

## Notes on *Āñjana*

*Āñjana* (eye-salve), or any substance which is applied to the eyes, plays an important role in a number of initiation rites such as the *dīkṣā* (consecration), preceding the Soma sacrifice (*agniṣṭoma*), and the *samāvartana*, the ceremony marking the end of studentship. Eye-salve is used also in other rites described in the Vedic and post-Vedic ritual texts. In this paper I first analyze the usage of *āñjana* in the *dīkṣā* of the Soma sacrifice, and then discuss its use in the *samāvartana*. I also touch briefly on examples of its use in other ritual texts, and attempt to show its ritual importance, as well as some changes in conception concerning this small element of ancient Indian ritual.

### *Āñjana* in the *dīkṣā* of the *agniṣṭoma*<sup>1</sup>

During the *dīkṣā*, the sacrificer has his beard and his armpits shaved and his hair cut, and after taking a bath, puts on new garments. He eats what he likes, anoints his body, applies eye-salve and is ritually purified by means of eleven bundles of *darbha* stalks.<sup>2</sup> The following description of how the eye-salve is applied to the eyes in the *dīkṣā* is based on prescriptions given in the Brāhmaṇas and the Śrautasūtras:

The *āñjana* is ground and kept in the lower grind-stone (*dṛṣad*) (BaudhŚS). The *āñjana* used here comes from Mount Trikakubh (*traikakubha*) (MS and MānŚS) or Trikakud (*traikakuda*) (ŚB, BhārŚS, ĀpŚS, VaikhŚS, KātyŚS). If this special *āñjana* is not available, any other salve can be used (ŚB, BhārŚS, ĀpŚS, VaikhŚS, KātyŚS). The salve is applied with what is called simply a “stalk” (*iṣṭikā* (MS), *iṣṭikā* (KS)), though the ŚB specializes it as a reed-stalk (*śareṣṭikā*); most of the later texts follow it (MānŚS, BaudhŚS, BhārŚS, ĀpŚS, VaikhŚS, KātyŚS). A stalk of *darbha* grass (*darbheṣṭikā*) (MānŚS, BhārŚS, ĀpŚS) or a bunch of *darbha* stalks (*darbhapuñjīla*) (BhārŚS, ĀpŚS,

1 *Āñjana* is treated in the following Brāhmaṇas: MS 3.6.2 [p. 61, 18–19], MS 3.6.3 [p. 62, 5–13], KS 23.1 [p. 73, 8–18], TS 6.1.1.5–6, AB 1.3.6–7, ŚB 3.1.3.10–17, and in the following Śrautasūtras: MānŚS 2.1.1.38–39, BaudhŚS 6.2 [p. 158, 2–7], BhārŚS 10.4.10–13, ĀpŚS 10.7.1–4, HirŚS 7.1.39 [p. 588, 5–6], VaikhŚS 12.7 [p. 137, 10–13], and KātyŚS 7.2.34. *Āñjana* is sometimes called *traikakuda*, because it originated in the Trikakud peaks of the Himalayas, as for example in AV 4.9.9b (for the uses of this mantra *pādas* a and b in other ritual contexts, see below p. 78), AV 4.9.10, AV 19.44.6; in the *dīkṣā* ŚB 3.1.3.12, BhārŚS 10.4.10, ĀpŚS 10.7.1–2, VaikhŚS 12.7 [p. 137, 10–13]; in the *samāvartana* BaudhŚS 17.42 [p. 323, 7–9], HirGS 1.3.31, BodhGPbhS 1.13.47. It is also called *traikakubha* MS 3.6.3 [p. 62, 8–10] (*dīkṣā*), MānŚS 2.1.1.38 (*dīkṣā*), and MānGS 1.11.8 (marriage ceremony). KS 23.1 [p. 73, 10–11] only refers to Mount Trikakubh. See Macdonell & Keith (1912: 55).

2 For the ritual procedure of these acts, see Caland & Henry (1906: 11–13).

VaikhŚS) is permitted for this purpose. The stalk should have some sprouts (*prasū*) (MS), though other texts do not stipulate this. Only MānŚS says that the stalk is used with *muñja*-grass (*samuñjā*). All the texts unanimously enjoin that the stalk should have a tuft (*satūlā*).

The procedure of eye-salving can be reconstructed according to descriptions given in the Brāhmaṇas and the Śrautasūtras. The *adhvaryu* sits to the west or to the east of the sacrificer (BaudhŚS) and applies the salve first to his right eye and then to his left eye (all the texts); according to MS and MānŚS this is done three times, and according to KS it is done either two times to the right eye and once to the left or three times to the right and twice to the left (the first way given in KS is followed by ĀpŚS as its first alternative). ŚB prescribes that the *adhvaryu* should first apply the salve once to the right eye with a formula (*yajus*) and once silently, and then once to the left eye with a formula and twice silently; this method is the second alternative in ĀpŚS and the only method in KātyŚS. The total number of times is therefore five, and TS simply teaches that the salve is applied five times; according though to the Śrautasūtras belonging to the Taittirīya school the salve is applied three times to the right eye and two times to the left, or according to the alternative method in BaudhŚS and VaikhŚS to both five times. Finally ĀpŚS says that the act is done to both three times. In any case the act of eye-salving is done a specific number of times (*parimitam*) (TS). All the texts presumably imply that the salve is applied only in one direction, though they use different wording. And it is only in MānŚS that the *adhvaryu* also anoints the eyes of the wife with the remaining *āñjana*.

When *āñjana* is applied to the eyes, certain mantras are used.<sup>3</sup> They are as follows:

KS 2.1 [8, 11] *mitrasyāsi kanīnikā* “You are the pupil of Mitra’s eye.”  
 MS 1.2.1 [10, 4] *vṛtrásyāsi kanīnikā* “You are the pupil of Vṛtra’s eye.”<sup>4</sup>  
 VS 4.3b *vṛtrásyāsi kanīnakah* “You are the pupil of Vṛtra’s eye.”  
 TS 1.2.1.i *vṛtrásya kanīnikāsi* “You are the pupil of Vṛtra’s eye.”

In MS, TS, and VS the *āñjana* is related to Vṛtra. This connection between the eye-salve and the pupil of Vṛtra’s eye is explained by means of similar myths:

MS 3.6.3 [p. 62, 8–10] *índro vai vṛtrám aham tásya kanīnikā párāpatat sá trikakúbham agachat tát ãñjanam traikakubhám* “Indra verily killed Vṛtra. His pupil fell away. It went to Mount Trikakubh. It became the eye-salve that originated from Mount Trikakubh.”

3 The mantras used are collected in the following texts: MS 1.2.1 [p. 10, 4–6], KS 2.1 [p. 8, 11–12], TS 1.2.1.i, VS 4.3b.

4 Only MS 1.2.1 [p. 10, 4–5] reads then *cákṣuso me vayodhá* “(You are) one who bestows strength to my eye.” For this kind of a request to the eye-salve see below p. 73.

KS 23.1 [p. 73, 10–11] *índro vaí vr̥trám ahāṃ tásya cákṣuh párāpatat tát trikakúbham̄ práviśat* “Indra verily killed Vṛtra. His eye fell away. It entered Mount Trikakubh.”<sup>5</sup>

TS 6.1.1.5 *índro vr̥trám ahan tásya kanīnikā párāpatat tát āñjanam abhavad* “Indra killed Vṛtra. His pupil fell away. It became eye-salve.”<sup>6</sup>

ŚB 3.1.3.12 *yátra vā índro vr̥trám áhāṃ tásya yád ákṣy ásīt tám girím trikakúdam akarot* “When Indra verily killed Vṛtra he made his (Vṛtra’s) eye the Mount Trikakud.”<sup>7</sup>

Though KS relates this myth, the mantra of KS curiously connects the eye-salve to the pupil of Mitra’s eye. But the corresponding mantra of KapS 1.13 [pp. 11, 19–12.1] reads *vr̥trasyāsi kanīnikā*, so we can safely amend *mitrasya* in the KS mantra to *vr̥trasya*.

MS and KS contain similar mantras:

KS 2.1 [p. 8, 11–12] *antar ahām tvayā dvēśam antar arātīr dadhe* “I block the hostility to you, malevolence.”

MS 1.2.1 [p. 10, 5], MS 3.6.3 [p. 62, 5–13] *antár ahám tváyā dvéśo antár árātīr dadhe mahatā párvatena* “I block the hostility to you, malevolence, with a great mountain.”<sup>8</sup>

In another group of mantras, the *āñjana* is requested to do something good for the sacrificer:

MS 1.2.1 [p. 10, 6], MS 3.6.3 [p. 62, 12], TS 1.2.1.i *cakṣuhpā asi cákṣur me pāhi* “You are the protector of the eye; protect my eye.”

KS 2.1 [p. 8, 12] *cakṣurdhā asi cákṣur me dhehi* “You are one who bestows the eye; bestow the eye on me.”

VS 4.3b, ŚB 3.1.3.15 *cakṣurdā asi cakṣur me dehi* “You are the giver of the eye; give me the eye.”

Thus at the level of the mantras, the *āñjana* is related to the pupil of Vṛtra’s eye, their connection being explained through myths from the Brāhmaṇas. The salve is requested to block hostility and malevolence on one hand and to give eyesight to the sacrificer on the other. According to the Brāhmaṇa texts, the *āñjana* is interpreted as follows:

5 KS does not relate that it became the *traikakubha* *āñjana*. What follows says that the salve is applied in order to obtain his eye, certainly Vṛtra’s eye: *yád āñkté tásyaivá cákṣusó ’varuddhyai*.

6 TS does not mention any mountain.

7 ŚB does not relate that Vṛtra’s eye became the *traikakuda* *āñjana*.

8 The part “with a great mountain” is based on the myth that the eye-salve originated from Mount Trikakubh (see above).

- The eye-salve, the anointing the body (*abhyāñjana*) and the garment make up the body (*tanū*): MS 3.6.2 [61, 18–19], KS 22.13 [69, 2–3].<sup>9</sup>
- To block the Rakṣases: KS 23.1 [p. 73, 8–10], ŠB 3.1.3.13<sup>10</sup> or to block the hostility (*dvesas*) and the malevolence (*arāti*): (MS 3.6.3 [p. 62, 11–12]).<sup>11</sup>
- To raise a rampart of stone all round: ŠB 3.1.3.11.<sup>12</sup>
- To obtain eyesight: KS 23.1 [p. 73, 10–11], ŠB 3.1.3.12.<sup>13</sup>
- To make sure the eyes are not damaged (*acchidra*): KS 23.1 [p. 73, 17–18]<sup>14</sup> or to make the eyes sound (*anaru*): ŠB 3.1.3.10.<sup>15</sup>
- To deprive a rival of eyesight: TS 6.1.1.5.<sup>16</sup>
- To obtain the truth (*satya*): MS 3.6.3 [p. 62, 8–11].<sup>17</sup>

9 MS 3.6.2 [p. 61, 18–19] *āñkte 'bhyāñkte vāsaḥ pāridhatta etā* vaí pūruṣasya tanvāḥ sātanūr evā *mēdhyam úpaiti* “He eye-salves; he anoints his body; he puts on a garment. These are the body of a human; being provided with the body he approaches the sacrifice.” Cf. KS 22.13 [p. 69, 2–3] *āñkte 'bhyāñkte 'śnāti vāsaḥ pāridhatta etā* vaí pūrusasya tanvās sārvatanūr evā bhūtvā dīksām úpaiti.

10 KS 23.1 [p. 73, 8–10] *índram* vaí vrtrāñ jaghnivāñṣam rākṣāñṣy asacanta tāny añjanagirīñāntār adhatta rākṣāñṣy etāñ sacante yó dīksate bhāvati hí yád āñkté rākṣasām antārhitayai “The Rakṣases pursued Indra who killed Vṛtra; he blocked them with a mountain of the eye-salve. The Rakṣases purse him who consecrates himself, because he prospers. The act of eye-salving is in order to block them.” ŠB 3.1.3.13 yát sātūlā bhāvati viraksāstāyai.

11 This is given as the interpretation of the mantra MS 1.2.1 [p. 10, 5], see above p. 73.

12 ŠB 3.1.3.11 yátra vaí devāḥ | asurarakṣasáni jaghnús tac chūṣṇo dānavāḥ pratyāñ patitvā manúṣyāñām ákṣīni prāviveśa sá eṣā kanīnakāh kumārakā iva pāribhāsate tāsmā evaítād yajñām upaprayānt saryāto 'śmapurāñ pāridadhāty aśmā hy āñjanam “When the gods killed the Asuras and Rakṣases, Śuṣṇa, the demon, fell backwards and entered into the eyes of men. He is the pupil of the eye that shines like a boy. He (the sacrificer), entering into the sacrifice, raises a rampart of stone all around against him (Śuṣṇa), because the eye-salve is stone.”

13 KS 23.1 [p. 73, 10–11] *índro* vaí vrtrāñ ahāñs tāsyā cākṣuḥ pārāpatat tāt trikakubhām prāviśad yád āñkté tāsyāivā cākṣuṣo 'varuddhyai “Indra verily killed Vṛtra. His eye fell away. It entered into the mount Trikakubh. That he eye-salves is in order to obtain eyesight of him (of Vṛtra). ŠB 3.1.3.12 traikakudāñ bhavati | yátra vā índro vrtrāñ ahāñs tāsyā yád ákṣy áśīt tām girīñ trikakudām akarot tād yát traikakudāñ bhāvati cākṣuṣy evaítāc cākṣur dadhāti “The eye-salve originates from Mount Trikakud. When verily Indra killed Vṛtra, he made that which was his (Vṛtra’s) eye Mount Trikakud. The reason that the eye-salve originates from Mount Trikakud is that he thus puts the eye in the eye.”

14 KS 23.1 [p. 73, 17–18] *ūnām* iva vā etāc chidrāñ iva yác cākṣur yád āñkté tād evāpūrayaty ácchidra-tvāya “The eye is as if empty, as if torn up. When he eye-salves, he namely fills it for the sake of not being torn up.”

15 ŠB 3.1.3.10 áthākṣāv āñakti árur vaí pūruṣasyākṣi praśāñ maméti ha smāha yājñavalkyo durakṣā iva hāsa pūyo haivāsyā dūśīkā té evaítād ánarūṣ karoti yád aksyāv āñakti “Now he (the priest) applies the eye-salve to the eyes (of the sacrificer). ‘Wounded, indeed, is the eye of man. Mine is sound,’ so used to say Yājñavalkya. He had bad eyes. His eye mucus festered. When he applies the eye-salve to the eyes, he thus makes the eyes sound.”

16 TS 6.1.1.5 índro vrtrāñ ahan tāsyā kanīnikā pārāpatat tād āñjanam abhavad yád āñkte cākṣur evā bhrātriyasya vrñkте “Indra killed Vṛtra. His pupil fell away. It became the eye-salve. When he eye-salves, he thus deprives his rival of eyesight.”

17 MS 3.6.3 [p. 62, 8–11] *índro* vaí vrtrāñ ahāñs tāsyā kanīnikā pārāpatat sā trikakubhām agachat tād āñjanam traikakubhām āñkte satyāñ vaí cākṣur néva vācē śráddadhāti satyām evālābhya dīksām upaiti “Indra verily killed Vṛtra. His pupil fell away. It went to Mount Trikakubh. That is the eye-salve originating from Mount Trikakubh. He eye-salves. The eye is indeed truth. One

- To make the sacrificer possessed of brilliance (*tejas*): AB 1.3.7.<sup>18</sup>
- To obtain the sacrifice (*yajña*): KS 23.1 [p. 73, 11–13], TS 6.1.1.6, ŚB 3.1.3.17.<sup>19</sup>
- To be connected with Mitra: KS 23.1 [p. 73, 16–17], TS 6.1.1.6.<sup>20</sup>
- For the procreation: MS 3.6.3 [p. 62, 5].<sup>21</sup>

The interpretations of *āñjana* in the Brāhmaṇas concern many aspects of the act of applying salve to the eyes. In many of them the salve is connected with the pupil of Vṛtra's eye, as at the level of the mantras, but this relationship is difficult to understand if we do not know the background to the myth.

### *Āñjana in the samāvartana*

In the *samāvartana* the student who has finished his Vedic study bathes, and is then adorned in various ways and given various paraphernalia. Two groups of texts describe the series of acts involved: one group does not contain the act of *āñjana* while the other has the act embedded in the whole series. The texts of the first group include ŚāṅkhGS 3.1.4–11, KauśGS 3.1.2, GobhGS 3.4.24–26, KāṭhGS 3.4–8, and VārGS 9.9–15. The relevant acts and objects are itemized as follows:

- Bathing: ŚāṅkhGS 3.1.4, KauśGS 3.1.2, GobhGS 3.4.24, KāṭhGS 3.5, VārGS 9.9.

---

seemingly does not put faith to speech. Thus taking hold of truth he approaches the consecration.” For the identification of the eye with truth see Lévi (1898: 165).

18 AB 1.3.6–7 *āñjanty enam | tejo vā etad akṣyor yad āñjanam satejasam evainam tat kṛtvā dīkṣayanti* “They (the priests) apply the eye-salve to him (the sacrificer). The eye-salve is indeed the brilliance of the eyes. Verily thus having made him possessed of brilliance they consecrate him.”

19 KS 23.1 [p. 73, 11–13] *dvír dákṣinām āñkté sakṛt savyām trivyd yajñó mukhatá evá yajñám ālabhate trír dákṣinām āñkté dvír savyām pāñkto yajñó yajñám evāvarunddhe* “He twice anoints his right eye, once his left eye. The sacrifice is three-fold. In the beginning he thus obtains the sacrifice. He thrice anoints his right eye, twice his left eye. The sacrifice is five-fold. He thus obtains the sacrifice.” TS 6.1.1.6 *pāñca kṛtva āñkte pāñcākṣarā pañktih pāñkto yajñó yajñám evā runddhe* “He eye-salves five times. The metre *pañkti* has five syllables. The sacrifice is five-fold. He thus obtains the sacrifice.” ŚB 3.1.3.17 *tád yát pāñca kṛtva ānakti | samvatsarásammito vaí yajñáh pāñca vā rtávah samvatsarásya tám pañcábhīr āpnoti tásmāt pāñca kṛtva ānakti* “The reason why he applies the eye-salve five times is that the sacrifice is of the same measure as the year; the year has five seasons. He reaches the year with the five; therefore he applies the eye-salve five times.”

20 KS 23.1 [p. 73, 16–17] *sátūlā bhavati maitrī vaí sátūlā vāruṇī páriśīrṇā maitrō dīkṣitás sámṛddhyai* “(The stalk (*iṣṭikā*) used for the anointing) has a tuft. (The stalk) having a tuft is related to Mitra. (The stalk tufts which) are cut off are related to Varuṇa. The consecrated is related to Mitra. It is for the sake of success by relationship.” TS 6.1.1.6 *yád ápatūlayāñjítá vajra iva syāt sátiilyāñkte mitratvāya* “If he eye-salves with a stalk without tufts, it becomes like a thunderbolt. He eye-salves with a stalk with a tuft, for the sake of being related to Mitra.”

21 MS 3.6.3 [p. 62, 5] *prasvāñkte prājātyai* “He eye-salves with a stalk with sprouts for the sake of procreation.”

- Adornment: ŚāṅkhGS 3.1.5, KauṣGS 3.1.2, GobhGS 3.4.24.<sup>22</sup>
- A pair of garments: ŚāṅkhGS 3.1.6, KauṣGS 3.1.2, GobhGS 3.4.24, VārGS 9.9.
- Golden ornament: ŚāṅkhGS 3.1.7 (*niṣka*), KauṣGS 3.1.2, KāṭhGS 3.7, VārGS 9.12.
- A veiling (*veṣṭana*): ŚāṅkhGS 3.1.8.
- A garland: GobhGS 3.4.24 (*sraj*), VārGS 9.11 (*mālā*).
- An umbrella: ŚāṅkhGS 3.1.9, KāṭhGS 3.6, VārGS 9.10.
- A pair of sandals: ŚāṅkhGS 3.1.10, GobhGS 3.4.25, KāṭhGS 3.8, VārGS 9.13.
- A staff (*dāṇḍa*): ŚāṅkhGS 3.1.11, GobhGS 3.4.26, VārGS 9.14.
- A water-pot: VārGS 9.15 (*kamāṇḍalu*).

The second group consists of ĀśvGS 3.8.12–21, JaimGS 1.19 [pp. 17, 11–18, 3], MānGS 1.2.11–17, BaudhŚS 17.40–42 [pp. 320, 12–323, 13], BhārGS 2.19–22 [pp. 52, 3–55, 12], ĀpGS 5.12.6–10, HirGS 1.3.10.2–11.10, VaikhGS 2.13–15 [pp. 32, 5–33, 6], ĀgnGS 1.3.3–5 [pp. 21, 3–23, 4], and PārGS 2.6.18–31. The relevant acts and objects related to them are itemized as follows:

- Bathing: ĀśvGS 3.8.12, JaimGS 1.19 [p. 17, 11–12], MānGS 1.2.11, BaudhŚS 17.40–41 [pp. 320, 12–321, 2], BhārGS 2.19 [p. 52, 3–7], ĀpGS 5.12.6, HirGS 1.3.10.2, VaikhGS 2.13 [p. 32, 5–6], ĀgnGS 1.3.3 [p. 21, 3–5], PārGS 2.6.18–19.
- Brushing teeth: BhārGS 2.19–20 [p. 52, 7–11], ĀpGS 5.12.6.
- A pair of garments: ĀśvGS 3.8.12, JaimGS 1.19 [p. 17, 18–19], MānGS 1.2.11–12, BaudhŚS 17.41 [p. 321, 3–5], BhārGS 2.20 [p. 52, 16–17; p. 54, 2–3], ĀpGS 5.12.8, HirGS 1.3.10.5, VaikhGS 2.14 [p. 32, 9–12], ĀgnGS 1.3.3 [p. 21, 5–10], PārGS 2.6.20–22.
- A ring: VaikhGS 2.15 [p. 33.1] (*āṅgulīyaka*).
- Eye-salve: ĀśvGS 3.8.12, JaimGS 1.19 [p. 17, 19–20], MānGS 1.2.13, BaudhŚS 17.42 [p. 323, 7–9], BhārGS 2.22 [p. 55, 4–5], ĀpGS 5.12.10, HirGS 1.3.11.5, VaikhGS 2.15 [p. 33, 1–2], ĀgnGS 1.3.5 [pp. 22, 20–23, 1], PārGS 2.6.27.
- Looking into a mirror: BaudhŚS 17.42 [p. 323, 9–10], BhārGS 2.22 [p. 55, 5–7], ĀpGS 5.12.10, HirGS 1.3.11.6, VaikhGS 2.15 [p. 33, 3], ĀgnGS 1.3.5 [p. 22, 19–20], PārGS 2.6.28.
- Gold: MānGS 1.2.14.
- An amulet (*mani*): ĀśvGS 3.8.21 (on the neck), JaimGS 1.19 [pp. 17, 20–18, 1], BaudhŚS 17.41 [p. 321, 5–12], BhārGS 2.21 [pp. 52, 17–54, 1], ĀpGS 5.12.8, HirGS 1.3.11.3, VaikhGS 2.15 [pp. 32, 18–33, 1], ĀgnGS 1.3.3–4 [p. 21, 10–18].
- A pair of earrings: ĀśvGS 3.8.13, BaudhŚS 17.41 [pp. 321, 12–323, 2], BhārGS 2.21–22 [p. 54, 3–15], ĀpGS 5.12.11, HirGS 1.3.10.6–11.2, VaikhGS 2.15 [p.

22 ŚāṅkhGS 3.1.5, KauṣGS 3.1.2, GobhGS 3.4.24 *alamkṛtya* “after having adorned him”. This simple prescription does not tell us how the student was adorned.

32, 16–18], ĀgnGS 1.3.4–5 [pp. 21, 18–22, 15], PārGS 2.6.26.<sup>23</sup>

- Ointment (*anulepana*): ĀśvGS 3.8.14 (in his two hands)<sup>24</sup>, BaudhŚS 17.41 [p. 321, 2–3] (on his body), BhārGS 2.20 [p. 52, 11–16], ĀpGS 5.12.8, HirGS 1.3.10.4, PārGS 2.6.18 (for nostrils and mouth).
- A garland: ĀśvGS 3.8.18 (*sraj*), MānGS 1.2.15 (*mālā*), BaudhŚS 17.41–42 [p. 323, 2–7] (*sraj*), BhārGS 2.22 [pp. 54, 15–55, 4] (*sraj*), ĀpGS 5.12.10 (*sraj*), HirGS 1.3.11.4 (*sraj*), VaikhGS 2.15 [p. 33, 2–3] (*sraj*), ĀgnGS 1.3.5 [p. 22, 15–18] (*sraj*), PārGS 2.6.23–24 (*sumasasah* “flowers”).
- Perfume (*gandha*): MānGS 1.2.15.
- A pair of sandals: ĀśvGS 3.8.19, JaimGS 1.19 [p. 18, 3], MānGS 1.2.16, BaudhŚS 17.42 [p. 323, 10–11], BhārGS 2.22 [p. 55, 7–10], ĀpGS 5.12.10, HirGS 1.3.11.9, VaikhGS 2.15 [p. 33, 5], ĀgnGS 1.3.5 [p. 23, 3–4], PārGS 2.6.30.
- An umbrella: ĀśvGS 3.8.19, MānGS 1.2.15, BaudhŚS 17.42 [p. 323, 12–13], BhārGS 2.22 [p. 55, 12], ĀpGS 5.12.10, HirGS 1.3.11.10, VaikhGS 2.15 [p. 33, 5–6], ĀgnGS 1.3.5 [p. 23, 2], PārGS 2.6.29.
- A staff (*danda*): ĀśvGS 3.8.20, JaimGS 1.19 [p. 18, 1–2], MānGS 1.2.15, BaudhŚS 17.42 [p. 323, 12], BhārGS 2.22 [p. 55, 10–11], ĀpGS 5.12.10, HirGS 1.3.11.7–8, VaikhGS 2.15 [p. 33, 3–5], ĀgnGS 1.3.5 [p. 23, 1], PārGS 2.6.31.
- A turban: ĀśvGS 3.8.21, PārGS 2.6.25.

The act of the applying eye-salve generally takes place after the student bathes and puts on new garments. Directions regarding the application during the *samāvartana* are very simple. Most texts give only the mantra to be used. BaudhŚS 17.42 [p. 323, 7] and HirGS 1.3.11.5 call the eye-salve *traikakuda*<sup>25</sup> and the latter also says that if eye-salve originating from Mount Trikakud is not available, any *āñjana* can be used. As regards the order of the application, JaimGS 1.19 [p. 17, 19–20] says that the left eye is anointed first, but according to VaikhGS 2.15 [p. 33, 2] the right eye comes first. Mantras to be recited vary slightly according to the text:

PārGS 2.6.27 gives only the first words of the mantra, which is the same as that used in the *dīkṣā* VS 4.3b *vrtrasyāsi kanīnakah* “You are the pupil of Vṛtra’s eye.”

ĀśvGS 3.8.9 *aśmanas tejo ‘si caksur me pāhi* “You are the brilliance of the stone; protect my eye.”<sup>26</sup>

23 In the texts belonging to the Taittirīya school, the word representing the earring is *pravarta*. For an interpretation of this word see Rau (1974: 51).

24 In *sūtras* 14–17 different parts of the body which are to be salved first, according to the different classes, are mentioned: a Brahmin the face (*mukha*), a Rājanya his two arms, a Vaiśya the belly, for woman her secret parts (*upastha*), and one who earns his living by running (*saranajīvin*) his thighs.

25 See also BodhGPbhS 1.13.47.

26 The first part of this mantra seems to be based on the identification of the eye-salve with the stone in ŚB 3.1.3.11 *aśmā hy āñjanam*, see p. 74, n. 12.

JaimGS 1.19 [p. 17, 19–20] *yaśasā mā* “With fame to me.”

MānGS 1.2.13 *yathā dyauś ca pr̄thivī ca na bibhīto na rīsyataḥ | evam me prāṇa mā bibha evam me prāṇa mā rīṣaḥ* “As sky and earth do not fear, do not suffer from damage, so may my breath not fear, so may my breath not suffer from damage.”<sup>27</sup>

AV 4.9.9 gives a mantra of the eye-salve which reads as follows:

*yád āñjanam̄ traikakudám̄ jātám̄ himávatas pári | yātūm̄ ca sárvām̄ jambháyat sarvāś ca yātudhānyāḥ* “The ointment that is of the three-peaked [mountain], born from the snowy one (*himavant*)—may it grind up all the familiar demons and all the sorceresses” (Whitney 1905: 160).

The texts belonging to the Taittirīya school make use of the first half of this mantra with slight variations.

BaudhŚS 17.42 [p. 323, 7–9] *yad āñjanam̄ traikakudam̄ jātam̄ himavata upari | tena vām̄ āñje mayi parvatavarcasam̄ astu* “Originated from the Trikakud mountain, born on the top of the snowy one, I apply it to both of you; be the lustre of the mountain in me.”<sup>28</sup>

BhārGS 2.22 [p. 55, 4–5] teaches a similar but deficient mantra:

*yad āñjanam̄ traikakudam̄ jātam̄ himavata upari mayi parvatavarcasam̄* “..., (be) the luster of the mountain in me.”

The mantra used in ĀpGS 5.12.11 is MP 2.8.11 and here the fourth *pāda* is changed:

*yad āñjanam̄ traikakudam̄ jātam̄ himavata upari | tena vām̄ āñje tejase varcase bhagāya ca* “...for brilliance, for lustre and for luck.”

The mantra of HirGS 1.3.11.5 is also changed in the fourth *pāda*:

*yad āñjanam̄ traikakudam̄ jātam̄ himavata upari | tena vām̄ āñje ‘ham̄ bhagena saha varcasā mayi parvatapūruṣam̄* “...I apply it to both of you together with luck and lustre, be in me the man of the mountain.”

In ĀgnGS 1.3.5 [pp. 22, 20–23, 1] the third and fourth *pādas* are different:

*yad āñjanam̄ traikakudam̄ jātam̄ himavata upari | tena mām̄ cāyuṣyam̄ varcasyam̄ me astu* “...with it to me; may it be for long life and for lustre.”

VaikhGS 2.15 [p. 33, 1–3] enjoins two mantras, the first for the right eye and the second for the left eye, both quoting the beginning part: *yad āñjanam̄ iti dakṣiṇam̄ cakṣur*

27 This mantra seems to have nothing to do with the eye-salve and the eye. It is a modification of AV 2.15.1 *yáthā dyauś ca pr̄thivī ca ná bibhīto ná rīsyataḥ | evā me prāṇa mā bibheḥ*.

28 BodhGPbhS 1.13.47 gives the same mantra.

*yan me mana iti vāmam cāñjanenāñjayitvā*. The first mantra may be the same as that of BaudhŚS (see above) and the second mantra is TS 6.6.7.2:

*yan me manah parāgatam yad vā me aparāgatam | rājñā somena tad vayam  
asmāsu dhārayāmasi* “That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us” (Keith 1914: 553).<sup>29</sup>

## Āñjana in other rituals

Jan Gonda treated *āñjana* briefly in his *Vedic Ritual* (Gonda 1980: 150–1). After dealing with the use of eye-salve in the *samāvartana* he turns to its use in the marriage ceremony.

“[H]aving arrived the bridegroom gives his bride elect a salve-box (*āñjanakośa*) with RV. 10, 85, 7 ‘...sight was the ointment, heaven and earth were the trunk (case, *kośa*) when Sūryā (the primaeval divine bride) went to her husband’ (ŚG. 1, 12, 4); the stanza for the anointing (5) is RV. 10, 85, 47 requesting the Viśve Devāḥ and the Waters to ‘salve together’ the hearts of the two (cf. PG. 1, 4, 14; MG. 1, 11, 8; GG. 2, 2, 15 f.)<sup>30</sup>; at a later moment he anoints her eyes with *ājya* salve (ŚG. 1, 16, 5)<sup>31</sup> with RV. 10, 85, 44 ‘with no evil (i.e. a benign, kind) eye, not bringing death to your husband, ...bring us luck’—with which they are made to look at each other (PG. 1, 4, 14; cf. BG. 1, 1, 24 f.), a form of precaution required by the first marital contact, because the eye of a stranger might carry evil; ... cf. KauśG. 1, 8, 4.”

KauśS 79.2 prescribes that the bride and the bridegroom anoint one another’s eyes using the AV 7.36.1.

Gonda also refers to eye-salving in a ceremony to tie a protective thread onto a boy’s hand (*kautuka*) described in ĀgnGS 2.3.5 [p. 59, 3]. Among the rites of passage, KauśS 54.6 uses AV 7.30.1 to accompany the eye-salving of a boy at the *godāna* ceremony. Gonda then mentions *āñjana* being used in rites performed on the full moon day of the month of *śrāvāna*, when the eye-salve is given to serpents, referring to ŚāṅkhGS 4.15.11, BhārGS 2.1 [p. 31, 8–10], and HirGS 2.6.16.7. We can find also the similar acts in KauśGS 4.2.3, ĀpGS 7.18.11, and PārGS 2.14.17. As regards funeral rites, Gonda first refers to ŚB 13.8.4.7 where it is said that eye-salve and body ointment (*abhyāñjana*) are given to those who have come back from the cremation. According to ŚāṅkhŚS 4.16.6, at the funeral rite of a dead wife, after her corpse is burned, the eyes of the women are anointed reciting RV 10.18.7. Almost the same act for the women is recorded in BaudhPS 1.17 [p. 28, 12–15].

29 This mantra was originally used in the Soma sacrifice and has nothing to do with eye-salving.

30 See also KhādGS 1.3.28–30 and ĀśvGS 1.8.9.

31 See also KauśGS 1.10.6.

In the *pitṛyajña* which is performed during the afternoon of the *sākamedha*, eye-salve, body ointment and other items are given to the ancestors (Einoo 1988: 262–5) and this act is said to be performed according to the *pīḍapitṛyajña* performed on the afternoon of the new moon sacrifice.<sup>32</sup> These are all Śrauta rituals. Gonda mentions the presentation of eye-salve and body ointment to the ancestors at the time of the *śrāddha* referring to JaimGS 2.2 [p. 28, 1] and VaikhGS 4.6 [p. 60, 5–6] and at the *anvaśṭakya* ceremony to propitiate ancestral spirits prescribed in GobhGS 4.2.27–28, 3.13. Thus eye-salve was used both in funeral rites and ancestor veneration.

Additionally, in a rite for cattle breeding KauśS 51.11 enjoins that the faces of the twin animals which are born first to a female animal are to be anointed.

## Āñjana in magic rites

Gonda also touches on some magical uses of eye-salve. At the beginning of his treatment of *āñjana* he refers to Teun Goudriaan, who also discusses this topic in his *Māyā Divine and Human* (1978: 317–8) especially focusing on its magical uses.

Cases of magical uses of *āñjana* are found in AVPŚ 4, which describes ceremonies to be performed daily by the *purohita*, and AVPŚ 4.1.8 says that the *purohita* should anoint his eyes reciting AV 4.9.1. The same verse is used in Śāntikalpa 19.8 to prepare an eye-salve which is used as an amulet (*mani*) in the *airāvatī mahāśānti*. In Śāntikalpa 19.7 the eye-salve is also used as an amulet in the *nairṛtī mahāśānti*.

AVPŚ 33.7.1cd–2ab prescribes that a king, after being decorated with a yellow pigment (*rocanā*), bdelium (*guggulu*), yogurt, body ointment and eye-salve, looks at his face in a mirror (Gonda 1980: 151).

AVPŚ 35.2.3cd–4ab says in the description of the *āśurīkalpa* that the eye-salve together with *tagara* (*Tabernaemontana coronaria* WILLD.), *kuṣṭha* (*Saussurea lappa* C.B. CLARKE), a stalk of black pepper (*āśurī*), and *māṃstī* (*Nardostachys jatamansi* DC.) brings good luck (*saubhāgya*) for all (Gonda 1980: 151). According to *Sāmavidhāna* 2.6.2 [p. 130, 19–20] he who applies eye-salve chanting two *sāmans* based on SV 1.449 becomes very fortunate (*subhaga*).

It is interesting to note that the Kauṭalya's *Arthaśāstra*, a treatise on ancient Indian politics, contains in chapter 14 (*aupanīṣadika* or related to the *Upaniṣads*), many magical procedures for the sake of the king. Several of them use eye-salve. *Arthaśāstra* 14.3.1–2 and 3 teach how to prepare a magic eye-salve for seeing at night and in darkness. The eye-salve described in *Arthaśāstra* 14.1.15 makes the enemy blind and pollutes water. When one applies the eye-salve prepared according to *Arthaśāstra* 14.3.6–7 and 11, one becomes invisible. The same effect is assigned to eye-salve in *Garuḍapurāṇa* 178.9 (Goudriaan 1978: 318) and *Mañjuśrīmūlakalpa* 55 [p. 690, 18–20].

A miraculous *āñjana*, by which one sees all the Buddhas, is mentioned in *Amogha-pāśakalparāja* folio 20r5 and according to *Mañjuśrīmūlakalpa* 55 [p. 690, 17–18] eye-

32 For the passages, see Einoo (1988: 264 n. 1414 and n. 1415).

salve accompanied by incantations is applied to the eyes of one who can defend himself successfully in a lawsuit. *Viñāśikhatantra* 279–281 teaches how to prepare *āñjana* that makes one attractive and beautiful like Kāmadeva. When one uses the eye-salve as taught in *Indrajālavidyāsamgraha* (p. 27, 9) one becomes dear to all (Goudriaan 1978: 317).

The most numerous cases involving the use of eye-salve are associated with the magical action of subjugation. AVPS 35.2.2cd–3ab, another case from the *āsurīkalpa*, prescribes that whoever is seen by him who anoints his eyes with eye-salve made of *nāgakeśara* (*Mesua ferrea* L.) becomes his servant (Gonda 1980: 151 and Goudriaan 1978: 317). *Mañjuśrīmūlakalpa* 48 [p. 538, 17–18] also teaches the same effect (Goudriaan 1978: 318). Goudriaan makes mention of five further cases of the subjugation (Goudriaan 1978: 317–8).

There is a special kind of magic act called *āñjanasādhana* or “mastery over supernatural ointments” and Goudriaan mentions one such act from the *Siddhikhaṇḍa* of Pārvatīputra Nityanātha and another in the *Siddhanāgārjunakakṣapuṭa* (Goudriaan 1978: 262, 263).

*Amoghapāśakalparāja* folios 54v7–55r2 [pp. 41, 22–42, 12] and 55r2–55v2 [pp. 42, 12–43, 25] teaches two *āñjanasādhana*s. The *Hemasādhanapāṭala* in *Mañjuśrīmūlakalpa* 55 sets out the same *sādhana* in different places (p. 706, 5–13 and p. 716, 23–28).

It is likely that further investigation of Hindu and Buddhist tantric texts will reveal still more examples of the magical uses of eye-salve.

## Concluding remarks

In the *Yajurveda* Samhitās, Brāhmaṇas, Śrautasūtras, and Gṛhyasūtras the word denoting eye-salve is generally *āñjana* and the act of eye-salving is expressed by the word *ā-āñj*. In RV 10.85.7b *abhyāñjana* is used to denote eye-salve.<sup>33</sup> In KS 23.1 [p. 73, 8–9] the word *āñjanagiri* “a mountain of the eye-salve” is used. The word *āñjana* in ŚāṅkhŚS 4.16.6 clearly means eye-salve. The simple verb *āñj-* also expresses the act of eye-salving in several Gṛhyasūtras.<sup>34</sup> In post-Vedic texts, the frequency of the use of *āñjana* and *āñj-* seems to increase.

The *Atharvaveda* has three hymns dedicated to *āñjana*, namely AV 4.9, AV 19.44, and AV 19.45 but there *āñjana* does not always mean “eye-salve”. *Āñjana* is used variously as AV 19.45.5ab shows:

AV 19.45.5ab *āñkṣvaīkam maṇīm ēkam krṇuṣva snāhy ēkena pībaīkam eṣām*  
“Apply one to the eyes; make one an amulet; bathe with one; drink one of them.”

The expressions such as AV 4.9.5d *yás tvā bībharty āñjana* “one who bears you, O *āñjana*,” and AV 19.45.4a *cāturvīram badhyata āñjanam te* “The *āñjana* which is con-

33 For the use of this verse, see above p. 79.

34 KauŚS 51.11, JaimGS 1.19 [p. 17, 19–20], PārGS 2.6.27, and PārGS 2.14.17.

nected with four heroes is bound to you" suggest that *āñjana* is being used as a *mani* or an amulet. Indeed, Maurice Bloomfield mentions *āñjana* among the amulets (Bloomfield 1978: 64).

According to these three hymns in the *Atharvaveda*, *āñjana* is firstly an effective protection; our protection (AV 4.9.10d) or my protection (AV 19.44.6b) is requested; this is a protection (*paripāna*) of men, cows, and horses (AV 4.9.2); the objects from which one wishes to be protected are various evil things such as sorcery (*yātu*) (AV 4.9.3b, 9c), sorceresses (*yātudhānī*) (AV 4.9.9d), curses, witchcraft, scorching (AV 4.9.5ab), witchcraft and the evil eye (AV 19.45.1bc), bad dreams (AV 19.45.2a), spells, bad dreams, evil deed, pollution, evil eye (AV 4.9.6); evil beings such as *Nirṛti* (Destruction) (AV 19.44.4cd), *Grāhi* (Possesser) (AV 19.45.5d), and *Rakṣas* (AV 19.44.7b) can be driven away by *āñjana*. *Āñjana* is conceived to be a good remedy: it is called all-healing (*viśvabheṣajam*) (AV 19.44.1b) and diseases such as *yakṣman* and others are named which can be cured by *āñjana* (AV 4.9.3d, 4c; 19.44.2, 7bc). Thus *āñjana* is used for the living (AV 4.9.1d) and for enjoyment (AV 19.44.10d), it is gratification of the living (AV 4.9.3c), an extender of life (AV 19.44.1a), and the rescuer of life-breath and life (AV 19.44.4ab). It even protects men from untruth (AV 19.44.8–9).

In the initiatory rites such as the *dīksā* and the *saṃvartana* the function of *āñjana* is limited to eye-salving, but the protective and curing effects are still unmistakable and this can also be said about its uses in other domestic rites. But in the post-Vedic texts, especially in tantric texts, the eye-salve is considered to achieve various other effects, some of which are indeed supernatural.

## References

### Texts

AB. Aufrecht, Theodor (ed.): *Das Aitareya Brāhmaṇa, Mit Auszügen aus dem Kommentare von Sāyaṇācārya und anderen Beilagen*. Bonn: Adolph Marcus, 1879.

ĀgnGS. Ravi Varma, L.A. (ed.): *Āgniveśyagrhyasūtra*. Trivandrum: University of Travancore (Trivandrum Sanskrit Series 144), 1940.

*Amoghapāśakalparāja*. Kimura, T. & N. Otsuka & T. Sugiki. 1998: "Transcribed Sanskrit Text of the Amoghapāśakalparāja, Part I." In: *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 20: 304–251; Ito, Y. & R. Kouda & Y. Matsunami 1999: "Transcribed Sanskrit Text of the Amoghapāśakalparāja, Part II." In: *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 21: 154–107; Suzuki, A. & N. Otsuka & H. Kimura. 2000: "Transcribed Sanskrit Text of the Amoghapāśakalparāja, Part III." In: *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 22: 372–309. Ito, Y. & H. Yaita & S. Maeda 2001: "Transcribed Sanskrit Text of the Amoghapāśakalparāja, Part IV." In: *Annual of the Institute for Comprehensive Studies of Buddhism, Taisho University* 23: 406–331.

ĀpGS. Pandey, Umesh Chandra (ed.): *Āpastamba-Grhya-Sūtra with the 'Anākulā' Commentary of Śrī Haradatta Miśra, the 'Tātparyadarśana' Commentary of Śrī Sudarśanācārya and Notes in Sanskrit by A. Chinnasvāmī: Edited with Hindi Translation, Explanatory Notes, Critical Introduction & Index*. Varanasi: The Chowkhamba Sanskrit Series Office, 1971.

ĀpŚS. Garbe, Richard (ed.): *The Śrauta Sūtra of Āpastamba Belonging to the Taittirīya Saṃhitā with the Commentary of Rudradatta*. Calcutta: Asiatic Society, 1882–1902.

Arthaśāstra. Kangle, R.P. (ed.): *The Kauṭilyārthaśāstra: A Critical Edition with a Glossary*. Vol. 1. Delhi: Motilal Banarsi Dass, 1988 (1969).

ĀśvGS. Aithal, K. P. (ed.): *Āśvalāyanagrhyasūtra-bhāṣyam of Devasvāmin: Critically Edited with Introduction*. Madras: The Adyar Library and Research Centre, 1980.

AV. Roth, R. & W.D. Whitney (eds.): *Atharva Veda Sanhita*. Bonn: Dümmers, 1966 (1924).

AVPŚ. Bolling, George Melville & Julius von Negelein (eds.): *The Pariśiṣṭas of the Atharvaveda*. Vol. 1: *Text and Critical Apparatus*. 2 parts. Leipzig: Otto Harrassowitz, 1909–10.

BaudhPS. *Baudhāyanapitrmedhasūtra*. In: Caland, Willem (ed.), *The Pitṛmedhasūtras of Baudhāyana, Hiranyaśeśin, Gautama*. Leipzig (Abhandlungen für die Kunde des Morgenlandes 10.3), 1896 (Reprint: Nendeln: Kraus Reprint Ltd.), pp. 3–29.

BaudhŚS. Caland, Willem (ed.): *The Baudhāyana Śrautasūtra Belonging to the Taittirīya Saṃhitā*. 3 vols. Calcutta: Asiatic Society, 1904–13.

BhārGS. Salomons, Henriette Johanna Wilhelmina (ed.): *The Domestic Ritual According to the School of Bhāradvāja: Edited in the Original Sanskrit, with an Introduction and List of Words*. Leiden: Brill, 1913.

BhārŚS. Kashikar, C.G. (ed.): *The Śrauta, Paitṛmedhika and Pariśeṣa Sūtras of Bharadvāja*. Poona: Vaidika Samśodhana Maṇḍala, 1964.

BodhGPbhS. *Bodhāyanagrhyaparibhāṣāsūtra*. In: BodhGS, pp. 128–86.

BodhGS. Srinivasachar, L. & R. Sharma Sastri (ed.): *Bodhāyana Grhyasūtram of Bodhāyana Maharsi*. Mysore: University of Mysore, Oriental Research Institute (Oriental Research Institute Series 141), 1983.

GobhGS. Bhattacharya, Chintamani (ed.): *Gobhilagrhyasūtram with Bhaṭṭanārāyaṇa's Commentary*. New Delhi: Munshiram Manoharlal Publishers, 1982 (1936).

HirGS. *Hiranyaśeśigrhyasūtra*. Vol. 8 of HirŚS.

HirŚS. Agāśe, Kāśīnāthaśāstrī (ed.): *Satyāśādhabhiracitam Śrautasūtram*. 10 vols. Poona: Ananda Ashrama Printing House, 1907–32.

JaimGS. Caland, Willem (ed.): *The Jaiminigrhyasūtra Belonging to the Sāmaveda: Edited with an Introduction*. Lahore: The Punjab Sanskrit Book Depot, 1922.

KapS. Raghu Vira (ed.): *Kapiṣṭhala-Katha-Saṃhitā: A Text of the Black Yajurveda*. Delhi: Meharchand Lachhmandas, 1968.

KāṭhGS. Caland, Willem (ed.): *The Kāṭhakagrhyasūtra with Extracts from Three Commentaries, an Appendix and Indexes*. Lahore: The Research Department, D.A.V. College, 1925.

KātyāśŚ. Weber, Albrecht (ed.): *The Śrautasūtra of Kātyāyana with Extracts from the Commentaries of Karka and Yājñikadeva*. Varanasi: Chowkhamba Sanskrit Series Office, 1972 (1859).

KauśGS. Chintamani, T.R. (ed.): *The Kauśītaka Grhyasūtras: With the Commentary of Bhavatrāṭa*. New Delhi: Panini, 1982.

KauśS. Bloomfield, M. (ed.): *The Kauśīka Sūtra of Atharva Veda, with Extracts from the Commentaries of Dārila and Keśava*. New Delhi: Motilal Banarsiādass, 1972.

KS. von Schroeder, Leopold (ed.): *Kāthaka, die Saṃhitā der Kātha-Śākhā*. 4 vols. Wiesbaden: Franz Steiner Verlag, 1970–72 (1900–2).

MānGS. Sastri, Ramakrishna Harshaji (ed.): *Mānavagrhyasūtra of the Maitrāyanīya Śākhā with the Commentary of Aṣṭāvakra*. New Delhi: Panini, 1982.

Mañjuśrīmūlakalpa. Sastri, T. Ganapati (ed.): *The Āryamañjuśrīmūlakalpa*. 4 vols. Delhi: Sri Satguru Publications, 1989 (1925).

MānŚS. van Gelder, Jeanette M. (ed.): *The Mānava Śrautasūtra: Belonging to the Maitrāyanī Saṃhitā*. New Delhi: International Academy of Indian Culture, 1963.

MP. Winternitz, Moriz (ed.): *The Mantrapāṭha or the Prayer Book of the Āpastambins*. Delhi: Sri Satguru Publications, 1985 (1897).

MS. von Schroeder, Leopold (ed.): *Maitrāyanī Saṃhitā: Die Saṃhitā der Maitrāyanī-Śākhā*. 4 vols. Wiesbaden: Franz Steiner Verlag, 1970–72 (1881–86).

PārGS. Bakre, Mahadev Gangadhar (ed.): *Grihya-sūtra by Paraskar with Five Commentaries of Karka Upādhyāya, Jayarāma, Harihara, Gadādhara and Viśvanātha*. New Delhi: Munshiram Manoharlal, 1982 (1917).

RV. Aufrecht, Theodor (ed.): *Die Hymnen des Rigveda*. 2 vols. Hildesheim, New York: Georg Olms Verlag, 1973 (1861–63).

Sāmavidhāna. Sharma, B.R. (ed.): *Sāmavidhāna Brāhmaṇa with Vedārthaprakāśa of Sāyaṇa and Padārthamātravivṛti of Bharatasvāmin*. Tirupati: Kendriya Sanskrit Vidyapeetha (Kendriya Sanskrit Vidyapeetha Series 1), 1964.

ŚāṅkhGS. Sehgal, S.R. (ed.): *Śāṅkhāyana Grhya Sūtra: Belonging to the Rgveda*. Delhi: Sri Satguru Publications, 1987.

Śāntikalpa. Bolling, George Melville (ed.): “The Śāntikalpa of the Atharva-Veda.” In: *Transactions and Proceedings of the American Philological Association* 35: 77–127, 1904.

ŚB. Weber, Albrecht (ed.): *The Śatapatha-Brāhmaṇa in the Mādhyandina-Śākhā with Extracts from the Commentaries of Sāyaṇa, Harisvāmin and Dvivedaganga*. Varanasi: The Chowkhamba Sanskrit Series Office (The Chowkhamba Sanskrit Series 96), 1964 (1855).

TS. Weber, Albrecht (ed.): *Die Taittirīya-Saṃhitā*. 2 vols. Hildesheim; New York: Georg Olms Verlag, 1973 (1871–72).

— See Keith 1914.

VaikhGS. Caland, Willem (ed.): *Vaikhānasasmārtasūtram: The Domestic Rules of the Vaikhānasa School Belonging to the Black Yajurveda*. Calcutta: The Asiatic Society of Bengal, 1927.

Vaikhāṇaś. Caland, Willem (ed.): *Vaikhāṇasa-Śrautasūtram: The Description of the Vedic Rites according to the Vaikhāṇasa School Belonging to the Black Yajurveda*. Calcutta: Asiatic Society of Bengal, 1941.

VārāṇiGS. Roland, Pierre (ed.): *Un rituel domestique védique: Le Vārāṇiḥagṛhyasūtra traduit et annoté*. Publications universitaires de lettres et sciences humaines d'Aix-en Provence, 1971.

Vīṇāśikhatantra. Goudriaan, Teun (ed.): *The Vīṇāśikhatantra: A Śaiva Tantra of the Left Current: Edited with an Introduction and a Translation*. Delhi: Motilal Banarsidass, 1985.

VS. Weber, Albrecht (ed.): *The Vājasaneyi-saṃhitā in the Mādhyandina and the Kāṇva-śākhā with the Commentary of Mahīdhara*. Varanasi: Chowkhamba (Chowkhamba Sanskrit Series 103), 1972 (1849).

## Secondary literature

Caland, Willem & V. Henry. 1906. *L'agniṣṭoma: Description complète de la forme normale du sacrifice de soma dans le culte védique*. Vol. 1. Paris: Ernest Leroux.

Einoo, Shingo. 1988. *Die Cāturmāṣya oder die altindischen Tertilopfer: Dargestellt nach den Vorschriften der Brāhmaṇas und der Śrautasūtras*. Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa (Monumenta Serindica 18).

Gonda, Jan. 1980. *Vedic Ritual: The Non-Solemn Rites*. Leiden-Köln: Brill.

Goodriaan, Teun. 1978. *Māyā Divine and Human*. Delhi: Motilal Banarsidass.

Keith, Arthur Berriedale. 1914. *The Veda of the Black Yajus School Entitled Taittiriya Sanhita: Translated from the Original Sanskrit Prose and Verse*. 2 vols. Cambridge: Harvard University Press (Reprint, Delhi: Motilal Banarsidass, 1967).

Lévi, Sylvain. 1898. *La doctrine du sacrifice dans les Brāhmaṇas*. Paris: Ernest Leroux.

Macdonell, Arthur Anthony & Arthur Berriedale Keith. 1967 (1912). *Vedic Index of Names and Subjects*. Vol. 1. Delhi: Motilal Banarsidass.

Rau, Wilhelm. 1974. *Metalle und Metallgeräte im vedischen Indien*. Mainz: Verlag der Akademie der Wissenschaften und der Literatur in Mainz.

Whitney, William Dwight. 1905. *Atharva-Veda-Saṃhitā Translated into English*. 2 vols. Cambridge: Harvard University Press (Reprint: Delhi: Motilal Banarsidass, 1962).

