
The Vādhūla-Gr̥hyasūtra

A Preliminary Edition of the First Parts

1. Pākayajña, 2. Āvāpa, 3. Ṛtusamveśana, 4. Garbhādhāna,
 5. Puṃsavana, 6. Sīmantonayana, 7. Jātakarman and
 Utthāna, 8. Nāmadheya, 9. Upaniṣkramaṇa, 10. Annaprāśana,
 11. Cauḷa, 12–13. Vedavrata, 14. Upākarman, 15. Utsarga,
 16. Vaiśvadeva, 17–20. Samāvartana

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INTRODUCTION

This paper presents the first part of a preliminary edition of the Vādhūla-Gṛhyasūtra (VādhGS) belonging to the Taittirīya school of the Black Yajurveda. The text is edited for the first time using palmleaf manuscripts in Malayalam script, preserved in the two teacher houses of the Vādhūlas in Iriññālakuṭṭa, Kerala.

Although I worked on this text for a long time, with many interruptions, I have not yet finished it, to my sorrow. And now, my eyesight is becoming too weak — though not very serious for daily work — to read tiny and blurred letters in the photos of manuscripts. So I can no longer proofread the manuscripts to complete an edition. However, since this text has long-awaited publication in Vedic studies, I decided to publish the first parts of the preliminary text here without notes on variants, so that scholars can at least get an idea of what the Vādhūla-Gṛhyasūtra reads.

1. Previous Studies

The history of the study of the Vādhūla-Gṛhyasūtra has been explained by Ikari (井狩) [1998; 2005a] and Kajihara [2008–2009]; cf. Ikari [1995]. I will summarize the main points below.

Before summarizing, I must warn that the titles of the Devanāgarī manuscripts used in previous studies are confusing. It is not uncommon for a text to have more than one title in the catalogues. Some scholars use different abbreviations for the manuscripts. In the following, I will refer to the Devanāgarī manuscripts, rather than by abbreviations like “M,” by their catalogue numbers, such as “Madras 4375,” to avoid confusion.

1.1. Caland's Transcript of Madras 4375 (Devanāgarī script)

In the 1920s, Willem Caland published extracts from a Devanārī manuscript which was copied from one deposited in the Government Oriental Manuscript Library in Madras (Caland [1922; 1924; 1926; 1928]). He did not record the register number of the manuscript, but from its text, it is known to be a copy of R[egister number] 4375 (hereafter “Madras 4375”).¹

Madras 4375 has the title “Vādhūla-Gṛhya-Kalpa-Vyākhyā.”^{2 3} Despite its title, it primarily consists of the Śrautasūtra and Anvākhyā. It includes some *grhya* rituals too, but Caland did not touch that part.

In 1975, Michael Witzel suggested that some of the “*grhya*” part in Madras 4375 were fragmentary portions of the Gṛhyasūtra and Piṭṛmedhasūtra of the Vādhūlas [1975: 84–90]. He provided examples of a few passages from Madras 4375, which he argued were parallel to the Āgniveśya-Gṛhyasūtra,⁴ to demonstrate that the former was written in the

¹ Caland [1920] gives the titles of the texts that do not match Madras 4375. He appears to have obtained two manuscripts from Madras, but we can no longer determine the details (cf. 井狩 (Ikari) [2005: 7, n. 11]). Madras 4375 is abbreviated “M” in the papers by Ikari and his students, including me.

² This title is written at the beginning of the manuscript. There, the word “*grhya*” is crossed out, and the word “*śrauta*” is added. In the catalogue, it is designated “Vādhūla-Aparakalpa-Vyākhyā.”

³ It is usually written “Vādhūlagṛhyakalpavyākhyā” without a break. In this paper, I divide the words to distinguish similar titles.

⁴ While this is true, we should note that the passages in the Āgniveśya-Gṛhyasūtra in question are not original but are borrowed from the Hiranyakeśi-Gṛhyasūtra. The Āgniveśya-Gṛhyasūtra borrowed many passages from other schools. See Kajihara [2008–2009: 38; cf. 33–35].

Sūtra style. Still, it was too difficult to know the complete form of the Vādhūla-Gṛhyasūtra, because Madras 4375 includes only a few rituals of passage (the Upanayana and Aupāsana) and the Piṭṛmedha rituals.

1.2. The Palmleaf Manuscripts (Malayalam script) and Madras 4375

In the 1980s, Yasuke Ikari identified several manuscripts of the Vādhūlas in their two teacher houses, Kiṭānnaśśēri mana and Neṭumpiḷḷi mana, in Kerala. They were palmleaf manuscripts in Malayalam script, including one from which Madras 4375 was copied. Some Malayalam manuscripts contained many more parts of the Gṛhyasūtra than in Madras 4375⁵ (see Ikari [1995: 6 and passim]; Kajihara [2008–2009]).

The discovery of those Malayalam manuscripts enabled us to know the more complete form of the Vādhūla-Gṛhyasūtra.⁶ The most valuable thing was that the Malayalam manuscripts contained rituals of passage, most of which were missed in Madras 4375.

Ikari kindly shared photos of the *gṛhya* part of the Malayalam manuscripts and his preliminary transcription. Since 2009, I visited Kerala together with Masato Fujii and Hideki Teshima and took photos of the Vādhūla texts, including ones which Ikari had taken.⁷

⁵ Ikari and I regard the *piṭṛmedha* portion as a part of the Gṛhyasūtra because there was no title “Piṭṛmedhasūtra” in the list of manuscripts preserved by the Vādhūla families. The contents of that part are indeed a “Piṭṛmedhasūtra” which has many parallels in the Baudhāyana-Piṭṛmedhasūtra; see Kajihara [2008–2009: 38].

⁶ The present Vādhūla-Gṛhyasūtra in the Malayalam manuscripts may still be incomplete, but there is little hope of finding more complete manuscripts anymore.

⁷ We took photos of the manuscripts preserved in Neṭumpiḷḷi mana. However, we were unable to see those in Kiṭānnaśśēri mana because the patriarch then refused

1.3. On the *Vādhūlagṛhyasūtram with Ṽṛtti* by Chaubey

The nature of this book

In 2012, the *Vādhūlagṛhyasūtram with Ṽṛtti* (English title) or *Vādhūlagṛhyasūtram Savṛttikam* (Sanskrit title) was published by Braj Bihari Chaubey.

The title Chaubey gave⁸ this book was misleading. In short, the book is an edition of a commentary (“Ṽṛtti,” he calls it⁹) on the Vādhūla-Gṛhyasūtra. This “Ṽṛtti” was edited using the Devanāgarī manuscript titled Vādhūla-Kalpa-Vyākhyā preserved in the Government Oriental Manuscript Library in Madras under the Register number 2978 (hereafter “Madras 2978”)¹⁰ and its three copies (Chaubey [2012: xxi]). As a commentary, Madras 2978 quotes the lines that look like *sūtras*, often concluding them with “*iti*” (see the table of comparison below).

It is true that in the case of a text of which only the commentaries are extant, all scholars can do is try to extract and reconstruct the original *sūtras* from it. However, in this case, the original Vādhūla-Gṛhyasūtra exists,

to invite foreigners. So I could read the manuscripts of Kiṭāṇṇāśṣēri only in Ikari’s old photos.

⁸ As Chaubey admits, these titles in English and Sanskrit were given by him; no manuscript has them.

⁹ The word *ṛtti* is not found in any manuscripts he utilized. He seems to use it to mean a “commentary.”

¹⁰ Chaubey calls Madras 2973 “M,” and Madras 4375 “M1.” On the other hand, Ikari and his students have been using “M” for Madras 4375 since the 1980s (see n. 1 above). When reading previous studies and Caubey’s edition, one has to be careful not to confuse these abbreviations.

though the Devanāgarī Madras 4375 is very incomplete.¹¹ Chaubey admits that Madras 4375 represents the Gṛhyasūtra itself:

“It is pertinent to note that the entire text given in M1 (by the author: this represents Madras 4375) H1 and H2¹² belongs (*sic.*) to the *Gṛhyasūtra*-text, without *ṽṛtti*-text there on” [Chaubey 2012: xxiv].

So he also used Madras 4375 and its two copies, along with Madras 2975, as material for this book (Chaubey [2012: xxii–xxiv]). That is, Chaubey used two different texts to identify the “*sūtras*” of the Vādhūla-Gṛhyasūtra.

As a result, the “*sūtras*” given in Chaubey’s book in boldface are a mixture of (a) sentences extracted from the “*ṽṛtti*” in Madras 2975 and its copies and (b) some sentences found in an incomplete Gṛhyasūtra in Madras

¹¹ As to the view of Ikari and me that Madras 4375 was copied from an original Malayalam manuscript of the Gṛhyasūtra, Chaubey says: “In brief, this much information (by the author: the contents of the Malayalam mss) get from researchers made by Prof. Witzel, Ikari and Kajihara on the nature of the text of the text, as it appeared to them, from the MSS of the *Vādhūlagṛhya-sūtra* (*VādhGS*). But all are silent about the existence of a *ṽṛtti*-text on the VādhGS in the MSS available today” [Chaubey 2012: xviii]; “But the fragmental character of the *Gṛhyasūtra*-text was so much so, but no body (*sic.*) could realise that real nature of the text, whether it was a mere *Gṛhyasūtra* text or a text with *ṽṛtti*. Here I realised why Prof. Witzel, Prof. Ikari and Kajihara could not point out the real nature of the text” [Chaubey 2012: xix]. About this statement, note that we have known about Madras 2973 from the 1990s, but did not mention it because it was apparently a commentary, not the Sūtra.

¹² Here M1 represents Madras 4375; H1 and H2 are its copies (Chaubey [2012: xxi–xxii]). See n. 10 above.

4375 and its copies. This method of editing by Chaubey caused a serious problem because the texts of the “*sūtras*” are not always the same between the lines extracted from Madras 2978 and those in Madras 4375. One cannot know the exact reading of the Vādhūla-Gṛhyasūtra from this book.

An example of comparison between my edition and Chaubey’s

In the following, I shall compare the text of the first few sections of the “Vādhūla-Gṛhyasūtra” in this paper and those in Chaubey’s edition.

Chaubey’s edition begins with the Ṛtusamveśana. Since the Malayalam manuscripts have Pākayaḥṇa and Āvāpa before it, the Ṛtusamveśana comes third in my text.

Kajihara’s text in this paper	Chaubey 2012’s text
<p>3 Ṛtusamveśana ṛtusamveśanam evātaḥ tryahe paryavete snātām śuddhavāsaḥ dakṣiṇata upaveśya</p>	<p>1.1 atha ṛtusamveśanam ṛtusamveśanam evātaḥ /1/ yāvad vā puṣpaṁ syād iti /2/ samvatsarapakṣe samvatsarānta ṛtau triyāhe paryaveta iti /3/ snātāntām śuddhavāsaḥ patnīm dakṣiṇata upaveśya</p>
<p>4 Garbhādhāna¹³ juhoti</p>	<p>(“nejam eṣa” iti mantrābhyāṁ dvir) juhoti iti /4/</p>

¹³ This title is a temporary one on my part; it corresponds to Chaubey’s text in the right column.

<p>nejameṣa parāpata suputraḥ punar āpata [/] asyai me putrakāmāyai garbham ādhehi yaḥ pumān svāhā *pumāṃsaṃ putram ādhatsva yas tubhyaṃ śamivāsati sa garbhas saṃvartatān daśame māsi sūtavai svāheti tām hutaśeṣaṃ prāśayati garbhan dhehi sinīvāli garbhan dhehi sarasvati garbhan te aśvināv ubhāv ādhattām puṣkarasrajāv iti tām iṣṭopahvayetāmūham asmīti saṃveśanam eva kuryāt</p>	<p>tām hutaśeṣaṃ prāśayati iti /5/ tām iṣṭvopahvayeta ‘amūham asmi’ iti /6/ juṣaḥ saṃveśanam eva kuryād iti /7/</p>
<p>5 Puṃsavana tiṣye puṃsavanaṃ vyakte garbhe sthālīpākaṃ juhuyāt prajāpate tanuvam me tvaṣṭar devebhis sahasā ma indra viśvair devai rātibhis saṃraraṇaḥ puṃsām bahūnām mātara[s] syāma svāhety athainām māśābhyām yavena puruṣaliṅgaṃ</p>	<p>1.2 atha puṃsavanam tiṣye puṃsavanaṃ vyakte garbhe /1/ tatra sthālīpākaṃ juhuyāt --- ‘prajāpate tanuvam’ iti /2/ māśābhyām saha yavena puruṣaliṅgaṃ</p>

kṛtvā dadhidrapṣena	karoti (dadhidrapṣena) /3/
prāśayati	athainām
sahasraśīrṣā puruṣa ity	(prā)śayati
athainām ājyaśeṣeṇa	‘sahasraśīrṣā puruṣaḥ’ iti /4/
caruṃ prāśayaty asme devāsa iti	athainām ājyaśeṣeṇa
cataṣṭbhiś	cataṣṭbhiḥ
	pratimantram ācamya /5/

As we can see from the above example, the contents of the *sūtras* are more or less similar to each other. The difference comes from the fact that Kaṣhīhara’s text is the Gṛhyasūtra, while Chaubey’s one is an extractation from a commentary (Vṛtti). The word “*iti*” (indicated as **iti** in the above text) found here and there at the end of Caubey’s “*sūtras*” clearly belongs to the commentary, but was dragged into the “*sūtras*” when he extracted the lines from the commentary.

2. On the Preliminary Edition Presented in this Paper

2.1. The Manuscripts Used in This Preliminary Edition

I used the following manuscripts to edit the text included in this paper. The appellation, such as “K2,” has been designated by Ikari for convenience, and those in parentheses, such as “K 101,” represent the initials of the houses’ names (Kīṭāññāśēri and Neṭumpillī) and the numbers of the manuscripts written on the cover of the manuscripts.¹⁴

¹⁴ For more detailed information of the manuscripts on the Vādhūla texts, see Ikari [1995; 2005b; cf. 2005a].

- K2 Kiṭaiṇṇāśśēri Mana, Iriṇṇālakkuṭa, Kerala. Palmleaf, Malayalam script (= K 101).
- K8 Kiṭaiṇṇāśśēri Mana, Iriṇṇālakkuṭa, Kerala. Palmleaf, Malayalam script (= K 19).
- N4 Neṭumpiḷḷi Mana, Iriṇṇālakkuṭa, Kerala. Palmleaf, Malayalam script (= N 115)
- N5 Neṭumpiḷḷi Mana, Iriṇṇālakkuṭa, Kerala. Palmleaf, Malayalam script (= N 193b).

Other Malayalam manuscripts, i.e., K1 (= Kiṭaiṇṇāśśēri 95), K4 (= Kiṭaiṇṇāśśēri 92), N3 (= Neṭumpiḷḷi 145), do not include the contents of this paper. As to the rituals and their order in each manuscript, I reproduced a table of contents of each manuscript in Kajihara [2008–2009: 36] at the end of this paper for convenience.¹⁵

2.2. The Rituals Included in This Paper

This preliminary edition covers the following rituals:

1. Pākayajña, 2. Āvāpa, 3. Ṛtusamveśana, 4. Garbhādhāna, 5. Puṃsavana,
6. Sīmantonayana, 7. Jātakarman and Utthāna, 8. Nāmadheya,
9. Upaniṣkramaṇa, 10. Annaprāśana, 11. Cauḷa, 12–13. Vedavrata,
14. Upākarman, 15. Utsarga, 16. Vaiśvadeva, 17–20. Samāvartana.

¹⁵ I recommend enlarging the table or referring to the original paper for easier reading.

Several rituals are divided into sub-sections according to the Vādhūla's way of indicating the end of a section, i.e., putting the first line of the next section at the end of a section.

The remaining rituals in the other manuscripts of the Vādhūla-Gr̥hyasūtra are Vivāha, Aṣṭakā, Upanayana, Aupāsanāgni, Pitṛmedha, Śrāddha, Dahana, Mṛtabali, Ekoddiṣṭa, and Sapiṇḍīkaraṇa [Kajihara 2008–2009: 36].¹⁶

In the following text, I have broken the lines to suggest the possible breaks of *sūtras*. I did not dare to give the numbers to the *sūtras* to avoid confusion when future scholars make a more complete edition.

The marks “+ ... +” show that the word(s) have been emended by me.

¹⁶ The parallel structure of the sections and *sūtras* to the Āgniveśya-Gr̥hyasūtra and the Baudhāyana-Pitṛmedhasūtra, see Kajihara [2008–2009: 38].

TEXT

hariḥ śrīgaṇapataye namaḥ avighnam astu

1 Pākayajña

pākayajñān vyākhyāsyāmas

teṣāṃ uktāḥ kālā

upāṃśu +tantraṃ syād+

anupadeśāt tūṣṇikam eva syāc

chukriyotsargasāyaṃprātarhomavaiśvadeveṣu yāvadvacanam kuryāt

sīmantacaṭṭagodāneṣu śamyāḥ paridhīn kuryāt

tān ārabhamāṇo yajñopavitam kṛtvāpa ācamya prākpravaṇa udakpravaṇe

prāgudakpravaṇe same vā deśe sthaṇḍilam uddhatyāvokṣyāgnim

upasamādhāya śobhayitvā barhiṣā paristīryāthottarataḥ prāco darbhān

saṃstīrya +teṣu dvandvan nyañci+ pātrāṇi saṃsādyā brahmāṇan dakṣiṇata

upaveśya pavitre kṛtvā prokṣaṇīs saṃskṛtya tābhiḥ prokṣitābhiḥ prokṣet

praṇītāḥ praṇīya pālāśīn darvīm srucañ ca sthālīpāko yadi syān niṣṭapya

sammṛjya punar niṣṭapya nidadhāti

pavitrāntarhitāyām sthālyām ājyam āñyādhiśritya paryagni-

kṛtvodvāsyaṅvekṣya punar āhāran trir utpūya paridhīn paridadhāty adite

[']numantrasveti

homād anupariṣiñced anv amāṃsthā ity

ante [']bhīghāryaikavimśatim idhmam aparimitam vābhyādadhāty ayan ta

idhma ātmā jātavedas tenedhyasva vardhasva cenddhi varddhaya +cāsmān

prajayā paśubhir brahmavarcasenānnādyena samedhaya svāhety
 atha darvyā juhōti sruca ssthālīpākam anupadeśād ottarasmāt sandher
 akṣṇayā santataṃ prajāpataye svāheti
 dakṣiṇato [']smād evam indrāya svāhety
 uttarapūrvasminn agnaye svāheti
 dakṣiṇapūrvasmin somāya svāhety
 atha madhye juhōti yukto vaha jātavedaḥ purastād agne viddhi karma
 kriyamāṇam yathedan tvam bhiṣag bheṣajasyāsi kartā tvayā gā aśvān
 puruṣān spanema svāhā yā tiraścī nipadyase [']ham vidharaṇī iti tān tvā
 ghṛtasya dhārayāgnau samrādhanīm yaje samrādhanyai devyai svāhā
 prasādhanyai devyai svāhā bhū[s] svāhā bhuva[s] svāhā suva[s] svāhā bhūr
 bhuvā suva[s] svāhety
 etāvāt sarveṣāṃ samānam
 ata ūrdhvam āvāpaḥ //

2 Āvāpa

ata ūrdhvam āvāpaḥ
 prāg vāruṇībhyo yāvad dhomāntaṃ kṛtvā cittam agnir ṛtāśaḍ iti trīn
 anuvākāñ juhuyāt
 purastād vāvāpād
 imam me varuṇa ta[t] tvā yāmi tvan no agne sa tvan no agne tvam agne ayāsi
 prajāpate yad asya karmaṇo [']tyarīricam ity antyā sauviṣṭakṛtī sarvasmād
 dhaviṣo havyavāham sviṣṭakṛtam iti syāc
 caru[s] śve
 sviṣṭakṛtaḥ purastād ābhya upahomīyā

yadi vāstau vāstoṣpatyau ca syātām ūrdhvaṃ pariṣekābhyām apakveṣu
 pakvahomañ juhuyād agnaye svāhā somāya svāhāgnaye svāhānnādāya
 svāhāgnaye [']nnapataye svāhā prājāpataye svāhā viśvebhyo devebhya[s]
 svāhā sarvābhyo devatābhya[s] svāhāgnaye sviṣṭakṛte svāhety
 atha paridhīn praharet
 pradakṣiṇam agniṃ praṇītā āhr̥tya diśo vyudukṣyopaninīya tābhir mārjayed
 yasmin hastaṃ gṛhṇīyād yadi tam agniṃ aupāsanam karoti
 tad eva pratinau dāmpatī triyahan dhārayeyātān
 tasminn upastīrṇābhighāritān vr̥hīñ juhuyād agnaye svāhā prajāpataye
 svāheti sāyam sūryāya svāheti prajāpataye svāheti prātāś
 caturthe [']hani darvihomañ juhuyād agne prāyaścittinn iti catasṛbhiḥ
 parvaṇi parvaṇi darśapūrṇamāsavat sthālīpākañ juhuyāt
 tam ajasram upāsīta
 yady udvāta[s] syād ahan tvad asmīty etayāgr̥hīyātha juhomy ayāś cāgner
 anabhiśastīs ca satyam i[t] tvam ayā asi ayasā manasā dhṛto yasā havyam
 ūhiṣe yā no dhehi bheṣajam svāheti
 tatas samvatsaran na samaveyātām yāvad vā puṣpaṃ syād
 ṛtusamveśanam evātaḥ

3 Ṛtusamveśana

ṛtusamveśanam evātas

tryahe paryavete snātām śuddhavāsasīn dakṣiṇata upaveśya juhoti

4 Garbhādhāna

nejameṣa parāpata suputraḥ punar āpata asyai me putrakāmāyai garbham

ādhehi yaḥ pumān svāhā +pumāmsam+ putram ādhatsva yas tubhyaṃ
 samivāsati sa garbhas samvartatān daśame māsi sūtavai svāheti
 tāṃ hutaśeṣaṃ prāśayati garbhan dhehi sinīvāli garbhan dhehi sarasvati
 garbhan te aśvināv ubhāv ādhattāṃ puṣkarasrajāv iti
 tāṃ iṣṭopahvayetāmūham asmīti
 samveśanam eva kuryāt

5 Puṃsavana

tiṣye puṃsavanaṃ

vyakte garbhe sthālīpākam juhuyāt prajāpate tanuvam me juṣasva tvaṣṭar
 devebhis sahasā ma indra viśvair devai rātibhis samrarāṇaḥ puṃsām
 bahūnām mātara[s] syāma svāhety
 athainām māśābhyām yavena puruṣaliṅgam kṛtvā dadhidrapsena prāśayati
 sahasraśīrṣā puruṣa ity
 athainām ājyaśeṣeṇa caruṃ prāśayaty asme devāsa iti cataṣṭbhiś

6 Sīmantonayana

caturthe māsi sīmantonayanaṃ

prathamagarbhāyās tasyāhutayo dhātā dadātu no rayim ity āntād
 anuvākasya

caroḥ prathame ājyasyetarāḥ parisamāpya trenīm śalalīn darbhān
 udumbaraśākhām yavasrajā sambadhya rākām ahaṃ yās te rāka iti tair
 asyāḥ keśān vibhajya japet soma eva no rājety āhur brāhmaṇīḥ prajā
 vivṛttagarbhās tīreṇāsau taveti

sa tasyā nadyā nāma gṛhṇāti yasyās tīram āsritā bhavaty

athainām yavasrajā dakṣiṇe hasta ābadhnāti vīrasūr bahuśūr bhava kalyāṇy
avidhavā bhava pīvānaḥ putrā janayanta patir dīrghāyur astu ma ity
aṣṭame māsi baliharaṇam

vaiṣṇavam sūktaṅ juhuyād viṣṇor nu kaṁ vīryāṇi pravocam ity
agreṇāgnin darbhān saṁstīrya teṣv etasyai devatāyai balim hared etenaiva

7 Jātakarman and Utthāna

yadi pumāṁsaṅ janayet tasya daśamyān dvādaśyām votthānam
prājāpatyam sūktaṅ juhuyāt prajāpate na tvad etāny anya ity

8 Nāmadheya

atha nāmāsmāi nidadhāti guhyapūrvam yathaiśāṁ guhyam syād
amuṣmai svastīti brāhmaṇān svasti vācayec

9 Upaniṣkramaṇa

caturthe māsy upaniṣkramaṇam

svastisūktaṅ juhuyāt svasti no mimītām aśvinā bhaga[s] svasti devy aditir
anarvaṇaḥ svasti pūṣā asuro dadhātu na[s] svasti dyāvāpṛthivī sucetunā
svāhā svastaye vāyum upabravāmahai somaṁ svasti bhuvanasya yas patih
[/] bṛhaspatiṁ sarvagaṇam svastaye svastaya ādityāso bhavantu na[s] svāhā
viśve devā no adyā svastaye vaiśvānaro vasur agni[s] svastaye devā avantv
ṛbhava[s] svastaye svasti no rudraḥ pātv aṁhasa[s] svāhā svasti mitrāvaruṇā
svasti pathye revati svasti na indraś cāgniś ca svasti no adite kṛdhi svāhā
svasti panthām anucarema sūryacandramasāv iva +punar+ dadatāghnatā
jānatā saṁgamemahi svāheti

hutvā yo [']syātra rātir bhavati tam +alamkṛtya+ kumāram
+abhipravāsayet+

10 Annaprāsana

ṣaṣṭhe māsy annaprāsanam

annasūktañ juhuyād aham asmi prathamajā ṛtasyeti

dadhnā ghr̥tena madhunety odanaṃ saṃyujya ṣaṭkṛtaḥ prāsayati yā jātā
oṣadhaya iti ṣaḍbhir

anucchandasam bhūr bhuva[s] svar apān tvausadhīnām rasam annam
prāsayāmi śivās ta āpa oṣadhayo bhavantv anamīvās ta āpa oṣadhayo
bhavantv iti sarvāsv anuṣajjati

samvatsare triṣu vā cauḷakaraṇam

11 Cauḷakaraṇa

samvatsare triṣu vā cauḷakaraṇan

tasmin pūrvedyuh karma śvo bhūte vāmātyam

paristīrya dārum idhmam abhyādhāyāthottarataḥ prāco darbhān samstīrya
teṣūtsargavad etābhyo devatābhyo balim hared etair agnaye somāya
prajāpataye viśvebhyo devebhya ṛṣibhyo bhūtebhyaḥ pitṛbhyas sarvābhyo
devatābhya iti

vṛhiyavān vā dadhitaṇḍulān vā tilamāṣān +vopaharec+

śuklās +sumanasaś+ śuklo gandho yugmān

brāhmaṇān annena pariviśyodakumbham adbhis sampūrya manas
samādhīyatām prasīdantu bhavanta ity uktvā vācayet sapraṇavan
nāndīmukhāḥ pitarah +prīyantām+ iti

prīyantān nāndīmukhāḥ pitara iti te vadanti
 tebhyo yathāśraddhan dadāty
 atha ye keśino narṭta iti dvābhyāñ +caruñ+ juhuyād
 agreṇāgnim udumbaraparṇeṣu pakvaśeṣeṇa balim haren namo
 hiranyabāhava ity
 apareṇāgnim prānmukham kumāram upaveśya śītoṣṇābhir adbhiḥ keśān
 anūnaktyāpa undantu jīvase dīrghāyutvāya varcasa ity oṣadhe trāyasvainam
 iti tribhir +darbhapuñjilaiḥ+ prāmacīndarūlair adhinidadhāti svadhite
 mainaṃ hiṃsīr iti
 svadhitinā devaśrūr etāni pravapa iti pravapati yenāvapat savitā kṣureṇeti
 pravapataḥ keśān anumantrayate mā te keśān anugād varca etad iti
 yatharṣi śikhā vibhajer yathā vā kuladharmā[s] syāt
 tebhyo nidhānam iti darbhamastambe keśān nidhāya yat sīmantam ity
 anulomam ājyenānulimpaty
 athainaṃ snapayati balan te bāhuvos savitā dadhātvy ity
 atha kumārīṇām evam evotthānaprabhṛti karma pulliṃgavarjam ity eke
 [']thetarad evam evāgnimukhān kṛtvā daśāvarān sāvitrikān hutvā
 prasiddhan tatas tūṣṇīm karma kuryād
 atha sāmṃvatsarikāni trīṇi //

12 Vedavrata (1)

atha sāmṃvatsarikāni trīṇi hotṛṇām upaniṣadām śukriyāṇām iti teṣāṃ hotṛṇā
 juhuyād yājñikībhyo hotṛbhya[s] svāhā sāmhitībhyo hotṛbhya[s] svāhā
 viśvebhyo devebhyo hotṛbhya[s] svāhā sarvābhyo devatābhyo hotṛbhya[s]
 svāhā prajāpataye kāṇḍarṣaye svāheti

sadasaspatim ity uttamām

atha vratasamidho [']bhyādhāpayaty agne vratapate hotāraṃ vratañ
carīṣyāmi tac chakeyan tan me rādhyatām svāhā vāyo vratapata āditya
vratapate vratānām vratapate hotāraṃ vratañ carīṣyāmi tac chakeyan tan me
rādhyatām svāhety

eteṣām vratavisarga etāvan nānācāriṣan tad āśakeyan tan me rādhitī
yan ma ātmano mindābhūt punar agniś cakṣur adād iti prāyaścittāhutīñ
juhoty

upaniṣadāñ caivaiṣa kalpo yatra hotāraṃ atropaniṣado yatra prajāpatis tatra
viśve devā

atha śukriyāṇām māghādyāṣāḍhāt pūrvapakṣeṣu kriyeta

bhuktvā +parāñ+ prācīm vodīcīm vā diśam upaniṣkramyāgnim
upasamādhāya samparistīrya madantībhiḥ prathamām śāntim kṛtvā
pariṣicya +vyāhṛtibhir+ vaikaṃkatīs samidho [']bhyādhāya darbheṣu
madantīr dadāti namo brahmaṇa ity

evaṃ prajāpataye bṛhaspataye [']gnaya indrāya yamāya somāya sūryāya
pravargyāya gharmāya mahāvīrāya samrājñe pūṣṇe [']śvibhyām sāvitriyai
śukriyebhyo vedebhyo vibhrāje sūryāya nama ṛṣibhyo mantrakṛdbhyo
mantrapatibhyo namaḥ pitṛbhyo gharmabhyo gharmapebhyo namo rudrāya
rudrahotre namo [']nyābhyau pravargyadevatābhyo ity

evaṃ puṣpam upariṣṭān madantīr dattvaudumbarīs sāgrās samidho
[']bhyādhāpayati pṛthivī samit //

13 Vedavrata (2)

pṛthivī samit tām agnis samindhe sāgniṃ samindhe tām ahaṃ samindhe sā

mā samiddhā [/] āyuṣā tejasā varcasā śriyā yaśasā brahmavarcasena [/]
 annādyena samintām svāhā [/] antarikṣam samit tām vāyus samindhe sā
 vāyuṃ samindhe tām ahaṃ samindhe +sā+ mā samiddhā [/] āyuṣā tejasā
 varcasā śriyā yaśasā brahmavarcasena [/] annādyena samintām svāhā dyaus
 samit tām ādityas samindhe sādityaṃ samindhe tām ahaṃ samindhe sā mā
 samiddhā [/] āyuṣā tejasā varcasā śriyā yaśasā brahmavarcasena [/]
 annādyena samintām svāhā prājāpatyā me samid asi sapatnakṣayaṇī
 bhrātṛvyahā me [']si svāheti caturthīm

etā eva viparītā visarge

[']gne vratapata ity upasthāpya pariṣicya divākīrtyam śrāvayitvāhatena
 vāsasā śiras samukham veṣṭayati svāhā marudbhiḥ pariśrayasvety
 uttamām śāntim kṛtvāstamite grāmam etya vācamyamas tiṣṭhed āsīta vā [/]
 anudite grāmān niṣkramya pūrvavat karoty ottarasmāt pariṣecanād
 vayas suparṇā ity apāvṛtyod vayan tamasas pary ud u tyañ citran tac cakṣur
 ity ādityam upasthāpayed

amedhyadarśane [']baddham mana iti japed

abhivṛṣṭa undatīr balan dhatteti japed

na striyā sūdreṇa vaden

nocchiṣṭan dadyān

na snāyān

na sāyam bhuñjīta

parvasu snāyād upavasec ca

prātarvad visarge payovarjam

atha kāṇḍavratāni

dārśapaurṇamāsikānām prājāpatyam ādhvarikānām saumyam āgneyikānām

āgneyam itareṣām vaiśvadevaṃ yathādevataṃ kāṇḍarṣīn opya sadasaspatiṅ
 ca-
 -atha kārīrivratañ
 catūrātram akṣārālavaṇaṃ bhūmau govat bhuñjīta
 tasyānuvākāḥ kārīrayo
 [']tha kārāvratam
 tasyaiṣa eva kalpo
 na bhūmau na +paśuvat+
 tasyānuvākā[s] sāvitraprabhṛty oṣadhyanuvākād
 atha godānavratam
 tasya cauḷavatkalpo vyākhyāta
 etāvan nānā vācam anuvratasamidhas
 tasya nityena brahmacaryeṇānantarhitavasanaṃ triṣavaṇam
 udakopasparśanaṃ saṃvatsaraparaṃ +dvādaśarātrāparam+
 ity eteṣāṅ caraṇaṃ yāvat grahaṇaṃ vopavapet
 teṣāṃ upakramāvasānayoḥ godānañ caritvā sanakhaśmaśru vaped
 ekaśikha[s] syād
 visarge gān dadāty
 atha śrāvaṇyāṃ paurṇamāsyāṃ upākarma //

14 Upākarmaṃ

atha śrāvaṇyāṃ paurṇamāsyāṃ upākarmāśāḍhyāṃ vā
 śiṣyeṣv anvārabdheṣu
 sarvān kāṇḍarṣīn juhuyād upahutam mana iti
 prāk prājāpatyāyās sarvam anuvākañ juhuyād

apareṇāgniṃ prāṇmukhā upaviśyādītas trīn anūvākān anūcya kāṇḍādīn
adhīyīran

tatas tryaham ekāhaṃ vā nādhīyīran māsam pradosañ ca

tatas sarvadvākīrtyām adhīyīrann etena kalpena ca-

-utsrṣṭe vaivam syād

15 Utsarga

athotsargasya taiśyām paurṇamāsyām kriyetāpi vā māghyām

ye [']syāntevāsino ye ca samānācāryās tai[ś] śaṃkhinīm +avakinīm+
mahātīrthām samudragām ākramyāvagāhyāpām stotreṇa pāvamānenety
anuvākābhyām mārjayitvā prāṇān āyamyā trir brahmahṛdayam procya tata
uttīrya pañcākharān kalpayanti

sarve trīn prākpravaṇān madhyata ekaṃ brahmādīnām udakpravaṇam
kṛṣṇadvaipāyanādīnām vaiśampāyanādīnām dakṣiṇāpravaṇam ity eṣa
evaiśam krama[s] syāt

tān adbhir +abhyukṣyānyāny asmād+ barhir ādāyāsanāni kalpayanti
brahmaṇe kalpayāmīty

evaṃ prajāpataye bṛhaspataye [']gnaye vāyave sūryāya candramase
nakṣatrebhya indrāya rājñe yamāya rājñe varuṇāya rājñe somāya rājñe
vaiśravaṇāya rājñe vasubhyo rudrebhya ādityebhyo viśvebhyo devebhya[s]
sādhyebhya ṛbhuhbyo bṛgubhyo marudbhyo [']tharvabhyo [']ṅgirobhya iti
viśvāmitrāya jamadagnaye bharadvājāya gotamāyātraye kāśyapāya
vasiṣṭhāyārundhatyā iti

dakṣiṇato [']gastyāyety

uttarataḥ kṛṣṇadvaipāyanāya jatūkarnāya bṛhadukṣāya tarukṣāya

tṛṇabindave somaśuṣmiṇe somaśravase vājaśuṣmiṇe vājaśravase
 vājaratnāya vāmadevāya varmiṇe varūthine sanadvānāya haryañjine
 dayoyodamayāya ṛṇañjayāya tṛṇañjayāya kṛtañjayāya dhanañjayāya
 babhrave triyarunāya trivṛṣāya tridhātave śvīknāya parāśarāya
 vasiṣṭhāyendrāya mṛtyave kartre dhartre tvaṣṭre dhātre vidhātre savitre
 suśravase stutaśravase satyaśravase sāvītriyai chandobhya ṛgvedāya
 yajurvedāya sāmavedāyātharvavedāyātharvāṅgirobhya itihāsapurāṇebhyas
 sarpadevajanebhya[s] sarvabhūtebhya[s] sarvagaṇebhyo [']nyābhya
 utsargadevatābhya iti

dakṣinataḥ prācīnāvītino vaiśampāyanāya phaliṅgave tittiraya
 ukhāyātreyāya padakārāya kauṇḍinyāya vṛttikārāya mahate saubabhavāya
 mahate yākṣāya vādhūlāya kāṇvāya baudhāyanāyāpastambhāya
 sūtrakārāyāgniveśyāyācāryebhyo vānaprasthebhyo vaṃśasthebhya
 ūrdhvaretobhya ekapatnībhya iti

yathāsvam piṭṛbhyo mātṛbhyo mātṛṇāṅ ca piṭṛbhyo [']mun tarpayāmy amun
 tarpayāmīty adbhis tarpayitvāmuṣmā iti sarvanamaskārair
 gandhapuṣpaphalāni dattvā svāhākārair annasyāpūpasaktudhānānāṅ cety
 adbhir evāntatas tarpayitvāpareṇa vedim prānmukhā upaviśyādītas trīn
 anuvākām anūcyā kāṇḍādīm adhīyīran kāṇḍāt kāṇḍāt prarohantīti dvābhyām
 udakānte dūrvām rohayanty

ūrmimantam udadhīm +kṛtvā+ tata uttīryā tam ito rājīn dhāvanti
 pratyetyāpūpais saktubhir odanenetī brāhmaṇāṅś ca tarpayanty
 evam parāyaṇasamāptau nityam evādbhir devān ṛṣīn piṭṛṅś ca tarpayanty
 atha vaiśvadevasyānnasya //

16 Vaiśvadeva

atha vaiśvadevasyānnasyaupāsane juhuyād gṛhye [']gnau vāgnaye svāheti
sāyaṃ sūryāya svāheti prātas somāya dhanvantaraye [']numataye
prajāpataye viśvebhyo devebhyas sarvābhyo devatābhyo [']gnaye sviṣṭakṛte
svāhety

atha baliharaṇaṃ

yathādiśaṃ brahmaṇe brahmapuruṣebhya indrāyendrapuruṣebhyo [']gnaye
yamāya yamapuruṣebhyo nirṛtyai varuṇāya varuṇapuruṣebhyo vāyave
somāya somapuruṣebhya īsānāyety

atha gṛhadevatābhyo baliṃ hared ulūkhalamusalābhyām ity ulūkhalamusale
dṛṣadupalābhyām iti dṛṣadupala +udadhānyā+ ity udadhānyām
oṣadhivaspatibhyām iti dvāre [']ntarikṣe divācāribhya iti divā
naktañcāribhya iti naktan

dakṣiṇataḥ prācīnāvītī piṭṛbhyaḥ pitāmahebhyaḥ prapitāmahebhya[s]
svadhā piṭṛbhya iti śeṣan nivapet //

17 Samāvatana (1)

vedam anūcya snāsyann upakalpayata erakāñ copabarhaṇaṃ ca nāpitañ ca
kṣurañ ca pālāśiñ ca samidham udapātrañ ca +dārūṇi+ copastaraṇaṃ ca
vakalāmś ca dantadhāvanañ coṣṇās cāpās śītās ca sarvasurabhi ca piṣṭaṃ
candanañ cāñjanañ cāhatañ ca vāsas sātarañ ca prāvāram maṇiñ
copadhānyau ca bādarañ ca maṇiṃ sūtre ca pravartau ca mālāñ cājyañ ca
darvīñ ca daṇḍaṃ copānahau cānaḍuhañ carma sarvarohitam ity

ete [']sya saṃbhārā upak|ptā bhavanti

snānasya mīmāṃsā

rohiṇyām snāyād iti haika āhuḥ
 prājāpatyaṃ vā etan nakṣatran
 tad asya prājāpatya eva nakṣatre snātaṃ bhavaty
 atho sarvān rohān rohāṇīti
 tiṣye snāyād iti haika āhur
 bārhaspatya vā etan nakṣatran
 tad asya bārhaspatya eva nakṣatre snātaṃ bhavati
 atho brahmavarcasy asānīty
 +uttarayoh+ phalgunyo[s] +snāyād+ iti haika āhur
 bhaganakṣatram vā etan nakṣatran
 tad asya bhaganakṣatra eva snātaṃ bhavaty
 atho bhagy asānīti
 haste snāyād iti haika āhus
 sāvitraṃ vā etan nakṣatran
 tad asya sāvitra eva nakṣatre snātaṃ bhavaty
 atho savitṛprasūto +[']sānīti+
 citrāyām snāyād iti haika āhur
 aindra vā etan nakṣatran
 tad asyaindra eva nakṣatre snātaṃ bhavaty
 atho citro [']sānīti
 viśākhayo[s] snāyād iti haika āhur
 aindrāgnaṃ vā etan nakṣatran
 tad asyaindrāgna eva nakṣatre snātaṃ bhavaty
 atho viśākho [']sāni prajayā paṣubhir ity
 eteṣām ekasminn āpūryamāṇapakṣe snāyān

nainam etad ahar ādityo [']bhitapet
 tad aha[s] snātānām ha vā eṣa etat tejasā yaśasā tapati
 purādityasyodayād vrajaṃ prapadyate
 [']ntarlomnā carmaṇā vrajaṃ abhighnanti
 pūrvārdhe vrajasyāgnim upasamādhātavā āhāharanty etān saṃbhārān
 sakṛd eva saṃbhārān
 yat saha sarvāṇi
 mānuṣāṇīty etasmād brāhmaṇād
 athopastūrya dakṣiṇenāgnim pālāśīm ca samidham udapātrañ copasādayaty
 apareṇāgnim udīcīnapraṭiṣevāṇām erakām
 uttarata upabarhaṇam uttarato nāpito
 [']thaitām pālāśīm samidham ājyenāktvā madhyandine [']bhyādadhātūman
 stomam //

18 Samāvartana (2)

imaṃ stomam arhate jātavedase ratham iva sammahemā manīṣayā bhadrā
 hi naḥ pramatir asya saṃsady agne sakhye mā riṣāmā vayan tava svāhety
 etasmin kāla ā madhyandinam bhikṣān dadyād
 api ha gām paced vaśas cāsyā syād
 +athairakāyām+ udīcīnāśirā nipadyate
 [']thādhivadate [']gastyasya tryāyuṣam kaśyapasya tryāyuṣaṃ jamadagnes
 tryāyuṣam yad devānān tryāyuṣan tan me astu tryāyuṣam ity
 udyamānam abhimantrayate śivā me bhavatha saṃsprṣā iti
 kṣuram abhimantrayate kṣuro nāmāsi svadhitis te pitā namas te astu mā mā
 hiṃsīr iti

propyamāṇam abhimantrayate yat +kṣureṇa+ marcayasi vaptā vapasi
keśāśmaśrṅ arcayā me mukham mā ma āyuhṅ pramoṣīr iti

śmaśrūṅy agre vapate

[']thopapakṣāv

atha keśān yathopapādam

itarāṅy aṅgāni nakhāni nikṛtya lomāni vapate

yadi lomāni vāpayiṣyamāṇo bhavatīty

etasmād dhīty āhur

eṣā janatā pūrvavayase [']nnādā bhavanti yasmād evam avidvāṃso lomāni

vapante tasmād evaṃvit kāmam eva lomāni vapeta

kāman nu

tāni brahmacāriṇe prayaccann āhemāni hṛtvā darbhastaṃbe vodapātre vā

nidhattād iti

tāni sa tatra nidadhātīdam aham amuṣyāmuṣyāyaṇasyāvartim pāpmānam

apagūhāmy uttaras sa dviṣadbhya ity

apareṇāgnim upaviṣya mekhalām visraṃsayata ud uttamam varuṇapāśam

asmad iti

tām brahmacāriṇe prayaccann āhemām hṛtvā nyagrodhe vauduṃbare vā

nidhattād iti

tām u sa tatra nidadhātīdam aham amuṣyāmuṣyāyaṇasyāvartim pāpmānam

apagūhāmy uttaras sa dviṣadbhya ity

vakalaiḅ pradhāvya dantān pradhāvate [']nnādyāya vyūhaddhvaṃ bhago

rājāyam āgamat sa me mukhaṃ prasarpatv āyuṣe ca bhagāya cety

athobhayīr āpas sanniṣīncanty uṣṇās cāpas śītās ca-

-uṣṇāsu śītā ānayati daivamānuṣasya vyāvṛtyai

tāsām upahatyāñjalīnā trīr abhiṣiñcati hiraṇyavarṇās śucayaḥ pāvakā iti
tiṣṭhir āpo hi ṣṭhā mayobhuva iti tiṣṭhis

śoḍhāvihito vai puruṣa ity etasmā brāhmaṇād

athaitasya sarvasurabhiṣas samudāyutyāñjalīnā triḥ prasiñcati namaś
śākajañjabhābhyān namas tābhyo devatābhyo yā abhighrāyiṇīr ity
evañ candanasya-

-evam evāta ūrdhvam

athaitena sarvasurabhiṣānulimpate yo gandho apsarāsu gandharveṣu ca yad
yaśaḥ [/] yo divyo gandho yo mānuṣas sa mām āviśatād ihety

evañ candanena-

evam evāta ūrdhvam

athākṣiṇī aṅkte +savyam+ pūrvam atha dakṣiṇam yad āñjanan traikakudañ
jātaṃ himavata upari tena vām āñje yaśase ca bhagāya ceti
nyasyaitad vāsa[s] svā mā tanūr āviśety ahatam vāsaḥ paridhatte //

19 Samāvartana (3)

ahatam vāsaḥ paridhatte

[']thaitam maṇiṃ sopadhānīkaṃ sūtre pravayati

tasyātyagre bādaram maṇiṃ sūtre protya darvyām ādhāya darvīdanḍe
sūtreṇa paryasya juhoṭīyam oṣadhī trāyamāṇā sahamānā sahasvatī tasyā
ahaṃ bṛhatyai pitur iva nāmāgrabhaṃ sā mā karotu somavarcasaṃ karotu
sūryavarcasaṃ brahmavarcasinam mānnādaṃ karotu svāhety

athainam udapātre pariplāvayati viśvā uta tvayā vayan dhārā udanyā iva [/]
atigāhemahi dviṣa ity

apāśo [']sīty uktvākṣṇayaiva maṇiṃ pariharate

vadhyam hi pratyañcam pratimuñcantīty etasmāt brāhmaṇād

athaitau pravartau sūtre protya darvyām ādhāya darvīdaṇḍe sūtreṇa
paryasya juhoty āyuṣyam varcasyam suvīryam rāyaspoṣam audbhidam
idam hiraṇyam varcase caityād āviśatād u mān svāheti

dvitīyāñ juhoti śunam +ihāham+ hiraṇyasya pitur iva nāmāgrabhan tan mā
karotu somavarcasam karotu sūryavarcasam brahmavarcasinam mānnādam
karotu svāheti

tritīyāñ juhoty uccair vāti pṛtānāsāham +sabhāsāhan+ dhanañjayan sarvās
samṛdhīr ardha hiraṇye yās samābhṛtā[s] svāheti

caturthīñ juhoti virājañ ca svarājañ cābhiṣṭir yā ca no gr̥he śrī rāṣṭrasya yā
mukhe tayā mā saṃsṛjāmasi svāheti

pañcamīñ juhoti yaśo mā kuru brāhmaṇeṣu yaśo rājasu mā kuru yaśo
viśyeṣu śūdreṣv aham asmi yaśastama svāhety

athaināv udapātre pariplāvayati viśvā uta tvayā vayam ity

athāsya dakṣiṇam pravartan dakṣiṇe karṇa ābadhnātīmam agna āyuṣe
varcase kṛdhīty āyuṣyam varcasyam ity etābhis saha nu karoty ṛtubhis
tvārtavais saṃvatsarasya dhāyasā tais tvā sarvais saha nu karomīty

evam evottaram

apāśo [']sīty uktvākṣṇayaiva mālām pariharate

vadhyam hi pratyañcam pratimuñcantīty etasmāt brāhmaṇād

śubhake śubham āroha śobhayantī mukham mama mukham hi mama
śobhaya bhūyāmsaṅ ca bhagam kuru yām me jahāra jamadagni[ś]
śraddhāyai +nākāyānyai+ imān tāṃ pratimuñca āyuṣe ca bhagāya ceti
nyasyaitad vāsas svā mā tanūr āviśety antaram vāsaḥ paridhatta

evam evāsaṅgam

evam evāta ūrdhvam

atha daṇḍam ādatte vānaspatyo [']si sapatnasāha pāpmānam me viṣahasva
tvām ahaṃ bibhrat pāpmānaṃ viṣaheyety

athopānahāv upamuñcate pṛthivy asīti dakṣiṇān dyaur asīty uttarām
vācaṃyama āsta on nakṣatrād

uditeṣu nakṣatreṣu vrajān niṣkramya diśa upatiṣṭhate devīṣ ṣaḍurvīr uruṇaḥ
kṛṇota viśve devāsa iha vīrayadhvam iti

mā hāsmahi prajayā mā tanūbhir iti nakṣatrāṇi

mā radhāma dviṣate soma rājann iti candramasaṃ

so [']nūpasthāyaiva yatra kāmāyate tad eti

saṃvatsaram maithunan na cared vā daśāhaṃ vāpi vāhorātre

itītarat samāvartanam

athetarat tūṣṇīm eva //

20 Samāvartana (4)

athetarat tūṣṇīm eva tīrthe snātvodety

+athāsmā+ ācāryāsanam āhārayati

tat pratīkṣate pratimā śrīr brahmavarcasam annādyam juṣatām ity

athāsminn upaviśati rāṣṭrabhṛt asy ācāryāsandī mā tvad yoṣam ity

athāsmād anūtiṣṭhaty anu mā śrīr brahmavarcasam annādyam anūdetv ity

athāsmā udakam āhārayati

tat pratīkṣata ā māgād varcasā yaśasā saṃsrjan payasā ca priyaḥ prajānām

adhipatiḥ paśūnām iti +brāhmaṇaḥ+ priyaḥ paśūnām adhipatiḥ prajānām iti

rājanyo

[']thainat prān sektavā āhāthānyad āhṛtya tenāsya pādaḥ prakṣālayaty

athāsmāi madhv āhārayati

tat pratīkṣate yan madhuṣo madhavyaṃ rūpaṃ paramam annādyan tenāham
 madhuṣo madhavyena rūpeṇa parameṇānnādyena madhavyo [']sāny ā
 +māgād+ varcasā yaśasā saṃsṛjan payasā ca priyaḥ prajānām adhipatiḥ
 paśūnām iti brāhmaṇaḥ priyaḥ paśūnām adhipatiḥ prajānām iti rājanyo
 [']thainat prāśnāti brahma tvāśnātu brahma tvāśnātu brahma tvāśnātv ity
 athāsmāi dadhy āhārayati

tad aśnāti brahma tvāśnātu brahma tvāśnātu brahma tvāśnātv ity
 athāsmāi mantham āhārayati

tad aśnāti brahma tvāśnātu brahma tvāśnātu brahma tvāśnātv ity
 athāsmā odanam āhārayati

tad aśnāti brahma tvāśnātu brahma tvāśnātu brahma tvāśnātv ity
 athāsmāi gāṃ prāha

tām abhimantrayate mama cāmuṣya ca pāpmānam apajahīti yaḥ prāha tasya
 tām utsṛjata

kuruteti vāha-

-athāsmāi putraṃ vāntevāsinam vopānāyati

yaṃ vā sa labhate sa yo [']syātra rātir bhavati yenāsyā samuditaṃ bhavati
 tam abhipraiti

sa yadi rathaṃ labhate rathantaram asīti dakṣiṇaṃ cakram abhimṛṣāti

bṛhad asīty uttaram

vāmādevyam asīti madhyaṃ

pravartyamānam abhimantrayate [']yaṃ vām aśvinā ratho mo duḥkhe mo
 sukhe riṣad iti

sa yadi śamarathaṃ kuryād yajñopavītaṃ kṛtvāpa ācamyemām abhimṛṣen

mayi dhṛtir mayi vidhṛtir mayi rantir mayi ramatir mayi ramatir mayi puṣṭim
puṣṭipatir niyacchatv iti //

* * * * *

ABBREVIATIONS

K = Kīṭāññāśśēri [mana] / ms = manuscript / mss = manuscripts / N = Neṭumpiḷḷi
[mana] / VādhGS = Vādhūla-Gṛhasūtra /

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APPENDIX

Extracted from Kajihara [2008–2009: 36]

Table 1: The Rituals Prescribed in the MSS. of the VādhGS

Contents	M	H	K ₁	K ₄	K ₂	K ₈	N ₃	N ₄	N ₅
Pākayajña	—	—	—	—	1a1-1b2	0a1-	—	1a1-12	0a1-
Avāpa	—	—	—	—	1b2-2a3	0a8-	—	1b1-11	1a5-
Rtusanveśana**	—	—	—	—	2a3-2a6	0b2-	—	1b11-	1b5-
Garbhādhāna	—	—	—	—	2a4-2a5	0b3-	—	2a1-	1b6-
Purṣavāna	—	—	—	—	2a6-2a8	0b4-	—	2a3-	1b9-
Simāntonnayana	—	—	—	—	2a8-	0b6-	—	2a6-	2a1-
Jātakarma	—	—	—	—	2b3	0b9	—	2a11-	—
Uttihāna	—	—	—	—	2b3	0b9	—	2a12	—
Nāmadheyā	—	—	—	—	2b4	0b10	—	2a12-	2a6-
Upaniṣkrāmaṇa	—	—	—	—	2b5-	0b10-	—	2a13-	2a7-
Annaprāśana	—	—	—	—	3a2-	1a2-	—	2b7-	2b47-
Cauda	—	—	—	—	3a4-	1a4-	—	2b9-	2b6-
Vedāvarta	—	—	—	—	3b5-	1a11-	—	3a9-	3b1-
Upākarma	—	—	—	—	5a2-	2a4-	—	4b1-	5a8-
Vaiśvadeva	—	—	—	—	6a6-6b4	2b7-	—	5b2-	7a2-
Samāvartana 1	—	—	—	—	6b4-	—	3a1-	5b8-	7a8-
Samāvartana 2,3	—	—	—	—	7a7-9a6	—	3a9-	6b1-	8a4-
Samāvartana 4	—	—	—	—	*2b6-12	125a3-b6	4b1-	8a7-	10b2-
Vivāha 1 (mantra1)	—	—	—	—	—	125b6-b12	—	—	—
Vivāha 2 (mantra2)	—	—	—	—	—	10a2-11b3	4b9-	8b9-9b3	11a6-
Vivāha 3 (vidhi 1)	—	—	—	—	—	—	—	—	81a1-(inc.)‡
Vivāha 4 (vidhi 2)	—	—	—	—	—	—	—	—	—
Vivāha 5 (vidhi 3)	—	—	—	—	—	—	—	—	—
Aṣṭakā 1	1.3-	1.7-	4a1-	—	11b4-12b5	—	—	—	—
Aṣṭakā 2	2.16-	2.6-	4a8-	—	12b5-	—	5b1-	9b3-	12a7-
Aṣṭakā 3	4.6-	3.8-	4b2-	—	13b5-	—	6a1-	10a8-	13a6-
Aṣṭakā 4	5.19-	4.15-	4b9-	—	14a8-	—	6a8-	10b8-	14a1-
Upanayana 1	6.11-	5.2-	4b12-	5a1-	15a7-	—	6b6-	11a10-	14b8-
Upanayana 2	8.5-	6.12-	5a6-	5a6-	16a7-	—	7a5-	12a3-	16a7-
Upanayana 3	9.8-	7.10-	5a13-	5a13-	17b1-	—	7b3-	12b6-	17a6-
Upanāṅgini	10.5-	8.5-25	5b3-8	5b3-8	18a8-	—	8a1-	13a11-b7	18a4
Pitrmedha-Br 1	10.20-11.7	8.25-9.5	5b8-9	5b8-9	25b6-9	—	11b4-6	18a2-4	24a1-4
Pitrmedha-Br 2	11.8-16	9.6-20	5b9-12	5b9-12	26a1-6	—	11b6-8 †††	18a5-8 †††	24a4-7 †††
Pitrmedha-Br 3	11.17-12.7	9.21-10.18	5b12-14;	5b12-6a5	26a6-b7	—	12a7-b4	18b7-19a6	25a2-2b4
Pitrmedha-Br 4	†15.5-17; †15.18-17.11	10.19-12.3	6a1-4	6a4-12	26b7-28a5	—	12b4-13a8	19a6-20a3	25b4-26b6
Śrāddha 1	†17.12-19; †12.8-12.20	12.4-23	6a12-13;	6a12-b4	28a5-b3 ††	—	—	—	—
Śrāddha 2 (mantra)	†13.1-14.17	13.1-14.17	6b1-4	6b4-14	20b2-21b2	—	9a6-9b9	14b8-15b6	20a9-
Śānti-mantra 1	†14.18-15.2	—	6b14	6b14	40b10-11	—	9b9-10; 10b1-7*	15b6-16a7	21a9-
Dahanavidhi I	—	—	—	—	—	—	—	—	—
Dahana 1	†15.3-4; 18.1-19.7	14.19-	6b14;	6b14-7b1	41a1-	—	—	—	—
Dahana 2	19.8-	15.20-	7a7-	7a7-	41a11-	—	—	—	—
Dahana 3	21.5-	17.13-	7b1-	7b1-	42a6-	—	—	—	—
Dahana 4	21.19-	18.4-	7b5-	7b5-	42b3-	—	—	—	—
Dahana 5	22.16-	19.3-	7b8-	7b8-	43a1-	—	—	—	—
Dahana 6	23.10-24.12	20.3-	7b13-8a5	7b13-8a5	43a6-13	—	—	—	—
Paridhikarma	24.13-	21.14	8a5-	8a5-	43b1-	—	—	—	—
Śānti-mantra 2	25.14-	23.12-13	8a10	8a10	43b11	—	—	—	—
Dahanavidhi II	25.14-	23.15-24.18	8a11-b2	8a11-b2	23b4-24a7	—	13a8-	20a3-b6	26b6-27b2
Asthisāncayana	26.18-	24.20-‡	8b2-6	8b2-6	24a7-24b6	—	13b7-14a4	20b6-21a7	27b2-28a4
Mrtabali	27.12-	28.16-	8b6-	8b6-	24b6-25a2	—	14a4-7	21a7-11	28a-8
Ekoddiṣṭa	28.1-20	26.10-28;77	8b8-9a1	8b8-9a1	25a2-b6	—	13b7	21a11-22a4	28a8-
Sapṇḍikaraṇa	—	—	*9a1-12 #	127a1-12 #	21b2-23a2	—	10b7-9; 10a1-9; 11a1-8*	16a7-17a12 =22a4-23a10	22a3-; 29a5-31a4
							=14b8-15b6		