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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
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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 Piṇḍapitryajña.

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 (BaudhŚŚ24.15:199.9) 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 Neḍumpiḷḷi 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 Gopitryajñā 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 Bāhmana the old one. He distributes meat of cow to the Bāhmanas.

This ritual of Gopitryajñā 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 brāhmana 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

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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 Gopitryajñā, that is, the ancestor ritual proper, shares its basic structure of ritual process and many mantras with the Piṇḍapitryajñā 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 Gopitryajñā. The idea of ancestor offering of cow-meat may probably be traced back to the Ekāṣṭakā, 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; HirŚŚ 3.5[320]; VaikhŚŚ 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.\(^5\) Or, cow is not brought there at all and rice cerials 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 Grhy 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 Vādhūla Tradition

Among the newly discovered manuscripts of Malayālam script, three MSS. contain the description of the Gopitryajña: K\(_1\), K\(_2\) and K\(_4\).\(^8\)

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).\(^9\)

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-
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 Gopitṛyajñī, 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 Gopitṛyajñī 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 Gṛhyaprayoga text [folio 1],
1-b. The Gṛhyasūtra (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 Mantrapariśeṣa11 [folios 88-89],
5. The Anvākhyāna or the Brāhmaṇa literature of this school [folios 90-119],
6. The Yajñapraśaṁcitāni [folios 119-123],
7. The extra folios [folios 124-136]12

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

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10 Contents of their sections are: Ārtyijam, Upavāsa 1, Upavāsa 2, Srucor ādāna, Upavyāharuna, Gopitṛyajñī and Sadasaṇa. All of these titles are provisional.
11 A small section consisting of collections of mantras (of both Śrāuta and Gṛhya rites) that have not been used in the main text of the Gṛhyasūtra and the Śrāutasūtra 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 Gṛhyaprayoga, fragments of Śulbasūtra, fragments of a commentary to the Śrāutasūtra and fragments of a Śrāutaprayoga.
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Table of Contents Correspondence of K₁, K₄ and K₂
(Contents of K₁ folios No. 1-11 which precede the Śrautasūtra starting from the Agnyādheya.)

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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 K₁ in its present arrangement: 1-3, 9-11, 27, 46-47.
The missing folios of K₄ in its present arrangement: 1-4, 9-10, 46-47.
Examination of a floating folio and the extra folios attached to the end of K₁ and K₄ has lead to recovery of the folios Nos. 2, 3, 9, 10, 11 and 27.
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a. Folio of Gopitṛyajña and K₁ MS.

When I found the K₁ MS. in 1994 among the Kitaṅnaśseri Mana collection of MSS., the folio containing the description of the Gopitṛyajña 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 Gopitṛyajña 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 Vādhula 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 Gopitṛyajña), 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 Gopitṛyajña and the Transmitted Text of the Vādhula’s Agnyādheya Ritual

In Appendix 1, I have given my edition of the text of the Gopitṛyajña belonging to the Vādhula 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 Vādhula
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tradition. We now have the second version of the rite of Gopitryajña.

Vādhūla’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 Vādhūla’s Śrautasūtra is seen in the very beginning of this text: adyāgnyādheyasya upavasatha iti sambhārāṇ 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 Vādhūla’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 Vādhūla Śrautasūtra.¹⁴

¹.1.1.1 aṅgīn ādhāsyamānas sambhārāṇ sambharata: uśās ca sikatāś cākhūṭkaraṇa ca südāṇa ca varāhāvihataṇ ca valmikavapāṇ ca śarKarāś ca puṣkararparṇaṇ ca ūśa ca hiranyaśalkāṇ ṣatamāṇaṇ ceti pārthīvān, āśvaṭṭhaṇ caudumbaraṇaṇ ceti vānaspatīyaṇ pālaṇaṇ ca śāṁmayaṇ ca vaika[n]kāṇaṇ ca śāṁhihataṇ ca śāṁgarbhaṇ ca viṁśatīṣ ca samīdha ārdraś sapalāsāś citriya-syāśvatthasyāśvaṇ ca sarvaṇi ca yajñāyudhāni.

1.1.1.2 trīṇy uddhatāṇy.

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

1.1.1.4 agnyādheyasya mūmāṁśa: brāhmaṇasya bahuyājino gṛhād aṁnaḥ brahmavārascakāmo, rājanyasya gṛhād aṁharet indriyakāmo, vai-śasya bahupuṣṭasya gṛhād aṁharet puṣṭikāma iti.

¹³ As I have been preparing an annotated translation of the Vādhūla’s Gopitryajña in a separate article, I will not go into the details of the rite in this article.
1.1.1.5 sa yady enam eṣa kāmo vindyād dvyāhe tryahe vā purastād
agnim āhṛtya tam āmātyam evendhīta.
1.1.1.6 tam aparāḥṇa uddhṛtyānvāharyapacanasyoddhate nidadhāti.
1.1.1.7 tat pitṛbhuyo dadāti.
1.1.1.8 śṛṇotv aṅgis samidhā havam ma iti caturgrhītena gārhapatyas-
syoddhate darbhastambhe hiranyam upāsyaṇuvittin juhoti śṛṇvantv āpo dhi-
śaṇāś ca deviś śṛ=ḥavam me svāhety.
1.1.1.9 evam evāhavanīyasyoddhate juhoti.
1.1.1.10 prāvṛtyaitām āhutim āyanti.

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 Brahma-
dana 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 pas-
sage of 1.1.1.7 immediately reminds us of the existence of the Gopitrtyajña
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 Gopitrtyajña and the Brah-

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15 api ha gām paced vaṣaś cāṣya syād. 'ca' is a particle of subordinating function; for its
16 Āmātya fire in sūtra 5 should be understood as the same with Āivasathyā fire, as is
seen from the occurrences of this word in other VādhŚŚ passages.
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maudana in the schedule of the same day.\textsuperscript{17}

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

The Gopitryajñā 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{adyānegnyādheyasya upavasatha iti sambhārān upakalpayate}. [“Considering that today is the Upavasatha day of the Agnyādheyā ritual, he arranges the preparation materials.”] The Gopitryajñā 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 Vādhūla Śrūtasūtra. However, the VādhSS as we have now before us does not explicitly prescribe the existence of the Gopitryajñā 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 Vādhūla 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 VādhSS are as follows:

1. Agnyādheyā, Punarādheyā, Agnihotra and Agnyupasthāna.
2. Darśapūrṇamāsa (called Purodāśī in the colophon).
3. Yājamāṇa to Īṣṭīs, Āgrayaṇa, Brahmatva.
5. Paśubandha.
6. Jyotiśṭoma I.
7. Jyotiśṭoma II.

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

\textsuperscript{17} The younger Taittiriya sūtras took the different way in the descriptions of their Agnyādheyā. In their sūtras, only the performance of the Brahmaudana rite is prescribed for the Upavasatha day and the rite of Gopitryajñā is totally excluded.
existence of the Darśapūrṇamāsa. 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 Cāturmāsyaṇī (Seasonal rituals).

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

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

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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-pātha).

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Śrautasūtra 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 Vādhūla 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 Piṇḍapitṛyajña (ancestor ritual with cooked cereal as offering material). Then, the “revised” Vādhūla 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 Vādhūla 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.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.Calan’s editions of the Vaikhānasa Śrautasūtra and the Vaikhānasa Smārtasūtra.) On the recent history of the Vādhūla school and text transmission, not much information has been collected. During my interview with a paṇḍīt belonging to the Vādhūla 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 Vādhūla Mana of Irinjalakkuṭa of central Kerala is that of 12th century A.D. among the Pamanābha Temple inscriptions of Trivandrum. Mahādeva, a commentator to the Hirūṣī, gives a list of sūtras of Black Yajurveda, in which Vādhūla 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 Vādhūla, though the influence seems to have remained mainly only to the extent of formal arrangement of chapters.
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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 Agnyādheya sūtra text, was thrown away from its authentic context during the revision work of the Agnyādheya sūtra. 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 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 Agnyādheya sūtra.

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 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 Agnyādheya sūtra of this Vādhuḷa school. They might have belonged to the ‘original’ Ādheya sūtra 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 Vādhuḷa 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 praṇas 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.
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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.

adyāṅgnyādheyasyaḥ upavasatha iti sambhārāṇaḥ upakalpayate: 4gām añ̄samālam aham vāsaś catura udakumbhaṁś trīṇaudumbarāṇi śulān audumbarīṁ 5darvīṁ ekāṁ vapaśrāpaṇīṁ aviśākhaṁ 6audumbarīṁ 7sarvan evanyāni 8sthālipākā paityajñīkān sambharān 10erakopabarhaṇe 11āṇjanābhyaṇjane ājyan tṛṇamuśṭīṁ sūtram 1213ity. āmātyād idhmam 14ādipyānvāhyapacanavelayāṁ 15sādayitvā śobhayitvā barhiṣa paristīryājyam 16vilāpyotpūya daksinata etāni 17 upasādayanty 18erakopabarhaṇe 19āṇjanābhyaṇjane 20ājyan tṛṇamuśṭīṁ sūtram ity. uttarata etāni upasādayanty 21: aham vāsaś catura udakumbhaṁś 22

1 Before this K2 has “sambhārasya”.
2 K1,K4: sambhārāṇa
3 K1,K4: upakalpayate
4 K1: gā . . . lān audumbarin
5 K1,K4: audumbarin
6 Thus revised from K1,K2,K4: avisālām
7 K1,K4 audumbarin
8 K2: evānyāt[?]
9 K2: sthālipākā paityajñīkāṁ; K1: paityajñīkā sthālipākāṁ; K4: paityajñītā sthālipākās
10 K1,K4: sambhārāṇa
11 K2: erako. barhaṇe
12 K2: āṭram
13 K2: ity ādī iddhmaṁ
14 K2: ādipyānvāhāhyā-; K4: ādīn darvīṁ etāṁ vapaśrāpaṇīṁ aviśāla- (End of the line) [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.]
15 K1,K4: sā . . . ya daksinata etāni upasādayaty
16 K2: vilāpyotpū . . ta etāni
17 K2: etāni
18 K1: upasādayaty; K2: upadādayanty
19 K1,K4: ekarako-
20 K2: āṭrṇamuśṭīṁ
21 K4: upasādayanytyi
22 K1,K2,K4: udakumbhaṁś
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24 trīn audumbarāṇī śūlān audumbarin24 darvīṁ ekān25 vāpāśrapaṇīṁ26 avīśākhāṁ28 audumbarin. daks̄iṇenaṁṇi adhidevanam uddhanti. tad aksān29 nivapaty30. atraitad ahaṭam31 vāsaḥ paridhāya sphyam ādāya sakrd eva daks̄iṇoddhanti ya ādadānā svadhāya navāni 32pitriyāṇi rūpāṇy asurāḥ caranti, parāpuru nipuro ye haranty33 agnis tān asmāt34 35praṇunoktu lokād ity. ulmukam36 ādāya 37prāṇ38 abhitapaty udīratām avara utparāśa39 ity etayā.40 pūrvatraiva41 vyanta42 karoti. tūṣṇīṁ uda-pātram upaninīya pitṛṇ āvāhayaty43 udīraṇā44 iha santu naḥ prapitāmahāḥ pitāmahāḥ pitaraśa45 cānugais saha, asṛpāsō46 visvavidō 'vrkās te no havam47 pitaro 48'dyāgamantv ity. atraikenodakumbhena49 mārjayate 50tūṣṇīṁ

23 K1: trīṇ audumbaraṇī śūlān; K2: tran odumbara . lān; K4: trīṇ audumbarajñānālān
24 K1,K4: audumbarin
25 K1,K4: ekāṁ
26 K2: pavāśrapaṇīṁ
27 K4: avīśālā . . (16)d aksān nivapaty atraitad; K1: avīśālā . . . ty atraitad
28 K1: avīśālā . ; K4: avīśālām; K2: apiśāghām
29 Thus K4. K2: aksān
30 Thus K1. K2: nivapany
31 K1,K4: ahaṭam
32 K1: pītriyā . i . pāṇy; K2: triyāṇī rūpāṇy; K4: pītriyāṇi rūpāṇḍi surāś
33 K4: naranty
34 K1,K4: asmāt*
35 K1: praṇunoktu lokād; K2: praṇunoktu lokād ity; K4: praṇunoktu lokād
36 K1,K2,K4: unnukam
37 Thus K2. K4: pr. . (18) traivyantaṁ karoti . śṛṇum; K1: prā . . śṛṇum udapātram
38 Thus emended. K2: prād; K1: prā .
39 Thus emended. K2: uḍjaratha
40 Note that the pratīka type of quotation appears here. This mantra is given in full form in the section of Pīṇḍapitṛyajña rite of the Darśapūraṇamāsa ritual (i.e. 2nd chapter of the VādhūŚŚ). It corresponds to TS2.6.12i with slight variation.
41 K2: pūtraiva
42 K2: vyantaṁ
43 K2: ālāhayaty
44 K2: uditaṇā
45 K1: cānugais . . asṛpāso
46 K1: asṛpāso; K2: asṛdvāso
47 K1,K4: havam
48 K2: dyāgamantv
49 K1,K4: -dakumbhena
50 K4: tū . . (15) nivedayata āsanaṁ; ; K1: tū . . . āsanaṁ
eva-. -athaibhya erakopabarhaṇe nivedayata āśanam
śayanañ ceme
tayos somyāsa āgata, sukhā janāya no grhe śivā bhavāthā
śaṁkarā ity. athaibhyaḥ pāṇam āhārayaty etad vaḥ prapitāmahāḥ
pitāmahāḥ pūlam ity. ṭathaiḥ khyo gāmakāravi pitrbhyas tvā justām
upākaromi-iti. tad aksān parivisanti pitā putrā: daksināḥ pitā
paścaḥ iyeṣṭha uttaratas tṛtiyāḥ purastāc caturtha. evam evāvāntaradiśasu
yady aṣṭau. sapta ced bhavanti tantava ity aṣṭaman nidadhāti. sat
ced bhavanti ṣaḍāṃgyāṃ enāṃ kurvanti. paṇcā ced bhavanti tantava
ity eva śaṣṭhan nidadhāti. catvāraś ced bhavanti dvyaṃśino bhavanti.
trayaś ced 70 bhavanti trighanāṃ enāṃ kurvanti, tantava
ity eva caturthan nidadhāti. dvau ced bhavato ’rdhārdham enayor
bhavata. ekaś ced bhavati tantava ity eva dvitiyān nidadhāti. te
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sāñjayantah kṛtam⁷⁶-kṛtam evānyonyasmī sīṃsanty⁷⁷. athainām⁷⁸ prokṣati pīṭrḥyās tvā jujām⁷⁹ prokṣami-iti. tān⁸⁰ daksīṇena agnim⁸¹ pratīcīnaśirasāṁ daksīṇāpadīṁ⁸² sāṃjñāpayanti⁸³. ⁸⁴tasyai sāṃjñāaptāyā abdhir abhīṣekam prāṇān āpyāyayantī⁸⁵ tūṣṇīm eva-. -athāsyai vapām utkhideṇi tūṣṇīm eva-. -athāsyai hṛdayam utkhideṇi⁸⁶ prajñāte ca matasne. tāṇy etasminn agnāv audumbaraṅg⁸⁷ śūlaṅ pranīkṣya⁸⁸ śrapayantī. śṛteṣu tredhā vapāṁ⁸⁹ vicchidyaudumbaryā darvyopastīrṇābhighārītāṁ juhoti somāya pitṛmate⁹⁰⁹¹

2.

somāya pitṛmate vayaṁ śuṣmine juhumo havih, vājinn idāṁ juḷasva na svadhā⁹²⁹³ havyan devebhyaḥ pīṭrḥyāḥ svadhā nama svāhā, aṅgirasvantam⁹⁴

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⁷⁶ K2: kṛtaḥ
⁷⁷ K1, K4: sīṃsanty; K2: šīṣanty
⁷⁸ K1, K4: -aṁ
⁷⁹ K1, K4: juṣṭāṁ; K2: juṣṭān
⁸⁰ K1, K4: tan
⁸¹ K1, K4: agnim
⁸² K1, K4: daksīṇāpadīṁ
⁸³ K2: sāṃjñāpayati
⁸⁴ K1, K4: . . . (23)m evāthāsyaī
⁸⁵ Thus emended. K2: āpyayanti
⁸⁶ K1, K4: ut*khidati
⁸⁷ K1, K4: audumbaraṁ
⁸⁸ K1: pra. ikṣya; K4: pranīkṣya
⁸⁹ K2: vicīdyaudumbaryā; K1, K4: vicīdyaudumbaryā
⁹¹ The words at the end of a paṭalā is repeated at the beginning of the next paṭalā. Regarding this device of word-repetition for the text-division with the Vādhula school, see (Ikari 1995), p.16-17.
⁹² K1 corrected the originally written “svaṁa” into “svadhā”.
⁹³ K1: havya(n* devebhyaḥ pīṭrḥyāḥ (words in brackets seem to be deleted); K4: havyaṁ dravebhyaḥ pīṭrḥyāḥ; K2: havyaṁ svadhā nama [“devebhyaḥ pīṭrḥyāḥ” is not found in K2.]
⁹⁴ K1, K2, K4: aṅgirasvantam
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ūtaye\textsuperscript{95} yamam\textsuperscript{96} pitṛmatam\textsuperscript{97} āhūve, \textsuperscript{98} vaivasvatedam \textsuperscript{99} atta na\textsuperscript{100} svadhā havyāṁ svadhā nama svahā, yad agne kavyavāhana pitṛ\textsuperscript{101} yaksiy ṛtāvrdhāḥ\textsuperscript{102}, pra devebhya vahan havyam\textsuperscript{103} pitṛbhyaś ca \textsuperscript{104} svadhā havyāṁ svadhā nama svahā-ity. atra trṇamuṣṭim mārjyati. tam apaneṅgniṅ\textsuperscript{105} daksināgrāṃ saṁstirya pīṇḍanām\textsuperscript{106} āvṛtaiṁy avadānāni dadāti: hṛdayam evāgre 'tha savyam matasnum atha daksinām. atra pitaro\textsuperscript{107} yathābhāgam mandadhvam ity\textsuperscript{108} uktvaikenodakumbhena\textsuperscript{109} gām\textsuperscript{110} upaparaity. tasyai lohitam upapraśvatayati\textsuperscript{111112} ye naḥ patitā garbhā āṣṛghājā\textsuperscript{113} upāsate tebhya\textsuperscript{114} svajā svadhā namas trṛṇuwartu madantu ca, ya āmā ye pakvā ye ca duṣṭāḥ patanti naḥ\textsuperscript{115} tebhya\textsuperscript{116} svajā svadhā namas trṛṇuwartu\textsuperscript{117} madantu ca, \textsuperscript{118} ye āmā ye pakvā ye ca duṣṭāḥ patanti ca, tebhya svajā svadhā namas

\textsuperscript{95} K₂: rtave ?
\textsuperscript{96} K₁,K₄: yamaṃ
\textsuperscript{97} K₁: pitṛmatam
\textsuperscript{98} K₂: napavasvatedam(?)
\textsuperscript{99} K₁: atta . svadhā [Cl. BŚŚ: addhi naḥ svajā]
\textsuperscript{100} Consonant gemination resolved.
\textsuperscript{101} K₂: pitṛn
\textsuperscript{102} K₁: ṛtāvṛdhā
\textsuperscript{103} K₁,K₄: havyāṁ
\textsuperscript{104} K₁: . . . gnin daksināgrāṃ; K₄: . . (26)ānīn daksināgrāṃ
\textsuperscript{105} K₂: āgniṃ
daksināgrāṃ saṁstirya pīṇḍanām avadānāni dadāti: hṛdayam evāgre 'tha savyam matasnum atha daksinām.
\textsuperscript{106} K₄: avṛtetiṁy
daksināgrāṃ saṁstirya pīṇḍanām avadānāni dadāti: hṛdayam evāgre 'tha savyam matasnum atha daksinām.
\textsuperscript{107} K₁: pita .o
\textsuperscript{108} K₂: uktvaiteno-
\textsuperscript{109} K₁,K₂,K₄: -odakumbhena
\textsuperscript{110} K₂: hām
\textsuperscript{111} K₁: upapraśvatayati; K₂: apapraśvatayati
\textsuperscript{112} K₄ . . . (26)dantu pāya āmā; K₁: ye . . . dantu ca ya āmā
\textsuperscript{113} K₂: āṣṛghāja; [BŚŚ: āṣṛghāga]
\textsuperscript{114} Consonant gemination resolved (; three more times in the verses here).
\textsuperscript{115} K₁ deletes “ca” which was the original reading and writes “naḥ” below; K₄: na ; K₂: .
\textsuperscript{116} K₂: ebhya
\textsuperscript{117} K₂: trṛṇuwartu; K₄: trṛṇuwartu
\textsuperscript{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 trṛṇuwartu madantu ca —; K₂ has not the passage: ya āmā ye pakvā ye ca duṣṭāḥ patanti ca tebhya svajā svadhā n amas trṛṇuwartu madantu ca.
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tr̥pnuvantu madantu ca, ye kumārā yā striyo ye vijñātāḥ patanti nāh tebya svajaś svadhā namas tr̥pnuvantu ca-ity. āgatyा śadbhir namanavatāḥ, vāsā devatāḥ, vāsā śadbhatur, vāsā devati, vāsā śadbhantāḥ, vāsā devatantāḥ, vāsā śadbhitāḥ, vāsā devatitāḥ, vāsā śadbhaviṣṭāḥ, vāsā devatābhivyāśanto mānasa yathālokaṃ manasaṃ jāve. iti. manomāṇo bhagadhan devatāḥ, manomāṇo bhagadhan devatāḥ, manomāṇo bhagadhan devatāḥ, manomāṇo bhagadhan devatāḥ.

119 K2: vijñātāḥ petanti
120 K2: tebyaṃ [?]
121 K1,K4: nama . . . (23)ānjanaṃ dadāty
122 K2: śaṭbhīr
123 K2: nāmāstārārīr
124 Thus emended. K2: nipāta [Cf.BŚS: viparyāṣam upatiṣṭhate]
125 K2: . . . atasa dadāty (?)
126 Thus emended. K1,K4: uṣṭhata; K2: uttiṣṭhata
127 K2: pitaraṭ peta; K4: pitaraṇaṃ
datvanyad asaniyam vasaḥ paridhāya daksinopaparītity. 137 etenadakumbhena mārjayate yāsu gandhā rasā vānā balaṃ ca nihiṃ ubhe tā ma āpaś śivaś santu duśkrītam pravahantu me, yāsāṃ ime 144 lokās tejasā

134 K1,K4: evamvīde
135 K1,K4: asaṃyāṃ
136 K4: . āsāḥ
138 K1,K4: -odakumbhena
139 K1: mārjayati
139 K2: gāndhā
duśkrītam
140 After this, K2 has the following words which are deleted: me ity asitvaitad asaniyam.
142 K2: me me
143 K2: yāsāṃ
144 Thus K2, K4: lokā . e . . . (21) vahantu me; K1: lokā . e . . . ntu me yāsān
Yaśasā 145 vṛtās tā ma āpaś śivā santu duṣkṛtam pṛavahantu me, yaśān nīkramaṇe 146 viśvam idaṁ jāyate 147 jagat tā ma āpaś śivāś 148 santu duṣkṛtam pṛavahantu ma ity. 149 asiṁvatad asanīyam 150 151 vāso 'nyat* paridhāya 152 pṛajāpatyaarcāgner udeṭi pṛajāpate na tvad etāny anya 153 ity 154 etayā-. -ālmukam āpiṣṭajaty 155 abhūn no 156 jātavedā 157 avāśd havyāni surabhīṇi kṛtvā pṛadaḥ 158 pīṭṛbhya 159 svadhaya te aksan 160 pṛajānant agne punar ehi vidvān ity. atraitāny avadānāni brāhmaṇe bhīṣyo dadāti: 161 hṛdayam evāgre 'tha savyam mataśnum 162 atha daksināmn. yathāśraddham annam kurute 163. gām 164 ekāṁbhāṣaṇo dadāti varam-varam. 165 sa yatra ha vā 166 evamvidvān kalp- ayati muciye 167 brāhmaṇaṭhayaṇī, taratī brāhmaṇaṭhāyaṁ, apa pāpāṇam 168 punarmṛtyuṇī 169 jayatīti hovāca pṛajāpatis. 170

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145 K2: vṛtāratāma āpaś śivāssantu duṣkṛtam
146 K1: nīkramaṇe; K2: nīkamaṇe
147 K2, K4: jagat* tā ma āpaś; K1: jagat* jñātā ma āpaś
148 K2: śītās
149 Cf. BŚŚ: atraitad
150 K1, K4: asanīyam
151 K1: vāso . . . paridhāya
152 K4: pṛajāpatyaarcāgner
153 Pratīkā type of quotation. This mantra is given in full form in the section of Piṇḍapitṛyajña rite of the Dārsapūrṇamāsā ritual (i.e. 2nd chapter of the VādhaŚŚ). It corresponds to TS 1.8.14.2.m etc.
154 Thus revised. K1, K4: ekayonnukam; K2: ekayonyukam
155 K2: arūnoduto [BŚŚ: abhūud dūto]
156 Thus K2, K4: . . . (17)bhiṇi kṛtvā prādāḥ; K1: . . . prādāḥ
157 K2: avādhiḥhavyāṇi
158 K2: pādāḥ
159 Consonant gemination resolved. K1, K2: pīṭṛbhya
160 K2: aksat*
161 K1: hṛdaya . e. gre
162 K2: matasnam
163 K2: k kukurute
164 K2: ekamāsaśo Cf. BŚŚ: etāṁ aṇśāśaḥ kṛtvā brāhmaṇe bhīṣyo varamdadāti
165 Should we keep single “varam”? K1: varamvaram; K2: varamvaram
166 Thus basically with K2. K4: . . . (21)rati brahmaḥatyāṇ. van. ānaṁ ānaṁ puna[r]mṛtyuṇ; K1: . . . (25)ānaṁ punarmṛtyuṇ
167 Thus emended. K2: muhyate
168 K1: pāpāṇaṁ
169 K1, K4: punarmṛtyuṇ
170 K1, K2 and K4 have an end mark. K2 has the number “39” between the end marks.
PLACE OF GOPITRYAJṆA RITE OF THE VĀDHULA SCHOOL

Appendix 2: Excerpts of the “original” Agnyādhyeya passages preserved in the chapter of Mantraparīṣeṣa in K₁ recension MSS

1.

15.6¹ yāḥ prācīṣ² sambhavanty³ āpa uttarataś ca yāḥ abdhir⁴ visvasya bhuvanasya dharṭībhīr⁵ antar anyam⁶ pitur dadhe⁷ svāḥā,⁸ antar dadhe parvatair antar mahyā⁹ prthivyā¹⁰ dīvo digbhīr antantābhīr¹¹ antar anyam¹² pitāmāhād dadhe svāḥā, antar dadha rūthbis sarvair ahorātrais sasandhiikaihi¹³ māsaśi¹⁴ cārdhamāśaśi cāntar anyam¹⁵ prapitāmāhād dadhe svāḥā, yan me mātā pralulobha caraty ananuvrata tan me retaḥ pīta vrūktāṁ¹⁶ abhur anyo 'papadayaṭāṁ¹⁷ svāḥā,¹⁸ yan me pitāmahī²⁰ pralulobha caraty ananuvrata tan me retaḥ pītamaḥo²¹ vrūktām²² abhur anyo 'papadayaṭāṁ²³ svāḥā,²⁴ yan me prapitāmāhī pralulobha caraty ananuvratā

¹ K₁,88b,4-9; K₄,88b4-9; M443-4; N₄,15b6-16a7
² M: prācī
dsambhavanty
³ K₁,K₄,N₄: sambhavanty
⁴ K₁,K₄,N₄: atbhīr
⁵ K₁: dhaṭṛībhīr; N₄: yat śṛbhīr
⁶ K₁,K₄,N₄: anyam
⁷ Thus N₄,M, K₁: sv... (10)dīvā digbhīr a... bhīr antantābhīr
⁸ K₄: antadadhe
⁹ K₄: mahyāṃ
¹⁰ K₄: dīvā digbhīr; N₄: ivādībhīr
¹¹ K₄: antantābhīr antantābhīr
¹² K₁,K₄,N₄: anyam
¹³ M: sandhikaśaḥ
¹⁴ K₄: cārdhamāśaśi; N₄: vārddhamāśaśi
¹⁵ K₁,K₄,N₄: anyam
¹⁶ K₁,K₄: vrūktām
¹⁷ Thus N₄,M, K₁: abhur a... (12)lulobha... nanuvrata
¹⁸ M: papadayaṭāṁ
¹⁹ Not in BaudhŚŚ2.9.
²⁰ K₄: prapitāmahi
²¹ K₄: prapitāmaho
²² K₁,K₄: vrūktām
²³ M: papadayaṭāṁ
²⁴ Not in BaudhŚŚ2.9.  K₄: (vahāja)n jātavedaḥ pitṛbhya yatrainān ve)[sic.][89b6] yan me prapitāmahi pralulobha caraty [K₄ repeats the same passage owing to dittography and as a result it omits "yan me pitāmahi ... papadayaṭāṁ svāḥā".]

21
tan me retah prapitāmahā vrūktāmō abhur anyo 'papadyatāṁ svāhā,
27 vahāyāṁ jātavedāṁ pitṛbhya yataīnāṁ 28vettha nihitān varāke ājयasya
kulyā upa tān kṣarantu tīvra eśām āśīsas santu 29kāme me svadhā havyāṁ
svadhā nāma30 svāhā, 31va ha vapaṁ32 medasah 33kulyā = nāma svāhā,
34vahānnaṁ jātavedāṁ = 35nāma svāhā, 36ye ceha pitaro ye caneha yāṁś ca
vidma yāṁ u cana pravidma agnē37 tān vetthā yadi te jātavedas 38tvāyā
prattāṁ svadhatā madantu svadhā = 39nī nama svāhā, 40yad vah kravyād
āṅgam41 42adahal lokān nayan43 pranayāṁ 44 jātavedāḥ tad vo 'ham45 punar
āveśyāmy arisṭair āṅgais46 sambhavatha47 48pitara svāhā49 50svāhā pitṛbhya

25 K1,K4: vrūktām
26 M: papadyatāṁ
27 Cf.ĀgGS 3.1.2:122.5[Māsikam]; 3.2.5:128.12f.[Āṣṭakā]; HirGS 2.11.1a
28 Thus M. K1: ve . . . (12)rantu ti . . am āśīsas
29 K4: kāmai svadhā havyāṁ
30 K1,K4,M: nama [Consonant gemination resolved.]
31 Cf. VS 35.10; ĀpMB 20.20.28 (cf. ĀpGS 8.22.5); ĀsvGS 4.13; ŚāṅkhGS 3.13.3a; KauśGS
45.14 etc.
32 K4: vapaṁ
33 K1,K4: kulyā = nāma svāhā; M: kulyā nama svāhā [Consonant gemination resolved.]
34 Cf. ĀgGS 3.2.7:129.21; HirGS 2.11.2
35 K1,K4,M: nama svāhā [Consonant gemination resolved.]
36 Cf. ĀgGS 3.1.2:122.1f. [Māsika-śrāddha]
37 K1: . . gne
38 Thus M. K1: tva . . . (12)dvā . . d āṁgam
39 K4: nama svāhā
40 Cf. ĀgGS 3.1.2:122.3 [Māsikam]
41 K1,K4: āṅgam
42 K1,K4: adahari *lokān; M: adahar lokān
43 M: nayat
44 K1: pranayāṁ; K4: prabrayāṁ; N4,M: pranayāṁ
45 K1,K4,N4,M: haṁ
46 K1,K4: āṅgais
47 K1,K4,N4,M: sambhavatha
48 K1,K4: pitara svāhā [Consonant gemination resolved.]; M: pitaraḥ svāhā
49 ‘svadhā’?
50 K1: . . (6)pitṛbhya; K4: svāhā pitṛbhyaḥ pitṛbhya [ĀgnGS reads “nāmas svāhā”
(Āgn GS 3.1.2:122.5 [Māsikam]): pitṛbhya svadhā
PLACE OF GOPITRYAJÑA RITE OF THE VĀDHÛLA SCHOOL

pitṛbhya svadhā svāhā= 51svāhā pitāmahebhyāḥ, 52pitāmahebhyā svadhā svāhā, svāhā prapitāmahebhyāḥ 53prapitāmahebhyā svadhā 54svāhā, agnaye kavyavāhanāya svadhā svāhā 55

Cf. BŚS 2.9:49.4-13: yāḥ prācīh sambhavanty āpa uttarataś ca yāḥ, adbhir viśvasya bhuvanasya dhartrībhīr antar anyaṁ pitṛr dadhe svadhā namaḥ svāhā. antar dadhe parvatair antar mahīyā pṛthivyā, divā digbhīr anantābhīr utibhir antar anyaṁ pitāmahād dadhe svadhā namaḥ svāhā. antar dadhā rūbhīr sarvair ahorātraṁ susandhikai, ardhamāsaiś ca māsaiś cāntar anyaṁ prapitāmahād dadhe svadhā namaḥ svāhā. yan me mātā pralolobha caraty anauṇvratā, tan me retaḥ pitā vṛiktāṁ 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 pitarai svadhā namaḥ svāhā.

In the BŚS, these mantras are used for the butter-offerings with a small ladle (sruvāhutiś) before the important offering of greater omentum (vapā-homa) during the Gopitryajñā rite, which constitutes the first part of the Upavasatha-day’s schedule of the Agnīadhaya ritual. They are not used in Vādhūla’s Gopitryajñā rite. Cf. Appendix 1.

2.

15.76 agnīn ādhāṣye57, sarvakāmo ’gnin ādhāṣye, svargakāmo ’gni-hotraṁ hoṣyāmi, svargakāmo darśapūrṇamāsābhhyāṁ yakṣye, svara-

51 Cf. ĀgnGS 3.1.2:122.8f.: ‘pitāmahebhyāḥ,’ ‘prapitāmahebhyā’ iti mantram sannamati. evam annasya juhoti/ ‘vahānnam’ iti mantram sannamati. atha sauviṣṭākṛtūṁ juhoti ‘agnaye kavyavāhanāya svīṣṭakṛte svadhā nama’ iti.
52 K1: pitāmahe vadhā svāhā; K4: pitāmahebhyā svadhā svāhā; M: pitāmahebhyā 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: //

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kāma āgrayaṇeṣṭyā⁵⁸ yakṣye⁵⁹, ⁶⁰svargakāmaś cāturmāṣyair yakṣye, svargakāmāḥ ⁶¹paśubandhena⁶² yakṣye, svargakāma iṣṭipaśubandhābhyaṁ yakṣye, svargakāma ṛṭumukhiyāṁ⁶³ hoṣyāmi, svargakāma ʿgniṣṭomena yakṣye, svargakāmasāṃgicityenāgniṣṭomena yakṣye, sarvakāma ʿgniṇi ceṣye, svargakāmo ⁶⁴gniṣṭomena yakṣye, ⁶⁵prajākāmo ṛṭirātrena yakṣye, paśukāmo⁶⁶ ⁶⁷ptoryāmeṇa yakṣye, svargakāma ⁶⁸syenacitaṇi ceṣyeta. ⁶⁹tat ta ṛdhyatāṁ⁷⁰ tat te saṃṛdhyaṭāṁ⁷¹ tat te saṃvartatāṁ⁷² kāmaḥ⁷³ ⁷⁴

Cf. BŚS2.1:34.11-18: sarvakāmo ʿgniṇi ādhāya ity agnyādhheyevsvargakāmo darśapūrṇamābhyaṁ yakṣya iti darśapūrṇamāsayaḥ, svargakāmaś cāturmāṣyair yakṣya iti cāturmāṣyeseu, svargakāmāḥ paśūnā yakṣya iti paśu-bandhe, svargakāmāḥ somena yakṣya iti some, svargakāmo ʿgniṇi ceṣya ity agnicaye, ahīne ʿhargane vā yathākāmo yatkāmo vā yajate.

“tan ma ṛdhyatāṁ tan me saṃṛḍhyatāṁ tan me saṃpadyatāṁ kāma” iti. athartvijām pratīvacaṇām “tat ta ṛdhyatāṁ tat te saṃṛḍhyatāṁ tat te saṃpadyatāṁ kāma” iti. “oṁ tathā” iti pratīvacaṇam.

Context: upāvyāharaṇam, i.e. Announcement of the sacrificer’s intention of ritual performance. The announcement is placed in the very beginning of BŚS’ś Agnyādhṛeya ritual description. This section is totally lacking in the ritual sūtra of the Vādhūḷa.

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⁵⁸ K₁: āgrayaṇepaṭyā
⁵⁹ K₁,K₄: yakṣye - ; M: yakṣye=
⁶⁰ K₁: svarggakāmā. turmāṃṣyair yakṣye
⁶¹ K₁: paśūba . (e) . . . (12)ksye svarggakāma ṛṭumukhiyāṁ
⁶² M: paśu-bandhe
⁶³ M: kratumukhiyāṁ
⁶⁴ K₁: gniṣṭome . . . (4)kāmo . . na yakṣye
⁶⁵ M: svarggakāmo . . na yakṣye
⁶⁶ K₄: paśukāmāḥ paśubamo
⁶⁷ K₁: ptoryā .(e) . . . (12)ddhyatāṁ
⁶⁸ M: syenacitaṇi ce . . dhyatāṁ tat te saṃṛḍhyatāṁ
⁶⁹ Thus K₄. Cf. BŚS 2.1: tan ma ṛdhyatāṁ tan me saṃṛḍhyatāṁ tan me saṃpadyatāṁ kāmaḥ]
⁷⁰ K₄: ṛdhyatāṁ
⁷¹ K₄: saṃṛḍhyatāṁ
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 savitṛa prasūto brahmaṇā saṃśīto ’haṃ yāṇi \textsuperscript{77} ma ita ūrdhaṃ\textsuperscript{78} lomāṇi tāṇi me svastaye santu.\textsuperscript{79}

=BŚŚ2.8:45.11-13.

The first part of Upavasatha day’s schedule in the BŚŚ is the Gopitṛyajña. 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 Gopitṛyajña. Cf. Appendix 1.

4.

15.9\textsuperscript{80} aśman me kṣut\textsuperscript{81}, \textsuperscript{82} parvate me tatnā, vidyuti me smayaḥ\textsuperscript{83}, lopāyām me krandaḥḥi, kośe me gandhaḥ, \textsuperscript{84} kumāryām me šlaghā, kanyāyām ma āujanābhiyaṇjane, striṣu me ’uṛtaṁ, vrātye ma ityā, rājanye me pāmā, vaisye me steyā, śudre me ūrśaktih, naisāde me ĥrdugaḥ\textsuperscript{86}, ayogusu ma udāvartaḥ, tāmanyeṣu ma āndhyam\textsuperscript{87}, videheṣu me śivadaḥ\textsuperscript{88}, valhiṇeṣu\textsuperscript{90} me glauḥ\textsuperscript{91}, \textsuperscript{92} baste me vadhayā, \textsuperscript{93} sayyake me hṛīm, 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}: ūṛddhaṃ
data
\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
data
\textsuperscript{85} Thus K\textsubscript{4}. M: kuma .. .(3)ghā
data
\textsuperscript{86} K\textsubscript{4}: ĥrdugaḥ
\textsuperscript{87} M: āndhyam
\textsuperscript{88} Caland,S&H: śipadaḥ
data
\textsuperscript{89} Thus M. K\textsubscript{1}: valhi .. .(16) me svapnaḥ
data
\textsuperscript{90} M: valhiṇeṣa; Caland,S&H: balhiṇeṣu
data
\textsuperscript{91} Thus K\textsubscript{4}: g*lauh; M: gau S&H: glaur
data
\textsuperscript{92} M: bastam eva dhayā
data
\textsuperscript{93} Thus K\textsubscript{4}. M: sayyā . ..(3/4)me svapnaḥ Caland,S&H: śayya[yāṃ] me] svapnaḥ
svapnaḥ, prdākaus94 me tandriḥ95, dvīpau me niṣṭapat96, śārdūle me 'ntarāmayaḥ, ṛule me balāsaḥ,97kroke me jambhaḥ, vṛke me kṣut98, aśve me ghāsiḥ, sīmhe99 me dauṣvapniyaṃ100, varāhe me manyuḥ101, hastini me kālāśyaṃ, śuni me102duritima103, markaṭe104 me durādhiḥ;
pāpmanān avā ma śrjata105masābhāvi . . . adhā te arhato106grhān śriyama107abhyaṃa, viśvāḥ108abhūma109 tamaṃso vayaṇa110 pathora vyāvartane, pra111pāmpān nudāmasi šāsvatībhayas112 samābhya yato na punar āyati113

Cf. BŚŚ2.5:39.1-41.2: sīmhe me manyuḥ, vyāghre me 'ntarāmayaḥ, vṛke me kṣut, aśve me ghāsiḥ, dhanvanī me pīpāśa, rājaṇghe me śanāyā, aśmani me tandriḥ, gardabhē me 'ṛśaḥ, śalyake me hriḥ, aśvatthe me vepathuḥ, kurme me 'ṅgaroṣaḥ, baste ne 'pasaryā, apriye me mṛtyuḥ, bhṛāṭrvye me pāpmā, sapatne me nirṛṭiḥ, ḍuskirtaṃ me vṛṛddhiḥ, paravati me 'saṃṛddhiḥ, khadge ma ārtiḥ, gavaye me āndhyam, gaure me bādhiryam, ḍkṣe me śokaḥ, godhāyam me khedaḥ, jārāyam me himaḥ, kṛṣṇaṣaṅkunau me bhirutā, kaśe me pāpo gandhaḥ, ulūke me śvabhyaśaḥ, kloke ma irṣyā, markaṭe me

94 M: pradākau
95 K4: tandrīm[?]; M: tantrī; Caland,S&H: tantrī
dniṣṭapat*[96
97 M: koke me jambhaḥ; Caland,S&H: koke me jṃmbhaḥ
98 K1,K4: kṣut*; Caland,S&H: kṣud
99 K1,K4: sīmhe
100 M: dauṣvaghiṇyaṃ; Caland,S&H: dauṣvapniyam
101 K4: manyuṃ
dThus mostly with K4. K1,m: duri . . . (17)dhāte arhato; Caland: duri(pram) . . . (a)dhā
te arhato; S&H: duri(prasna) . . . [a]dhā te arhato
102 Corrected from K4: duriti
103 K4: markaṭe
104 ? Thus K4.
105 M: grhān chriyam
dCaland,S&H: abhyema viśvāḥ /
106 Caland MS: abhymatamaṣa; Caland: abhūmanāgaśo; S&H: -abhūmanāgaśo
107 K4: adruma[?]
108 K4: vayaḥ[?]
109 K4: prā
110 K4: šāsvatībhyaś
111 Thus K1. K4: āy. . . M: āyāti
112 K1,K4 have an EM; M: // " iti "
113
PLACE OF GOPITRYAJNA RITE OF THE VADHULA SCHOOL

durṛddhiḥ, kulale me maṁsyā-, -ulale me pradhyaḥ, uṣṭre me tṛṣṇā, ṛṣye me śramaḥ, avyāṁ ma āvyam, kośe me gandhaḥ, kumāryāṁ me 'laṅkāraḥ, sūkare me kladathuḥ, prādakhuni me svapnaḥ, ajagare me dusvapnaḥ, vidyuti me smayaśaḥ, lobhayāṁ me kledaḥ, śalabhe me pāṃmalakṣmī, striṣu me 'ṁrtam, ājāsu me karkaśaḥ, vrātye ma ītyā, śudre me steyam, vaisye me 'kārmakṛtyam, rājanyabandhuni me 'jūnaṁ, naiśade me brahmahatyā, kuliṅge me kṣavathuḥ, ulale me vilāsaḥ, udriṇi me vamatiḥ, kiṃpuruṣe me rodaḥ, dvīpini me niṣṭapat, hastini me kīlaśaḥ, śuni me duripram, suvānyesu me mlecchaḥ, videheṣu me śipathāḥ, mahāvarṣeṣu me glauḥ, mujavatsu me tapnā, dundubhau me kāsikā, ikṣvākuṣu me pittam, kaliṅgeṣu me 'medhyam, aśvataryāṁ me 'prajastā, puṇiṣcalyāṁ me duścaritam, ākhuni me dantarogāḥ, māksikāyāṁ me śvālakaśaḥ, śuke me harimā, mayūre me jalpyā, vrṣe me jara, cāse me pāpavādaḥ, apsu me śramaḥ. brahmojjhe me kilbisam.

apehi pāpman punar apanāśito bhavā naḥ pāpman sukṛtasya loke pāpman dhehy avihṛto yo naḥ pāpman na jahāti tam u tvā jahimo vayam anyatraśaman nivisātāṁ sahasrāṅko amartyo yo no dveṣti sa riṣyatu yam u dvīmās 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 śānti rite performed immediately after his body-purification by shaving hair and beard with a mantra given above No. 3.115 Vādhula’s text of pāpmano vinidhayah is much shorter than that of Baudhāyana’s.

Cf. BŚS2.8:46.3-5: athitam ekaviṇśātya darbhapuñjilais tredhā vibhaktaiḥ saptabhiḥ-saptabhis tūṣṇīm pavayitodapātram adāyemāṁ diśaṁ nīttā catuspatha etasmin evodapātre 'veksamānaṁ pāpmano vinidhīn vācayati “siṁhe me manyur vyāghre me 'ntarāmaya” iti.

5.

15.10116 brāhmaṇāṁ bhojyatāśvaṁ gopāyata sambhārān117 sanni-
dhatta.118

115 Cf. Caland 1903, p.18-19; Caland 1926, p.3; Kashikar, Indian Antiquary 3(1969), p.30-
116 K188b14;K4,88b13-14; M445-6
117 K1,K4: sambhārān
118 K1 has an EM; M: //, ” iti ”
Cf. BŚŚ 2.15:57.10-11: athāsmā araṇī prayachann āha “vācaṃyamo bhaviṣyasi saṁśādhi yat te saṁśiṣyam” iti. sa āha “brāhmaṇān āśayataśvaṁ gopāyata saṁbhārān nidhātta”-iti.

This is a prāṣa (formula of instruction) uttered by the sacrificer to the assistants immediately after the completion of Brahmaidana 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.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 saṁśiṣyam” iti.
1.1.2.18 saṁśāstī yad asya saṁśiṣyam bhavati

6.

15.11120 yad adaś candramasi kṛṣṇam121 tad ihā . . . (12)savitas suma . . .(4)m m(e) santv āśiṣaḥ.122

Cf. BŚŚ 2.16:59.4f.: sa yatroṣān upādhiṣcachātī taj āpahi “yad adaś candramasi kṛṣṇam tad apahi” iti. athānān ādadhātī “divas tvā vīryena prthivyai mahimnā, antarikṣasya poṣeṇa sarvapaśaṁ ādadhā” iti.

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

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 suma(a) . . . (5)m m(e) santv āśiṣaḥ [EM] The first part of lacuna may be reconstructed as “tad ihāstu”. Cf. ṚpŚŚ5.9.7: tān nivāpan “yad adaś candramasi kṛṣṇam tad ihāstu” iti manasaḥ dhyāyati.
122 K1 has an EM; M: // ,” iti ”
PLACE OF GOPITRAYAJÑA RITE OF THE VĀDHULA SCHOOL

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