), MS 4.3.5 [44,8–14] (3) (no mention of the variation).
3. For one who desires a village (*grāmakāma*).
TS 3.4.9.2–3 (variation: the offering to Dhātṛ is placed in the middle).³⁰
4. For one who is long ill (*jyogāmayāvin* TS, *amayāvin* KS and MS).
TS 3.4.9.3 (variation: the offering to Dhātṛ is placed in the middle).
KS 12.8 [170,19–171,3] (3), MS 4.3.6 [45,1–10] (6) (variation: the offering to Dhātṛ is placed in the middle; an animal sacrifice is performed).³¹
5. For one whom the *yajña* does not favour (*yaṃ yajño nopanamet*).
TS 3.4.9.3–4 (variation: the offering to Dhātṛ is placed at the beginning).

²⁹ The number in parentheses after KS and MS refers to the order in the description of the ritual applications.

³⁰ According to HirŚS 13.3.42 ... *dhātāraṃ madhyataḥ kṛtvā prajākāmāḥ putrair ... /42/* –“Placing the Dhātṛ in the middle one who desires progeny together with ones sons ...” this variation is applied to the case of a *prajākāma*.

³¹ According to HirŚS 13.3.42 ... *dhātāraṃ uttamāṃ kṛtvāmayāvī paśunā yajate /42/* for a diseased person an animal sacrifice is performed, while the offering to Dhātṛ is placed at the end.

6. For one who has performed a *yajña* (*ījāna*).

TS 3.4.9.4–5 (variation: the offering to Dhātṛ is placed at the end).

6-1. For one who has performed a soma sacrifice.

MS 4.3.5 [44,4–6] (1) (no mention of the variation), cf. KS 12.8 [170,3–6].

6-2. For one who has been consecrated by the Rājasūya.³²

MS 4.3.5 [44,6–8] (2) (no mention of the variation).

6-3. For one who has performed the *sarvavedasa*.³³

³² According to KS 12.10 [172,21–22] and MS 2.4.1 [38,16–18], which explains the effects of the Sautrāmaṇī, the performer of the Rājasūya loses his *vīrya* or manly power. When MS 4.3.1 [40,8–21] explains the sacrificial cake cooked in eleven potsherds to Indra and Agni offered at the beginning of the Rājasūya, it also says the performer of the Rājasūya loses his *ojas* or force and *vīrya*. In MS 4.4.9 [59,15–60,7], explaining the *sāmans* of the Daśapeya included in the Rājasūya, he loses many powers such as *ojas* and *vīrya*, *vāc* (speech), and *indriya* (Indra-like power) and *vīrya*. This idea that the performer of the Rājasūya loses some powers may be the reason that the performance of the *devikāhavis* is recommended to him.

³³ The word *sarvavedasa* means, as a neuter noun, one's all possession as in AV 9.5.17 *yenā sahasraṃ vahasi yenāgne sarvavedasam / tenemaṃ yajñam no vaha svar deveṣu gantave //* – “The way by which you carry a thousand, by which, o Agni, one's all possession; by that way carry you this our sacrifice to heaven among the gods.” (The same and almost same verses are found in TS 5.7.7.g, KS 18.18 [278,20–21]; KS 40.13 [147,16–17], VS 15.55, TS 4.7.13.1, and MS 2.12.4 [148,8–9]. For the different readings, see Whitney 1905: 535 note on AV 9.5.17.) See also MS 1.6.13 [107,9–12] (Agnyaḍheya), TB 3.11.8.1 (Nāciketacayana, mythical explanation) and ŚB 13.6.2.19 (Puruṣamedha, *dakṣiṇā*). ŚB 10.2.5.16, in a section dealing with the *upasads* in the Agnicayana, says that all one's property is given in the Viśvajit Sarvapṛṣṭha Atirātra which is to be performed when the *yajamāna* cannot perform the soma sacrifice for a year. ĀpŚS 22.1.7–8 prescribes a thousand (cows) or all one's property as the *dakṣiṇā* of the Viśvajit Agniṣṭoma. Then the *sarvavedasa* is used as an adjective that describes a sacrifice in which one's all possession is given as *dakṣiṇā*, especially the Viśvajit Atirātra as e.g. PB 9.3.1 prescribes that the Viśvajit Atirātra which is *sarvavedasa* is to be performed as a *prāyaścitta* when a *satrin* leaves off the *sattra*

KS 12.8 [171,3–6] (*sarvavedasin*) (6), MS 4.3.6 [45,10–13] (*sarvavedasenejāna*) (7) (no mention of the variation).

6-4. For one who performs a soma sacrifice.

KS 12.8 [171,6–7] (7), MS 4.3.6 [45,13–16] (8) (no mention of the variation).

7. For one whom wisdom (*medhā*) does not favour.

TS 3.4.9.5 (variation: the offering to Dhātṛ is made at the beginning).

8. For one who desires brilliance (*ruc*).

TS 3.4.9.5–6 (variation: the offering to Dhātṛ is made in the middle; offerings are cooked in milk).

9. For the case to obtain any desire.

TS 3.4.9.6–7 (variation: one should offer the first two, and a third to Dhātṛ, and then the last two).

4. Optional rituals: *kāmyeṣṭis*, *kāmyapasus* and *kāmyasomas*

Thus I have discussed two examples of the ritual application of a certain ritual element for the accomplishment of various purposes.

unfinished. JB 1.348 [144,9–11] and BaudhŚS 14.29 [202,12–203,2] prescribe the same, but according to TB 1.4.7.7 it is a soma sacrifice which is *sarvaprṣṭha* and *sarvavedasa* which is to be performed as a *prāyaścitta* in the same situation (Caland 1931: 204, note 1 on PB 9.3.2). KB 25.14 [119,3–12] generally states that the Viśvajit Atirātra is *sarvavedasa*, i.e. the performer gives all his possession as its *dakṣiṇā*. In this case, in MS 4.3.6 [45,10–11], the *sarvavedasa* is treated as a sacrifice the performer of which is recommended to perform the *devikāhavis*, namely the word *sarvavedasa* is used as a nominalized adjective denoting a certain sacrifice in which one's all possession is given away. The *sarvavedasa* is mentioned as a sacrifice in which *aśvatara* or a mule is given as *dakṣiṇā* in TS 7.1.1.3 and ĀpŚS 13.5.3; a sacrifice in which *soma* is to be bought with twenty-four cows in ĀpŚS 10.26.5; a sacrifice in which the *aṃśugraha* is to be offered in ŚB 4.6.1.15 and ĀpŚS 12.8.13; a sacrifice in which the *pravargya* is to be performed by one who desires *sarva* in ŚB 14.2.2.47; a sacrifice in which three *anūbandhyā* cows are to be offered in ĀpŚS 13.23.14; a sacrifice in which the Nāciketacayana is to be performed in ĀpŚS 19.14.6.

When I found these two examples, I also became aware of the fact that in the Vedic ritual texts there were seemingly a great number of cases in which a certain ritual element belonging to different levels of the whole *śrauta* ritual system was used for different purposes or even interpreted differently. On the level of the *iṣṭi*, the animal sacrifice and the *soma* sacrifice, namely on the level of three basic forms of the *śrauta* rituals, there are many variations of each ritual type according to the desires such as the *kāmyeṣṭis*, *kāmyapaśus* and *ekāhas* respectively. The *kāmyeṣṭis* are the variations of the new and full moon sacrifice by changing the deities and oblations to them (Caland 1908: IV) and they are analysed in great detail by W. Caland (Caland 1908).³⁴ The *kāmyapaśus* are the variations of the normal animal sacrifice by changing the deities and animals to be offered,³⁵ and the *ekāhas*, which have the character of the optional *soma* sacrifice (Hillebrandt 1897: 138), are the variations of the Agniṣṭoma by choosing one of the four sub-varieties of the Agniṣṭoma such as Ukthya, Ṣoḍaśin, Atirātra and Aptoryāma³⁶ including the Agniṣṭoma itself as the ritual form and changing *dakṣiṇā* or other elements.³⁷ I suppose that

³⁴ The *kāmyeṣṭis* are prescribed in the following texts: KS 9.17–12.9, MS 2.1.1–4.8, TS 2.2.1–2.4.14, GB 2.1.13–16, ĀśvŚS 2.10–13, MānŚS 5.1.5–2.3, BaudhŚS 13.1–43 [119,1–151,7], ĀpŚS 19.18–27, HirŚS 22.3–14.

³⁵ ĀpŚS 19.16.2 *kāmyaiḥ paśubhīr amāvāsyāyām paurṇamāsyām vā yajeta* /1/ *teṣāṃ nirūḍhapaśubandhavat kalpaḥ* /2/ – “1. One should perform the optional animal sacrifices either on the new moon day or on the full moon day. 2. The ritual procedure is like the normal animal sacrifice.” They are described in KS 13.1–8, MS 2.5.1–11, TS 2.1.1–10, TB 3.6.1–15, GB 2.2.1, MānŚS 5.2.10, BaudhŚS 24.38–39 [224,10–226,3], ĀpŚS 19.16–17 and HirŚS 22.1–2.

³⁶ See ĀpŚS 14.1.1 *ukthyaḥ ṣoḍaśy atirātro 'ptoryāmaś cāgniṣṭomasya guṇavikārāḥ* /1/

³⁷ The *ekāhas* are described in KS 38.1–9, PB 16–19, TB 2.7, ŚB 14–15, JB 2.81–234, LāṭyŚS 8.1–9.4, ĀśvŚS 9.1–10.1.10, ŚāṅkhŚS 14–15, MānŚS 9.3, BaudhŚS 18, 22.30–33, ĀpŚS 22.1–13, HirŚS 17.1–4, KātyŚS 22 and VaitS 39.1–40.14. That they have the character of the optional sacrifices

the underlying idea which led to produce such *kāmya* variations may be formulated as follows: the ritual procedure of the norms of the *iṣṭi*, the animal sacrifice and the *soma* sacrifice are the source of the supernatural power the efficacy of which was so firmly believed in by people that their variations which retained their basic ritual procedure could again activate their supernatural power.

In the following I briefly describe examples of the ritual applications belonging to the lower levels than the three basic forms of the *śrauta* rituals in order to show how widely this kind of manoeuvre spread in the *śrauta* ritual system.

5. Ritual applications of a certain *iṣṭi* for different purposes

The second case of the *devikāhavis* that I have discussed here has as its core a type of *iṣṭi*, namely a *dvādaśakapāla puroḍāśa* to Dhātṛ and a *caru* to each of the four goddesses Anumati, Rākā, Sinīvālī and Kuhū; thus an offering of certain oblations to certain deities is used repeatedly for different purposes by changing ritual elements slightly. By following the study of the *kāmyeṣṭis* by W. Caland (Caland 1908) we can easily find several examples of this type just mentioned. They are as follows:

5-1 A sacrificial cake cooked on eleven potsherds to Indra and Agni, Caland's nos 1–6.³⁸

No. 1, for one who desires progeny (*prajākāma*).

No. 2, for one who desires dependent persons (*sajātakāma*).³⁹

No. 3, for one who has rivals (*bhrātṛvyavat*).

No. 4, for one who is about to go to battle.

can be found easily by reading the translations of some Śrautasūtras, such as ŚāṅkhŚS 14.14–84 (Caland 1953: 382–419), MānŚS 9.3.4.1–7.31 (van Gelder 1963: 269–273), and ĀpŚS 22.1.6–13.29 (Caland 1928: 306–334).

³⁸ The following examples are referred to by mentioning the numbers which W. Caland gave in his study of the *kāmyeṣṭis*.

³⁹ For the meaning of *sajāta*, see Rau 1957: 54–56.

No. 5, for one who is going to fight.

No. 6, for one who has won a battle.

These six examples show that one and the same *iṣṭi*, namely the ritual of offering a sacrificial cake cooked on eleven potsherds to Indra and Agni, can be used for six different purposes.

5-2 A sacrificial cake cooked on twelve potsherds to Agni Vaiśvānara, Caland's nos 9–18, 21–24, 29–30

No. 9, for one who desires everything (*sarvakāma*).

No. 10, for the one of two who have made compact who is the first to show treachery (TS 2.2.6.2 *samamānayoḥ pūrvo 'bhidruhya*).

No. 11, for one who is eager to come to acquisition (TS 2.2.6.4 *sanim eṣyan*).

No. 12, for one who comes back after obtaining acquisition.

No. 13, for one who is going to eat non-food (*ananna* KS 10.4 [127,1], MS 2.1.2 [2,16]).⁴⁰

No. 14, for one who goes to battle (MS).

No. 15, for one who is going to fight.

No. 16, for one who has won a battle.

No. 17, for one who wishes to go to a raid of grain.⁴¹

No. 18, for one who expects rainfall.

No. 21, for one who desires a village (*grāmakāma*), who desires prosperity (*bhūtikāma*), and who desires fame as a Brahmin (*brahmavarcasakāma*).

No. 22, for one who wants to remove one's sacrificial fire (KS 10.4 [128,19] *agnim utsādayiṣyan*).

⁴⁰ TS 2.2.6.2 says *yo vidviṣāṇayor annam atti* – “one who of two who hate each other eats food of the other”. Non-food may be food which is socially not allowed to eat.

⁴¹ KS 10.3 [127,14] *yaḥ kāmāyetānena rājñā vā grāmanyā vedam sasyam ādadīyeti* – “One who wishes, ‘I will take off grain with this ruler or with this leader’.” MS 2.1.2 [3,6–7] *yaḥ kāmāyetānena rājñemān yavān vṛhīn vādadhīyeti* – “One who wishes ‘I will put here barley or rice with this ruler’.”

No. 23, for one who has received a sheep as *dakṣiṇā*.

No. 24, for one who has received a man as *dakṣiṇā* (KS) or one who has received an animal having teeth in both jaws (TS).

No. 29, for one to whom a son is born.

No. 30, for one who regularly performs the new and full moon sacrifices and omits either a new moon day or a full moon day.

5-3 A *caru* to Soma and Rudra, Caland's nos 42–45.

No. 42, for one who practices sorcery.

No. 43, for one who wishes: 'In his own abode may I produce a foe for him'.⁴²

No. 44, for one who is sick for a long time.

No. 45, for one who desires progeny or cattle.

5-4 A sacrificial cake cooked in eleven potsherds to Agni and Viṣṇu, Caland's nos 47–48, 50–51.

No. 47, for one who practices sorcery.

No. 48, for one who is in battle.

No. 50, for one who begins to perform the animal sacrifice.

No. 51, for one whom the sacrifice does not favour.

5-5 A sacrificial cake cooked on eleven potsherds to Indra and a sacrificial cake cooked on seven potsherds to the Maruts, Caland's nos 58, 60–61.

No. 58, for one who wishes to cause quarrel between *viś* and *kṣatra*.⁴³

No. 60, for that the relation between *kṣatriya* and *vaiśya* is put in order.

No. 61, for one who practices sorcery.

⁴² TS 2.2.10.5 *yaḥ kāmayeta sve 'smā āyatane bhrātṛvyam janeyam iti*. MS 2.1.6 [7,17–18] *yaḥ kāmayeta dviṭīyam asya loke janeyam iti* – "One who wishes, 'I will produce the second in his world'." KS 11.5 [150,11] *bhrātṛvyatāyai vā dviṭīyatāyai vā* – "For the fact that (one's rival) has a rival or for the fact he has the second."

⁴³ KS 10.11 [139,3–4] *yaḥ kāmayeta viśe ca kṣatrāya ca samadam kur-yām iti*. TS 2.2.11.2 *yaḥ kāmayeta kṣatrāya ca viśe ca samadam dadhyām iti*.

5-6 A *caru* to Bṛhaspati, Caland's nos 102a, 103–105, 107–108.

No. 102a, for one who wants to have the position of a *purohita*.

No. 103, for one who desires a village or cattle (MS), or for one who desires a village (TS), or for one who desires dependent persons (KS, *sajātakāma*).

No. 104, for one who is in battle.

No. 105, for one who wants to secure the predominance of the Brahmins over the *vaiśyas*.

No. 107, for a Brahmin who is born after his brothers (TS *brāhmaṇa ānujāvāra*) or for one who is born after the brothers (KS *ānujāvāra*).

No. 108, for one who desires cattle (KS, MS) or for one who desires progeny (TS).

5-7 A sacrificial cake cooked on eleven potsherds to Indra, Caland's nos 106, 142, 154.

No. 106, for a *rājanya* who is born after the brothers (TS *rājanya ānujāvāra*).

No. 142, for a king who was expelled from his kingdom.

No. 154, for a *rājanya* who wants to prosper (KS *rājanya bubhūṣat*), or for one who being fit for prosperity is equal with his fellows (TS 2.2.8.6 *yo 'laṃ śriyai sant sadṛṅk samānaiḥ syāt*).

5-8 A sacrificial cake cooked on eleven potsherds to Indra Arkavat Aśvamedhavat, Caland's nos 127–129.

No. 127, for one who wants to prosper in foreign people.

No. 128, for one who has attained splendour (*gataśrī*).

No. 129, for one who wishes that a great sacrifice favours him (KS, MS) or for one whom the great sacrifice does not favour (TS).⁴⁴

⁴⁴ KS 10.9[135,7] *yaḥ kāmāyeta mahāyajñō mopanamed iti*. MS 2.2.9[22,18–19] *yaḥ kāmāyeta mahāyajñō mopanamed iti*. TS 2.2.7.5 *yaṃ mahāyajñō nopanamet*.

5-9 A *caru* to Aryaman, Caland's nos 171–173.

No. 171, for one who desires heaven.

No. 172, for one who wants that one's people become fond of giving.⁴⁵

No. 173, for one who wants a safe journey to the foreign people.⁴⁶

Thus we have a great number of examples of this kind of ritual applications that an offering of certain oblations to certain deities is used repeatedly for different purposes. Of the first six examples of the sacrificial cake cooked on eleven potsherds to Indra and Agni mentioned in paragraph 5-1, the *Taittirīya Samhitā* describes four cases, namely no. 1 in TS 2.2.1.1–2, no. 2 in TS 2.2.1.2, no. 4 in TS 2.2.1.2–3 and no. 6 in TS 2.2.1.3–4 successively. The TS only explains differently but does not mention any concrete changes of ritual elements. We know from the description in BaudhŚS that the inviting verse and the offering verse change partly.⁴⁷

6. Variations of a certain ritual element

Variations of a certain ritual element in the course of the performance can be regarded as other examples.

6-1 Different numbers of the *sāmidhenī* verses,⁴⁸ TS 2.5.10.1–4:

1. Nine for a *rājanya*.
2. Fifteen for a *rājanya*.
3. Seventeen for a *vaiśya*.
4. Twenty-one for one who desires firm position (*pratiṣṭhākāma*).
5. Twenty-four for one who desires fame as a Brahmin.

⁴⁵ KS 11.4 [148,3–4]= TS 2.3.4.1 *yaḥ kāmāyeta dānakāmā me prajāś syur iti*.

⁴⁶ TS 2.3.4.2 *yaḥ kāmāyeta svasti janatām iyām iti*.

⁴⁷ According to BaudhŚS 13.2 [120,8] the inviting verse and the offering verse of no. 1 is TS 1.1.14.a and b; the two verses of no. 2 are TS 4.2.11.a and b (BaudhŚS 13.2 [120,10]), the two verses of no. 4 are TS 4.2.11.a and b (BaudhŚS 13.2 [120,10]), but the no. 6 uses the same pair of verses as no. 1.

⁴⁸ In the *śrauta* sacrifice the *hotṛ* priest recites a certain number of the *sāmidhenī* verses before offering various oblations and the *adhvaryu* puts

6. Thirty for one who desires food (*annakāma*).
7. Thirty-two for one who desires firm position.
8. Thirty-six for one who desires cattle.
9. Forty-four for one who desires Indra-like power (*indriyakāma*).
10. Forty-eight for one who desires cattle.
11. Verses in all metres for one who offered many sacrifices.
12. Unlimited numbers are for unlimited desires.

6-2 Different materials for offering in the Agnihotra, TB 2.1.5.5–6:

1. Melted butter for one who desires brilliance (*tejaskāma*).
2. Milk for one who desires cattle.
3. Yogurt for one who desires Indra-like power.
4. Rice gruel (*yavāgū*) for one who desires a village.

6-3 Different kinds of wood of the *yūpa* or the sacrificial post in the animal sacrifice, AB 2.1.5, 6, 10:

1. (AB 2.1.5) *khadira* wood for one who desires heaven.
2. (AB 2.1.6) *bilva* wood for one who desires proper food and prosperity (*annādyakāma*, *puṣṭikāma*).
3. (AB 2.1.10) *palāśa* wood for one who desires brilliance (*tejaskāma*).

6-4 Different metres of the *saṃyājyē*⁴⁹ in the *dīkṣaṇīyeṣṭi*, AB 1.5.1–25:

1. (AB 1.5.1) *gāyatrī* for one who desires brilliance and fame as a Brahmin.

the kindling sticks of the same number to prepare the fire for offering to the accompaniment of these verses. Their number varies according to the sacrifice, e.g. fifteen in the new and full moon sacrifice (Hillebrandt 1879: 79, n. 2), and seventeen in the Cāturmāsya (Einoo 1988: 30) and the normal animal sacrifice (Schwab 1886: 83). The cases discussed here in paragraph 6–1 are applied to the performance of the new and full moon sacrifice.

⁴⁹ The *saṃyājyē* or two *saṃyājyas* are the name of the inviting verse (*puro 'muvākyā*) and the offering verse (*vājyā*) for the offering to Agni Svīṣṭakṣṭ performed just after the main offerings of each sacrifice. See e.g. commentary on ĀśvŚS 2.1.21 *sauviṣṭakṣṭyor yājyāmuvākyayor ṛcor anena saṃyājyē iti saṃjñā vidhīyate*.

2. (AB 1.5.4) *uṣṇih* for one who desires full lifespan (*āyusḥkāma*).
3. (AB 1.5.7) *anuṣṭubh* for one who desires heaven.
4. (AB 1.5.10) *bṛhatī* for one who desires splendour and fame (*śrīkāma* and *yaśaskāma*).
5. (AB 1.5.13) *pañkti* for one who desires sacrifice (*yajñakāma*).
6. (AB 1.5.16) *triṣṭubh* for one who desires manly power.
7. (AB 1.5.19) *jagatī* for one who desires cattle.
8. (AB 1.5.22) *virāj* for one who desires proper food.

6-5 Different characteristics of the sacrificial ground of the soma sacrifice, TS 6.2.6.1–4:

1. A *purohavis*⁵⁰ for one for whom he wishes that the further sacrifice favours one and that one gains the world of heaven.
2. An *āpta*⁵¹ for one who has a rival.
3. An *ekonnata*⁵² for one who desires cattle.
4. A *tryunnata*⁵³ for one who desires heaven.

⁵⁰ TS 6.2.6.1 *etad vai purohavir devayajanaṃ yasya hotā prātaranuvākam anubruvann agnim apa ādityam abhi vipaśyati* – “That is the place of sacrifice where the sacrifice faces the east, where the Hotṛ as he recites the Prātaranuvāka gazes upon the fire, water, and the sun” (Keith 1914: 507).

⁵¹ TS 6.2.6.1–2 *panthāṃ vādhisparśayet kartaṃ vā yāvan nānase yātavai /1/ na rathāyaitad vā āptaṃ devayajanaṃ* – “He should make it touch the road or a pit so that neither a wagon nor a chariot can go between. That is a contiguous place of sacrifice” (Keith 1914: 507).

⁵² TS 6.2.6.2 *antarā sadohavirdhāne unnataṃ syād etad vā ekonnataṃ devayajanaṃ* – “It should be elevated between the seat (the *sadas* hut) and oblation-holders (the two *havirdhāna* carts). That is a place of sacrifice elevated in one place” (Keith 1914: 507).

⁵³ TS 6.2.6.2–3 *antarāhavanīyaṃ ca havirdhānaṃ ca /2/ unnataṃ syād antarā havirdhānaṃ ca sadaś cāntarā sadaś ca gārhaptyaṃ caitad vai tryunnataṃ devayajanaṃ* – “It should be elevated between the Āhavanīya fire and the oblation-holder, between the oblation-holder and the seat, and between the seat and the Gārhapatya fire” (Keith 1914: 508).

5. A *pratiṣṭhita*⁵⁴ for one who desires the firm position.
6. A place where various kinds of grasses are intertwined⁵⁵ for one who desires cattle.
7. A *nirṭigrhīta*⁵⁶ for one for whom he wishes: ‘May I cause his sacrifice to be seized by Nirṭi.’
8. A *vyāvṛtta*⁵⁷ for one regarding whom they have doubts as to common meals or to marriage.⁵⁸
9. A *kārya* or an artificial (?) for one who desires prosperity.

7. Different interpretations of one and the same ritual act or element

When we take into consideration the fact that the offerings with the *rāṣṭrabhṛt* mantras and the performance of the *devikāhavis* sometimes bring different results even without changing any ritual acts, the same way of thinking is expressed in the examples which interpret one and the same ritual act or a certain ritual element differently and attribute different results or purposes to it:

7-1 Three different effects of the worship of the fire (*agniyupasthāna*) in the Agnihotra. TS 1.5.9.1–5:

1. (TS 1.5.9.1–2) he is fruitful and day by day becomes greater.
2. (TS 1.5.9.2–3) he becomes possessed of cattle.
3. (TS 1.5.9.4–5) he goes to the world of heaven and lives all his days (Keith 1914: 78–79).

⁵⁴ TS 6.2.6.3 *etad vai pratiṣṭhitam devayajanam yat sarvataḥ samam* “That is a place of sacrifice which is firm, which is level on all sides” (Keith 1914: 508).

⁵⁵ TS 6.2.6.3 *yatrānyā anyā ośadhayo vyatiṣaktāḥ syus*.

⁵⁶ TS 6.2.6.4 *etad vai nirṭigrhītam devayajanam yat sadṛśyai satyā ṛkṣam* – “That is a place of sacrifice seized by destruction where there is a bare patch of level ground” (Keith 1914: 508).

⁵⁷ TS 6.2.6.4 *prācīnam āhavanīyāt pravaṇam syāt pracīnam gārhapatyād etad vai vyāvṛttam devayajanam* – “It should be sloping east of the Āhavanīya and west of the Gārhapatya” (Keith 1914: 508).

⁵⁸ TS 6.2.6.4 *yam pātre vā talpe vā mīmāṃseran*.

7-2 Five different explanations of the formulas: *ā śrāvaya*, *astu śrauṣaṭ*, *yaja*, *ye yajāmahe*, and *vaṣaṭkāra*.⁵⁹ TS 1.6.11.1–4:

1. (TS 1.6.11.1) he rests secure through the sacrifice and does not fall away from the sacrifice.
2. (TS 1.6.11.1–2) he reaches the end with a secure and uninjured sacrifice.
3. (TS 1.6.11.2–3) he milks *sūṅṛtā* or generousness.
4. (TS 1.6.11.3–4) for him the quarters are made to swell.
5. (TS 1.6.11.4) he becomes propitious (*puṅya*) (Keith 1914: 94–95).

7-3 Seven different explanations of the *anvāhārya*.⁶⁰ TS 1.7.3.1–3:

1. (TS 1.7.3.1a) he delights the Brahmins.
2. (TS 1.7.3.1b) he mends the rent in the sacrifice.
3. (TS 1.7.3.1–2) whatever in the sacrifice is harsh or injured, that he makes good.
4. (TS 1.7.3.2a) he delights the messengers of the gods.
5. (TS 1.7.3.2b) he assuredly enjoys Prajāpati.
6. (TS 1.7.3.2c) in order to win Prajāpati.
7. (TS 1.7.3.3) he prospers himself, his foe is defeated (Keith 1914: 100).

7-4 Five different explanations of the *prayājas*.⁶¹ TS 2.6.1.1–7:

1. Five seasons are obtained.
2. Uṣas, sacrifice, cattle, progeny and speech are obtained.
3. The sacrificer stands firm in this world, in the sacrifice and in the atmosphere, in cattle, on the way leading to the gods, and

⁵⁹ For the dialogues between the *adhvaryu* and the *āgnīdhra* and between the *adhvaryu* and the *hotṛ* by using each of these words in the new and full moon sacrifice, see Hillebrandt 1880: 104–105.

⁶⁰ The *anvāhārya* is cooked rice given to the priests after the main events of the sacrifice, see Hillebrandt 1880: 132–134.

⁶¹ Before the main offerings in the new and full moon sacrifices five *prayājas* or preliminary offerings of butter to five deities, namely to *samidhs*, *iḍs*, *tanūnapāt*, *barhis* and the deities of the main offerings, are performed. See Hillebrandt 1879: 94–101.

in the world of heaven.

4. The sacrificer expels his enemy.

5. The sacrificer who knows the two sets of pairs, namely the pair of *samidhs* and *tanūnapāt* and the pair of *iḍs* and *barhis*, is propagated with progeny, cattle and pairs.

7-5 Seven different explanations of the new and full moon sacrifices. TS 2.5.6.1–3:

1. The new and full moon sacrifices are the chariot of the gods (*devaratha*); one who performs the *soma* sacrifice, after performing these two sacrifices, rests in the chosen resting-place of the gods which is conspicuous for their chariot (tracks).⁶²

2. They are the limbs and joints of the year; the performer of them puts the limbs and joints of the year in order.⁶³

3. They are the eyes of the year; the performer of them sees with them the world of heaven.⁶⁴

4. They are the striding of the gods; the performer of them steps in the striding of the gods.⁶⁵

5. They are the way leading to the gods; the performer of them mounts the way leading to the gods.⁶⁶

6. They are the two bay horses of the gods; the performer of them carries oblation with the two bay horses of the gods.⁶⁷

⁶² TS 2.5.6.1 *yo darśapūrṇamāsāv iṣṭvā somena yajate rathaspaṣṭa evāvasāne vare devānām ava syati.*

⁶³ TS 2.5.6.1 *ya evaṃ vidvān darśapūrṇamāsau yajate 'ṅgāparūṃṣy eva saṃvatsarasya prati dadhāti.*

⁶⁴ TS 2.5.6.1 *ya evaṃ vidvān darśapūrṇamāsau yajate tābhyām eva suvargaṃ lokam anu paśyati.*

⁶⁵ TS 2.5.6.2 *ya evaṃ vidvān darśapūrṇamāsau yajate devānām eva vikrāntim anu vi kramate.*

⁶⁶ TS 2.5.6.2 *ya evaṃ vidvān darśapūrṇamāsau yajate ya eva devayānaḥ panthās taṃ samārohati.*

⁶⁷ TS 2.5.6.2–3 *ya evaṃ vidvān darśapūrṇamāsau yajate yāv eva devānām harī tābhyām /2/ evaibhyo havyaṃ vahati.*

7. They are the mouth of the gods; the performer of them manifestly offers in the mouth of the gods⁶⁸ (Keith 1914: 194–195).

7-6 Six different purposes of the performance of the Agnicayana.⁶⁹

0. The performer prospers.⁷⁰
1. The performer becomes the owner of the fire.
2. The gods become aware of him.
3. He becomes the owner of a house.
4. He becomes the owner of cattle.
5. Seven generations, namely three ancestors, three descendants, and he himself, live upon him in yonder world.⁷¹

Concluding remarks

Thus I have examined a number of examples of different ritual applications and of different interpretations of one and the same ritual element on different levels of the whole *śrauta* ritual system. Each type of the *śrauta* sacrifice, an *iṣṭi* or an animal sacrifice or a *soma* sacrifice, was a source of supernatural power and the Vedic Brahmins and the surrounding people believed in its manifold efficacies. Therefore they

⁶⁸ TS 2.5.6.3 *ya evaṃ vidvān darśapūrṇamāsau yajate sākṣād eva devānām āsye juhōti.*

⁶⁹ By repeating the same pattern of the sentences six different purposes of the Agnicayana are expressed. The first purpose reads as follows: TS 5.5.2.1–2 *kasmai kam agniś cīyata ity āhur agnivān /1/ asānīti vā agniś cīyate 'gnivān eva bhavati* – “For what purpose is the fire piled? Thus they say. ‘May I become the owner of the fire,’ thus the fire is piled. He really becomes the owner of the fire.”

⁷⁰ At the beginning of the chapter a mythical episode is related and the purpose that the performer prospers is given as the conclusion: TS 5.5.2.1 *ya evaṃ vidvān agniṃ cinuta ydhnōty eva.*

⁷¹ TS 5.5.2.2 *kasmai kam agniś cīyata ity āhuḥ sapta mā puruṣā upa jīvan iti vā agniś cīyate trayah prāñcas trayah pratyañca ātmā saptama etāvanta evainam amuṣmiṅ loke upa jīvanti.*

interpreted a certain sacrifice differently, and they performed a certain sacrifice for the sake of different results. A ritual element of the *śrauta* sacrifice was again full of such power that changes of a ritual element brought different effects. This widespread phenomenon in the Vedic ritual texts that a certain ritual element is used for various purposes is supposedly based on the firm belief of the Vedic people that the *śrauta* ritual is an excellent source of supernatural power which can accomplish a variety of effects. And this mentality seemingly survived so deeply in the minds of the post-Vedic ritual practitioners that when they invented a powerful deity or a powerful mantra of a certain deity, it was natural for them to use it for the sake of various purposes. We cannot assume direct relations between the Vedic and Tantric rituals but the ritual applications of one and the same mantra of a certain deity for a variety of effects may be understood as a remote survival of the firm belief of the Vedic Brahmins in their powerful ritual system.

Abbreviation:

AB: *Aitareyabrāhmaṇa*.

ĀpŚS: *Āpastambaśrautasūtra*.

ĀśvŚS: *Āśvalāyanaśrautasūtra*.

AVPŚ: *Atharvavedapariśiṣṭa*.

BaudhŚS: *Baudhāyanaśrautasūtra*.

BhārŚS: *Bhāradvājaśrautasūtra*.

GB: *Gopathabrāhmaṇa*.

HirŚS: *Hiraṇyakeśiśrautasūtra*.

JB: *Jaiminīyabrāhmaṇa*.

KapŚ: *Kaṣiṭhalakaṭhasaṃhitā*.

KātyŚS: *Kātyāyanaśrautasūtra*.

KB: *Kauṣītakibrāhmaṇa*.

KS: *Kāṭhaka*.

- LāṭyŚS: *Lāṭyāyanaśrautasūtra*.
 MānŚS: *Mānavaśrautasūtra*.
 MS: *Maitrāyaṇīsamhitā*.
 PB: *Pañcaviṃśabrāhmaṇa*.
 ṚV: *Ṛgvedasamhitā*.
 ŚāṅkhŚS: *Śāṅkhāyanaśrautasūtra*.
 ŚB: *Śatapathabrāhmaṇa*.
 TB: *Taittirīyabrāhmaṇa*.
 TS: *Taittirīyasamhitā*.
 VaikhGS: *Vaikhānasaग्रhyasūtra*.
 VaikhŚS: *Vaikhānasaśrautasūtra*.
 VaitS: *Vaitānasūtra*.
 VārŚS: *Vārāhaśrautasūtra*.
 VS: *Vājasaneyīsamhitā*.

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