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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

Bibliography

**Gopitryajña/ Upavasathagavi**

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 Piḍapitryajña

   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 (Baudh ŚŚ24.15:199.9) and Veṅkatesvara, a commentator to the Baudh ŚŚ, calls 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 Vādh ŚŚ, of which manuscript (MS.N253) I’ve found in the Nejumpli 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 Gopitryayāna 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 Anvāhārya 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 Gopitryayāṇa is not referred to in the brāhmaṇa portion of the Taittirīya 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 upasthānas (showing homage) to the established ritual fires.4

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 Gopitryayāṇa, that is, the ancestor ritual proper, shares its basic structure of ritual process and many mantras with the Pīṇḍapitryayāṇa and shows the influence of the latter rite. Instead of the sthālpāka (cooking of cereal meal) of the latter rite, however, cooking of cow-meat and its offering take place in the Gopitryayāṇa. The idea of ancestor offering of cow-meat may probably be traced back to the Ekaṣṭakā, 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 MānŚS 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
PLACE OF GOPITRYAJÑA RITE OF THE VĀDHULA SCHOOL

In some sūtras, the cow obtained by dice-game is not killed, but is exchanged with rice.5 Or, cow is not brought there at all and rice cereals seem to be the object of the bet of dice-game.6 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 an 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.7

2. MSS. of Gopitryajña in the Vādhula Tradition

Among the newly discovered manuscripts of Malayālam script, three MSS. contain the description of the Gopitryajña: K1, K2 and K4.8

As has been mentioned above, the other extant Gopitryajñia rite is found only in the preliminary rituals of the Agnyādheya of the Baudhāyana school of the Black Yajurveda tradition (BaudhŚŚ 2.8-11).9

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

5 BharŚŚ5.12.8-10; HirŚŚ3.5:321
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 (Praśna 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 Gopitryajñia (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 Gopitṛyajñā, 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 Śrautasūtra. In order to confirm this point, I shall make a cursory survey upon the place of the rite of the Gopitṛyajñā 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 Śrauta rituals¹⁰ [folios 9b-11],
3. The Śrautasūtra (incomplete) [folios 12-87],
4. The Mantrapariśeṣā¹¹ [folios 88-89],
5. The Anvākhyaṇa or the Brāhmaṇa literature of this school [folios 90-119],
6. The Yajñaprāyaścittāni [folios 119-123],
7. The extra folios [folios 124-136]¹²

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

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¹⁰ Contents of their sections are: Ārtviṣyam, Upavāsa 1, Upavāsa 2, Srucor ādāna, Upavāhyāharana, Gopitṛyajña and Sadasyatvā. All of these titles are provisional.

¹¹ A small section consisting of collections of mantras (of both Śrauta and Grhya rites) that have not been used in the main text of the Grhyasūtra and the Śrautasūtra 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 Šulbasūtra, fragments of a commentary to the Śrautasūtra and fragments of a Śrautaprayoga.
### Table of Contents Correspondence of K₁, K₄ and K₂
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Notes: pp. 8-9 of (Ikari 1998), partly revised.
The missing fols of Madras MS: those correponding to 1-3, 9-11, 27, 46-47, 90.
The missing fols of K₁ in its present arrangement: 1-3, 9-11, 27, 46-47.
The missing fols of K₄ in its present arrangement: 1-4, 9-10, 46-47.
Examination of a floating folio and the extra fols attached to the end of K₁ and K₄ has lead to recovery of the fols Nos. 2, 3, 9, 10, 11 and 27.
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a. Folio of Gopitṛyajñā and K₁ MS.

When I found the K₁ MS. in 1994 among the Kitaṅgaśeri 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 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 (prapāthaka) 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 Baudhayana Śrāutasūtra and the Baudhayana 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
tradition. We now have the second version of the rite of Gopitryajña.

Vādhula’s text of the Gopitryajña shows very close affinity with that of the Baudhāyana 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 Agnyādheya ritual of the Vādhula’s Śrautasūtra is seen in the very beginning of this text: \textit{adyānyādheyasya upavasatha iti sambhārān upakalpayate.} [“Considering that today is the Upavasatha (the preceding day of the main ritual of the Agnyādheya), (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 śrauta ritual of the Agnyādheya, just as is the case of the Gopitryajña in the tradition of the Baudhāyana school. However, the transmitted text of the Vādhula’s Agnyādheya does not incorporate, in its present text, the Gopitryajña rite. Instead, our Agnyādheya text shows an ambivalent attitude towards this rite.

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

\begin{verbatim}
1.1.1.1 agnīn ādhāsyamānas sambhārān sambharata: ānūśā ca sikatāś cakhūtkaraṇaḥ ca sūdāṇaḥ ca varāhavāhataḥ ca valmikavāpāṇaḥ ca śārkaraś ca puṣkaraparṇaḥ ca śat ca hiranyasalkāṇi śatamānaḥ ceti pārthivān, āśvātthāṇ caudumbarāṇaḥ ceti vānaspatīyaṁ pālāsaṇaḥ ca śāmīmayaḥ ca vaikaṇaṁ taṁ cāsāmihataḥ ca śāmīgarbhaṁ ca viṁśatīś ca samīdhā ārdrās sapalāśaś citrīyasāyāvatsathāyāśvaṇ ca sarvāṇi ca yajñāyudhāni.  
1.1.1.2 trīṇy uddhatāny.  
1.1.1.3 adyopavasatha ity annam eva kurvita. -api ha gām paced vaśaś cāsya syād.  
1.1.1.4 agnyādheyasya mūmāṁsā: brāhmaṇasya bahūyājino gṛhād agnīṁ āhared brahmavārcaśaṁ, rājanyasya gṛhāḥ āhared indriyakāmo, vaiśyasya bahupuṣṭasya gṛhāḥ āharet puṣṭikāma iti.
\end{verbatim}

\(^{13}\) As I have been preparing an annotated translation of the Vādhula’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 Agnyādheya 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 Brahmaudana 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 Anvāhāryapacana fire-altar.

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

Vādhūla 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 Gopitrjayāna rite among the Agnyādheya’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 Gopitrjayāna and the Brahmaudana rites.

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\(^{15}\) api ha gām paced vaśāś cāśya 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 Āvasathyā fire, as is seen from the occurrences of this word in other VādhŚŚ passages.
maudana in the schedule of the same day.\(^{17}\)

It seems that the Vādhūlā 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 K1 recension) may have some connection with this enigmatic sūtra of 1.1.1.7. As the beginning passage of this fragment explicitly states: adyāṇyādheyasya upavasatha iti sambhārāṇ upakalpayate. [“Considering that today is the Upavasatha day of the Agnyādheyā ritual, he arranges the preparation materials.”] The Gopitryajña is here regarded as a rite to be performed on the Upavasatha day of the Agnyādheyā ritual. It must originally be a part of the description of the Agnyādheyā of the Vādhūlā Śrautasūtra. However, the Vādhūs 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 Agnyādheyā sūtra might not keep the original text itself and might have been revised at some stage of textual transmission of the Vādhūlā school.

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

1. Agnyādheyā, Punarādheyā, Agnihotra and Agnyupasthānā.
2. Darśapūrṇamāsau (called Puroḍāśī in the colophon).
3. Yājamāna to Iṣṭīs, Āgrayaṇa, Brahmātva.
5. Paśubandha.
6. Jyotiṣṭoma I.
7. Jyotiṣṭoma II.

The Agnyādheyā 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 Agnyādheyā chapter, however, reveals that this chapter presupposes the

\(^{17}\) The younger Taittirīya sūtras took the different way in the descriptions of their Agnyādheyā. 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 Taittirīya 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 Cāturmāsyāṇi (Seasonal rituals).\textsuperscript{19}

The fact reveals that the original sequence of the first five chapters of the Vādhūla-Śrutasūtra was: 1. Darśapūrṇamāsau, 2. Agnyādheya, Agnihotra etc., 3. Yājamaṇa to Iśīṣi etc., 4. Paśubandha, 5. Cāturmāsyāṇi. 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. Yājamaṇa to Iśīṣi etc., 4. Cāturmāsyāṇi, 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 Vādhūla sūtra and the Vaikhānasa sūtra. Further, most of the sūtras put the chapter of the Paśubandha before that of the Cāturmāsyāṇi. In this case, schools of the Kātyāyana, the Vaikhānasa and the Vādhūla 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 Vaikhānasa school and the text of the presently transmitted text of the Vādhūla.

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

\textsuperscript{18} Generally pratīkā type of quotation, \textit{i.e.} presentation of a mantra indicated with only 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 pratīkā 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).

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

Finally, I would like to add a comment to the sūtra of the Vādhu ŚS 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 (Darśā) which is a part of the original first chapter (Darśapūrṇamāsau) of this Śrautasūtra. 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 Piṇḍapitryajña (ancestor ritual with cooked cereal as offering material). Then, the "revised" Vādhu sūtra intends here to have the performance of general type of ancestor ritual with

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20 On the problem of subschools of the Taittirīya Yajurveda school and the relationship between the Vādhu school and the Vaikhānasa school, cf. N. Tsuji (1970), p.9-10 (cum notes), p.26-32 (cum notes); M. Witzel (1975), p.94-96; C. G. Kashkar (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 Śrautasūtra and the Vaikhānasa Smārtasūtra.) On the recent history of the Vādhu school and text transmission, not much information has been collected. During my interview with a paṇḍit belonging to the Vādhu school, people of this school came over to the land of Kerala from Tamil Nādu during ancient period. The first inscriptional reference to the probable Vādhu Mana of Iriṇjālakkuṭa 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 Vādhu is placed just before Vaikhānasa. (cf. Tsuji (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 Vādhu, though the influence seems to have remained mainly only to the extent of formal arrangement of chapters.
vegetable offering (Piṇḍapitryajña) and not to have the type using cow-meat as offering material, that is, the Gopitryajña as is opted by the Baudhāyana school.

Now we are able to understand why the fragment folio of the Gopitryajña, which had formed a part of the original Agnyādheyasūtra text, was thrown away from its authentic context during the revision work of the Agnyādheyasūtra. 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 Taittiriya schools including that of the Vaikhānasa, against killing the cow during the ancestor ritual. That is why the Gopitryajña was omitted, and the Piṇḍapitryajña was opted instead. Luckily, the fragment of the Gopitryajña 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 Agnyādheyasūtra.

Other traces of revision work can be found in the presence of ‘lost’ mantra fragments preserved in the fifteenth chapter, which I call as “Mantrapariśeṣa”. This chapter is situated at the last of the whole Śrautasūtra and before the chapter of the Anvākhyaṇa, i.e. the Brāhmaṇa text of this school. Thus the chapter can be regarded as a supplement to the sūtra 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 Agnyādheyasūtra of this Vādhuila school. They might have belonged to the ‘original’ Ādheyasūtra of this school.21

The case shown above has given us a quite interesting example of the revision work of a particular Śrāutasūtra which had taken place during its history of transmission. In the case of Vādhuila 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 sūtra had been transformed during the process of Mimāṃsā discussions of a ritual school.
PLACE OF GOPITRYAJṆA RITE OF THE VĀDHŪLA SCHOOL

particular school and for knowing the transformation of a Vedic text during ages.
Appendix 1: Text of the Upavasathagavi/Gopitryajña of the Vādhūla School

1. 

adyāgnyādheyasya ¹ upavasatha iti samabhārān² upakalpayate³: ⁴ gām aṁśalām ahatam vāsaś catura udakumbhāṁś trīn audumbarāṁ śūlān audumbarāṁ⁵ darvīṁ ekāṁ vapaśrapaṇīṁ aviśākāṁ⁶ audumbarīṁ⁷, sarvan evāṁyāṁ⁸ sthalīpākāt paitryajñikān sambhaṛan¹⁰ erakopabarhañe¹¹ āṇjanāḥbhyaṇjane ajyān trṇaṁṣṭīṁ sūtram¹² ¹³ ʼitī. āmātyād idhmām¹⁴ ādīpyāṃvāḥyapacaṇaevanēvāyāṁ ¹⁵ sādayitvā sōbhayītvā barhiṣā parīṣṭīryāyīm ¹⁶ vilāpyotpūya dāksināta etāny¹⁷ upasādayanty¹⁸; erakopabarhañe¹⁹ āṇjanāḥbhyaṇjane ²⁰ ajyān trṇaṁṣṭīṁ sūtram ʼitī. uvantarata etāny upasādayanty²¹: ahaṭam vāsaś catura udakumbhāṁś²²

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¹ Before this, K₂ has “saṁbhaṛasaya”.
² K₁, K₄: samabhārān
³ K₁, K₄: upakalpayate
⁴ K₁: gā . . . lān audumbarāṁ
⁵ K₁, K₄: audumbarāṁ
⁶ Thus revised from K₁, K₂, K₄: aviśālām
⁷ K₁, K₄ audumbarāṁ
⁸ K₂: evāṁyāt[?]
⁹ K₂: sthalīpākā paitryajñīkāṁ; K₁: paitryajñīkā sthalīpākāṁ; K₄: paitryajñītā sthalīpākās
¹⁰ K₁, K₄: saṁbhārān
¹¹ K₂: erako. barhañe
¹² K₂: ātraṁ
¹³ K₂: ʼitī ādi iddhīmām
¹⁴ K₂: ādīpyāṃvāḥīya-; K₄: ʼādīn darvīṁ etāṁ vapaśrapaṇīṁ 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 dāksināta etāny upasādayatya
¹⁷ K₂: vilāpyotpū . . . ta etāni
¹⁸ K₂: etāni
¹⁹ K₁: upasādayatya; K₂: upadādāyanty
²⁰ K₁, K₄: ekarako-
²¹ K₂: ātraṇaṃśṭīṁ
²² K₁, K₂, K₄: udakumṃbhaṁs
PLACE OF GOPITRYAJÑA RITE OF THE VĀDHULĀ SCHOOL

23 trīṃ audumbarāṇī sūlān audumbarāṇi24 darvīṃ ekāṃ25 vapāṣrapaṇīṃ26 avīśakhāṃ28 audumbarāṇi. daksśînāgniṃ adhidevanam uddhanti, tad aksān29 nivapatty30. atraitad ahatāṃ31 vāśāḥ paridhāya sphyam ādāya sakrd eva daksśīvoddhanti ya ādadānā svadhāyā navānī 32 pitriyāṇi rūpāṇy asurās caranti, parāpuro nipuro ye haranty33 agnis tān asmāt34 35 praṇunoktu lokād ity. ulmukāṃ36 ādāya 37 prān38 abhitapaty udīratām avara utparāṣa39 ity etayā.40 pūrvaṭraiva41 vyantāṃ42 karoti. tūṣṇīṃ uda-pātram upaniniyā pitṛṇ āvāhayaty43 udīraṇā44 iha santu naḥ prapitāmahāḥ pitāmahāḥ pitaraś45 cānugais saha, asṛpāṣo46 viśavvaṭo virkās te no havam47 pitaro 48 dyāgamantv ity. atraikenodakumbhena49 mārjayate 50 tūṣṇīṃ

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23 K1: trīṃ audumbarāṇī sūlān; K2: tran odumbarā. lān; K4: trīṃ audumbarājñālān
24 K1, K4: audumbarān
25 K1, K4: ekāṃ
26 K2: pavaśārapaṇīṃ
27 K4: avīśālā . . (16) d aksān nivapatty atraitad; K1: avīśālā . . ty atraitad
28 K1: avīśālā . ; K4: avīśālāṃ; K2: apiśāghāṃ
29 Thus K4. K2: aksān
30 Thus K1. K2: nivapanty
31 K1, K4: ahatāṃ
32 K1: pitriyā . i . pāṇy; K2: triyāṇī rūpāṇy; K4: pitriyāṇi rūpāṇḍi surāś
33 K4: naranty
34 K1, K4: asmāt*
35 K1: praṇunoktu lokād; K2: praṇunoktu alokād ity; K4: praṇunoktu lokād
36 K1, K2, K4: unmukām
37 Thus K2. K4: pr. . . (18) trayvyaṭant karoti. śūm; K1: prā . . . śūm udapātram
38 Thus emended. K2: prā; K1: prā .
39 Thus emended. K2: uḍharāta
40 Note that the pratikā type of quotation appears here. This mantra is given in full form in the section of Pīṇḍapitryajña rite of the Darśaptūrṇāsā ritual (i.e. 2nd chapter of the VādhūŚ). It corresponds to TS2.6.12i with slight variation.
41 K2: pūtraiva
42 K2: vyantāṃ
t43 K2: ālāhāyatvay
t44 K2: uditaṇā
45 K1: cānugais . . asṛpāṣo
46 K1: asṛpāṣo; K2: asṛdvāso
47 K1, K4: havam
48 K2: dyāgamantv
49 K1, K4: -dakumbhena
50 K4: tū . . . (15) nivedayata āsanaṃ; ; K1: tū . . . āsanaṃ
eva.- athaibhya erakopabarhañe nivedayata āsanaṁ 51śayanañ ceme
tayos somyāsa āgata52, sukhā jañāya no grhe śivā bhavātha53 śaṅkarā ity. athaibhyaḥ pānam āhārayaty 54etad vaḥ prapitāmaḥḥ pitāmaḥḥ
pitaraḥ pānam ity. 55athaibhya gām upākaroti pitṛbhayas tvā āuṣṭām
56upākaromi-iti. tad aksan57 58parivānti59 pitāputrā: dakṣiṇāḥ60 pitā paścañ61 iyeṣṭha uttaratas trtiyāḥ purastāc caturthā evam eva-vāntaradiśasu yady aṣṭau. sapta 62ced bhavanti tanta v ā ity aṣṭaman nidadhāti. saṭ63
64ced bhavanti 65śaḍaṃgyām enāṃ kurvanti. paṇca 66ced bhavanti tanta
vā ity eva ṣaṭṭhan nidadhāti. catvāraś 67ced bhavanti dvyaṃśino68
bhavanti. trayaś 69ced 70bhavanti trighanāṃ71 enāṃ72 kurvanti, tanta
vā ity eva caturthān nidadhāti. dvau 73ced bhavato 'rdhārdham74 enayor
bhavata. ekaś 75ced bhavati tanta vā ity eva dviṭiyan nidadhāti. te

51 K2: śayanamāceme
52 K2: āgatas
53 Thus emended. K1,K2,K4: bhavatha
54 K1: eta . ḫ prapitāmaḥḥ
55 K2: athaitabhyo
56 K2: ud va karomīti
57 K2: akvān (?)
58 Thus K2, K4: . . . (20)kter atas trṭiylaḥ; K1: . . . tas trṭiylaḥ
59 Thus emended. K2: parivatāti
60 Thus emended. K1,K2: dakṣiṇāḥ
61 K2: paścā
62 K1,K2,K4: cet bhavanti
63 K2: saṭ*
64 K1,K2,K4: cet bhavanti
65 K1: śaḍaṃgyām e.āṃ; K2,K4: śaḍaṃgyām enāṃ
66 K1,K2,K4: cet bhavanti
67 K1,K2,K4: cet bhavanti
68 K1,K4: dvyaṃśino; K2: vyamgino
69 K1,K4: cet bhavanti; K2: ce bhavanti
70 K1,K4: bhava . . . (24)au cet bhavato
71 K2: trighadām
72 K2: enāṃ
73 K1,K4: cet bhavato; K2: ce bhavato
74 K2: ṛddharddhem [?]
75 K1,K2,K4: cet bhavanti(K2: bhavati)
PLACE OF GOPITRYAJÑA RITE OF THE VÅDHÚLA SCHOOL

sañjayantaḥ kṛtam\textsuperscript{76}-kṛtam evānyonyasmai śīṃsanty\textsuperscript{77}. athainām\textsuperscript{78} prokṣati pīrṭbhyaś tvā jóśṭām\textsuperscript{79} prokṣāmi-itī. tān\textsuperscript{80} daksīñena agnim\textsuperscript{81} pratīcīnaśirasīn daksīñāpadiṁ\textsuperscript{82} saṃjñāpayanti\textsuperscript{83}. \textsuperscript{84}ātasyai saṃjñāaptayā adbhir abhiśekam prānān āpyāyayanti\textsuperscript{85} tuśnim eva-. -athāsyai vapām utkhidati tuśnim eva-. -athāsyai ṣrīdayam utkhidati\textsuperscript{86} prajñāte ca matasne. tāny etasmīn āgnāv audumbaraiś\textsuperscript{87} śūlaḥ prānikṣya\textsuperscript{88} śrapayanti. śṛteṣu tredhā vapāṃ \textsuperscript{89}vicchidyaudumbaryā darvyopastīrṇābhhighāritāṁ juhoti somāya pīrṭmate\textsuperscript{8091}

2.

\textit{somāya pīrṭmate vayaṁ śuṣmine juhumo haviḥ, vājinn idaṁ juṭasva na svadhā\textsuperscript{92} 93havyan devebhyaḥ pīrṭbhyaḥ svadhā nama svāhā, aṅgirasvantam\textsuperscript{94}}

\textsuperscript{76} K₂: kṛtaḥ
\textsuperscript{77} K₁,K₄: śīṃsanty; K₂: śīṃsanty
\textsuperscript{78} K₁,K₄: -aṁ
\textsuperscript{79} K₁,K₄: justāṁ; K₂: justān
\textsuperscript{80} K₁,K₄: tan
\textsuperscript{81} K₁,K₄: aṁ
\textsuperscript{82} K₁,K₄: daksīñāpadiṁ
\textsuperscript{83} K₂: saṃjñāpayati
\textsuperscript{84} K₁,K₄: . . . (23)m evātthāsayi
\textsuperscript{85} Thus emended. K₂: āpyayanti
\textsuperscript{86} K₁,K₄: ut*khidati
\textsuperscript{87} K₁,K₄: audumbaraiś
\textsuperscript{88} K₁: pra. ikṣya; K₄: prānikṣya
\textsuperscript{89} K₂: vicśidyaudumbarryā; K₁,K₄: vicśidyaudumbarryā
\textsuperscript{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 Vådhūla school, see (Ikari 1995), p.16-17.
\textsuperscript{92} K₁ corrected the originally written “svajā” into “svadhā”.
\textsuperscript{93} K₁: havya(n* devebhyaḥ pīrṭbhyaḥ (words in brackets seem to be deleted); K₄: havyaṁ dravebhyaḥ pīrṭbhyaḥ; K₂: havyaṁ svadhā nama [“devebhyaḥ pīrṭbhyaḥ” is not found in K₂.]
\textsuperscript{94} K₁,K₂,K₄: aṅgirasvantam
śuṣṭi 95 yamam 96 pitṛmatam 97 āhuce, 98 vaivasvatedam 99 atta na 100 svadhā havyaṁ svadhā nama svahā, yad agne kavyavāhana pitṛn 101 yaksy rtāvrdhāh 102, pra devebhya vahan havyam 103 pitṛbhyaś ca 104 svadhā havyaṁ svadhā nama svahā-ity. atra trṇamuṣṭim mārjayati. tam apareṇāgniṁ 105 daksināgramaṁ saṁśtiryā pinnānāṁ 106 āvṛtātāṁy avadānāṁ dadāti: hṛdayam evāgre 'tha savyam matasnum atha daksinam. atra pitaro 107 yathābhāgam mandadhvam 108 ity uktvaiknodakumbhena 109 gām 110 upaparaiti. tasyai lōhitam upapravartayati111112 ye naḥ paṭita garbhā asṛghbhāja 113 upāsate tebhya 114 svajā svadhā namas trpnuvantu madantu ca, ya āmā ye pakvā ye ca duṣṭāḥ patanti naḥ 115 tebhya 116 svajā svadhā namas trpnuvantu 117 madantu ca, 118 ye āmā ye pakvā ye ca duṣṭāḥ patanti ca, tebhya svajā svadhā namas

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95 K2: ṛtave ?
96 K1,K4: yamanaṁ
97 K1: pitṛmatam
98 K2: napavasvatedam(?)
99 K1: atta . svadhā [Cl.BŚS: addhi naḥ svajā]
100 Consonant gemination resolved.
101 K2: pitṛn
102 K1: ṛtāvṛdhaḥ
103 K1,K4: havyaṁ
104 K1: . . . gniṁ daksināgraṁ; K4: . . . (26)ānīn daksināgraṁ
105 K2: āgniṁ
106 K4: āvṛtétāṁ
107 K1: pitaṁo
108 K2: uktvaikno-
109 K1,K2,K4: -odakumbhena
110 K2: hām
111 K1: upapravattayati; K2: apapravattayati
112 K4 . . . (26)dantu pāya āmā; K1: ye . . . dantu ca ya āmā
113 K2: asṛghbhāja; [BŚS: asṛghbhāga]
114 Consonant gemination resolved (; three more times in the verses here).
115 K1 deletes “ca” which was the original reading and writes “naḥ” below; K4: na ; K2: 
116 K2: ebhya
117 K2: trpnuvantu; K4: trapnuvantu
118 K1 and K4 repeat the passage which is almost the same with that immediately precedes and K1 puts vertical marks as: — ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas trpnuvantu madantu ca —; K2 has not the passage: ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas trpnuvantu madantu ca.
PLACE OF GOPITRYAJṆA RITE OF THE VĀDHŪLA SCHOOL

tṛṇuvantu madantu ca, ye kumārā yā striyo ye 119vijñātāḥ patanti nah
tebhya120 svajā svadhā 121 namas tṛṇuvantu ca-ity. āgatyā śādbhir122
namaskāraīr123 124vyatīṣyaṇaṁ nihнутa. ānjanan dadāty, 125abhyānjanaṇadadātī,
vāso dadāty. utthāpayaty uttiṣṭhata126 127pitarāḥ preta pūrve, yamasya
panthām anu yātā purāṇam128, dhāttād asmāsu druviṇām yac ca bhadrāṃ,
pra no 129brūtād bhāgadhan devatāsu iti. sāṁsādhayaṭi130 yantu 131pitaro
manasā yathālokam manasā 132javeta-iti. mano no āhuvāmaha iti133 tisṛbhīr
mana āhavayate. 'traitad ahatam vāsa evamvide134 brāhmaṇāya datvānyad
asaniyam135 vāsaḥ136 paridhāya dakṣinopaparyātī. 137etenedakumbhena
mārjayate138 yāsu gandhā139 rasā varṇā balāṇ ca nihite ubhe tā ma ṛpaś
śivās santu duṣkṛtam140 pravahantu141 me142, yāśām143 ime 144lokās tejasā

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119 K2: vijñātāpetanti
120 K2: tebhyām [?]
121 K1,K4: nama ... (23)ānjanan dadāty
122 K2: śatbhīr
123 K2: namanastāraīr
124 Thus emended. K2: nipāta [Cf.BŚS: viparyāsam upatiṣṭhate]
125 K2: ... ātasa dadāty (?)
126 Thus emended. K1,K4: uṣṭhata; K2: uttiṣṭhata
127 K2: pitarāḥ peta; K4: pitarā pratta
128 K4: purāṇam; K2: purāṇā
129 K1,K4: brūtāṭ bhāgadhan n; K2: brū ... (ga)tan
130 K2: sāṁsādhayaṇti
131 K1: pitaro manasā yathālokam manasā jave . e . [written as — yathālokam manasā
— ]; K2: pitaro manasā javeteti
132 Thus K2. K1,K4: jave ... (22)d ahatam vāsa
133 Note here the Pratika type of quotation. This mantra (corresponding to TS1.8.5.2.g)
given in full form in the section of PiṅḍapitryajṆa rite of the Darśapūrṇamāśa ritual
(i.e. 2nd chapter of the VādhSS).
134 K1,K4: evamvide
135 K1,K4: asaniyam
136 K2: āśaḥ
137 K1,K4: -odakumabhena
138 K1: mārjayati
139 K2: gāndhā
140 K1,K4: duṣkṛtam
141 After this, K2 has the following words which are deleted: me ity asitvaitad asaniyam.
142 K2: me me
143 K2: yāśām
144 Thus K2. K4: lokā . e ... (21) vahantu me; K1: lokā . e ... ntu me yāśān

19
yaśasā

vṛtās tā ma āpaś śivā santu duṣkṛtam pravahantu me, yāśān niṣkramane
iśvam idān jāyate 147 jagat tā ma āpaś śivaś santu duṣkṛtam pravahantu ma ity.

148 asitvaitad asanīyam 150 151 vāso 'nyat* paridhāya prajāpatyawarcagnē udeiti prajāpate na tvad etānī anya

152 ity 154 etayā- -ulnukam āpisrjaty 155 abhūn no 156 jātavedā 157 āvāḍḍ ḫavyāṇī surabhīṇī kṛtvā prādaḥ 158 pitr bhya svadhaya te aksan ā prajānann agne punar chi vidvān ity. attraitāṇī avadānāni brāhmaṇebhyo dadāti: 161 hṛdayam evagre 'tha savyam mataśnām 162 atha daksinān. yathāśraddham annam kurute 163. gām 164 ekamāṁśaśo dadāti varam-varam. 165 sa yatra ha vā evamvidvān kalp- ayati mucyate 167 brāhmaṇatyāyai, tarati brāhmaṇatyām, apa pāṃmānām 168 punarmṛtyuṇā 169 jayatiti hovāca prajāpatiḥ.

145 K2: vṛtāratāma āpaś śivāssantu duṣkṛtam
146 K1: niṣkrame; K2: niṣkamane
147 K2,K4: jagat* tā ma āpaś; K1: jagat* jñātā ma āpaś
148 K2: śītās
149 Cf. BŚŚ: attraitad
150 K1,K4: asanīyam
151 K1: vāso . . . paridhāya
152 K4: prajāpatyarccagnē
153 Pratikā type of quotation. This mantra is given in full form in the section of Piṇḍapitryajna rite of the Darśapūrnamāsa ritual (i.e. 2nd chapter of the VādhŚŚ). It corresponds to TS 1.8.14.2.m etc.
154 Thus revised. K1,K4: ekayonmukam; K2: ekayonyukam
155 K2: arūnoduto [BŚŚ: abhūud dūto]
156 Thus K2, K4: . . . (17)bhīṇi kṛtvā prādaḥ; K1: . . . prādaḥ
157 K2: āvāḍḍ ḫavyāṇī
158 K2: pādaḥ
159 Consonant gemination resolved. K1,K2: pitr bhya
160 K2: aksat*
161 K1: hṛdaya . e. gre
162 K2: matasnam
163 K2: kukurate
164 K2: ekamāsāso Cf. BŚŚ: etām aṁśaśaḥ kṛtvā brāhmaṇebhyo varam dadāti
165 Should we keep single “varam”? K1: varamvaram; K2: varamvaram
166 Thus basically with K2. K4: . . . (21)rati brāhmaṇatyā . vap. .ānāṃ ānāṃ punar(r)mṛtyuṇā; K1: . . . (25)ānāṃ punarmṛtyuṇā
167 Thus emended. K2: muhyate
168 K1: pāṃmāṃṇaṃ
169 K1,K4: punarmṛtyuṇā
170 K1,K2 and K4 have an end mark. K2 has the number “39” between the end marks.
Appendix 2: Excerpts of the "original" Agnyādheya passages preserved in the chapter of Mantrapariśeṣa in $K_1$ recension MSS

1.

15.6$^1$ yāḥ prācīs$^2$ sambhavanty$^3$ āpa uttarataś ca yāḥ adbhīr$^4$ viśvasyā bhuvanasya dhartriḥbhīr$^5$ antar anyām$^6$ pitur dadhe $^7$svāhā, $^8$antar dadhe parvatair antar mahyā$^9$ prthivyā $^{10}$dīvo digbhīr antantābhīr$^{11}$ antar anyām$^{12}$ pitāmabhād dadhe svāhā, antar dadha rūthbis sarvair ahorātrais sasandhikaiḥ$^{13}$ māśaiś $^{14}$cārdhamāśaiś cāntar anyām$^{15}$ prapitāmahād dadhe svāhā, yan me mātā pralulobha caraty anuvrata tan me retaḥ pītā vrūktām$^{16}$ 17abhr anyo 'papadayaṭāṁ$^{18}$ svāhā, 19yan me pitāmahiḥ$^{20}$ pralulobha caraty anuvrata tan me retaḥ pitāmaha$^{21}$ vrūktām$^{22}$ abhr anyo 'papadayaṭāṁ$^{23}$ svāhā, $^{24}$yan me prapitāmahā pralulobha caraty anuvrata

$^1$ $K_1$,88b,4-9; $K_4$,88b4-9; M443-4; $N_4$,15b6-16a7
$^2$ M: prācī
d$^3$ $K_1$,K$^4$,N$^4$: sambhavanty
$^4$ $K_1$,K$^4$,N$^4$: atbhir
d$^5$ $K_1$: dhartriḥbhīr; $N_4$: yat śrībhīr
$^6$ $K_1$,K$^4$,N$^4$: anyāṃ
d$^7$ Thus $N_4$.M. $K_1$: sv . . . (10)divā digbhīr a . . bhīr antantābhīr
$^8$ $K_4$: antadadhe
d$^9$ $K_4$: mahyāṃ
d$^{10}$ $K_4$: divā digbhīr; $N_4$: ivādibhīr
d$^{11}$ $K_4$: antantābhīr antantābhīr
d$^{12}$ $K_1$,K$^4$,N$^4$: anyāṃ
d$^{13}$ M: sandhikaiḥ
d$^{14}$ $K_4$: cārdhamāśaiś; $N_4$: vārdhamāśaiś
d$^{15}$ $K_1$,K$^4$,N$^4$: anyāṃ
d$^{16}$ $K_1$,K$^4$: vrūktām
d$^{17}$ Thus $N_4$.M. $K_1$: ābhur a . . (12)lulobha . . . anuvrata
d$^{18}$ M: papadayaṭāṁ
d$^{19}$ Not in BaudhŚŚ2.9.
d$^{20}$ $K_4$: prapitāmahī
d$^{21}$ $K_4$: prapitāmaho
d$^{22}$ $K_1$,K$^4$: vrūktām
d$^{23}$ M: papadayaṭāṁ
$^{24}$ Not in BaudhŚŚ2.9. $K_4$: (vahājya)ñ jātavedalḥ pitṛbhyo yatrainān ve)[sic.][89b6] yan me prapitāmahī pralulobha caraty [K$^4$ repeats the same passage owing to dittography and as a result it omits "yan me pitāmahi ... papadayaṭāṁ svāhā"].
tan me retaḥ prapitāmaha vṝuktām 25 abhrur anyo 'papadyatāṁ 26 svāhā, 27 vahāyān jātavedaḥ pitr̥bhyo yatround 28 vṛttthi nihitān varāke ājayasya kulyā upa tān kṣarantu tīvṛā eśām āśīṇas santu 29 kāme me svadhā havyāṁ svadhā nama 30 svāhā, 31 vaha vapaṁ 32 medasaḥ 33 kulyā = nama svāhā, 34 vahānnaṁ jātavedaḥ = 35 nama svāhā, 36 ye ceha pitaro ye caneha yāṁś ca vidma yāṁ u cana pravidma agne 37 tān vṛttthi yadi te jātavedaḥ 38 tvayā pratāṁ svadhaya madantu svadhā = 39 tā nama svāhā, 40 yad vah kravyād aṅgamaį 41 42 adahal lokān nayan 43 praṇayaṁ 44 jātavedaḥ tad vo 'ham 45 punar āvesāyāmy ariṣṭair aṅgaṁs 46 sambhavatha 47 48 pitarā svāhā 49 50 svāhā pitr̥bhyā
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pitṛbhya svadhā svāhā= 51svāhā pitāmahebhyaḥ, 52pitāmahebhya svadhā svāhā, svāhā prapitāmahebhyaḥ 53prapitāmahebhya svadhā 54svāhā, agnaye kavyavāhanāya svadhā svāhā 55

Cf. BŚS 2.9:49.4-13: yāḥ prāciḥ sambhavanty āpa uttarataś ca yāḥ, adbhir viśvasya bhuvanasya dhartrībhir antar anyaṁ pitur dadhe svadhā namaḥ svāhā. antar dadhe parvatair antar mahyāḥ prthivyāḥ, divā digbhir anantābhir utibhir antar anyaṁ pitaṁmahād dadhe svadhā namaḥ svāhā. antar dadha ṛtubhiḥ sarvair ahorātraḥ susandhikaiḥ, ardhamāsaiḥ ca māsaiḥ cāntar anyaṁ prapitāmahād dadhe svadhā namaḥ svāhā. yan me mātā pralulobha caraty ananuvrata, tan me retaḥ pitaḥ vṛjktāṁ ābhur anyo 'pa- padyatāṁ svadhā namaḥ svāhā. yad vaḥ kravyād aṅgad adahal lokān nayan pranāyaṇa jātavedāḥ, tad vo 'haṁ punar āveśayāmy arīṣṭāḥ sarvair aṅgaiḥ sambhavata pitaraiḥ svadhā namaḥ svāhā.

In the BŚS, these mantras are used for the butter-offerings with a small ladle (sruvāhutī) before the important offering of greater omentum (vāphoma) during the Gopitryajñā rite, which constitutes the first part of the Upavasatha-day’s schedule of the Agnyādheya ritual. They are not used in Vādhūla’s Gopitryajñā 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 mantrāṁ sannamati. evam annasya juhoti/’vahānnam’ iti mantraṁ sannamati. atha sauviṣṭākṛtṝṁ juhoti ‘agnaye kavyavāhanāya sviṣṭakṛte svadhā nama’ iti.
52 K1: pitāmahe . vadāḥ 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 āgrayaṇēṣṭya⁵⁸ yakṣye⁵⁹,⁶⁰ svargakāmaś cāturmāśyair yakṣye, svarga-kāmaḥ⁶¹ paśubandhena⁶² yakṣye, svargakāma ṭiṣpaśubandhābhyaṁ yakṣye, svargakāma ṭrumukhiyaṁ⁶³ hoşyāmi, svargakāmo 'gniṣṭomena yakṣye, svargakāmas sāgniṣṭyenaṅgniṣṭomena yakṣye, sarvakāmo 'gniin ceṣye, svargakāmo 'gniṣṭomena yakṣye,⁶⁵ prajakāma 'tirātreṇa yakṣye, paśukāmo⁶⁶ ptoryāmeṇa yakṣye, svargakāma⁶⁸ syenacitaṁ ceṣyeta.⁶⁹ tat ta ṛddhyatāṁ⁷⁰ tat te samṛdhyaṭāṁ⁷¹ tat te saṃvartatāṁ⁷² kāmaḥ⁷³ ⁷⁴

Cf. BŚŚ2.1:34.11-18: sarvakāmo 'gniin ādhāsyā ity agnyādhheye, svargakāmo darśapūrṇamābhyyāṁ yakṣya iti darśapūrṇāmatayoh, svargakāmaś cāturmāśyair yakṣya iti cāturmāśyeṣu, svargakāmah paśūnā yakṣya iti paśu-bandhe, svargakāmah somena yakṣya iti some, svargakāmo 'gniin ceṣya ity agnicaye, ahiṇe 'hargane vā yathākāmo yatkāmo vā yajate.

“tan ma ṛddhyatāṁ tan ma samṛdhyaṭāṁ tan ma sampadyatāṁ kāma” iti. athartvijāṁ prativacanāṁ “tat ta ṛddhyatāṁ tat te samṛdhyaṭāṁ tat te sampadyatāṁ kāma” iti. “oṁ tathā” iti prativacanam.

Context: upāvyaḥaraṇam, i.e. Announcement of the sacrificer's intention of ritual performance. The announcement is placed in the very beginning of BŚŚ's Agnyādhheya ritual description. This section is totally lacking in the ritual sūtra of the Vadhula.

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⁵⁸ K₁: āgrayaṇēṣṭya
⁵⁹ K₁,K₄: yakṣye - ; M: yakṣye=
⁶⁰ K₁: svargakāmaṁ turmmāsya yamāṣye
⁶¹ K₁: paśūba (e) . . (12)ksye svargkāmaḥ ṭrumukhiyaṁ
⁶² M: paśubandhe
⁶³ M: kratumukhiyaṁ
⁶⁴ K₁: gniṣṭome . . (4)kāmo . . ṇa yakṣye
⁶⁵ M: svargakāmo . . ṇa yakṣye
⁶⁶ K₄: paśukāmah paśubamo
⁶⁷ K₁: ptoryā (e) . . (12)ddhyatāṁ
⁶⁸ M: syenacitaṁ ce . . dhyaṭāṁ tat te samṛdhyaṭāṁ
⁶⁹ Thus K₄. Cf. BŚŚ 2.1: tan ma ṛddhyatāṁ tan ma samṛdhyaṭāṁ tan ma sampadyatāṁ kāmaḥ]
⁷⁰ K₄: ṛddhyatāṁ
⁷¹ K₄: samṛdhyaṭāṁ
⁷² K₄: saṃvartatāṁ
⁷³ K₄: komaḥ
⁷⁴ K₁,K₄ have an EM; M: // , “ iti ”
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3.

15.8\textsuperscript{75} vape pravape\textsuperscript{76} devena savitrā prasūto brahmaṇā saṃśito 'ham yāni \textsuperscript{77} ma ita ūrdhaṁ\textsuperscript{78} lomāni tāni me svastaye santu.\textsuperscript{79}

=BŚŚ\textsuperscript{2.8:45.11-13}.

The first part of Upāvāsa\textsuperscript{tha} day’s schedule in the BŚŚ is the Gopitryajāna. 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 Vādhūla’s description of the Gopitryajāna. Cf. Appendix 1.

4.

15.9\textsuperscript{80} aśman me kṣut\textsuperscript{81}, parvate me tatnā, vidyuti me smayaḥ\textsuperscript{83}, lopāyāṁ me krandaḥ, kośe me gandhaḥ, \textsuperscript{85} kumāryāṁ me śāghā, kanyā-yāṁ ma āṇjanābhyaśajane, strīṣu me 'urtam, vrātye ma ityā, rājanye me pāmā, vaiśye me steyam, śudre me śīrṣaktih, naiṣāde me hṛdrogaḥ, ayogusū ma udāvartaḥ, tāmanyeṣu ma āndhayaḥ, videheṣu me śivadaḥ, valhikeṣu me glauḥ, \textsuperscript{92} baste me vadhayyā, \textsuperscript{93} sayyake me hrīṃ, 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}: ūrdhaṁ
\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}: hṛdrogaṁ
\textsuperscript{87} M: ādhyaṁ
\textsuperscript{88} Caland,S&H: śipadaḥ
\textsuperscript{89} Thus M. K\textsubscript{1}: valhi .. (16) me svapnaḥ
\textsuperscript{90} M: valhikeṣa; Caland,S&H: valhikeṣu
\textsuperscript{91} Thus K\textsubscript{4}. g*lauh; M: gau S&H: glaur
\textsuperscript{92} M: bastam eva dhayyā
\textsuperscript{93} Thus K\textsubscript{4}. M: sayyā .. (3/4)me svapnaḥ Caland,S&H: sayyā[yāṁ me] svapnaḥ
Y. IΚΑΙ

svapnaḥ, pṛḍākau⁹⁴ me tandriḥ⁹⁵, dvīpau me niṣṭapat⁹⁶, sārdūle me 'ntar-āmayāḥ, ule me balāsāḥ,⁹⁷ kroke me jambhāḥ, vṛke me kṣut⁹⁸, aśve me ghāsiḥ, śimhe⁹⁹ me dauśvapniyāṃ¹⁰⁰, varāhe me manyuḥ¹⁰¹, hastini me kailāsyāṃ, śunī me¹⁰² duritim¹⁰³, markaṭe¹⁰⁴ me durādhīḥ;
pāpmann ava mā sjata¹⁰⁵ masābhāvi . . . adhā te arhato¹⁰⁶ grhāṇ śriyam¹⁰⁷ abhyema, viśvāḥ¹⁰⁸ abhūma¹⁰⁹ tamaso vayaṃ¹¹⁰ pathor iva vyāvartane, pra¹¹¹ pāmānan nudāmasi śaśvatībhīyas¹¹² samābhyo yato na punar āyati¹¹³¹¹⁴

Cf. BŚŚ2.5:39.1-41.2: siṁhe me manyuḥ, vyāghre me 'ntarāmayāḥ, vṛke me kṣut, aśve me ghāsiḥ, dhanvani me pipāsā, rājagrhe me śanāyā, aśmani me tandriḥ, gardabhe me 'ṛśaḥ, śalyake me hriḥ, aśvatthe me vepathuḥ, kūrme me 'ṅgarogāḥ, baste ne 'pasaryā, apriye me mṛtyuḥ, bhrāṛvyve me pāṃpā, sapatne me nirūṭiḥ, duskrītatu me vyṛddhiḥ, parasvati me 'ṣamṛddhiḥ, khaḍge ma ārtiḥ, gavaye ma āndhyam, gaurve me bādhiryam, ṭkse me sokaḥ, godhāyāṃ me khedaḥ, jārāyāṃ me himaḥ, kṛṣṇaśakunau me bhirutā, kaśe me pāpo gandhāḥ, ulūke me śvabhyāṣaḥ, kloke ma īrṣyā, markaṭe me

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⁹⁴ M: pradākau
⁹⁵ K₄: tandriḥ[?] ; M: tantrīḥ; Caland,S&H: tantrī
⁹⁶ K₁,K₄: niṣṭapat*
⁹⁷ M: koke me jambhāḥ; Caland,S&H: koke me jṛmbhaḥ
⁹⁸ K₁,K₄: kṣut*; Caland,S&H: kṣud
⁹⁹ K₁,K₄: śimhe
¹⁰⁰ M: dauśvaghniyāṃ; Caland,S&H: dauḥṣvapniyāṃ
¹⁰¹ K₄: manyuṃ
¹⁰² Thus mostly with K₄. K₁,m: duri . . . (17)dhāte arhato; Caland: duri(pram) ... (a)dhā te arhato; S&H: duri(prasna) ... [a]dhā te arhato
¹⁰³ Corrected from K₄: duriti
¹⁰⁴ K₄: markaṭe
¹⁰⁵ ? Thus K₄.
¹⁰⁶ M: grhāṇ chriyam
¹⁰⁷ Caland,S&H: abhyema viśvāḥ /
¹⁰⁸ Caland MS: abhūmatamaso; Caland: abhūmānasūtra; S&H: -abhūmanāgaso
¹⁰⁹ K₄: adruma[?]
¹¹⁰ K₄: vayaḥ[?]
¹¹¹ K₄: prā
¹¹² K₄: śaśvatībhīyas
¹¹³ Thus K₁. K₄: āy. . ; M: āyāti
¹¹⁴ K₁,K₄ have an EM; M: // , " iti "

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durṛddhiḥ, kulale me maṁsyā-, -ulale me pradhyā, uṣṭre me ṛṣṭāṇa, ṛṣye me śrāman, avyāṁ ma āvyāṁ, kośe me gandhāḥ, kumāryāṁ me 'laṅkāraḥ, sūkare me kladathuḥ, prādūkhaṇi me svapnaḥ, ajagare me dusvapan, vidyuti me smayaṣaḥ, lobhāyāṁ me kledaḥ, śalabhe me pāṃpālaṃkṣāṇi, striṣu me 'nṛtama, ajāsu me karkaṣaḥ, vrātye ma ītyā, śūdre me steyam, vaisye me 'kārmakṛtyāṃ, rājanvabandhun me 'jūnaṃ, naiśāde me brahmaḥatyā, kuliṅge me kṣavathuḥ, ulale me vilasaḥ, udriṇi me vamaṇi, kiṃpuruse me rodaḥ, dvīpini me niṣṭapati, hatchi me kilasaḥ, śuni me duripram, snāvanyesu me mlecchaḥ, videhesu me śipathaḥ, mahāvarṣeṣu me glauḥ, mūjavatsu me tapnā, dundubhau me kāsikā, ikṣvākuṣu me pittam, kāliṅgesu me 'medhyam, aśavartyāṁ me 'prajāstā, puṇścalyāṁ me duścarītam, ākhuni me dantarogāḥ, māṃkṣāvyāṁ me śvalkaṣāḥ, śuke me harimā, mayūre me jalpyā, vrṣe me jara, cāse me pāpavādaḥ, apsu me śramaḥ. brahmojihhe me kilbīṣam.

apehi pāpman punar apanāṣito bhavā naḥ pāpmun sukṛtasya loke pāpman dhehy avihṛto yo naḥ pāpman na jahāti tam u tvā jahimo vayām anyatraśman nivisātāṃ sahasrākṣo amartyo yo no dveṣti sa riṣyatu yam u dviṃsas 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. Vādhūla's text of pāpmano vinidhayah is much shorter than that of Baudhāyana's.

Cf. BŚS 2.846.3-5: athaiṇam ekaviṁśatya darbhapuyjilais tredhā vibhaktaiḥ saptabhiḥ-saptabhis tūśīṁ pavayitodapātram ādāyemāṁ diśaṁ nītvā catuspatha etasmin evodapātre 'vekṣamānaṃ pāpmun vinidhīn vācayati "siṁhe me manyur vyāghre me 'ntarāmaya" iti.

5.

15.10 brahmaṇan bhojyatāsvaṃ gopāyata sambhārān sannidhata.116

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

27
Cf. BŚŚ 2.15:57.10-11: athāsmā arāṇī prayachann āha “vācaṃyamo bhaviṣyasi saṃśādhi yat te saṃśiṣyam” iti. sa āha “brāhmaṇān āśayatāśvam gopāyata saṃbhārān nidhatta”-iti.

This is a prāṣa (formula of instruction) uttered by the sacrificer to the assistants immediately after the completion of Brahmaudana ritual of the Upavasatha day. The Vādhūlā 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.119 A comparison with the Baudhāyana passage, we may safely identify the context of the application of above formula.

1.1.2.17 “saṃśādhi yajama”-ity āha “yat te saṃśiṣyam” iti.
1.1.2.18 saṃśāsti yad asya saṃśiṣyam bhavati

6.

15.11120 yad adaś candramasi kṛṣṇaṃ121 tad ihā . . . (12)savitas suma . . (4)m m(e) santv āśiṣaḥ.122

Cf. BŚŚ2.16:59.4f.: sa yatrośān upādhi gacchati taj japaṃ “yad adaś candramasi kṛṣṇaṃ tad apiha” iti. athaiva ādadhāti “divas tvā vīryena prthivyai mahimnā, antarikṣasya pośeṇa sarvapaśum ādadha” iti.

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

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119 Cf. the full text in Ikari 1995, p.23.
120 K1:88b14-15;K4:88b13-14; M446.
121 K1, M: tad ihā . . . (17)mm(a) santv āśiṣaḥ[EM]; K4: tad ihā . . . (12)savitas sum(a) . . . (5)m m(e) santv āśiṣaḥ [EM] The first part of lacuna may be reconstructed as “tad ihāstu”. Cf. ĀpŚŚ5.9.7: tān nivapān “yad adaś candramasi kṛṣṇaṃ tad ihāstv” iti manasā dhīyati.
122 K1 has an EM; M: /// , ” iti ”
PLACE OF GOPITRYAJÑA RITE OF THE VĀDHULA SCHOOL

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Y. IKARI


