Place of *Gopitryajña* Rite of the Vādhūla School

Yasuke *IKARI*

**Gopitryajña/ Upavasathagavi**

Appendix 1: Text of the *Gopitryajña* of the Vādhūla School

Appendix 2: Excerpts of the “lost” Agnyādheya passages

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1. **Rite of Gopitryajña**

The rite of Gopitryajña (ancestor ritual with a cow as offering material) has so far been known only from the Baudhāyana Śrautasūtra (2.8-11), one of the oldest sūtras belonging to the Yajurveda. It is a component part of the Agnyādheya (The ritual of setting-up of fires) and is performed on the Upavasatha day, that is, the day preceding the main ritual of the Agnyādheya. Therefore the rite has been called either as the Upavasathagavi, or as the Gopitryajña.¹

As the name suggests, a cow is killed and offered to sacrificer’s ancestors. The basic structure of the rite is the same with that of the Piṇḍapitryajña.

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¹ The name of the rite is neither given in the colophon of MSS. nor in the ritual description itself. The name “Upavasathagavi” is referred to in the corresponding Karmāntasūtra (BaudhŚS24.15:199.9) and Veṅkatesvara, a commentator to the BaudhŚŚ, calles the ritual as “Gopitryajña” in his commentary. cf. W. Caland (1903), p.17; H. Krick (1982), p.68; H. Falk (1986), p.137 n.400. The rite is commented in a Prayoga text of the VādhŚŚ, of which manuscript (MS. N253) I’ve found in the Nejumiṭṭi Mana Collection. In this text, the rite is referred to as “Upavasathagavi”. 
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(ancestor ritual with rice-balls as offering material). Instead of rice-balls used in this general type of ancestor ritual, however, cow’s meat is offered here. And the cow is obtained by the dice-game rite which immediately precedes the ancestor rite. Thus, the main components of the Gopitryajña rite consist of the dice-game and the offering of cow’s meat to the ancestors.2

General outline of the ritual is as follows.

Fire is taken from the house of some outsider and is kept on the place where later the Anvahārya fire is to be established. All the participants take seat towards south of the fire. Place of dice-play is prepared southwards of the fire. A hole is dug towards south. And the spirits of the sacrificer’s fathers are invited there. Then, washing-water, seat and drink are given to them just as in cases of treating important guests.

A cow is prepared to offer. The sacrificer and his sons sit together and play dice for a cow.3 The cow is killed. Its internal organs are cooked and offered to the sacrificer’s fathers. After paying homage, he presents them eye-paste, body-paste and cloth. He shows them off. Then, he calls his own mind (manas) back to himself. He changes his cloth and gives a Bāhmaṇa the old one. He distributes meat of cow to the Bāhmaṇas.

This ritual of Gopitryajña is not referred to in the brāhmaṇa portion of the Taittiriya śruti texts, and the younger sūtras of the Yajurveda do not give it in the description of the preliminary rituals of the Agnyādheya. Instead, the younger sūtras prescribe the dice-game and the offering of food (in this case, not to the ancestors, but to the brāhmaṇas on the scene) towards the end of the entire Agnyādheya after the completion of the series of iṣṭi-offerings and upaṣṭhānas (showing homage) to the established ritual fires.4

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2 Cf. Śrautakośa, I, Sanskrit section, p.41-44; English section, part I, p.26-30; cf. also W. Caland (1908), p.17-19(section 22); H. Krick (1982), p.67-88; H. Falk (1986), p.137-153. The second part of the Gopitryajña, that is, the ancestor ritual proper, shares its basic structure of ritual process and many mantras with the Pindapitryajña and shows the influence of the latter rite. Instead of the sthālāpāka (cooking of cereal meal) of the latter rite, however, cooking of cow-meat and its offering take place in the Gopitryajña. The idea of ancestor offering of cow-meat may probably be traced back to the Ekaśtatā, an old type of ancestor ritual in ancient India.

3 The dice-game is played with the number of dice (small nuts of a special type of tree) grasped by players. For the details of the game, cf. H. Falk (1986), p.134f. With regard to the history of studies of Vedic dice-game, see Ibid. p.73f.

4 MānŚ 1.5.5.6f.; BhārŚS 5.12.4f.; ĀpŚS 5.19.1; HirŚS 3.5[320]; VaikhŚS 1.14:16,7f. This shift of the place of the rites probably shows the influence of the ritual structure of the Rājasūya (consecration ritual of a king), where the dice-game rite is also an
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In some sūtras, the cow obtained by dice-game is not killed, but is exchanged with rice. Or, cow is not brought there at all and rice cereals seem to be the object of the bet of dice-game. Thus, the offering of cow has become obscured in these later sūtras. The situation reflects the growing attitude among the ritualists against killing the cow during the ancestor ritual.

The ancestor ritual with offering of cow’s meat makes us remind the Aṣṭakā ritual which is another type of ancestor ritual of the Grhyya type. The Aṣṭakā is performed during the three last months of the year. One of these three Aṣṭakās uses the cow-meat as its offering material. This is especially called Ekāṣṭakā and is to be regarded as representing all the Aṣṭakās.

2. MSS. of Gopitryajña in the Vādhūla Tradition

Among the newly discovered manuscripts of Malayālam script, three MSS. contain the description of the Gopitryajña: K₁, K₂ and K₄.

As has been mentioned above, the other extant Gopitryajña rite is found only in the preliminary rituals of the Agnyādheya of the Baudhāyana school of the Black Yajurveda tradition (BaudhŚŚ 2.8-11).

It is performed on the Upavasatha day of the Agnyādheya. The rite consists of the offering of cow-meat to the deceased ancestors of the sacrifi-

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5 BharŚŚ 5.12.8-10; HirŚŚ 3.5:321
7 This Ekāṣṭakā shows many parallel ritual elements with our Gopitryajña. On this problem, I shall discuss separately. On Aṣṭakā ritual in general, cf. J. Gonda (1980), p. 450f. The time of Ekāṣṭakā coincides with winter-solstice, which is one of the most important turning point of the solar calendar for Vedic Indians. On the day of Ekāṣṭakā and the Agnyādheya, see H. Falk (1986), p. 140f.
8 For the detailed description of these manuscripts, see my article, ZINBUN, No.30 (1995), p.5f., ZINBUN, No.33 (1998), p.4f. K₄ is an old Malayālam copy of K₁. The Madras MS. (=GOML R.4375), which is a later Devanāgarī copy of K₁ (copied around 1923), did not copy the corresponding folio of K₁, probably because the folio had been misplaced at the time and the copyist could not identify the original place of this heavily broken piece of folio.
9 The critical examination of the Agnyādheya Chapter (Prāśna 2) of the BaudhŚŚ has shown that the original order of the several sections must have been different from that of what we have now. The textual misarrangement is found with regard to the first sections of BaudhŚŚ (2.1-11), where the preliminary rituals are described. Sections of the Gopitryajña (2.8-11) constitute the concluding part of them. For the details of this problem, see Kashikar (1948), p.107-117 and Kashikar (1968), p.45.
cer and the dice-game preceding it, whose purpose is to win the cow to be immolated.

Although several MSS. of the Vādhūla text record the rite of the Gopitryajña, its exact place in the Vādhūla tradition is not certain. Main reason for it lies in the fact that the rite itself is not assigned any place in the present text of the Agnyādheya of the Vādhūla Śrutasūtra. In order to confirm this point, I shall make a cursory survey upon the place of the rite of the Gopitryajña in the ritual scheme of the Vādhūla school given in the MSS. where this peculiar ritual is found.

3. General Contents of the K1 recension MSS.

MSS. K₁ and K₄ belong to the K₁ recension MSS. The oldest one and the most original among this recension MSS. is K₁. It is a composite MS. and the contents are largely divided into the following different texts:

1-a. A fragment of the Grhyaprayoga text [folio 1],
1-b. The Grhyasūtra (incomplete) [folios 2-9b],
2. Fragments containing preliminary rites belonging to the Śrautyāna rituals¹⁰ [folios 9b-11],
3. The Śrutasūtra (incomplete) [folios 12-87],
4. The Mantraparipāśeṣa¹¹ [folios 88-89],
5. The Anvākyāna or the Brāhmaṇa literature of this school [folios 90-119],
6. The Yajñaprāyascttānī [folios 119-123],
7. The extra folios [folios 124-136]¹²

In the following, a Table of Correspondences of Contents of K₁ Recension MSS. is given.

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¹⁰ Contents of their sections are: Ārtviṣṣyam, Upavāsā 1, Upavāsā 2, Srucor ādāna, Upāvāyāharaṇa, Gopitryajña and Sadasyaṭva. All of these titles are provisional.
¹¹ A small section consisting of collections of mantras (of both Śrautyāna and Grhya rites that have not been used in the main text of the Grhyasūtra and the Śrutasūtra given above.
¹² For the details, see Ikari (1998), p.8-9. From the extra folios of No.7, I could recover some of the stray folios missing in Nos. 1-b, 2 and 3. Other folios are those of fragments of a Grhyaprayoga, fragments of Śulbasūtra, fragments of a commentary to the Śrutasūtra and fragments of a Śrautéprayoga.
Table of Contents Correspondence of $K_1$, $K_4$ and $K_2$
(Contents of $K_1$ folios No. 1-11 which precede the Śrutasūtra starting from the Agnyādheya.)

<table>
<thead>
<tr>
<th>Madras Ms.</th>
<th>Contents</th>
<th>$K_1$</th>
<th>$K_4$</th>
<th>$K_2$</th>
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<tbody>
<tr>
<td>(K fols. uncopied: 1-3, 9-11, 27, 46-47, 90)</td>
<td>(missing folios: 1, 3, 27, 46-47)</td>
<td>(missing folios: 1, 3, 4, 9-10, 46-47)</td>
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<tr>
<td>p. 1-28 (with large lacunae)</td>
<td>VGS 1 (Grhya) 2, 4, 5a1-b8</td>
<td>2, 4, 5a1-b8</td>
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<td>1-20b2, 23a3-b4</td>
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<td>VGS 2 (Pitrmedha) 5b8-b14, 6-8, 9a1-a12</td>
<td>5b8-b14, 6, 7, 8, 9a1-a12</td>
<td>25b6-28b3, 20b2-21b2, 40b10-43b11, 23b4-25b6, 21b2-23a3</td>
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<tr>
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<td>VGS Prayoga (Grhya) 9a12-a14, 9a14-b5</td>
<td>9a12-a14, 9a14-b5</td>
<td>9a12-a14, 9a14-b5</td>
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<td>Preliminaries 9b5-11</td>
<td>9b6-11</td>
<td>28b3-29a8, 30b8-32a8, 32a8-33b2 (only in $K_2$), 36b2-38a4, 29a8-30b8, 33b2-34a6</td>
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<tr>
<td></td>
<td>Extra folios attached to the end</td>
<td>[For the folios, Ex.11-13, see VGS]</td>
<td>[For the folios, 125, 127, 128, see VGS]</td>
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<td>frag. comm. to Śulba-sūtra</td>
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<td>frag. prayoga on Soma</td>
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<td>126</td>
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Notes: pp. 8-9 of (Ikari 1998), partly revised.
The missing folios of Madras MS: those corresponding to 1-3, 9-11, 27, 46-47, 90.
The missing folios of $K_1$ in its present arrangement: 1-3, 9-11, 27, 46-47.
The missing folios of $K_4$ in its present arrangement: 1-4, 9-10, 46-47.
Examination of a floating folio and the extra folios attached to the end of $K_1$ and $K_4$ has lead to recovery of the folios Nos. 2, 3, 9, 10, 11 and 27.
When I found the K1 MS. in 1994 among the Kitaññāsseri Mana collection of MSS., the folio containing the description of the Gopitṛyajñā had been inserted in the wrong place after the folio No.20, where the context is completely out of place. As the left side of the folio is largely broken, the edge portion, where the folio number in Malayālam alphabet script is usually given, is lost and we cannot identify the folio number. This folio seems to have been looked upon as a floating one at some stage of manuscript transmission and its exact place in K1 came to be unidentified. That is probably the reason why this folio was neglected when the MS. of K1 was copied into the Madras MS (MS. M as we call it). However, the same folio was copied into an another Malayālam MS., K4, which was made long before the date of the Madras MS., the oldest Devanāgarī MS. In the K4 MS., the folio containing the Gopitṛyajñā was found at its right place, that is, just before the folio No.12, where the description of the Agnyādheya, being the first chapter (prapāṭhaka) of the Śrāutasūtra, starts.

The Madras MS. (M) is a Devanāgarī copy of the Malayalam MS, K1, made in Madras during the period of 1922-23 when the latter one was borrowed from the owner, as the colophon of M records that the original copy belonged to “Kandangasseri Mana, Irinjalakuda, Cochin (sic.)”. It is this Madras MS. that had been utilized by Vedic researchers since W.Caland as the only available MS. of the basic texts of the Vādhūla school.

However, the Madras MS. cannot be regarded as the really faithful copy of its original MS., K1. It failed to copy some of the then-existent folios of K1, probably because the copyist(s) of M omitted folios which might have been regarded as not belonging to the authentic part of the original K1.

The omitted ones are:
1. a floating folio (containing the Gopitṛyajñā),
2. the extra folios found at the end of the whole MS (i.e. those belong to No.7 of above contents of K1).

4. The Gopitṛyajñā and the Transmitted Text of the Vādhūla’s Agnyādheya Ritual

In Appendix 1, I have given my edition of the text of the Gopitṛyajñā belonging to the Vādhūla school. As the rite has so far been known only in the Baudhāyana Śrāutasūtra and the Baudhāyana text has been the only source of information of this rite in the entire extant Vedic literature, a new material of this rite is now added from the newly found manuscripts of the Vādhūla
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tradition. We now have the second version of the rite of Gopitryajña.

Vådhüla’s text of the Gopitryajña shows very close affinity with that of the Baudhåyana school, not only in its style, but also in its structure. Although we observe some minor difference between these two oldest schools of Yajurveda, for instance, regarding the description of dice-game, we may say that both schools share basic common features.\(^{13}\)

A remarkable, explicit testimony of the fact that this Gopitryajña once constituted a part of the Agnyådheya ritual of the Vådhüla’s Śrautasūtra is seen in the very beginning of this text: \textit{adyågnyådheyasya upavasatha iti sambhårän upakalpayate}. [“Considering that today is the Upavasatha (the preceding day of the main ritual of the Agnyådheya), (the sacrificer) arranges the necessary materials (for performing the ritual).”]

According to this statement, the Gopitryajña is to be performed on the Upavasatha day of the \textit{śrauta} ritual of the Agnyådheya, just as is the case of the Gopitryajña in the tradition of the Baudhåyana school. However, the transmitted text of the Vådhüla’s Agnyådheya does not incorporate, in its present text, the Gopitryajña rite. Instead, our Agnyådheya text shows an ambivalent attitude towards this rite.

I reproduce in the following, the opening sūtras from my edition of the Agnyådheya portion of the Vådhüla Śrautasūtra.\(^{14}\)

\begin{verbatim}
1.1.1.1 agnīn ādhāsyamānas sambhārān sambharata: uśaś ca sikatāś
cakkūtkaraṇaḥ ca sūḍaṇ ca varāhāvihataḥ ca valmikavapaṇaḥ ca śārkaraś ca
puṣkaraṇaḥ ca saṭ ca hiranyaśalkāḥ śatamānaḥ ceti pārthivān, āśva-
tathāḥ caudumbaraṇaḥ ceti vānaspatyaṇ pālāśaṇ ca śāmīmayaḥ ca vaika[nka]ṭaṇ
cāśāniḥataṇ ca śāmīgarbhaṇ ca viṃśatiṣ ca samīdha ārdraś sapalāśaś citriya-
syāśvatthasyāśvaṇ ca sarvāṇi ca yajñāyudhāni.

1.1.1.2 trīṇy uddhatāny.
1.1.1.3 adyopavasatha ity annam eva kurvita. -api ha gām paced vaśaś
cāṣya syād.

1.1.1.4 agnyādheyasya mūmaṃśaḥ: brāhmaṇasya bahuyājino grhād ag-
nim āhared brahmavarcasakāmo, rājanyasya grhād āhared indriyakāmo, vai-
śasya bahupuṣṭasya grhād āharet puṣṭikāma iti.
\end{verbatim}

\(^{13}\) As I have been preparing an annotated translation of the Vådhüla’s Gopitryajña in a separate article, I will not go into the details of the rite in this article.

After the usual opening of preparation of materials required for the ritual and the preparation of fire-altars (1.1.1.1-2), the text starts the description of the actual ritual proceedings to be performed on the Upavasatha day, that is, the day preceding the main part of the Agnyadhya ritual.

1.1.1.3 Considering that today is the day of Upavasatha, (the sacrificer) should prepare meals (i.e. rice-meals). He may cook cow’s meat, if he is able to do so.15

Then follows the consideration of the source of fire used for the Brahmadvadana rite. The rite is to be performed on the Upavasatha day (1.1.1.4-5).16

1.1.1.6 In the afternoon, after taking it (i.e. the fire; actually one of the flaring embers) up, he sets it upon the dug-up site (later to be used) for the Anvahāryapacana fire-altar.

1.1.1.7 There he gives (offering) to the fathers (i.e. three immediate ancestors of the sacrificer).

Vādhula sūtra does not give any further details on this ‘(offering) to the fathers’. Among the items of materials given in 1.1.1.1, there is no mention of those to be used especially for the ancestor rite. The riddle-like short passage of 1.1.1.7 immediately reminds us of the existence of the Gopitṛyajña rite among the Agnyādhya’s preliminary rituals in the Baudhāyana school (BaudhŚŚ 2.8-11). The Baudhāyana sūtra has double structure for the ritual schedule of the Upavasatha day, combining the Gopitṛyajña and the Brah-

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15 api ha gām paced vaśāḥ cāsyā syād. ‘ca’ is a particle of subordinating function; for its occurrence in the Vedic prose, cf. K.Hoffman, Injunctiv p.216 cum note 205.

16 Āmātya fire in sūtra 5 should be understood as the same with Āvasthyā fire, as is seen from the occurrences of this word in other VādhsŚŚ passages.
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maudana in the schedule of the same day.\textsuperscript{17}

It seems that the Vädhula text also takes the same line as the Baudhāyana and has the double structure of the Upavasatha day; the ancestor rite and the Brahmāudana rite on the same day.

The Gopitryajña rite described in our fragment folio (folio No.11 of Malayālam MSS. of K\textsubscript{1} recension) may have some connection with this enigmatic sūtra of 1.1.1.7. As the beginning passage of this fragment explicitly states: \textit{adyāgnyādheyaśya upavasatha iti sambhārān upakālpayate}. [“Considering that today is the Upavasatha day of the Agnyādheya ritual, he arranges the preparation materials.”] The Gopitryajña is here regarded as a rite to be performed on the Upavasatha day of the Agnyādheya ritual. It must originally be a part of the description of the Agnyādheya of the Vädhula Śrautasūtra. However, the VädhSS as we have now before us does not explicitly prescribe the existence of the Gopitryajña rite, except the enigmatic sūtras 1.1.1.3 and 7 which refer to cooking of cow’s meat (1.1.1.3) and the offering to fathers (1.1.1.7) without giving any details for ritual procedures.

We may suspect that the present form of the Agnyādheya sūtra might not keep the original text itself and might have been revised at some stage of textual transmission of the Vädhula school.

One of the traces of such revision can be noticed in the sequence of the chapters (\textit{prapāṭhakas}) of our sūtra. The first seven chapters of the VädhSS are as follows:

1. Agnyādheya, Punarādheya, Agnihotra and Agnyupasthāna.
2. Darśapūrṇamāsa (called Puroḍāśi in the colophon).
3. Yājamāna to Iṣṭīs, Āgrayaṇa, Brahmātva.
4. Cāturmāsyāni.
5. Paśubandha.
6. Jyotiśṭoma I.
7. Jyotiśṭoma II.

The Agnyādheya sūtra is placed on top in the present textual arrangement. It is followed by the chapter of the Darśapūrṇamāsa (New- and Full-moon Ritual). Close examination of the style of mantra quotation in the Agnyādheya chapter, however, reveals that this chapter presupposes the

\textsuperscript{17} The younger Taittiriya sūtras took the different way in the descriptions of their Agnyādheya. In their sūtras, only the performance of the Brahmāudana rite is prescribed for the Upavasatha day and the rite of Gopitryajña is totally excluded.
existence of the Darśapūrṇamāsa.\textsuperscript{18} Therefore, the original place of the Agnyādheya sūtra is supposed to be after that of the Darśapūrṇamāsau, just as almost all of other Taithirīya sūtras have them in their transmitted arrangement. An another instance of 'exchange' of chapter sequence has also been found between the chapters of the Paśubandha (Animal sacrifice) and the Cāturmāśyāni (Seasonal rituals).\textsuperscript{19}

The fact reveals that the original sequence of the first five chapters of the Vādhula-Śrautasūtra was: 1. Darśapūrṇamāsau, 2. Agnyādheya, Agnihotra etc., 3. Yājamāna to Iṣīṣ etc., 4. Paśubandha, 5. Cāturmāśyāni. At some stage of its transmission, the sequence of chapters was revised and it has been fixed in the present state of the manuscripts. Thus, the revised order is: 1. Agnyādheya, Agnihotra etc., 2. Darśapūrṇamāsau, 3. Yājamāna to Iṣīṣ etc., 4. Cāturmāśyāni, 5. Paśubandha.

This is a unique way of arrangement of chapters among the sūtras of the Yajurveda. When we look through the situation in the Yajurveda sūtras, almost all the sūtras place the chapter of the Darśapūrṇamāsa on top and put the Agnyādheya chapter on the second place. Exceptions are found only with our Vādhula sūtra and the Vaikhānasā sūtra. Further, most of the sūtras put the chapter of the Paśubandha before that of the Cāturmāśyāni. In this case, schools of the Kātyāyana, the Vaikhānasā and the Vādhula share the same arrangement. From the above observation, we should take notice of the way of arrangement of chapters which is commonly shared by the text of the the Vaikhānasā school and the text of the presently transmitted text of the Vādhula.

The most interesting question for us is how and when the Vādhula school adopted present arrangement of chapter sequence of its Śrautasūtra. As the problem of historical movement of the Vādhula school has still remained vague, we cannot give definite answers on this problem. But, we may be allowed to say that the Vādhula school once revised its arrangement of the

\textsuperscript{18} Generally pratika type of quotation, i.e. presentation of a mantra indicated with only by its first words, presupposes the existence of the same mantra in its full form in the previously described ritual(s). This is the general pattern of description of ritual sūtras. The pratika type of quotation of mantras found in the Agnyādheya sūtra must presuppose the existence of the Darśapūrṇamāsa, where the same mantras are given in their full forms (sakāla-pāṭha).

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Śrāutasūtra chapters at some stage of its transmission, and that this revision was made under the influence of its sister school of the Vaikhānasa. ²⁰

Finally, I would like to add a comment to the sūtra of the Vādhus 1.1.1.7, where the ancestor rite is referred to: "There he gives (offering) to the fathers (i.e. three immediate ancestors of the sacrificer)." Although an ancestor ritual is prescribed, its prescription is given here with the most abbreviated manner. There are no further details described on this rite. This is quite a strange manner of sūtra description, where we usually expect the detailed presentation of the ritual procedure. As there is no description of ancestor ritual in the preceding part of the Agnyādheya chapter, the only way of interpreting this passage is that it does not offer a new description of ritual, but that it refers back to the ancestor ritual of the New-moon ritual (Darśa) which is a part of the original first chapter (Darśapūrṇamāsau) of this Śrāutasūtra. Therefore, there was no need of giving detailed description of the rite, and a simple passage was enough since it just referred back to the detailed ritual description already given before. This is a way of economizing the otherwise complicated and lengthy description of the sūtra. The ancestor ritual is there given in the form of the Piṇḍapatryajña (ancestor ritual with cooked cereal as offering material). Then, the "revised" Vādhula sūtra intends here to have the performance of general type of ancestor ritual with

²⁰ On the problem of subschools of the Taittiriya Yajurveda school and the relationship between the Vādhula school and the Vaikhānasa school, cf. N.Tsujī (1970), p.9-10(cum notes), p.26-32 (cum notes); M.Witzel (1975), p.94-96; C.G.Kashikar (1966), p.61-67. We may safely assume that both schools had once lived together in the same or adjacent area and had enjoyed the period of mutual influence. The possible area where such an interaction took place may be the land of Tamil Nādu, where almost all of the known MSS. of the Vaikhānasa school have been found. (See Introductions to W.Caland’s editions of the Vaikhānasa Śrāutasūtra and the Vaikhānasa Smārtasūtra.) On the recent history of the Vādhula school and text transmission, not much information has been collected. During my interview with a paṇḍit belonging to the Vādhula school, people of this school came over to the land of Kerala from Tamil Nādu during ancient period. The first inscripitional reference to the probable Vādhula Mana of Iriṅjālakkuṭa of central Kerala is that of 12th century A.D. among the Pamanābha Temple inscriptions of Trivandrum. Mahādeva, a commentator to the HirŚŚ, gives a list of sūtras of Black Yajurveda, in which Vādhula is placed just before Vaikhānasa. (cf. Tsujī (1970), p.31.) The information, which has been considered as strange and being contrary to the historical sequence of the sūtras, may be well explained by the hypothesis of co-existence of these two schools and the Vaikhānasa’s influence on the Vādhula, though the influence seems to have remained mainly only to the extent of formal arrangement of chapters.
vegetable offering (Piṇḍapitṛya jā) and not to have the type using cow-meat as offering material, that is, the Gopitṛya jā as is opted by the Baudhāyana school.

Now we are able to understand why the fragment folio of the Gopitṛya jā, which had formed a part of the original Agnyādheya śūtra text, was thrown away from its authentic context during the revision work of the Agnyādheya śūtra. It became a floating folio, as it were. Main reason thereof can be found in the growing attitude among the ritualists, especially among those of the younger Taittirīya schools including that of the Vaikhānasa, against killing the cow during the ancestor ritual. That is why the Gopitṛya jā was omitted, and the Piṇḍapitṛya jā was opted instead. Luckily, the fragment of the Gopitṛya jā has somehow been preserved in the transmission of the Malayālam manuscripts and it has given us a clue to reconstructing the original form of the Agnyādheya śūtra.

Other traces of revision work can be found in the presence of ‘lost’ mantra fragments preserved in the fifteenth chapter, which I call as “Mantra-pariśeṣa”. This chapter is situated at the last of the whole Śrautasūtra and before the chapter of the Anvākhyāna, i.e. the Brāhmaṇa text of this school. Thus the chapter can be regarded as a supplement to the śūtra literatures, both of the Grhyasūtra and the Śrautasūtra. It consists of collection of mantras and instruction formulas (praiṣa) that are not recorded in the present text-transmission of the Śrautasūtra and the Grhyasūtra. I have given in Appendix 2 those mantras and instruction formulas as being supposed to belong the Agnyādheya śūtra of this Vādhūla school. They might have belonged to the ‘original’ Ādheya śūtra of this school.21

The case shown above has given us a quite interesting example of the revision work of a particular Śrautasūtra which had taken place during its history of transmission. In the case of Vādhūla school, the result of revision work had left its traces in the present form of transmitted texts. Furthermore, the texts of this school in their present form have preserved the text fragments which had been taken out at some stage of the development of revisional work. They will give valuable data for investigating the traces of revision work of a

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21 At this moment, I cannot say for sure whether these mantras and praiṣas recorded in this chapter were taken out of their original contexts during the time of “revision work” mentioned above or as a result of longer process of the revisional work which seems to have been going on in this school. Anyway, the materials given in this chapter would contribute much to answering the question of how a particular śūtra had been transformed during the process of Mimāṃsā discussions of a ritual school.
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particular school and for knowing the transformation of a Vedic text during ages.
Appendix 1: Text of the Upavasathagavi/Gopitṛyajña of the Vādhūla School

1.

adyāgniḍīdheyasya 1 upavasatha iti sambhārān 2 upakalpayate 3: 4gaṃ aṁsaśām ahatam vāsāḥ catura udakumbhāṁs trīn audumbaraṁ śūlān audumbarīṁ 5 darvīṁ ekāṁ vapaśrāpaṇīṁ aviśākham 6 audumbarīṁ 7, sarvan evanōyān 8 sthālipākā paiteṛyajñīkān sambharān 10 erakopabharhāne 11 añjanābhyañjane ājyaṃ trṇamūṣṭiṃ sūtram 12 13īty. amātyād idhān 14 adīpyānvāhāryapacana-vālayāyaṃ 15 sādayitvā śobhayitvā bariṣā parisṭīryājyaṃ 16 vilāpyotpūya daksinata etāṃ 17 upasādayaṇtya 18: erakopabharhāne 19 añjanābhyañjane 20 ājyaṃ trṇamūṣṭiṃ sūtram īty. uttarata etāṃ upasādayaṇtya 21: ahatam vāsāḥ catura udakumbhāṁs 22

1 Before this, K2 has “saṁbhārasya”.
2 K1, K4: sambhārān
3 K1, K4: upakalpayate
4 K1: gā . . . lān audumbarīn
5 K1, K4: audumbarīn
6 Thus revised from K1, K2, K4: aviśālām
7 K1, K4 audumbarīṁ
8 K2: evānyāt[?]
9 K2: sthālipākā paiteṛyajñīkāṁ; K1: paiteṛyajñīkā sthālipākāṁ; K4: paiteṛyajñītā sthālipākās
10 K1, K4: saṁbhārān
11 K2: erako. barhaṇe
12 K2: ātram
13 K2: ēty ādi iddhām
14 K2: adīpyānvāhāyya-. K4: ādīn darvīṁ etāṃ vapaśrāpaṇīṁ aviśālā- (End of the line)
15 [K4 seems to have committed here an error of reading the last part of the next line instead of reading the rest of the same line. So, K4 skipped the passage amounting to one line of the original MS. of K1.]
16 K1, K4: sā . . . ya daksinata etāṃ upasādayaṇtya
17 K2: vilāpyotpū . . . ta etāṇi
18 K2: etāṇi
19 K1: upasādayaṇtya; K2: upadādayaṇtya
20 K1, K4: ekarako-
21 K2: āstrṇamūṣṭiṃ
22 K1, K2, K4: udakumabhāṁs
PLACE OF GOPITRYAJNA RITE OF THE VADHULA SCHOOL

23 trin audumbaran sulaudumbarin24 darvim ekam25 vapasrapanim26 avishakhm28 audumbarin. daksinagnim adhidevanam uddhanti. tad aksan29 nivapaty30 atraitad ahatam31 vasa paridhaya sphyam adaya sakrd eva daksinoddhanti ya adadan svadhaya navani 32 pitriyani rupany asuras caranti, parupuro nipuro ye haranty33 agnis tan asmata34 praunoktu lokad ity. ulmumkan36 adaya 37 pran38 abhitapaty udaratam avara utparasa39 ity etaya.40 purvatraiva41 vyanta42 karoti. tusum udaptram upaniniya pitrin avahayaty43 udarany44 iha santu nah prapitamahah pitamaha pitaras45 canugais saha, asrpa46 visavado urkas te no havam47 pitaro48 dyagamantv ity. atrainenadakumbhena49 marmayate 50 tusum
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eva.-athaibhya erakopabarhaṇe nivedayata āsanam 51-sayanaṁ ceme
tayos somyāsa āgataḥ52, sukhā janāya no grheśīvā bhavātha53 śaṅkarā
ty. athaibhyāḥ pānam āhārayaty 54 etad vaḥ prapitāmahāḥ pitāmahāḥ
pitaraḥ pānam ity. 55-athaibhyo gām upākarotī pitṛbhyaḥ tvā juśtām
upākaromi-iti. tad aksāṁ57 58-parivāsantaḥ pitāpūtraḥ: daśaṁaḥ59 pitā
paścā56 jyeṣṭha uttaratasṛtyāḥ purastāc caturthā. evam evāvāntaradiśāsu
yady aśtau. sapta 62-ced bhavanti tantava ity aśtaśman nidadhāti. sat63
64-ced bhavanti 65-śaḍaṁgyāṁ eṁ kurvanti. paṁca 66-ced bhavanti tantava
ity eva śatāhan nidadhāti. catvāraś 67-ced bhavanti dvyaṁśino68
bhavanti. trayaś 69-ced 70-bhavanti trighanāṁ71 eṁ kurvanti, tantava
ity eva caturthān nidadhāti. dvau 73-ced bhavato 'rdhārdham74 enayor
bhavata. ekaś 75-ced bhavati tantava ity eva dvitiyaṁ nidadhāti. te

51 K2: sayanamāceme
52 K2: āgataḥ
53 Thus emended. K1,K2,K4: bhavatha
54 K1: etā h prapitāmahāḥ
55 K2: athaibhyo
56 K2: ud vā karomītī
57 K2: akvān (?)
58 Thus K2. K4: . . .(20)kter atas ṭṛtyāḥ; K1: . . . tas ṭṛtyāḥ
59 Thus emended. K2: parivāṣati
60 Thus emended. K1,K2: daśaṁaḥ
61 K2: paścā
62 K1,K2,K4: cet bhavanti
63 K2: saṁ*
64 K1,K2,K4: cet bhavanti
65 K1: śaḍaṁgyāṁ e.āṁ; K2,K4: śaḍaṁgyāṁ e.āṁ
66 K1,K2,K4: cet bhavanti
67 K1,K2,K4: cet bhavanti
68 K1,K4: dvyaṁśino; K2: vyamgino
69 K1,K4: cet bhavanti; K2: ce bhavanti
70 K1,K4: bhava . . .(24)au cet bhavato
71 K2: trighadām
72 K2: eṁ
73 K1,K4: cet bhavato; K2: ce bhavato
74 K2: rddharddhem [?]
75 K1,K2,K4: cet bhavanti(K2: bhavati)
PLACE OF GOPITRYAJṆA RITE OF THE VĀDHŪLA SCHOOL

śaṅjayantah kṛtāṁ⁷⁶-kṛtāṁ evānyonyasmāi śiṃśanty⁷⁷. athaināṁ⁷⁸ prokṣati pitrḥyaṁ tvā juṣṭāṁ⁷⁹ prokṣāmi-itī. tān⁸⁰ daksīṇena agnim⁸¹ pratīcināśirasāṁ daṅsīṇāpadiṁ⁸² saṃjñāpayanti⁸³. ⁸⁴tasyai saṃjñāaptāyā ādbhūr abhiśekam prāṇān āpāyayanti⁸⁵ tūṣīṁ eva-. -athāśyai vapāṁ utkhiḍati tūṣiṁ eva-. -athāśyai ṣrīdayam utkhiḍati⁸⁶ prajñāte ca matasne. tāny etasmiṁ agnāv audumbaraṁ⁸⁷ śūlaḥ praṇiśya⁸⁸ śrāpayanti. śṛteṣu tredhā vapāṁ⁸⁹ vicchidyauḍumbaryā darvyopastīrṇābhāhāritāṁ juhoti somāya pīrīṃate⁹⁰⁹¹

2.

somāya pīrīṃate vavyaṁ śuṣmine juhumo havih, vājinn idaṁ juśasva na svadhā⁹²—⁹³havyan devebhyah pitrḥyahaḥ svadhā nama svāhā, aṅgirasvantam⁹⁴

⁷⁶ K₂: kṛtaḥ
⁷⁷ K₁, K₄: śiṃśanty; K₂: śiṃanty
⁷⁸ K₁, K₄: -aṁ
⁷⁹ K₁, K₄: juṣṭāṁ; K₂: juṣṭān
⁸₀ K₁, K₄: tan
⁸¹ K₁, K₄: agnim
⁸² K₁, K₄: daṅsīṇāpadiṁ
⁸³ K₂: saṃjñāpayati
⁸⁴ K₁, K₄: . . . (23)m evāthāśyai
⁸⁵ Thus emended. K₂: āpāyanti
⁸⁶ K₁, K₄: ut*khidati
⁸⁷ K₁, K₄: audumbaraṁ
⁸⁸ K₁: pra. ikṣya; K₄: praniṁṣya
⁸⁹ K₂: vicśidyauḍumbaryā; K₁, K₄: vicśidyauḍumbaryā
⁹¹ The words at the end of a paṭala is repeated at the beginning of the next paṭala. Regarding this device of word-repetition for the text-division with the Vādhūla school, see (Ikari 1995), p.16-17.
⁹² K₁ corrected the originally written “svāja” into “svadhā”.
⁹³ K₁: havya(n* devebhyah pitrḥyahaḥ (words in brackets seem to be deleted); K₄: havyaṁ dravebhyah pitrḥyhaḥ; K₂: havyaṁ svadhā nama [“devebhyah pitrḥyahaḥ” is not found in K₂.]
⁹⁴ K₁, K₂, K₄: aṅgirasvantam
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yataye\(^95\) yamam\(^96\) pitṛmantam\(^97\) āhuve, \(^98\)vaivasvatedam\(^99\) atta na\(^100\) svadhā havyāṁ svadhā nama svahā, yad agne kavyavāhana pitṛ\(^101\) yaksy ātāvṛdhāḥ\(^102\), pra devebhyo vahan havyam\(^103\) pitṛbhyaś ca \(^104\) svadhā havyāṁ svadhā nama svahā-ity. atra trṇamuṣṭiṁ mārjayati. tam apareṇāgniṁ\(^105\) daksināgramaṁ saṁstirya piṇḍāṇaṁ \(^106\)āvṛttaitany avadāṇani dadāti: hṛdayam evāgre 'tha savyam maṭasnum atha daksinām. atra pitaro\(^107\) yathābhāgam manadadhvam ity\(^108\) uktvaikenodakumbhena\(^109\) gāṁ\(^110\) upaparaiti. tasyai lohitam upapraṇavaityāti\(^111\) ye naḥ paṭitā garbhā asṛgabhāja\(^112\) upāsate tebhya\(^113\) svajā svadhā nāmas tṛṇuvantu madantu ca, ya āmā ye pakvā ye ca duṣṭāḥ patanti naḥ\(^114\) tebhya svajā svadhā nāmas tṛṇuvantu madantu ca, \(^115\) ye āmā ye pakvā ye ca duṣṭāḥ patanti ca, tebhya svajā svadhā nāmas.

\(^95\) K\(_2\): rtave?
\(^96\) K\(_1\),K\(_4\): yamaṁ
\(^97\) K\(_1\): pitṛmantam
\(^98\) K\(_2\): navaivasvatedam(?)
\(^99\) K\(_1\): atta . svadhā [Cf. BŚŚ: addhi naḥ svajā]
\(^100\) Consonant gemination resolved.
\(^101\) K\(_2\): pitṛ
\(^102\) K\(_1\), K\(_4\): ṛtāvṛdhā
\(^103\) K\(_1\),K\(_4\): havyāṁ
\(^104\) K\(_1\): . . . gnin daksināgramāḥ; K\(_4\): . . . (26)āṅin daksināgramāḥ
\(^105\) K\(_2\): -āgniṁ
\(^106\) K\(_4\): āvṛttetāṇy
\(^107\) K\(_1\): pita .o
\(^108\) K\(_2\): uktvaikenana-
\(^109\) K\(_1\),K\(_2\),K\(_4\): -odakumbhena
\(^110\) K\(_2\): hāṁ
\(^111\) K\(_1\): upapraṇavattayati; K\(_2\): apapraṇavattayati
\(^112\) K\(_4\): . . . (26)dantu paṇa āmā; K\(_1\): ye . . . dantu ca ya āmā
\(^113\) K\(_2\): asṛṇbhāja; [BŚŚ: asṛgabhāga]
\(^114\) Consonant gemination resolved (; three more times in the verses here).
\(^115\) K\(_1\) deletes “ca” which was the original reading and writes “naḥ” below; K\(_4\): na ; K\(_2\): .
\(^116\) K\(_2\): ebhya
\(^117\) K\(_2\): tṛṇavantu; K\(_4\): trapṇuvantu
\(^118\) K\(_1\) and K\(_4\) repeat the passage which is almost the same with that immediately precedes and K\(_1\) puts vertical marks as: — ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas tṛṇuvantu madantu ca —; K\(_2\) has not the passage: ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas tṛṇuvantu madantu ca.
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tṛṇuṇvantu madantu ca, ye kumārā yā striyo ye
tvāṇatāh patanti naḥ
tebhya svajā svadhā nāmas tṛṇuṇvantu ca-ity. āgatyā sāḍbhīr

119 vijñātāh patanti naḥ
tebhya 120 svajā svadhā 121 nāmas tṛṇuṇvantu ca-ity. āgatyā sāḍbhīr
nāmas tṛṇuṇvantu ca-ity. āgatyā sāḍbhīr

122 namaskāraṁ 123 vyatīyasān niḥnuta. ānjanaṁ dadatī, 125ābhyānjanaṁ dadatī,
vāso dadatī. utthāpayati uttiṣṭhata 126 pitarāḥ preta pūrve, yamasya

127 pitarāḥ preta pūrve, yamasya

128 panthāṁ anu yatā purāṇam, dhattad asmāṣu draviṇam yac ca bhadran, prā no 129brūtād bhāgadhaṁ devatāsv iti. saṃsāḍhayatī 130 yantu 131pitaro

132 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

134 mana āhuvāmaḥa iti 133 tisṛbhīr

135 mana āhuvāmaḥa iti 133 tisṛbhīr

136 mana āhuvāmaḥa iti 133 tisṛbhīr

137 mana āhuvāmaḥa iti 133 tisṛbhīr

138 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

139 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

140 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

141 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

142 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

143 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

144 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

145 manasā yathālokaṁ manasā 133 javeta-iti. mano nv āhuvāmaḥa iti 133 tisṛbhīr

Thus K2. nipāta [Cf. BŚS: viparyāsā upatiṣṭhate]

Thus emended. K2: . . . ātasa dadatī (?)

Thus emended. K1, K4: uṣṭhata; K2: uttiṣṭhatu

K2: pitarāḥ peta; K4: pitarā pratta

K4: purāṇam; K2: purāṇā

K1, K4: brūtāt bhāgadhā n; K2: brū . . (ga)tan

K2: saṃsāḍhayanti

K1: pitaro manasā yathālokaṁ manasā jave. e. [written as — yathālokaṁ manasā — ]; K2: pitaro manasā javeteti

Thus K2. K1, K4: jave . . . (22)daḥatam vāsa

Note here the Pratikta type of quotation. This mantra (corresponding to TS1.8.5.2.g) is given in full form in the section of Piṇḍapitṛyajñā rite of the Darśapūrṇaṁāsa ritual (i.e. 2nd chapter of the VādhSS).

K1, K4: evamvide

K1, K4: asāniyaṁ

K2: . āśaḥ

K1, K4: -odakumbhena

K1: mārjyati

K2: gāndhā

K1, K4: duṣkṛtam

After this, K2 has the following words which are deleted: me ity asitvaitad asāniyaṁ.

K2: me me

K2: yāsāṁ

Thus K2. K4: lokā. e . . . (21) vahantu me; K1: lokā. e . . . ntu me yāsāṁ
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yaśasā 145 vṛtās tā ma āpaś śivā santu duṣktam pravahantu me, yāsān niṣkramaṇe 146 viśvam idaṁ jāyate 147 jagat tā ma āpaś śivās 148 santu duṣktam pravahantu ma ity. 149 asitvaitad asaniyam 150 151 vāso 'nyat* paridhāya 152 prajāpatyarccāgner uteti prajāpate na tvad etāny anya 153 ity 154 etayā-.

-umlukam apisṛjaty 155 abhūn no 156 jātavedā 157 āvādē havyāni surabhēni kṛtvā prādāḥ 158 pṛṭbhya 159 svadhāya te aksan 160 prajānam agne punar ehi vidvān ity. atraitāny avadānāni brāhmaṇe bhīyo dadāti: 161 hṛdayam evāgre 'tha savyam matasnum 162 atha daksinān. yathāśraddham anam kurute 163. gām 164 ekamāṃṣaśo dadāti varam-varam. 165 sa yatra ha vā 166 evamvidvān kalp-ayati mucyate 167 brahmahatāyai, tarati brahmahatyām, apa pāpānam 168 punarmṛtyuṇi 169 jayatiti hovāca prajāpatiḥ. 170

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145 K2: vṛtāratāma āpaś śivāssantu duṣktam
146 K1: niṣkramaṇe; K2: niṣkamane
147 K2,K4: jagat* tā ma āpaś; K1: jagat* jñātā ma āpaś
148 K2: śītās
149 Cf. BŚS: atraitad
150 K1,K4: asaniyam
151 K1: vāso . . . paridhāya
152 K4: prajāpatyarccāgner
153 Pratikā type of quotation. This mantra is given in full form in the section of Piṇḍapitryajñā rite of the Darśapūramāśa ritual (i.e. 2nd chapter of the VadhŚŚ). It corresponds to TS 1.8.14.2.m etc.
154 Thus revised. K1,K4: ekayonmukam; K2: ekayonyukam
155 K2: arūnoduto [BŚS: abhūud dúto]
156 Thus K2, K4: . . . (17)bhīni kṛtvā prādāḥ; K1: . . . prādāḥ
157 K2: āvādēḥhavyānī
158 K2: pādaḥ
159 Consonant gemination resolved. K1,K2: pṛṭbhya
160 K2: aksat*
161 K1: hṛdaya . e. gre
162 K2: matasnam
163 K2: kukurute
164 K2: ekamāsāso Cf. BŚS: etāṁ aṃśaśaḥ kṛtvā brāhmaṇe bhīyo varam dadāti
165 Should we keep single “varam”? K1: varamvaram; K2: varamvaram
166 Thus basically with K2. K4: . . . (21)rați brahmahatyā . vap. ānaṁ ānaṁ puna[r]mṛtyuṇ; K1: . . . (25)ānaṁ punarmṛtyuṇ
167 Thus emended. K2: muhyate
168 K1: pāpānam
169 K1,K4: punarmṛtyuṇ
170 K1,K2 and K4 have an end mark. K2 has the number “39” between the end marks.
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Appendix 2: Excerpts of the “original” Agnyādheya passages preserved in the chapter of Mantrapariśeṣa in K₁ recension MSS

1.

15.6¹ yāḥ prācīs² sambhavanty³ āpa uttarataś ca yāḥ adbhir⁴ viśvasya bhuvanasya dhartriḥbhir⁵ antar anyam⁶ pitur dadhe⁷ svāhā,⁸ antar dadhe parvatair antar mahyā⁹ prthivyā¹⁰ divo digbhir antantābhir¹¹ antar anyam¹² pitāmahād dadhe svāhā, antar dadha ṛṭubhis sarvair ahorātrais sasandhikaiḥ¹³ māsaiś¹⁴ cārdhamāsaiś cāntar anyam¹⁵ prapitāmahād dadhe svāhā, yan me mātā pralulobha caraty ananuvratā tan me retaḥ pītā vrūktām¹⁶ ąbhur anyo 'papadyataṁ¹⁷ svāhā,¹⁸ y anus ms 15 21 y anus 16 23 . . . (12) lalobha . . . nanuvratā
dadhe

1 M: prācī
dadhe

2 K₁,K₄,N₄: sambhavanty

3 K₁,K₄,N₄: atbhir

4 K₁: dhartriḥbhir; N₄: yat śrībhir

5 K₁,K₄,N₄: anyaṁ

6 Thus N₄,M. K₁: sv . . . (10) divā digbhir a . . bhir antantābhir

7 K₄: antadadhe

8 K₄: mahyāṃ

9 K₄: divā digbhir; N₄: ivādibhir

10 K₄: antantābhir anantābhir

11 K₁,K₄,N₄: anyaṁ

12 Thus N₄,M. K₁: ābhur a . . . (12) lalobha . . . nanuvratā
dadhe

13 M: sandhikaiḥ

14 K₄: cārdhamāsaiś; N₄: vārdhamāsaiś

15 K₁,K₄,N₄: anyaṁ

16 K₁,K₄: vrūktām

17 Thus N₄,M. K₁: ābhur a . . . (12) lalobha . . . nanuvratā
dadhe

18 M: papadyataṁ

19 Not in BaudhŚŚ2.9.

20 K₄: prapitāmahī
dadhe

21 K₄: prapitāmaḥo
dadhe

22 K₁,K₄: vrūktām
dadhe

23 M: papadyataṁ

24 Not in BaudhŚŚ2.9. K₄: (vahājyā)n jātavedaḥ pitṛbhyo yatrainān ve[sic.][89b6] yan me prapitāmahī pralulobha caraty [K₄ repeats the same passage owing to dittography and as a result it omits "yan me pitāmahī ... papadyataṁ svāhā".]

21
tan me retaḥ prapitāmaha vṛūktām25 ābhur anyo 'papadyatāṁ26 svāhā, 
vahājyaḥ jātavedāḥ pīṭṛbhyo yatrainān 28vettha nihitān varāke ājyasya 
kulyā upa tān kṣarantu tīvṛā eśām āśīsas santu 29kāme me svadhā havyaṁ 
svadhā namaṁ svāhā, 30vaha vaprāṁ 32medasah 33kulyā=nama svāhā, 
vahānnaṁ jātavedāḥ=35nama svāhā, 36ye ceha pītaṛo ye caneha yāṁś ca 
vidma yāṁ u cana pravidma agne 37 tān vettha yadi te jātavedas 38tvāyā 
prattāṁ svadhaya madantu svadhā=39n nama svāhā, 40yad vah kravyād 
aṅgam 41 42adahal lokān nayan 43 pranayaṁ 44 jātavedaḥ tad vo 'ham45 punar 
āveśâyāmy ariṣṭair aṅgaś 46 sambhavatha 47 48pitara svāhā49 50svāhā pīṭṛbhyā
place of Gopitryajña rite of the vadhúla school

pitṛbhyā svadhā svāhā= 51svāhā pitāmahebhyaḥ, 52pitāmahebhya svadhā svāhā, svāhā prapitāmahebhyaḥ 53prapitāmahebhya svadhā 54svāhā, agnaye kavyavāhanāya svadhā svāhā 55

Cf. BŚS 2.9:49.4-13: yāh prācīh sambhavanty āpa uttarataś ca yāh, adbhīr viśvasya bhuvanasya dhartrībhir antar anyaṁ pitur dadhe svadhā namaḥ svāhā. antar dadhe parvatair antar mahyā pṛthivyā, divā digbhir anantābhir ubhībhir antar anyaṁ pitāmahād dadhe svadhā namaḥ svāhā. antar dadhā tṛtbhīr sarvair ahorātraṁ susandhīkaiḥ, ardhamāsaṁ ca māsaṁ cāntar anyaṁ prapitāmahād dadhe svadhā namaḥ svāhā. yan me mātā pralulobha ca raty ananuvratā, tan me retaḥ pitā vṛktaṁ abhur anyo 'pa-padyatāṁ svadhā namaḥ svāhā. yad vaḥ kravyād aṅgam adahal lokān nayan praṇayaṁ jātavedāḥ, tad vo 'haṁ punar āveśayāmy ariṣṭāḥ sarvair aṅgaiḥ sambhavata pitaraiḥ svadhā namaḥ svāhā.

In the BŚS, these mantras are used for the butter-offerings with a small ladle (sruvāḥutis) before the important offering of greater omentum (vapahoma) during the Gopitryajña rite, which constitutes the first part of the Upavasatha-day’s schedule of the Agnyādheya ritual. They are not used in Vadhūla’s Gopitryajña rite. Cf. Appendix 1.

2.

15.756 agnīn ādhāsye57, sarvakāmo 'gnīn ādhāsye, svargakāmo 'gni-hotraṁ hoṣyāmi, svargakāmo darśapūrṇamāsābhyaṁ yakṣye, svarga-

51 Cf. ĀgnGS 3.1.2:122.8f: ‘pitāmahebhyaḥ’, ‘prapitāmahebhya’ iti mantraṁ sannamati. evam annasya juhoti/ ‘vahānnam’ iti mantraṁ sannamati. atha sauviṣṭākṛtīṁ juhoti ‘agnaye kavyavāhanāya svīṣṭakṛte svadhā namaḥ’ iti.
52 K1: pitāmahe . vadhā svāhā; K4: pitāmahebhya svadhā svāhā; M: pitāmahebhya svadhā svāhā
53 Thus M. K1: pra . . . (12) nāya . ā svāhā [EM]
54 K4,M: svāhā- (just a hyphen or“=”?)
55 K1,K4 have an EM; M: //, “ iti ”
56 K188b9-11; K488b8-11; M444.
57 K1,K4 have an EM; M: //
kāma āgrayaṇeṣṭyā\textsuperscript{58} yakṣye\textsuperscript{59}, \(s\)vargakāmaś cāturmāsyair yakṣye, svarg- 
kāmaḥ\textsuperscript{61} paśubandhena\textsuperscript{62} yakṣye, svargakāma iṣṭiqaśubandhābhyaṃ 
yakṣye, svargakāma ṛtumukhiyāṃ\textsuperscript{63} hoṣyāmi, svargakāmo 'gniṣṭomena 
yakṣye, svargakāmas sāgni-cityenāgniṣṭomena yakṣye, sarvakāmo 'gniṇ 
çeṣye, svargakāmo \(g\)niṣṭomena yakṣye, \(p\)rajākāmo 'tirātreṇa yakṣye, 
pāsukāṃ\textsuperscript{66} \textsuperscript{67} ptoryāmena yakṣye, svargakāma \(s\)yenačitai 
çeṣyeta.\textsuperscript{69} tat 

ta ṛdhyatān\textsuperscript{70} tat te samṛdhyatān\textsuperscript{71} tat te saṃvartatāṃ\textsuperscript{72} kāmaḥ\textsuperscript{73} \textsuperscript{74}

Cf. BŚŚ2.1:34.11-18: sarvakāmo 'gniṇ ādhāsyā ity agnyādhaye, svarg- 
kāmo darśapūrṇāmsābhyaṃ yakṣya iti darśapūrṇāmāsayoh, svargakāmaś 
cāturmāsyair yakṣya iti cāturmāsyetu, svargkāmāḥ paśūnā yakṣya iti paśu-
bandhe, svargakāmāḥ somena yakṣya iti some, svargakāmo 'gniṇ čeṣya ity 
agnicaye, ahiṇe 'hargane vā yathākāmo yatkāmo vā yajate. 

"tan ma ṛdhyatāṃ tan me samṛdhyatāṃ tan me sampadyatāṃ kāma" 
itī. athartvijāṃ pratīvacanāṃ "tat ta ṛdhyatāṃ tat te samṛdhyatāṃ tat te 
sampadyatāṃ kāma" itī. "oṃ tathā" itī pratīvacanām.

Context: \textit{upāvyāharaṇam}, \textit{i.e.} Announcement of the sacrificer’s intention 
of ritual performance. The announcement is placed in the very beginning of 
BŚŚ’s Agnyādhya ritual description. This section is totally lacking in the 
ritual sūtra of the Vādhūla.

\textsuperscript{58} K1: āgrayaṇaṣṭyā 
\textsuperscript{59} K1,K4: yakṣye - ; M: yakṣye= 
\textsuperscript{60} K1: svarggkāmā. turmāsyair yakṣye 
\textsuperscript{61} K1: paśūba . (e) . . . (12)ksye svarggkāma ṛtumukhiyāṃ 
\textsuperscript{62} M: paśubandhe 
\textsuperscript{63} M: kratumukhiyāṃ 
\textsuperscript{64} K1: gniṣṭome . . . (4)kāmo . . . na yakṣye 
\textsuperscript{65} M: svargakāmo . . . na yakṣye 
\textsuperscript{66} K4: paśukāmaḥ paśubamo 
\textsuperscript{67} K1: ptoryyā .(e) . . .(12)dhhyatān 
\textsuperscript{68} M: syenačitai če . . dhyatān tat te samṛdhyatān 
\textsuperscript{69} Thus K4. Cf. BŚŚ 2.1: tan ma ṛdhyatāṃ tan me samṛdhyatāṃ tan me sampadyatāṃ 
kāmaḥ] 
\textsuperscript{70} K4: ṛdhyatān 
\textsuperscript{71} K4: samṛdhyatān 
\textsuperscript{72} K4: saṃvarttataā 
\textsuperscript{73} K4: komaḥ 
\textsuperscript{74} K1,K4 have an EM; M: //, “ iti ”

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3.

15.8\textsuperscript{75} vape pravape\textsuperscript{76} devena savitṛa prasūto brahmaṇā saṃśito ‘haṃ yāñī \textsuperscript{77} ma ita ūrdhaṇī\textsuperscript{78} lomāni tāni me svastaye santu.\textsuperscript{79}

=BŚŚ2.8:45.11-13.

The first part of Upāvāsa\textsuperscript{tha} day’s schedule in the BŚŚ is the Gopitryajña. Towards the beginning, the sacrificer shaves his hair and beard. This is the mantra accompanied with the act of shaving. The mantra is not given in the Vādhuūla’s description of the Gopitryajña. Cf. Appendix 1.

4.

15.9\textsuperscript{80} aśman me kṣut\textsuperscript{81}, \textsuperscript{82}parvate me tatnā, vidyuti me smayaḥ\textsuperscript{83}, \textsuperscript{84}lopaṭyāṃ me krandadhīḥ, kośe me gandhaḥ, \textsuperscript{85}kumāṛyāṃ me ślāghā, kanyā-yām ma aūjanābhyāṇjane, strīṣu me ‘uṛtaṃ, vrātye ma ityā, rājanye me pāmā, vaiśye me steyāṃ, śūdre me śīrṣaktiḥ, naisāde me hṛdrogaḥ, \textsuperscript{86} ayogusū ma udāvartaḥ, tāmāneyuṣu ma āndhyam, \textsuperscript{87} videhāṣu me śivadāḥ, \textsuperscript{88} valhikeṣu\textsuperscript{90} me glauḥ, \textsuperscript{91} baste me vadhayā, \textsuperscript{92} sayyake me hṛm, alūgare me

\textsuperscript{75} K\textsubscript{1},88b11;K\textsubscript{4},88b10-11; M444.
\textsuperscript{76} K\textsubscript{4}: prapave
\textsuperscript{77} M: ma .. ta
\textsuperscript{78} K\textsubscript{1},K\textsubscript{4}: ūrdhvaṇ
\textsuperscript{79} K\textsubscript{1},K\textsubscript{4} have an EM; M: / / „ iti ”
\textsuperscript{80} K\textsubscript{1}88b11-14; K\textsubscript{4}88b10-14; M445. Cf.BŚŚ 2.5.
\textsuperscript{81} K\textsubscript{1},K\textsubscript{4}: kṣut*
\textsuperscript{82} Thus K\textsubscript{4}. M: parva ... matatnā; K\textsubscript{1}: parvva .. m(a) tatnā [or tetnā]
\textsuperscript{83} K\textsubscript{4}: smayaḥ
\textsuperscript{84} K\textsubscript{1}: lo ... (15)ghā
\textsuperscript{85} Thus K\textsubscript{4}. M: kuma .. (3)ghā
\textsuperscript{86} K\textsubscript{4}: hṛdrogaṃ
\textsuperscript{87} M: ādhyāṃ
\textsuperscript{88} Caland,S&H: śipadaḥ
\textsuperscript{89} Thus M. K\textsubscript{1}: valhi ... (16) me svapnaḥ
\textsuperscript{90} M: valhiṣṇa; Caland,S&H: balhiṣṇu
\textsuperscript{91} Thus K\textsubscript{4}. g*lauh; M: gau S&H: glaur
\textsuperscript{92} M: bastam eva dhayā
\textsuperscript{93} Thus K\textsubscript{4}. M: śayyā ... (3/4)me svapnaḥ Caland,S&H: śayyāḥyāṃ me] svapnaḥ
svapnaḥ, prdākau⁹⁴ me tandriḥ⁹⁵, dvīpau me niṣṭapat⁹⁶, śārdūle me ’ntar-
āmayāḥ, ule me balāsah, ⁹⁷kroke me jambhaḥ, vrke me kṣut⁹⁸, aśve me 
ghasiḥ, simhe⁹⁹ me dauṣvapniyaṃⁱ⁰⁰, varāhe me manyuḥ¹⁰¹, hastini me 
kailasyaṃ, sūni me ¹⁰²duritima¹⁰³, markaṭe¹⁰⁴ me durādhīḥ;
pāpmanṇa ava mā sṛjata ¹⁰⁵masābhāvī . . . adhā te arhato ¹⁰⁶grhān śriyam 
abhīyema, visvāhā ¹⁰⁸abhūma ¹⁰⁹tamaso vayaṃ¹¹⁰ pathor iva vyāvartane, 
pra¹¹¹pāpmānan nudāmasi sāsvatibhyas¹¹² samābhyo yato na punar āyati¹¹³ ¹¹⁴

Cf. BŚŚ2.5:39.1-41.2: siṁhe me manyuḥ, vyāghre me ’ntarāmayaḥ, vrke 
me kṣut, aśve me ghasiḥ, dhanvani me pipāsā, rājagṛhe me śanāyā, aśmani 
me tandriḥ, gardabhe me ’ṛṣaḥ, śalyake me hriḥ, aśvatthe me vepathuḥ, 
kürme me ’ṅgarogaḥ, baste me ’pasaryā, apriye me mṛtyuḥ, bhrātyvye me 
pāpā, sapatne me nirṭiḥ, duṣkritau me vyṛddhiḥ, parasvati me ’samarḍḍhiḥ, 
khāḍge ma ārtiḥ, gavaye ma āndhyam, gaure me bādhiryaṃ, ṛkṣe me śokaḥ, 
godhāyāṃ me kheḍaḥ, jārāyāṃ me himaḥ, kṛṣṇaśakunau me bhirutā, kaśe 
me pāpo gandhaḥ, ulūke me śvabhyasaḥ, kloke ma īrṣyā, markaṭe me

⁹⁴ M: pradākau
⁹⁵ K₄: tandriṃ[?]; M: tantriḥ; Caland,S&H: tantri
⁹⁶ K₁,K₄: niṣṭapat*
⁹⁷ M: koke me jambhaḥ; Caland,S&H: koke me ķṛmbhaḥ
⁹⁸ K₁,K₄: kṣut*; Caland,S&H: kṣud
⁹⁹ K₁,K₄: simhe
¹⁰⁰ M: dauṣvaghihiyaṃ; Caland,S&H: dauṣvapniyaṃ
¹⁰¹ K₄: manyuṃ
¹⁰² Thus mostly with K₄. K₁,m: duri . . . (17)dhāte arhato; Caland: duri(pram) . . . (a)dhā 
te arhato; S&H: duri(prasā) . . . [a]dhā te arhato
¹⁰³ Corrected from K₄: duriti
¹⁰⁴ K₄: markaṭe
¹⁰⁵ ? Thus K₄.
¹⁰⁶ M: grhān chriyam
¹⁰⁷ Caland,S&H: abhyema visvāhā /
¹⁰⁸ Caland MS: abhūmatamaso; Caland: abhūmapnās; S&H: -abhūmanāgaso
¹⁰⁹ K₄: adruma [?]
¹¹⁰ K₄: vayaḥ [?]
¹¹¹ K₄: prā
¹¹² K₄: sāsvatibhyas
¹¹³ Thus K₁. K₄: āy. . ; M: āyati
¹¹⁴ K₁,K₄ have an EM; M: // , ” iti ”

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durṛddhiḥ, kulale me maṁsyā-, -ulale me pradhyā, uṣṭre me trṣṇā, ṛṣye me śramaḥ, avyām ma āvyām, kośe me gandhaḥ, kumāryāṁ me 'laṅkāraḥ, sūkare me kladathuḥ, prādhkuni me svapnaḥ, ajagare me dusvapnaḥ, vidyuti me smayaśaḥ, lobhāyam me kledaḥ, śalabhe me pāṃmālakṣmī, striṣu me 'nṛtam, ajāsu me karkaśaḥ, vrātye ma ītya, śudre me steyam, vaiśye me 'kārmakṛtyam, rājanvabandhuni me 'jūnaṁ, naiśāde me brahmaḥatyā, kuliṅge me kṣavathuḥ, ulale me vilāsaḥ, udrīṇi me vamaṭiḥ, kiṃpuruṣe me rodaḥ, dvīpinī me niṣṭapat, hastini me kilāsaḥ, śuni me duripram, snāvanyēsu me mlecchaḥ, videheṣu me śipathāḥ, mahāvarṣeṣu me glauḥ, mūjavatsu me tapnā, dundubhau me kāṣikā, ikṣvākuṣu me pittam, kaliṅgeṣu me 'medhyaṃ, asvataryāṃ me 'prajastā, puṁścālyāṃ me duścaritam, ākhuni me dantarogāḥ, mākṣikāyāṃ me śvākṣaḥ, šuke me harimā, mayūre me jalpyā, vrṣe me jārā, cāse me pāpavādaḥ, apsu me śramaḥ. brahmoojhjhe me kilbisam.

apehi pāpman punar apanāśito bhavā naḥ pāpman sukṛtasya loke pāpman dhehy avihṛto yo naḥ pāpman na jahāti tam u tvā jahimo vayam anyatrasman nivisatāṁ sahasrākṣo amartyo yo no dveṣṭi sa riṣyatu yam u dvīsmas tam u jahi.

This series of formulas called pāpmano vinidhayah (disposal of evil) is muttered by the sacrificer at a crossroads while looking into his face mirrored in the water-pitcher. This is a kind of sānti rite performed immediately after his body-purification by shaving hair and beard with a mantra given above No. 3. Vādhula’s text of pāpmano vinidhayah is much shorter than that of Baudhāyana’s.

Cf. BŚŚ2.8:46.3-5: athainam ekaviṁśatāya darbhapuṇḍilais tredhā vibhaktaiḥ saptabhiḥ-saptabhis tūṣṇīm pavayitodapātram ādāyemāṁ diśam nītvā catuspatha etasmin evodapātre 'veksamānaṁ pāpmano vinidhīn vācayati “siṁhe me manyur vyāghre me ‘ntarāmaya” iti.

5.

15.10116 brāhmaṇan bhojyatāsvaṁ goṣṭīya sambhārān117 sannidhatta.118

116 K1:88b14;K4:88b13-14;M445-6
117 K₁,K₄: sambhārān
118 K₁ has an EM; M: // , " iti "

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Cf. BŚŚ 2.15:57.10-11: athā∫mā arāṇī prayachann āha “vācaṁyamo bhaviśyasi saṁśādhi yat te saṁśisyam” iti. sa āha “brahmaṇān āsayatāśvaṁ gopāyata saṁbhārāṇa nīdhatta”-iti.

This is a praśa (formula of instruction) uttered by the sacrificer to the assistants immediately after the completion of Brahmaudana ritual of the Upavasatha day. The Vādhūla sūtra given below mentions only the Adhvaryu’s instruction to the sacrificer to issue his order and the sacrificer’s corresponding act, but it does not state the contents of sacrificer’s instruction.\textsuperscript{119} A comparison with the Baudhāyana passage, we may safely identify the context of the application of above formula.

1.1.2.17 “saṁśādhi yajamāna”-ity āha “yat te saṁśisyam” iti.
1.1.2.18 saṁśāsti yad asya saṁśisyam bhavati

6.

15.11\textsuperscript{120} yad adāś candramasi kṛṣṇaṁ \textsuperscript{121} tad ĩhā . . . (12)savītas suma . . . (4)m m(e) santv āśisāḥ.\textsuperscript{122}

Cf. BŚŚ2.16:59.4f.: sa yatrośān upāḍhigacchati taj jāpati “yad adāś candramasi kṛṣṇaṁ tad apīha” iti. athainān ādadhāti “divas tvā vīryeṇa prthivyai mahimnā, antarikṣasya poṣeṇa sarvapaśuṁ ādadhā” iti.

The Vādhūla mantra, although corrupted, seems to be one of those used in connection with āṣā (salty earth, rock salt) which is one of the materials for construction of the fire-altars in the Agnyādheya.

\textsuperscript{119} Cf. the full text in Ikari 1995, p.23.
\textsuperscript{120} K₁88b14-15;K₄88b13-14; M446.
\textsuperscript{121} K₁, M: tad ĩhā . . . (17)mm(a) santv āśisāḥ[EM]; K₄: tad ĩhā . . . (12)savītas suma(a) . . . (5)m m(e) santv āśisāḥ [EM] The first part of lacuna may be reconstructed as “tad ihāstu”. Cf. ĀpŚŚ5.9.7: tān nivāpaḥ “yad adāś candramasi kṛṣṇaṁ tad ihāstv” iti manasā dhyāyatī.\textsuperscript{122} K₁ has an EM; M: // , ” iti “

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PLACE OF GOPITRYAJÑA RITE OF THE VĀDHULA SCHOOL

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