Housing System in the Vedic Age

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Introduction :

In all the ages and countries, human pursuits start with the basic requirements of life, which includes shelter/habitation along with food and clothing. The case was same with Vedic Indians. They were not only concerned with rituals *(yajñas)* and metaphysical ceremonies, but at the same time, they were equally conscious of leading a prosperous material life where house was an essential aspect. Although the material of construction was forest and timber, yet the planning was meticulous, artistic and comfortable. The smallest unit of house was *grāma*, biggest of which was *pura/nagara*. Besides utility and comfort, the due precaution was taken for safety.

Praise of the house and its chief architect Vāstospati, glorious description of houses at various places signify that people felt necessity of building a house not only to protect themselves against cold and rain, but from the attack of wild animals also. An entire hymn in the ṚV (7.55) is addressed to the chief architect Vāstospati. The ŚB[1] has declared house as a firm support because it provides people as well as cattle, rest at night[2]. Moreover, in this resting place, people perform religious rites[3] as well as other duties[4].

In search of the housing system of the Vedic people, we see that throughout Vedas, there are numerous names for a house, *viz. gṛha, gaya, dama, duroṇa, sadana, sadma, sādana, āyatana, āvasatha,* etc., which are common names only for abode or dwelling; though in some cases, specific meanings can be traced from the same. Yāska[5], in his Nirukta has stated that there are twenty-two synonyms for house. Actual list is furnished in the Nighaṇṭu[6].

Various Types of Buildings - Their Purpose:

Now, from references to various building names, different portions of the house, building parts and materials, we are to suppose that people at that period knew the techniques of constructing various types of buildings, which can be classified under several headings, viz.

   (i)   house as a general name,

  (ii)   sacrificial hut/chamber,

 (iii)   spacious dwelling,

 (iv)   mansion/palaces, ·

  (v)   castles/forts and

(vi) buildings meant for some other purpose, e.g. (a) guest-house (b) treasury-building (c) gambling-house, etc.

In the vast range of Vedic literature (starting with the RV and reaching up to Unaniṣads) so many names have been traced, which mean dwelling place or resting place in general[7] (in some cases, dwelling for animals[8] also), *viz. dama, gṛha, gaya, duroṇa, sadma, sadana, sādana, agāra, āyatana, āvasatha, śaraṇa, saṃvaraṇa, niveśana, etc.* It is interesting to note here that all these terms denote, more of less, the same meaning; though some of them, apart from their general meaning, include some specific meaning also (some of them occur rarely), e.g.

(i)   *gaya* indicates household in total[9],

(ii) *āvasatha* conveys the sense of guesthouse[10]; and sometimes, palace[11] and

(iii) *sadana* denotes mansion[12]; in some cases, seat[13] only.

Apart from the general concept of house, that the idea of mansion and palaces was not unknown to the Vedic people, has been indicated through the terms, viz. *chardi, barti, okas, dhāman, harmya, śālā, śarman, śaraṇa, varūtha, kṣaya,* etc. The above-cited list shows us that there are at least eight/nine names for mansion or well-ordered prosperous habitation. But it is very difficult to ascertain their exact nature. Still, from the expressions, like *bṛhantaṃ varūtham* (RV 4.56.6), *bṛhantaṃ kṣayam* (RV 10.47.8), *acchidraṃ śaraṇam* (RV 2.3.8), *ayohataṃ yonim* (VS 26.26), *sukṛtañca yonim* (RV 10.34.11), etc. it can be inferred that at least the idea of well-ordered building was nothing new to them. Further, peoples' preference for multi-storeyed building has been reflected in the occurrences, e.g. *trivarūtha gṛha*[14], *tribhujaśayāna*[15], *tridhātu śarman*[16], *tridhātu śaraṇa*[17], etc. According to the commentator[18], terms *trivarūtha gṛha,* etc. suggest the idea of strongly built habitations, which were triply defended from cold, heat and rain.

The term *prasāda* itself is absent in the early Vedic literature, but the concept of palace was not unknown. From the description of Varuṇa's palace having thousand columns *(sahasrasthūṇā sadas* - RV 2.41.5) and thousand doors *(sahasradvāram gṛham* - RV 7.88.5), it may not be wrong to suppose that the technique of fashioning palaces was known to the masions of that period. In this connection, we may mention here the *dvipakṣā/catuṣpakṣā/ṣaṭpakṣā/daśapakṣā* building described in the AV (9.3.21) which bespeaks of the high standard architectural skill of that period. Expert masions built up not only iron-houses, but golden ones also. King Varuṇa's golden palace has been mentioned in the AV[19]. Another golden palace is referred to in the ŚB[20] in the narrative of the King Pururavas and the nymph Urvaśī.

However, according to Macdonell[11] and Keith (Vedic Index of Names and Subjects, I, p.51), the term prasāda to mean palace has been recorded for the first time in the **Adbhuta Brāhmaṇa**[21].

Beside these mansions, palaces, etc., terms like pur, purī, pūḥ indicate that strongholds/fortresses/ramparts were built for defence. The epithets pṛthvī[22], ūrvī, associated with pur and mahāpura[23], signify that some of these fortifications were of considerable size. The Brāhmaṇas [24], in the context of paśuparyagnikaraṇa inform us of threefold strongholds. The ŚB[25] has declared this tripura as the best form of stronghold. Autumnal forts śāradī pūḥ (mentioned in the RV[26]) belonging to the Dāsas, make us to suppose that these fortresses were probably used as a place of refuge against the attack of enemies (specially the Aryan attack). But whether these were used as a place of permanent habitation is still questionable.

These castles were built with strong fences[27], with hundred walls[28] and hundred gates[29] to make security strong. Sometimes, fire-parapet was kept burnt for the same purpose[30].

From the phrase aśma-pura[31], it appears that castles were built with stones. But āyasī pūḥ[32], occurring frequently in the Vedas, suggests that iron-fortresses also were built. There castles of iron, silver and gold, built by asuras, have been recorded in the Yajurvedic Saṁhitā and Brāhamaṇs[33].

Parallel with the idea of house as a regular dwelling place, concept of houses, built for some other purpose also has been traced in the Vedas through the term like garta and sabhā (to mean gambling-house), vasudhānī (treasury-building) and āvasatha (guesthouse), etc. Though they were not meant for regular habitation, still they were concerned with some matters connected with peoples' everyday life, e.g. people went to this gambling-house for the purpose of entertainment. The gambler's addiction of sabhā[34] makes its sense and purpose clear. In the Nighaṇṭu (3.4) garta is read as one of the house-names; and Yāska[35], with a citation from the RV[36], explained garta as the dicing-hall.

The CU[37] reveals us the story of Kind Jānaśruti Pautrāyaṇa who constructed many āvasathas (guesthouses) in his domain with the intention that people would eat his food. Both the commentator[38] and translator[39] had taken the word āvasatha for guesthouse. Hence, we have been informed that, at that time guesthouses were built up at various places for the refreshment of tired travellers.

Again vasudhāni, occurring in the TĀ[40], help us to infer the existence of treasury building.

Layout of the House/Building Plan:

Names of various portions of house, e.g. *patnīnāṁ sadanam, sadas, agniśālā, sadana/sādana/sadhastha, koṣṭha,* etc. indicate that even at that ancient age, house-building was not anything casual. People built up houses consisting of several rooms, which served different purposes. Again, *havirdhāna, goṣṭha, dharuṇī* also formed various parts of the house.

In the AV, there are at least three hymns, which have been devoted entirely to the benediction of a newly built house (3.12; 9.3) and its glorification (7.60).

The passages like

ihaiva dhruvā pratitiṣṭha śāle' śvāvatī gomatī sunṛtāvatī |
ūrjasvatī ghṛtavatī payasvatyucchrayasva mahate saubhagāya ||
dharuṇyasi śāle bṛhacchandāḥ pūtidhānyā | AV 3.12.2-3

or

ime gṛhā mayobhuva ūrjasvanta payasvantaḥ |
pūrṇā vāmena tiṣṭhantas te no jānantvāyataḥ ||
yeṣāmadhyeti pravasan yeṣu saumanaso bahu |...
upahūtā bhūridhanāḥ svāduṁ samudaḥ |...
upahūtā iha gāva upahūtā ajāvayaḥ |
atho annasya kīlāla upahūto gṛheṣu naḥ ||
sunṛtāvantaḥ subhagā irāvanto hasāmudāḥ |
atṛṣyā akṣudhyā sta gṛhā māsmad vibhītana || AV 7.60.2-6

make us visualize the picture of an ideal house full of abundance and happiness. The house should be lofty-roofed, rich in corns, animals (cattle, horses, goat and sheep), food and drinks. It should be free from hunger and thirst. Many a friendly hearts reside therein. Delight and felicity should be there.

Again;

pūrṇaṁ nārī pra bhara kumbham etam
ghṛtasya dhārāmamṛtena sambhṛtām |
 ...   .
imā āpaḥ pra bharāmyayakṣmā yakṣmanāśanī |
gṛhānupa prasīdāmyamṛtena sahāgninā || AV 3.12.8-9

This is probably a description of the ceremony of householder's entering the new house with two important necessaries of human life, i.e. fire and well-filled pitcher, accompanied with his wife, clad in grass-robes (*tṛṇaṁ vasānā sumanā* - AV 3.12.5).

The text goes on describing the ideal house consisting of *havirdhāna* (storehouse), *agniśālā* (fire-hall/sacrificial chamber), *patnīnām-sadana* (women's apartment), *sadas* (dining-hall cum drawing-room)[41], etc. *Patnīnām-sadana/patnīśālā*, appearing in the late Vedic Saṁhitā and Brāhmaṇas, suggests that a portion of the house was kept apart for the female members, especially on ritual occasions.

The names *agniśālā* (AV 9.3.7; VS 19.21), *dīkṣitavimita* (AB 1.3), *prācīnavaṁśaśālā* (TS 6.1.1.1; ŚB 3.1.1.7) meaning fire-shed or sacrificial campus, indicates that separate fire-hall or sacrificial-shed was built for the initiated sacrificer, where he established his ritual fire and performed various rites. In the context of Agniṣṭoma, the AB[42] has instructed the sacrificer to stay within the *dīkṣita vimita* after his initiation and prohibited to stay outside. From the ŚB[43], we have been informed that nobody, other than consecrated sacrificer, would be entitled to enter this sacrificial shade.

According to the ŚB[44], *koṣṭha* was used as a storeroom; though on ritual occasions, people used *havirdhāna* itself as the storeroom[45]. For the preservation of corns, use of granary was known to the people[46]. We are to remember here - though prayer-hall, dining-room, drawing-room, ladies apartment, etc. everything has been discussed in the ritual context, still in the everyday life also concept of these portions in connection with building construction, was known to the people.

The house held not only people, but also cattle and sheep at night[47]. From the AV's[48] reference to *goṣṭha, vraja, saṁgavinī*[49], etc. it can be assumed that well built cowpen also was a part of human dwelling.

Construction of the House:

-As regards the construction of house, there are very few references; still, in the context of different sacrificial rites, various parts of the house[50] e.g. door, door-bolt, roof, etc. have been mentioned. Further, the construction of sacrificial altar has been discussed in details in the Yajurvedic Saṁhitā and Brāhmaṇas[51], on basis of which, we are to suppose roughly the construction of house and its required materials of that period.

References to women's apartment, sacrificial chamber, storeroom, etc. prove that the house consisted of several rooms; and *dvāra, dvāra-pidhāna, nahana*, etc., mentioned frequently, suggest that these rooms were well fitted with doors, door-posts and bolts, most probably for security. Because of this *dvāra*, in some places, house has been named as duroṇa[52], that which is invincible.

In the context of consecration of a new house, the AV[53] mentions names of

vaṁśa (bamboo), *sthūṇā* (pillar), *upamit* (pillar), *parimit* (cross-bams), *pratimit* (beams), etc. from which, we may guess that posts, beams and cross-beams were used for the framework of rooms. With reference to the construction of *prācīnavaṁśaśālā* and *sadas* the ŚB[54] has refered to a *sthūṇārāja,* the central beam.

The construction of *havirdhāna, prācīnavaṁśaśālā* and *sadas* has been discussed in the TS and the ŚB[55] through the performance of rituals. With the aid of this discussion and Sāyaṇa's commentary thereon, we may have a rough idea how these structures were built up. At first a central post was erected. Both the *havirdhāna* and *sadas* should have doors on both sides[56]. Therefore, for the front and back doors, four other pillars were set up and beams, both long ways and cross ways, were leant and connected. For the construction of *sadas* and *havirdhāna,* the proper position of tie-beams has been directed in the ŚB -

tad udīcīna vaṁśaṁ sado bhavati, prācīnavaṁśaṁ havirdhānam....(ŚB 3.6.1.23)

In this connection, the ŚB has remarked 'in the human practice hall or hut should be constructed with the top beams running from south to north.'

tasmān manuṣyā udīcīna vaṁśam eva śālāṁ vā vimitaṁ vā minavanti (ŚB 3.1.1.7).

It is interesting to observe that in later ages some Western scholars also have opined in similar language regarding the constriction of this framework. "A chief post was erected at the central position and four other pillars were set in four corner of the room. Against them, beams were leant at angles as props then those upright pillars were connected by cross-beams" (Zimmer's view cited by Macdonell & Keith, *Vedic Index of Names and Subjects.* I.p. 230).

Now, for the roof we see in the Yajurvedic Saiṁhitā and Brāhmaṇas, some terms like *chadis*[57], *viṣuvant*[58], *akṣu*[59]; from the textual context, it appears that these were used as roof materials. Against the framework of bamboo or bamboo-ribs, a ridge called *viṣuvant,* a net called *akṣu* and covering mats named *chadis* were thatched. From the TS, we have been informed that in case of constructing sacrificial hall, the number of these covering mats may vary according to the desire of the sacrificer.

The walls were filled up with bundles of grass[60] and the whole structure was held together with various types of knots and ties, viz. *nahana, praṇāha, sandaṁśa, pariṣvañjalya*[61], etc. Most probably, side-posts were called *pakṣa.* A house erected on tow/four/six/eight/ten side-posts has been described in the AV[62]. 'Clay was used for smearing and minor finishing of the walls, (Muir, *Original Sanskrit Texts,* V, p.461).

From these statements, it appears that in the early Vedic age generally houses

were built of wood, bamboo-ribs, grass, etc. Though, time and again, *trivarūtha gṛha,* explained by the commentator[63] as 'three-storeyed building or that triply defended from heat, cold and rain', has been mentioned in the RV. Still on the basis of this much, it is difficult to ascertain whether the technique of fashioning brick-built house was developed in the Ṛgvedic age (in parallel with the fashion of wood and grass made house) or not.

However, the intricate process of construction of different types of fire-altar for different types of sacrifices have been recorded in the ŚB (VI-VIII Kāṇḍas). Some altars resemble the figure of women[64], some of semi-circle, some of circle, while some other resemble flying falcons *(suparṇa-citi).* The construction of this fire-altar with 10,800 bricks (ŚB 10.4.3.14-20) shaped like a colossal flying falcon with wings outspread bespeaks about not only superb architectural skill of that period but expertised intricate knowledge of geometry also.

In the context of five-layered *(pañca-citika)* and seven-layered *(sapta-citika)* fire-altar, the Yajurvedic Saṁhitā and Brāhmaṇas[65] present before us the names of various types of bricks. Though it is true that in the context of *citi-nirmāṇa,* brick is a technical name for any required material, e.g. animal-bricks, food-bricks, etc. Still, use of bricks burnt by chaff-fire has been mentioned in the TS[66] (in the context of piling Gārhapatya fire). Again the process of brickmaking (ŚB 6.2.1.8-9) and brick-makers (ŚB 6.5.3.1) have been mentioned, which prove that actual bricks also were used. Further, Yama's instruction to Naciketas (recorded in TB 3.11.1-10; Kaṭha 1.1.15) on the technique of building fire-altar including names of bricks and their numbers confirms about the use of bricks once again. Apart from bricks, sand of grovel, stone, iron-dust also were used for preparing fire-pan[67] *(ukhā-nirmāṇa).* Though, there is hardly any direct reference to the use of these materials for the construction of house, still it may not be wrong to suppose that at least use of these ingredients, as building materials, was known to the people. Thus, it may be safely stated that brick-built houses were fashioned in the late Vedic age, but whether this idea was known in the early Vedic period - is still a question.

The expression *'aśmanmaya nàhana'* (RV 10.67.3), *'aśmapura'* (ŚB 3.1.3.11) are proofs of building stony castles of castles with stony ramparts. That the use of iron and gold as building materials may be supposed from the expression like *'ayohataṁ yonim'* (VS 26.26) or *hiraṇyaya gṛha* (AV 7.83-1) scattered in the Vedic Saṁhitās. Three castles of *asuras* (as already mentioned before) built of iron, gold and silver prove the validity of this statement.

References:

1. *gṛhā vai gārhapatyo gṛhā vai pratiṣṭheti* - ŚB 1.1.1.19

2. AV 9.3.13-14; 9.3.17; etc.

3. AV 3.12.9; 9.3.21; 9.3.25-29; SB 1.1.1.18-19

4. (i) *kulāye' dhi kulāyaṁ kośe kośaḥ samubjitaḥ l*
   tatra marto vijāyate yasmād viśvaṁ prajāyate - AV 9.3.20

   (ii) *gṛhā vai gārhapatyastad gṛheṣvevaitanmithunaṁ prajananaṁ kriyate* - ŚB 1.1.1.18

5. *gṛhanāmānyuttarāṇi dvāviṁśatiḥ/* - Nir. 3.13

6. *gayaḥ, kṛdaraḥ, gartaḥ, harmyam, astam, pastyam duroṇe, nīḍam, duryāḥ, svasarāṇi, amā, dame, kṛttiḥ, yoniḥ, sadman, śaraṇam, varūtham, chardiḥ, chadiḥ, chāyā, śarma, ajmeti gṛhāṇām /*-Nigh. 3.4

7. RV 1.1.8; 1.28.5; 1.69.2; 1.71.4; 1.73.4; 1.74.4; 1.75.4; 5.10.3; 5.44.7; AV 2.6.3; 5.31.5; 6.120.1; 6.121.2; etc. TS4.3.1.1; VS 3.39; 3.53; 19.18; 33.1; 33.3; etc.

8. *prati yatsyā nīthādarśi dasyor oko nācchā sadanaṁ jānatī gāt* - RV 1.104.5
   RV 1.74.2; 5.10.3; 5.44.7; AV 2.6.3; 6.84.1; 7.84.1

10. *jānaśrutir ha pautrāyaṇaḥ śraddhādeyo bahudāyī bahupākya āsa/*
    sa ha sarvata āvasathān māpayāñcakre sarvata eva me 'nnamatsyantīty - CU 4.1.1.

11. *tad yathā rājānam āyāntamugrāḥ pratyenasaḥ sūta grāmaṇyo 'nnaiḥ pānairāvasathaiḥ prati kalpante* - BU 4.3.37

12. *aśvatthe vo niṣadanaṁ paṇe vo vasatiṣkṛtā* - VS 12.79

13. AV 7.99.1; TS 4.3.1.1; AB 1.28; etc.

14. RV 8.20-21; 8.42.2; etc.

15. *yo akrandayat salilaṁ mahitvā kṛtvā tribhujaṁ śayānaḥ*- AV 8.9.2

16. *tridhātunā śarmaṇā pātamasmān vayaṁ syāma...* - RV 8.40.12

17. *indra tridhātu śaraṇaṁ trivarūtham svastimat* - AV 20.83.1

18. *trivarūtham trayāṇām śītātapavarṣāṇaṁ nivārakam, yadvā tribhūmikaṁ gṛham* - Sā on RV 8.18.21

19. *apsu te rājan varuṇa gṛho hiraṇyayo mithaḥ /*- AV 7.83.1

20. *sa ha samvatsartamīṁ rātrim ājagāmeddhiraṇya vimitāni* - ŚB 11.5.1.11

21. *Adbhuta Brāhmaṇa 5.6*

22. *pūśca pṛthvī bahulā na urvī bhavā tokāya tanayāya śaṁ yo* - RV 1.189.2; 10.101.8

23. *upasadā vai mahāpuraṁ jayatīti* - TS 6.2.3.1; cf. MS 3.8.1; KS 24.10; 25.1; Kap KS 38.3-4

24. AB 1.23; ŚB 3.4.4.4

25. *tasmād u haitat purāṁ paramaṁ rūpaṁ yat tripuraṁ* - ŚB 6.3.3.25

26. RV 1.131.4; 1.174.2; 6.20.10; etc.

27. RV 7.99.5; TS 3.2.11.3

28. *adhā mahī na āyasyanādhṛṣṭo nṛpītaye pūrbhavā śatabhuji* - RV 7.15.14

29. *anarvā yacchatadursaya vedo...* - RV 10.99.3

30. RV 7.3.7; AB 2.11; ŚB 6.3.3.25

31. RV 4.30.20; ŚB 3.1.3.11

32. RV 2.20.8; 7.3.7; 7.15.14; 7.95.1; 8.100.8

33. MS 3.8.1-2; KS 24.10-25.1; Kap KS 38.3-4; TS 6.2.3.1-2; VS 5.8; AB 1.23; SB 3.4.4.3-4

34. sabhām eti kitavaḥ pṛcchamāno jeṣyāmītitanvā śuśujānaḥ /
    akṣāso asya vitiranti kāmaṁ pratidīvne dadhata ā kṛtāni // - RV 10.34.6

35. abhrātṛkeva puṁseva pitṝnetyabhimukhī santānakarmaṇe piṇḍadānāya na patiṁ /
    gartārohiṇīva dhanalābhāya dakṣiṇājī gartaḥ sabhāsthāṇuḥ - Nir. 3.5

36. abhrāteva puṁsa eti pratīcī gartārugiva sanaye dhanānām - RV 1.124.7

37. jānaśrutir ha pautrāyaṇaḥ śraddhādeyo bahudāyī bahupākya āsa /
    sa ha sarvata āvasathān māpayāñcakre, sarvata eva me 'nnamatsyantīti /- CU 4.1.1

38. sa ha sarvataḥ sarvāsu dikṣu grāmeṣu nagareṣu cāvasathānetyavasanti yeṣvityāvasathāstān
    māpayāñcakre kāritavān... - Ś on CU loc. cit.

39. Swami Gambhirananda (tr.) Chāndogya Upaniṣad, loc. cit., p. 244-45

40. suvarṇam kośaṁ rajasā parīvṛtam /
    devānām vasudhānīṁ virājam /- TĀ 3.11.4

41. havirdhānam agniśālaṁ patnīnāṁ sadanaṁ sadaḥ /
    sado devānām asi devi śāle //- AV 9.3.7

42. dīkṣitavimitaṁ prapādayanti... tasmāt dīkṣitaṁ nānyatra dīkṣitavimitādādityo 'bhyudiyātvā
    'bhyastam iyādvā... - AB 1.3

43. dīkṣitasyaiva prācīnavaṁśa nādīkṣitasya... - ŚB 3.1.1.7

44. anasa eva yajūṁsi santi na koṣṭhasya - ŚB 1.1.2.7

45. yajño vā'anaḥ/ ... tasmād anasa eva gṛhṇīyāt... - ŚB 1.1.2.7

46. dharuṇyasi śāle bṛhacchandā pūti dhānyā /- AV 3.12.3

47. tṛṇair āvṛtā paladān vasānā rātrīvaśālā jagato niveśanī /
    mitā pṛthivyāṁ tiṣṭhasi hastinīva padvatī //- AV 9.3.17

48. AV 2.14.2-4; 4.21.1; 19.58.4

49. yasmāddhedaṁ bharatānāṁ paśavaḥ sāyaṁ goṣṭhaḥ santaḥ madhyandine saṁgavinīm āyanti -
    AB 3.18

50. RV 1.69.5; 1.91.19; 1.142.6; 10.40.12; AV 8.3.22; 10.8.43; 14.1.63; VS 5.30; 20.40; 21.16;
    21.34; 21.49; 27.16; 28.5; 29.5; 30.10; TS 4.1.8.2; ŚB 1.6.1.19; 4.3.5.9; 4.6.7.9; 11.1.1.1-2;
    11.4.4.2; etc.

51. TS 4.3.1-4.4.11; MS 2.8.8; KS 17.7; Kap KS 26.6; VS 15.6.9; ŚB 6th-10th Kāṇḍa

52. (i) adrau cid asmā antar duroṇe viśaṁ na viśvo amṛtaḥ svādhīḥ //- RV 1.70.2
    (ii) ... duroṇe dustaryagṛhe - Sā. Ibid.

53. (i) ṛtena sthūṇāmadhiroha vaṁśogro virājannapa vṛṁkṣava śatrūn /- AV 3.12.6
    (ii) upamitaṁ pratimitam atho parimitāmuta /
    śālayā viśvavārayā naddhāni vicṛtām asi // AV 9.3.1

54. *tad ya eṣa pūrvārdhyo varṣiṣṭhaḥ sthūṇārājo bhavati* - ŚB 3.5.1.1

55. TS 1.3.1; 6.1.1; SB 3.1.1.6-8; 3.5.3.9; 3.6.1.23; etc.

56. *ubhayato dvāraṁ havirdhānaṁ bhavati, ubhayato dvāraṁ sadaḥ* / ŚB 3.5.3.7

57. ṚV 10.85.10; AV 3.12.3; VS 5.28; TS 4.4.3.3; 6.2.10.5-6; AB 1.29; ŚB 3.5.3.9

58. *akṣum opaśaṁ vitataṁ sahasrākṣaṁ viṣuvati /*
    avanaddham abhihitam brahmaṇā vi cṛtām asi // - AV 9.3.8

59. ṚV 1.180.5; AV 8.8.18; 9.3.8; etc.

60. AV 9.3.4; 9.3.17

61. *vaṁśānāṁ te nahanānāṁ praṇāhasya tṛṇasya /*
    pakṣāṇāṁ viśvavāre te naddhāni vi cṛtām asi //
    sandaṁśānāṁ paladānāṁ pariṣvañjalyasya ca /
    idaṁ mānasya patnyā naddhāni vi cṛtām asi // - AV 9.3.4-5

62. *yā dvipakṣā catuṣpakṣā ṣaṭpakṣā yā nimīyate /*
    aṣṭāpakṣāṁ daśapakṣāṁ śālām mānasya patnīm agnigarbha ivā śaye // AV 9.3.21

63. Sā on ṚV 8.18.20-21; 8.42.2; 10.142.1; etc.

64. *yoṣā vai vediḥ*..... ŚB 1.3.3.8.

65. TS 4.3.1 - 4.3.5; (names of various types of bricks) *retaḥsic* - ŚB 7.4.2.22; *dviyajus* - ŚB 7.4.2.16; *ṛtavya* - ŚB 7.4.2.29; *apsayā* - ŚB 7.4.2.35; animal-bricks and food-bricks - ŚB 6.1.2.30

66. *naiṝtī kṛṣṇāstisras tuṣapakvā bhavanti* - TS 5.2.4.21

67. *athaitat trayaṁ piṣṭaṁ bhavati - śarkarā - śmā 'yorasaḥ / tena saṁsṛjati /* - ŚB 6.5.1.6

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