

A Survey of the New Manuscripts of the Vādhūla School— MSS. of K_1 and K_4 —*

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The New Manuscripts of the Vādhūla School
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The New Manuscripts of the Vādhūla School

The set of manuscripts in Malayālam script that are the main subject of this article were taken photograph by me during a series of field researches between 1992 and 1997 in central Kerala, the southernmost state of India.

As a result of my field survey, almost all of the new Vādhūla manuscripts were found among the private collections of the Nambudiri brahmin families who belong to the gotra of Vādhūla. As I see it, all of the important Vādhūla manuscripts which have been preserved in the Manuscript Libraries in various districts of India, for instance, Madras, Trivandrum, Baroda, Poona and Hoshiarpur have been identified either as the direct or indirect copies of the manuscripts of these two collections. They are the Neḍumpillī Mana(House) and the Kitaṇṇaśṣeri Mana. Both of them are located at the outskirt area of Irīñjālakkūṭa, which is an old town of historical importance and was once the centre of the ancient Kerala culture.

These two houses have been regarded as the *ācārya* families among the Vādhūla Nambudiris, and this tradition can be traced back to as early as

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twelfth century as the inscription of the Padmanabha Temple of Trivandrum seems to testify. Since that period, *ācāryas* of these families have been highly respected by the kings of Travancore and they have been continuously appointed as the leading priests of the Padmanabha temple. Even now, the head of the family is invited to preside at the yearly festival of the Padmanabha temple of Trivandrum.

Present distribution of the surviving schools of Veda in India shows that all of the Vedic schools surviving in Kerala belong to the oldest schools in historical perspective: Śāṅkhāyana school of the Ṛgveda, Jaiminīya of the Sāmaveda and the Baudhāyana and Vādhūla of the Yajurveda. Among the Yajurvedins of Kerala Nambudiri, most of them belong to the school of Baudhāyana and the Vādhūlas are minor in numbers.¹

Nowadays, only fifteen Vādhūla families have been living in Kerala and their distribution is confined to the central part of Kerala.²

According to the information given by Śrī Vasudevan Nambudiri, the author of the Vādhūlaka-Ṭaṇṇu, which is a practical manual of the Gṛhya rituals of the Vādhūla tradition, the last performance of the Somayāga among the Vādhūlakas was held by his father Somayajipad Nambudiri during 1920's. Since then, the tradition of the Śrauta ritual among the Vādhūlakas have been obsolete, and to this day, none of the Vādhūlakas seem to keep the practical knowledge of the Śrauta ritual of this school. I may reluctantly say that the living Śrauta tradition of the Vādhūla school has already died out, while some of the Gṛhya rituals (especially life-rituals or the rite of passage like initiation, marriage, rites for the dead) have been kept alive.

Except for occasional references in the commentaries or in the lists of Vedic schools, like Caranavyūhas, the actual text of the Vādhūla school had been little known to the Vedic scholars. It was the effort of Prof. Willem Caland who came to notice the existence of manuscripts belonging to the long forgotten school and he immediately started to study them in early 1920's. Caland published in the same decade excerpts of the Śrautasūtra and Anvākhyāna. But he could not publish the edition of the entire manuscript which he could obtain. The MS. was a copy of the Madras Manuscript, abbreviated as *M* in my description of the MSS.

¹ Cf. F.Staal(ed.), *AGNI, The Vedic Ritual of the Fire Altar*, I, Berkeley 1983, pp.167f., Ibid. II, pp.223f.

² See A.Parpola, On the Jaiminīya and Vādhūla Traditions of South India and the Pāṇḍu/Pāṇḍava Problem, *Studia Orientalia* 55 (1984), p.10. I was informed during my stay in Irinjalakkuṭa that one house among them had been abolished since 1996.

Fifty years after this discovery, it is Professor Michael Witzel who revived the interest into this archaic and important school of Yajurveda by exploring further materials of the school in his extensive field research of Vedic manuscripts among the important manuscript libraries of India. Being instigated by his excellent article of 1975³, two editions of the Vādhula Śrautasūtra finally came out within these ten years. One is the edition of the first *prapāṭhaka* by Dr. M. Sparreboom and Prof. J.C. Heesterman⁴, and the other is that of Prof. B.B. Chaubey of Hoshiarpur⁵.

In spite of the recent studies and editions of the Vādhula sūtra, there still has remained much to be done for the textual studies of this school. The first reason is the quality of the available manuscripts. Including Caland's publications, all of the previous editions could utilize only one single manuscript *M*, that is, the Madras manuscript and its secondary copies.

As will be shown in the diagram of stemma given below, all the manuscripts previously known (*M, C, H*) belong to the same single recension. And *M* was the only extensive manuscript in this recension. However, what has put the scholars most trouble with the manuscripts of this recension is the fatal defect of lacunae caused by the broken state of the original manuscript, which are to be observed in almost all of the leaves. The corrupt readings and the fragmented state of leaves do not allow researchers to reconstruct the original readings. In another words, the defective state of the text may lead even the expert researcher to misunderstand the true intention of the original text.

This had been the situation before I started to search the present state of the Vādhula tradition and tried to look for the possibility of finding out new manuscripts which would enable us to drastically change the situation of source materials.

Being fortunate enough, I could find, after a series of trial and error, the new Vādhula manuscripts, which are listed below under the title of New Manuscripts. Here are listed only those of three classes of basic texts of the

³ M. Witzel, "Eine fünfte Mitteilung über das Vādhulasūtra", *Studien zur Indologie und Iranistik*, I (1975), pp.75–108

⁴ M. Sparreboom and J.C. Heesterman with assistance of A. DeLeeuw van Weenen, *The ritual of setting up the sacrificial fires according to the Vādhula school (Vādhulaśrautasūtra 1.1–1.4)*, Wien 1989 (*Österreichische Akademie der Wissenschaften, Phil-Hist. Klasse, Sitzungsbericht* 539 Band, Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens NR.22)

⁵ B.B. Chaubey, *Vādhula Śrautasūtram*, Hoshiarpur 1993.

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Vādhūla school, that is, the Brāhmaṇa, or Anvākhyāna, and sūtra texts both of Śrauta and Gṛhya. In addition to these, I have taken films of some twenty manuscripts of the commentaries and the prayogas, the practical manuals for the ritual performance.

It is difficult to fix the dates of these Malayālam manuscripts, mainly for lack of firmly datable materials. All of the manuscripts do not give any date at all nor any historical references which would provide good dating criteria.⁶

General Account of the Vādhūla Manuscripts

a. MSS. utilized by scholars since W. Caland (*M*, *H*: Devanāgarī script; *C*: Roman script)

M: R.4375, Government Oriental Manuscripts Library, Madras. 656 pages. Copied during 1922–23.

Composite MS. of Gṛhyasūtra(=GS) fragments, Śrautasūtra(=ŚS) and Brāhmaṇa[=Anvākhyāna] (=Br.) (from leaf nos. 4–123 of the original *K*[=*K*₁]).

Title on MS.: Vādhūlaśrautakalpavyākhyā (revised from “Vādhūlagṛhyakalpavyākhyā”); Title by catalogue (Triennial Catalogue, p.6425): Vādhūlāparakalpavyākhyā.

H: No.5657, Vishveshvaranand Vishva Bandhu Institute, Hoshiarpur. Copied during 1926–27. 40 pages.

Composite MS. of GS fragments and ŚS fragment(1.1–1.3 only). Title: Vādhūlagṛhyakalpavyākhyā.

C: Caland’s handwritten copy (Indirect copy of *M*), Utrecht Univ. Library. Copied ca.1923.

ŚS fragment(1.1–7.3). 105 pages. Title: Vādhūlaśrautasūtra.

b. New MSS. (Here only of ŚS, GS and Br. All in Malayālam(=Mal.) script, except the last one; ([Old]= written in older type of Mal. script. [Mod]= in

⁶ We may distinguish two types of scripts in these manuscripts; older and younger. According to Caland, a *paṇḍit* of Madras library wrote to him that the original palm-leaf manuscript of the Madras manuscript would be four hundred years old at the time of early 1920s. But it would be too much. The palm leaf manuscript cannot endure the heat and humidity of Kerala coast area so long. But I will not go into this problem here.

newer type of Mal. script.)

K_1 : No.95, Kitaṇṇaśṣeri Mana, Iriṇḍālakkuṭa. [Old] No date. No title. 128 leaves (including fragments).

Composite MS. of GS, ŚS, Br. (plus 14 floating leaves not copied by M : 4 of GS. itself, 1 of Śulbasūtra commentary(fragment) and 9 of ŚS Prayoga.

K_2 : No.101, Kitaṇṇaśṣeri Mana, Iriṇḍālakkuṭa. [Old] No date. 148 leaves.

Composite MS. of GS, ŚS(Chapters 1–7 with Pravargya plus 12th Chapter) and fragments of Prāyaścitta Br. Although sequence of leaves in this MS. is quite corrupt, K_2 covers the almost complete description of GS. It also gives a couple of sections of ŚS which are not found in other MSS. Title: Vādhūlakagr̥hyasūtram.

K_3 : No.51, Kitaṇṇaśṣeri Mana, Iriṇḍālakkuṭa. [Old] No date. No title. 149 leaves.

MS. of ŚS (Chapters 1–7 with Pravargya) plus 2 leaves of GS Prayoga of a different hand.

K_4 : No.92, Kitaṇṇaśṣeri Mana, Iriṇḍālakkuṭa. [Mod] No date. No title. 129 leaves. K_1 's copy made several decades (at least) before M .

N_1 : No.122, Neḍumpiḷḷi Mana, Iriṇḍālakkuṭa. [Old] No date. 109 leaves.

MS. of ŚS(Chapters 1–7 with Pravargya). Title: Śrauta Somayāga-prayoga.

N_2 : No.121b, Neḍumpiḷḷi Mana, Iriṇḍālakkuṭa. [Mod] No date. 113 leaves.

MS. of ŚS(Chapters 1–7 with Pravargya) plus 11 leaves of Soma-prayoga fragments. Title: Vādhūlapraiṣārttham.

N_3 : No.145, Neḍumpiḷḷi Mana, Iriṇḍālakkuṭa. [Old] No date. 52 leaves. Composite MS. of Gṛhyasūtra (incomplete) and Gṛhyaprayoga. Title: Gṛhyasūtram kārīkāyūṃ.

N_4 : No.115, Neḍumpiḷḷi Mana, Iriṇḍālakkuṭa. [Mod] No date. 98 leaves.

Composite MS. of Gṛhyasūtra and Gṛhyaprayoga (Skt. and Mal.). Title: Pākayajñam.

T_1+T_2 : T 1081B, Oriental Research Institute and MSS. Library,

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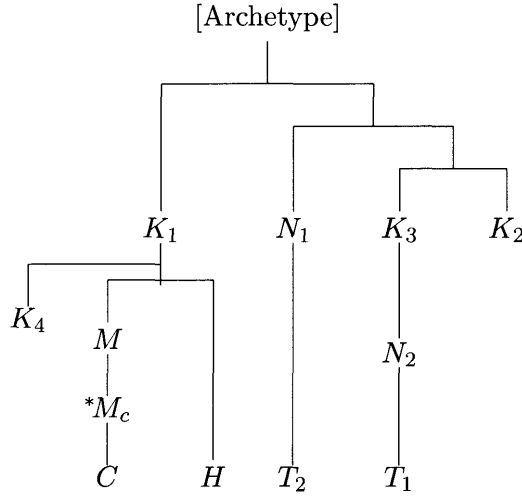
Trivandrum. Devanāgarī. 317 pages. Copied during 1940–2. Title: Somayāgaprayoga.

T_1 is the main text of this MS. transcribed from N_2 with Devanāgarī, while the text is later revised with the reading of N_1 ;

T_2 is attached as variants taken from N_1 and transcribed with Devanāgarī.

Taking the example of the Śrautasūtra MSS., the relationship of these new manuscripts with the already known ones can be illustrated by the following diagram.

Stemma of the Śrautasūtra MSS.



Several points are to be noticed in this diagram.

First, the original manuscript of the previously known manuscripts ($M, *Mc, C, H$) was found by me among the Kitāṇṇaśśeri Mana collection in 1994. It had been regarded as lost since the time of its being copied into the Madras manuscript. It is named as K_1 .⁷ Although this is the original of

⁷ K is the abbreviation of Kitāṇṇaśśeri, and not of Kerala.

the Madras manuscript(M) and H , the present state of K_1 has been decayed to further extent than it was in 1922–23 when it was transcribed into the MS. M with Devanāgarī script.

Further, I could discover a Malayālam copy of K_1 in 1997 again among the Kitaṁṇāśseri Mana collection. The discovery of this manuscript has shed a new light into several unsolved questions concerning the sequence of manuscripts and the lost leaves of K_1 and M . Further advantage of this manuscript lies in the fact that it has less lacunae than both K_1 and M and it offers a good basis for forming conjecture in making the critical text. This manuscript was written with the younger Malayālam script and it seems that K_4 was written at least several decades before the making of Madras manuscript.

Secondly, with the discovery of new manuscripts, an another recension of manuscripts has been added to the previous manuscript group, the K_1 recension. And the newly found manuscripts generally show less damage of the leaves than that of K_1 recension. So, these two recensions well complement each other for reconstructing the more original text of the Vādhūla school.

The final and the most important point is that the manuscript group of the right side of the stemma diagram, which comprises N_1 , K_2 , K_3 and their secondary copies, shares a common distinctive feature. The Śrautasūtra description of this group comes to end with the description of the Agniṣṭoma, which is regarded as a model type of the Soma rituals.⁸ It accompanies the description of the Pravargya, which is assigned the place last but one in the whole Śrautasūtra in the K_1 recension MSS. group.⁹

There are three basic texts, so far known in the Vādhūla school, which belong to the Vedic period: the Śrautasūtra, the Gṛhyasūtra and the Anvākyāna (or the Brāhmaṇa). As the most extensive manuscripts more or less comprising the descriptions of these three texts are those of K_1 recension, I give the Table of Correspondence of K_1 recension manuscripts in the following two pages.

⁸ Descriptions of all the variation types of the Soma ritual are omitted in this group of MSS.

⁹ The last chapter is the section of the sacrificer's role (*yājamaṇa*) of the Agniṣṭoma. See the Table of Correspondence given in pages 8 and 9.

Table of Correspondence: Contents of Madras MS. & Malāyalam MSS. of K₁ and K₄.

M(Madras MS.) (K fols. uncopied: 1-3, 9-11,27,46-47,90)	Contents	K₁ (missing folios: 1-3, 9-11,27,46-47)	K₄ (missing folios: 1-4, 9-10,46-47)
	VGṛhyavyākhyāprayogakṛpti (fr.) [Reconstructed from K2 & N4]		
*p.1-28 (with lacunae)	VGṛhyasūtra 1 (Gṛhya) VGṛhyasūtra 2(Pitṛmedha)	<u>Ex.12</u> , — , 4, 5a1-b8, 5b8-b14,6,7,8, <u>Ex.13a-b5</u>	<u>125</u> , — , — , 5a1-b8, 5b8-b14,6,7,8, <u>127a1-b6</u>
	VGṛhyaprayoga[?] (fr.)	<u>Ex.13a12-14;</u> <u>Ex.13a14-b5</u>	<u>127a12-14</u> <u>127b1-6</u>
	Agnyādheya Preliminaries (cf.BŚS 2.1-11)	Ex.13b5-b14,Ex.11, Fl.oat. ms. (inserted after 20)	127b6-b14,128,11
p.28-438	Vādh.Śrautasūtra	12-87	12-87
p.28-	I. Agnyādheya	12-14	12-14
p.41-	Punarādheya	14	14
p.47-	Agnihotra	15	14-15
p.51-	Agnyupasthāna	15-16	15-16
p.57-	II. Purodaśī	16-21	16-21
p.84-	III. Yājāmāna to Iṣṭi	21-24	21-24
p.99-	Āgrayaṇa	24	24
p.102-	Brahmatva	24-26	24-26
p.107-	IV. Cāturmāsya	26-31	26-31
p.138-	V. Paśubandha	31-34	31-34
p.156-	VI. Agniṣṭoma 1	35-43	35-43
p.194-	VII. " 2	43-51	43-51
p.234-	VIII. Agnicayana	52-66	52-66
p.311-	IX. Vājapeya	66-68	66-68
p.325-	X. Rājasūya (with Sautrāmaṇi)	68-73	68-73
p.352-	XI. Aśvamedha	73-81	73-81

Madras MS.	Contents	K ₁	K ₄
	(cont. of VŚS)		
p.402-407	[XII. Aptoryāma (with a reference to Dvādaśāha)	81-82	81-82
p.407-409	Pavitreṣṭi]	82-83	82-83
p.409-430	[XIII. Pravargya]	83-86	83-86
p.430-438	[XIV. Yājamāna to Agniṣṭoma]	86-87	86-87
p.438-454	Mantrapariśeṣa	88-89	88-89
p.454-625	Anvākhyāna	90-119	90-119
*p.454-467	I. Agnyādheya	90-93	90-93
p.467-482	II. Agnihotra	93-96	93-96
p.482-498	III. Paśubandha	96-99	96-99
p.499-599	IV. Agniṣṭoma	99-115	99-115
p.599-625	V. Agnicayana	115-119	115-119
p.625-655	Yajñaprāyaścitta 1	119-122	119-122
	" 2	122-123	122-123
[End]			
	Extra folios		
	Comm. to Śulba-sūtra (fr.)	[For the folios Ex.11-13 & a floating one, see VGS above.]	[For the folios 125, 127, 128, see VGS above.]
	Prayoga on Soma (fr.)	Ex.1	124
	Prayoga on Śrauta rituals(fr.)	Exs.2-10	126 129-137

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The manuscripts of K_1 recension are characteristic of a composite text, that is, several kinds of texts are combined in a single manuscript.

The manuscripts belonging to K_1 recension are three: K_1 , K_4 and M .¹⁰

As all the manuscripts utilized for the previous studies are M (=Madras MS.) and its secondary copies, I put the page numbers of M on the left-most column. As being referred to above, K_1 is the MS. written in the Malayālam script, being the original from which M was directly copied in Madras during 1922–23. K_4 is another Malayālam MS. which was also directly copied from K_1 probably sometime in the last century.

Cursory investigation into these three MSS., namely K_1 , K_4 and M , has revealed the following facts:

1. K_1 , originally consisting of 123 leaves, lacks the folios Nos.1–3, 9–11, 27 and 46–47.¹¹

In addition, K_1 has a floating folio which is placed after the folio No.20. As the left end of the folio has extensively been damaged, we are not able to identify the folio-number which is usually written on the left end of recto. This was not copied by M . The place of the corresponding folio of K_4 seems to indicate that the original number of the folio is No.11.

2. K_4 lacks the folios Nos.1–4, 9–10, 46–47.¹²

3. M , which records each corresponding page number of its original(K_1) on the left column, seems not to have copied the following folios: Nos.1–3, 9–11, 27, 46–47 and 90. In addition to that, MS. M did not transcribe the extra folios at all which are attached to the end of K_1 .

The discovery of the new Malayālam MSS., K_1 and K_4 , has made it possible to recover the following missing folios with M : Nos.4, 11, 27 and 90. Further, examination of the floating folios attached to the end of these

¹⁰ I do not go into details of the secondary copies made from M . As for the brief description of the MSS. K_1 and M , see *ZINBUN: Annals of the Institute for Research in Humanities, Kyoto University*, Number 30 (1995), pp.4 f.

¹¹ Total number of leaves of the present MS. is 128. We may distinguish from the first original 123 folios the last thirteen folios, which are the extra folios. The latter ones seem to have been differentiated from others at some point of textual transmission and have been attached to the end. As will be discussed below, some of these extra folios have turned out to be the folios which might have been regarded as ‘missing’ by the owner of the MS.

¹² Total number of the original MS. is 137, among which the last fourteen leaves were regarded as the extra folios. Just as the case with K_1 , some of these extra folios have been identified as the “missing” folios.

two Malayālam MSS. has led me to recover the folios Nos. 2, 10 and 11.¹³

The content of folio No.90 includes the beginning of the Anvākhyāna(= *Vādhūla Brāhmaṇa*) which is missing in the excerpts published by W. Caland¹⁴. In the Appendix, I present to the reader the text of this quite interesting beginning portion of the Agnyādheya Anvākhyāna.

The text concerning the Gṛhya, that is, the household ritual, occupies the first part (corresponding to pages 1–28 of the Madras manuscript), while my reconstruction of the Gṛhya portion has revealed that several preceding pages are missing here, which correspond to the also missing two folios of *K*₁ and *K*₄.

I have reconstructed this part of the Gṛhya portion utilizing the extra folios of *K*₁ and *K*₄ attached to the end and a floating folio inserted at random place of *K*₁. In addition to this, the parallel portions of MSS. *K*₂ and *N*₄ have enabled me to reconstruct the text with reasonable ground.

This collection of Gṛhya material is further subdivided into several portions, that is, the text of the Gṛhyasūtra and the Prayoga fragments, which are of much later composition.

A small subdivision here named as “Agnyādheya Preliminaries” consists of the bridge portion which just precedes the Śrautasūtra. It has a quite interesting feature, to which I shall refer later in the discussion of the Gṛhya section.

Some Notes on the Vādhūla Śrautasūtra

Contents of *K*₁ recension MSS.¹⁵

¹³ Contents of Nos.2–4 belong to the portion of the Vādhūla Gṛhyasūtra; that of No.11 belongs to the preliminary ritual of the Agnyādheya, which, however, has been taken out of the present structure of the Agnyādheya ritual of the Vādhūla Śrautasūtra. The fact suggests that the introductory portion of the Agnyādheya ritual was revised at an early period in the Vādhūla school. This portion involves the description of the rite that is very close both in style and contents to the so-called *Gopitṛyajña* or *Upavasathagavi* of the Baudhāyana Śrautasūtra, which belongs to the oldest group of the Yajurvedasūtras together with the Vādhūla Śrautasūtra. I shall discuss in a separate paper the text and the problems concerning this ritual component of the Vādhūla school. Folio No.27 is a part of the Cāturmāsyaṇi ritual.

¹⁴ In his “Eine dritte Mitteilung über das Vādhūlasūtra”, *Acta Orientalia* IV, 1926, pp.1f.(= *Kleine Schriften*, 1990, pp.303f.)

¹⁵ *K*₁: nos.12–89; *K*₄: nos.12–89; *M*: pp.29–454. Partly with *H*: p.281.6–p.40; *C*: pp.1–106

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- A. 1. Agnyādheya, Punarādheya, Agnihotra, Agnyupasthāna, Pravasadupasthāna
2. Puroḍāśī(=Darśapūrṇamāsa)
3. Yājamāna, Āgrayaṇa, Brahmatva
4. Cāturmāsyaṇi
5. Paśubandha
6. Jyotiṣṭoma I
7. Jyotiṣṭoma II
-
- B. 8. Agnicayana
9. Vājapeya
10. Rājasūya (with Sautrāmaṇi)
11. Aśvamedha
-
- C. 12. Aptoryāma
Dvādaśāha [only with the first line¹⁶]
Pavitreṣṭi
13. Pravargya
14. Yājamāna (Jyotiṣṭoma)
(15. Mantrapariśeṣa [Gṛhya and Śrauta])

The contents of the Śrautasūtra can be divided into three parts; A, B and C. While the contents of A and B have parallels in other Śrautasūtras, the contents of part C are quite different from those of other sūtras and these items of rituals look like a supplement or an addendum to the previous parts of the Śrautasūtra, to the Soma ritual in particular. It is interesting to note that Āryadāsa, a commentator to the Śrautasūtra, gives a quite different contents to the corresponding portion of C. And it seems probable that Āryadāsa here might comment on the original text of the Śrautasūtra, as Prof. Witzel discussed in his article¹⁷. But it is impossible to reconstruct the original text of the Śrautasūtra solely from the commentary of Āryadāsa.

I would like to add a comment on the place of Agnyādheya ritual in the whole Vādhūla Śrautasūtra. The manner of mantra quotation found in the part of A1 has led me to the conclusion that the original place of A1 is after A2. Therefore, the description of the Vādhūla Śrautasūtra starts from the

¹⁶ The text runs with abbreviation: “dvādaśāhāya dīkṣiṣyamāṇāḥ samavasyanti=”.
¹⁷ *Studien zur Indologie und Iranistik*, I (1975), pp.78f.

Darśapūrṇamāsa, *iṣṭis* of the the New Moon and the Full Moon, as is the case with the older strata of the Śrautasūtras of the Yajurveda.

Some Notes on the Vādhūla Anvākhyāna

As is shown by the Table of Contents of K recension MSS., Vādhūla Anvākhyāna covers only the following rituals:

Agnyādheya	13 anuvākas (10 according to colophon), 22 paṭalas
Agnihotra	11 anuvākas, 14 paṭalas
Paśubandha	8 anuvākas, 13 paṭalas
Agniṣṭoma	58 anuvākas, 94 paṭalas
Agnicayana	28 anuvākas, 34 paṭalas

In his excerpt edition and study of the ‘Vādhūlasūtra’ published in *Acta Orientalia*, Prof. Caland extensively presented us the text of the Anvākhyāna. His excerpts, however, cover only half of the whole text material preserved in his copy of MS. which was available to him. Fairly large extent of the text has remained unknown to the Vedic students.¹⁸ In the Appendix, I have shown the provisional text of the first seven *paṭalas* of the very beginning portion of the Anvākhyāna of the Agnyādheya, which was not known to Dr. Caland, since this portion was missing in his MS. These *paṭalas* testify the existence of quite interesting Brāhmaṇa passages which have parallels in the younger Brāhmaṇas and the Brāhmaṇa-like section of the Baudhāyana Śrautasūtra.

Immediately following these Anvākhyāna sections, K recension MSS., give, in the last place, a long section on the ritual redemption(*prāyaścitta*) which was totally neglected by Caland and was not published. It consists altogether of 22 *anuvākas* (24 *paṭalas*). This Yajñaprāyaścitta seems to be divided into two parts: one in the *brāhmaṇa* style and the other in the *sūtra* style.

Some Notes on the Vādhūla Gr̥hyasūtra

The Gr̥hyasūtra of this school has been considered to be lost for a long time, because Prof. Caland, who first introduced the texts of the Vādhūla

¹⁸ In collaboration with Prof. Witzel, I have been preparing the critical edition and annotated translation of the entire Vādhūla Anvākhyāna.

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school to the scholars of Indology, regarded the first part of the Madras manuscript to be that of the commentary to the Gṛhyasūtra, as the colophon of the manuscript itself indicated that the title was “Gṛhyakalpavyākhyā”.

It was Prof. Witzel who first pointed out that the Gṛhya material given at the beginning of the Madras manuscript was nothing but that of the Gṛhyasūtra. His assertion was based upon the comparison of the text fragments with the parallel passages of the Āgniveśya Gṛhyasūtra, the Gṛhya text of the sister school of the Vādhūla. And he was definitely right.

The fragmental condition of the original manuscript of Madras manuscript, however, did not allow anyone to reconstruct the full text of the original. As I think I have succeeded in identifying the contents of several old manuscripts in Malayālam script as those of the Gṛhyasūtra of the Vādhūla school, I am very happy to announce that we are now able to edit the text of the Vādhūla Gṛhyasūtra for the first time in the history of Vedic study.

In the following, I give the provisional contents of the Gṛhyasūtra that have been glimpsed from the various Malayālam MSS.

General Contents :

1. Samāvartana
Vivāha
Aṣṭakā
Upanayana
Aupāsanāgni
2. Pitṛmedha Brāhmaṇa 1
Pitṛmedha Brāhmaṇa 2
Śrāddha
Antyeṣṭi [with a *śānti* mantra on top and end]
Dahanavidhi
Asthisāñcayana
Mṛtabali
Ekoddiṣṭa
Sapiṇḍīkaraṇa

After these two sections and just before treating the description of Śrauta ritual starting from the Agnyādheya, the MSS. give the following ritual components which belong to the Śrauta ritual.

3. Ārtvijyam [reception of the *rtvijas*, the officiating priests]
 Upavāsa 1 [sacrificer's rules of self-control on the day before the rite]
 Upavāsa 2 [=]
 Srucor ādāna [manner of handling the ritual spoons and some preliminary rites]
 Upavasathagavi/ Gopitṛyajña [ancestor ritual: offering of cow-meat on the Upavasatha day of the Agnyādheya ritual]¹⁹

As there remain several points to be cleared up before presenting the stemma of the Gṛhya manuscripts, I just mention the fact that, as in the case of the Śrautasūtra, there is a division of two recensions among the manuscripts.

Comparing with other Gṛhyasūtras, the contents of the Gṛhya of this school look very simple. Graduation ritual(*samāvartana*), marriage(*vivāha*), Aṣṭakā ritual which is an old type of ancestor ritual performed towards the end of the year, especially before the winter solstice, initiation ritual or the start of Veda study(*upanayana*), and the household fire and various offerings to it(*aupāsanāgni*). If we compare this list of household rituals with that of the Baudhāyana school, we may see the similar composition: marriage(*vivāha*), rituals concerning the new born baby (*pumsavana*, *sīmantonmayana*, *jātakarma* etc.), *upanayana*, *samāvartana* and *aupāsanāgni* (with various types of offerings). Then Baudhāyana starts the descriptions of annual function rituals, like *śūlagava*, *pratyavarohaṇa* etc.

It is interesting to take note that Vādhūla omits other types of ritual than those of the rituals concerning the passage of life. The Gṛhya rituals can generally be classified into two types: life-stage rituals and the annual functions conforming to the cycle of the year. Vādhūla omits all the annual functions, like *pratyavarohaṇa* (ritual held at each beginning of a season) or *āgrayana* (the harvest ritual). While such kind of abbreviation or simplification of the Gṛhya rituals is observed in the modernized society in various parts of India, it generally coincides with the general tendency of the Taittirīya schools of the Yajurveda: concentration of the Gṛhya ritual to the life-stage rituals and excluding the annual functions from its list of rituals.

Another point is that Vādhūla has the complete set of rituals for the

¹⁹ The section Upavasathagavi/ Gopitṛyajña was originally a part of the Agnyādheya ritual complex. It has its close parallel with the Agnyādheya of the BaudhŚS (II.8-11).

dead, and this set can be compared with the Pitṛmedhasūtra which is independently composed in some of the Yajurveda sūtras, like the Baudhāyana, the Bhāradvāja, the Satyāśāḍha. Or, the set of rituals for the dead is separately collected together as in the schools of the Āpastamba, the Vaikhānasa or the Āgñiveśya.

It is also interesting to note that the Vādhūla Gṛhyasūtra contains some esoteric doctrine of a Brāhmaṇa style in the beginning of the Pitṛmedha section. This style is rather rare with the ordinary Gṛhyasūtra. After describing the syndrome of a person who is approaching death, the doctrine starts on the relationship between the soul, which is called '*puruṣa*', and the life-breaths called '*prāṇas*'; this could be compared with some famous Upaniṣad passages. In fact, some passages have parallels with those of the Jaiminīya Upaniṣad Brāhmaṇa 4.27. This fact, therefore, may suggest that these Vādhūla passages may have been recited for a person being on his death bed.

What makes us feel strange with the Gṛhya material of the Vādhūla school is the description of several rites which directly follow the final portion of the Gṛhya text.²⁰

These rites are not Gṛhya ones and they could be regarded as the preliminary components of the Śrauta ritual. The first one, Ārtvijya is the sacrificer's reception of *ṛtvij*s, who are the priests coming for the performance of the Śrauta ritual.

The last one in this series of rites is a peculiar rite. It is a kind of ancestor ritual with an offering to three generations of ancestors of the sacrificer. Its description shows a close parallel to the so-called Upavasathagavi or the Gopitṛyajña which is elsewhere known only in the Baudhāyana Śrautasūtra (II.8–11). The latter is performed on the preceding day of the main ritual (*upavasatha*) of the Agnyādheya ritual. Comparison between these two parallels found in the two old schools of the Yajurveda clearly shows that they are almost twin rituals with minor variations. The Baudhāyana school seems to prescribe the ritual of the Upavasathagavi as the component part of the preliminary rituals of the Agnyādheya. On the other hand, the place of this ritual in the description of the Vādhūlasūtra is not clear, at first sight, since the Agnyādheya sūtra of this school simply refers to the offering for the ancestors on the Upavasatha day; it does not give full description of the

²⁰ See number 3 of the Gṛhya contents.

rite.²¹

Comparative investigation of these two ‘Gopitryajña’s in the sūtras of the Baudhāyana and the Vādhūla may suggest that the isolated Upavasathagavi of the Vādhūla school might have originally been a part of the Agnyādheya ritual of the Śrauta tradition as in the Baudhāyana school and then, at some later stage, was taken out of the original context. This state of things occurred probably because of the movement of revisioning and restructuring the basic text which took place within this school at a stage of its historical development.²²

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²¹ Cf. VādhūlaŚS 1.1.1.3–7. 3. *adyopavasatha ity annam eva kurvītāpi ha gām paced vaśaś cāśya syād*

4–5. (Source of the fire to be used.)

6. *tam aparāhṇa uddhr̥tyānvāhāryapacanasyoddhate nidadhāti*

7. *tat pitṛbhyo dadāti* (See ZINBUN, No.31(1995), pp.21–22.)

²² Cf. note 12 above. I shall discuss this subject of the Upavasathagavi portion of the Vādhūlasūtra in an another article to be published shortly.

Appendix: Excerpts from the Agnyādheya Anvākhyāna.

Vādhūla Anvākhyāna (=Vādhūla Brāhmaṇa)

The following is the beginning portion of the Vādhūla Anvākhyāna (=Vādhūla Brāhmaṇa). *M* failed to copy the folio no.90 of *K*₁. In the first part of his excerpts of the Anvākhyāna portion of the “Vādhūlasūtra” published in *Acta Orientalia* IV, 1926, (= *Kleine Schriften*, 1990, pp.307f.), W. Caland, depending indirectly upon the MS. *M*, therefore, missed the starting six *paṭalas* of the entire Brāhmaṇa contained in this folio. He noticed the fact that there was some missing portion in the beginning and deplored it in his introductory note to his excerpt edition. In the newly obtained MSS., *K*₁ (= *K*95, the original of *M*, found by me at the Kitānnaśseri Mana in 1994) and *K*₄ (= *K*92, found in 1997 also among the Kitānnaśseri Mana collection), a folio has respectively been found between folio nos.89 and 91. Although *K*₁’s left end of folio including margin space has been broken off and the folio number cannot be identified, this must be the folio 90 that was left uncopied by the scribe of *M*. This is confirmed by the existence of the corresponding and numbered folio in *K*₄.¹

Notes to the text and the apparatus:

- []: filling up of lacuna by the editor.
- *avagraha* sign is added by the editor for the reader’s convenience, although it is never used in the Malayālam MSS.
- The underlined portion shows that the reading is not certain.
- Anunāsikā ‘ṁ’ occurring in *K*₁ and *K*₄ is transcribed with so-called “guṁ” nasal in *M*. In the apparatus, the latter is shown by ‘ṁ*’.
- ‘h’ represents Upadhmānīya.
- ‘*l’ is used to differentiate two different types of consonant letter ‘l’ used in Malayālam MSS.
- ‘t*’ is used to indicate the independent consonant letter ‘t’ without vowel; see note to my second part of VadhŚS edition.

¹ Caland’s excerpts start with: 1. . . . (prā)ṇam uvārajitānām pāpabhadraṁ titikṣate, tasya nu haiṣa āhito bhavati yad gārhapatyah; . . . This passage corresponds to the latter part of 1.7(=1.4.2) of my new edition to be prepared; that is, Caland could not see the first six sections (and a half) of the original Agnyādheya Anvākhyāna.

AGNYĀDHEYA

The first seven *paṭalas* [1.1–1.7(=1.1.1–1.4.2)²] of the Agnyādhya Anv-ākhyāna are introduced here for the first time to the reader. They are reconstructed from the folio 90a–b of *K*₁ and *K*₄, both of which were recently discovered by me in central Kerala.

In the following text, the number given in the bracket after “. . .” shows the approximate number of syllables in lacuna. Compared to the space of lacuna in *K*₁ which was estimated by me in the MS., that of *K*₄ is often random and is not exact. It seems that *K*₄’s copyist just tried to show the existence of lacuna in its original, *K*₁, and to give by blank space its rough amount. In the apparatus, I have just tried to give the extent of space as there is in this MS. *K*₁’s lacuna space sometimes consists of two numbers; the first number is that of lacuna syllables upto the end of a line, and the second is the one from the beginning of the next line.

In the presentation of the text, general style is the same with those of my critical editions of the Vādhūla ŚS (see, *ZINBUN*, No.31(1995), No.32(1996), Kyoto University) although some different *sandhis* are involved here. The quotation marks are supplied by the editor; he is, therefore, responsible for the *sandhi* resolution shown in the text with the insertion of hyphen.³

1.1 (=1.1.1)

⁴. . .(20)[ya]jñ[e]na devās suvargaṃ⁵ lokam āyan teṣām manuṣyāṇām a-
kṛptena yajñena yajamānānām kusindhāny eva prāvardhanta⁶ nānyāni kāni
⁷canāṅgāni no ha devān havyaṃ prāpa te devā abruvan “manuṣyā vā
⁸akṛptena yajñena yajante tenainena ta rdhv . . .(12)ti te vāca. . .(6)bruvan⁹

² Numbering of *paṭalas* is provisional, although the basic principle of numbering is the same as already given in my previous edition articles: see, for instance, *ZINBUN*, No.31 (1995), pp.15–16.

³ I would like to thank my esteemed friend, Prof. Toshifumi Goto, for his invaluable suggestions on the readings and interpretations of 1.1–2(=1.1.1–2).

⁴ *K*₁: . . .(25)varggaṃ

⁵ *K*₄: suvargaṃ

⁶ *K*₁, *K*₄: prāvarddhanta

⁷ *K*₁, *K*₄: canāṅgāni

⁸ *K*₁: akṛ. . .(15+22)van vraja.ṃ yuvam

⁹ Thus emended. *K*₄: sruvan

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vrajataṃ yuvam manuṣyebhyo yajñam kalpayatam¹⁰ iti tau hāgatyā manu-
 ūṣyān ūcatur “āvaṃ¹¹ vai vo yajñam¹² kalpayiṣyāva¹³” iti teṣāṃ ha manu-
 ṣyāṇāṃ priyaṃ babhūva tan mano vācam prāviśat tato manur ajāyata
¹⁴sā vān manuṃ prāviśat tata idā mānavy ajāyata sa manur idāṃ prāviśat¹⁵
 tataḥ¹⁶ purūravāḥ priyo ’jāyata sedā pu[rūravasam]¹⁷ prāviśat tata urvaśy¹⁸
 ajāyata manuṣyā ha purūravasam rājānam akurvata¹⁹ ²⁰gandharvā horvaśīn
 duhitaram akurvata²¹ tau tathā manuṣyebhyo yajñam icchantau²² ceratus
 sa ha purūravā mṛgayān²³ carann apsaraso²⁴ ²⁵dhijagāma tāsāṃ ²⁶horvaśīm
 evābhidadhyau tān jāyān cakre sā garbhan dadhe taṃ ²⁷paraivāsa sā
 dvitīyan dadhe taṃ paraivāsa [sā tṛtī]yan²⁸ dadhe taṃ paraivāsa sā
 caturthan²⁹ dadhe sā hovāca- “ayam ubhayeṣān devamanuṣyāṇāṃ³⁰ annādo
 bhaviṣyati pitṛṣv imaṇ³¹ janayāni”-iti sā ³²horvaśī pitṛn vijanitum³³ iyāya

¹⁰ K₁,K₄: katpayatam

¹¹ K₁: āvaṃ

¹² After this, K₄ repeats the passage “katpayatam iti — vo yajñam” once again probably because of haplology.

¹³ K₁,K₄: kalpayiṣyāva

¹⁴ K₁: sā v. . .(15+22) āviśat tata urvvaśy ajāyata

¹⁵ Thus emended. K₄: pr. . .ṃt

¹⁶ Thus emended. K₄: purūravāṃ eḍo jāyata [owing to misreading of “-ḥ priyo”].

¹⁷ Thus construed. K₄: pu . . .(4)

¹⁸ K₁,K₄: urvvaśy

¹⁹ K₁,K₄: akurvata

²⁰ K₁,K₄: gandharvvā horvvaśīn

²¹ K₁,K₄: akurvata

²² K₁,K₄: icśantau

²³ K₁: carannaḥ phsaraso

²⁴ K₄: aphsaraso; K₁: phsaraso

²⁵ K₁: dhijaga . . .(15+22)dh(a) taṃ paraivāsa sā caturtthan dadhe

²⁶ K₄: horvvaśīm evābhidadhyau

²⁷ Thus emended. K₄: parāsasa

²⁸ Thus construed. K₄: . . .tayan

²⁹ K₄: caturtthan

³⁰ Thus emended. K₄: devamanuṣyām

³¹ K₄: imaṇ

³² K₁,K₄: horvvaśī

³³ K₄: vijanitum

tasmād ³⁴u taitat strī pitṛn ³⁵vijanītum³⁶ iyād etām evānu devavihitim
īśvaro hānnādo ³⁷bhavitor yan tatra janayati sā ³⁸horvaśī pumāṃsañ janayāñ
cakāra tasya hāyur iti nāma dadhus tan nu haitad āyur “āyur” iti caranty
“āyusmān asīttham asi”-iti sa ha purūravā āvavrāja “putram ānayiṣyāmi
jāyām u ca”-iti tām hāgatyovāca “vi vā ³⁹ajaniṣṭhā yāca pitṛñ ⁴⁰kiñ cit kam”
iti sā ⁴¹horvaśī pitṛn ⁴²yayācaisām ha devānām priyaṃ babbhūva sādhu yan
⁴³manuṣyānām evānu devavihitin tasyai ha gandharvā⁴⁴ varan daduḥ⁴⁵

1.2(=1.1.2)

tasyai=dadus⁴⁶ sā hovāca “yajñam vṛṇa⁴⁷” iti te hāpratyucya dev-
ānām arddham⁴⁸ uddudruvus tām ⁴⁹hocur “devā duhitre vai vijātāyai ⁵⁰va
. . . (15+18) ⁵¹yajño gamiṣyati netvā asmat tanād iva”-iti tām hocur “na⁵²

³⁴ Thus K₁. K₄: utaita

³⁵ K₁: vijani . . . (15+22) hāyur iti nāma dadhus

³⁶ K₄: vijanītum

³⁷ K₄: bhavito yan

³⁸ K₄: horvvaśī

³⁹ K₁: ajaniṣṭhāyā . . . (15+18)ām evānu devavihitin

⁴⁰ K₄: kiñ cit*

⁴¹ K₄: horvvaśī

⁴² Thus emended. K₄: yayācaṣām

⁴³ Here K₄ seems to have carelessly skipped a line and have crept into the line “manuṣyān / yajño gamiṣyati netvā — ” which is to be read next to the one intended! Therefore, the passage “-ām evānu — va . . . (15+18)” is found only in K₁.

⁴⁴ K₁,K₄: gandharvvā

⁴⁵ K₁ and K₄ put a special figure to indicate the end of a *paṭala*. I call this figure hereafter as an “end mark” and indicate it with a sign ‘[EM]’.

⁴⁶ Abbreviation of the last phrase of the preceding *paṭala*. Such type of word-repetition is the style of the Vādhūla text showing the division of *paṭala* level. See my note to the edition of the VādhūlaŚS (*ZINBUN*, No.30,1995, p.17 cum note 47).

⁴⁷ K₁ is ambiguous: it can be read either ‘vraṇa’ or ‘vṛṇa’.

⁴⁸ K₁,K₄: arddham

⁴⁹ Thus construed. K₁,K₄: hoc.r ddevā

⁵⁰ As the copyist of K₄ carelessly skipped a line of its original, it misses passage corresponding to K₁, 90a6. Therefore the lacunae of K₁ could not be filled up with the help of K₄.

⁵¹ Here onwards we find K₄ again.

⁵² K₁,K₄: nna

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khalu ⁵³yuṣṣmabhyam āśrāvayān na vaṣaṭkaravān⁵⁴ darvihoma⁵⁵ eva yuṣmā-
kam pra hi ⁵⁶yūyam yajñam ⁵⁷adāta"-iti tasmād⁵⁸ gandharvebhyo⁵⁹ nā-
śrāvayanti na ⁶⁰vaṣaṭkurvanti darvihoma eva teṣām pra hi te yajñam
ayacchan⁶¹ sa ha purūravāḥ putram evetarasmin haste cakre yajñam
itarasmiṁś tābhyān tathāvavrāja tābhyām ubhābhyām saha grāman
⁶²nābhyavājigāṁsat so 'raṇye ⁶³yajñan⁶⁴ nidhāya putreṇa saha grāmam
abhyaveyāya tam madhye⁶⁵ grāmasya nidhāya yajñasyārdham⁶⁶ āvavrāja
tam anyathārūpam ivāntarhitam ājagāma sa ha devānām ⁶⁷uddudrāva tām
hovāca "devāḥ putreṇa ca yajñena ca saha grāmam⁶⁸ avavrājiṣan⁶⁹ ⁷⁰tābhyām
ubhābhyām saha grāman nābhyavājigāṁsiṣaṁ so 'raṇye ⁷¹yajñan nidhāya
putreṇa saha⁷² grāmam abhyavāgān tam madhye⁷³ grāmasya nidhāya
yajñasyārdham⁷⁴ āvrājiṣan⁷⁵ tam anyathārūpam ivāntarhitam āgamam"
iti "kim u tatrāgamad" ity "etāny aṣṭau kapālāni"-iti hovāca "sa vāva
⁷⁶yajña" iti hocuḥ "kim uvevānyad" ity "etā oṣadhayo 'bhito jātā" iti

⁵³ K₄: yuṣṣmabhyamātracayān

⁵⁴ K₁, K₄: vaṣaṭ*karavān

⁵⁵ K₄: darvihoma

⁵⁶ K₁: yūya. . . (6)āt* gandharvebhyo nāśrāva . . . (15+18)(i)n haste cakre

⁵⁷ Thus emended. K₄: abhāteti [?]

⁵⁸ K₁: . āt*; K₄: tasmāt*

⁵⁹ K₄: gandharvebhyo

⁶⁰ K₄: vaṣaṭ*kurvanti darvvihome

⁶¹ K₄: ayacśan

⁶² Thus K₁: nābhyavājigāṁsat*; K₄: nābhyavājihāṁsat*

⁶³ K₁: yaj. . . (12)yāya . . . (21+18)n hovāca

⁶⁴ Thus emended. K₄: yajña

⁶⁵ K₄: maddhye

⁶⁶ K₄: -ārdham

⁶⁷ Thus emended. K₄: amuddudrāva

⁶⁸ K₁: grāma.

⁶⁹ Thus emended. K₁: avavrājiṣan; K₄: avaprājiṣan

⁷⁰ K₁: tābhyām .bhābhy. saha grā . . . (35+18)ty [e]tāny

⁷¹ Thus emended. K₄: yajñanidhāya

⁷² K₄: ssaha

⁷³ K₄: maddhye

⁷⁴ K₄: -ārdham

⁷⁵ Thus emended. K₄: āvavrājiṣan

⁷⁶ K₁: yaj . . . (49+18)cus sa iddhmas

⁷⁷hocus “tad⁷⁸ barhis tāni pavitrāṇi sa vāva yajñah kim uvevānyad” ity⁷⁹ “ete vanaspatayo ’bhito jātā” iti hovāca “sa vāva yajña” iti hocus “sa idhmas⁸⁰ sa edhas sa vāva⁸¹ yajñah⁸² kim uvevānyad” ity “eṣo ’śvatthaś śamyām rūḍha” iti hovāca “sa vāva yajña” iti hocus “tat satyam sā yajñīyā tanūs sa vāva yajñah pratyakṣam” iti sa eṣa evam āhrto yajñah purūra-vasā manuṣyebhyas tato vai manuṣyānām kṛptena yajñena yajamānānām aṅgāparūṁṣy⁸³ ⁸⁴aṅguliparūṁṣi prāvardhanta⁸⁵ yathemāni⁸⁶ puruṣasyaṅgā-parūṁṣy⁸⁷ aṅguliparūṁṣi pravardhanta evan tasmān nu⁸⁸ ha-“urvaśy asi”-ity⁸⁹ evāraṇim ādadīta “purūravā” ity⁹⁰ u=yur asi”-iti jātam abhimantr-ayate sa vā eṣa⁹¹ āyuh paurūravasa ubhayeṣān devamānuṣyāṇām annādo ’gnidevabhagavān ubhayeṣām ha vai devamānuṣyāṇām annādo bhavati ya evam vidvān agnīn⁹² ādhatte⁹³ yasya vaivaṁ vidvān agnīn ādadhāti tad āhur “yāṁs⁹⁴ ⁹⁵tāṁs turīyapūrvān garbhān adhatta katama eta” iti sūtakāgnir

⁷⁷ Or to be emended into “hovāca”, since we expect here the word of Purūravas, instead of the word of the gods.

⁷⁸ K₄: tat*

⁷⁹ Or to be emended into “iti hocur”, since we expect here the word of the gods.

⁸⁰ K₄: iddhmas

⁸¹ K₄: vāpa

⁸² K₁: kim uvevā . . . (12)ḍha iti hovāca sa v. . . (45+18)ṁgāparūṁṣy

⁸³ K₄: aṁgāparūṁṣy

⁸⁴ K₄: aṁguliparūṁṣi prāvarddhanta

⁸⁵ K₁: ya . . . āni puruṣyāṁgāparūṁṣy . . . (51+18)v(e) devamānuṣyāṇām annado bhavati

⁸⁶ Thus emended. K₄: puruṣyāṁgāparūṁṣy

⁸⁷ K₄: aṁguliparūṁṣi pravarddhanta

⁸⁸ K₄: horvvaśy

⁸⁹ Thus emended. K₄: evāraṇim

⁹⁰ K₄ has an abbreviation sign. The abbreviated passage could be reconstructed as: *uttarāraṇim “ghṛtenākte” ity anakti “vṛṣaṇan dadhāthām” ity avadadhāti “gāyatrañ chando ’nu prajāyasva”-iti chandobhir ātmānam abhi nivartayate “traīṣṭubhañ chando ’nu prajāyasva jāgatañ chando ’nu prajāyasva”-iti daśahotāram araṇyor vyācaṣṭe manthanty agnim “ā(yur asi” iti jātam abhimantrayate)* [Cf. Vādhūla ŚS 1.1.3.10–14.]

⁹¹ Thus emended. K₄: āyubhaurāvava

⁹² K₁: agnim[?]

⁹³ K₁: yasya vaivaṁvidv . . . (58+18)jñāyām . . . [upto the end of K₁, 90a]

⁹⁴ K₄: yyāṁs

⁹⁵ Thus emended. K₄: tāṁs trīyapūrvvān Although there is some space at the right end of the line[K4,90a,12] after “tāṁstriya”, I have neglected it without taking this as lacuna.

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eva teṣāṃ⁹⁶ prathamō yena mṛtan dahanti sa dvitīyo ⁹⁷yenaivaitat striya upasthaṃ kalpante⁹⁸ sa tṛtīya ⁹⁹etān ha vāvaitad brāhmaṇam adhivadat¹⁰⁰ agnes trayo jyāyāṃso=prāmīyanta"-ity ete ha vāva te¹⁰¹

1.3(=1.2.1)

¹⁰²sa yad¹⁰³ brahmaudanaṃ pacati tanveva haudanān ālabhate ye ke ¹⁰⁴caudanā nāmocyante tān atha yad asminn ājyam upasiktaṃ bhavati ¹⁰⁵tad u haivājyāny ālabhate yāni kāni cājyāni nāmocyante tāny ¹⁰⁶atha ¹⁰⁷yad brahm[audane pro]ndan gāyatrībhis samidho 'bhyādadhāti tā u¹⁰⁸ ¹⁰⁹tāḥ paurṇamāsy¹¹⁰ aṣṭakāmāvāsyety atro haitās tisro rātrīr ālabhate 'tro haivāsyā darśapūrṇamāsāv¹¹¹ ālabdhau bhavatas tasmān nānījāno darśapūrṇamāsāv¹¹² atinayed ya enāv atinayed ālabdhāv enau santāv atinayet tasmād u naivātinayed etā vā idaṃ rātrīr¹¹³ anu¹¹⁴ sarvaṃ¹¹⁵ bhavati

⁹⁶ Thus emended. K₄: teṣāḥ

⁹⁷ K₄: yenaivaitat*

⁹⁸ K₄: katpante

⁹⁹ Thus emended. K₄: etānavaitat*

¹⁰⁰ Thus emended. K₄: agnesūyo The abbreviated passage would be reconstructed as: *agnes trayo jyāyāṃso bhrātara āsan te devebhyo havyaṃ vahantaḥ prāmīyanta* (TS 2.6.6.1)

¹⁰¹ After this, K₄ gives [EM]. (End of K₄,90a,13)

¹⁰² The first line of K₁,90b is totally broken off.

¹⁰³ K₄: yat*

¹⁰⁴ Thus emended. K₄: caudanāmocyante

¹⁰⁵ Thus emended. K₄: tāduhaivājyāny

¹⁰⁶ Thus emended. K₄: avayat*

¹⁰⁷ Thus reconstructed. K₄: yad brahm[au] . . . (3)[o]ndan For this passage, cf. Vādhūla ŚS 1.1.2.11–13: “*samidhāgnin duvasyata*”-iti atraiva brahmaudane prondan gāyatrībhis samidho 'bhyādadhāti “*ghṛtair bodhayatātithim āsmin havyā juhutana svāhā*”-iti svāhākāras sarvāsu samitsu- “*upa tvāgne haviṣmatīr ghṛtācī=samidho mama svāhā, tan tvā samidbhir aṅgiro=bṛhac chocā yaviṣṭhya svāhā*”-iti

¹⁰⁸ Do we see some extent of lacuna after ‘u’, because of space at the line-end?

¹⁰⁹ The second line of K₁,90b is also totally broken off.

¹¹⁰ K₄: paurṇamāsy

¹¹¹ K₄: darśapūrṇamāsāv

¹¹² K₄: darśapūrṇamāsāv

¹¹³ Do we see some extent of lacuna after “rātrīr a”, because of space at the line-end?

¹¹⁴ Do we see some extent of lacuna before ‘nu’, because of space at the line-beginning?

¹¹⁵ K₄: sarvvaṃ

yad idaṃ kiñ ca sarvāṇi¹¹⁶ hāsya bhūtāny ālabdhāni bhavanti ya evaṃ veda
varuṇo 'gnim ādhatta sa svapann agnyādheyāyopavasat taṃ pāpmānv-
avartata¹¹⁷ [sa]¹¹⁸ sapāpmā vyāvṛttapāpmā palyayata sa punar ādhatta sa
jāgrad upāvasat tato vai sa pāpmanā vyāvartata¹¹⁹ sa¹²⁰ vyāvṛttapāpmāpa-
pāpmā palyayata sa yat svapann agnyādheyāyopavasati pāpmo hainam
anuvartate¹²¹ sa sapāpmāvyāvṛttapāpmā palyayate tasmān nu ha jāgrad
evāgnyādheyāyopavasat vi ha pāpmanā vartate¹²² sa vyāvṛttapāpmāpa-
pāpmā palyayate¹²³

1.4(=1.3.1)

idaṃ vā¹²⁴ anvāhur¹²⁵ aditiḥ putrakāmā=tasyai vyṛddham āṇḍam ajā-
yata tad āṇḍaṃ jātam arejata tad rājanyo 'bhavad rejanyo ha vai nāma taṃ
¹²⁶rājanya ity ācakṣate parokṣeṇa parokṣapriyā iva hi devās sādityebhya
eva tṛtīyam apacad etebhya eva putrebhya bhogāya “ma¹²⁷ ¹²⁸idaṃ śrāntam
astv” iti te¹²⁹ 'bruvan “varaṃ vṛṇāmahā athaitad vikariṣyāmo 'smabhyam
eva brahmaudanan¹³⁰ nirvapāni”-iti tasmād ādityebhya¹³¹ ¹³²brahmaudanan

¹¹⁶ K₄: sarvvāṇi

¹¹⁷ K₄: -ānvavarttata

¹¹⁸ Thus added by the editor.

¹¹⁹ K₄: vyāvarttata

¹²⁰ K₁,90b,3: vyāvṛtta . . . (15) dh(a)yāayopavasati pāpmo . . . [lacuna to the end of the line]

¹²¹ K₄: anuvarttate

¹²² K₄: varttate

¹²³ After this, K₄ gives [EM].

¹²⁴ K₁,90b,4: (anvā). . . (15)d rājanyo bhavad rejanyo ha vai nāma taṃ rājanya ity ācakṣate
prokṣe . . . [lacuna to the end of the line]

¹²⁵ For this abbreviated passage, cf. TS6.5.6.1: *aditiḥ putrakāmā sādhyebhya devebhyo
brahm audanam apacat tasyā uccheṣaṇam adadus tat prāśnāt sā reto 'dhatta
tasyai catvāra ādityā ajāyanta sā dvitīyam apacat sāmānyata uccheṣaṇān ma ime
'jñata yad agre prā śiṣyāmīto me vasiyāmso janiṣyanta iti sāgre prāśnāt sā reto
'dhatta tasyai vy ṛddham āṇḍam ajāyata*

¹²⁶ K₄: rājanyagātyācakṣate

¹²⁷ Do we see some extent of lacuna after 'ma', because of space at the line-end?

¹²⁸ K₁,90b,5: . . . (15)bhyo brahmaudanan nirvapanti tad itthaṃ vyakurvvan ya . . .
(8)yad atya.icyata tat sārddham samadi . . . [lacuna upto the end of this line.]

¹²⁹ K₄: nte

¹³⁰ Thus emended. K₄: nirvapāniti

¹³¹ Thus emended. K₄: ādityebhya

¹³² Thus K₁. K₄: brahmaudananrinvapati

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nirvapanti¹³³ tad itthaṃ vyakurvan¹³⁴ yathaitarhi manuṣyās tato yad atyaricyata¹³⁵ tasyārdhaṃ sam adihan sa hasty abhavat¹³⁶ tasmādd¹³⁷ hastinan na pratigṛhṇīyād ati hi sa puruṣaṃ aricyata tasmād yan manyeta-“ati vā idaṃ puruṣaṃ ricyata” iti tan na pratigṛhṇīyāt¹³⁸ kāmam anyat ta ādityāḥ¹³⁹

1.5(=1.3.2)

kāma=dityā¹⁴⁰ rājanyam evāsyā lokasya goptāram adhivaptāram adhipatim akurvaṃs¹⁴¹ te 'bruvan “katham enam anyair¹⁴² manuṣyair vyāvartayema” iti tasya¹⁴³ dundubhim eva vācam akurvan¹⁴⁴ dhanur vyāttam¹⁴⁵ iṣūn dantān khāḍgam¹⁴⁶ evānyatvacam akurvan¹⁴⁷ rathaṃ pāḍau sa¹⁴⁸ yāvat kyac caitair aṅgai¹⁴⁹ rājanyo nu samanvāgacchaty¹⁵⁰ anāpto haiva tāvad rājanyo 'tha¹⁵¹ yāvat kyac caitair aṅgai¹⁵² rājanyo nu samanvāgacchaty¹⁵³ 'tha haivāpto rājanyas tad āhur

¹³³ K₁: nirvvapanti; K₄: nirvvapati

¹³⁴ K₁, K₄: vyakurvvan

¹³⁵ K₁, K₄: tasyārdhhaṃ

¹³⁶ Do we see some extent of lacuna after 'ddha', because of space at the line-end?

¹³⁷ K₁, 90b, 6: . . . (15) l(o)kasya goptāram adhivaptāram adhipatim akurvvaṃs . . . [lacuna upto the end of this line.]

¹³⁸ K₄: pratigṛhṇīyāt*

¹³⁹ After this, K₄ gives [EM].

¹⁴⁰ The last phrase of the preceding *paṭala* is abbreviated here.

¹⁴¹ K₄: akurvvaṃs; K₁: akurvvaṃ.

¹⁴² K₄: mmanuṣyair vvyāvarttayema iti

¹⁴³ K₁, 90b, 7: . . . (15) va tāvad rājanyo tha yāvac kyac caitair aṅgai rājanyo . . . (49?) [lacuna upto the end of this line.]

¹⁴⁴ K₄: akurvvan

¹⁴⁵ K₄: vvyāttam

¹⁴⁶ K₄: khāt*gam

¹⁴⁷ K₄: akurvvan

¹⁴⁸ K₁: yāvackyac

¹⁴⁹ K₁, K₄: aṅgai

¹⁵⁰ K₄: samanvāgacśaty

¹⁵¹ Thus emended K₁: yāvac kyac caitair; K₄: yāval kyac caitair

¹⁵² K₁, K₄: aṅgai

¹⁵³ K₄: samanvāgacśaty

yad¹⁵⁴ ¹⁵⁵156 “devasya tvā=dityai juṣṭam ādityebhyo juṣṭam agnīṣomābhyāñ
juṣṭam ¹⁵⁷indrāgnibhyāñ juṣṭam prajāpataye juṣṭam ¹⁵⁸brahmaṇe juṣṭan
¹⁵⁹nirvapāmi”-iti nirvapanti tan nādr̥tyam “adityai juṣṭam ādityebhyo juṣṭan
¹⁶⁰nirvapāmi”-ity eva nirvaped etā hi tan devatā agre ¹⁶¹niravapañs tasmād
eṣa evam eva nirupyaḥ¹⁶²

1.6(=1.4.1)

manasā saṃkalpayaty¹⁶³ agnīñ ādhāsyā iti tan mano reto dhatte
sa vācāpy āharaty ādhāsyā iti tad u haiva mano vācam kramate sā
vāg garbhīñ palyayate yāvad agnīñ ādhatte sa vā agnīñ ādhatte tad
u haiva vāg vijāyate divyāni jyotīṃṣi¹⁶⁴ divyāni mukhāni divyān putrān
mukhatas ¹⁶⁵sr̥jate sa yasya ha vaśa¹⁶⁶ syād agnīñ ādadhānasya vācayeyur
evainam agnyādheya evam evaitāni svayam ātmano hi divyāni jyotīṃṣi
divyāni mukhāni divyān putrān mukhatas sr̥jate ta ¹⁶⁷u ha vā ete dvayā
evetthaṃvida āhitāgneḥ putrā agnaya u haivāgnayo retassica ¹⁶⁸u vaivetare
mānuṣāḥ putrās ta enam ubhaye bhuñjanti sa yad ¹⁶⁹itthaṃvid asmāl

¹⁵⁴ K₄: yyad

¹⁵⁵ For the abbreviated mantra passage, see VādhŚS1.1.2.1[brahmaudana preparation]:
“devasya tvā savituh̄ prasave ’śvinor bāhubhyām pūṣṇo hastābhyām adityai juṣṭam
ādityebhyo juṣṭan nirvapāmi”-iti caturaś camasān vrihīṇān

¹⁵⁶ K₁,90b,8: . . . (15)ty (ai) juṣṭam ādityebhyo juṣṭan nirvwapāmīty eva nirvaped etā
hi tan devatā agre niravapañs tasmād e . . . vam eva nirupya . . . (15) dhāsyā iti . .
. . (18)[lacuna upto the end of this line.]

¹⁵⁷ Thus emended. K₄: indrāgniñ juṣṭam indrāgnibhyāñ juṣṭam

¹⁵⁸ Thus emended. K₄: brahmage rājanyo nu samanvāgacśaty anāpto haiva ta)ṇa juṣṭan

¹⁵⁹ K₄: nirvwapāmīty nirvwapanti

¹⁶⁰ K₁,K₄: nirvwapāmīty eva nirvaped

¹⁶¹ K₁,90b,9: . . . (15)t(a) yāvad agnīñ ādhatte sa vā agnīñ ādhatte tad u haiva vāg
vijāyate divyāni jyotīṃ[sic.] divyāni mukhāni divyān putrān mu . ta. sr̥ . . . (10)yād
agnīñ ādadhānasya vāca . . . (12) [lacuna upto the end of this line.]

¹⁶² After this, K₄ gives [EM].

¹⁶³ K₄: saṃkatpayaty

¹⁶⁴ K₁: jyotīm

¹⁶⁵ K₁,90b,10: sr̥(jate). . . (15)vyāni mukhāni divyān putrān mukhatas sr̥jate ta u ha
vā ete dvayā evetthaṃvida āhitāgneḥ putrā agnaya u haivāgnayor eta . . u vaivetare
mānuṣāḥ putrās ta enam ubhaye bhu . . . (12)

¹⁶⁶ Drop of final sibilant.

¹⁶⁷ K₄: iha

¹⁶⁸ Thus K₁.K₄: uvaitare

¹⁶⁹ K₁,90b,11: itthaṃ. . . (16)r eva divyai j̄jyotibhir ddivyair mmukhair ddivyaiḥ putrais

lokād āhitāgniḥ praiti yad enan diṣṭam itam agnāv abhyādadhati sa etair
eva¹⁷⁰ divyair jyotibhir¹⁷¹ divyair mukhair¹⁷² divyaiḥ putrais sahāmum lokam
eti tair amuṣmiṃ loke bhāty atha haitān retassico mānuṣān putrān asmin
loke¹⁷³ jahāti tair uvevāsmiṃ loke bhāti sa vā eṣa ubhayor eva lokayor¹⁷⁴
bhāty¹⁷⁵ asmiṃ[ś ca lo]ke 'muṣmiṃś ca tasmān nu hainān ubhayān¹⁷⁷
evopapipādaiṣed vaśaś cāsyā syād evaṃvidam u ha vai śrotriyaṃ śrotriyaḥ
pitā daṇḍena pravacchayān¹⁷⁸ cakāra¹⁷⁹

1.7(=1.4.2)¹⁸⁰

¹⁸¹pitā daṇḍena pravacchayān¹⁸² cakāra taṃ ha praty uparamyovāca
“¹⁸³kataran nāmsomo 'vatādyata na . nāv¹⁸⁴ anyonyasmai bhūyaś cakāra”-
ity¹⁸⁵ aṅg(a) . . . (3)ti kim abhaviṣya” iti¹⁸⁶ hovāca “yad ahann ājaniṣye
yarhi nvā ahann ājaniṣye tarhīn nvā ahaṃ śreyān abhaviṣyam ajātam u vai

sahāmum lokam eti tair amuṣmiṃ loke bhāty atha haitān retassico mānuṣān putrān
asmin *loke jahāti tai . . . (12)]

¹⁷⁰ K₁,K₄: divyaijyotibhir

¹⁷¹ K₁,K₄: ddivyair mmukhair ddivyaiḥ

¹⁷² K₄: mmuyair

¹⁷³ K₁,K₄: *loke

¹⁷⁴ K₄: *lokayor

¹⁷⁵ Thus construed. K₄: asmiṃ . . ke

¹⁷⁶ K₁,90b,12: asmiṃ . . . (20) hainān ubhayān evopapipādaiṣed vaśaś cāsyā syād evaṃ-
vidam u ha vai śrotriyaṃ śrotriyaḥ pitā daṇḍena pravacśayān cakāra [EM] pitā daṇḍena
pravacśayān cakāra taṃ ha . . . (12)

¹⁷⁷ K₄: evovapivādaiṣed

¹⁷⁸ K₁,K₄: pravacśayān

¹⁷⁹ After this, K₁,K₄ give [EM].

¹⁸⁰ Corresponding lines of MSS.: K₁,90b,12–91a,7;K₄,90b,12–91a,8;M454–5. Cf. Ca-
land's Excerpts. nos.1–2 (AO IV, p.6–7=*Kleine Schriften*, pp.308–9.) As noticed
above, M and C start only from the passages corresponding to folio no. 91 of K₁ (and
K₄). They miss the beginning portion of this *paṭala*(=K₁,90b,12–14 and K₄,90b,12–
15).

¹⁸¹ The first sentence is the repetition of the last one of the preceding *paṭala*.

¹⁸² K₄: pravacśayān

¹⁸³ ? K₄: katarannāmsomovatādyata

¹⁸⁴ K₁,90b,13: . . . (15)m abhaviṣya iti hovāca yad ahann ājaniṣye yarhi nvā ahann
ājaniṣye tarhīn nvā ahaṃ śreyān abhaviṣyam ajātam u vai mama śreyo jāyamāneno
vai tvam mayā sarvvāṃ *lokān ajayo ye . . . (12)

¹⁸⁵ K₄: aṅg(a) . . . (3)ti

¹⁸⁶ Thus K₁. K₄: hovā . . . (6)ṣye yarhi nvā ahan

mama śreyo jāyamāneno vai tvam mayā sarvān¹⁸⁷ lokān¹⁸⁸ ajayo ye ke ca lokānām¹⁸⁹ ocyante tāt” iti tad u ha . . . (10)va¹⁹⁰ manuṣyāya . . . (4)(ā) jāyamāneno vai pitā putreṇa sarvān¹⁹¹ 192 lokān¹⁹³ jayati ye ke ca lokānām¹⁹⁴ ocyante tasmād evaṃviduṣā putra iṣyan tad āhuḥ¹⁹⁵ “kim agnaya” iti prāṇā vā agnayas ta iha vā eta ima evābhipuruṣaṃ prāṇā bhavanti yad agnayaḥ prāṇ(e/o)¹⁹⁶ 197. . . (25)ṣāṃ bhūtānām¹⁹⁸ u vā prajitānām pāpabhadraṃ¹⁹⁹ titikṣate²⁰⁰ tasya nu haiṣa āhito bhavati yad²⁰¹ gārhapatyas so ’muṣmin loke prāṇena prāṇiti²⁰² cakṣur āhavanīyas tat satyaṃ sa yo ha vā asmin²⁰³ loke²⁰⁴ satyaṃ vadati²⁰⁵ tasya nu haiṣa²⁰⁶ āhito [bhavati yad āhavanīyaḥ so ’muṣmin loke cakṣuṣā paśya]ti śrotram anvāhāryapacanaḥ²⁰⁷, ²⁰⁸sā śraddhā sa yo ha vā ²⁰⁹asmin loke śraddhatte tasya nu haiṣa āhito bhavati yad anvāhārya-

¹⁸⁷ K₁,K₄: sarvām

¹⁸⁸ K₁: *lokān

¹⁸⁹ K₄: *lokānām

¹⁹⁰ K₁,90b,14: (lo). . . (15)jāyamāneno vai pitā putreṇa sarvvām *lokān jayati ye ke ca *lokānām ocyante tasmād evaṃ viduṣā putra iṣyan tad āhuḥ kim agnaya iti prāṇā vā agnayas ta iha vā eta ima e . . . (12)

¹⁹¹ K₄: sarvvām

¹⁹² Thus K₁. K₄: . . . (8) ca *lokānām ocyante

¹⁹³ K₁,K₄: *lokān

¹⁹⁴ K₁,K₄: *lokānām

¹⁹⁵ K₄: āhuḥ

¹⁹⁶ End of K₄,90b

¹⁹⁷ Beginning of K₁,91a and K₄,91a. *M* and *C* start from here. K₄: . . . (25)ṣāṃ bhūtānām; K₁: . . . m [lacuna from the left end of folio is of about 20 syllables.]; *M*: . . . (22)ṇam; Caland: . . . (prā)ṇam

¹⁹⁸ *M*: upā

¹⁹⁹ K₁: pāpabhadran; *M*: pāpabhandran

²⁰⁰ *M*,*C*: titikṣate

²⁰¹ K₁: yat*

²⁰² *M*: prāṇiti

²⁰³ K₁: a . n

²⁰⁴ K₁: *loke

²⁰⁵ *M*: vavati [originally written ‘bhavati’. This is corrected by an another hand into ‘vavati’, while the character *da* inserted between *vav* and *ti* is deleted.]

²⁰⁶ Thus supplied by *C*. K₁: āhit(o) . . . (15) ti; K₄: āhit. . . (7) yaso . . . (3) loke ca . . . (3) ti; *M*: āhite . . . (17) ti

²⁰⁷ K₁: anvāhāryapacanas; *M*: anvāhāryapacanas

²⁰⁸ *M*: sa śraddhā

²⁰⁹ K₁: asmiṃ *loke; *M*: asmi*l loke

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pacanaḥ²¹⁰ so 'muṣmin²¹¹ loke śrotreṇa śṛṇoti sa yasmin ha vā etāni trīṇi²¹²
sampadyante titikṣā²¹³ satyaṁ²¹⁴ śraddheti²¹⁵ devānām eva sa eko bhavati .
. .(5)sā samka . . .(5)āgnyādheyam etadd ha vai saubabhravo²¹⁶ vādhūlāya
procyovāca “pra nvai vyaṁ yāskāyāgnyādheyam²¹⁷ avocāma”-iti²¹⁸ kāmam
²¹⁹haivaitat procya brūyāt “pra te²²⁰ gnyādheyam avocāma”-ity, ²²¹etadd hy
²²²evāgnyādheyam²²³

²¹⁰ K₁: anvāhāryyapacanas; M: anvāhāryapacanas

²¹¹ K₁: muṣmin

²¹² Thus K₄. C: (trayā)ṇi; K₁: . . ṇi; M: . . .(5)ṇi

²¹³ C: titikṣā.

²¹⁴ M: satyaṁ

²¹⁵ Thus K₄. K₁: deva . . .(15)nyādheyam ; M: deva . . .(18) agnyādheyam

²¹⁶ K₁,K₄: saubabhravo

²¹⁷ M: avocameti

²¹⁸ End of Caland's Excerpts no.1.

²¹⁹ K₁: haivaitat*

²²⁰ K₁: . dheyam

²²¹ M: etardhy

²²² K₄: evāgnyādheyam [EM] idaṁ vānvāhuḥ prajāpatir vṛcas satyam apaśyat tenāgni=
. r ity āhāsminn eva tena *loke pratitiṣṭhati; K₁: evāgnyādheyah . . .(15); M: evāgny-
ādheya . . .(20) asminn eva tena loke pratitiṣṭhati

²²³ After this, K₁,K₄ have the mark [EM]