

Dakṣiṇā at the Aśvamedha as Described in the Mahābhārata: Its Ritualistic Features Revealed in Comparison with the Vedic Texts

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0. Introduction

The 14th volume of the Mahābhārata (MBh) is entitled “Āśvamedhika-Parvan” and deals with the magnificent celebration of the Aśvamedha (horse sacrifice) by King Yudhiṣṭhira, who slaughtered a large amount of his kin at the war in Kurukṣetra and wishes to be freed from this sin by means of performing the Aśvamedha, known as an effective atonement ritual. The main story of this volume details the victorious expedition of Arjuna and his army who accompany the sacrificial horse, wandering over the whole of India for ten months. During this time, they often fight with opponents who survived the war in Kurukṣetra.

In addition, the text of the Āśvamedhika-Parvan shows many fragmentary descriptions of the Aśvamedha, from which we can infer what kind of ritualistic knowledge the epic compiler(s) had. Especially remarkable is that the text of MBh 14.91.7–19 describing the distribution of Dakṣiṇā (a fee paid to the priests) seems to be based on a particular prescription found in some vedic texts, namely the ŚB (Śatapatha-Brāhmaṇa) and others. The present paper focuses upon the Dakṣiṇā description in this volume and, through comparison with vedic prescriptions, we will examine how the epic compiler(s) applied his/their ritualistic knowledge to the creation of the finale of the episode.

1. Dakṣiṇā Description in the Āśvamedhika-Parvan

The content of the passage MBh 14.91.7–19¹⁾ (see its text, accompanied by a translation, in the next two pages) can be summarized as follows: after conclusion of the main ritual of his Aśvamedha, King Yudhiṣṭhira gave the entirety of the land under his rule as the Dakṣiṇā to Vyāsa, the chief priest. Vyāsa proposed to return the land and asked the king for some other treasure in its place. However, the king declined this request, desiring to carry out his devotional intention. At last, following Kṛṣṇa’s advice, the king accepted Vyāsa’s proposal.

MBh 14.91.7–19 (Poona ed.)

7. *tato yudhiṣṭhiraḥ prādāt
sadasyebhyo yathāvidhi /
koṭisahasraṃ niṣkāṇām
vyāsāya tu vasuṃdharām //*
7. Then Yudhiṣṭhira duly gave to the priests present in the Sadas (sacrificial enclosure) ten billions of golden ornaments (*niṣka-*), on the other hand to Vyāsa the earth.
8. *pratigrhya dharāṃ rājan
vyāsaḥ satyavatīsutah /
abraviḍ bharataśreṣṭham
dharmātmānam yudhiṣṭhiram //*
8. O king, after having accepted the earth, Satyavati's son Vyāsa addressed the best one of Bharata's race, [namely] the righteous-souled Yudhiṣṭhira:
9. *prthivī bhavatas tv eṣā
saṃnyastā rājasattama /
niṣkrayo dīyatām mahyam
brāhmaṇā hi dhanārthinaḥ //*
9. "But this earth given up [by you] is yours, O best of kings. Some [other] thing in compensation for [the earth] should be bestowed to me, for Brahmins are desirous of wealth."
10. *yudhiṣṭhiras tu tān viprān
pratyuvāca mahāmanāḥ /
bhrātr̥bhiḥ sahito dhīmān
madhye rājñām mahātmanām //*
10. In the middle of high-souled kings, however, the high-minded Yudhiṣṭhira of intelligence, along with his brothers, responded thus to that inspired one (Vyāsa):
11. ^[A] *aśvamedhe mahāyajñe
prthivī dakṣiṇā smrtā /
arjunena jitā seyam
rtvigbhyah prāpitā mayā //*
11. ^[A] "[In the canon] the Dakṣiṇā at the Aśvamedha, the great ritual, is ordained the earth. The earth conquered by Arjuna has been given by me to the priests.
12. ^[B] *vanam pravekṣye viprendrā
^[C] vibhadjadhvam mahīm imām /
caturdhā prthivīm kṛtvā
cāturhotrapramāṇataḥ //*
12. "O Indra of inspired people, ^[B] I shall enter the forest. ^[C] You shall divide this large earth into four parts according to the four priestly professions (namely the professions of the Hotar, the Brahman, the Adhvaryu and the Udgātar).
13. *nāham ādātum icchāmi
brahmasvam munisattamāḥ /
idaṃ hi me mataṃ nityam
bhrātr̥ṇām ca mamānaghāḥ //*
13. "O best of ascetics, I do not wish to gain any property of Brahmins. Surely, O sinless men, this is always the intention of my brothers and me."
14. *ity uktavati tasmims te
bhrātaro draupadī ca sā /
evam etad iti prāhus
tad abhūd romaharṣaṇam //*
14. When [Yudhiṣṭhira] said this, they, his brothers and Draupadī declared, "That is right." At that moment the body hair [of the excited audience] stood on end.
15. *tato 'ntarikṣe vāg āsīt
sādhu sādhu iti bhārata /*
15. Then, O man of Bharata's race, the word "bravo, bravo!" was heard in the air. The

(10) Dakṣiṇā at the Aśvamedha as Described in the Mahābhārata (H. TESHIMA)

- tathaiva dvijasamghānām
śamsatām vibabhau svanaḥ //*
16. *dvaipāyanas tathoktas tu
punar eva yudhiṣṭhiram /
uvāca madhye viprāṇām
idaṃ sampūjayan munih //*
17. *dattaiṣā bhavatā mahyaṃ
tām te pratidadāmy aham /
hiraṇyaṃ dīyatām ebhyo
dvijātibhyo dharās tu te //*
18. *tato 'bravīd vāsudevo
dharmarājam yudhiṣṭhiram /
yathāha bhagavān vyāsas
tathā tat kartum arhasi //*
19. *ity uktaḥ sa kuruśreṣṭhaḥ
prītātmā bhrātr̥bhiḥ saha /
koṭikoṭikṛtām prādād
dakṣiṇām triguṇām kratoh //*
- voices of the crowd of twice-born people, praising in the same manner, arose.
16. Thus addressed, the island-born ascetic (Vyāsa), in the middle of inspired people, honoring this (intention), spoke to Yudhiṣṭhira again.
17. “This (earth) has been given by you to me. I give it back to you. Let gold be given to these twice-born people, but the earth is yours.”
18. Then Vāsudeva (Kṛṣṇa) addressed the righteous king Yudhiṣṭhira: “It is worthy that you do as Vyāsa, the holy one, has said.”
19. Thus addressed, that best one of Kuru’s race (Yudhiṣṭhira) pleased in his mind, joined with his brothers and gave millions [of pieces] as the Dakṣiṇā, mounting to thrice as much as [the Dakṣiṇā] of ritual [usually given at the Aśvamedha].

Significant in the cited passage is that the three points [A]–[C] outlined below have corresponding prescriptions in the vedic canons (see underlined passages [A]–[C] in the above cited text of the MBh):

[A] The Dakṣiṇā at the Aśvamedha is the earth / the land. (MBh 14.91.11a–b)

[B] The sacrificer enters the life stage being a hermit in the forest. (MBh 14.91.12a)

[C] The earth / the land is divided and given to four principal priests. (MBh 14.91.12b–d)

In the following section, we will examine some passages from the Brāhmaṇa concerning the above points, which may provide insight into the source of the Dakṣiṇā description by the epic compiler(s).

2. Source of the Dakṣiṇā Description in the Āśvamedhika-Parvan

As compared with the vedic texts, it is revealed that the epic descriptions of Dakṣiṇā at the Aśvamedha are based not only on the prescriptions for the Aśvamedha, but also on those for the Puruṣamedha (human sacrifice) and the Sarvamedha (all sacrifice), both of which

are “expanded variants” of the Aśvamedha. The procedure of the Puruṣamedha follows basically that of the Aśvamedha with some modifications, the most important of which is being the addition “a man” (*puruṣa-*) on top of other sacrifices including the horse. In the Sarvamedha, further, one sacrifices “all” (*sarva-*) living creatures including the man and the horse.

As for the Dakṣiṇā at these three rituals, the vedic texts commonly lay down to bestowing of all things found in each of the four directions to the four principal priests respectively. Some “exemptions” are also prescribed: at the Aśvamedha (1) “the people,” (2) “the land” and (3) “the property of Brahmins” are excluded from the Dakṣiṇā; at the Puruṣamedha, (1) becomes included in the Dakṣiṇā while (2)–(3) are still excluded; at the Sarvamedha, (1) and (2) are included in the Dakṣiṇā while (3) is still excluded. I would like to offer passages extracted from ŚB 13.5–7 as examples of the above mentioned prescriptions (underlined passages [*A]–[*C] relating to the three points [A]–[C] explained at the end of the preceding part of this paper).

ŚB 13.5.4.24 (Aśvamedha)

āthāto dākṣiṇānām / mādhyam prāti rāṣṭrāsya yād anyād bhūmes ca puruṣebhyaś ca brāhmaṇāsya ca vittāt ^[*C] *prācī dīg ghótur dākṣiṇā brahmāṇaḥ prācīcy adhvaryór údīcy udgātús tād evá hótṛkā anvābhaktāḥ* //24// Now regarding the Dakṣiṇās [an explanation is as follows]. Whatever is found [in the sacrificer’s kingdom] other than the land, the people and the property of Brahmins [belongs to four principal priests]: ^[*C] The eastern region [belongs] to the Hotar, the southern to the Brahman, the western to the Adhvaryu and the northern to the Udgātar. The Hotṛkas (assistant priests) receive their portions after [the sharing among the principal priests] (24).

ŚB 13.6.2.18–20 (Puruṣamedha)

āthāto dākṣiṇānām / mādhyam prāti rāṣṭrāsya yād anyād bhūmes ca brāhmaṇāsya ca vittāt sápuruṣam prācī dīg ghótur dākṣiṇā brahmāṇaḥ prācīcy adhvaryór údīcy udgātús tād evá hótṛkā anvābhaktāḥ //18// *ātha yādi brāhmaṇó yājeta / sarvavedasām dadyāt sárvaṃ vái brāhmaṇáḥ sárvaṃ sarvavedasām sárvaṃ puruṣamedháḥ sárvasyāptyai sárvasyāvarudhyai* //19// ^[*B] *āthātmānn agní samāróhya / uttaranārāyaṇénādityám upasthāyānapekṣamāṇó ’raṇyam abhí préyāt tād evá manusyèbhyaś tiró bhavati yādy u grāme vívatsed arānyor agní samāróhyottaranārāyaṇénaivādityám upasthāya grhēsu prāty áva syed ātha tān yajñakratún ā hareta yān abhyāpnuyāt . . .* //20// Now regarding the Dakṣiṇās [an explanation is as follows]. Whatever is found including the people [in the sacrificer’s kingdom], [but] with the exception of the land and [also] the property of Brahmins [belongs to four principal priests]: the eastern region [belongs] to the Hotar, the southern to the Brahman, the western to the Adhvaryu and the northern to the Udgātar. The Hotṛkas (assistant

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priests) receive their portions after [the sharing among the principal priests] (18). And if a Brahmin performs [the Puruṣamedha], he should give up all of his property. Indeed, the Brahmin is all, and all one's property is all, and the Puruṣamedha is all. [He should give all his property] for obtaining all, for enclosing all (19). ^[*B] Then, after having placed the two fires (the Gārhapatya- and the Āhavanīya-fire) into himself (*ātmán-*), and worshipped the sun with [recitation of] the Uttara-Nārāyaṇa hymn (Vājasaneyi-S. 31.17–22), he (the sacrificer) should go to the forest without looking round. That (the forest), indeed, is apart from men. But if he wishes to stay in the village, [then] after having placed the two fires onto the Araṇīs (two pieces of wood used for churning fire), and worshipped the sun with [recitation of] the Uttara-Nārāyaṇa hymn, he should dwell at his home. Then he should offer such sacrifices as he may be able to do. . . (20).

ŚB 13.7.1.13 (Sarvamedha)

*āthāto dākṣiṇānām mādhyam prāti rāṣṭrāsya yād anyād brāhmaṇāsya vittāt ^[*A] sábhūmi sápuruṣam prācī díg ghótur dākṣiṇā brahmāṇah prācīcy adhvaryór údīcy udgātús tād evá hótṛkā anvābhaktāh //13//* Now regarding the Dakṣiṇās [an explanation is as follows]. Whatever is found ^[*A] including the land and the people [in the sacrificer's kingdom], [but] with the exception of the property of Brahmins, [belongs to four principal priests]: the eastern region [belongs] to the Hotar, the southern to the Brahman, the western to the Adhvaryu and the northern to the Udgātar. The Hotṛkas (assistant priests) receive their portions after [the sharing among the principal priests] (13).

Other than the ŚB, seven ŚSs²⁾ have Dakṣiṇā prescriptions which overlap with the Dakṣiṇā description in the Āśvamedhika-Parvan.³⁾ But no transmission of the seven ŚSs covers all three features [A]–[C] found in the text cited from the MBh. We can quickly grasp from **Table I** below that three vedic texts, namely the ŚB, the ŚāṅkhŚS and the ĀpŚS,⁴⁾ show total correspondence with the MBh. And consequently we may assume that the epic compiler(s) had some acquaintance with the transmission found in the three vedic texts.

Now we will consider another possibility that some transmission regarding the Dakṣiṇā at the Aśvamedha containing all three features ([A]–[C]) existed in the period when the Āśvamedhika-Parvan was compiled. It would, however, be difficult to assume this possibility, because, as seen from **Table I**, feature [A] (“giving the earth to four principal priests”) never appears in the Dakṣiṇā prescription for the Aśvamedha. This is quite reasonable because the Dakṣiṇās at the three rituals are inseparably related through a “gradual renunciation” of the sacrificer, a process in which the earth is basically regarded as the final object of renunciation. On the other hand, the purpose of performing the Aśvamedha is always to gain worldly superiority over other kings, including the highest glory, the highest abundance of food, and other such advantages. Therefore the earth / the land, an essential

Table I: Correspondence between the MBh 14.91.11–12 and Vedic Texts

	Vājasaneyin School (White YV)		Taittiriya School (Black YV)		Maitrāyaṇīya School (Black YV)		Kauṣītakin School (RV)	Rāṇāyaṇīya School (SV)
	ŚB13	KātyŚS	ĀpŚS20	HirŚS14	MānŚS	VārŚS3	ŚāṅkhŚS16	LātyŚS9
[A] MBh14.91.11a <i>Giving the land</i>	7.1.13S	21.2.13S	24.12–13P 25.21S	6.28S	—	—	15.20S	—
[B] MBh14.91.12a <i>Entering the forest</i>	6.2.20P	—	24.16P	—	8.18.5–7S	—	16.1S	—
[C] MBh14.91.12b–d <i>Distribution to four priests</i>	5.4.24A 6.2.18P 7.1.13S	20.4.27–28A (21.1.14–15P) (21.2.13S)	9.14–10.2A (24.12P) (25.21S)	2.43–44A (6.10–11P) (6.21S)	9.2.5.1–3A (8.18.5–7S)	4.4.27A	9.18–23A (14.18P) (16.16S)	10.16–11.1A

N.B.: Abbreviations: **A** = Aśvamedha part; **P** = Puruṣamedha part; **S** = Sarvamedha part
Text places of simplified prescriptions (e.g. *yathāśvamedhe*) are shown in parentheses ().

element of the sacrificer's rule, is not suitable as Dakṣiṇā at the Aśvamedha.

3. Conclusion

As we have examined above, the Dakṣiṇā description in the Āśvamedhika-Parvan consists of “a mixture” of the vedic prescriptions for three rituals, namely the Aśvamedha, the Puruṣamedha and the Sarvamedha. The source of the epic description was likely someone among the ŚB, the ŚāṅkhŚS and the ĀpŚS, or some other canon from near the time of them. We cannot ascertain whether the epic compiler(s) simply confused different prescriptions regarding the Dakṣiṇā for the three rituals; however, it is notable that the epic compiler(s) mentioned these three rituals in the same volume as below:

MBh 14.3.8

rājasūyāśvamedhau ca sarvamedhaṃ ca bhārata / O man of Bharata's race, do offer the Rājasūya,
naramedhaṃ ca nṛpate tvam āhara yudhiṣṭhira // the Aśvamedha, Sarvamedha and the Puru-
ṣamedha, O King Yudhiṣṭhira.

Thus the epic compiler(s) essentially recognized the difference among the three rituals, and it seems also possible that he/they intentionally mixed up the pieces of information regarding the Dakṣiṇā at the three rituals, perhaps in order to create a highly dramatic finale to the great sacrifice of Yudhiṣṭhira.

(14) Dakṣiṇā at the Aśvamedha as Described in the Mahābhārata (H. TESHIMA)

Notes

1) Cf. Rāmāyaṇa 1.14.43–52 (*Rāmāyaṇa of Vālmiki: Sanskrit Text with English Translation*, ed. Ravi Prakash ARYA, 4 vols., Delhi: Parimal Publications, 1998 [Parimal Sanskrit Series 48]).

2) Texts and translations of four principal ŚSs: **ĀpŚS 20.9.14–10.1 (Aśvamedha)** *dakṣiṇākāle yad abrāhmaṇānām dikṣu vittam tat tryahe samaśaḥ prativibhajyānvaham dadāti /14/ prācīm diśam adhvaryave / dakṣiṇām brahmaṇe / prācīm hotre / udicīm udgātre / yad anyad bhūmeḥ puruṣebhyaś ca / api vā prācīm hotre / prācīm adhvaryave /1/* At the time of [giving] the Dakṣiṇās, whatever belongs to non-Brahmins found in the [four] regions, he (the sacrificer) gives it [to the four principal priests] day by day, dividing it into equal parts during three [Sutya-]days (“dividing it one third on each of three days”) (14). [He gives] the eastern region to the Adhvaryu, the southern to the Brahman, the western to the Hotar and the northern to the Udgātar. Whatever is found [in the sacrificer’s kingdom] other than the land and the people [is given to four principal priests]. Otherwise, [there is] also [an opinion that he gives] the eastern to the Hotar and the western to the Adhvaryu (1). **ĀpŚS 20.24.12–13, 16 (Puruṣamedha)** *dakṣiṇākāle yad abrāhmaṇānām dikṣu vittam tat sabhūmi dadāti yathāśvamedhe /12/ brāhmaṇo yajamānaḥ sarvavedasam /13/ . . . traidhātaviyayodavasāya prthag aranīṣv agnīn samāropyottaranārāyaṇenādityam upasthāyāraṇyam avatiṣṭheta /16/* At the time of [giving] the Dakṣiṇās, whatever belongs to non-Brahmins found in the [four] regions, he (the sacrificer) gives it with the land [to the four principal priests] in the same way as at the Aśvamedha (12). A Brahmin sacrificer [gives] all his property (13). . . . After having performed the [Iṣṭi] of giving up the sacrificial ground (*udavasānīyā-iṣṭi-*) by means of three oblatory materials (rice, barley and again rice), and having placed [three] fires (namely the Gārhapatya-, the Āhavanīya- and the Anvāhāryapacana-fire) separately on [three pairs of] Aranīs (two pieces of wood used for churning fire), and having worshipped the sun with [recitation of] the Uttara-Nārāyaṇa hymn (Taittirīya-Āraṇyaka 3.13), he (the sacrificer) should go down to the forest (16). **ĀpŚS 20.25.21 (Sarvamedha)** *dakṣiṇākāle yad abrāhmaṇānām dikṣu vittam tat sabhūmi sapuruṣam dadāti yathāśvamedhe yathāśvamedhe /21/* At the time of [giving] the Dakṣiṇās, whatever belongs to non-Brahmins found in the [four] regions, he (the sacrificer) gives it with the land and the people [to the four principal priests] in the same way as at the Aśvamedha (21). **HirŚS 14.2.43–45 (Aśvamedha)** *dakṣiṇākāle madhyamam prati rāṣṭrasya yad anyad brāhmaṇānām dikṣu vittād bhūmeḥ senābhyaḥ puruṣebhyaś ca / tat tryahe samaśaḥ prativibhajyānvaham dadāti /43/ prācīm diśam adhvaryave dakṣiṇām brahmaṇe prācīm hotra udicīm udgātre /44/ yad anyad bhūmeḥ puruṣebhyaś cāpi vā prācīm hotre prācīm adhvaryave / etad evānvāyanti hotrakāḥ /45/* At the time of [giving] the Dakṣiṇās, whatever is round the midst of the kingdom, [including] the land, the armies and the people found in [four] regions, other than the [property] belonging to Brahmins, he (the sacrificer) gives it [to the four principal priests] day by day, dividing it into equal parts during three [Sutya-]days (namely “dividing it one third on each of three days”): [he gives] the eastern region to the Adhvaryu, the southern to the Brahman, the western to the Hotar and the northern to the Udgātar (43–44). Otherwise, [there is] also [an opinion that he gives whatever is found in the sacrificer’s kingdom] other than [the property of Brahmins,] the land as well as the peo-

ple, and [that he gives] the eastern to the Hotar and the western to the Adhvaryu. After this [sharing the Dakṣiṇās for the principal priests], the Hotrakas (assistant priests) come [to receive their portions] (45). **HirŚS 14.6.10–11 (Puruṣamedha)** *dakṣiṇākāle madhyamaṃ prati rāṣṭrasya yad anyad brāhmaṇād dikṣu vittād bhūmeḥ senābhyaś ca tat puruṣamedhe dadāti /10/ yathāśvamedhe brāhmaṇo yajamānaḥ sarvavedasam dadyāt /11/* At the time of [giving] the Dakṣiṇās, whatever is round the midst of the kingdom, [including] the land and the armies found in [four] regions, other than the [property] of Brahmins, he (the sacrificer) gives it at the Puruṣamedha (10) in the same way as at the Aśvamedha. A Brahmin sacrificer should give all his property (11). **HirŚS 14.6.28 (Sarvamedha)** *dakṣiṇākāle madhyamaṃ prati rāṣṭrasya yad anyad brāhmaṇād dikṣu vittāt tat sabhūmi puruṣavad dadāti / yathāpuruṣamedhe yathāpuruṣamedhe /28/* At the time of [giving] the Dakṣiṇās, whatever is round the midst of the kingdom found in [four] regions, other than the [property] of Brahmins, he (the sacrificer) gives it with the land and the people in the same way as at the Puruṣamedha (28). **MānŚS 9.2.5.1–3 (Aśvamedha)** *siddham ā dakṣiṇākālāt /1/ kāmāprāptā dakṣiṇā dadāti yadi kāmam āpayet (Ed. GELDER: āvayet) /2/ yat prācyāṃ diśy abrahmaṇānām vittaṃ syāt tad adhvaryave dadyāt kṣetradvipadavarjaṃ yad dakṣiṇasyām tad brahmaṇe yat pratīcyāṃ tad dhotre yad udīcyāṃ tad udgātre /3/* [The procedure] is normal until the time of [giving] the Dakṣiṇās (1). If he (the sacrificer) gains a wish [for the priest], he gives [this] obtained wish as Dakṣiṇās [to the priest] (2). Whatever belongs to non-Brahmins found in the eastern region, he should give it, excluding the soil and the men, to the Adhvaryu, whatever in the southern to the Brahman, whatever in the western to the Hotar and whatever in the northern to the Udgātar (3). **MānŚS 8.18.5–7 (Sarvamedha)** *dakṣiṇākāle sarvasvaṃ dadyāt /5/ sakulyān āmantryātmany agnīn samāropayet /6/ vijñāyate haitad vā agnidhānaṃ hastasya yat pānis tasmāt pānau samāropayet /7/* At the time of [giving] the Dakṣiṇās, he (the sacrificer) should give all his property (5). After having addressed his relatives he should place [three] fires (namely the Gārhapatya-, the Āhavanīya- and the Anvāhāryapacana-fire) into himself (*ātman-*) (6). [The following] is recognized. Indeed, the fire receptacle of *hasta* (forearm and hand) is the *pāni* (hand). Therefore he should place [the fires] into his hand (7). **ŚāṅkhŚS 16.9.18–23 (Aśvamedha)** *prācī dig ghotuḥ /18/ dakṣiṇā brahmaṇaḥ /19/ pratīcy adhvaryoḥ /20/ udīcy udgātuḥ /21/ tad eva hotṛkā anvābhaktāḥ /22/ yad anyad bhūmeḥ puruṣebhyaś cābrāhmaṇānām svam /23/* The eastern region [belongs] to the Hotar, the southern to the Brahman, the western to the Adhvaryu and the northern to the Udgātar (18–21). The Hotṛkas (assistant priests) receive their portions after [the sharing among the principal priests] (22). Whatever property of non-Brahmins other than the land and the people [is given to the priests] (23). **ŚāṅkhŚS 16.14.18 (Puruṣamedha)** *sahapurūṣam ca dīyate /18/* And [whatever property of non-Brahmins other than the land] together with the people is given [to the priests] (18). **ŚāṅkhŚS 16.16.1, 16 (Sarvamedha)** *gārhapatyē 'dharāraṇim anuprahṛtya / āhavanīya uttarāraṇim / ātmany agnīn samāropya / aranyaṃ pravrajat /1/ . . . sahabhūmi ca dīyate /16/* After having thrown the lower part of Araṇis (two pieces of wood used for churning fire) into the Gārhapatya-fire, the upper one into the Āhavanīya-fire, and having placed [three] fires (both mentioned fires and the Anvāhāryapacana-fire) into himself (*ātman-*), he (the sacrificer) should go to the forest [in order to be an ascetic] (1). . . . And [whatever property of non-Brahmins]

(16) Dakṣiṇā at the Aśvamedha as Described in the Mahābhārata (H. TESHIMA)

together [with the people and] with the earth is given [to the priests] (16).

3) The Dakṣiṇā prescriptions in the BaudhŚS and the VādhŚS, two older ŚSs of the Taittirīya school, have no mention relating features [A]–[C] found in the Dakṣiṇā description of the Āśvamedhika-Parvan. The VaitānaŚS (36.14–38.15) belonging to the Atharvaveda has fragmentary prescriptions of the Aśvamedha, the Puruṣamedha and the Sarvamedha. This text seems to show a transmission similar to those of the ŚB, the Śāṅkh- and the ĀpŚS.

4) The HirŚS has a particular opinion that the sacrificer should not go to the forest, but to his house after conclusion of the Puruṣamedha. **HirŚS 14.6.13 (Puruṣamedha):** *traidhātavīyodavasānīyā tayeṣṭvā pṛthag arañiṣv agnīn samārohyottaranārāyaṇenādityam upasthāya gr̥heṣu pratyavasyed . . . /13/* After having performed the Iṣṭi relating the giving up the sacrificial ground (*udavasānīyā-*) with three oblatory materials (rice, barley and again rice), and having placed [three] fires (namely the Gārhapatya-, the Āhavanīya- and the Anvāhāryapacana-fire) separately on [three pairs of] Araṇiṣ (two pieces of wood used for churning fire), and having worshipped the sun with [recitation of] the Uttara-Nārāyaṇa hymn (Taittirīya-Āraṇyaka 3.13), he (the sacrificer) should return to [his] house. . . (13).

Abbreviations: **ĀpŚS** = ĀpastambaŚS (*The Śrauta Sūtra of Āpastamba Belonging to the Taittirīya Samhitā with the Commentary of Rudradatta*, ed. Richard GARBE, 3 vols., Calcutta: Asiatic Society of Bengal, 1882, 1885, 1902 [Bibliotheca Indica 92]); **BaudhŚS** = BaudhāyanaŚS (*The Baudhāyana Śrautasūtra Belonging to the Taittirīya Samhitā*, ed. Willhem CALAND, 3 vols., Calcutta: Asiatic Society of Bengal, 1904–1913 [Bibliotheca Indica 163]); **HirŚS** = HiranyakeśiŚS (*Satyāśādhaviracitam śrautasūtram: [with] Vaijayanī [by] Mahādeva*, ed. Kāśināthaśāstrī ĀGĀṢE and Śankaraśāstrī MĀRŪ-LAKARA, 10 vols., Poona: Ānandāśrama Press, 1907–1932 [Ānandāśrama Sanskrit Series 53]); **KātyŚS** = KātyāyanaŚS; **LātyŚS** = LātyāyanaŚS; **MānŚS** = MānavaŚS (*The Mānava Śrauta Sūtra Belonging to the Maitrāyaṇī Samhitā*, ed. Jeannette M. van GELDER, 2 vols., New Delhi: International Academy of Indian Culture, 1961 [Śatapīṭaka Series 17]); **MBh** = Mahābhārata (*Mahābhārata*, ed. Vishnu S. SUKTHANKAR and Shripad K. BELVALKAR et al., Poona: Bhandarkar Oriental Research Institute, 1933–1972) ; **ṚV** = Ṛgveda; **S.** = Samhitā; **ŚāṅkhŚS** = ŚāṅkhāyanaŚS (*The Śāṅkhāyana Śrauta Sūtra together with the Commentary of Varadattasuta Ānartīya*, ed. Alfred HILLEBRANDT, 3 vols., Calcutta: Asiatic Society of Bengal, 1888 [Bibliotheca Indica 99]); **ŚB** = Śatapatha-Brāhmaṇa (*The Çatapatha-Brāhmaṇa in the Mādhyandina-Çākhā with Extracts from the Commentaries of Sāyaṇa, Harivāmin and Dvivedaganga*, ed. Albrecht WEBER, Varanasi: Chowkhamba Sanskrit Series Office, 1964 [Chowkhamba Sanskrit Series 96]); **ŚS** = Śrauta-Sūtra; **SV** = Sāmaveda; **VādhŚS** = VādhūlaŚS; **VārŚS** = VārāhaŚS; **YV** = Yajurveda.

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