

'py aspaṣṭo yathā bhavati tathā ṣaṣṭet | tad idaṃ tira ivety ucyate |
hotṛijapād iṣhad uccair ity arthaḥ |

4. śaṭpadam | śaṭpadam śaḍbhāgam | bhūr Agnir jyotir
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evaṃ uttaratrāpi
draśṭavyam | tathāvidhasāṃsane puruṣasāmyam bhavati | puruṣa-
sya śaḍvidhatvam eva śalaṅga ity anena spaṣṭīkriyate | puruṣa-
vayavashatkam śākhāntare darśitam | śoḍhāvihito vai puruṣa ātmā
ca śiraḥ ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-
dāv ity aṅgacatusṭayam | ātmasabdō madhyadehavāci | bhāgatrayo-
pete tūṣṇīṃśaṃse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam
Āṣvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indrō jyotir bhuvo
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tū-
ṣṇīṃśaṃsaḥ | yady u śaṭpadaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate di-
pyate iti purorukṣabdena nivid ucyate |

9. jātavedasyām | jātaveda devatā yasyāḥ purorucaḥ sā jāta-
vedasyā | jātavedaḥśabdarūpam nyanāgam nitarām aṅgam cihnam ya-
syāḥ purorucaḥ sā jātavedonyāṅgā | tasyāḥ puroruco 'ntime bhāge
so adhvārā karati jātavedaḥ ity jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam
āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida
āhuḥ | jātavedas tu devo 'yam vartata āgnimāruta iti |

40.

2. dīdivāṃsam | yady apy adhyayanakrameṇeyam ṛik pañicam
tathāpi dvitīyātvena prayoktavyā | brāhmaṇapakramasyānushṭhānā-
rthatvāt |

atrādhyaṇakramād anyam anushṭhānakramam abhipretyāṣva-
lāyana āha | anubrāhmaṇam vānupūrvyam (5, 9, 23) iti || adhyayana-
krameṇa caturthīm anushṭhānāya tṛitīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṃsi | So alle Handschriften ausser I. O.
697, welche ayāṃsi hat. I. O. 1977 liest ayāṃsi mit zwei wagerechten
Strichen über dem ersten a. Sayana las āsmā ayāṃsi. Denn er sagt:
ānupūrvasya yama uparama ity asya dhātoḥ chāndasaṃ rūpam | āsmā
ity ākāraḥ ca chāndasaḥ |

8. yājyāyā | agna indraḥ ceti yeyam yājyā pūrvam ukta taya
yajati | yāgartham yājyām paṭhet | yājyā ca prattir vai pradānarū-
paiva | tathā ca havisha ādāne pradāne krameṇa pūronuvākyayājyā-
dhīne ṣṛutyantare ṣṛuyete | pūronuvākyayā datte pra yachati yājyāyā
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānam śarīram adhikṛitya vartata