

SŪTRA (45).

AS REGARDS THE DIRECTIONS, THERE SHOULD BE NO OBJECTION
AGAINST THE ACT (OF POINTING OUT THE DUTY); AS IT
SERVES TO BRING ABOUT AN ADDITIONAL
QUALIFICATION.

Bhāṣya.

It has been argued under *Sūtra* 33 that—"In the case of such directions as '*Prokṣaṇīrāsādaya*' [Mādhyā-Saṁ. 1-28; Tirtti. Brā. 3. 2. 9, '*Agnīdagmīn vihara*', and the like], it cannot be right to point out (the duty) to one who already knows it; hence the uttering of such words can serve only a transcendental purpose."—But this is not right. Even though the Priest might be knowing that such and such an act has to be done, it is necessary to remind him of it at the time of the actual performance; as this reminding could be done by other means also, the Text lays down the exact words to be used in the reminding; it is this emphasising of the exact wording that is done by the *Mantra*; and this *reminding* serves the purpose of '*adding to the qualifications*' (of the Priest; by making him more alert and efficient).

SŪTRA (46).

BEING SIGNIFICANT, THE MANTRĀ MAY BE AN ARTHAVĀDA.

Bhāṣya.

The *Mantra* cited under *Sūtra* 34 is '*Chatvāri śhrīṅgā, etc.*' (R̥gveda 4. 58. 3); it is true that the thing spoken of directly by the words here has no existence; but the words could be taken in an indirect (figurative) sense; and such figurative expressions are accepted as correct (justifiable, authoritative); while there is no authority (or justification) for the assumption that a transcendental result follows from the mere recital of the *Mantra*. The figurative meaning of the words of the *Mantra* is as follows:—(a) The '*four horns*' stand for the four Hotṛ priests who are *like horns* of the *Sacrifice* (personified);—(b) the '*three feet*' stand for the three *Savanas* (Morning, Midday and Evening);—(c) the '*two heads*' stand for the *Sacrificer* and his wife;—(d) the '*seven hands*' stand for the metres;—(e) '*bound three-fold*' means *circumscribed by the three Vedas*;—(f) the '*bull*' (*varṣabha*) stands for the *Sacrifice* as bringing about (*varṣati*) desirable results;—(g) '*cries*' (*roravīti*) means *makes a sound*;—and (h) the phrase '*the Great Divinity entered the mortals*' means that *human beings are entitled to the performance of sacrifices*.

This figurative description (of the *Sacrifice*) is like such figurative descriptions as the following—"The river has the *Chakravāka* birds for her breasts, the swans for her teeth, reeds for her clothes and mosses for her hair";—where the River is described.

[Under *Sūtra* 35, the Opponent has cited the *Mantra*—(a) '*Oṣadhē trāyasva*' (Taitti. Saṁ. 1. 2. 1), and (b) '*Śhr̥ṇota grāvāṇaḥ*' (Taitti. Saṁ. 1. 3-13)].—(a) The words '*Oṣadhē*', etc. ('O Herb, please protect') addressed to the sacrificial accessories, which are insensate, are meant to indicate that