

ūrjam evā 'va runddhe<sup>3</sup>; catuḥ-srakti bhavati, dikshú || 1 ||  
 evā prāti tishṭhati. yó vā aṣṭór â-yátanam védâ ''yá-  
 tana-vân bhavati; vâma-devyâm iti sâma tát vā asyâ  
 ''-yátanam mânasâ gāyamâno gṛihñaty, â-yátanavân evā  
 bhavati. yád adhvaryúr aṣṭúm gṛihñân nā 'rdháyed  
 ubhābhyâm ná 'rdhyetâ 'dhvaryáve ca yájamânâya ca, yád  
 ardháyed ubhābhyâm řidhyetā, 'navâ-'nam gṛihñāti saí  
 'vā 'syá 'rddhir. hīraṇyam abhí vṃ anity<sup>4</sup>, amṛitam vai  
 hīraṇyam āyuh prâ-'ná āyushai 'vā 'mṛitam abhí dhi-  
 noti; çatâ-mānam<sup>5</sup> bhavati, çatā-'yuh pūrushaḥ çaté-'ndriya,  
 āyushy evé 'ndriyé prāti tishṭhati || 2 || dikshv, àniti, viç  
 çatíç ca || 10 ||

(3, 3, 3, 1 - 4, 2). — K. 29, 6. — gṛihyate — âptyai —  
 catuḥsraktīti catuḥ-srakti — na | ardhayēt — na | řidhyeta  
 — anāvānam ity anāva-anam — sâ | eva | asya | řiddhiḥ  
 — abhi | vīti | anīti — çatāyur iti çata-āyuh | çatendriya iti  
 çata-indriyaḥ.

11. prajā-patir devébhyo yajnān vy-ādicat<sup>1</sup>; sá riri-  
 cānò 'manyata, sá yajnānāṃ shodāça-dhé 'ndriyām vīryam  
 ātmānam abhí sám akkhidat<sup>2</sup>, tát shodāçy<sup>3</sup> abhavan, ná  
 vai shodāçi<sup>3</sup> nāma yajnò 'sti<sup>4</sup>, yád vāvā<sup>3</sup> shodāçāṃ<sup>3</sup> stotrāṃ  
 shodāçāṃ çastrām téna shodāçi<sup>3</sup>; tát shodāçīnaḥ shodāçi-  
 -tvām; yát shodāçi<sup>3</sup> gṛihyāta indriyām evā tát vīryam

10. <sup>3</sup> runddhe ABCDW. <sup>4</sup> kathamcid uchvāsaç ced taddoshanivā-  
 raṇāya (; die in B p. 739 dem Herausgeber dunkel gebliebene sūtra-Stelle ist  
 ganz richtig, nur anders abzutheilen, nämlich: yadi vyavāned â naḥ prāṇa  
 etu ...). <sup>5</sup> çatanishkaparimitam çatamānaparimitam (!) vā.

11. shodāçigrahaḥ. <sup>1</sup> als Compositum. <sup>2</sup> so (akkh<sup>0</sup>) AB;  
 akkh<sup>0</sup> CDW, s. Whitney zu P. 14, 8 p. 294; askhid<sup>0</sup> Pet. W. irrig (s. Anm. <sup>1</sup>  
 zu II, 1, 5, 1). <sup>3</sup> ohne avagraha. <sup>4</sup> tac ca sāmārthyam shodāçi (!)-  
 nāmakaḥ kratur abhavat, sa ca somayāgavyatirikto yajnaḥ kaçcin nūtaṇo  
 na B (p. 739. 740). Diese Stelle ist wohl polemisch gegen Jene gerichtet, die  
 den shodāçin als vierte samsthā einführten, vgl. Ind. Stud. 9, 120. 10, 352;  
 so faßt sie wenigstens auch der schol. zu Pañc. 9, 3, 1. In 7, 4, 3, 5. 7, 3.  
 10, 1 erscheint indessen der shodāçin doch als besondere samsthā anerkannt!