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# KAUTHUMA-GRHYA

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SURYAKĀNTA

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“कौथुम-ग्रह्यम्”

# KAUTHUMA-GRHYA

EDITED WITH INTRODUCTION, NOTES AND INDICES

By

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áyan másā áyajvanām avīrāḥ  
prā yajñāmanmā vṛjānaṃ tirāte ||

RV. VII. 61. 4.



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## PREFACE

The present edition of the Kauthuma-Gṛhya is based on a copy<sup>1</sup> of the only manuscript of the work deposited in the Mysore Oriental Research Institute Library.<sup>2</sup> And although the text offered here is necessarily corrupt, injudiciously abbreviated and, at places, hopelessly disjoined, yet I have thought it expedient to offer it to the learned public for the simple reason that there is little hope of securing another manuscript of the work, and that suitable emendations have been proposed in the foot-notes to facilitate understanding of the text.

The *Devanāgarī* copy of the manuscript was ordered, secured and got checked twice in 1934 through the courtesy of my late teacher Dr. A. C. Woolner, the then Vice-Chancellor of the University of the Panjab; and it is my most pleasant duty to record my sincere thanks to him.

The non-mention of the Kauthuma-Gṛhya among the Sāmavedic works enumerated by the Gṛhyakarma-Prakāśikā<sup>3</sup> and the omission of both the Kauthuma-Gṛhya and the Gobhilīya-Gṛhya from the list of the Gṛhya-sūtras given by Vaidyanātha Dikṣita in his *Smṛtimuktāphala*<sup>3</sup> should be enough to demonstrate the untrustworthy character of such works, while the desultory nature of our Kauthuma-Gṛhya typifies the *Shicksal* through which this class of works had repeatedly to pass.

The problem of the chequered growth of the Gṛhya-sūtras was familiar to the traditional Vedists and puzzled no less those who have perfected modern scholarly techniques. The researches of Bühler, Oldenberg, Winternitz and Caland were published one after another; but none of these scholars had had time to probe deep into the Sūtra works; and none analysed them in detail which alone could bring out their essentials and thereby establish their chronology at least provisionally. The introduction to the present Volume is an attempt in this direction. I have analysed here the one ceremony, viz. Vivāha, which occurs in all the Gṛhya-sūtras and which, as the source of the Gṛhyāgni, is the one dominant symbol of the erotic, which represents, in the words of the Veda itself, the flowing on of endless life in the form of the familial series of individual existences; and may I venture to add that the results obtained have been unexpectedly

1. See Kauthuma-Gṛhyasūtra; Leaves 24; copy from Mysore; P.L.5 Catalogue of the Sanskrit Manuscripts in the Panjab University Library (Lahore) Vol. II, App. p. 30. See Catalogue of Sanskrit manuscripts in the Govt. Oriental Library, Mysore (1922) p. 68.
2. See Introduction to this work p. 1.
3. See Ravivarmā, *Agniveśya Gṛhya* p. 4.

new and rich, signaling, as they do, for the first time, the true constituents of the *Gr̥hya-sūtras*, the successive strata in their formation, and so too their desultory character, and their chronology, if at all there could be a chronology of the works which have repeatedly suffered much handlings.

This point, obvious from the contents of the present volume, will become still more evident, if a like scrutiny is carried out of other Vedic works; and may I hope, Vedic scholars will henceforth present a more penetrating analysis of the subjects of their research—for it is only after this type of keen, one might almost say ruthless, analysis of the major Vedic works, that we may be in a position to build up the true history of the ancient Indian literature, which is a continuous development, influenced, it is true, in its earliest pre-literary as well as in its latest period by foreign ideas, but, nevertheless developing as a result of the innate creative power in a continued straight line, the end of which presupposes and cannot be understood without its beginning. And it is the close of the Vedic period which had completed its march towards self-fulfilment. Towards the end of the dynamic period of Vedic civilization that had almost worked itself out to the definitive form, we detect signs of exhaustion of the last potentialities of the significant existence of early Indian culture. From this there follows a fact of the utmost importance that what we see in the Indian civilization after the bloom of the *Upaniṣads* and the rise of the Great Epic is, notwithstanding all the cleverness of the religious, philosophical and sacrificial forms in which it is wrapped, just the old traditional up-and-down of the primitive age again. In other words, Vedic history was willed, post-Vedic history just happened; so much so that there came a time in the post-Vedic period of Indian history, when the soul of the Indian world became virtually extinct and its physiognomic flair a matter of memory, with the result that India ceased to make a real history and Indian events became void of any deep meaning. To such a colourless period of Indian history do our *Sūtras* essentially belong; and colourless in their extant form as they necessarily are, they never try to get behind the formula to the origins; no wonder then that the minute shades of variations among them are a matter of little consequence to the domestic ritual, which they are all out to describe in detail, enjoining ever on the priest to recite particular mantras at particular ceremonies, ceremonies with which some of these mantras have no possible relation;<sup>1</sup> some of these mantras not being found in any *Samhitā*, while an appreciable number of these occur in a *Samhitā*, which is different from the one to which the particular *sūtra*, enjoining their recital, professes to belong; and this should incidentally suggest that the variety of the *Gr̥hyasūtras* was not solely due to the

1. See E. W. Fay: *The R̥gveda mantras in the Gr̥hyasūtras*, 1899. Supported by Winternitz (IA, XXIX, 200). Against this see V. M. Apte: *R̥gveda mantras in their ritual setting in the Gr̥hyasūtra*, B D.C.R.I. Vol. I, 14-44, 127-152; and Karandikar: *R̥gveda mantras in their ritual setting in the Aitareya Br̥hmaṇa*.

variety of the Saṃhitās, a fact that may also apply to the Śrautasūtras, Prātisākhya and even Śikṣās. The most obvious, though not the most significant manifestation of this decline, is the taste for the artificial, both in respect of matter and form ; and it is this taste that has made some of our Sūtras hasty, anxious and confused as to their aim and means and even names.

Confusion of names is found in regard to the Sūtras that go under the names of Kauśītaka and Śāmbavya, Śāmbhavya, Śāmbākhyā and Śāṃvāśya, while Gārgya Nārāyaṇa's statement on Āśvalāyana Śrautasūtra<sup>2</sup> means that the Āśvalāyana-Sūtra formed the manual for the followers of the Śākala and Bāṣkala Śākhās of the Ṛgveda and suggests that other manuals may have functioned for the followers of one or more of the different śākhā of a Saṃhitā<sup>1</sup>.

Significant also is the confusion of Drāhyāyaṇa Gṛhyasūtra and Khādira Gṛhyasūtra, the two being literally identical, while there is little difference between the Śāṃkhāyana Gṛhya and Kauśītaka Gṛhya of the Ṛgveda, and between the Kāthaka-Gṛhya and Laugākṣi-Gṛhya, of the Kāthaka-Saṃhitā.

A subject concordance of the Gṛhyasūtras will reveal their great diversity regarding subject matter, while the difference of customs mentioned in them may partly be assigned to the diversity of locality of their origin and development. The marked difference of style in Āśvalāyana and Vaikhānasa—just to mention only two—should not be stressed as determinative of their age; for a particular early style, having become stereotyped, could be used with equal felicity by an author of a rather late date.

The language of some of these Gṛhyasūtras, at places seemingly archaic, is no indication of their age ; it may likewise be another peculiarity of the locality of their origin, as will be clear from a comparative study of the language of the Gṛhyasūtras originating in the South, where grammatical aberrations, partly due to the influence of the Buddhist Sanskrit, are, more or less, identical, and occur in a similar form and number in the works, attributed to Bhāsa. Formations like *pāpīn*, irregular sandhis like *prayogocyate*, and wrong use of gender like *viśeṣam* are common in Southern works as also the operation of the process of amplification and abbreviation. Any conclusion, regarding age, drawn from such a material may, therefore, be basically unsound.

I owe this publication to the enlightened courtesy of my friend Dr. Sunīti Kumār Chatterjī, now Chairman of the Bengal Legislative Council and President of the Asiatic Society. In April, 1949, when I

1. See Chintāmaṇi, Kauśītaka Gṛhya Intr. p. XVII.

2. Ānandāśrama ed. p. 1.

visited Calcutta to finalize printing arrangements for my Grammatical Dictionary of Vedic, I requested him to ask the Asiatic Society to publish my Kauthuma-Gr̥hya. To this he readily agreed, and here is the result of his magnanimity made mellow by the willing co-operation of the learned Society; to both I tender my sincere thanks.

Sūryakānta

Banaras Hindu University  
Nāgapañcamī,  
3 August, 1954

## INTRODUCTION.

In the introduction to my *R̥k-tantra* and *Atharva-Prātiśākhya* I have shown, in detail, the *shicksal*, to which the Indian tradition—particularly Vedic—has been subjected. The present work will establish that this tradition is not trust-worthy, unless corroborated by positive evidence, both in its literary as well as historical aspects. This is shown by the following:—

The author of the *Gobhila-Gṛhyakarmaprakāśikā* enjoins on the followers of the *Kauthuma śākhā* of the *SV.* a study of the fifty-two texts, which alone, according to him, belong to this school.

He says:—

dvipañcāśad ime granthāḥ śākhāyāḥ kauthumer iha |  
proktāḥ sāmōdadhau yasmāc chraute smārte sunīcitāḥ ||  
tasmād vai sāmāśākhāyāḥ granthabhedo nigadyate |  
śrautasmārtodite yasmān na muhyeta kathāḥ cana ||  
veṅāraṇyakam ūho'tra rahasyaḥ gānam ucyate |  
chandasy āraṇyake caivaḥ mantrāḥ sōttarakaḥ smṛtāḥ ||  
chandasy āditrayaḥ stobhāḥ sapadaḥ syāc catuṣṭayam |  
aṣṭamopaniṣac caiva brāhmaṇe samudāhṛtāḥ ||  
nārādī lomaśī śīkṣā gautamī ceti vai tridhā |  
kalpasūtraḥ tathā kṣudraḥ lātyāyanakam eva ca ||  
upagranthāḥ pañcavidho nidānaḥ tāṇḍyalakṣaṇam |  
anupat syād anustotraḥ kalpānupadam eva ca ||  
etaḍ daśavidhaḥ sūtraḥ sāmagesu ca viśrutam |  
ṛktraṇṇam sāmātraṇṇam ca sañjñālakṣaṇam eva ca ||  
dhātulakṣaṇakam ca syād iti vyākaraṇāni ca |  
anukramaṇikā ceti naigeyaḥ ca tataḥ param ||  
phullaḥ gobhilagrhyaḥ ca mantralakṣaṇakam tathā |  
gāyatrīyādi vidhānaḥ ca tataḥ stobhānusaḥparaḥ ||

chandogapariśiṣṭam tu gr̥hyāsamgraha eva ca |  
 śrāddhakalpe tato vedyāsādhanam gobhiliyakam ||  
 śnānavidhir upākarma śrāvaṇena paro vidhiḥ |  
 dvipañcāśad ime granthā vṛṣotsargāntagāḥ smṛtāḥ ||  
 iti kauthumaśākhyāyām granthasaṃkhyā yathākramāt |  
 etān adhīya nikhilaṃ vedoktaṃ jñātum arhati ||

This enumeration puts down Gobhila-Gr̥hyasūtra, together with its subsidiaries, as the sole gr̥hya work, belonging to the Kauthumias. It does not make even a passing reference to the present work, which avowes itself to be the proper Kauthuma-Gr̥hya.

That by a reference to the Gobhila-Gr̥hya, the author of the kārīkās does not mean present work becomes clear by the following comparison of the contents of the two:—

#### KauthGS.

Expiation, general rules and requisites of sacrifice, periodic expiation, expiation for committing various offences, sixty expiatory gods, expiation for transgressing the time and manner of homa etc., contact with sacrificial fire of one who has a second wife, particularities to be observed in connection with arkakanyādāna, ceremony performed after menstruation to facilitate conception, niyoga (?), rites for preserving foetus, non-longing to be observed by the pregnant woman, or rite for non-destruction of the foetus ; (in the end of the third

#### GobhGS.

General rules for domestic rites: times for setting up domestic fire, sources of the sacred fire, consecration of the ground and placing of fire on it, setting up of domestic fire at the close of student life or marriage, evening and morning homa ; sacrificial wear (yajñopavita) ; yajñopavitin, prācināvitin, and nivitin ; purificatory water-sipping (ācamana), occasions on which water-sipping is to be done twice, daily evening and morning oblation ; offering of all-gods, bali offerings, crop to crop bali, bali to Rudra ; new moon and full moon sacrifices, these defined, preparatory fast for them, time for the preparatory fast and the sacrifice, duties on the fast day, things required for the sacrifice, fast-food, rites on the day of sacrifice, cooking of caru (sthālipaka) and its preliminaries, nirvāpa and anunirvāpa, abhigāraṇa and pratyabhigāraṇa, spreading of darbha, pariḍi, praṇita-water ; consecration of ājya, homas, upasirṇābhigārita homa, upaghāta homa, four avadānas (cuttings) ; mahāvyaḥṛti homa, sviṣṭakṛt ; yajña-vāstu ; concluding rites of Darśapūrṇamāsa ; sacrificial fee ; pūrṇa-pātra ; some general rules.

Marriage: marriageable age, auspicious time for marriage ; divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, bride's first bath,

month after conception), rite for securing the birth of a male child, administration of juice of certain herbs in the right nostril of the pregnant woman, parting of hair (in the fourth month), labour-pain homa, bestowing a name (related to nakṣatra) on the child, when his head comes out of the womb; birth ceremony, (the baby's) looking at the moon, bestowing a name on the child intended to be mentioned at the time of salutation, worship of the moon, giving food to the child (in the sixth month); tonsure (in the third year); brahmacarya (rite of celibacy) (8-12 years) together with hair-cutting and other details; duties of a brahmacārin, expiation for transgressing rules of celibacy, teaching of gāyatrī, rules regarding morning and evening worship, rules for punarbrahmacarya.

setting up of the sacred fire in front of the house, bride bathes again and is presented with new cloth and sits on the right side of the groom, the bridegroom makes ten oblations in to the fire, lājā-homa, pariṇaya, pāṇi-grahaṇa, saptapadigamana, carrying away of the bride to a neighbouring house, homa and showing the pole-star and Arundhatī, the couple's food, homa of samaśaniya caru, sacrificial fee, consummation of marriage only after lapse of three nights, arghya to bridegroom, journey to the bridegroom's house, where after reception of the bride by women, homa is performed, the fourth-night rite, consummation of marriage, rite for securing birth of a male child; parting of hair; labour-pain homa, and bestowal of a secret name; birth ceremony; the baby's first coming out of the house and its looking at the moon; worship of the moon; naming the child; sacrifice on birth-tithi and at the beginning of seasons; greeting of children on return from a sojourn; tonsure; initiation, age of initiation for different castes, social ostracism of the uninitiated; details of the ceremony of upanayana.

The vratas and duties of a student; hair-cutting, common features of vratas, Āditya-vrata, Mahānāmika vrata, some general rules for vratas, Jyaiṣṭhasāmika vrata, opening and closing of study term; expiations for adbhuta; graduation bath; the offering of arghya and riding a chariot at samāvartana; duties of a Vedic graduate; three kinds of snātakas; rites for cows and horses; śravaṇā rite; serpent offering; Āsvayujī rite and first fruits sacrifice; Āgrahāyaṇī rite; conclusion of serpent offering, svastarārohaṇa; moon-at-last-quarter rite (Aṣṭakā), the cake aṣṭakā, the meat-aṣṭakā.

Post-aṣṭakā (Anvaṣṭakya); Piṇḍapitṛyajña and Anvāhārya; vegetable Aṣṭakā; animal sacrifice in honour of Piṭṛs and Devas; expiation for failure to clear one's debt; beginning of ploughing; five sacrifices in connection with agriculture; sacrifice to the king of mice; sacrifice to Indrāṇī; kāmya rites, general rules for kāmya rites, bhūmijapa, parisamūhana, vairūpākṣa-prapada-jāpā, dikṣā, miscellaneous, kāmya rites

(for 16 objects); house-building ; sacrifice of cow or goat and balis ; certain balis to be offered every day ; the repetition of the ceremony every year (for 19 objects); grand reception, offering of arghya and madhuparka ; tethering of cow in the north ; the arhaṇīya mutters a mantra standing ; the offering of viṣṭara, pādya, arghya, ācamanīya and madhuparka ; a barber announces the cow and the arhaṇīya asks him to set the cow free, except in a sacrifice, when he asks him 'to do'; persons to whom arghya should be offered ; none should be given arghya more than once a year, except in connection with a sacrifice or a marriage.

It will be clear from the above comparison that the kārīkās do mean the proper Gobhila-Gṛhya and not the Kauthuma-Gṛhya, which radically differs from the Gobhila in its contents ; and this, when viewed in the light of the discovery of the present work enables us to postulate: that in the school of the Kauthumas there existed, originally, their own proper Gṛhyasūtra, called Kauthuma-Gṛhyasūtra ; gradually variation in domestic rites, due, chiefly, to the variation of locality, gave rise to a number of Gṛhyasūtras in the same school ; one of these Gṛhyasūtras was compiled by Gobhila ; and this, because it was the most systematic and comprehensive, became prominent and superseded, in course of time, the proper Kauthuma-Gṛhyasūtra. And because the author of the above-quoted kārīkās was himself a follower of Gobhila, he put down his own Gṛhyasūtra to be the norm for all the Kauthumas.

That the extant Gobhila is of comparatively late origin may be indicated by the inclusion in it of such kāmīya rites, as are not vitally connected with domestic life and are not, for that reason, mentioned by major Gṛhyasūtras.

But the admission that the available Gobhila is a late production does not mean that it is later than our own work in its extant form ; for both in its beginning as well as end our work calls itself Kauthuma-Gṛhya and not *the* Kauthuma-Gṛhya-sūtra, a peculiarity which suggests that it is not the original Kauthuma-Gṛhyasūtra, but only a remodelling thereof. That it is, indeed, so is ensured by such expressions as:—

(a) gṛhyokte (—tena?) 5.3      (b) gṛhyokteḥ 5.15

In these expressions our work seems to refer to a Gṛhyasūtra as authority ; that this reference is to the original Kauthuma-Gṛhyasūtra is indicated by:—

(a) *kuthumasya* matād ity uktyā *kauthumaḥ kuthumasya* mārgam ācarati 5.16



(b) tasmād dharmāṅro nityakuthumagranthābhyāsaḥ 21.10

That the remodelling of the original Kauthuma-Gṛhyasūtra in the form of the present work has been injudicious becomes clear by:—

(a) iti samānaṃ samāropanaṃ karyuḥ.

It is customary in Vedic works that they cite a mantra either in sakalapāṭha or a part thereof and put *iti* after it, as an accompaniment of the details of sacrifice. Ignorant of this elementary practice, the author of our work has deleted the mantra cited, but has retained *iti*, that came after it.

(b) tatra viśeṣas tū vara-dāna-prayoga ucyaṭe 5.15

The promised viśeṣa has nowhere been stated; obviously the pertinent portion has been dropped out.

(c) homaṃ samāpya śiṣṭān apūpaṃ daśakaṃ brāhmaṇe dadyāt 10. 5.

Situate in its present position śiṣṭān seems disjoined.

(d) homaṃ samāpya vadhvāṃ punaḥ snātvā 11.11.

There is no connection between vadhvām (vadhūm?) and the following; the connecting link is missing.

(e) trīśvetayā śalalyā taṇḍulān tilamiśrān 12.9.

Reading incomplete; all the Gṛhyasūtras prescribe something for the parting of the hair. Cp:—

(1) trīśvetayā ca śalalyā yās te rāke sumataya iti GGS. II. 7. 8.

(2) trīśuklayā śalalyā prāṇasammitaṃ sīmantaṃ kuryāt JGS. I. 7.

(3) ...phalavṛkṣaśākhayā sakṛt sīmantaṃ unnayet trīśvetayā ca śalalyā KhGS. II. 2. 25.

(4) treṇyā śalalyā trīṇi darbhapuñjilāni śalāluglapsam ity upaniyamyor-dhvaṃ sīmantaṃ unnayati BhGS. I. 21.

(5) athāsyai yugmena śalāluglapsena treṇyā ca śalalyā tribhīś ca kuśa-piñjilair ūrdhvaṃ sīmantaṃ vyūhati AśGS. I. 12. 4.

(6) treṇyā śalalyā tribhir darbhapuñjilaiḥ śalāluglapsenety ūrdhvaṃ sīmantaṃ unnayati ĀpGS. VI. 3.

(7) treṇyā śalalyā tribhir darbhapuñjilair udumbaraprasūnair yava-prasūnair *iti* keśān vibhajan sīmantaṃ unnayati BoGS. I. 10. 7.

(8) trīśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā sapaḷāśayā vā sīmantaṃ vicinoti KGS. 31. 3 = LGS. 31. 3.

(9) trīśvetayā (ed. triḥ śye—) śalalyā śamiśākhayā ca sapaḷāśayā... sīmantaṃ karoti MGS. I. 15.

(10) treṇyā śalalyā śalāluglapsam upasaṃgrhya...ūrdhvaṃ sīmantaṃ HKGS. II. 1. 3. 1.

(11) trīsyenayā (—tayā ?) śalalyā śamīśākhayā ca sapaśāyā...sīman-  
taṃ karoti ĀgGS. 15.

(f) rākā ity eke iti 12. 13.

This is meaningless ; but cp. the parallel GGS. II. 7. 7. 8:—

rākām aham ity etayā, yās te rāke sumataya iti.....

(g) vadhūṃ dhṛtapātrāṃ kiṃ paśyasīti vācayitvā 13. 2.

The parallel GGS. (II. 7. 10) reads:—

kiṃ paśyasīty uktvā, prajāṃ iti vācayitvā.....

and this makes the sense clear. Our work has struck off 'prajāṃ iti'  
and has thus rendered the text unintelligible.

(h) daśaya nāpna iti śayitvā 14. 1.

Here the object of (pre-)śayitvā is missing, for which cp. the parallel  
GGS. (II. 7. 17):—

vrihiyavau peṣayet.

(i) kṛsaraḥ sthālīpāko vṛthāpakva iti 17. 1.

After *iti* may be supplied uttarataḥ, which is found in the GGS. (II. 9. 5)  
ānaḍuho gomayaḥ kṛsaraḥ sthālīpāko vṛthāpakva ity uttarataḥ.

(j) vanyagotre 17. 2.

The full reading is 'svagotre vānyagotre vā' for which cp. p. 19.

(k) dāror vā dadyāt 17. 12.

The object of dadyāt is missing.

(l) nainaṃ hiṃsīr ity ādarśam 18. 4.

After ādarśam may be added prekṣeta, which is found in the parallel  
GGS. (II. 9. 13).

(m) sūryasyeva dukṛd ā tvā nāvartyaḥ 18. 10.

Correct reading seems to be: 'sūryasyāvṛtam anvāvartasvā' which  
occurs in the parallel GGS. (II. 10. 23):—

athainaṃ pradakṣiṇam āvartayati sūryasyāvṛtam anvāvartasvā iti.

(n) prāṇānām iti 18. 12.

After *iti* the act, to which the mantra is applied, is not mentioned, for  
which cp. Sāmaśramin on MBr. I. 6. 20.

(o) ity ete vāvām ity uccair brūyāt 23. 12.

Anticident of *iti* has been deleted, for which cp. KhGS. I. 5. 19:—

siddhe sāyaṃprātar bhūtam ity ukte om ity uccair brūyāt.

We may be right in attributing these textual blunders to the redactor  
or scribe of the present work ; but there are deficiencies regarding which it

is difficult to decide whether they are due to the redactor of the present work or they are to be ascribed to the original Kauthuma-Gṛhyasūtra, from which our author has drawn his material. To cite only one such deficiency:—

While treating the tonsure ceremony our Gṛhya says:—

ṛṭiye varṣe vapanam karyam 'abtyudayikam pūrve' hni 'tataḥ pare' hany uṣasi snātvā yajamānaḥ caturasraṃ sthaṇḍilam upalipya maṇḍalād bahir dakṣiṇenā jyāgneyādi sthāpayitvā nāpitaḥ prān-mukhopaviśya tatoṣṇo-papātram ādarśo tad anvantarambhāt kacaṃ tatpāścumeṇa darbhaṃ piñjūli sthaṇḍilasyottare vāyavyādi snāpayitvā raktānaḍuhogomayaṃ laukikatvaṃ kṛsara sthālīpako vṛthāpakva iti homaṃ mā nāmasānvadeṣe tato gṛhyāgniṃ pratiṣṭhāpya prātarāhutiṃ hutvā vanyagotre sarva ekadeṣe kuśalikārayet kecit trisikhāḥ kecit pāncāsikhāḥ yatlagotrakulakalpam arāṇye keśa nikhaneyuḥ taṃ vinidadhaty eke mānavakaḥ punaḥ snātvā yajamānaḥ svasthanam upaviśya athopariṣṭād dhomaṃ samāpya vāmadevyaṃ gitvā tato brāhmaṇabhojanaṃ tato brāhmaṇabhojanam |

Now compare the parallel Gobhilagṛhya:

athātas ṛṭiye varṣe cūḍākaraṇam | purastāc chālāyā upalipte' gñir upasamabito bhavati | tatratāny upakṣiptāni bhavanti: ekaviṃśatir darbha-piñjulya uṣnodakakaṇṣaḥ audumbaraḥ kṣura ādarśo vā kṣurapāñir nāpita ito dakṣiṇataḥ | ānaḍuho gomayaḥ kṛsaraḥ sthālīpako vṛthāpakva ity uttarataḥ ; viḥuyavaṃs tilamāṣaṃ ito pṛthak patraṇi pūrayitvā purastad upanidadhuyū ; kṛsaro nāpitāya sarvabijāni ceti ; atha mātā śucinā vasanena kumāram ācchādya paścād agner udagagreṣu darbheṣu prācy upaviśati ; atha yas tat kariṣyan bhavati paścāt prān avatiṣṭhate ; atha jāpaty āyam agāt savitā kṣureṇeti savitāraṃ manasā dhyāyan nāpitaṃ prekṣamāṇaḥ uṣṇena vāya udakenaidhiti vāyuṃ manasa dhyāyan uṣnodakakaṇṣaṃ prekṣamāṇaḥ dakṣiṇena pāñināpa ādāya dakṣiṇāṃ kapuṣṇikām undaty āpa undantu jivase iti ; viṣṇor daṃṣṭro' sity audumbaraṃ kṣuraṃ prekṣata ādarśaṃ vā ; ośadhe trāyasvainam iti sapta darbhapīñjūlīr dakṣiṇāyāṃ kapuṣṇikāyām abhi śiro/grā nidadhāti ; tā vāmenābhigṛhya dakṣiṇena pāñinaudumbaraṃ kṣuraṃ gṛhītvā darśaṃ vābhinidadhāti svadhite mainaṃ himsīr iti ; yena pūṣā bṛhaspater iti triḥ prāñcaṃ prohaty aprachindan sakṛd yajuṣā dvis tūṣṇim ; athāyasena pracchidyānaḍuhe gomaye nidadhāti ; etayaivāvṛtā kapucchalam etayaivottarāṃ kapuṣṇikām ; undanaprabhṛti tv evābhinirvartayet ; ubhābhyaṃ pāñibhyaṃ mūrdhānaṃ parigṛhya jāpet tryāyuṣaṃ jānadagner iti ; etayaivāvṛtā striyā tūṣṇim ; mantreṇa tu homaḥ ; udañ agner utsṛpya kuśalikārayanti ||

A cursary comparison of the two shows that while the Gobhila-Gṛhya is systematic and complete, our Gṛhya is sketchy and incomplete. The

former cites eight verses for the ceremony, while the latter does not use even a single verse in the performance of the whole rite. It is true that some of the verses cited by Gobhila in tonsure here, are given by our work in the Godāna ceremony at the time of Upanayana ; and here we may not venture to discuss whether the followers of Gobhila use those verses only in the tonsure and not in the Godāna, or the disciples of the Kauthumāśākhā employed these verses only in the Godāna and not in the tonsure. Both may have been using these mantras on both the occasions, the former recording them only for the tonsure, and the latter for the Godāna only ; or again they may have been using these verses only on that occasion for which they have recorded them, because it was exactly this type of difference on such trivial points coupled with the variety of locality that led ultimately to the differentiation of the Gṛhyasūtras.

As in the case of tonsure, so in the treatment of other ceremonies our Gṛhya is deficient ; so much so that it does not even refer to so important a ceremony as marriage, the veritable pivot, round which the entire Gṛhya ritual revolves. Such omissions occur in other Gṛhyasūtras also ; and the Gṛhyasūtra of Gobhila, whose treatment of domestic rites is so admirably detailed, has chosen to exclude from its contents the Annaprāsana ceremony and has not mentioned Karṇabheda etc., which are treated by other Gṛhyasūtras. It is feasible—and this is exactly the opinion of the scoiasts—that rites or parts of rites, which are not treated by particular Gṛhyasūtras may be taken over from other Gṛhyasūtras, preferably belonging to the same Veda, but if a particular ceremony or a detail thereof is wanting in the Gṛhyasūtras belonging to a particular Saṃhitā, the loan was permitted even from the Gṛhyasūtras belonging to other Saṃhitās ; and it may have been, perhaps, for some such reason that the author of our work excluded from his scheme the treatment of the marriage ceremony.

Āśvalāyana's<sup>1</sup> remark 'various indeed are the customs of the (different) countries and the customs of the (different) villages' is an historical truism ; and this when applied to the Kauthuma school of the Sāmaveda should suggest that the rise of the two Gṛhya-sūtras, i.e. the Kauthuma—and this was, in its original form the norm for all the Kauthumas—and Gobhila, was based, more or less, on the variety of customs that came to obtain among the Kauthumas of different localities ; and this, when viewed in the light of the fact that while Gobhila prevails in the east our own Gṛhya is discovered in the south, shows that the eastern Kauthumas, who in the beginning may

<sup>1</sup> atha khalūccāvaca janapadadharmā grāmadharmās ca tān vivāhe pratyāt  
I. 7. 1; also Ap. I. 2. 15.

have been following the normal Kauthuma-Gṛhya, evolved, later, their own separate Gṛhya in the form of the Gobhila-Gṛhya, with the result that the original Kauthuma-Gṛhya became restricted to the south, where alone it is preserved till now.

And closely bound up with locality as the rise of the various Gṛhyasūtras has been, it was natural for the followers of the Gobhila-Gṛhya to put down their own Gṛhyasūtra as the sole Gṛhya work for all the Kauthumas and deliberately exclude all reference to the proper Kauthuma-Gṛhya if they remembered it or leave it out of account if they forgot all about it. And if the Kauthuma-Gṛhya has suffered oblivion at the hand of the Gobhiliyas in the kārīkās recorded above, the Gṛhyasūtra of the latter has suffered the same fate in a statement attributed to Agniveśa, who ignores them both alike. The statement runs:—

athātaḥ sūtragaṇān vyākhyāsyāmah: bodhāyanam āpastambaṃ  
satyāśādhaṃ drāhyāyaṇam āgastyam śaṅḍilyam Āśvalāyaṇam śāmbhavaṃ  
kātyāyaṇam iti navāni pūrvasūtrāṇi | vaikhānasaṃ śaunakiyaṃ bhāradvā-  
jam āgniveśyaṃ jaiminiyaṃ vādhūlakaṃ mādhyamdiṇaṃ kauṇḍinyaṃ  
kauśītakaṃ iti navāny aparasūtrāṇi ; aṣṭādaśaṃkhyātāḥ śarīrasaṃskārā  
iti||

Surely this enumeration of the Gṛhyasūtras, attributed though it is to so high an authority as Agniveśa, is as *willkürlich* as the one given of the Gṛhya works by the author of the Gobhila-gṛhyakarman-prakāśikā ; and if the former is to be rejected on account of the existing variety of the Gṛhyasūtras not mentioned therein, the latter deserves the same fate on account of the existence of the Kauthuma-Gṛhyasūtra, now made available for the first time in the form of the present work.

A word about the age of our work. Like Baudhāyana-Gṛhyaśeṣasūtra our work prescribes *Arkakanyādāna*,<sup>1</sup> a ceremony designed to ward off the evil consequences likely to follow from the third marriage of a Brahman. This ceremony is not mentioned by any other Gṛhyasūtra ; and Baudhāyana-Gṛhyaśeṣasūtra is doubtless a subsidiary work of pretty late origin. Our sūtra, in its extant form, may not be much earlier than the Baudhāyana-Gṛhyaśeṣasūtra. Besides, there is a veiled reference in our Gṛhya to the rite of *niyoga*,<sup>2</sup> which is not found in any other Gṛhyasūtra<sup>3</sup> or a subsidiary

1. Pṛaśna V, Chapter 5.

2. Cp. Text p. 10 line 15.

3. nodvāhikeṣu manreṣu niyogaḥ kīrtyate kva cit |

na vivāhavidhāv uktam vidhāvavedanam punaḥ||Manu IX, 65. Cp. also III. 173.

4. Cp. Manu IX, 59-64 with Bühler's notes.

thereof. The practice of *niyoga*, permitted by Manu<sup>4</sup> in certain circumstances, though early in its origin, received religious sanction at a comparatively late date ; and to some such date may be ascribed our Gṛhya in its available form.

A comparatively late date for our work is ensured by those grammatical irregularities, which are now to be definitely attributed to the influence of the faulty Buddhist Sanskrit. These are typified in:—

Irregular saṃdhi:—

Page Line

- |     |                            |   |
|-----|----------------------------|---|
| 4.  | 12.                        | nirikṣyamāṇollekhanam (—māṇaḥ—ulle—)                                |
| 5.  | 7.                         | samāgrataḥ (= Samāḥ agrataḥ)  |
| 5.  | 14.                        | prayogocyate (—gaḥ uc—)   |
| 5.  | 12.                        | tato kāmaja—(tataḥ kā—)   |
| 5.  | 15.                        | kauthumo kuthumasya (—maḥ kuthu—)                                   |
| 9.  | 16.                        | brāhmaṇārkaśākhām (—ṇāḥ or aḥ—)                                     |
| 9.  | 16.                        | prāṇmukhodaṇmukhaḥ (—khaḥ udaṇ—)                                    |
| 10. | 4.                         | 11. 10; 12. 6 ; 13. 1 ; 20. 11 ; 21. 16 ; tatopariṣṭāt (tataḥ upa—) |
| 10. | 13.                        | vasumatyā kramya (tyāḥ ākramya)                                     |
| 10. | 16.                        | ṣaḍrātro ṛtukālaḥ (—rātraḥ ṛtu—)                                    |
| 11. | 7.                         | yajamānodāṇmukhaḥ (—mānaḥ udaṇ—)                                    |
| 12. | 2.                         | prākṣīrordhvamukhīm (—śīrāḥ ūrdhva—)                                |
| 14. | 12.                        | uttarato upaviśya (—rataḥ upa—)                                     |
| 14. | 13.                        | yajamāno pañcām (—mānaḥ p—)   |
| 16. | 2 ; 16 ; 17. 11 ; 23. 14 ; | prāṇmukhopaviśya (mukhaḥ upa—)                                      |
| 16. | 8.                         | pratyaṇmukhopaviśya (—ukhaḥ upa—)                                   |
| 16. | 16.                        | tatoṣṇodakapātram (= tataḥ uṣ—)                                     |
| 18. | 7.                         | kuryeti (—kuryāḥ iti—)  |
| 20. | 7.                         | mānavakodaḡagreṣu (—vakaḥ udag—)                                    |
| 20. | 11.                        | mānavako upaviśya (vakaḥ upa)                                       |

And with this we come to the question of the relative age of the Gṛhyasūtras. In dealing with this problem we may bear in mind that the earlier the form of a Gṛhya ceremony the simpler and less elaborate it was in its execution. Now, let us apply this maxim to the chief domestic rite, *i.e.* the marriage, the pivot, round which the entire domestic ceremonial revolves. This runs in the Gṛhyasūtras of Āśvalāyana (RV.), Pāraskara (VS.), Gobhila (SV.) and Kauśika (AV.) as follows:—

1. Details ; my introduction to Atharva-Prātiśākhya p. 26.

## A&amp;GS.

u d a g a yana āpūryamānapakṣe  
 kalyāṇe nakṣatre caulakarmopana-  
 yanagodānavivāhah| sārva-kālam eke  
 vivāham| teṣāṃ purastāc catasra  
 ājyāhutir juhuyāt| 'a g n a āyūṃṣi  
 pavasa' iti tisṛbhīh 'prajāpate na tvad  
 etāni' iti ca vyāhṛtibhir vā| samuc-  
 cayam eke| naikē kāṃ cana| 'tvam  
 aryamā bhavasi yat kaninām' iti  
 vivāhe caturthim| kulam agre parī-  
 kṣe t a ye mātrtaḥ pitṛtāś c e t i  
 yathoktaṃ purastāt| buddhimate  
 kanyāṃ prayachet| buddhirūpaśilala-  
 kṣaṇasaṃpannām arogām upaya-  
 cheta| durjñeyāni lakṣaṇāni| aṣṭau  
 piṇḍān kṛtvā 'ṛtam agre prathamāṃ  
 jāñcē ṛte satyaṃ pratiṣṭhitaṃ| yad  
 iyaṃ kumāry abhijātā tad iyam ila  
 pratipadyatāṃ| yat satyaṃ tad  
 dṛṣyatām' iti piṇḍān abhimantrya  
 kumārūṃ brūyād eṣām ekaṃ grhā-  
 ṇe'ti| kṣetrāc ced ubhayataḥ sasyād  
 grhṇīyād| annavaty asyāḥ p r a j ā  
 bhaviṣyatīti vidyāt| goṣṭhāt paṣu-  
 maṭi| vedipurīṣād brahmavarcasvini|  
 avidāsino h r a d ā t sarvasaṃpannā|  
 devanāt kitavī| catuspathād viprav-  
 rājinī| alaṅkṛtya kanyām udakapūr-  
 vāṃ dadyād| eṣa brāhmo vivāhah|  
 tasyāṃ jāto dvādaśavarān dvādaśa  
 parān punāty ubhayataḥ| ṛtviḥe vitate  
 k a r m a ṇ i dadyād alaṅkṛtya| s a  
 daivaḥ| daśavarān daśa parān punāty  
 ubhayataḥ| saha dharmāṃ caratam  
 iti prajāpatyaḥ| aṣṭavarān aṣṭa parān  
 p u n ā t y ubhayataḥ| gomithunaṃ  
 'dattvopayacheta| sa āṣṭah| saplāva-  
 rān sapta parān punāty ubhayataḥ|

## PGS.

ṣaḍ arghyā bhavanty ācārya ṛtviḥ  
 vaivāhyo rājā priyaḥ snātaka iti| pra-  
 tiṣaṃvatsarān arhayeyuḥ| yaksyamā-  
 nās tv ṛtviḥah| āsanam āhāryāya 'sā-  
 dhu bhavān āstām arcayisyāmo bha-  
 vantam'iti| āharanti viṣṭaraṃ padyaṃ  
 pādārtham ṛdakam argham ācamanī-  
 yaṃ madhuparkaṃ dadhimadhu-  
 ghṛtam apihitaṃ kāṃsye kāṃsvena|  
 anyas tris triḥ prāha viṣṭarādini| viṣ-  
 ṭaraṃ pratigṛhṇāti| 'varṣmo'smi sa-  
 mnanānam udyatām iva sūryaḥ| imaṃ  
 tam abhi tiṣṭhāmi yo mā kaś cābhidē  
 sati'ty enam abhyupaviśati| pādāyor  
 anyāṃ viṣṭara asināya| savyaṃ  
 pādāṃ prakṣālyā dakṣiṇaṃ prakṣāla-  
 yati| brāhmaṇas ced dakṣiṇaṃ pratha-  
 mam| 'virājo doho'si virājo doham  
 aśīya| mayi pādyaḥ virājo doha'iti|  
 arghaṃ pratigṛhṇāty 'āpaḥ stha yuṣ-  
 mābhīh sarvān kāmān avāpnvāni'ti|  
 ninayann abhimantrayate| 'samudraṃ  
 vaḥ pra hiṇomi svāṃ yonim abhi ga-  
 chata| ariṣṭā asmākaṃ virā mā parā  
 seci mat paya' iti| ācāmaty 'ā mā gan  
 yaśasā saṃ srja varcasā| taṃ mā kuru  
 priyaṃ prajānām adhipatīṃ paśūnām'  
 iti| madhuparkaṃ pratikṣate| 'deva-  
 sya tvā' iti pratigṛhṇāti| savye pāṇau  
 k ṛ t v ā dakṣiṇasyānāmikayā t r i ḥ  
 prayauti 'nomah śyāvāsyāyannaśano  
 yat ta āviddham tat te niṣ kṛtāmīti|  
 anāmikāṅguṣṭhena ca t r i r niruk-  
 ṣayati| lasya triḥ prāśnāti 'yan  
 mōdhuno madhavyaṃ p a r a m a ṃ  
 rūpam annādyam| tenāṃ madhuno  
 madhavyena paramena rūpeṇanna-  
 dvēna paramo madhavyo'nnādo'sā-  
 ni'ti| madhumatibhir vā pratyṛcam|  
 putrāyāntevāsine vottarata āsināvoc-  
 chiṣṭaṃ dadyāt| sarvaṃ vā prāś-  
 niyāt| prāḡ vā saṃcare ninayet|  
 ācamya prāṇāt saṃṣṭiṣati " vān ma  
 ā s y e nasoḥ prāṇo'kṣṇoś c a k ṣ u ḥ  
 karṇayoḥ śrotraṃ bāhvor b a l a m  
 ūrvor ojo'riṣṭāni me'ṅgāni tanūs  
 tanvā me saba " iti| ācintodakāya  
 śāsam ādāya 'gaur' iti triḥ prāha|  
 pratyāha| 'mātā rudrāṇāṃ duhitā  
 vasūnām svasādityānām amṛtasya  
 nābhīh| pra nu vocāñ cikitṣe janāya

## ĀSGS.

mithaḥ samayaṃ kṛtvopayacheta | sa  
gāndharvaḥ | dhanenopatoṣyopaya-  
cheta | sa āsuraḥ | suptānāṃ pramat-  
tānāṃ vāpaharet | sa paisācaḥ | hatvā  
bhittvā ca śīrṣāṇi rudatīṃ rudadbhyo  
haret | sa rākṣasaḥ | |

atha khalūccāvacā janapada-  
dharmā grāmadharmās ca tān vivā-  
he pratīyāt | yat tu samānaṃ tad  
vakṣyāmaḥ | paścād agner dṛṣadam  
āsmānaṃ pratiṣṭhāpyottarapurastād  
udakumbhaṃ samanvārabdhāyāṃ  
hutvā tiṣṭhan pratyaṅmukhaḥ prāṅ-  
mukhyā āsināyā 'grbhṇāmi te saubha-  
gatvāya hastam' ity aṅguṣṭham eva  
grbhṇīyād yadi kāmayeta pumāṃsa  
eva me putrā jāyerann iti | aṅgulir  
eva strikāmo romānte hastaṃ sāṅgu-  
ṣṭham ubhayaakāmaḥ | pradakṣiṇam  
udakumbhaṃ ca triḥ pariṇayan  
japati | 'amo'ham asmi sā tvam sā  
tvam asy amo'ham | dyaur aham  
pṛthivī tvam sāmāham ṛk tvam tāv  
eva vivahāvahai prajāṃ prajanayā-  
vahai saṃ priyau rocīṣṇū sumanasya-  
mānau jiveva śaradaḥ śatam' iti |  
pariṇiya | pariṇiyāsmānam ārohayati |  
'imam āsmānam ārohāśmeva tvam  
sthīrā bhava | sahasva pṛtanāyato'bhī  
tiṣṭha pṛtanayata' iti vadhvo'ñjalā  
upastīrya bhrātā bhrātrsthāno vā dvir  
lājān āvapati | trir jāmadagnyānām |  
pratyabhighārya havir avattam ca |  
eṣo'vadānadharmaḥ | 'aryamaṇam  
nu devam kanyā agnim ayakṣata | sa  
imāṃ devo aryamā preto muñcātu  
nāmutaḥ svāhā | varuṇam nu devam  
kanyā agnim ayakṣata | sa imāṃ devo  
varuṇaḥ preto muñcātu nāmutaḥ

## PGS.

mā gām anāgām aditiṃ vadhiṣṭa | ma-  
ma cāmuṣya ca pāpmānaṃ hanomi'  
iti yady ālabheta | atha yady utsir-  
kṣen 'mama cāmuṣya ca pāpmā hata |  
om utsrjata tṛpāny attv' iti brūyāt |  
na tv evāmāṃso'rghaḥ syāt | adhiyaj-  
ñam adhivivāham 'kuruta' ity eva  
brūyāt | yady apy asakṛtsamvatsa-  
rasya somena yajeta 'kṛtārghyā evai-  
naṃ yājayeyur nākṛtārghyā' iti  
śruteḥ | |

catvāraḥ pakayajñāḥ huto'hutaḥ  
prahutaḥ praśīta iti | pañcasu bahiḥ-  
śālāyāṃ vivāhe cūḍākaraṇe upana-  
yane keśānte simantonnayana iti |  
u p a l i p t a uddhatāvokṣite'gnim  
upasamādhāya | nirmanthyam eke  
vivāhe | udagayana āpūryamānapakṣe  
puṇyāhe kumāryāḥ pāṇiṃ grbhṇīyāt |  
triṣu triṣṭittarādiṣu | svātau mrgaśi-  
rasi rohiṇyāṃ vā | tistro brāhmanasya  
varṇānupūrvvyena | dve rājanyasya  
ekā vaiśyasya | sarveṣāṃ sūdrām  
apy eke mantravarjam | athaināṃ  
vāsaḥ paridhāpāyati "jarāṃ gacha  
pari dhatsva vāso bhavākṛṣṇīnām  
abhiśastipāvā | śatam ca jīva śaradaḥ  
suvarcā rayiṃ ca putrān anu saṃ  
vyayasvāyusmatidam | pari dhatsva  
vāsaḥ" iti | athainau samāñjayati  
'sam añjantu viśve devā sam āpo  
hrdayāni nau | saṃ mātarīsvā saṃ  
dhātā sam u deṣṭri dadhātu nāv"  
iti | pitrā prattām ādāya grhītva  
niṣkrānati "yad aiśi manasā dūraiṃ  
diśo'nu pavamāno va | hiraṇyaparnō  
vaikarnaḥ sa tvā manmanasāṃ  
karotv'ity 'asāv iti | athainau  
samīkṣayati "aghoracakṣur apatighny  
cdhi śivā paśubhyaḥ sumanāḥ  
suvarcāḥ | virasūr devakāmā syona  
saṃ no bhava dvipade saṃ catuṣ-  
pade | somāḥ prathamo vivide gan-  
dharvo vīvida uttaraḥ | tṛtīyo'gniḥ ṭe  
patis turīyas te manuṣyajāḥ | somo'-  
dadad gandharvāya gandharvo'dadad  
agnaye | rayiṃ ca putrāmś cādād  
agnir mahyam atho imām | sā(a)naḥ  
pūṣā śivatamām airaya sā na ūrū  
uśati vi hara | yasyām uśantaḥ  
pra harāma śepaṃ yasyām u kāmā



## A&amp;GS.

svāhā | pūṣaṇaṃ nu devaṃ kanyā  
 agnim ayakṣata | sa imāṃ devaḥ pūṣā  
 preto muñcātu nāmutaḥ svāhā' ity  
 avichindaty añjaliṃ sruce(-ai)vajuhū-  
 yāt | aparīṇiya sūrpapuṭcābhyātmaṃ  
 tūṣṇiṃ caturtham | opyopya haike  
 lājān pariṇayanti | tathottame āhuti  
 na saṃnipatataḥ | athāsyai śikhe  
 vimuñcati yadi krte bhavataḥ | ūrṇā-  
 stuke keśapakṣayor baddhe bhavataḥ |  
 'pra tvā muñcāmi varuṇasya pāsād'  
 iti | uttarām uttarayā | athainām apa-  
 rājītāyāṃ diśi sapta padāny abhyut-  
 krāmaya 'tūṣa ekapady ūrje dvipadi  
 rāyaspoṣāya tripadi māyobhavyāya  
 catuṣpadi prajābhyah pañcapady  
 ṛtubhyah ṣaṭpadi sakhā saptapadi  
 bhava sā mām anuvratā bhava putrān  
 vindāvahai bahūṃs te santu jaraḍaṣṭ-  
 aya' iti | ubhayoḥ saṃnidhāya śirasi  
 udakumbhenāvasicya brāhmanyā  
 jīvatpatnyā jīvaprajāyā agāra etāṃ  
 rātriṃ pratiśrayet | dhruvam arundha-  
 tīm saptarṣiṇ itī dṛṣṭvā v ā c a ṃ  
 viśrjeta 'jīvatpatnī prajāṃ vindeye'ti |  
 prayāṇa upapadyamāne 'pūṣā tveto  
 nayatu hastagrhy' cti yānam āro-  
 hayet | 'āśmanvatī rīyate saṃ rabha-  
 dhvam' ity ardharcena n ā v a m  
 ārohayet | uttarenotkramayet | 'jīvam  
 rudant'itī rudatyām | vivāhāgnim ag-  
 rato'jasraṃ n a y a n t i | kalyāṇeṣu  
 deśavṛkṣacatuṣpathēṣu 'mā v i d a n  
 paripanthina' itī jāpet | 'vāse vāse  
 sumāṅgalir iyaṃ vadhūr' itikṣakān  
 ikṣeta | 'iha priyaṃ prajayā te sam  
 ṛdhyatām' itī grhaṃ praveśayet |  
 'vivāhāgnim upasamādhāya paścād  
 asyā anaḍuham carmāstīrya prāggri

## PGS.

bahavo niṣṭyāi" iti ||

pradaksinam agnim paryāṇīyaikē |  
 paścād agnes tejanīm kaṭam vā  
 dakṣiṇapādena pravṛtṭyopaviśati |  
 anvārabdha āghārāv ājyabhāgau  
 mahāvyaḥṛtayaḥ sarvaprayāścittam  
 prājāpatyaṃ sviṣṭakṛc ca | etan  
 nityaṃ sarvatra | prāṇ mahāvyaḥṛti-  
 bhyaḥ sviṣṭakṛd anyac ced ājyād  
 dhaviḥ | sarvaprayāścittaprajāpaty-  
 āntaram etad āvāpsthānam vivāhe |  
 rāṣṭrabhrta ichaṇ jāyābhyātānāṃś  
 ca jānan | 'yena karmaṇched' iti  
 vacanāt | 'cittam ca cittiś cākūtaṃ  
 cākūtiś ca vijñātaṃ ca vijñātiś ca  
 manaś ca śakvariś ca darśaś ca  
 bṛhac ca rathāṃtaraṃ ca | prajāpatir  
 jāyāindrāya vṛṣṇe prāyachad ugraḥ  
 ṛtānā jayeṣu | tasmai viśaḥ sam  
 anamanta sarvāḥ sa ugraḥ sa (h)imavyo  
 babhūva svāhā" iti | 'agnir bhūtā-  
 nām adhipatiḥ sa māvatv indro  
 jyeṣṭhānām yamaḥ ṛthivya vāyur  
 antarikṣasya sūryo divaś candramā  
 naksatrānām bṛhaspatir brahmaṇo  
 mitraḥ satyānām varuṇo'pāṃ  
 samudraḥ srotyānām annaṃ sām-  
 rājyānām adhipatiś tan māvatu  
 soma ośadhinām savitā prasavānām  
 rudraḥ paśūnām tvaṣṭā rūpānām  
 viṣṇuḥ parvatānām maruto gaṇānām  
 adhipatayas te māvantu | pitarāḥ  
 pitāmahāḥ pare'vare tatāś tatā-  
 mahāḥ | iha māvantv asmin brah-  
 many asmin kṣatre' syām āśiṣy  
 asyāṃ purodhāyām asmin karmāny  
 asyāṃ devahūtyām svāhā' itī sarva-  
 trānuśajati | 'agnir aitu prathamō  
 devatānām so'syai prajāṃ muñcātu  
 mṛtyupāśāt | tad ayaṃ rājā  
 varuṇo'nu manyatām yatheyam sṛi  
 pautram agham na rodāt svāhā ||  
 imām agnis trāyatām gārhapatyah  
 prajāṃ asyai nayatu dirgham āyuh |  
 aśūnyopasthā jīvatām astu mātā  
 pautram ānandam abhi vi budhya-  
 tām iyaṃ svāhā || svasti no agne  
 diva ā ṛthivya vīśvāni dhehy ayathā  
 yajatra | yad asyām mahi divi jātam  
 praśastam tad asmāsu draviṇam  
 dhehi citraṃ svāhā || sugaṃ nu pan-

## ĀSGS.

vam uttaraloma tasminn upaviṣṭāyām  
samanvārabdhāyām 'ā naḥ prajāṃ  
janayatu prajāpatir' iti catarṣbhiḥ  
pratyrcaṃ hutvā 'sam añjantu viśve  
devā' iti dadhnaḥ prāsya pratipraya-  
chet | ājyaśceṣa vānakti hṛdaye |  
ata ū r d h v a m akṣārālavānāśināv  
adhahśāyinau brahmacāriṇau syā-  
tām | trirātraṃ dvādaśarātraṃ  
saṃvatsaraṃ vaika ṛṣir jāyata iti ||

## PGS

thām pradīśan na ehi jyotiṣmadhye  
hy ajaraṃ na āyuh | apaitu mṛtyur  
amṛtaṃ na āgād vaivasvato no  
abhayaṃ kṛnotu svāhā'' iti | 'paraṃ  
mṛtyo' iti caike prāśanānti ||

kumāryā bhrātā śamipalāśamiś-  
rān lājān añjalinañjalāv āvapati |  
tāñ juhoti saṃhatena tiṣṭhati "ārya-  
maṇaṃ devaṃ kanyā'gnim aya-  
kṣata | sa no'ryamā devaḥ preto  
muñcatu mā pateḥ svāhā || iyaṃ  
nāry upa brūte lājān āvapantikā |  
āyusmān astu me patir edhantāṃ  
jñātayo mama svāhā | imān lājān  
a vapāmy agnau saṃddhikaraṇaṃ  
tava | mama tubhyaṃ ca saṃvana-  
naṃ tad agnir anu manyatām iyaṃ  
svāhā iti | athāsyai dakṣiṇaṃ hastaṃ  
grhṇāti sānguṣṭhaṃ "grbhṇāmi te  
saṃbhagatvāya hastaṃ mayā patyā  
jaradaṣṭir yathāsaḥ | bhago'ryamā  
savitā puraṇdhir mahyaṃ tvādur  
gārhapatyāya devāḥ | amo'ham asmi  
sā tvam sā tvam asy amo'ham |  
sāmāham asmi ṛk tvam dyaur ahaṃ  
pṛthivī tvam tāv ehi vivahāvahai  
saha reto dadhāvahai prajāṃ praja-  
nayāvahai putrān vindāvahai bahūn  
te santu jaradaṣṭayaḥ saṃ priyau  
rociṣṇū sumanasyamānau paśyema  
śaradaḥ śataṃ jivema śaradaḥ śataṃ  
śṛṇuyāma śaradaḥ śatam'' iti ||

athainām aśmānam ārohayaty  
uttarato'gner dakṣiṇpādena "ā rohe-  
mam aśmānam aśmeva tvam sthirā  
bhava | abhi tiṣṭha pṛtanyato'va  
bādhasva pṛtanāyataḥ'' iti | atha  
gāthāṃ gāyati | "sarasvati predam  
ava subhage vājinivati | yāṃ tvā  
viśvasya bhūtasya prajāyām asyāg-  
rataḥ | yasyāṃ bhūtaṃ samabhavad  
yasyāṃ viśvam idaṃ jagat | tām  
adya gāthāṃ gāsyāmi yā striṇām  
uttamaṃ yaśaḥ'' iti || atha parikrā-  
mataḥ "tubhyam agre pary avahan  
sūryāṃ vahatunā saha | punaḥ pati-  
bhyo jāyām dā'gne prajāyā saha''  
iti | evaṃ dvir aparaṃ lājādi | catur-  
thaṃ sūrpakṣṭhayaḥ sarvān lājān

## PGS.

āvapati 'bhagāya svāhā' iti | triḥ  
pariṇitāṃ prajāpatyaṃ hutvā ||

athaināṃ udicīṃ sapta padāni  
prakrāmayati "ekam iṣe, dve ūrje,  
triṇi rāyaspoṣāya, catvāri māyobha-  
vāya, pañca paśubhyaḥ, ṣaḍ ṛtu-  
bhyaḥ, sakhe saptapadā bhava sā  
māṃ anuvratā bhava | 'viṣṇus tvā  
nayatv' iti sarvatrānuśajati | niṣ-  
kramaṇaprabhrty udakumbhaṃ  
skandhe kṛtvā dakṣiṇato gner vāgya-  
taḥ sthito bhavati | uttarata ekoṣāṃ |  
tata enāṃ mūrdhany abhiśiñcati  
"āpaḥ śivāḥ śivatamāḥ śāntāḥ śānta-  
tamās tās te kṛṇvantu bheśajam" iti |  
'āpo hi śthāḥ' iti ca tīsr̥bhīḥ | athai-  
nāṃ sūryam udikṣayati 'tac cakṣur'  
iti | athāsyai dakṣiṇāṃsam adhi  
hṛdayaṃ ālabhate "mama vrāte te  
hṛdayaṃ dadhāmi mama cittam anu  
cittaṃ te astu | mama vācam eka-  
manā juṣasva prajāpatiḥ tvā ni  
yunaktu mahyam" iti || athaināṃ  
abhimantrayate "sumāṅgalir iyaṃ  
vadhūr imāṃ sam cta paśyata |  
saubhāgyam asyai datvā yāthāstaṃ  
vi paretana" iti | tāṃ dṛḍhapuruṣa  
unmathya prāg vodag vānugupta  
āgāra ānādūhe rohite carmaṇy upa-  
veśayati "iha gāvo ni śīdantv ihāśvā  
iha pūruṣāḥ | iho sahasradakṣiṇo  
yajña iha pūṣā ni śīdantv" iti |  
grāmavacanāṃ ca kuryuḥ | 'vivāha-  
śmaśānāyor grāmaṃ pravīśatād' iti  
vacanāt | 'tasmāt tayor grāmaḥ  
pramāṇam' iti śruteḥ | acāryāya  
varaṃ dadāti | gaur brāhmaṇasya  
varaḥ | grāmo rājanyasya | aśvo  
vaiśyasya | adhiratham śatam duhi-  
tmat | astam ite dhruvaṃ darśa-  
yati | "dhruvam asi dhruvaṃ tvā  
paśyāmi dhruvaidhi poṣye mayi  
mahyam tvādād bṛhaspatir mayā  
patyā prajāvati sam jīva śaradaḥ  
śatam" iti | sā yadi na paśyet  
'paśyāmi'ty eva brūyāt | trirātram  
akṣārālavaṇāśinau syātām adhaḥ  
śāyiyātām samvatsaram na mithunam  
upeyātām dvādaśarātram ṣaḍrātram  
trirātram antataḥ ||

## GoGS.

punye nakṣtre d ā r ā n kurvīta |  
 lakṣaṇaprasāstān kuśalena | tadālā-  
 bhe piṇḍān | vedyāḥ sītāyā hradād  
 goṣṭhāc catuṣpathād ā d e v a n ā d  
 ādahanāt ṛṇāt sarvebhyāḥ sambhār-  
 yaṃ navamam | samān kṛtalakṣaṇān |  
 pāṇāv ādhāya kumāryā upanāmayed  
 “ṛtam eva prathamam ṛtam nātyeti  
 kaś cana rta iyaṃ pṛthivī śrītā sarvam  
 idam asau bhūyād” iti tasyā nāma  
 gṛhītvaiśāṃ ekaṃ gṛhṇēti brūyāt |  
 pūrveṣāṃ cirturṇāṃ gṛhṇantim upa-  
 yachet | sambhāryam api tv eke |  
 klītakair yavair māśair vāplutāṃ  
 suhṛt surottamena saśarīrāṃ trir  
 mūrdhany abhiśiñcet | “kāma veda  
 te nāma mado nāmāsīti, samānayā-  
 mum” iti patināma gṛhṇiyāt | svāhā-  
 kārāntābhīr upastham uttarābhyāṃ  
 plāvayet | jñātikarmaitat | pāṇigraha-  
 ṇe purastāc chālāyā agnir upasamā-  
 hito bhavati | atha janyānām cko  
 dhruvāṇām apāṃ kalāśaṃ pūrayitvā  
 sahodakumbhaḥ prāvṛto vāgyato gre-  
 ṇāgnim parikramya d a k ṣ i ṇ a t a  
 udañmukho vatiṣṭhate | prājanenā-  
 nyaḥ | śamipalāsamiśrāṃs ca lājāṃs  
 caturañjalimātrāṃ chūrpeṇopasādaya-  
 anti paścād agneḥ | dṛṣṭaputram  
 ca | atha yaśyāḥ pāṇin gṛahīyaṃ  
 bhavati saśiraskā sāplutā bhavati |  
 ahatena vasanena patiḥ paridadhyād  
 ‘yā akr̥ntann’ ity etayā ṛcā | “pari-  
 dhatta dhatta vāsasā” iti ca prāvṛ-  
 tāṃ yajñopavitinim abhyudānayaṃ  
 japet ‘somo dadad gandharvāya’  
 iti | paścād agneḥ samvṛṣṭitam kaṭam  
 evamjātiyaṃ vānyat padā pravarta-  
 yantim vācyet “pra me patiyānaḥ

## KauGS.

atha vivahaḥ | ūrdhvaṃ kartikyā  
 ā vaiśākhyāḥ | yathākāmi vā | citrā-  
 pakṣam tu varjayet | ‘maghāsu  
 hanyante gāvāḥ phalguṇiṣu vyuh-  
 yata’ iti vijñāyate | maṅgalam ca |  
 satyecnottabhītā’, ‘pūrvāparam’ ity  
 upadadhīta | pativedanam ca |  
 ‘yuvam bhagam’ iti sambhalam  
 sānucaram pra hiṇoti | ‘brahṇanas-  
 pata’ iti brahmānam | tadvivṛhāc  
 chaṅkamāno niśi kumārīkulād vali-  
 kāny ādīpya | ‘devā agra’ iti pañca-  
 bhīḥ sakṛt pūlyāny āvāpayati |  
 anṛkṣarā’ iti kumārīpalam pra hiṇoti |  
 udāhārasya pratihiteṣu agrato jagha-  
 nato brahmā | ‘yo anidhma’ ity apsu  
 logaṃ pravidyhati | ‘idm aham’ ity  
 apohya | ‘yo bhadrā’ ity anvipam  
 udacya | ‘āsyai brāhmaṇā’ iti praya-  
 chati | āvrajatām agrato brahmā  
 jaghanato dhijyadhānvā | bāhyataḥ  
 plākṣodumbarasyottarato gñeḥ śākhā-  
 yām āsajati | tenodakārthān kāra-  
 yanti | lataś cānvāscanam anyena |  
 antar upātītya ‘aryamaṇam’ iti  
 juhoti | ‘pra tvā muñcāmi’ iti veṣṭam  
 vicṛtati | ‘uśatir’ ity etayā trir ādhā-  
 payati | saptabhir uṣṇāḥ sampāta-  
 vaṭiḥ karoti | ‘yad āsandyām’ iti  
 pūrvayor uttarasyām s r a k t y ā ṃ  
 tiṣṭhantim āplāvayati | ‘yac ca varco,  
 yathā sindhur’ ity utkrāntām anyenā-  
 va siñcati |

‘yad duṣkṛtam’ iti vās asāngāni,  
 pramṛjya kumārīpālāya prayachati |  
 tumaradaṇḍena pratipādyā nir-  
 crajet | tadvana āsajati | ‘yā akr̥ntams’  
 ‘tvaṣṭā vāsa’ ity ahatenāchādayati |  
 ‘kr̥trima’ iti śatadataiśikena kaṅka-  
 tena sakṛt pralikhya | ‘kṛtayāmam’  
 ity ava sṛjati | ‘āsāsānā’, ‘saṃ tvā nah-  
 yāmi’ ity ubhayataḥ pāsena yoktreṇa  
 saṃ nahyati | ‘iyaṃ virud’ itī madu-  
 ghamaṇim lākṣāraktena sūtreṇa vig-  
 rathyānāmikāyām badhnāti | antato  
 ha maṇir bhavati bāhyo granthiḥ |  
 ‘bhagas tveta’ iti haste gṛhya nir na-  
 yati | śākhayām yugam ādhāya dak-  
 ṣiṇato’nyo dhārayati | dakṣiṇasyām  
 yugadhury uttarasmin yugatarmaṇi  
 darbheṇa vigrathya ‘saṃ ta’ iti lalāṭe

## GoGS.

panthāḥ kalpatām" iti | svayaṃ  
japēd ajapantyāṃ 'prāsyā' iti |  
barhiṣo'ntaṃ kaṭāntaṃ prāpayet |  
pūrve kaṭānte dakṣiṇataḥ pāṇigrāha-  
syopavisati | dakṣiṇena pāṇinā  
dakṣiṇam aṃsam anvārabdhāyāḥ  
ṣaḍ ājyāhutir juhoty 'agnir etu  
prathama' ity etatprabhṛtibhiḥ |  
mahāvyaḥṛtibhiḥ ca pṛthak | sama-  
stābhiḥ caturthim |

hutvopottiṣṭhataḥ | anupṛṣṭhaṃ  
patiḥ parikramya dakṣiṇata udānma-  
kho'vatīṣṭhate vadhvañjalim gṛhi-  
tvā | pūrvā mātā lājān ādāya bhrātā  
vā vadhūm ākrāmyed aśmānaṃ  
dakṣiṇena prapadena | pāṇigrāho  
japati 'imam aśmānam ā roha' iti |  
sakṛt saṃgrhitam lājānām añjalim  
bhrātā vadhvañjalāv āvapati | taṃ  
sopastīrṇābhīghāritam agnau juhō'y  
avichindaty añjalim 'iyam nāry upa  
brūta' iti | 'aryamaṇaṃ nu devam',  
'pūṣaṇam' ity uttarayoḥ | hute patir  
yathetaṃ parivrajya dakṣiṇam agniṃ  
pariṇayati mantravān vā brāhmaṇaḥ  
'kanyalā pitṛbhyah' iti | pariṇitā  
tathaivavatiṣṭhate tathākramati tathā  
japati tathāvapati tathā juhōti evaṃ  
triḥ | sūrpeṇa ṣeṣam agnāv opya  
prāgudicim abhyutkrāmayanti 'ekam  
iṣe' iti | dakṣiṇena prakramya  
savyenānukramet | "mā savyena  
dakṣiṇam atikrāma" iti brūāt |  
iṣakān prati mantrayet 'sumāṅgalir  
iyam vadhūr' iti | aparenāgnim  
audako'nusamvrajya pāṇigrāhaṃ  
mūrdhadeśe'vas'ṇcati tathetarām 'sām  
añjantv' ity etayarcā | avasiktāyāḥ  
savyena pāṇināñjalim upodgrhya

## KauGS.

hiranyaṃ samstahya japati | tardma  
samayāvasiṇcati | upaghyottarato'  
gner 'aṅgād aṅgād' iti ninayati |  
'syonam' iti śakṛtṛiṇde'śmānaṃ nida-  
dhāti | 'tam ā tiṣṭha' ity āsthāpya |  
'iyam nari' iti dhruvāṃ tiṣṭhantim  
pūlyāny āvāpayati | trir avichindatim  
caturthim kāmāya | 'yenāgnir' iti  
pāṇim grāhayati | 'aryamaṇa' ity  
agniṃ triḥ pariṇayati | 'sapta marya-  
ādā' ity uttarato'gneḥ sapta lekḥā  
likhati prācyah | tāsu padāny utkrā-  
mayati | 'iṣe tvā sumāṅgali prajāvati  
susima' iti prathamam | ūrje tvā  
rāyasposāya tvā saubhāgyāya tva  
sāmrajyāya tvā saṃpade tvā jīvātave  
tvā sumāṅgali prajāvati susima iti  
saptamaṃ sakhā sūtapad' bhava'iti |  
'ā roha talpaṃ, bhagas tatakṣa' iti  
talpa upaveśayati | upaviṣṭāyāḥ suhṛt  
pāda prakṣālayati | prakṣālyamānāv  
anumantrayate "imau pādau su-  
bhagau sūsevau saubhāgyāya kṛṇu-  
tām no aghāya |

prakṣālyamānau subhagau supat-  
nyāḥ praṣāṃ paśūn dirgham āyus ca  
dhat.ām" iti | "ahaṃ vi ṣ, āmi, pra  
tva muñcāmi" iti yok:raṃ vitṛtati |  
aparasmīn bhṛtyāḥ saṃrabhante | ye  
āvanti te baliyāmsa eva manyante |  
'bṛhaspatinā' iti sarvasvarabhi:ūrṇāny-  
rcarcā kāmṇipalāśena mūrdhny  
āvāvati | 'ud yachadhvaṃ, bhagas  
tatakṣa, abhrā' rghn'm' ity ekukayo  
t hāpayati | 'prati tiṣṭha' iti prati-  
ṣṭhāpayati |

"sukimśukam rukmaprastaranam"  
iti yānam ārcḥayati | 'emam panthāṃ,  
brahmāṇam' ity agrato brahmā  
prapadyate | 'mā vidann, anṛkṣarā  
adhvānam' ity uktam | 'yedaṃ nūrvā'  
i. i tenānyasyām ūdhāvāṃ vadhū-  
yasva daśam catuṣpathe dakṣiṇair  
abhi tiṣṭhat | sa ced ubhavoḥ śubha-  
kām bhavati 'sūryāvai devebhvaḥ'  
ity etām ṛcam japati | 'sam ṛchata  
svapatho' navavantaḥ susimākāmāv  
ubhe virā'āv ubhe suprajaśāv' ity  
atikramayato'ntarā brahmāṇam | 'ya  
ṛte cid abhiṣṛiṣa' iti yānam saṃ-  
prokṣya viniṣkārayati | 'sā mandā-

## GoGS.

dakṣiṇena pāṇinā, dakṣiṇaṃ pāṇim  
sāṅguṣṭham uttānaṃ gṛhītvaitāḥ ṣaṭ  
pāṇigrahaṇīyā japati "gṛbhṇāmi te"  
iti samāptāsu |

udvahanti prāg udīcyāṃ dīsi yad  
brāhmaṇaṃ kulam abhirūpam |  
tatrāgnir upasamāhito bhavati |  
apareṇāgnim ānaḍuham rohitam  
carma prāggrivam uttaralomāstirṇaṃ  
bhavati | tasminn enāṃ vāgyatām  
upaveśayanti | sā khalv āsta eva  
ānakṣtradarśanāt | prokte nakṣatre  
ṣaḍ ājyāhuti juhoti 'lekbāsamdhīṣv'  
ity etatprabhṛtibhiḥ | āhuter āhutes  
tu saṅpātāṃ mūrdhani vadhvā ava-  
nayet | hutvopothāyopaniṣkrāmya  
dhruvaṃ darśayati | "dhruvam asi  
dhruvāhaṃ patikule bhūyāsam amu-  
ṣyāsau" iti patināma gṛhṇīyād ātma-  
naś ca | arundhatiṃ ca | 'ruddhāham  
asmi" ity evam eva | athainām  
anumantrayate 'dhruvā dyaur' ity  
etayarcā | anumantritā guruṃ gotre-  
ṇābhivādayate | so'syā vāgvisargaḥ |  
tāv ubhau tatprabhṛti trirātram  
aksāralavaṇāśināu brahmācāriṇau  
bhūmau saha śayīyātām | atrārghyam  
ity āhuḥ | āgateṣv ity eke | haviṣyam  
annaṃ prathamam pariḥpitaṃ  
bhuñjīta | śvobhūte vā samaśaniyaṃ  
sthālīpākam kurvīta | tasya devatā  
agniḥ prajāpatir viśvedevā anumatir  
iti | uddhṛtya sthālīpākam vyūhyai-  
kadeśaṃ pāṇinābhīmṛśed 'annapā-  
śena maṇinā' iti | bhuktvocchiṣṭaṃ  
vadhvai pradāya yathārthaṃ gau  
dakṣiṇā |

yānam ārohantyāṃ 'sukīṃskaṃ  
śalmalim' ity etām ṛcam japet | adh-

## KauGS.

sānā' iti tirthe loḡam pravīdhyati |  
'idaṃ su ma' iti mahāvṛkṣeṣu japati |  
'sumaṅgalir' iti vadhvikṣiḥ prati  
japati | 'yā oṣadhaya' iti man.rok-  
teṣu | 'ye pitara' iti śmaśāneṣu | 'pra  
budhyasva' iti suptāṃ prabodhayet |  
'saṃ kāsāyāmi' iti gṛhasamkāṣe  
japati | 'ud va ūrmir' iti yānaṃ  
saṅprokṣya vimocayati | 'ut tiṣṭheta'  
iti patnī śālāṃ samprokṣati | 'syo-  
nam' iti dakṣiṇato valikānāṃ śakṛt-  
piṇḍe śmānam nidadhāti | tasyopari  
madhyamaḥpalāṣe sarpiṣe catvāri  
dūrvāgrāni | tam 'ā tiṣṭh' ity āsthā-  
pya | 'sumaṅgali pratarāṇiḥa priyaṃ,  
mā himsiṣṭaṃ, brahmāparam' iti  
pratyrcaṃ prapādayati | suhṛt pūrṇa-  
kaṃsena pratipādayati | 'aghora-  
caksur' ity agniṃ triḥ pariṇayati |  
vadā gārhapatyam sūryāyai deve-  
bhya' iti mantroktebhyo namaskur-  
vatim anumantrayate |

'śarma varma' iti rohitacarmāhar-  
antam | 'carma copas' rīthana' ity  
upastṛṇantam | 'yaṃ balbajam' iti  
balbajam nyasyantam | 'upa etriḥi'  
ity upastṛṇantam | 'tad ā rohatu'  
ity ārohayati | 'tatropaviśya' ity upa-  
veśayati | dakṣiṇottaram upasthaṃ  
kurute | 'sujaīṣṭhya' iti kalyāṇa-  
nāmānaṃ brāhmaṇāyānam upastha  
upaveśayati | 'vi tiṣṭhantām' iti  
pramadanāṃ pramāyothhāpayati |  
tena bhūtena, tubhyam agre, śum-  
bhanī, agnir janavin mahyaṃ jāyām  
imām adāt; somo vasuvin mahyaṃ  
jāyām imām adāt, pūsā jātivin  
mahyaṃ jāyām imām adāt, indraḥ  
sahiyān mahyaṃ jāyām inām adāt,  
agnaye janavide svāhā, somāya vasu-  
vide svāhā, pūṣṇe jātivide svāhen-  
drāya sahiyase svāh'ety āgachataḥ |  
'savitā prasavānām' iti mūrdhnoḥ  
saṅpātān ānayati | udapātra uttarān |  
śumbhanyāñjalyor ninayati | 'tena  
bhūtena' iti samaśanam | rasān āśa-  
yati sthālīpākam ca | yavānām  
ājyamiśrāṇāṃ pūrṇāñjalim juhoti |

'sapta maryādā' iti tiṣṭṇam prātar  
āvapate | 'akṣyau nāv' iti samañjate |  
'mahim ū ṣv' ity talpam āambhayati |

## GoGS.

vani catuṣpathān pra'imantrayeta  
nadiś ca viṣamāṇi ca mahāvṛkṣān  
śmaśānaṃ ca 'mā vidan paripanthi-  
naḥ' iti | akṣabhaṅge naddhvimokṣe  
yānaviparyāse'nyāsu cāpatsu yam  
evāgniṃ haranti tam evopasamā-  
dhāya vyāhṛtibhir hutvānyad drav-  
yam āhṛtya 'ya ṛte cid abhiśriṣaḥ' iti  
ājyaścṣṇābhyañjet | vāmadevyam  
gītvārohet | prāpṛteṣu vāmadevyam |  
gṛhāgatāṃ patiputraśilasampannā  
brāhmaṇyo'varopyānaḍuhe carmaṇy  
upaveśayanti 'iha gāvaḥ prajāyadh-  
vam' iti | tasyāḥ kumāram upastha ā  
dadhyuḥ | tasmai śakaloṭān añjalāv ā  
vapcyuḥ phalāni vā | utthāpya kumā-  
raṃ dhruvā ājyāhutir juhoty astāv  
'iha dhṛtir' iti | samāptāsu samidham  
ādhāya yathāvayasam gurūn gotreṇā-  
bhivādya yathārtham |

## KauGS.

'ā roha talpam' ity ārohayati | 'atro-  
paviśya' ity upaveśayati | 'devā agra'  
iti samveśayati | 'abhi tvā' ity abhi-  
chādayati | 'sam pitarau' iti samā-  
veśayati | 'ihemau' iti triḥ samnu-  
dāti | madughamaṇim uks:'panīva  
'iyam vīrud, amo'ham' iti samspṛṣā-  
taḥ | 'brahma jajñānam' ity aṅgu-  
sthena vyacas karoti | 'svonād voner'  
ity utthāyati | paridhāpaniyābhyaṃ  
ahatenāchādavati | 'brhaspa'ir' iti  
śasṇābhīghārya vrihiyāvābhyaṃ  
abhinidhāya darbhapiñūlvā siman-  
taṃ vicṛtati | śaṇa-śakalena pari-  
veśṭva tistro rātriḥ prati sudāste |  
anuvākābhyaṃ anvārabdhābhyaṃ  
uṇadadhita | 'ihedasātha' ity etayā  
śulkaṃ anākṛtya | dvābhyaṃ nivar-  
tavati 'iha mama rādhvatām atra  
tava' iti | yathā vā manyan'e | 'parā  
dehi' iti vādhūyaṃ dadatam anuman-  
travate | 'devair dattam' iti prati-  
grhnāti | 'avāsmat tama' iti sthānāv  
āśajati | 'vāvatiḥ kṛtvā' iti vrajet |  
yā me priyatamā' iti vṛkṣam prati-  
chādavati | śumbhanyāplutya | 'ye  
antā' ity āchādavati | 'navam vasāna'  
ity āvrajati | pūrvāparam yatra  
nādhigached 'brahmāparam' iti  
kuryāt | gaur dakṣiṇā pratīvāhaḥ |  
'īvam rudanti, yadīme keśina'  
iti juhoti | eṣa saurvo vivāhaḥ |  
'brahmāparam' iti brāhmvaḥ | āvṛ-  
taḥ prājāpatyāḥ prājāpatyāḥ |

Now, in the light of the comparison of the four Gṛhyasūtras belonging to the four Saṃhitās the marriage ceremony boils down to the following points:—

- (1) The bride-groom seizes the hand of the bride.
- (2) He makes her tread on the stone.
- (3) The bride sacrifices the fried grains.
- (4) The bride-groom causes the bride to step round in a north-eastern direction seven steps (saptapadi).
- (5) The bride-groom shows her the pole star (and Arundhati). (wanting in KauGS.)
- (6) A benediction to her by the on-lookers.
- (7) Home-coming of the bride and bride-groom.

Now, for the execution of these seven acts Āśvalāyana uses 21 mantras, Gobhila 55, Pāraskara 87 and Kauśika 131. While Āśvalāyana concerns himself chiefly with these rites, the latter three Gṛhyasūtras split up the ceremonial into details, citing verse or verses for each act, though, in cases, the quoted verse has little to do with the act to which it is alleged to apply.

We may infer from this that the marriage ceremony, which was simple and homely in Āśvalāyana's time, grew more and more pretentious and elaborate in the times of Gobhila, Pāraskara and Kauśika; and with the order of this elaboration should synchronize the chronology of these four Gṛhya-sūtras.

A comparative study of the verses, employed by the four Gṛhya-sūtras may yield important results:—

#### AŚGS.

- agnaye svāhā; common in TS, MS, KS, c'c.  
 indrāya svāhā; common in TS, MS, KS, etc.  
 pra'āratave svāhā; found in VS., TS., KS.  
 viśvadevebhvaḥ svāhā; nowhere.  
 agna āyūṃsi pavase RV. 9, 66, 19; VS. 19, 38; SV. 2, 814; TS. 1, 3, 14, 7; MS. 1, 3, 31: 41, 1; KS. 1, 11, etc.  
 agnir rsiḥ pavamānaḥ RV. 9, 66, 20; VS. 26, 9; SV. 2, 869; MS. 1, 5, 1:66, 10; TA. 2, 5, 2.  
 agne pavasva svarāḥ RV. 9, 66, 21; SV. 2, 870; VS. 8, 38; TS. 1, 3, 14, 8; MS. 1, 5, 1: 66, 12; KS. 7, 16.  
 pra'ārate na tvad ctānv anyah RV. 10, 121, 10; AV. 7, 80, 3; VS. 10, 20; TS. 1, 8, 14, 2; MS. 2, 6, 12: 72, 4.  
 bhūh svāhā VS. 20, 12; MS. 3, 11, 8:151, 15; KS. 38, 4; ApMB. 1, 10, 10-13.  
 bhuvah svāhā MS. 4, 9, 12:134, 3; ApMB. 1, 10, 10-13.  
 svah svāhā VS. 22, 32; MS. 4, 9, 12:134, 3; ApMB. 1, 10, 10-13.  
 tvam arvaṃ bhavasi (P.) RV. 5, 3, 2; ApMB. 1, 5, 12.  
 ṛtam agre prathamam jajāne (SP.) nowhere; but cp.  
 ṛtam eva prathamam GG. 2, 1, 1; KG. 14, 6.  
 grbhṇāmi te saubhagatvāya hastam RV. X. 85, 36; SMB. 1, 2, 16; ApMB. 1, 3, 3.  
 amo'ham asmi sā tvam (SP.) AV. 14, 2, 7 (var.), KS. 35, 18, (var.); imam asmānam ā roha (SP.) SMB. 1, 2, 1.  
 aryamanam nu devam (SP.) SMB. 1, 2, 3; ApMB. 1, 5, 7.  
 varuṇam nu devam (SP.) nowhere.  
 pūṣanam nu devam (SP.) SMB. 1, 2, 4;  
 pra tvā muñcāmi varuṇasya pāsāt (P.) RV. X. 85, 24; AV. 14, 1, 19, 58.  
 preto muñcāmi nāmutaḥ (P.) RV. X. 85, 25; AV. 14, 1, 17; SMB. 1, 2, 3; ApMB. 1, 4, 5.  
 iṣe ekanadi—astayaḥ (SP.) nowhere in this form.  
 jivapatnī prajām vindeya (laukika) nowhere.  
 pūṣā tveto nayatu hastagṛhya (P.) RV. X. 85, 26; ApMB. 1, 2, 8.  
 aśmanvatī riyate sam rābhadvam (P.) RV. X. 53, 8; AV. 12, 2, 26; VS. 35, 10; TA. 6, 3, 2.  
 jivam rudanti vi mayante adhvare (P.) RV. X. 40, 10; AV. 14, 1, 46; cp. jivam ru-ApMB. 1, 1, 6.  
 mā ivdan pariṃanthinah (P.) RV. X. 85, 32; AV. 12, 1, 32, 14, 2, 11; SMB. 1, 3, 12.



- sumangalir iyam vadhūḥ (P.) RV. X, 85, 33 ; AV. 14, 2, 28 ; SMB. 1, 2, 14 ; ApMB. 1, 9, 5.
- iha priyaṃ prajāyā te sam rdyatām (P.) RV. X, 85, 27 ; AV. 14, 1, 21 ; ApMB. 1, 9, 4.
- ā nah praḥāṃ janayatu praḥāpatiḥ (P.) RV. X, 85, 43 ; SMB. 1, 2, 18 ; MS. 2, 13, 23 ; 169, 4 ; KS. 13, 15 ; ApMB. 1, 11, 5.
- aghoracaksur apatighny edhi (iti catasṛbhīḥ) RV. X, 85, 44 ; AV. 14, 2, 17 ; SMB. 1, 2, 17 ; ApMB. 1, 1, 4.
- imām tvam indra miḍvahaḥ RV. X, 85, 45 ; SMB. 1, 2, 19 ; ApMB. 1, 4, 6.
- samrāṇī śvāsure bhava RV. X, 85, 46 ; SMB. 1, 2, 20 ; ApMB. 1, 6, 6.
- sam añjantu viśve devāḥ (P) RV. X, 85, 47 ; SMB. 1, 2, 15 ; ApMB. 1, 11, 3.
- PG.
- sādhu bhavān āstām (laukika ?) nowhere.
- varsno'smi samānānām (SP.) nowhere. cp. ahaṃ arṣma AG. 1, 24, 8 ; MG. 1, 9, 8.
- virā'o t'ho'si virājo doham aśiya ApMB. 2, 9, 12.
- āpaḥ stha yuṣmābhīḥ... (laukika ?) nowhere.
- samudraṃ vaḥ nra hinoṃ (SP.) AV. X, 5, 22 (var.) ; ApMB. II, 9, 14, (var.)
- ā māgan vaśasā (SP.) ApMB. II, 9, 12, (var.)
- mitrasva tvā (P.) not in VS: whv by pratka (?) for mi'rasva tvā cak-sasā pratikse cp. TS. 1, 1, 4, 1 ; KS. 1, 4 ; 21, 2.
- devasva tvā (P.) VS. 1, 21 : cp. ĀG. (I, 19, 12) devasva tvā savi'uh prasve'svinor bāhubbhāṃ pūso has'tabhāṃ pratighnāmi ; which does not occur in VS.
- namah śvāvāsyāyānnāśane (PS.) nowhere.
- yan madhuno madhavvam (SP.) • ApMB. 2, 10, 5, (var.)
- yān ma āsye nasoḥ prānaḥ (SP.) TS. V, 5, 9, 2 ; GB. II, 1, 3, (var.)
- gauh (laukika ?)
- mātā rudrānān duhi ā vasū: ām (SP.) RV. VIII, 101, 15 ; SMB. 2, 8, 15 ; ApMB. 2, 10, 9.
- mama cāmuṣya ca... (SP.) nowhere.
- kuruta (laukika ?)
- jarām gacha pari dhatsva vāsaḥ (SP.) nowhere.
- yā akṛntann avayan (SP.) SMB. 1, 1, 5 ; ApMB. 2, 2, 5.
- sam añjantu viśve devāḥ (SP.) cp. under ĀG.
- yad aiśi manasā dūr'm (SP) nowhere.
- aghoracaksur apatighny edhi (SP.) cp. under ĀG.
- somaḥ prathamo vivide (SP.) RV. X, 85, 40 ; ApMB. 1, 2, 1.
- somod'idad gandharvāya (SP.) RV. X, 85, 41 ; AV. 14, 2, 4 ; SMB. 1, 1, 7 ; ApMB. 1, 3, 2.
- sā nih pūśā śivatamām airava (SP.) nowhere ; but cp. tāṃ pūśan etc. RV. X, 85, 37 ; AV. 14, 2, 38.
- āghārau { praḥāpataye svāhā VS. 18, 28.
- { indrāya svāhā VS. 10, 5 ; AV. 19, 43, 6.
- ājyabhāgau { agnaye svāhā AV. 19, 4, 1 ; VS. 10, 5 ; somāya svāhā AV. 19, 43, 5 ; VS. 10, 5.
- vyāhṛtis { bhūḥ svāhā VS. 20, 12, 23.
- { bhuvah svāhā.
- { svah svāhā VS. 22, 32.
- tvam no agne varuṇasya VS. 21, 3 ; RV. IV, 1, 4.
- sa tvam no agne'vamo bhava VS. 21, 4 ; RV. IV, 1, 5.
- ayās cāno's' anabhiśtipās ca ; not in RV. VS, AV, SV.
- ye te śtāṃ varuna ye śhasram ; ud uttamaṃ varuna pāśim asmat VS. 12, 12 ; RV. 1, 24, 15 ; AV. 7, 82, 3 ; SMB. 1, 7, 10.
- praḥāpataye svāhā VS. 18, 28.
- agnave svistakṛte svāhā ; not in RV., VS, AV, SV.
- ṛtāsā' ṛtādhamāneḥ VS. 18, 38.
- samhito viśvasamā VS. 18, 39.
- susumnaḥ sūrvarāśmīḥ VS. 18, 40.
- iśiro viśvavyacāḥ VS. 18, 41.
- bhujyuh supamaḥ VS. 18, 42.

- prajāpatir viśvakarmā VS. 18, 43.  
 sa no bhuvanasya pate VS. 18, 44.  
 samudro'si nabhasvān VS. 18, 45.  
 yas te agne sūrye rucāḥ VS. 18, 46.  
 yā vo devāḥ sūrye rucāḥ VS. 18, 47.  
 rucāḥ no dhehi brāhmaṇeṣu VS. 18,  
 48.  
 tat tvā yāmi brahmīnā vandamānah  
 VS. 18, 48 ; RV. I, 24, 11.  
 cittaṃ ca citiś cākūtam ca (SP.) TS.  
 3, 4, 4, 1 ; (var.) MS. I, 4, 14,  
 64, 1 ; (var.) ApMB. I, 10, 9.  
 (var.)  
 agnir bhūtānām adhipatiḥ TS. 3, 4,  
 5, 1.  
 indro jyesthānām adhipatiḥ TS. 3,  
 4, 5, 1.  
 yamaḥ pṛthivyāḥ TS. 3, 4, 5, 1.  
 vāyūr antarikṣasya TS. 3, 4, 5, 1 ;  
 AV. 5, 24, 8.  
 sūryo divaḥ TS. 3, 4, 5, 1 ; AV. 5,  
 24, 9. sūrvaś caksusām adhipatiḥ.  
 candramā nakṣatrānām TS. 3, 4, 5,  
 1 ; AV. 5, 24, 10.  
 bṛhaspatir brahmanḥ TS. 3, 4, 5, 1.  
 mitraḥ satyānām TS. 3, 4, 5, 1.  
 varuṇo'pām TS. 3, 4, 5, 1.  
 samudroḥ srotvānām TS. 3, 4, 5, 1.  
 annaṃ sāmraivārām TS. 3, 4, 5, 1.  
 soma osadhinām TS. 3, 4, 5, 1 ; AV.  
 5, 24, 7. (var.)  
 savitā prasavānām TS. 3, 4, 5, 1 ;  
 AV. 5, 24, 1.  
 rudraḥ daśūnām TS. 3, 4, 5, 1.  
 tvastā rūpānām TS. 3, 4, 5, 1.  
 viśnuḥ parva'ānām TS. 3, 4, 5, 1.  
 maruto ganānām TS. 3, 4, 5, 1.  
 pitarāḥ pitāmahaḥ pare'vare TS. 3,  
 4, 5, 1 ; (var.)  
 agnir āitu pṛthamaḥ (SP.) ApMB.  
 I, 4, 7, SMB. I, 1, 10. (var.)  
 imām agn's trā'atām (SP.) SMB. I,  
 1, 11 ; ApMB. I, 4, 8. (var.)  
 svasti no agne divā pṛthivyāḥ (SP.)  
 nowhere.  
 sugam nū panthām pradīśan na ehi  
 (SP.) KS. 2, 15. (differs).  
 param mṛtvo anu parchi panthām  
 (P.) VS. 35, 7 ; RV. X, 18, 1 ; AV.  
 12, 2, 21 ; SMB. I, 1, 15.  
 aryamaṇaṃ devam (SP.) SMB. I, 2,  
 3 ; cp. under ṚG.  
 iyaṃ nāry upabrūte (SP.) AV. 14, 2,  
 63 ; (var.) ; SMB. I, 2, 2 ; ApMB.  
 I, 5, 2. (var.)  
 imān lā'ān āvapāmi (SP.) HG. I,  
 20, 3. (var.)  
 grbhṇami te saub'agatvāya hastam  
 (SP.) RV. X, 85, 36 ; cp. under  
 ṚG.  
 amo'ham asmi sā tvam (SP.) AV. 14,  
 2, 71 (differs).  
 ā rohemam asmānam (SP.) ; no-  
 where in this form.  
 sarasvati predam ava (SP.) ApMB.  
 I, 3, 5. (var.)  
 vas, ānū bhūtān samabhavat ; no-  
 where.  
 tubhyam agre pary avahan (SP.)  
 RV. X, 85, 38 ; AV. 14, 2, 1 ;  
 ApMB. I, 5, 3.  
 bhṛgāya svāhā VS. 10, 5.  
 pra'apataye svāhā VS. 18, 28.  
 ckam iṣe viśnuḥ tvā nayatu TS. 3, 2,  
 6, 1 ; TB. 3, 7, 7, 11 ; SMB. I,  
 2, 6 ; ApMB. I, 3, 7.  
 dve ūrje vi- TB. 3, 7, 7, 11 ; SMB.  
 I, 2, 7 ; ApMB. I, 3, 8.  
 trīni rāvaspoṣāya viśnuḥ ; nowhere ;  
 SMB. I, 2, 8 ; ApMB. I, 3, 9 ;  
 trīni vra'āya.  
 catvāri māvobhavāya vi- TB. 3, 7,  
 7, 11 ; SMB. I, 2, 9 ; ApMB. I,  
 3, 10.  
 pañca paśubhyaḥ TB. 3, 7, 7, 11 ;  
 SMB. I, 2, 10 ; ApMB. I, 3, 11.  
 saḍ rṭubhyaḥ ApMB. I, 3, 11 ;  
 (SMB. I, 2, 11 saḍ rāvas-)  
 sakhe saptapadā bhava- nowhere in  
 this form.  
 ānaḥ śivāḥ śivatamāḥ ; nowhere.  
 āpo hi sthā mayobhavaḥ VS. 11,  
 50 ; RV. X, 9, 1 ; AV. I, 5, 1 ;  
 SV. 2, 1187.  
 yo vaḥ śivatamo rasaḥ VS. 11, 51 ;  
 RV. X, 9, 2 ; AV. I, 5, 2 ; SV.  
 2, 1188.  
 tasmā araṃ gamāma vaḥ VS. 11, 52 ;  
 RV. X, 9, 3 ; AV. I, 5, 3 ; SV.  
 2, 1189.  
 tac caksur devahitam VS. 36, 24 ;  
 RV. VII, 66, 16.  
 namā vrāte te hṛdavaṃ dadhāmi  
 (SP.) TMB. I, 2, 21.  
 sunaḅgalir ivaṃ vadhūḥ (SP.) cp.  
 under ṚG.

- iha gāvo niśidantu HG. 1, 22, 9.   
 dhruvam asi dhruvaṃ tvā paśyāmi ;   
 nowhere.   
 iha ratir iha ramadhvam VS. 8, 51.   
 ā tvāhāraṃ VS. 12, 11 ; RV. X.   
 173, 1 ; AV. 6, 87, 1.   
 ṛtam eva prathamam TB. 1, 5, 5, 1 ;   
 cp. ṛtam agre prathamam jajñe   
 under AŚG.   
 kāma veda te nāma SMB. 1, 1, 2.   
 imam ta upasihanī madhunā saṃ   
 sṛjāmi SMB. 1, 1, 3   
 agniṃ kravyādama akṛṇvan guhā-   
 nāḥ SMB. 1, 1, 4.   
 yā akṛntann avayan yā atanvata   
 SMB. 1, 1, 5.   
 pari dhatta dhatta vāsasainām SMB.   
 1, 1, 6.   
 somo'dadad gandharvāya SMB. 1, 1,   
 7 ; cp. under PGS.   
 pra me patiyānaḥ panthāḥ kalpatām   
 SMB. 1, 1, 8.   
 prāsvāḥ patiyānaḥ panthāḥ kalpatām   
 SMB. 1, 1, 9.   
 agnir etu prathamō devatābhāḥ SMB.   
 1, 1, 10 ; cp. agnir aitu under PGS.   
 imām agnis trāyatām gārhapatyāḥ   
 SMB. 1, 1, 11 ; cp. under PGS.   
 dyaus te pṛṣṭham rakṣatu SMB. 1,   
 1, 12.   
 mā te gṛhesu niśi ghoṣa utthāt SMB.   
 1, 1, 13 ; ApMB. 1, 4, 9.   
 aprajasyam pautramṛtyam SMB. 1,   
 1, 14 ; ApMR. 1, 4, 11. (var.)   
 paraitu mṛtyur amṛtam mā ā gāt   
 SMB. 1, 1, 15 ; AV. 18, 3, 62.   
 bhūḥ svāhā VS. 20, 12, 23.   
 bhuvāḥ svāhā.   
 svah svāhā VS. 22, 32.   
 bhūr bhuvāḥ svah svāhā ; nowhere.   
 imam aśmānam ā roha SMB. 1, 2, 1 ;   
 cp. ā rohemam and ā tiṣṭhemam   
 aśmānam.   
 iyaṃ nāry upabrūte SMB. 1, 2, 1 ; cp.   
 under PGS.   
 arvamaṇam nu devam cp. under AŚGS.   
 pūsaṇam nu devam " "   
 kanvalā pīṭrbhyaḥ patilokaṃ yatī   
 SMB. 1, 2, 5 ; ApMB. 1, 4, 4.   
 ekam iṣe viṣṇu tvā nayatu SMB.   
 1, 2, 6 ; cp. under PGS.   
 dve ūrje vi- SMB. 1 ; 2, 7. "   
 aṛiṇi vratāya vi- SMB. 1, 2, 8. "

- catvāri māyobhavāya SMB. 1, 2, 9. "   
 pañca paśubhyaḥ SMB. 1, 2, 10. "   
 ṣaḍ rāyasopāya SMB. 1, 2, 11. "   
 sapta saptabhyo hotrābhyaḥ SMB.   
 1, 2, 12.   
 sumaṅgalir iyaṃ vadhūḥ ; cp. under   
 PGS.   
 sam añiantu viśve devāḥ ; cp. under   
 AŚGS.   
 gṛbhñāmi te saubhagatvāya ; cp.   
 under AŚGS.   
 aghoracaksur apatighny edhi ; cp.   
 under AŚGS.   
 ā naḥ prajāṃ janayatu ; under AŚGS.   
 imāṃ tvam indra mīdhvaḥ "   
 samrāñī śvasūre bhava "   
 mama vrate te hṛdayaṃ dadhā'u ; cp.   
 under PGS.   
 lekhāsaṃdhiṣu pakmasu SMB 1, 3, 1.   
 keśesu yac ca pāpakam SMB. 1, 3, 2.   
 śilesu yac ca pāpikam SMB. 1, 3, 4.   
 ārokesu ca danteṣu " 1, 3, 4.   
 ūrvor upasthe jaṅghayoḥ SMB. 1, 3, 5.   
 yāni kāni ca ghorāṇi " 1, 3, 6.   
 dhruvam asi dhruvāham ; nowhere ;   
 cp. under PGS.   
 dhruvā dyaur dhruvā pṛthivī SMB   
 1, 3, 7 ; RV. X, 173, 4 ; AV. 6,   
 88, 1.   
 annapāśana maṇinā SMB. 1, 3, 8.   
 yad etad dhṛdayaṃ tava SMB. 1, 3, 9.   
 annam pṛaṇasya ṣaḍvīmśaḥ SMB.   
 1, 3, 10.   
 su kimśukam śalmalim SMB. 1, 3,   
 11 ; RV. X, 85, 20 ; AV. 14, 1,   
 61 ; ApMB. 1, 6, 4.   
 mā vidan paripanthinaḥ SMB. 1, 3,   
 12 ; RV. X, 85, 32 ; AV. 12, 1, 32.   
 14, 2, 11 ; ApMB. 1, 6, 10.   
 ya ṛte cid abhiśrisaḥ SV. 1, 244 ; RV.   
 VIII, 1, 12 ; AV. 14, 2, 47.   
 iha gāvaḥ praḥyadhvam. SMB. 1, 3,   
 12 ; AV. 20, 127, 10 ; ApMB. 1, 9,   
 1.   
 iha dhṛtir iha svadhṛtiḥ SMB. 1, 3, 14.

### KauGS.

- satyenottabhitā bhūmiḥ AV. 14, 1,   
 1 ; RV. X, 85, 1.   
 pūrvāparam carataḥ AV. 14, 1, 23 ;   
 RV. X, 85, 18.

- yuvam bhagam AV. 14, 1, 31.  
brahmaṇaspatē ,, 14, 1, 31.  
devā agre ny apadyanta patnīḥ AV. 14, 2, 32.  
ut tiṣṭheḥ viśvāvaso AV. 14, 2, 33.  
apsarasāḥ sadhamādauḥ mudanti AV. 14, 2, 34.  
namo gandharvasya AV. 14, 2, 35.  
rāyā vayanī sumanasāḥ AV. 14, 2, 36.  
anṛkṣarā rjavah santu panṭāḥ AV. 14, 1, 34; RV. X, 85, 23.  
yo anidhmo didayat AV. 14, 1, 37; RV. X, 30, 4.  
idam ahaṁ ruśantaṁ grāmam AV. 14, 1, 38.  
yo bhadro rocanaḥ AV. 14, 1, 38.  
āsyai brāhmaṇāḥ śnapanīḥ AV. 14, 1, 39.  
aryamaṇam yaḥāmhe AV. 14, 1, 17.  
pra tvā muñcāmi AV. 14, 1, 19; RV. X, 85, 24.  
uśatḥ kanyalā imāḥ AV. 14, 2, 52.  
br̥haspatināvasyāḥ AV. 14, 2, 54, 55, 56, 57, 58.  
yad āsandyāṁ upadhāne AV. 14, 2, 65.  
yac ca varco akṣeṣu AV. 14, 1, 35.  
yāhā sindhur nadinām AV. 14, 1, 43.  
yad duskṛtam yac chamalam AV. 14, 2, 66.  
yā akr̥tann avayan yās ca tatnire AV. 14, 1, 45; cp. under PGS.  
tvaṣṭā vāso vy adadīāt AV. 14, 1, 53.  
kr̥tr̥mah kāṅkataḥ AV. 14, 2, 68.  
kr̥tāyāmam; not even in AV.  
āsāsānā saumanasam AV. 14, 1, 42.  
saṁ tvā nahyāmi payasū AV. 14, 2, 70.  
iyaṁ vīrut AV. 7, 56, 2.  
bhagas tveto nayatu hastagrhya AV. 4, 1, 20; cp. pūṣā tveto under ĀśGS.  
śaṁ te hiraṇyam AV. 14, 1, 40.  
aṅṅādaṅṅād vayan asyāḥ AV. 14, 2, 69.  
syonaṁ dhruvaṁ praḥyāyāi dhīrayāmi AV. 14, 1, 47.  
tam ā tiṣṭhānumādyaḥ suvarcāḥ AV. 14, 1, 47.  
iyaṁ nāry upabrūte; cp. under. PGS.  
yenāgnir asyā bhūmyāḥ AV. 14, 1, 48.  
aryamaṇe agniṁ paryehi pūṣan AV. 14, 1, 39.  
sapta maryādāḥ kavayas tatakṣuḥ AV. 5, 1, 6; RV. X, 5, 6.  
iṣe tvā—susime; nowhere.  
ūrje tvā—  
rā vaspasāya tvā ,,  
subhagāya tvā—  
sāmrajyāya tvā—  
saṁpade tvā—VS. 15, 8, but this is not meant.  
jīvātave tvā; nowhere.  
ā roha talpaṁ sumanasyamānā AV. 14, 2, 31.  
bhagas tatakṣa AV. 14, 1, 60.  
mau pādaḥ subhagau (SP.); nowhere.  
ahaṁ vi syāmi mayi rūpam asya AV. 14, 1, 57.  
pra tvā muñcāmi varuṇasya pāsāt AV. 14, 1, 58; cp. ĀśGS.  
ud vachadhvam AV. 11, 1, 59.  
bhṛatṛgṇīṁ varuṇa AV. 14, 1, 62.  
prati tśṭha virāḍ asi AV. 14, 2, 15.  
su kiṁśukaṁ śīmalim; cp. GoGS.  
rukmaprastaranaṁ vahyam AV. 14, 2, 30.  
emaṁ panthām arukṣāma AV. 14, 2, 8.  
brāhmāparaṁ yuyjatām AV. 14, 1, 64.  
mā vidan paripanthinah AV.; cp. GGS.  
yedaṁ pūrvāḅan AV. 14, 2, 74.  
sūryāvai devēbhyaḥ AV. 14, 2, 46; RV. X, 85, 17.  
sam rchata-suprajasau; not even in AV.  
ya r̥te cid abhiśr̥ṣaḥ; cp. GGS.  
sā mandasānā manasā śivena AV. 14, 2, 6.  
idaṁ su me naraḥ śṛṇuta AV. 14, 2, 9.  
sumāṅgalir iyaṁ vadhūḥ; cp. ĀśGS.  
yā ośadhayo vā nadyaḥ AV. 14, 2, 7.  
ye pitaro vadhūdarśāḥ AV. 14, 2, 73.  
pra budhyasva subudhā AV. 14, 2, 75.  
saṁ kāśayāmi vahatum AV. 14, 2, 12.  
ud va ūrmḥ AV. 14, 2, 16; RV. III, 33, 13.

<p>ut tiṣṭhetaḥ kim ichantīdam ā gāh AV. 14, 2, 19.</p> <p>syonaḥ dhruvaḥ prajāyai AV. 14, 1, 47.</p> <p>sumaṅgali pratarāṇi ḡhānām AV. 14, 2, 26.</p> <p>iha priyaṃ prajāyā te—cp. ĀŚGS.</p> <p>mā hiṃsiṣṭaṇ kumāryam AV. 14, 1, 63.</p> <p>aghoracakṣur apatighny edhi AV. 14, 2, 17; cp. ĀŚGS.</p> <p>śarma varmaidat ā hara AV. 14, 2, 21.</p> <p>carma copa sṛṇṭhāna AV. 14, 2, 22.</p> <p>yaḥ balbajaḥ nyasyatha AV. 14, 2, 22.</p> <p>upa sṛṇṭhi balbajam AV. 14, 2, 23.</p> <p>tad ā rohatu suprajāḥ AV. 14, 2, 22.</p> <p>tatropaviśya suprajāḥ 14, 2, 23.</p> <p>sujaṣṭhyo bhavat 14, 2, 24.</p> <p>vi tiṣṭhantāṃ mātūr asyā upasthāt 14, 2, 25.</p> <p>tena bhūtena ; not even in AV.</p> <p>tubhyam agre pary avahan ; cp. PGS.</p> <p>śumbhai dyāvāpṛthivi 14, 2, 45.</p> <p>agnir janavit—adāt ; nowhere.</p> <p>agnaye janavide svāhā ApMB. 1, 4, 3.</p> <p>saviā prasavānām 5, 24, 1.</p> <p>tena bhūtena haviśā 6, 78, 1.</p> <p>akṣyau nau madhusaṃkāśe 7, 36, 1.</p>	<p>māhīm ū ṣu mātaraṃ suvratānām 7, 6, 2.</p> <p>abhi tvā manuṣātena 7, 37, 1.</p> <p>saḥ pitarāv ṛtviye sṛjethām 14, 2, 37.</p> <p>ihemāv indra saḥ nuda 14, 2, 64.</p> <p>iyaḥ virun madhujātā 1, 34, 1.</p> <p>amo ham asmi sā tvam cp. ĀŚGS.</p> <p>brahma jajñānaḥ prathamam pura-stāt 4, 1, 1 ; ŚV. 1, 321 ; VS. 13, 3</p> <p>syonād yoner adhibudhyamānau 14, 2, 43.</p> <p>brhaspatiḥ prathamam sūryāyāḥ 14, 1, 55.</p> <p>somenādityā balinaḥ 14, 1, 2.</p> <p>ihed asātha na paro gamātha 14, 1, 32.</p> <p>iha mama rādhyatām atra tava ; not even in AV.</p> <p>parā dehi śāmulyam 14, 1, 25 ; RV. 10, 85, 29.</p> <p>devair dattaṃ manunā sākam ctat 14, 2, 41.</p> <p>apāsmat tena uchatu 14, 2, 48.</p> <p>yāvatiḥ kṛtyā upavāsane 14, 2, 49.</p> <p>yā me priyatamā tanūḥ 14, 2, 50.</p> <p>ye antā yāvatiḥ sicāḥ 14, 2, 51.</p> <p>navam vasānaḥ surabhiḥ suvāsāḥ 14, 2, 44.</p> <p>jīvaṃ rudanti vimayante adhware 14, 1, 46 ; RV. 10, 40, 10.</p> <p>yadīme keśino janāḥ 14, 2, 59.</p>
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A scrutiny of the above table shows that out of the total of 21 verses, employed by the Āśvalāyana-Gṛhya in the marriage ceremony only 14 are found in the RV., 3 only in MBr., and the other three—and these are the very soul of the whole rite—do not occur in any of the Saṃhitās. The 14 verses, occurring in the RV., are all, without exception, found in the 10th book, which is universally admitted to be a later addition. Now, the central point in the marriage ceremony in India has ever been the rite of *saptapadi*, but the formula with which this act of taking seven steps is solemnized is uniformly set, in all the Gṛhyas in prose and does not occur in any of the four Saṃhitās; and this, when viewed in the light of the dictum, laid down above that "the earlier the form of a gṛhya ceremonial the simpler and less elaborate is its execution" should suggest that in pre-Gṛhyasūtra times the marriage ceremony, among the Indian Aryans was a simple and homely

affair, solemnized, if at all, by prose formulas, not at all requiring embellishment in the form of Vedic poetry, which was more or less, reserved for the mystic and higher ceremonial of the śrauta type; and it was, indeed, in post-Saṃhitic period that the priests, actuated by the desire of meticulously religionizing all details of life, thought of elaborating and decking out this ceremony with Vedic verses, some gleaned from their respective Saṃhitās, and others either borrowed from other Saṃhitās or composed specially for this purpose.

Similarly, out of the total of 87 verses, employed by Pāraskara in this ceremony only 31 occur in the Vājasaneyi-Saṃhitā, and 32 are not found in RV., VS., SV. and AV.; but some of these occur in TS., TB., or KS. Now, the number 87 is slightly more than quadruple of the number of verses used by Āśvalāyana; and obviously actuated by the motive "that the larger the number of Vedic verses employed in a rite the greater is its solemnity" the author or authors of the Vājasaneyi-Gṛhya drew from their own Saṃhitā, what they could find of interest therein, and not satisfied with the number of verses they drew from that floating mass of verses, which though not early Vedic,—and this is indicated by their metrical peculiarities—proved in course of time to be a veritable store-house for the compilers of the different Gṛhya-Mantrapāṭhas, such as the Apastamba-Mantrapāṭha and Mantra-Brahmaṇa.

The author of Gobhila-sūtra employs 55 verses, out of which only one is found in the SV. but 48 occur in the Mantrabrahmaṇa, a collection of verses designed to accompany the various domestic rites.

Out of the total of 131 verses, cited by Kauṣika for the marriage ceremony, 111 are found in the AV., but here again the case is analogous to the Gobhila, inasmuch as the AV. is primarily designed to work out domestic *tantra* and though coeval with or even anterior to the RV. in its contents it is decidedly exterior to it in its composition.

That domestic rites in their original form had little to do with the Vedic verses is vaguely hinted by Āpastamba, who says:—

“atha karmāṇi ācārād yāni gṛhyante udagayanapūrvapakṣāhaḥpunyāheṣu kāryāṇi yajñopavitinā” || (I. I. 1-3).

“The gṛhya rites were so called in contrast with śrauta rites, which are

known from Śruti, gṛhya rites were known from customary usage ; the ultimate authority for these rites is not Vedic texts, but custom."

That these rites, having little to do with the Śruti in the original, came, at a later stage to be associated with that floating mass of verses, referred to above, may be the meaning of Karka who, while commenting on the above sūtra, says:—

"pratyakṣā hi śrūtayah śrauteṣu, smārte ca punaḥ kartṛsāmānyād anumeyāḥ śrūtayah ||"

"For śrauta rites, there are perceptible Śrutis ; for smārta (=gṛhya) rites the Śrutis are known (to have been perceptible in older times only) by inference from the fact that both śrauta and smārta rites are practised by the same people (and thus both classes of rites must have equal authority).

To this Jayarāma adds:—

"smārtānām api veda-mūlakatvam uktaṃ bhāṭṭaiḥ ||"

"The Bhāṭṭas have taught that the smārta rites also have Veda for their seat of authority."

Saṅkhyāna I. 6-17:—

jāyām upagrahiṣyamāṇo' *nykṣarā* iti varakān gachato'numantrayato' bhigamene puṣpaphalayavān ādāyodakumbhaṃ cā 'yam ahaṃ bho' iti triḥ procyodite piānūmkhā gṛhyā(h) pratyūmkhā āvahamānā gotraṇāmāny anukīrtayantaḥ kanyā (m ?) varayanty ubhayato rucite pūrṇapātrīm abhimṣānti puṣpākṣataphalayavahiraṇyamiśrām | *anādhr̥ṣṭam* asv anādhr̥ṣyaṃ devānām ojo' nabhiṣasty abhiṣastipāḥ | anabhiṣaste'nyam aṅjasā satyam upa geṣaṃ suvite mā dhā ity ā *naḥ* prajāṃ iti kanyāyā ācārya utthāya mūrdhani karoti *prajāṃ* tvayi dadhāmi paśūṃs tvayi dadhāmi tejo brahmarvacasaṃ tvayi dadhāmi ||6||

pratiśrute juhōti caturasaṃ gomayena sthaṇḍilam upalipyā pūrvayor vidīśor dakṣiṇāṃ prācīm pitrya uttarāṃ daive prācīm evaika udakṣaṇsthāṃ madhye lekhāṃ likhitvā tasyai dakṣiṇata upariṣṭād ūrdhvām ekāṃ madhya ekāṃ uttarata ekāṃ tā abhyukṣyāgñiṃ praṇiyābhi manasā śive-nāyam *astu* saṃgamano vasūnāṃ mā no hiṃsiḥ sthaviraṃ mā kumāram, śaṃ no bhava dvipade śaṃ catuṣpada ity agniṃ praṇiya tūṣṇiṃ vā pradakṣiṇam agneḥ samantāt pāṇinā sodakena triḥ pramārṣti tat samūhanam ity ācakṣate sakṛd apasavaṃ pitrye ||7||

atha paristaraṇam | prāgagraiḥ kuśaiḥ paristṛṇāti trivṛt pañcavṛd vā

purastāt prathamam atha paścān mūlāny agraiḥ prachādayati | sarvās cāvṛto daksīnataḥ pravṛttaya udaksaṃsthā bhavanti daksīnato brahmāṇaṃ prati-  
 thāpya *bhūr* bhuvāḥ svar iti sumanobhir alaṃkṛtyottarataḥ praṇītāḥ praṇīya  
*ko vaḥ* praṇayatīti savyena kuśān ādāya daksīṇenāpanauti | daksīṇaṃ  
 jānv ācya savyaṃ pitryenājyāhutiṣu nityaṃ paristarāṇaṃ nityāhutiṣu  
 ceti māṇḍūkeyāḥ kuśataruṇe aṣṭame avichinnāgre anantargarbhe prādeśena  
 māpayitvā kuśena chinatti *pavitre stha* iti dve trīṇi vā bhavanti prāgagre  
 dhārayan *vaiṣṇavyāv* ity abhyukṣya kuśataruṇābhyāṃ pradaksīṇaṃ agniṃ  
 triḥ paryukṣya, *mahinām* payo'sity ājyasthālim ādāyeṣe tvety adhiṣṭi-  
 orje tvety udag udvāsodagagre pavitre dhārayan aṅguṣṭhābhyāṃ copakani-  
 ṣṭhikābhyāṃ cobhayataḥ pratigrhyordhvāgre prahve kṛtvājye pratyasyati |  
*savitus tvā* prasava utpunāmy achidreṇa pavitreṇa vasoḥ sūryasya raśmibhir  
 ity ājyasamskārah sarvatra | nāsaṃskṛtena juhuyāt sruve cāpaḥ *savitur* va iti  
 tāḥ praṇītāḥ prokṣaṇis ca ||8||

sruvaḥ pātram arthalakṣaṇagrahaṇam | savyena kuśān ādāya daksī-  
 ṇena mūle sruvaṃ *viṣṇor* hasto'sīti sruvenājyāhutiḥ juhoty uttarapaścārdhād  
 agner ārabhyāvichinnaṃ daksīnato juhoti *tvam* agne pra matir iti daksīṇa-  
 paścārdhād agner ārabhyāvichinnaṃ uttarato juhoti *yasyeme* himavanta ity  
 āgneyam uttaram ājyabhāgaṃ savyaṃ daksīṇaṃ madhye'nyāhutayo'gnir  
 janitā sa me'mūṃ jāyaṃ dadātu svāhā *somo* janimān sa māmuyā janimantaṃ  
 karotu svāhā, *pūṣā* jñātimānt sa māmuyai pitrā matrā bhṛātrbhir jñātiman-  
 taṃ karotu svāheti | nājyāhutiṣu nityāv ājyabhāgau sviṣṭakṛc ca nityāhutiṣu  
 ceti māṇḍūkeyā mahāvyaḥṛtisarvaprāyaścittaprajāpatyāntaram etad āvāpa-  
 sthānam ājye haviṣi savye pāṇau ye kuśās tān daksīṇenāgre saṃgrhya mūle  
 savyena teṣāṃ agrāṃ sruve samanakti madhyam ājyasthālyāṃ mūlaṃ cātha  
 cet sthālīpākeṣu sruvāgraṃ madhyaṃ sruve mūlam ājyasthālyāṃ tān  
 anuprahṛtyāgner vāso'sīti tisraḥ samidho'bhyādhāya yathoktaṃ paryukṣaṇaṃ  
 anāmnātamantrāsv ādiṣṭadevatāsu *amuṣyai* svāhāmuṣyai svāheti juhuyāt  
 svāhākāreṇa śuddhena vyākhyātaḥ pratiśrute homakalpaḥ ||9||

prakṛtir bhūtikarmaṇāṃ sarvāsāṃ cājyāhutināṃ śākhāpaśūnāṃ caru-  
 pakayajñānāṃ ca | ta ete prayajā ananuyajā anilā anigadā asāmidhenikās  
 ca sarve pakayajñā bhavanti | tad api ślokaḥ :—

*huto'gnihotrahomeṇāhuto balikarmaṇā |*

*prahutaḥ pitṛkarmaṇā prāsīto brāhmaṇe hutaḥ ||*



anūrdhvajñur vyūḍhajānur juhuyāt sarvadā haviḥ |  
 na hi bāhyahutaṃ devāḥ pratigrhṇanti karhi cit ||  
 raudraṃ tu rākṣasaṃ pitryam āsuram cābhicārikam |  
 uktvā mantraṃ spṛśed apa ālabhyātmānam eva ca ||10||

athaitāṃ rātrīm śvas tṛtīyāṃ vā kanyām vakṣyantīti tasyām rātryām  
 atīte nisākāle sarvausadhiphalottamaḥ surabhimiśraiḥ saśiraskām kanyām  
 āplāvya raktam ahataṃ vā vāsaḥ paridhāya paścād agneḥ kanyām upaveśyā-  
 nvārabdhāyāṃ mahāvyaḥṛtibhir hutvājyāhutir juhoty *agnaye* somāya praja-  
 pataye mitrāya varuṇāyendrānyai gandharvāya bhagāya pūṣṇe tvaṣṭre brhas-  
 pataye rājñe pratyaniḥkṛtye | catasro'ṣṭau vāvidhavāḥ śākapiṇḍibhiḥ surayā-  
 nna ca tarpayitvā caturā nartanaṃ kuryur etā eva devatāḥ puṃso vaiśrava-  
 ṇam iśānaṃ cāto brāhmaṇabhojanam ||11||

snātaṃ kṛtamaṅgalaṃ varam avidhavāḥ subhagū yuvatyāḥ kumāryai  
 veśma prapādayanti | tāsām apratikūlah syād anyatrābhakṣyapātakebhyas  
 tābhir anujñāto'thāsyai vāsaḥ prayachati *raibhy* āsīd iti *cittir* ā upabarhaṇam  
 ity āñjanakośam ādatte | *sam* añjantu viśve devā iti samañjanīyā | *yatheyam*  
 śaciṃ vāvātāṃ suputrāṃ ca yathāditim | avidhavāṃ cāpālām evaṃ tvām iha  
 rakṣatād iyam iti dakṣiṇe pāṇau śalalīm trivṛtaṃ dadāti *rūpaṃrūpaṃ* ity āda  
 rṣaṃ savye raktakṛṣṇam āvikam kṣaumaṃ vā tarimaṇim pratisaraṃ jñātayo'  
 syā badhnanti *nīlalohitam* iti | *madhumafīr* ośadhīr iti madhūkāni badhnāti |  
 vivāhe gām arhayitvā grheṣu gām te mādhparkikyau paścād agneḥ  
 kanyām upaveśyānvārabdhāyāṃ mahāvyaḥṛtibhis tistro juhōti samastābhiś  
 caturthūṃ prati *yetaitasyām* codanāyām evam anādeśe sarveṣu bhūtikarmasu  
 purastāc copariṣṭāc caitābhir eva juhuyāt ||12||

*samrājñi* śvaśure bhaveti pitā bhrātā vāsyāgreṇa mūrdhani juhōti  
 sruveṇa vā tiṣṭhann āsināyāḥ prāṇmukhyāḥ pratyāṇmukho *grbhñāmi* te  
 saubhagatvāya hastam iti dakṣiṇena pāṇinā dakṣiṇaṃ pāṇiṃ grhṇāti sāṅguṣ-  
 ṭham uttānenottānaṃ tiṣṭhann āsināyāḥ prāṇmukhyāḥ pratyāṇmukhaḥ pañca  
 cottarā japitvā, *amo'ham* asmi sā tvam sā tvam asy amo'ham dyaur ahaṃ  
 pṛthivī tvam ṛk tvam asi sāmāhaṃ sā mām anuvratā bhava tāv eha vivahā-  
 vahai prajāṃ prajanayāvahai putrān vindāvahai bahūṃs te santu jaradaṣṭaya  
 ity udakumbhaṃ navaṃ *bhūr* bhuvaḥ svar iti pūrayitvā puṇṇāmno vṛkṣasya  
 sakṣirānt sapaśānt sakusān opya hiraṇyam iti caike taṃ brahmacāriṇe  
 vāgyatāya pradāya prāgudīcyāṃ diśi tā stheyāḥ pradakṣiṇā bhavanty āsmā-  
 naṃ cottarata upasthāpyehi sūnarīty utthāpya *ehy* āsmānam ā tiṣṭhās-  
 meva tvam sthīrā bhava | abhi tiṣṭha pṛtanyataḥ sahasva pṛtanāyata iti

dakṣiṇena prapadenāśmānam ākramya pradakṣiṇam agniṃ paryāñīya tenaiva mantreṇa dvitīye vasaṇaṃ pradāya lājān chamipalāsamiśrān pitā bhrātā vāsyā añjalāv āvapaty upastaraṇābhīghāraṇaṃ pratyabhīghāraṇaṃ cājyena tān juhōti ||13||

*iyam* nāry upabrūte lājān āvapatikā śivā jñātibhyo bhūyāsaṃ ciraṃ jīvatu me patih svāheti tiṣṭhanti juhōti | patir mantram japaty aśmakramaṇādy evaṃ dvitīyam evaṃ tṛtīyaṃ tūṣṇīm kāmēna caturthaṃ prāg ūdīcyāṃ diśi sapta padāni prakramayaśiṣa *ekapady* ūrje dvipadī rāyaspoṣāya tṛipady āyobhavyāya catuṣpadī paśubhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadī śakhā saptapadī bhaveli | tāny adbhīh śamayaty *āpo hi śthīyā*bbhis tisṛbbih stheyābbhir mārjayitvā mūrdhany abhiśicya *gām* dadānīty *āha* brāhmaṇebhyaḥ kiṃ cid dadyāt sarvatra sthālīpākādiṣu karmasu sūryaṃ viduṣe vādhyāṃ (cp. RV. X. 85. 34) brāhmaṇasya varo grāmo rājanyasyāśvo vaiśyasyādhirathaṃ śataṃ duhitṛmate yājñikebhyo'śvaṃ dadāti ||14||

*pra tvā* muñcāmīti tṛcaṃ grhān pratitiṣṭhamānāyāṃ *jīvam* rudantīti prarudantīyāṃ atha rathākṣasthāyāñjanaṃ patnī kurate'ksann amīmadantcetyetayā sarpiṣā *śuci* te cakre *dve* te cakre iti caitābhyāṃ cakrayoḥ pūrvayā pūrvam uttarayottaram usrau ca *khe* rathasyetyetayā phalavato vṛkṣasya śamyā garteṣv ekaikāṃ vayāṃ nikhāya nityā vābhimantryāthosrau yuñjanti | *yuktas* te astu dakṣiṇa iti dvābhyāṃ *śukrāv* anaḍvāhāv ityetenārdharacena yuktāv abhimantryātha yadi rathāṅgaṃ viśīryeta chidyeta vāhitāgner grhān kanyāṃ prapādyābhi *vyayasva* khadirasyetyetayā paridadyāt *tyam* cid aśvam iti granthiṃ *svastī* no mimītām iti pañcarcaṃ japati *sukimśukam* iti ratham ārohantīyāṃ *mā vidan* paripanthina iti catuṣpathe *ye vadhva* iti śmaśāne *vanaspate* śatavalśa iti vanaspatāv ardharcam japati *śutrāmānam* iti nāvam ārohantīyāṃ *aśmanvañīti* nadīṃ tarantīyāṃ api vā yuktenaivod *va ūrmir* ity agādhe prekṣaṇaṃ *ceha priyam* iti sapta grhān prāptāyāḥ kṛtāḥ parihāyya ||15||

ānaḍuham ity uktaṃ tasmīn upaveśyānvārabdhāyāṃ patīś catasro juhōty *agninā* devena pṛthivilokena lokānām ṛgvedena vedānāṃ tena tvā śamayāmy asau svāhā, *vāyunā* devenāntarikṣalokena lokānāṃ yajurvedena vedānāṃ tena tvā śamayāmy asau svāhā, *sūryeṇa* devena dyaurlokena lokānāṃ sāmavedena vedānāṃ tena tvā śamayāmy asau svāhā, *candrene* devena diśāṃ lokena lokānāṃ brahmavedena vedānāṃ tena tvā śamayāmy asau svāhā bhūr yā te patighny alakṣmī devaraghnī jāraghnī tā(ṃ) karomy

asau svāheti vā prathamayā mahāvyaḥrtyā prathamopahitā dvitīyayā dvitīyā  
 ṛtīyayā ṛtīyā samastābhiḥ caturthī, *aghoracakṣur* ity ājyalepena cakṣuḥ  
 vimṛjita, *kayā* naś citra iti tiṣṭbhiḥ *keśāntān* abhimṛśyeta *tyā* daivyā bhiṣajeti  
 catasro'nudrutyaṅte svāhākāreṇa mūrdhani saṁsṛavam atra haikē kumāram  
 utsaṅgam ānayanty ubhayataḥ sujātām ā te yonim ity etayāpi vā tūṣṇīm  
 tasyāñjalau phalāni datvā puṇyāhaṁ vācayati paṁsavatīha bhavatu *haiiva*  
*stam* iti sūktāśeṣeṇa gṛhān prapādayanti ||16||

*dadhikrāvṇo* akāriṣam iti dadhi saṁpibeyātāṁ vāgyatāv āsitām ādhru-  
 vadarśanād astamite dhruvaṁ darśayati *dhruvaidhi* poṣyā mayīti, *dhruvam*  
 paśyāmi prajāṁ vindeyeti brūyāt trirātram brahmacaryaṁ careyātām adhaḥ  
 śayīyātām dadhyodanaṁ saṁbhūñjīyātāṁ *ḥibatam* ca tṛṇutaṁ ceti tṛcena  
 sāyaṁprātara vaivāham agniṁ paricareyātām *agnaye* svāhāgnaye sviṣṭakṛte  
 svāheti *pumāṁsau* mitrāvaruṇau pumāṁsāv aśvināv ubhau | pumān indraś  
 cāgniś ca pumāṁsaiḥ vartatāṁ mayi svāheti pūrvā garbhakāmā daśarātram  
 avipravasah ||17||

anṛkṣarā ṛjavaḥ santu panthāḥ RV  
 X. 85, 23; AV. 14, 1, 34; ApMB.  
 I, 1, 2.

anādhṛtam asy anādhṛsyam VS. 5,  
 5; TS. 1, 2, 10, 2; MS. 1, 2, 7;  
 16, 13; KS. 2, 4 all with variants.

ā naḥ prajāṁ RV. X. 85, 43; found  
 in MS., KS., SMB., ApMB.

prajāṁ tvayi dadhāmi—nowhere else.  
 ayam astu saṁgamano vasūnām „

(Oldenberg begins the mantra  
 with *agnim praṇiya*, which is  
 wrong, cp. Concordance with  
*agnim praṇayāmi manasā* iti).

śaṁ no bhava dvipade śaṁ catuspade  
 RV. VII, 54, 1; also in AV., MS.,  
 SMB., ApMB.

bhūr bhuvḥ svah—common.

ko vaḥ pra ṇayati *laukika*?

pavitre stho vaiṣṇavyau VS. I. 12.

mahināṁ payo'si VS. 1, 20; also in  
 TS., KS., SB.

iṣe tvorje tvā VS. 1, 1; also in MS.,  
 KS., TS.

savitus tvā prasave VS. 1, 31. with  
 —tus tvā.

viṣṇor hasto'si: nowhere else.

tvam agne pramatīḥ RV. I. 31. 10.

yasyeme himavantaḥ RV. X. 121, 4;  
 VS. 25, 12; TS. 4, 1, 8, 4.

agnir janitā: nowhere else.

somo janimān „

pūṣā jñātimān „

bhūḥ svāhā: common.

bhuvah svāhā „

svah svāhā „

ayaś cagne'sy anabhiśastipās ca MS.,  
 KS., ApMB., and other texts.

prajāpataye svāhā: common.

agner vāso'si: nowhere else.

agnaye svāhā: common.

somāya svāhā: common.

prajāpataye svāhā „

mitrāya svāhā „

varuṇāya svāhā „

indrāya svāhā „

indrānyai svāhā: nowhere else.

gandharvāya svāhā „ ApMB. 1, 4,  
 2 with variants.

bhagāya svāhā VS. 10, 5.

pūṣṇe svāhā VS. 10, 5.

tvastre svāhā VS. 22, 20.

bṛhaspataye svāhā VS. 10, 5.

rājñe svāhā TB. 3, 10, 7, 1.

pratyantikāya svāhā: nowhere else.

raibhy āsit RV. X. 85, 6; AV. 14, 1,

cittir ā upabarhaṇam RV. X. 85, 7;  
AV. 14, 1, 6.  
sam añjantu viśvedevāḥ RV. X. 85,  
47; SMB. 1, 2, 15; ApMB. 1,  
11, 3.  
yatheyam śacīm: nowhere else.  
rūpaṃrūpaṃ pratirūpo babhūva RV.  
VI. 47, 18; SB. 14, 5, 5, 9.  
nilalohitaṃ bhavati RV. X. 85, 28;  
AV. 14, 1, 26.  
madhumatir ośadhīr dyāva āpaḥ RV.  
IX. 57, 3; MS. 4, 11, 1: 160, 5.  
samrājñī śvaśure bhava RV. X. 85,  
46; SMB. 1, 2, 20; ApMB. 1, 6,  
6.  
grbhñāmi te saubhagatvāya hastam  
RV. X. 85, 36; SMB. 1, 2, 16;  
ApMB. 1, 3, 3.  
tām pūṣāñ chivatām erayasva  
RV. X. 85, 37.  
tubhyam agre pary avahan RV. X.  
85, 38.  
punaḥ patnīm agnir adāt RV. X.  
85, 39.  
somaḥ prathamō vivide RV. X. 85, 40.  
somo dadad gandharvāya RV. X. 85,  
41.  
amo'ham asmi sā tvam AV. 14, 2, 71;  
KS. 35, 18.  
ehi sūnari APMB. 1, 3, 14 with  
*sūnyle*.  
ehy aśmānam ā tiṣṭha AV. 2, 13, 4  
KausG. 54, 8; MGS. 1, 22, 12.  
iyaṃ nāry upabrūte AV. 14, 2, 63  
SMB. 1, 2, 2; ApMB. 1, 5, 2.  
iṣa ekapadi; common in Grhyasūtras.  
āpo hi śṭhā mayobhuvanā RV. X. 9, 1.  
yo vaḥ śivatamo rasaḥ RV. X. 9, 2.  
tasmā araṃ gamāma vaḥ RV. X. 9,  
3.  
gāṃ dadāmi—*laukika*?  
pra tvā muñcāmi RV. X. 85, 24; AV.  
14, 1, 19; ApMB. 1, 5, 16.  
preto muñcāmi nāmutaḥ RV. X. 85,  
25.  
pūṣā tveto nayatu hastagrhya RV. X.  
85, 26.  
jivam rudanti vi mayante adhvare  
RV. X. 40, 10; AV. 14, 1, 46.  
akṣann amimadanta hi RV. I. 82, 2;  
AV. 18, 4, 61.

dve te cakre sūrye RV. X. 85, 16;  
AV. 14, 1, 16.  
khe rathasya khe'nasaḥ RV. VIII.  
91, 7; AV. 14, 1, 16.  
yuktas te astu dakṣiṇaḥ RV. I. 82, 5.  
yunajmi te brahmaṇā keśinā harī  
RV. I. 82, 6.  
śukrāv anaḍvāhāv āstām RV. X. 85,  
10.  
abhi vyayasva khadirasya sāram RV.  
III. 53, 19.  
tvaṃ cid aśvaṃ na vājinam RV. X.  
143, 2.  
svasti no nimitāni aśvinā bhagaḥ  
RV. V. 51, 11.  
svastaye vāyum upa bravāmahai  
RV. V. 51, 12.  
viśve devā no adyā svastaye RV. V.  
51, 13.  
svasti mitrāvārunā RV. V. 51, 14.  
svasti panthām anu carema RV. V.  
51, 15.  
sukimśukaṃ śalmaliṃ viśvarūpam  
RV. X. 85, 20; AV. 14, 1, 61;  
SMB. 1, 3, 11; ApMB. 1, 6, 4.  
mā vidan paripanthinaḥ RV. X. 85,  
32; SMB. 1, 3, 12; ApMB. 1, 6,  
10.  
ye vadhvaś candraṃ vahatum RV.  
X. 85, 31; AV. 14, 2, 10; ApMB.  
1, 6, 9.  
vanaspatē śatavalśo vi roha RV. III.  
8, 11; TS. 1, 3, 5, 1; MS. 1, 2,  
14: 23, 9; KS. 3, 2.  
sutrāmāṇaṃ pṛthivīm RV. X. 63, 10;  
AV. 7, 6, 3; VS. 21, 6; TS. 1, 5,  
11, 5; MS. 4, 10, 1: 144, 8; KS.  
2, 3.  
aśmanvati riṅate RV. X. 53, 8; AV.  
12, 2, 26; VS. 35, 10.  
ud va ūrmiḥ śamyā hantu RV. III.  
33, 13; AV. 14, 2, 16.  
iha priyaṃ prajayā te sam ṛdhyatām  
RV. X. 85, 27; AV. 14, 1, 21;  
ApMB. 1, 9, 4.  
nilalohitaṃ bhavati RV. X. 85, 28.  
parā dehi śamulyam ,, X. 85, 29.  
aśrīrā tanūr bhavati ,, X. 85, 30.  
mā vidan paripanthinaḥ 10, 85, 32.  
sumaṅgalir iyaṃ vadhūḥ X. 85, 33.  
agninā devena pṛthivilokena-  
nowhere else.

vāyunā devenāntarikṣalokena-  
nowhere else.

sūryeṇa devena dyaurlokena-  
nowhere else.

candreṇa devena diśāṃ lokena-  
nowhere else.

yā te patighny alakṣmī. nowhere  
else.

aghoracakṣur apatighny edhi RV. X.  
85, 44; AV. 14, 2, 17; SMB. 1, 2,  
17; ApMB. 1, 1, 4.

kayā naś citra ā bhuvat RV. IV. 31,  
1. (common.)

kas tvā satyo madānām RV. IV.  
31, 2.

abhi śu naḥ saklinām RV. IV. 31, 3.  
uta tyā daivya bhīṣajā RV. VIII.  
18, 8.

sam agnir agmbhiḥ karat RV. VIII.  
18, 9.

apāmvām apa stidham RV. VIII.  
18, 10.

yuyotā śarum asmat RV. VIII. 18,  
11.

i te yonim garbha etu AV. 3, 23, 2.  
ihaiva stam ma vi yausṭam RV. X.  
85, 42.

ā naḥ prajāṃ janayatu prajāpatiḥ  
RV. X. 85, 43.

aghoracakṣur apatighny edhi RV. X.  
85, 44.

manu tvam indra miḍhivaḥ RV. X.  
85, 45.

samrājū śvaśure bhava RV. X. 85,  
46.

sam añjantu viśve devāḥ RV. X. 85,  
47.

dadhikrāvyo akāriṣam RV. IV. 39,  
6; common.

dhruvaidhi poṣya mayi RVKh. X.  
85, 6; ApMB. 1, 8, 9.

dhruvaṃ paśyāmi prajāṃ vindeya  
*laukika* r

pibatam ca tṛṇutam ca RV. VIII.  
35, 10.

jayatam ca pra stutam ca RV. VIII.  
35, 11.

hatam ca satun yataam ca mitri-  
naḥ RV. VIII. 35, 12.

agnaye svāha—common.

agnaye sviṣṭakṛte svahā TB. 3, 12,  
2, 2-4.

pumāṃsau mitrāvauṣaṇ SMB. 1, 4,  
8.

The Gṛhya-sūtra of Sāṅkhāyana employs about 123 mantras in the marriage ceremony against Āśvalāyana, who uses only 21 mantras; and this fact alone should place it later than that, although Oldenberg<sup>1</sup> would have it earlier than Āśvalāyana mainly on the basis of Sāṅkhāyana's mention in Āśvalāyana. But we know that the available Gṛhya-sūtras<sup>2</sup> are far from their original and the extant Sāṅkhāyana, analysed from the point of view of the sūtra technique seems (when compared with other Gṛhya sūtras) to be loose and deficient, verging, more or less, on the later Gṛhya-saṅgrahas.

And although the process of gradual elaboration operating on the Gṛhya-sūtras of Āśvalāyana, Gobhila, Pāraskara and Kauśika permits us to draw, in broad outlines, the provisional chronology of these sūtras in the order given above, this principle fails to work, when we come to review the various Gṛhya-sūtras belonging to the various schools of a Saṅghitā for this reason that if the process of elaboration and amplification has contributed to the growth of Vedic literature—as it has in the case of the later—the pro-

<sup>1</sup> Cp. his Intr. to Sāṅkh., SBE. XXIX, 3 ff.

<sup>2</sup> Oldenberg, SBE. XXIX p. 7. n. 4; p. 20. note 1.

cess of elimination or abbreviation' has also had its share in its development. This becomes patent by a scrutiny of the Khādira-gṛhya belonging to the SV:—

## KhGS.

brahmacārī vedam adlntya upa-  
nyahṛtya guave'nujñāto dāran kur-  
vita | aplavanaṃ ca | tayor aplava-  
naṃ purvam | mantrābhivādāt tu  
paṅgrahaṣya pūrvam vyākhyā-  
tam | brāhmaṇaḥ sahodakumbhaḥ  
pravṛto vāgyato'grenāgniḥ gatvodān-  
mukhaḥ tīṣṭhet | snātum ahatenācha-  
dya "ya akṛntann" ity aniyamānā-  
yaṃ paṅgrano jayet "somo dadāt"  
iti | paṅgranasya dakṣiṇāta upaveśa-  
yēt | anvarabdnayam sinveṇopaghā-  
tam mahāvyaḥṛtubhir ājyaṃ juhuyāt |  
samastābhūḥ caturtham | eva ṅ  
caulopanayanagodaneṣu | "agnir etu  
prathama" iti śaḍbhūḥ ca paṅgrahaṇe |  
nājyabhāgau na sviṣṭakṛdājyābhuṣv  
anadeṣe | sarvatropariṣṭān mahāvya-  
hṛtubhiḥ | prajāpatya ca | prāyaś-  
cittam juhuyāt | nutvopotiṣṭhataḥ |  
anupṣṭhāṃ gatvā dakṣiṇāto'vasthāya  
vadhvañjalim gṛhṇiyat | pūrvā matā  
śamipaiāsamsran jājan chūrpe kṛtva |  
pascaḍ agner dṛṣatputram ākramayed  
vadhūm dakṣiṇena prapadena "imam  
aśmanam" iti | sakṛdgrhītam añjalim  
lajānām vadhvañjalāv āvaped bhṛtā |  
suhṛd vā kascit | tam sāgnau juhuyad  
avichidyañjalim "iyam nārī" iti |  
"aryamaṇam pūṣaṇam" ity uttara-  
yoh | hute teuava gatvā pradakṣiṇam  
agnim pariṇayet "kanyalā pītṛbhya"  
iti | avāsthanaprabhṛti evam triḥ |  
śūrpeṇa śiṣṭān agnāv opya prāg  
udicim utkramayēt "ckam iṣe" iti |  
ikṣakāvekṣaṇarathārohaṇadurgānu m -

## JaimGS.

snatvamātāpitaran paricaret | tada-  
dhinaḥ syāt | tabhyam anujaato jayaṃ  
vindetanagnikam samānajatiyām asa-  
gotram mātur asaṃdāṃ jayasat  
kaniyasam | dūtam anumantrayate  
"anṛkṣara rjavaḥ santu pantha eḍiḥ  
sakhayo yanti no varenyaṃ | sam  
aryamā sam bhago no'nuniyat sam  
jaspatyaṃ suyamam astu deva" ity |  
paṅgrahaṇe'gnim ahuyamaṇam anu-  
mantrayate "agnir aitu pratham  
devatanaṃ so'syai prajāṃ nuicatu  
mṛtyupasat | tad ayaṃ rajā varuṇo'  
ni manyatam yatheyaṃ sūi putram  
agham na rodāt" ity | prajvaltan  
upatiṣṭhate "imām agnis trayataṃ  
garnapatyaḥ prajāṃ asyat nayaṃ dir-  
gim ayuḥ | asunyopasthā jvatam  
astu mata pautram anandam abhi  
prabudhyatam iyam" ity | purastad  
agner brahmano vāgyataḥ prāyan-  
mukha udakumbham dharayaṃs  
tīṣṭhet | dakṣiṇāto gneḥ śamipaiāsa-  
msran lajāṃ chūrpe matā dhārayen  
mātur abhāve tanmātri | pratyag  
agner crakam tejannam vanyad vai-  
vañjātiyaṃ samiveṣṭya madadhyād  
yathā prasāryamaṇam pascardham  
bariṣaḥ prāpnoti | athasyai vāsasi  
prokṣyanumantrya dadati "ya akṛn-  
tann avayan yā atanvata yās ca devir  
antām abhito'dadanta | tas tvā devir  
jarasā samvyayantv āyusmatidam  
patidhatsva vāsa" ity | tam brūyād  
"imām crakam dakṣiṇena pādenābhi-  
jali'ti | "pra me patiyānaḥ panthāḥ

<sup>1</sup> I have shown it in the case of Naigama Kāṇḍa, Rktaṅtra-Commentary, Atharva-Pratiśākhya, Bṛhaddevatā, Pāṇini, Barhas-patya-sūtra and Sāyaṇa in the Introduction to my Atharva-Pratiśākhya, P. 61. Bühler has discussed it in case of Manu citing Medhātithi :

"Nāradaś ca smarati | śatasāhasro granthaḥ prajāpatinā kṛtaḥ sa man-  
vādibhiḥ krameṇa sanikṣipta ity" | Laws of Manu P. XV., XCV. See also Jolly,  
Miner Law-books, SBE, XXXIII, p. 1 ff.

## KhGS.

antranāny abhirūpābhīh | aparēnā-  
gnim andako gatvā pānigrāham mūr-  
dhany avasīcēt | vadhūn ca | "sam  
añjantv" ity avasiktaḥ | dakṣiṇaṃ pā-  
niṃ sāngustham grhṇīvād "grbhṇāmi  
te" iti ṣaḍbhīh | prāgudicim udvahet |  
brāhmanakule'gnim upasamādhāya  
paścād agner lohitaṃ carmānaḍuham  
uttaraloma prāggrīvam āstīrya vāgya-  
tām upaveśayet | prokte nakṣatre'  
nvārābdhāyām sruvenopaghātām  
juhuyāt ṣaḍbhir lekhāprabhṛtibhīh  
sampātān avanayan mūrdhani vadh-  
vāḥ | pradakṣiṇam agniṃ parikra-  
mva dhruvam darśayati "dhruvā  
dyaur" iti | abhivādya gurūn gotreṇa  
visṛjed vācam | gaur dakṣiṇā | atrā-  
ghvam | āgatesv ity eke | trirātraṃ  
kṣāralavane dugdham iti varjayānau  
soha śayyātāṃ brahmacāriṇaṃ | havi-  
svam annaṃ pariḥjaya "annapāśena"  
iti "asau" iti vadhvā nāma brūvāt |  
bhuktvochīṣṭaṃ vadhvai dadyāt |

## JaimGS.

kalpatām" iti | ajapatvām svayam  
japet "prāsvā" iti | dakṣiṇata erak-  
āvām bhāryām upaveśvottarataḥ  
patiḥ | ubhāv anvārabhevyātām | sva-  
yam uccair juhuvāj jāvāvām anvāra-  
bdhāvām | mahāvvrhṛtibhir hutvā  
"vā tiraścī" iti saptabhir juhōti | sam-  
pātām prathamavā mūrdhny āsīcēt |  
"va tiraścī nipadvase'ham vidharāmi"  
iti | tām tvā ghṛtasva dhāravā sam-  
rādhā rādhavāmasi samrādhāvai  
svāhā || mā te grhe niśi ghoṣa utthād  
anyatra tvad rudatvah samviśantu |  
mā tvam vikeśv ura āvadhīṣṭhā jīva-  
patnī patiloke virāṇa prajāṃ paśvanti  
sumanasvamānā svāhā || anv adva no'  
numatir vaiñāṃ devesu manvatām |  
agnis ca havvavāhmas tat karotu  
sam rdhvatām svāhā || dyaus te  
prsthām raksatu vāvur ūrū aśvinan  
ca stanam dhavatas te nūtrān savitā-  
bhiraksatu | ā vāsasaḥ paridhānād  
brhaspatir viśve devā abhi raksantu  
paścāt svāhā || aprajastām nautra-  
nurtvum pāpmānam uta vāgham |  
śīrsnaḥ srajam ivonmucva dvisad-  
bhyah pratimuñcāmi pāśam svāhā ||  
vāni kāni ca pāpāni sarvāṅgesu tavā-  
bhavan | pūrnāhutibhir ā j y a s v a  
s a r v ā n i tāny aśīśamaṃ svāhā ||  
"prajāpata" ity ekā ||

athāsvā daksinena pāninā daksi-  
nam pāniṃ grhṇāti | prahastam  
puṃsa aṅguli śtrivah | sāṅgustham  
mithunakāmo "erhṇāmi te saubhaga-  
tvāva hastam mavā patvā iaradastir  
vathāsat | bhago'rvamā savitā nuraṃ-  
dhir mahyam tvādur gāthapatvāva  
devāḥ || somo'dadad gandharvāva  
gandharvo'dadad agnaye | ravim ca  
nūtrānś cādād agnir mahyam atho  
imām || somah prathamō vivide  
gandharvo vivida uttarah | tṛtīvo'gnis  
te patis turīvo'ham manuṣyāṇā" iti |  
upanayanāvrtāsmānam adbhīsthā-  
navet śtrivat | uttarapurastād agner  
bhāryayā samprekṣvamāṇo japati  
"aghoracakṣur apatighnī ma edhi  
śivā patibhyah sumanāḥ suvarcāḥ |  
jīvasūr devakāmā syonā śam no bhava

## JainGS.

dvipade śaṃ catuspade || ā nah prajām janavatu prajānatir āiarasāva sam anaktv aryamā | adurmaṅgalih patilokam ā viśa śaṃ na edhi dvipade śaṃ catuspade || tām nusañ chivatamām erayasva vasvām bijam manasyā vapanti | yā na ūrū uśati visrayātai vasyām uśantah praharāma śeṇham || amo'ham asmi sā tvam sāmāham asmy rk tvam mano'ham asmi vāk tvam dyaus aham orthivī tvam tāv ehi sam bhavāva saha reto dadbhāvahai punise putrāva vettavai mām anuvratā bhava sahaśavvā mavā bhovāsāv" iti | atthāsvā nāma erlūtvāenim parikramevātām "ir tvam asy ūrk te nātā nāma sā mām ehi saha prājavā saha nāvasosena" iti | tasyām pratvāraūtīvām bhrātānyo vā suhrd abhiehāritān lāiāñ chūrpād aṅgulīnopaghātam aṅjalāv āvapet | upastīr nābhiehāritān krtvā tān itarāgnau iuhvāt "kanyalā, ivam nārī, aryamnam" iti | "kanyalā nīrbhvah patilokam yatīvam ava dīksām avaksata svāhā || ivam nāry upabrūte'gnau lāiāñ āvapanti | dīrghāvur astu me patir edhantām iñātavo mama svāhā || aryamnam nu devaṃ kanvāgnim avaksata | sa imām devo aryamā preto muñcātū māmutah svāhā" iti | homāntesu japati catur "viśvā nta tvavā vavam dhārā udanyā iva | atī gāhe mahi dvisah" iti | tūsnīm dhārikā kāmāvāvape caturtham | dakṣinam śūrapatōy kāma itv ācaksate | uttarapurastād aṅeḥ sapta padāny abhyntkramayed "ekam ise" iti pratīmantram "ekam ise visnus tvānvetu | dve ūrie visnus tvānvetu | trīni rāvasosāva visnus tvānvetu | catvāri mavobhavāva visnus tvānvetu | pañca praiābhvo visnus tvānvetu | ṣaḍ rtubhvo visnus tvānvetu | sakhā sapta-padī bhava" iti | saptame prācim avasthāpyodakumbhena mārjayerann "āpo hi śhīvābhis" tīrbhīh | prekṣakān anumantrayate "sumaṅgalir iyaṃ vadhūr imāṃ sameta paśyata | sau-bhāgyam asyai datvā yāthāstam



## JaimGS.

viparetana" iti | prekṣaved dhruvam  
 arundhatīm sapta ṛṣin "paśvāni" iti  
 pratijānānām | "dhruvo'si" iti dhru-  
 vam upatiṣṭhate | "dhruvo'si dhruvā-  
 ham patikule bhūvāsam amusva" iti  
 natināma gr̥ṇīyād, "asau" ity ātma-  
 no, arundhatīm "arundhaty aruddhā-  
 ham patvā bhūvāsam amunā" iti  
 p a t i n ā m a gr̥ṇīyād "asau" ity  
 ātmanah ||

"pūṣā tveta" iti prasthītām anu-  
 mantravate | "pūṣā tveto navatu has-  
 taerhyāśvīnau tvā pra vahatām  
 rathena | gr̥hān gacha gr̥hapatnī  
 vathāso vaśinī tvam vidatham ā  
 vadāsi" iti | svam kulam prāptām ka-  
 lyānāślāh kalvānaprajāh samavaṅ-  
 nāh pratyavaropavanti "iha priyam  
 prāyavā te sam rdhvātām asmin gr̥he  
 gār̥hapatyāya jāgr̥hi | enā patvā tan-  
 vam sam sṛjāsvāthājivri vidatham ā  
 vadāsi" iti | pratyavaropvānaduhe  
 carmany uttaralomany upaveśayed  
 "iha gāvo nisīdaty ihāśvā iha pūru-  
 sāh | iho sahasradakṣno'bhi pūṣā ni  
 sīdaty" iti | kumāram npastha ādhāya  
 śakalotān āvapet p̥halāni votthāpva  
 kumāram anvārabdhāyāṃ juhuvād  
 "iha dhṛtir iha rantir iha ramaṣva |  
 mayi dhṛtir mayi svadhṛtir mayi  
 ramo mayi ramaṣva" iti | trirātram  
 aksārālavānāśināu brahmacārināv  
 adhahsamveśināv asampvartamānau  
 saha śavātām ||

Now, the KhGS. employs about 40 verses in the marriage ceremony; they all occur in the Gobhila-Gr̥hya in that very order; and this creates suspicion that either GGS. is an amplification of the KhGS. or the latter is an abbreviation of the former. I prefer the second alternative<sup>1</sup> for the following reasons:—

The act of divination of the auspiciousness or inauspiciousness of a proposed bride by reference to experts or by casting lots, which is given by ĀśGS. and GGS. has been discarded by KhGS. The testing of the girl is all-important for marriage and it must have become so very common that a reference to it seemed unnecessary to the author of the KhGS.

<sup>1</sup> So Oldenberg, SBE, XXX, XXXVII.

2. KhGS. I. 4—"mantrābhivādāt tu pāṅgrahaṇasya" enjoins the act according to the mantra; the mantra 'kāma veda te' etc. is not stated, for which cp. GGS. II. 1. 9.

3. In the beginning of the ceremony GGS. prescribes, in detail, the supply of the requisites; KhGS. omits this in that form.

4. KhGS. deletes "pra me patiyānaḥ", "prāsyāḥ" and the act, which they accompany; they occur in both GGS. and JGS.

5. KhGS. I. 3. 27—"ikṣakāvekṣaṇarathārohaṇadurgānumantraṇāny abhirūpābhiḥ" refers to a speech to the lookers—on, riding the chariot, and murmuring verses to ward off dangers on the way; the verses, which have been deleted here, are given by GGS. and others.

6. In the act of dhruvadaiśana KhGS. has omitted the verse 'dhrumam asi', and '(a?)muddhāham asmity evam eva' retaining only 'dhruvā dyauḥ' etc.

7. A comparison of the parallel sūtras of GGS. and KhGS. puts it beyond doubt that the latter is an improvement on the former from the point of view of brevity. KhGS. has deleted word after word from GGS; here and there he has combined two or three GGS.-sūtras into one.

This is typified in:—

GGS. II. 1. 16-18:—

atha vasyāḥ pāṅim grahīṣyan bhavati  
saśiraskā sāplutā bhavati | ahalena vasanena  
patih paridadhvād 'vā akrntann' ity etavā reā |  
'pari dhatta dhitta vāsasā' iti ca prāvrttāṃ vajū-  
pavitinim abhyudānayan jayet 'somo'dadad  
gandharvāya' iti.

GGS. II. 1. 19-22.

paścād agneḥ samveṣṭitam katam evamjā-  
tīyaṃ vānyat padā pravartayantīm vācayet 'pra  
me patiyānaḥ panthāḥ kalpatām' iti | svavam  
jayed ajapantyaṃ 'prāsva' iti | barhiso'nte katā-  
ntaṃ prāpvet | pūrve kaṭānte dakṣiṇataḥ pāṅ-  
grāhasyopaviśati |

GGS. II. 2. 5:—

sakṛt samgrhītam lājānām añjaliṃ bhrātā  
vadhvañjalāv āvapati ||

GGS. II. 2-6:—

taṃ sopastūrṇābhigāritam agnau juhoty

KhGS. I. 3. 6:—

snātām ahatenāchādva  
'vā akrntann' ity añiya-  
mānāvām pāṅgrāho jayet  
'somo' dadad gandharvā-  
ya' iti.

KhGS. I. 3. 7:—

pāṅgrāhasya dakṣiṇata  
upaveśayet.

The rest is presume-  
ably understood.

KhGS. I. 3. 20:—

sakṛdgrhītam añjaliṃ—  
Note the deletion of *sam*.

I. 3. 22.

taṃ sāgnau juhuyād

avichindaty añjalim 'iyam nāry upabrūte iti ||

II. 2. 8:—

hute patir yathetaṃ parivrajya dakṣiṇam  
agnim paṇṇayati maṅtravān vā brahmaṇaḥ  
'kanyalā piṭṛbhya' iti |

II. 2. 9:—

pariṇita tathaivāvatiṣṭhate tathākramati  
tathā japati tathā juhōti evaṃ triḥ |

II. 2. 10:—

śūrpeṇa śeṣam agnāv opya prāgudicim  
abhuyutkramayanti 'ekam iṣe' iti |

II. 2. 13—3. 13.

ikṣakāṅ prati mantrayet 'sumaṅgalir iyaṃ  
vadhūr' iti |

Separate sūtras for separate acts accom-  
panied by verses.

II. 2. 15:—

avasiktīyāḥ savyena pāṇināñjalim upod-  
grhya dakṣiṇena pāṇinā dakṣiṇaṃ pāṇim sāngu-  
ṣṭham uttanaṃ grhītvaitāḥ ṣaṭ pāṇgrahaṇīyā  
japati 'grhṇāmi ta' iti |

II. 3. 1-6:—

udvahanti prāg udicyaṃ diśi yad brāhma-  
ṇaṃ kulam abhirūpam | apareṇāgnim ānaḍuḥam  
rohitaṃ carma prāggrivam uttaralomāstūraṃ  
bhavati | tasminn etāṃ vāgyatām upavesayanti |  
sā khalv āsta eva ānakṣatradarśanāt | prokte  
nakṣatre etc.

II. 3. 8. 12:—

huvvopothāyopanīṣkrāmya d h r u v a ṃ  
darśayati | dhruvam asi 'dhruvāham patikule  
bhūyāsam amuṣyāsāv' iti patināma grhṇīyād  
ātmanas ca | arundhatim ca | ruddhāham asmīty  
evaṃ eva | athainām anumantrayate 'dhruva  
dyaur' ity etayarcā |

avichidyañjalim 'iyam  
nārī iti |

sopastirabhighāritam  
etc. deleted.

I. 3. 24.

hute tenaiva g a t v ā  
pradakṣiṇam agnim pari-  
ṇayet 'kanyalā piṭṛbhya  
iti |

I. 3. 25.

avasthānaprabhṛty evaṃ  
tiḥ |

I. 3. 26.

śūrpeṇa śiṣṭān agnāv  
opya prāgudicim utkrama-  
yet 'ekam iṣa' iti |

The deletion of *abhi*  
may be noted.

I. 3. 27.

ikṣakavekṣanaratharo-  
haṇauuganumantaṇāny  
abhiṇūpābhīḥ |

All acts combined into  
one.

I. 3. 31.

dakṣiṇaṃ paṇim saṅ-  
guṣṭhaṃ grhṇīyād 'grh-  
ṇāmi ta' iti ṣaḍbhīḥ |

I. 4. 1-3.

prag udicim udvahet |  
brāhmaṇakule'gnim upa-  
samādhāya pascād agner  
lohitaṃ carmanaḍuham  
uttaraloma prāggrivam  
āstīrya vāgyatām upave-  
sayet |

prokte nakṣatre...etc.

I. 4. 4:—

pradakṣiṇam a g n i m  
pankrāmya dhruvaṃ dar-  
sayati 'dhruvā dyaur' iti. |

The rest omitted.

This may be enough to establish that KhGS. is an abbreviation of the  
GGS.; and that in abbreviating his model the author of the KhGS. has  
damaged the perspicuity of the original, rendering his own product disjointed

and, at places, difficult to understand. And if the KhGS. is made out to be an abbreviation of the GGS. the Drāhyāyana, which is virtually identical with the KhGS. will, prove to be so.

But the case of JGS. is different. In dealing with marriage it cites about 45 verses. Out of these none is found in JS; 23 occur in SMB., 15 in the RV., and 8 in the AV. Out of the 23, occurring in SMB., 16 are with variants; out of 15 found in the RV. 7 have variants, out of 8, occurring in the AV., six are found with variants.

Out of the total 45, 27 are given in *sakalapāṭha* (excluding the 3 Mahāvyaḥrtis). The verse 'irk tvam' etc. has A and B and so also "kanyalā pitṛbhyaḥ patilokaṃ yati"; in both these mantras probably only half mantras are implied; and this is significant. That a great majority of the verses are given in *sakalapāṭha* shows that they are not from JS. or any other set mantra collection obtaining in that school; that the majority of the verses found in the SMB., RV., and AV. occur there with variants should suggest that they are not taken from them either. A close scrutiny of the GGS. and JGS. would show that in them the order of events is different, along with that, also the order of verses; Gobhila omits some of the verses used by Jaimini and adds some, which are not found in the latter. The GGS. starts with the test of the proposed bride, while JGS. opens with sending a messenger instead, a peculiarity, it shares with BGS., ApGS., and AgGS. All these points taken together, should indicate its independence from Gobhila; and when we consider the name Jaiminya: Gṛhyasūtra, (which is exactly parallel to Kautuma-grhya) referring as it does directly to the school of Jaimini, we should place it earlier than the GGS. which was composed by Gobhila probably after the Kautuma-grhya, a work which it superseded, in course of time, on account of its superiority in matters of system and detail. That the Gṛhyasūtra of Jaimini is a mixture of description and verse, while in the Gṛhyasūtra of Gobhila description of the rites has been separated from the verses—(the latter being compiled in the form of Mantra-brāhmaṇa), decidedly an improvement upon Jaimini—should strengthen its posterity, no matter whether it was Gobhila who compiled the Mantra-brāhmaṇa for his requirements or it was compiled by some one else long before his times. To Jaimini such a stock of verses is not available. He,

on the other hand, draws on the floating mass of literature associated with domestic ritual, and while doing so, does, curiously enough, forget to borrow the verse 'imam aśmānam' etc., accompanying the act of treading on the stone, one of the seven most important rites constituting the marriage ceremony ; and all this, viewed in its proper perspective would permit us to propose some such chronology of the Gṛhyasūtras belonging to the SV. as:—

1. The Gṛhyasūtras of the Kuthuma (School) and Jaimini.
2. The Gṛhyasūtra of Gobhila.
3. The Gṛhyasūtras of Khādira and Drāhyāyana.
4. The Kauthuma-gṛhya in its extant form.

To the Black Yajurveda belong:—

1. Mānava-gṛhya.
2. Vārāha-gṛhya.
3. Kāṭhaka-gṛhya.
4. Laugākṣi-gṛhya.
5. Baudhāyana-gṛhya.
6. Āpastamba-gṛhya.
7. Bhāradvāja-gṛhya.
8. Hiranyakeśi-Gṛhya.
9. Āgniveśya-Gṛhya.

Of these the Mānava and Vārāha go with the Maitrāyaṇi ; the KGS. and LGS. side with the Kāṭhaka, while the last five go with the TS.

The marriage ceremony in the MGS. (+VGS.) is as follows:—

bhāryāṃ vindate | kṛttikāsvātipūrvair iti varayet | rohiṇimṛgaśiraḥ-  
śravaṇaśraviṣṭhottarāṇīty upayame | tathodvāhe | yad vā puṇyoktam |  
pañca vivāhakarākāṇi bhavanti: vittaṃ rūpaṃ vidyā prajñā bāndhava iti |  
okālābhe vittaṃ viśrjed dvtiyālābhe rūpaṃ tṛtīyālābhe vidyām | prajñāyāṃ  
vāndhava (bā-) iti ca vivahante (—dante?) | bandhumatīm kanyām asprṣṭa-  
maithunām upayacheta | samānavarṇām asamānapravarāṇi yaviyasīṃ  
nagnikāṃ śreṣṭhām | vijñānam asyāḥ kuryāt | aṣṭau loṣṭān āharet | sītā-  
loṣṭam vediloṣṭam dūrvāloṣṭam gomayaloṣṭam phalavato vṛkṣasyādhostāl  
loṣṭam śmasānaloṣṭam adhvaloṣṭam iti | devāgāre sthāpayitvātha kanyāṃ  
grāhayet | yadi śmasānaloṣṭam gṛhṇiyād adhvaloṣṭam iripaloṣṭam vā

nopayamet | sañjuṣṭāṃ dharmeṇopayachet | brāhmeṇa śaulkena vā |  
śatamitiratham dadyād gomithunarṃ vā |

paścād agneṣ catvāry āsanāny upakalpayīta | teṣūpavisanti | purastāt  
pratyañmukho dātā | paścāt prāñmukhaḥ pratigrahitā | dātur uttarataḥ  
pratyañmukhī kanyā | dakṣiṇata udañmukho mantrakāraḥ | teṣāṃ madhye  
prāktūlān darbhān āstīrya | kāṃsyam akṣatodakena pūrayitvā | avidhavāsmāi  
prayachati | tatra hiranyam aṣṭau maṅgalāny āvedayati | maṅgalāny uktvā  
'dadāmi pratigṛhṇāmi' iti trir brahmacyāpitā bhrātā vā dadyāt | sahira-  
nyān añjalīn āvapati | 'dhanāya tvā' iti dātā | 'putrebhyas tvā' iti prati-  
grahiā tasmai pretyāvapati | catur vyatihṛtya dadāti | sāvitreṇa kanyāṃ  
pratigṛhya | 'prajāpataya' iti ca | 'ka idaṃ kasmā adād' iti sarvatṛānu-  
śajati | 'kāmatat ta' ityantam | 'samānā va ākūtāni' iti saha japanty  
āntād anuvākasya |

khe rathasya khe'nasaḥ khe yugasya śatakrate |

apālāṃ indras triṣ pūrty (purtvy or pūtv?) a(va)kṛṇot sūryatvacam ||  
iti tenodakāṃsyena kanyāṃ abhiṣiñcet |

ṣaḍ arghyārḥā bhavanty ṛtvig ācārya vivālyo rājā snātakaḥ priyas  
ceti | aprākaraṇikān vā parisāṃvatsarād arhayanti | prākaraṇikāḥ kartāraḥ  
sadasyās ca vṛtāḥ | "na jivatpitṛko'rghyaṃ pratigṛhṇīyād" iti śrutir athavā  
pratigṛhṇīyāt | athainam arhayanti | kāṃsyē camase vā dadhi madhu  
cāniya varṣiyasā pidhāyācamāniyaprathamaiḥ pratipadyante | 'virājo doho'si  
virājo doham aśiya mayi dohaḥ padyāyai virājaḥ kalpatām' ity ekaikam  
āhriyamāṇaṃ praṭikṣate | sāvitreṇa viṣṭaraṃ pratigṛhya:—

ahaṃ varṣma sadṛśānām udyatām iva sūryaḥ |

idaṃ tam abhi tiṣṭhāmi yo mā kaś cābhidāsati ||

iti japati | 'rāṣṭrabhr̥d asi' ity ācārya āsandīm anumantṛayate |  
tvā doṣa' ity adhastāt pādāy viṣṭaram upakarṣati | viṣṭara āsināyakaikam  
triḥ prāha | naiva | 'bho' ity āha | 'nama ārṣeyāye'ti śrutiḥ | spr̥ṣaty argh-  
yam | pādyaena pādau prakṣālyā sāvitreṇa madhuparkaṃ pratigṛhya prati-  
ṣṭhāpyāvāsāyā | 'namo rudrāya pātrasade namo rudrāya pātrasada' iti  
prādeśēnādhadhī pratidīṣaṃ pradakṣiṇaṃ sarvato'bhyuddīṣati | 'madhu  
vātā ṛṣayata' iti tiṣṭbhīr āngulyā pradakṣiṇaṃ pratyṛcaṃ trir ūyanti | 'amṛto-  
pastaraṇam asi' ity upastarati | 'satyaṃ yaśaḥ śrīr mayi śrīḥ śrayatām' iti  
madhuparkaṃ triḥ prāśnāti | 'amṛtāpidhānam asi' ity ācāmati | suhṛde'vaśiṣ-  
tam prayachati | asipāṇir gāṃ prāha | 'hato me pāpmā pāpmānaṃ me hata |

oṃ kuruta' iti preṣayati | caturo brāhmaṇān nānāgotrān bhōjayet | paśvaṅgam  
pāyasaṃ vā kārayet | 'nāmāṅso madhuparkaḥ' iti śrutiḥ | yady utsrjet:—

“mātā rudrāṅgāṃ duhitā vasūnāṃ svasādityānām amṛtasya nābhīḥ |  
pra nu vocaṃ cikituṣe jānāya mā gām anāgām aditiṃ vadhiṣṭa ||  
bhūr bhuvaḥ svar om utsrjatu tṛṇāny attu” ||

athālaṃkaraṇam | 'alaṃkaraṇam asi sarvasmā alaṃ me bhūyāsam' |  
'prāṇāpānau me tarpaya [samānavyānau me tarpaya udānarūpe me tarpaya]  
sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarcā mukhena suśrut karṇābhyāṃ  
bhūyāsam' iti yathāliṅgam aṅgāni saṃmṛṣati | atha gandhotsadane vāsasi |

pari dhāsyē yaśo dhāsyē dirghāyutvāya jaradaṣṭir astu |  
śataṃ jivema śaradaḥ purūci rāyaspoṣam abhisamivyaṣyē ||  
yaśasā mā dyāvapṛthivi yaśasendrābrhaspatī |

yaśo bhagaś ca mā riṣad yaśo mā pratimucyatām ||

ity ahataṃ vāsaḥ paridhatte | kumāryāḥ pramadane 'bhagam  
aryamaṇaṃ pūṣaṇaṃ tvaṣṭāram' iti yajati | prāk sviṣṭakṛtāś catasro avidhavā  
nandir upavādayanti | abhyantare kantuke devapatnīr yajati ||

prāgudañcaṃ lakṣaṇam uddhatyāvokṣya sthaṇḍilaṃ gomayenopalipya  
maṇḍalaṃ caturasraṃ vāgṇiṃ nirmathyābhīmukhaṃ praṇayet | tatra brahmo-  
paveśanam | darbhāṅgāṃ pavitre mantravad utpādy'emaṃ stomam arhata'  
ity agniṃ parisamuhya paryukṣya paristīrya paścād agner ekavad barhiḥ  
stṛṇāti | udakprāktūlān darbhān prakṛṣya dakṣiṇāṅs tathottarān agreṇāgṇiṃ  
dakṣiṇair uttarān avastṛṇāti | dakṣiṇato'gner brahmaṇe saṃstṛṇāty aparaṃ  
yajamānāya | paścārdhe patnyai | aparaṃ aparaṃ śākhodakadhārayor lājādhā-  
ryāś ca paścād yugadhārasya ca | 'syonā pṛthivi bhava' ity etayāvasthāpya  
śamimayīḥ śamyāḥ kṛtvāntargoṣṭhe'gṇim upasamādhāya bhartā bhāryām  
abhyudānayati | vāsaso'nte gṛhitvā:—

aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ |  
vīrasūr devakāmā syonā śaṃ no bhava dvipade śaṃ catuṣpade ||

ity abhipariḡṛhyābhudānayati | uttareṇa rathaṃ vāno vānuparikram-  
yāntareṇa jvalanavahanāv atikramya dakṣiṇasyāṃ dhury uttarasya yugatan-  
mano'dhastāt kanyām avasthāpya śamyām utkṛṣya hiraṇyam antardhāya  
'hiraṇyavarṇāḥ śucaya' iti tisṛbhīr adbhir abhiṣicya | atraiva 'vāśasā' bdaṃ  
kuruta' iti preṣayati | athāsyai vāsaḥ prayachati:—

yā akṛntan yā atanvan yā avāharan |  
yāś ca gnā devyo'ntān abhito'tatananta ||

tās tvā devyo jarase saṃ vyayantv āyuṣmatidaṃ paridhatsva vāsaḥ ||

ity ahataṃ vāsaḥ paridhāsyānvārabhyāghārāv ājyabhāgau hutvā |  
 'agnaye janavide svāhā' ity uttarārdhe juhōti | 'somāya janavide svāhā' iti  
 dakṣiṇārdhe | 'gandharvāya janavide svāhā' iti madhye | 'yukto vaha', 'yad  
 ākūtam' iti dvābhyām agniṃ yojayitvā nakṣatram iṣtvā nakṣatradevatāṃ  
 yajet tithiṃ tithidevatām ṛtūm ṛtudcvatām ca ||

somo dadad gandharvāya gandharvo dadad agnaye |

rayiṃ ca putrāṃś cādād agnir mahyam atho imām ||

agnir asyāḥ prathamo jātavedāḥ so'syāḥ prajāṃ muñcatu mṛtyupāsāt |

tad idaṃ rājā varuṇo'nu manyatām yathedaṃ strīpautram aganma  
 midriyāya svāhā' iti | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyṛcam ājyāhutir  
 juhuyāt! yena ca karmaṇechet tatra jayān juhuyāt | jāyānāṃ ca śrutis tāṃ  
 yathoktām | 'ākūtyai tvā svāhā bhūtyai tvā svāhā prayaje tvā svāhā nabhase  
 tvā svāhā aryamṇe tvā svāhā samṛddhyai tvā svāhā jayāyai tvā svāhā  
 kāmāya tvā svāhā' ity ṛcā stomaṃ 'prajāpataya' iti ca | śuciḥ pratyāññ  
 upayantā tāṃ 'samikṣasva' ity āha | tasyāṃ samikṣamāṇyāṃ japati :—

mama vrate te hṛdayaṃ dadhātu mama cittam anu cittam te astu |

mama vācam ekamanā juṣasva prajāpatiḥ tvā niyunaktu mahyam ||

iti | 'kā nāmāsi' ity āha | nāmadheye prokte 'devasya tvā savituh  
 prasave'svinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastaṃ gṛhṇāmy asau' iti  
 hastam gṛhṇan nāma gṛhṇāti | prāṇmukhyāḥ pratyānmukha ūrdhvas tiṣṭhann  
 āsināyā dakṣiṇam uttānaṃ dakṣiṇena nīcā riktam ariktena :—

yathendro hastam agrahīt savitā varuṇo bhagaḥ |

gṛbḥṇāmi te saubhagatvāya hastaṃ mayā patyā jaradaṣṭir yathāsat |

bhago aryamā savitā puraṇdhir mahyaṃ tvādūr gārhapatyāya devāḥ ||

yāgre vāk samavadata purā devāsuresbhyāḥ |

tām adya gāthāṃ gāsyāmo yā strīṇām uttamaṃ manah ||

sarasvati predam ava subhage vājīnīvati |

yām tvā vīsvasya bhūtasya bhavyasya pra gāyāmy asyāgrataḥ ||

amo'ham asmi sā tvam sā tvam asyāpy amo'ham |

dyaūr ahaṃ pṛthivī tvam ṛk tvam asi sāmāham |

reto'ham asmi reto dhattam ||

tā eva vivahāvahai puruṣe putrāya kartavai | śriye putrāya vedhavai

rāyasposāya suprajāstvāya suvīryāya ||

(vettavai?)



iti | abhidakṣiṇam ānīyāgneḥ paścāt:—

etam aśmānam ā tiṣṭhatam aśmeva yuvāṇi sthiraḥ bhavatam |

kṛṇvantu viśve devā āyur vāṇi śaradaḥ śatam ||

iti dakṣiṇābhyaṇi padbhyām aśmānam āsthāpayati |

yathendraḥ sahendrāṇyā avāruhad gandhamādanāt |

evaṇi tvam asmād aśmano avaroha saha patnyā ||

ā rohasva same pādan pra pūrvyāyusmatī | kanye putravatī bhava ||

ity evaṇi dvir āsthāpayati | catuḥ pariṇayati | 'samitaṇi saṅkalpe-  
thām' iti paryāye paryāye brahmā brahmajapaṇi japeḥ ||

tato vathārthaṇi karmasaṇinipāto vijñeyah | aryamṇe'gnaye pūṣṇe  
varuṇāya ca vrihin yavān vābhinirupya prokṣva lājā bhrjati | mātṛe pra-  
yachati sajatāyā avidhāvāyai | athāsyai dvitīyaṇi vāsaḥ prayachati tenaiva  
mantrena | darbharajjvā | 'indrāṇyāḥ samnahanam' ityantau samāyamyā  
pumāṇisaṇi granthiṇi badhnāti:—

saṇi tvā nahyāmi payasā pṛthivyāḥ saṇi tvā nahyāmy adbhīr ośadhībhiḥ |

saṇi tvā nahyāmi prajayā dhanena sā saṇnaddhā sunuhi bhāgadhevam ||

ity antarato vastrasya yoktreṇa kanyāṇi saṇnahyate | athainānḥ upa-  
kalpayate sūrpaṇi lājā iṣikā aśmānam āñjanam | catasṛbhir darbhesikābhiḥ  
śaresikābhir vā samuñjābhiḥ satūlābhir ity ekaikayā traikakubhasyāñjanasya  
samnikṛṣya 'vṛtrasyāsi kanīnikā' iti bhartur dakṣiṇam akṣi triḥ prathamam  
āñkte tathāparaṇi tathā patnyāḥ śeṣeṇa tūṣṇim | diśi śalākāḥ pravidyati:  
yāni rakṣāṇisy abhito vrajanty asyā vadhvā agnisakāśam āgachantyāḥ |  
teṣām ahaṇi pratividhyāmi cakṣuḥ svasti vadhvai bhūtapatir dadhātu ||

iti | lājāḥ paścād agner upasādya śamiparṇaiḥ saṇisṛjya sūrpe samaṇi  
caturdhā vibhajyāgreṇāgniṇiṇi paryāhrtya lājādhāryai prayachati | lājā bhrūtā  
brahmacārī vāñjalināñjalyor āvapati | upastaraṇābhghāraṇaiḥ saṇpātāṇi tā  
avichinnair juhutaḥ:—

aryamaṇaṇi nu devaṇi kanyā agnim ayakṣata |

so'smān devo aryamā preto muñcātu māmutaḥ svāhā ||

tubhyam agne pary avahan sūryāṇi vahatunā saha |

punaḥ patibhyo jāyāṇi dā agneḥ prajayā saha ||

punaḥ patnim agnir adād āyusā saha varcasā |

dirghāyur asyā yaḥ patir jīvati śaradaḥ śatam ||

iyaṇi nāry upabrūte ('gnau) lājān āvapantikā |

dirghāyur astu me patir edhantāṇi jñātayo mama ||

iti ( japanti )| evaṃ 'pūṣaṇaṃ nu devaṃ', 'varuṇaṃ nu devaṃ',  
 'yena dyaus ugrā' ityādaya udvāhe homāḥ| jayābhvyātānāḥ saṃtatihomā  
 rāṣṭrabhr̥tas ca| 'ākūtāya svāhā' iti jayāḥ 'prācī dig vasanta ṛtur' ity  
 abhyātānāḥ| 'prāṇād apānaṃ saṃtanv' iti saṃtatihomāḥ| 'ṛtāsād ṛtadhāmā'  
 iti (dvādaśa) rāṣṭrabhr̥tas ca| 'trātāram indraṃ', 'viśvādityā' iti maṅgalye |  
 lājāḥ kāmēna caturthaṃ| 'sviṣṭakṛtam' iti | athaināṃ prācīm̐ sapta padāni  
 prakramayati 'ekam iṣe dve ūrje trīṇi prajābhyaś catvāri rāyaspoṣāya pañca  
 bhavāya ṣaḍ ṛtubhyaḥ|

sakhā saptapadī bhava sumṛḍikā sarasvatī| mā te vyoma saṃdṛṣi ||

'viṣṇus tvām unnayatv' iti sarvatrānuśajati| paścād agne rohite  
 carmaṇy ānaḍuḥe prāggṛive lomato darbhān āstīrya teṣu vadhūm upaveśayaty  
 api vā darbheṣv eva|

imaṃ viṣyāmi varuṇasya pāśaṃ yaj jagrantha savitā satyadharmā |  
 dhātus ca yonau sukṛtasya loke'riṣṭāṃ mā saha patyā dadhātu ||

iti yoktrapāśaṃ viṣāya vāsaso'nte badhnāti| anumatibhyāṃ vyāhṛtibhiś  
 ca| 'tvaṃ no agne', 'sa tvaṃ no agne', 'ayās cagne'si' iti ca| śamimayīs tistro'  
 ktāḥ samidhaḥ 'samudrād ūrmir' ity etābhis tiṣṭbhīḥ svāhākārāntābhir  
 ādadhāti| akṣatasaktūnāṃ dadhnaś ca samavadāya 'idaṃ haviḥ prajānanaṃ  
 ma' iti ca hutvā 'vi te muñcāmi raśanāṃ| vi raśmīn' iti ca hutvā pavitre'  
 nuprahṛtyājyenābhijuhoti| 'edho'sy edhiṣimahi' iti samidham ādadhāti |  
 'samid asi sam edhiṣimahi' iti dvitīyāṃ| 'apo adyānv acāriṣam' ity upatiṣṭh-  
 ante| kumbhād udakena 'āpo hi ṣṭhiyābhir' mārjayante| varo dakṣiṇā ||

sumaṅgalir iyaṃ vadhūr imāṃ sam eta paśyata |

saubhāgyam asyai datvā yāthāstaṃ viparetana ||

iti prekṣakān vrajato'numantrayate| atraiva śimantaṃ karoti |  
 trīṣyetaṃ śalyā samūlena va darbheṇa| 'senā ha nāma' ity etayā |  
 athābhyañjanti :—

abhyajya keśān sumanasyamānāḥ prajāvarir yaśase bahuputrā aghorāḥ |  
 śiva bhartuḥ śvaśurasvāvadāyāyusmatīḥ śvaśrumatīś cirāyuh ||

iti | jivoraṇayopasamasyati :—

samasya keśān avṛjīnān aghorān śivā sakhībhyo bhava sarvābhyḥ |

śivā bhava sūkuloḥyamānā śivā janeṣu saḥavāhaneṣu ||

iti | athainau dadhimadhu samaśnuto yad vā haviṣyaṃ syāt | tasya  
 svasti vācayitvā 'samānā va ākūtāni' iti saha japanti | ubhau saha prāśnitaḥ ||  
 puṇyāhe yuñkte | 'yuñjanti bradhnām' iti dvābhyāṃ yuyamānam,

anumantrayate cakṣiṇam athottaram | ahateṇa vāsasā darbhair vā rathanṁ  
saṁmārṣti ||

aṅkū nyaṅkāv abhito rathanṁ ye dhvāntā vātā agnim abhi ye saṁcaranti |  
dūrehetiḥ patatṛi vājīnīvāṁs te no'gnayaḥ paprayaḥ pālayantu ||  
iti cakre'bhimantrayate | 'vanaspate vidvaṅga' ity adhiṣṭhānam |  
sukīṁśukaṁ śālmaliṁ viśvarūpaṁ hiraṇyavarṇaṁ suvṛtaṁ sucakraṁ |  
ā roha sūrye amṛtasya lokaṁ syonaṁ patye vahatuṁ kṛṇṣva ||

iti prāṇ abhiprayāya pradakṣiṇam āvartayati |

prati māyantu devatāḥ prati brahma suvīryam |

prati kṣatraṁ tṛ yad balaṁ prati mām aitu yad yaśaḥ ||

iti yathāstaṁ yantam anumantrayate | amaṅgalyaṁ ced atikrānati  
'anu māyantv' iti japati | 'namo rudrāya grāmasada' iti grāme 'imā rudrāya'  
iti ca | 'namo rudrāyaikavṛkṣasada' ity ekavṛkṣe 'ye vṛkṣeṣu śaṣpiṅjarā' iti ca |  
'namo rudrāya śmaśānasada' iti śmaśāne 'ye bhūtānām adhipataya' iti ca |  
'namo rudrāya catuṣpathasada' iti catuṣpathe 'ye pathāṁ pathirakṣaya' iti  
ca | 'namo rudrāya tirthasada' iti tirthe 'ye tirthāni pracaranti iti ca | yatrā-  
pas taritavyā āsīdati | 'samudrāya vaiṇave sindhūnāṁ pataye namaḥ, namo  
nadināṁ sarvāsāṁ patye, viśvāhā juṣatāṁ viśvakarmaṇām idaṁ haviḥ svāḥ  
svāhā' ity apsūdakāṅjalīn ninayati | 'amṛtaṁ vā āsye juhomy āyuh prāṇe'py  
amṛtaṁ brahmaṇā saha mṛtyuṁ tarati, prāsahād' iti 'riṣṭir' iti 'muktir' iti  
mukṣiyamāṇaḥ 'sarvaṁ bhayaṁ nudasva svāhā' iti triḥ parimṛjyācāmati |  
yadi nāvā taret 'sutrāmāṇam' iti japet | yadi rathākṣaḥ śamyāṁ vā riṣetyānyad  
vā rathāṅgaṁ tatraivāgnim upasamādhāya jayaprabhṛtibhir hutvā 'sumaṅgalir  
•iyaṁ vadhūr' iti japet | vadhvā saha |

vadhūṁ sameta paśyata |

vyutkrāma panthāṁ jaritāṁ javena(-ā?) śvena vaiśvānara iḍayāsyāgrataḥ |  
ācāryō yena yena prayāti tena saha ||

ity ubhāv eva vyutkrāmataḥ | gobhiḥ sabāstamite grāmaṁ pravṛṣanti  
brāhmaṇavacanād vā ||

aparasmīn ahnaḥ saṁdhau grhān prapādayīta | 'prati brahmann' iti  
pratya varohati | maṅgalāni prādurbhavanti | goṣṭhāt samtatām ulaparājīm  
stṛṇāti | rathād adhyopāsanāt |

yeṣv adhyeti pravasan yeṣu saumanasaṁ mahat |

tenopahvayāmahe te no jānantv āgatam ||

iti tayābhuyupaiti |

grhān ahaṇi sumanasah prapadye vīraṇ hi vīravatah suśevā |

irāṇi vahantī ghr̥tam ukṣamānās teṣv ahaṇi sumanāh saṇivasāma ||

ity abhyāhitāgniṇi sodakaṇi sauśadham āvasathani pratipadyate | rohi-  
ṇyā mūlena vā yad vā puṇyoktam | paścād agne rohite carmany ānaḍhe  
prāgr̥grive lomato darbhān āstīrya teṣu vadhūm upaveśayaty api vā darbheṣv  
eva | athāsyaī brahmacāriṇam upastha āveśayati:—

somenādityā balināh somena pṛthivi mahī |

asau nakṣatrāṇām eṣām upasthe soma āhitah ||

iti | athāsya tilataṇḍulānāṇi phalamīstrāṇām añjaliṇ pūrayitvotthapya |  
athāsyaī dhruvam arundhatiṇi jivantīṇi sapta ṛṣiṇ iti darśayet |

acyutā dhruvā dhruvapatnī dhruvaṇ paśyema sarvatah |

dhruvāsah parvatā ime dhruvā strī patikuleyam ||

iti tasyāṇi samikṣamāpāyāṇi japati | śvobhūte prājāpatyaṇi payasi  
sthālīpākaṇi śrapayitvā tasya juhōti (ājyaśeṣe) |

cakrīvānaḍuhau vā me vāṇ maitu te manaḥ |

cākṛavākaṇi saṇivananaṇi tan nau saṇivananam kṛtam ||

iti yajamānas triḥ prāśnāti | avāśiṣṭaṇi tūṣṇiṇi patnī | aparāḥṇe piṇḍa-  
pitṛyaṇjāḥ | sa vyākhyātaḥ | saṇivatsaraṇi brahmacaryaṇi carato dvādaśa-  
ratraṇi (trūratraṇi ekarātraṇi) vā | athāsyaī grhān viṣjjet | yoktrapāsāṇi  
viṣāya tau saṇnipātayet ||

MGS.

dhanāya tvā: nowhere.

putrebhyas tvā ,,

prajapataye: ,,

ahaṇi varṣma sadṛśānām: not found  
in Saṇhitās.

ka idaṇi kasmā adāt MS. 1, 9, 4:

135. 1; AV. 3, 29, 7; KS. 9, 9, 12.

samānā va ākutāni MS. 2, 2, 6: 20,  
10; KS. 10, 12.

saṇi gachadhvaṇi saṇi jānidhvam  
MS. 2, 2, 6: 20, 12.

khe rathasya khe'nasaḥ RV. VIII,  
91, 7=AV. 14. 1. 41 both with  
variants.

virājo doho'si ApMB. 2, 9, 13 with  
variants.

rāṣṭrabhr̥d asi ApMB. 2, 9, 8.

mā tvā doṣāya: nowhere.

nama ārṣeyāya: ,, cp. KGS.

namo rudrāya pātrasade: nowhere.  
madhu vātā ṛtāyate 2, 7, 16: 99. 18;

RV. 1, 90, 6; KS. 39, 3.

madhu naktam MS. 2, 7, 16; RV. 1,

1, 99, 7; VS. 13, 28; KS. 39, 4.

madhumān no vanaspatiḥ MS. 2, 7,

16: RV. 1, 99, 8; VS. 13, 29; KS.

39, 5.

amṛtopastaraṇam asi: cp. BGS.

satyaṇi yaśah śrīr mayi—AG. 1, 24,

29. (BGS+TB.)

amṛtāpidhānam asi: cp. BGS.

hato me pāpmā: wanting in Saṇhitās.

om̐ kuruta: cp. BGS.

mātā rudrāṇi ApMB. 2, 10, 9; RV.

VIII, 101, 15; SMB. 2, 8, 15.

bhūr bhuvah svah: common.

om̐ utsrjata ApMB. 2, 10, 12.

ṛṇāny attu ,, 2, 10, 11.

alāṇikaraṇam asi PG. 2, 6, 26 with

variants.

prāṇāpānu me tarpaya PG. 2, 6, 18.

paridhāsye yaśo dhāsye PG. 2, 6, 20

with variants.

- yaśasā mā dyāvāpṛthivi PG. 2, 6, 21.  
 yam aryamaṇaṃ pūṣanam: nowhere.  
 imaṃ stomam arhate MS. 2, 7, 3: 78,  
 1; ApMB. 2, 7, 1; SMB. 2, 4, 2;  
 RV. I, 94, 1; AV. 20, 13, 3.  
 syonā pṛthivi bhavatu MS. 4, 12, 2:  
 180, 16; ApMB. 2, 15, 2; SMB.  
 2, 2, 7; RV. I, 22, 15; VS. 35, 21.  
 aghoracakṣur apatihny edhi: cp.  
 AGS. and PGS.  
 hiranyavarṇāḥ śucayaḥ MS. 1, 2, 1:  
 9, 12; 2, 13, 1; 151; 7; ApMB.  
 1, 2, 2, with variants.  
 yaśaṃ rājā varuṇaḥ MS. 2, 13, 1:  
 151, 11; ApMB. 1, 2, 3; (c.d.  
 differ) AV. 1, 33, 2 = ApMB.  
 yāsaṃ deva divi kṛvanti bhakṣam  
 MS. 2, 13, 1; 152, 10; ApMB. 1  
 2, 4; AV. 1, 33, 3. both differ  
 from MS.  
 baṇṣabdau kuruta: laukika?  
 yā akṛtan yā atanvan ApMB. 2, 2,  
 5; SMB. 1, 1, 5. AV. 14, 1, 45.  
 all with variants.  
 prajāpataye svāhā: common.  
 indrāya svāhā: "  
 agnaye svāhā: "  
 somāya svāhā: "  
 agnaye janavide svāhā: ApMB. 1, 4,  
 3 with jani—  
 somāya janavide: ApMB. 1, 4, 1  
 with jani—  
 gandharvāya ja—ApMB. 2, 4, 2 with  
 jani—  
 yukto vaha: HG. 1, 2, 18 yukto -  
 purastāt.  
 yad ākūtam: nowhere; by *pratīka*?  
 sono dadad gandharvāya: cp. BGS.,  
 and PGS.  
 agnir asyaḥ prathamo jātavedāḥ:  
 nowhere; with variation in SMB.  
 1, 1, 10.  
 hiranyagarbhaḥ sam avartatāgre MS.  
 2, 13, 1: 168, 5; RV. X, 121, 1.  
 yaḥ prānato niṣataḥ MS. 2, 13, 23:  
 168, 7; RV. X, 121, 3 with slight  
 variants.  
 ya ojadāḥ baladāḥ MS. 2, 13, 23.  
 168, 9; RV. X, 121, 2 with var.  
 yasyeme viśve girayaḥ 2, 13, 23:  
 168, 11; RV. X, 121, 4 with var.  
 yena dyaur ugrā 2, 13, 23: 168, 14;  
 RV. X, 121, 5 with variants.
- ya ime dyāvāpṛthivi 2, 13, 23: 168,  
 16; RV. X, 121, 6 with variants.  
 āpo ha yan mahatir viśvam āyan 2,  
 13, 23: 169, 2; RV. X. 121, 7  
 with variants.  
 ā naḥ prajāṃ janayatu—2, 13, 23:  
 169, 4.  
 ākūtyai tvā svāhā: Kauś. 5, 7.  
 bhūtyai tvā „ MS 4, 3, 30.  
 prayuje tvā: nowhere.  
 namase tvā svahā: "  
 aryamne tvā: "  
 sanirdhayaḥ tvā: "  
 jayāyai tvā: "  
 kāmāya tvā „ Kauś. 5, 7.  
 prajāpataye MS. 1, 11, 4: 166, 5—6.  
 (by *pratīka*; difficult to identify)  
 samikṣasva: nowhere.  
 mama vrate te hrdayam SMB. 1, 2,  
 21.  
 ka namāsi: nowhere; but cp. ko  
 nāmāsi.  
 devasya tvā savitūḥ prasave VS. 1.10.  
 yathendro hastam agrabhit: nowhere.  
 grbhāṇāmi te saubhagatvāya hastam  
 cp. AGS.  
 yāgte vāk sam avadata: nowhere;  
 cp. PG. 1, 7, 2.  
 sarasvatī predam ava ApMB. 1, 3, 5  
 with variants.  
 amo'ham asmi sā tvam AV. 14, 2,  
 71; KS. 35, 18; AG. 1, 7, 6; PG.  
 1, 6, 3; ours different from all.  
 etam aśmānam ā tiṣṭhatam: nowhere  
 in this form; cp. ā tiṣṭhamam—  
 ApMB. 1, 5, 1.  
 yathendrah sahendrānyā: nowhere.  
 samitāṃ samkalpethāṃ MS. 2, 7, 11:  
 90, 5; VS. 12, 57; TS. 4, 2, 5, 1;  
 KE. 16, 11.  
 indrānyāḥ saṃnahanam MS. 1, 1, 2:  
 2, 2; (TS. 1, 1, 2, 2. with—pyai).  
 saṃ tvā nahyāmi TB. 3, 5, 6, 1; AV.  
 14, 2, 70.  
 vṛtrasyāsi kaninikā MS. 1, 2, 1: 10,  
 4. (VS. 4, 3 with variant).  
 yāni rakṣāṃsy abhito vrajanti: no-  
 where; but cp. yāni kāni ca  
 ghorāni SMB. 1, 3, 6.  
 aryamaṇaṃ nu devam (SP.) differs  
 from all Gṛhya-sūtras.  
 tubhyam agre pary avahan: cp. PGS.  
 with variants.

- punaḥ patnīm agnir adāt: RV. X, 85, 39; AV. 14, 2, 2; ApMB. 1, 5, 4. differs; ours goes with RV+AV. against ApMB.
- iyaṃ nāry upabriṭe: cp. PGS.
- pūṣaṇaṃ nu devam: cp. AGS.
- varuṇaṃ nu devam " "
- ākūtīya svāhā: nowhere.
- praci dig vasanta rṭuh MS. 2, 7, 20: 104, 16; prose of 23 lines.
- praṇad apanaṃ saṃ tanu MS. 2, 13, 3: 153, 9; prose of 23 lines.
- rṭāsād rṭadhāmāgniḥ MS. 2, 12, 2: 14, 5. 1—2 prose of 5 lines.
- tā na idaṃ brahma kṣatram MS. 2, 12, 2: 145, 2.
- saṃhito viśvasāma MS. 2, 12, 2: 145, 3.
- suṣṭmaḥ sūryataṣṭmīḥ MS. 2, 12, 2: 145, 4.
- iṣiro viśvavyacā vāto gandharvaḥ 2, 12, 2: 145, 5.
- bhujī suparnaḥ MS. 2, 12, 2: 145, 6.
- bṛhaspatir viśvakarma " " 7.
- prajāpatir parameṣṭhi " " 8.
- amṛdayo dūrchetiḥ " " 9.
- sa no bhuvanasya pate " " 10.
- yasya te viśvā āsāḥ " " 11.
- tā na idaṃ brahma " " 12.
- trātāram indram MS. 4, 9, 27; 139, 17.
- viśvādityā: nowhere; cp. viśva āditya
- vasavaś ca devāḥ AG. 2, 4, 14; PG. 3, 3, 6.
- kāmāṃ nu devam: nowhere.
- ekam iṣe viṣṇuḥ: cp. PGS. BGS, etc.
- dve ūrje " "
- triṇi prajābhyaḥ " "
- catvāri rāyaspoṣāya " "
- pañca bhavāya " (different)
- ṣaḍ rṭubhyaḥ " "
- sakḥā saptapadi bhava—ApMB. 1, 3, 14 differs.
- imaṃ vi śyāmi varuṇasya ApMB. 1, 5, 17; TS. 1, 1, 10, 2, 3, 5, 6, 1. differs.
- bhūḥ svāhā: common.
- bhuvaḥ svāhā "
- svaḥ svāhā: "
- tvaṃ no agne varuṇasya MS. 4, 10, 14: 153, 11; RV. IV, 1, 4.
- sa tvaṃ no agne MS. 4, 10, 4: 153, 14; RV. IV, 1, 5.
- ayās cāgne MS. 1, 4, 3: 51, 10; KS. 5, 4; ApMB. 1, 5, 18.
- samudrād ūrmīḥ MS. 1, 6, 2: 87, 15; RV. IV, 58, 1.
- vayaṃ nāma pra bravāma MS. 1, 6, 2: 87, 15; RV. IV, 58, 2.
- catvāri śṛṅgā MS. 1, 6, 2: 87, 17; RV. IV, 58, 3.
- idaṃ haviḥ prajānanam MS. 3, 11, 10: 156, 16; VS. 19, 48.
- vi te mūcāmi raśanām TS. 1, 6, 4, 3; MS. 1, 4, 1: 48, 2.
- edho'sy edhiṣṭuahi MS. 1, 3, 39: 46, 11.
- ipo adyanv acarīṣam MS. 1, 3, 39: 46, 12; VS. 20, 22.
- ipo hi śtha mayobhavaḥ MS. 2, 7, 5: 79, 16.
- vo vaḥ śivatamo rasaḥ MS. 2, 7, 5: 79, 16.
- tasma arāṃ gamāma vaḥ MS. 2, 7, 5: 80, 1.
- sumāṅgalir iyaṃ vadhūḥ cp. PGS.
- enā ha nama MS. 4, 12, 1: 179, 9; KS. 8, 17; TB. 2, 4, 2, 7.
- abhyaṅya keśan sumanasyamānāḥ: nowhere.
- samasya keśan vṛjīnān aghorān: nowhere.
- samāna va ākūtāni MS. 2, 2, 6: 20, 10; KS. 10, 12.
- yuñjanti brahman aruṣam MS. 3, 12, 18: 165, 9; RV. 1, 6, 1.
- yuñjanty aśya kanyā hari MS. 3, 16, 3: 185, 7; RV. 1, 6, 2.
- aṅkū nyanākāv abhito rathaṃ ye TS. 1, 7, 7, 2; var.; ApMB. 2, 21, 17. var.; PG. 3, 14, 6. var.
- vanaspate vidvaṅgo hi bhūyāḥ MS. 3, 16, 3: 186, 7; RV. VI, 47, 26; AV. 6, 125, 1.
- sukīṃśukaṃ śalmalim ApMB. 1, 6, 4. var.; RV. X, 85, 20; AV. 14, 1, 61. var.; SMB. 1, 3, 11.
- anu mā yantu devatāḥ: nowhere.
- prati mā " "
- namo rudrāya grāmasade "
- imā rudrāya MS. 2, 9, 9: 127, 9; RV. 1, 114, 1.
- namo rudrāyaikavṛkṣasade: nowhere.
- ye vṛkṣeṣu śaṣpiṃjarāḥ MS. 2, 9, 9: 128, 15; VS. 16, 58; TS. 4, 5, 11, 1.

namo rudrāya śmaśānasade: nowhere.  
 ye bhūtānām adhipatayaḥ MS. 2, 9,  
 9; 128. 17; KS. 17, 16; VS. 16.  
 59; TS. 4, 5, 11, 1.  
 namo rudrāya catuṣpathasade PG. 3,  
 15, 8.  
 ye pathāṃ pathirakṣayaḥ MS. 2, 9,  
 9; 129, 1; KS. 17, 16; VS. 16, 60;  
 TS. 4, 5, 11, 1.  
 namo rudrāya ūrthasade: nowhere.  
 ye tīrthāni pracaranti MS. 2, 9, 9  
 129, 3; KS. 17, 16; VS. 16, 61;  
 TS. 4, 5, 11, 1.  
 samudrāya vaiṇave: nowhere, with  
 variants: ŚG. 4, 14, 2.  
 namo nadīnāṃ—patye: nowhere.  
 viśvāhā jusatām: ..  
 svaḥ svāhā MS. 4, 9, 12; 134, 3;  
 common.  
 amṛtaṃ vā āsye: nowhere.  
 amṛtaṃ brahmaṇā saha: nowhere.

prāsahād iti—nudasva: ..  
 sutrāmāṇaṃ pṛthivīm MS. 4, 10, 1;  
 144, 8; RV. X, 63, 10; common.  
 vadhūṃ sam eta paśyata: nowhere;  
 but cp. inām sam eta paśyata  
 RV. X, 85, 33; AV. 14, 2, 28.  
 (MG. cites by pratīka showing  
 that it had a *Mantrapāṭha* before it).  
 vyutkrāma panthām: nowhere.  
 prati brahman MS. 3, 11, 8; 152, 12.  
 yeṣv adhyeti pravasan: nowhere; but  
 cp. yeṣām adhyeti pravasan AV.  
 7, 60, 3; VS. 3, 42.  
 grhān ahaṃ sumanasah prapadye  
 HG. 1, 20, 2; AS. 2, 5, 17; ĀpŚ.  
 16, 16, 4.  
 somenādityā balinaḥ RV. X, 85, 2;  
 AV. 14, 1, 2; ApMB. 1, 9, 2 all  
 with variants.  
 acyutā dhruvā dhruvapatnī: nowhere.  
 cakrīvān anaḍṇau vā me. ..

The fact that MGS. employs about 179 verses in the marriage ceremony against 21 employed by ĀGS. makes it posterior to the latter. The correctness of this view is made very probable by the fact that while ĀGS. envisages eight varieties of marriage the author of MGS., together with those of VāGS. and KGS., mentions only two, i.e. the Brāhma and Śaulka.

That the VāGS. closely resembles the MGS. becomes patent by a cursory comparison of the two; that VāGS. is an improvement on the MGS. is shown by:—

MGS. I. 9. 25:—

'sucakṣā aham akṣibhyāṃ bhūyāsaṃ  
 suvarcā mukhena, suśrūt kārṇābhyāṃ  
 bhūyāsaṃ' iti yathālingam aṅgāni  
 saṃsprati | aha gandhōtsādane  
 vāsasi | pari dhāsyē...ity ahaṭaṃ  
 vāsaḥ paridhatte ||

VāGS. XII. 2:—

sucakṣā aham akṣibhyāṃ bhūyāsaṃ  
 suvarcā mukhena suśrūt kārṇābhyāṃ  
 iti gandhāchādane | pari dhāsyē...  
 jīyāṃ ity ahaṭaṃ vāsa āchādya ||

While the MGS. employs *sucakṣāḥ* etc. in touching the limbs of the body and *pari dhāsyē* etc. for putting new cloths on the bride, the VāGS. employs the verse *sucakṣāḥ* etc. in both rubbing the body of the bride and putting new cloths on her; in this case the verse *pari dhāsyē* etc. becomes redundant inasmuch as the act of dressing the bride has already been covered by the verse *sucakṣāḥ* itself.

That the present reading of the VāGS. is an attempt at improving upon

the MGS. becomes clear by a study of the manuscript Sh of the VāGS., which reads:—

--sucakṣā aham akṣibhyāṃ bhūyāsaṃ suvarē mukhena suśrūt karṇā-  
bhyām iti yathālingam aṅgāni saṃsprṣati | atha gandhāchādane ||

This reading exactly agrees with the MGS. and this is so laid down in the Vārāha-Gṛhyapaddhati of Gaṅgādharma.

2. MGS. I. 7. 5:— rohiṇīmṛgaśiraḥśravāṇasraviṣṭhottaraṇi-  
ity upayame || VāGS. X. 4:— mṛgaśiraḥśravīṣṭhottaraṇīty upaya-  
met ||

The deletion of *rohiṇi* and the change of *ubayame* into *upayamet* may be noted.

3. MGS. I. 7. 5—12:— pañca vivāhakāraṇāṇi bhavanti  
vittaṃ rūpaṃ vidyā prajñā bāndhava  
iti | ekālābhe vittaṃ visrjet | dvi-  
tīyālābhe rūpaṃ | tṛtīyālābhe vidyāṃ  
prajñāyāṃ | bāndhava iti ca vivahante  
(—dante ?) | bandhumatīṃ kanyāṃ  
asprṣtamāithunām upayacheta | samā-  
navarṇām asamānapravarāṃ yaviya-  
sīṃ nagnikāṃ śreṣṭhām | vijñānam  
asyāḥ kuryāt | aṣṭau loṣṭān āharet |  
sītāloṣṭāṃ vediloṣṭāṃ dūrvāloṣṭāṃ  
gomayaloṣṭāṃ phalavato vṛkṣasyā-  
dhastāl loṣṭāṃ śmaśānaloṣṭāṃ adhiva-  
loṣṭāṃ iriṇaloṣṭāṃ iti | devāgāre sthā-  
pāyivātha kanyāṃ grāhayet | yadi  
śmaśānaloṣṭāṃ gr̥hṇīyād adhvaloṣṭāṃ  
iriṇaloṣṭāṃ vā nopayamet saṃjuṣṭāṃ  
dharmenopayacheta | brāhmaṇa  
śaulkena vā | śatamītirathāṃ dadyād  
gomithunāṃ vā || VāGS. X. 5—12:—  
pañca vivāhakāraṇāṇi bhavanti—  
vittaṃ rūpaṃ vidyā prajñā bāndha-  
vam iti | ekālābhe vittaṃ visrjet | dvi-  
tīyālābhe rūpaṃ | tṛtīyālābhe vidyāṃ |  
prajñāyāṃ tu bāndhave ca vivadante |  
'anṛkṣarā' iti varakāṃ vrajato'numan-  
trayate bandhumatīṃ kanyāṃ aspr-  
ṣtamāithunām upagacheta nagnikāṃ  
śreṣṭhām | vijñānam asyāi kuryāt |  
caturō loṣṭān āharet—sītāloṣṭāṃ  
vediloṣṭāṃ gomayaloṣṭāṃ śmaśāna-  
loṣṭāṃ ca | teṣāṃ ekaṃ gr̥hṇīṣveti  
br̥hīyāt | śmaśānaloṣṭāṃ ced gr̥hṇīyān  
nopayacheta | asaṃsprṣtāṃ dharme-  
nopayacheta brāhmaṇa śaulkena vā |  
śatamītirathāṃ dadyād gomithunāṃ  
vā ||

The similarity of the two is striking. VāGS. replaces MGS. *aṣṭau loṣṭān* with *caturō loṣṭān*, in which it agrees with BhGS. I. 11. For the prescription of 8 lumps cp. ĀGS. I. 4. 12; GGS. II. 1. 4; KGS. XIV. 5.

4. MGS. I. 9. 4:— na jivatpitṛko' rghyam pratigrhṇīyāt  
iti śrutih | athavā pratigrhṇīyāt | VāGS. XI. 3:—  
na jivatpitṛko' rghyaṃ pratigrhṇīyāt |  
Option deleted.

5. MGS. I. 9. 6—12:— kāmīsyē camase vā dadhi madhu  
cāniya varṣiyasā pidhāyācamaṇīya-  
prathamaiḥ pratipadyante | 'virājo  
doho'si virājo doham aśīya mayi  
dohaḥ padyāyai virājah kalpatām ity  
ekaikam āhriyamāṇam pratīkṣate |  
sāvitreṇa viṣṭaraṃ pratigr̥hya ahaṃ VāGS. XI. 5—10:—  
kāmīsyē camase vā dadhani madhu  
āśicya varṣiyasā pidhāya 'virājo do-  
ham aśīya mayi dohaḥ padyāyai virā-  
jah' iti madhuparkam āhriyamāṇam  
pratīkṣate | sāvitreṇa viṣṭaraṃ prati-  
gr̥hya 'rāṣṭrabhṛd asi'ty āsandyāṃ  
udagagram āstṛṇāti | 'ahaṃ varṣma'



varṣma' iti japati | 'rāṣṭrabhṛd asi'ty | ity ekasminn upaviṣati | 'mā tvad  
 ācārya āsandim anumantrayate | 'mā | yoṣaṃ' ity anyataram adhasāt  
 tvā doṣa' ity adhasāt pādayor viṣṭa- | pādayor upakarṣati | viṣṭara āsināyaika-  
 ram upakarṣati | viṣṭara āsināyaika- | kaikaṃ triḥ prāha | naiva bho ity āha |  
 kaikaṃ triḥ prāha | naiva bho ity āha  
 nama ārṣeyāyeti śrutih || 'na mā riṣāme'ti ||

The similarity between the two amounts to actual identity; the slight variations seen in the two are deliberately introduced by the VāGS. This becomes clear by a study of the manuscript Sh of the Vārāha, which sides with MGS. in:—

1. pidhāyācamaniyaprathamaiḥ pratipadyante |
2. virājaḥ kalpatām iti ekaikam āhriyamāṇaṃ pratikṣate |
3. sāvitrena viṣṭaraṃ pratigrhya 'ahaṃ varṣma' ity ekasminn upa-  
viṣati | rāṣṭrabhṛd asi'ty ācārya āsandim anumantrayate |
4. adhasāt pādayor viṣṭaram upakarṣati |
5. nama ārṣeyāyeti śrutih |

The readings of Sh are practically identical with those of MGS. Later redactors have introduced variations in order to show it off as a distinctly different school manual.

6. MGS. I. 10. 10. 11:— VāGS. XIV. 12:—  
 yena karmaṇechet tatra jayāṃ | vena karmaṇertset tatra jayāṃ juhuyād  
 juhuyāt | jayānaṃ ca śrutis tāṃ ya- | iti jayānaṃ śrutih | tvā (tām?) yathok  
 thoktam || tam (cp. tāni yathoktam KGS. 25.14.).

By inserting *iti* VāGS. has elucidated the rather obscure construction of the MGS.

7. MGS. I. 10. 12-14:— VāGS. XIV. 13:—  
 śuciḥ pratyañṇ upayantā tāṃ samikṣasva ity | pratyañṇmukha upayantā  
 āha | tasyāṃ samikṣamānāyāṃ japati 'mama | 'devasya te savituh' ity  
 vrate te' iti | kā nāmāsity' āha | nāmadhaye | athāsya upanayanavad  
 prokte 'devasya tvā savituh' iti hastam grhṇan | dhastam grhṇāti nicārik-  
 nāma grhṇāti | prāñṇmukhyāḥ pratyañṇmukha | tam ariktena ||  
 ūrdhvas tiṣṭhan āsināyā dakṣiṇam uttānaṃ  
 dakṣiṇena nicāriktaṃ ariktena ||

The process of abbreviation is unmistakable.

8. MGS. I. 10. 16-11. 4: VāGS. XIV. 13:—  
 abhidakṣiṇam āniyāgneḥ paścād 'etam aśmā- | pradakṣiṇam agniṃ pari-  
 nam' iti dakṣiṇābhyāṃ padbhyāṃ aśmānam | nayet | paścād agner dar-  
 āsthāpayati | 'yathendraḥ sahendrānyā' ity evaṃ | bheṣv aśmānam avāsthā-  
 dvir āsthāpayati | catuḥ pariṇayati | 'samitaṃ | payati | 'ā tiṣṭhemam' aśm-  
 samkalpetham' iti paryāye paryāye b r a h m ā | ānam'iti | atraivāsya dvi-  
 brahmapaṇi japet | tato yathārthaṃ karma- | līyaṃ vāsaḥ prayachati |  
 samnipāto vijñeyāḥ | aryamne'gnaye pūṣe |  
 varunāya ca vrihin yavān vābhiniropyā prokṣya |  
 lājā bhṛjjati | mātṛe prayachati saḥajāyā avidha-  
 vāyai | athāsya dviḥīyaṃ vāsaḥ prayachati |  
 tenaiva mantrena ||

The process of abbreviation is made patent. The emphasizing particle *eva* in the VāGS. implies the exclusion of the MGS.—matter standing between the act of treading the stone and giving to the bride another dress.

9. MGS. I. 11. 26:—

kumbhād udaken 'āpo hi śṭhīyābhīr  
mārjayante|

VāGS. XIV. 24:—

udakumbhena mārjayante| 'punantu  
mā pitara' ity anuvākena| 'āpo hi-  
śṭhīye'nety eke|

Reference to the MGS. is unquestionable, though the prescription of mārjana with the three verses beginning with 'āpo hi śṭhā mayobhuvah' is found in other sūtras as well.

10. MGS. I. 12 enjoins the act of hair-parting etc; this is omitted by the VāGS.

11. MGS. I. 13. 1-3 is an introduction to the return journey of the pair; the fourth sūtra prescribes murmuring of the mantra *anūkū nyanūkau* etc. over the wheels of the chariot. The VāGS. omits all reference to the return journey and the chariot; instead it directly enjoins the murmuring of the verse *anūkū etc.* This abbreviation has made the text of the VāGS. rather clumsy and disjointed.

12. MGS. I. 14. 1-5:—

aparasmīn ahnaḥ saṃdhan grhān  
prapādayita| 'prati brahman' iti  
pratyavarohati| maṅgalāni prādur-  
bhavanti goṣṭhāt samitātām ulaparājiṃ  
strṇāti| rathād adhyopāsānād 'yesv  
adhyeti'ti tayābhyupaiti||

VāGS:—

aparasyāhnaḥ saṃdhikāle grhān  
prapādayet| rathādyaupāsānāt saṃ-  
tatām ulaparājiṃ strṇāti| tayā  
bhyupaiti||

The hand of the abbreviator is unmistakable.

KGS.

udagayane bhāryāṃ vīdeṭa| kṛtikāsvātipūrvair iti varayet| lakṣaṇā  
lakṣaṇāni parikṣayet| bhṛgadheyam api va piṇḍaḥ parikṣayet| vedyāḥ  
sītāyāḥ bradād goṣṭhād ādevanād idahanāc catuṣpathād iriṇāt saṃbhāryaṃ  
navamam| 'ṛtam eva paramēṣṭhy ṛtaṃ nātyeti kiṃ cana| ṛta iyaṃ pṛthivī  
śrītā sarvam idam iyaṃ asau bhūyād' iti kanvāvā nāma grhītā sarvataḥ  
kṛtalakṣaṇān piṇḍān pāṇāv ādāya kumāryā upanūmayet| 'eteṣāṃ ekaṃ  
grhāṇe'ti brūyāt| pūrveṣāṃ caturnām ekaṃ grhṇantīm upayachet| saṃbhār-  
yam apīty eke| rohiṇṇṛgaśiraḥśraviṣṭhottarāṇīty upayame| yad vā  
puṇyoktam||

atha brahmacyāyāḥ pradānavidhiṃ vakṣyāmaḥ| śuddhapakṣasya  
puṇyāhe parvaṇi vodagagrān darbhān āstīrya teṣūpaviśataḥ| prāṇmukhaḥ

pratigrahilā sāmātyaḥ pratyānmukhaḥ pradātā | madhye prāgagrodagagrān  
darghān āstīrya teṣūdakaṃ saṃnidhāya vṛhiyavān oṇya dakṣiṇata udaññ  
āsināḥ ṛtvig upayamaṇaṃ kārayet | sametṣv āha 'dadāni' iti | 'pratigrhṇāmi'  
iti trir āvedayate | 'etad vaḥ satyam' ity uktvā 'samānā vaḥ, saṃ vo  
manāṃsi' ity ṛtvig ubhau samikṣamaṇo japati ||

atha sulkadeyāyāḥ | hiraṇyaṃ vyatiharataḥ | 'prajābhyas tvā' iti  
pradadati | 'rīyaspoṣāya tvā' iti pratigrhṇati | kaṃse hiraṇyaṃ samupya  
'hiraṇyavarṇa' iti catasṛbhiḥ samavamṛśante | gaudānikair mantraiḥ kanyām  
alanḍkṛtya catuṣpāde bhadrapiṭhe prāñ āsināyaś catasro' vidhavā mātā pītā  
ca guruḥ saptamas tāṃ sahasrachudreṇa pavitreṇa snāpayitvāhatena vāsasā  
prachādya sthālīpakasya juhoti 'indrāya svāhendraṇyaiv svāhā puṣṭya svāha  
bhagāya svāha hriyai svāha śriyai svāha lakṣmyai svāhā puṣṭyai svāhā  
viśvāvasave gandharvarājāya avaha' iti | nāḍiṇi tūṇavaṃ mṛdaṅgaṃ  
paṇavaṃ sarvāṇi ca vaditṛṇi gandhodakena samupalipyā kanyā pravā-  
dayate 'sunāṃ vada dundubhe suprajāstvāya gomukha prakṛḍayantu  
kanyāḥ sumanasyamānaḥ sahendrāṇyā kṛtamaṅgala' iti | pratisakhi prakri-  
ḍayaty ekam ahar dve vāhoratre ||

Yajñīyasya vṛkṣasya prag āyatāṃ śākhāṃ sakīd āchinnāṃ sūtratan-  
tunā prachādya sāvitreṇa kanyāyai prayachati | 'yā te' lakṣmīr mātṛmayi  
pitṛmayi saṃkrāmaṇi saha jā vapi kā cit | tāṃ tiṣyeṇa saha devatayā nir-  
bhajāmi nir ṇudāmi sā dviṣantaṃ gachatu tiṣyabṛhaspatibhyāṃ namo nama  
iti | tasyā utsargaḥ sthāvarodake śucāu vā devatāyatane ||

athāto haviṣyakalpaṃ vyākhyāsyāmaḥ | daśavārśikaṃ brahmacaryaṃ  
kumārīṇaṃ dvādaśavārśikaṃ vā | brahmacaryānte gandharve devakule vā  
dvāv agniḥ prajvālyā dvau paśuḥ upākaroty aṛyamṇe dakṣiṇaṃ prajāpatyaṃ  
uttaram | asaṃbhave tv ekapaśuḥ | taṇḍulair vā kuryāt | yathāsthānaṃ  
paśur yathāsthānam avadānāni tathā haviḥ | agniḥ somaṃ varuṇaṃ mitam  
• indraṃ bṛhaspatiṃ skandaṃ rudraṃ vātsīputraṃ bhagaṃ bhaganakṣatṛaṃ  
kāliṃ ṣaṣṭhiṃ bhadrakāliṃ pūṣaṇaṃ tvaṣṭāraṃ mahiṣikāṃ ca gandhāhu-  
bhir yajeta ||

athāto haviṣyapūnyāhaḥ | udakāntaṃ gatvā yathopapatti vā payasi  
sthālīpākaṃ śrapayitvā sarvagandhaiḥ phalottaraiḥ saśiraskāṃ snāpayitvā-  
hatena vāsasā prachādya sthālīpākasya juhoti 'indraṇi varuṇāni gandharvāṇy  
udakānya agnir jivaputraḥ prajāpatir mahārājaḥ skando'ryamā bhagaḥ  
prajānaka' iti ||

yām eva dvitīyāṃ rātriṃ kanyāṃ vivāhayaṣyan syāt tasyāṃ rātryām  
atite nisākāle navāṃ sthālīm āhṛtya payasi sthālīpākaṃ śrapayitvā sarva-  
gandhaiḥ phalottaraiḥ saśiraskāṃ snāpayitvāhatena vāsasā prachādya sthālī-  
pākasya juhoty 'agnaye somāya mitrāya varuṇyendrayodakāya bhagāyā-

ryamçe pūṣṇe tvaṣṭre rājñe prajāpataya' iti | etā eva devataḥ puṣṣaḥ kumbham vaiśravaṇam iśānam ca yajeta ||

catasro'sṭan vāvidhavāḥ śakapīṇḍibhiḥ striyo'nmena ca brāhmaṇān bhojayitvā viṇāgāyibhiḥ saba saṃgāyeyur api vā caturo nartanaṃ kuryāt | 'krīdaṃ vaḥ śardho marutam anarvāṇaṃ raheśubhaṃ kaṇvā abhi prayata' iti | akṣatasaktūnām agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta | 'agninā rayim aśnavat poṣam eva divedive yaśaṣaṃ vīravattamaṃ || 'prajāpate na hi tvad anyā' iti ca | sarvatrodvāhakarmasv anādiṣṭadevateṣv agniṃ puṣṭipatiṃ prajāpatiṃ ca yajeta ||

atha prāsthānikam | tasmīn yathoktam upasamādhyāya jayaprabhṛtibhir hutvā paścād bhaginī sicaṃ grhṇāti śastraṃ grhītṵvā | 'pūṣā mā' iti yānti yatrodakam | 'śaṃ no devir' ity upaspr̥ṣya 'prāci dig' iti yānti yathādiśam ||

ṣaḍ arghyārṇhā bhavanty ācārya ṛtvig rāja vivāhyaḥ priyaḥ snātaka iti | athainam arhayanti | ādan ca karmaṇaḥ | arghyam udakaṃ sauśadhaṃ darbḥā iti | kaṇiṣe camase vā dadhy āsicya madhu ca varṣiyasa pīdhāya viṣṭarābhyaṃ paṛigrhya pādyaprathamaiḥ pratipadyante | 'mayi doho'si virājo dohaḥ pādyāyai virājo doham aśīya' ity ahriyanāṇam anumantrayate | 'viṣṭaro'si mātari sīda' iti viṣṭaraṃ āstūrya tasmīn upaviśati | viṣṭara āsinayaikaikaṃ triḥ prāha | 'naiva bho' ity āha 'na marṣa' iti | 'śaṃ no devir' ity apo'bhimantria pādyābhiḥ prakṣālayate 'dakṣiṇaṃ pādān avanenija idam aham asmin kule brahmavarcasaṃ dadhāmy uttaraṃ pādān avanenija idam ahaṃ mayi tejo vīryam annādyāṃ prajāṃ paśūn brahmavarcasaṃ dadhāmi' iti | 'āpo hi ṣṭhiyābhiḥ' arghyaṃ paṛigrhya savitreṇa madhuparkaṃ 'viṣṭaro'sy antarikṣam adhvīśrayasva' iti viṣṭaram avakṣya 'utu tvā' ity avasārya 'tac sakṣur' ity avekṣya 'pṛthivyās tva' iti viṣṭare nidhaya 'madhu vāta ṛtāyata' iti tiṣṭbhiḥ pradesnyā pradakṣiṇam āloḍayati | 'vasavas tvāgnirājāno bhakṣayantu pitaras tvā yamarājāno bhakṣayantu rudrās tvā somarājāno bhakṣayantu adityas tvā varuṇarājāno bhakṣayantu viśve tva devā bṛhaspatirājāno bhakṣayantu' iti pradakṣiṇaṃ pratidiśaṃ pratimantraṃ pātrasyānteṣu lepān nimārṣti | 'yan madhuno madhavyasya paramasyannādyasya paramaṃ annādyāṃ rūpaṃ tenāhaṃ madhuno madhavyasya paramasyannādyasya paramo'nnādo madhavyo bhūyasam | trayyai vidyāyai yaśo'si śriyai yaśo'si yaśase brahmaṇo diptir asi satyaśrīr yaśaḥ śrīr mayi śrīḥ śrīḥ śrayatām' iti madhuparkasya catuṣ prāśnāty aṅguṣṭhadvītyābhiḥ kaṇiṣṭhayaḥ prathamam evam anupūrvaṃ sarvābhis tadavaśiṣṭaṃ suhṛde prayachati | ācāmaty 'amṛto-pastaraṇam asi' iti | tasmā asipānir gāṃ prāha | tāṃ śāsti 'mama cāmuṣya ca pāpmānaṃ jahi hato me pāpmā pāpmānaṃ me hatoṃ kuruta' iti | caturo nānāgotrān brāhmaṇān bhojayet | eṣa ādya upāyaḥ | yady utṣṛjen 'mātā

rudrāṇām' iti japet 'mātā rudrāṇāṃ dubitā vasunāṃ svasādityānām amṛtasya nābhīḥ | pra nu vocaṃ cikituṣe janāya mā gām anāgām aditiṃ vadhiṣṭa | sūyavasād bhagavatī hi bhūyā atho vayaṃ bhagavantāḥ syāma | addhi tṛṇam aghnye viśvadānīṃ piba śuddham udakam ācaranti | om utsrjata | tṛṇāny attv' ity uktvā tām utsrjāṃ paśum aṅgaṃ vā | 'nāmāṃso madhu-parkaḥ syād' iti ha vijñāyate | api vā gṛhṭaudana eva syāt ||

'anṛkṣarā ṛjavaḥ santu panthā yebhiḥ sakhāyo yanti no vareyam | sam aryamā saṃ bhago no ni nīyāt saṃ jāspatyāṃ sūyamam astu devā' ity udāhāraṃ prahiṇoti | śamīśākhayā sapalāśayā pidhāyāharet | etāsām evāpām udakārthān kurvita | 'saṃ na āpo dhanvanyāḥ saṃ naḥ santv anūpyāḥ | saṃ naḥ samudriyā āpaḥ śam u naḥ santu yā imā' ity akevalābhir adbhiḥ snātāṃ 'yā akṛntan yā avayan yā atanvata yāś ca devīr antām abhito'dadanta | tās tvā devīr jarasā saṃ vyayantv āyusmatīdāṃ pari dhatsva vāsa' ity ahatāṃ vāsaḥ paridhāpya 'āsāsānā' ity antarato mauñjena dārbheṇa yoktreṇa vā saṃnahyati | 'āsāsānā sanmanasaṃ prajāṃ saubhāgyaṃ rayim | agner anuvratā bhūtvā saṃ nahye sukṛtāya kam | preto muñcāmi nāmutaḥ subaddhām amutas karaṃ | yatheyam indra mīdhvaḥ suputrā subhagāsati || pūṣā tvelo nayatu hastagrhyāśvīnau tvā pra vahatāṃ rathena | gṛhān gacha gṛhapatnī yathāso vaśīnī tvaṃ vidatham āvadāsi | mā vidan paripanthino ya āsidanti dampati | sugebbhir durgam atilām apa dhāntv arātaya' ity udāniya | uktaṃ vāsasaḥ karma | ācārikāṇi | tūṣṇiṃ nirmanthyaṃ bhrāṣṭrāt saṃtapa-naṃ yatra dīpyamānaṃ vā bahir agnim upasamādhāya parisamūhya par-yukṣya paristiryājyaṃ vilinotpūtaṃ kṛtvāghrād ājyabhāgāntaṃ hutvāparen-āgnim ano rathaṃ vāvasthāpya 'yoge yoga' iti yunakti dakṣiṇam itaram uttarām itarām | tūṣṇiṃ vimucya 'khe rathasya khe'nasaḥ khe yugasya śata-krato | apālām indras triṣ pūtvā karotu sūryavarcaśam' iti hiraṇyaṃ niṣṭark-yaṃ badhvādhyadhī mūrdhani dakṣiṇasmin yugatarmany adbhīr avakṣāra-yate 'saṃ te hiraṇyam' iti | 'saṃ te hiraṇyaṃ śam u santv (-tv) āpaḥ saṃ te methi bhavatu saṃ yugasya tardma | saṃ ta āpaḥ śatapavitṛā bhavantv enā patyā tanvā saṃ sṛjasva' iti | dakṣiṇataḥ pumān bhavati | atha juhoty 'agnaye janivide svāhā somāya janivide svāhā gandharvāya janivide svāhā | āyusaḥ prāṇam' iti saṃtanir juhoti | jayābhyātānān rāṣṭrabhr̥taś ca | tāni yathoktam | ādhipatyāni juhoti | 'ākūtyā' iti tribhis 'tvā' ityantaiḥ | 'hiraṇyagarbha' ity aṣṭābhiḥ pratyrcam | 'bhūḥ svāhe'ti mahāvyaḥṛtibhis catasṛbhiḥ | 'agna āyūṃṣi' ity āgnipāvamānibhis ca tisṛbhiḥ | hutvā kanyāyā mūrdhani saṃpātān avanayed 'yā te patighni tanūr apatighniṃ te tān karomi svāhā | yā te'putriyā tanūḥ putriyaṃ te tān karomi svāhā |

yā te'paśavyā tanūḥ paśavyāṃ te tām karomi svāhā' iti tribhīḥ | udag agner darbheṣu prācin' avasthāpya śuciḥ purastāt pratyāñḥ upayantā 'devasya te savitūḥ prasave' śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ hastaṃ ḡṛhṇāmi' iti hastaṃ ḡṛhṇāti dakṣiṇam uttānaṃ sāṅguṣṭhaṃ nicāriktam ariktenaivaṃ savyaṃ savyena | 'ḡṛbhṇāmi' iti catasro varaṃ vācayati 'ḡṛbhṇāmi te suprajāstvāya hastau mayā patyā jaradaṣṭir yathāsaḥ | bhago aryamā savitā puraṇḍhir mahyaṃ tvādur gārhapatyāya devāḥ || tāṃ puṣāṃ śivata-mām erayasva yasyāṃ bijaṃ manuṣyā vapanti | yā na ūrū uśati viśrayāte yasyām uśantaḥ praharāma śepam || somo dadad gandharvāya gandharvo dadad agnaye | rayiṃ ca putrāṃś cādād agnir mahyam atho imām || somaḥ prathamo vivide gandharvo vivida uttaraḥ | ṭṭiyo agniṣ ṭe patis turiyo'haṃ manuṣyajā' iti | tato gāthā vācayati 'sarasvati predam ava' ity anuvākam | ubhāv ity eke | yadi pṛthak tantram pradakṣiṇam agnim āñiya tatraivopa-vośya saṃsthāpayet | ekakarmaṇi tantra uttarenāgniṃ pratyetya tato vivāhaḥ | 'ya ime dyāvāpṛthivi' ityādaya udvāhe homā jayaprabhṛtayaś ca naikakarmaṇi tantre sviṣṭakṛd ājyabhāgan ca | paścād agner darbheṣu 'sā tvam asi' iti vācayati | 'sā tvam asy amo' ham amo'ham asmi sā tvaṃ tā ehi vivahāvahai puṣe patrāya kartave rāyaspośāya suprajāstvāya sviryāya' iti | agnim abhidakṣiṇam āñiya'ihy āsmānam' iti varaṃ dakṣiṇena padās-mānam āsthāpayati | 'ehy āsmānam ātiṣṭhāśmeva tvaṃ sthiro bhava | kṛṇvantu viśve devā āyus ṭe śaradaḥ śatam' iti | 'ātiṣṭhemam' iti yadhūm | 'ā tiṣṭhemam āsmānam āśmeva tvaṃ sthirā bhava | pra mṛṇihi duvasyavaḥ sahasva pṛtanyata' iti | ājyasyāñjalāv upastīrya 'idaṃ havir' ity abhimṛ-śyāthāsyai śamilājān āvapati bhrātā brahmacārī vā | tān avichindati juhoty 'aryamaṇaṃ nu devaṃ kanyā agnim ayakṣata | so'smā devo aryamā preto muñcātu māmuṣya ḡṛhebhyaḥ svāhā' | 'agnir mā janimān' iti vācayati | 'agnir mā janimān anayā janimantaṃ karotu jīvatpatnir bhūyāsam | 'iyaṃ nār' iti sarvatrānuśajati | 'iyaṃ nāry upabrūte tokmāny āvapantikā | dīrghāyur astu me patir edhantāṃ jñātayo mam' iti | paryayaṇe paryayaṇe lājāhomo yājāmanaṃ cāsmānaṃ cāsthāpayati | 'gandharvaṃ palivedanam' iti | 'gandharvaṃ pativedanaṃ kanyā agnim ayakṣata | so'smān devo gandhar-vaḥ preto muñcātu māmuṣya ḡṛhebhyaḥ svāhā || 'somo mā jñātimān' iti vācayati | 'somo mā jñātimān anayā jñātimantaṃ karotu jīvatpatnir bhūyā-sam | 'tryambakaṃ yājāmahe' iti | 'tryambakaṃ yājāmahe sugandhiṃ patipoṣaṇam | urvārukam iva bandhanān mṛtyor mukṣīya māmuṣya ḡṛhe-bhyaḥ svāhā | 'pūṣā mā paśumān' iti vācayati | pūṣā mā paśumān anayā paśumantaṃ karotu jīvatpatnir bhūyāsam | śiṣṭān sviṣṭakṛte juhoti sūrpeṇā

kartā | varo dakṣiṇā | tūṣṇuḥ hastau vimucya 'vi te muñcāmi' iti saṃnaha-  
nam | uttarato'gner darbheṣu prācīṇi prakrāmayaty 'ekam iṣe dve ūrje trīṇi  
rāyaspoṣāya catvāri mayobhavāya pañca prajābhyah ṣaḍ ṛtubhyo dirghāyu-  
tvāya saptamaṇi sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma  
saṃdṛṣe viṣṇus tvānvetu' ity anuṣaṅgaḥ | 'tac cakṣur' ity ādityam upasthā-  
payati | astamite'gnim | jīvantīṇi dhruvaṇi svastyātreyam darśayaty arundha-  
tīṇi ca | eteṣāṃ ekaikaṇi 'paśyasi' ity āha | 'paśyāmi' iti pratyāha | 'sumaṅga-  
lir iyaṇi vadhūr imāṇi sam eta paśyata | saubhāgyam asyai datvā yāthāstaṇi  
vi paretana' iti vikṣitān anumantrayate | 'ud uttamam' iti prāg udicīṇi  
āvasathaṇi yatīm anumantrayate yato vā syāt | 'ud uttamam ārohanī vyasya-  
ntī pṛtanyataḥ | mūrdhānaṇi patyur āroha prajayā ca virāḍ bhava || imāṇi  
tvam indra mīḍhvaḥ sputrāṇi subhagāṇi kṛṇu | daśāsyaṇi putrān ā dhehi  
patim ekādaśaṇi kṛdhi | samrājñi śvaśure bhava samrājñi śvaśrvāṇi bhava |  
nanāndari samrājñi bhava samrājñi adhi devṛṣu || snuṣāṇi śvaśurāṇi ca  
prajāyāś ca dhanasya ca | patināṇi devarāṇi ca sajātānāṇi virāḍ bhava' iti ||

pūnyāhe yunkte | 'yoge yoga' iti yunakti | 'aṅkanyaṅkā abhito rathaṇi  
ye dhvānta vātāgram abhi ye saṃpatanti | dūrehetiḥ patatṛiṇi vājiniṅvaṇis  
te no'gnayaḥ paprayaḥ pārayantv' iti cakre anumantrayate | 'khe rathasya  
khe'nasah khe yugasya ca tardmasu | khe akṣasya khe avadadhāmi' iti yuga-  
tardmasu śamīśākhām avadadhāti | 'sukiṇisukaṇi śalmaliṇi viśvarūpaṇi  
hiraṇyavarṇaṇi suvṛtaṇi sucakram | ā roha sūrye anṛtasya yonīṇi syonaṇi  
patye vahatuṇi kṛṇuṣva' ity āropayate | 'mā vidan paripanthinaḥ', 'sumaṅga-  
lir' iti ca pravāhayate | 'saṃkāśayā vivahataṇi brahmaṇā gṛhair aghoreṇa  
'cakṣuṣā maitreṇa | paryānaddhaṇi viśvarūpaṇi yad asyāḥ syonaṇi patibhyaḥ  
savitā kṛṇotu tad' iti vadhūsaṃgame | 'ye śmaśāneṣv' iti śmaśāneṣu | 'ye  
śmaśāneṣu punyajanāḥ śāvās teṣu śerate | atraiva te ramantāṇi mā vadhūr  
anvavekṣata' iti | 'ye vaneṣv' iti mahāvanaṇi mahāvṛkṣaṇi dṛṣṭvā | 'iha  
raḍir' iti krūraṇi dṛṣṭvā | 'namo astu sarpebhya' iti sarpān | 'ye tīrthāni' iti  
tīrthe 'tā mandasānā' iti ca | 'tā mandasārā manuṣo duroṇa ā dhattaṇi rayiṇi  
sahavīraṇi vacasyave | kṛtaṇi tīrthaṇi supramāṇaṇi śubhaspatī sthāṇuṇi  
patheṣṭhām apa durmatīṇi hatam || ayaṇi no mahyāḥ pāraṇi svasti nēṣad  
vanaspatīḥ | sirā nāḥ sutarā bhava dirghāyutvāya varcase || aśmanvatī riyate  
saṇi rabhadhvam uttiṣṭhata pracaratā sakhāyaḥ | atrā jahāma ye āsann  
aśevāḥ śivān vayam ut taremābhi vājān' iti ||

'śaṃ na' iti nadīṃ tarati | 'ya ṛta' iti rathāṅge'vaśirṇe | 'ya ṛte cid  
 abhīśriṣaḥ purā jatrubhya āṛdhaḥ | saṃdhātā saṃdhiṃ maghavā purūvasur  
 niṣkartā vihṛtaṃ punar' iti || aparāhṇe'dhivṛkṣasūrye gṛhān upayāya  
 'ūrjaṃ bibhrati' iti gṛhān pratidṛśya japati | 'ūrjaṃ bibhrati vasuvaniḥ  
 sumedhā gṛhān āgāṃ modamānā suvarcāḥ | aghoreṇa cakṣuśāhaṃ maitreṇa  
 gṛhāṇāṃ paśyanti vaya ut tirāmi || gṛhāṇāṃ āyuh pra vayaṃ tirāma gṛhā  
 asmākaṃ pra tirantv āyuh | gṛhān ahaṃ sumanasah prapadye viraghnī  
 vīrapatiḥ suśevā | irāṃ vahato gṛtam ukṣamānāṃ(?)teṣv ahaṃ sumanāḥ  
 saṃ viśāmi || yeṣāṃ madhye'dhiprivasann eti saumanasaṃ bahu | gṛhān  
 upahvayāmahe te no jānantu jānataḥ || sūnṛtāvantaḥ svadhāvanta itāvanto ha  
 sāmadāḥ | akṣudhyā aṛṣyā gṛhā māsmaḥ bibhetana || upahūtā iha gāvaḥ  
 upahūtā ajāvayaḥ | atho annasya kilāla upahūto gṛheṣu me || upahūtā  
 bhūridhanāḥ sakhāyaḥ sādhusaṃmadāḥ | ariṣṭāḥ sarvapuruṣā gṛhā naḥ  
 santu sarvadā' iti ||

ulararājīṃ strṇāty ā śayanīyāt | tayā praviśati | adhyābitāgniṃ sodakaṃ  
 sauśadham āvasathaṃ pratipadyate | rohiṇyā mūlena vā yad vā puṇyoktam  
 apareṇāgnim ānaḍhe rohite carnaṇy upaviśyāpi vā darbheṣv eva jaya-  
 prabhṛtibhir hutvā 'agnir aitu prathama' iti ca | 'agnir aitu prathamo  
 devatānāṃ so'syāḥ prajāṃ nayatu sarvam āyuh | tad ayaṃ rājā varuṇo'  
 numanyatāṃ yatheyāṃ strī pautram aghaṃ nirundhyāt svāhā || agnir  
 imāṃ trāyatāṃ gārhapatyaḥ so'syāḥ prajāṃ muñcatu mṛtyupāśāt |  
 ariktopasthā jivatām astu mātā pautram ānandam abhi vi budhyatām iyaṃ  
 svāhā || mā te gṛhe niśi ghora utthād anyatra tvad rudatyaḥ saṃ viśantu |  
 jīvaṃputrā patiloke vi rāja paśyanti prajāṃ sumanasyamānāṃ svāhā || mā  
 te kumāraḥ stanadhaḥ pra māyi mā tvaṃ vikeśy ura ā vadhiṣṭhāḥ | stanaṃ  
 dhayantaṃ savitṛbhi rakṣatu ā vāsasaḥ paridhānād bṛhaspatir viśve devā  
 abhi rakṣantu nityaṃ svāhā || agne prāyaścitte tvaṃ devānāṃ prāyaścittir  
 asi yāsyāṃ bhṛśā tanūs tām asyā nāsaya svāhā || vāyo prāyaścitte | sūrya  
 prāyaścitte | candra prāyaścitte | viṣṇo prāyaścitte | viṣṇo prāyaścitte |  
 candra prāyaścitte | sūrya prāyaścitte | vāyo prāyaścitte | agne prāyaścitte  
 tvaṃ devānāṃ prāyaścittir asi yāsyāṃ bhṛśā tanūs tām asyā nāsaya svāhā ||  
 tryāyuṣaṃ jamadagneḥ kaśyapasya tryāyuṣaṃ | yad devānāṃ tryāyuṣaṃ  
 tan me astu tryāyuṣaṃ' iti | ājyasyaikadeśe dadhy āsicya 'dadhikrāvṇa'  
 iti trir dadhi bhakṣayitvā māṇavakāyotsaṅga 'idam agna' iti phalāni  
 pradadāti | tūṣṇim upacaritaṃ sthālīpakaṃ śrapayitvā tasyāgnim iṣṭvā



prajāpatiḥ ca śeṣaḥ | prāśnītaḥ | 'annam eva vivananam annaḥ saṁvānanaḥ  
 kṛtam | annaḥ paśūnāḥ prāṇo'nnam jyeṣṭhaḥ bhīṣak smṛtam || annamayena  
 maṇinā prāṇasūtreṇa pṛśninā | sinomi satyagrantiṇā hṛdayaḥ | ca manaś  
 ca te || saha vācā mano astu saha cittaḥ | saha vratam | cakraḥ ivānaḍuḥaḥ  
 padaḥ | mām evānv etu te manah || māḥ | caiva paśya sūryaḥ | ca mā cānyeṣu  
 manaḥ kṛthāḥ | cākṛavākaḥ | saṁvānanaḥ | mama cāmuṣyāś ca bhūyād' iti ||  
 saṁvatsaraḥ | brahmacaryaḥ | carato dvādaśa rātrīḥ ṣaṭ tisra ekāḥ | vā ||

ṛtam eva parameṣṭhi TB. 1, 5, 5, 1;  
 MS. 1, 7, 2, 23; GG. 9, 7, 1, var.

dadāmi te (laukika?) nowhere.

prati gṛhṇāmi (laukika?) nowhere.

samānā va ākūtiḥ KS. 10, 12; MS. 2,  
 2, 2, 6: 30, 10 with vā; MG.  
 1, 8, 10.

saḥ vo manāḥsi saḥ vratā KS. 10.  
 12; MS. 2, 2, 6: 20, 8;  
 AV. 3, 8, 5.

prajābhyas tvā KS. 30, 5; TS. 3, 3,  
 6. 2.

rāyaspoṣāya tvā gṛhṇāmi TS. 1, 6,  
 1, 3.

hiranyavarṇaḥ śucayaḥ pāvakaḥ TS.  
 5, 6, 6, 1. (a); AV. 1. 33, 1; MS.  
 1, 2, 1: 9, 12. 2, 13, 1: 151, 7;  
 ApMB. 1, 2, 1, 2.

yāsāḥ rājā varuṇo yāti madhye TS.  
 5, 6, 1, 1. (b); RV. 7, 49, 3; AV.  
 1, 33, 2; MS. 2, 13, 1: 151, 11;  
 ApMB. 1, 2, 3.

yāsāḥ devā divi kṛṇvanti bhakṣam  
 TS. 5, 6, 1, 1. (c); AV. 1, 33, 3;  
 MS. 2, 13, 1: 152, 1; ApMB. 1,  
 2, 4.

śivena mā cakṣuṣī paśyatāpaḥ TS.  
 5, 6, 1, 1. (d); AV. 1. 33, 4; MS.  
 2, 13, 1: 152, 5; AB. 8, 6, 10.  
 A reference to TS. or AV. may be  
 meant; (the verses do not occur  
 in KS).

indrāya svāhā KS. 1, 5, 7.

indrānyai svāhā: nowhere.

kāmāya svāhā ..

bhagāya svāhā ..

hriyai svāhā ..

śriyai svāhā ..

lakṣmyai svāhā ..

puṣṭyai svāhā ..

viśvāvasave gandharvarājāya svāhā:  
 nowhere.

(indrāya-gandharvarājāya; in this  
 order the verse does not occur  
 anywhere; in a different order it  
 is found in VS., TS.)

śubhaḥ vada dundhu: nowhere.

devasya tvā savituḥ prasave: com-  
 mon.

yā te lakṣmīr mālīmayī: nowhere.

agnaye svāhā: common.

somāya svāhā ..

varuṇāya svāhā .. (KSA. 1,5,7)

mitrāya svāhā ..

indrāya svāhā ..

bṛhaspataye svāhā ..

skandāya svāhā: nowhere.

rudrāya svāhā: common.

vātsiputrāya svāhā: nowhere.

bhagāya svāhā ..

bhaganakṣatrebhyah svāhā ..

kālyai svāhā : nowhere.

bhadrakālyai svāhā ,

pūṣṇe svāhā KS. 1, 5, 7.

tvāṣṭre svāhā KSA. 3, 5.

mahiṣikāyai svāhā: nowhere.

indrānyai varuṇānyai gandharvānyai

etc.: nowhere.

agnaye svāhā: nowhere in this order.

somāya svāhā  
mitrāya svāhā:  
varuṇāya svāhā  
indrāya svāhā  
udakāya svāhā VS. 22, 25.  
bhagāya svāhā  
aryamaṇe svāhā  
pūṣṇe svāhā  
tvāstre svāhā  
rājñe svāhā TB. 3, 10, 7, 1.  
prajāpataye svāhā

kumbhāya svāhā: nowhere.

vaiśravaṇāya svāhā ŚB. 5, 6.

iśānāya svāhā ApMB. 2, 18, 16.

kṛīḍaṇi vah śardho mārutah KS. 21, 13. RV. 1, 37, 1=TS. 4, 3, 13. 6=MS. 4, 10, 5: 155. 4, everywhere one, why then by sakala-  
pālha?

agninā rayim aśnavat RV. 1, 1, 3; TS. 3, 1, 11, 1; MS. 4, 10, 4: 152, 9.

prajāpate na hi tvad anya etāḥ KS. 15: 8. everywhere with difference.

ākūtaṇi cakūtiś ca TS. 3, 4, 4, 1; MS. 1, 4, 14: 63, 17.

ṛtṣād ṛtadhāmāgniḥ BS. 18, 14.

(a) suṣuṇṇaḥ sūryaraśmiḥ KS. 18, 14, (b)

sauḥito viśvasamā KS. 18, 14.

(c) bhujyuh suparṇaḥ KS. 18.

(d) prajāpatir viśvakarmā

KS. 18, 14. (e)

iṣiro viśvavyacāḥ KS. 18, 14, (f)

14 (g)

sa no bhuvanasya pate KS. 18,

asmai brahmaṇe'smai kṣatrāya

KS. 18, 14, (h)

samudro'si nabhasvān KS. 18,

14, (i)

yās te agne sūrye rucaḥ VS. 18,

47; KS. 16, 16.

yā vo devāḥ sūrye rucaḥ VS. 18,

47; KS. 16, 16.

rucaṇi no dhehi brāhmaṇeṣu VS.

18, 48; TS. 5. 7. 6. 3; MS. 3,

4, 8: 56, 3.

tat tvā yāmi brahmaṇā vandamā-

naḥ VS. 18, 49; KS. 4, 10.

rāstrabṛtaḥ

abhyātānāḥ

agnir bhūtānām adhipatiḥ  
TS. 3, 4, 5, 1.

indro jyesthānām adhipatiḥ TS.  
3, 4, 5, 1.

yamaḥ prthivyā adhipatiḥ TS.  
3, 4, 5, 1; PG. 1, 5, 10.

vāyur antarikṣasya TS. 3, 4, 5,  
1; AV. 5, 24, 8; PG. 1, 5, 10.

sūryo divaḥ TS. 3, 4, 5, 1; PG.  
1, 5, 10.

candramā nakṣatrāṇām TS. 3,  
4, 5, 1; PG. 1, 5, 10; AV. 5,  
24, 10.

bṛhaspatir brahmaṇaḥ TS. 3,  
4, 5, 1; PG. 1, 5, 10.

mitraḥ satyānām KS. 15, 5; TS.  
1, 8, 10, 2; VS. 9, 39; MS.

2, 6, 6: 67, 12.

varuṇo'pām TS. 3, 4, 5, 1; PG.  
1, 5, 10. (d); AV. 5, 24, 4.

samudraḥ srotyānām TS. 3, 4,  
5, 1; PG. 1, 5, 10.

samudraḥ srotyānām TS. 3, 4,  
5, 1; PG. 1, 5, 10.

soma oṣadhinām TS. 3, 4, 5, 1;  
PG. 1, 5, 10.

svitā prasavānām TS. 3, 4, 5,  
1; PG. 1, 5, 10; AV. 5, 24, 1.

rudraḥ paśūnām TS. 3, 4, 5, 1.  
PG. 1, 5, 10; VS. 9, 39; KS.

15, 5.

tvāṣṭā rūpāṇām TS. 3, 4, 5, 1;  
PG. 1, 5, 10.

visṇuḥ parvatānām TS. 3, 4,  
5, 1.

maruto gaṇānām TS. 3, 4, 5,  
1. PG. 1, 5, 10.

pitarah pītamahāḥ KS. 39, 7,  
TB. 4, 3, 3, 2.

pūṣā mā prapathe KS. 7, 2, 9; SM.  
1, 5, 4: 71, 8.

śaṇi no devir abhiṣṭaye KS. 13, 15;  
common.

prāci dig agnir devatā KS. 7, 2, 9,  
common.

mayi doho'si virājaḥ: nowhere in  
this form; with a different order

cp. AG. 1, 24, 22; HG. 1, 13, 1;  
MG. 1, 9, 7.

viṣṭaro'si mātri sīda: nowhere.  
naiva bhoḥ (laukika?) ..  
na māṛṣa ( .. ) ..

dakṣiṇaṃ pādama AB. 1, 27, 8; SMB. 2, 8, 7; GG. 4, 10, 10.

uttaraṃ pādama: nowhere.

āpo hi śthā mayobhuvah KS. 16, 4; common.

yo vah śivatamo rasaḥ KS. 16, 4.

tasmā araṃ gamāma vah KS. 16, 4. common.

viṣṭaro'sy antarikṣam: nowhere.

uru tvā vātaya KS. 1, 4.

tac cakṣur devahitam RV. 7, 66, 16;

VS. 36, 24; MS. 4, 9, 20: 936, 4.

prthivyās tvā nābhau sādāyāmi VS.

1, 11; KB. 6, 14, (Not in KS why then by pratika?)

madhu vātā rīyate KS. 39, 3; RV.

1, 90, 6; common.

madhu naktam utośaḥ ,, RV. 1, 90, 7.

madhumān no vanaspatiḥ KS. 3, 9,

3; RV. 1, 90, 8.

vasavas tvāgnitājāno bhakṣayantu

ŚS. 4, 21, 8; AG. 1, 24, 15, with a variant.

yan madhuno madhavyasya: with variants in ApMB. 2, 10, 5; PG.

1, 3, 30.

trayyai vidyāyai yaśo'si ApMB. 2,

10, 1. with variant.

amṛtopastaraṇam asi: cp. PG.

mama cāmuṣya ca pāpmānaṃ jahi

PG. 1, 3, 27. with variant.

hato me pāpmā AG. 1, 24, 31; MG.

1, 9, 20.

pāpmānaṃ me hata MG. 1, 9, 20.

oṃ kurufa: cp. BGS.

mātā rudrāṇam RV. VIII. 101, 15;

SMB. 2, 8, 15; ApMB. 2, 10, 9 be-

ginning with gaur dhenu bhavyā.

sūyavasād bhagavati RV. 1, 164,

40- AV. 7, 73, 11.

om utsrjata: cp. BGS.

trīṇāny attu: cp. BGS.

anṛksarā rjavah: cp. BGS. (not in KS.)

śaṃ na āpo dhanvanyāḥ KS. 2, 1; AV. 1, 6, 4. (KGS. differs from both).

yā akr̥ntan yā avayan cp. BGS; ours differs from 'all.

āśāśānā saumanasam KS. 1, 10; AV.

14, 1, 42. (c+d differ) TS. 1, 1,

10, 1. var.; ApMB. 1, 2, 7 agrees

with TS.; our sūtra agrees with TS. and not with KS.

preto muñcāmi nāmutaḥ RV. X, 85,

25- AV. 14, 1, 17; AG. 1, 7, 13;

ApMB. 1, 4, 5, (var.); SMB. 1,

2, 3.

pūṣā tveto nayatu hastagr̥hya ApMB. 1, 2, 8; RV. X. 85, 26 with—nā for—nau.

mā vidan paripanthinaḥ = RV. X. 85. 32- AV. 14, 2, 11-1, 6, 10.

yoge yoge KS. 16, 1; RV. 1, 30, 7;

AV. 19, 24, 7; SV. 1, 163;

ApMB. 1, 6, 3.

khe rathasya khe'nasaḥ RV. VIII

91, 7; AV. 14, 1, 41; MB. 1, 8,

11. (d. differs in all from KGS.).

śaṃ te hiranyaṃ ApMB. 1, 1, 10,

with tr̥dma for tardma; AV. 14,

1, 40 with variant.

agnaye janivide svāhā ApMB. 1, 4,

3; MG. 1, 10, 8 with jana-

somāya janivide svāhā ApMB. 1, 4,

3; MG. 1, 10, 8 with jana-

gandharvāya janivide svāhā ApMB.

1, 4, 3; MG. 1, 10, 8 with jana-

āyusaḥ prāṇam saṃ tanu KS. 39. 7.

prāṇād vyānam ,, ,, ,, ,,

vyānād apānam ,, ,, ,, ,,

apānāc cakṣuḥ ,, ,, ,, ,,

cakṣusaḥ śrotram ,, ,, ,, ,,

śrotrād vācaṃ ,, ,, ,, ,,

vāca ātmānam ,, ,, ,, ,,

ātmanaḥ prthivim ,, ,, ,, ,,

prthivyā antarikṣam ,, ,, ,, ,,

antarikṣād divam ,, ,, ,, ,,

divaḥ svah ,, ,, ,, ,,

ākūtyai tvā svāhā, kāmāya tvā svāhā

samṛdhe tvā svāhā KS. 13, 11, 12;

TS. 3, 4, 2, 1; TB. 2, 5, 3, 2.

yaḥ prāṇato nimisataḥ KS. 40. 1. (b)

ya ojadā baladāḥ KS. 40, 1. (c)

yena dyaun ugrā KS. 40. 1. (d)

ya ime dyāvaprthivi KS. 40, 1. (e)

yasyeme viśve girayaḥ KS. 40, 1. (f)

āpo ha yan mahatiḥ ,, ,, (g)

ā naḥ prajām ,, ,, (h)

agna āyūṃṣi pavase RV. IX. 60, 19;

KS. 4, 11: common.

agnir ṛṣiḥ pavamānaḥ RV. IX. 66.

20; VS. 26, 9. (not in KS.)

saṃtanyah

agne pavasva svapāh IX. 66, 21;  
KS. 19, 14. VS. 8. 38. (This is  
the order of the verse implied by  
commentator; this is found in  
RV. and not in KS. Does our  
sūtra follow RV. here?)  
yā te patighnī tanūh MG. I, 24, 5.  
yā te'putriyā tanūh: nowhere.  
yā te'paśavyā tanūh "  
devasya te savituḥ: only in SMB. I,  
6, 18. (which adds 'asau' at the  
end; devasya tvā is common).  
gr̥bhñāmi te suprajāstvāya hastau:  
nowhere with hastau; hastam:  
ApMB. I, 3, 3; with saubhagat-  
vāya RV. X. 85, 36.  
tām pūṣān śivatamām crayasva RV.  
X. 85, 37; AV. 14, 2, 38; ApMB.  
I, 11, 6.  
somo dadad gandharvāya: cp. BGS.  
somaḥ prathamo vivide: " "  
sarasvatī predam ava ApMB. I, 3, 5.  
(there is no anuvāka in any of the  
Sauhītās beginning with *saras-  
vati predam*. Does our sūtra have  
any other Mantrapāṭha before it?)  
sā tvam asy amo'ham KS. 35, 18.  
(var.) AG. I, 7, 6. (var.); ApMB.  
I, 3, 14. (var.). Why should  
KGS. differ from KS.?  
ehy aśmānam ā tiṣṭha AV. 2, 13, 4.  
(var.); SG. I, 13, 12; MG. I, 10,  
16. with variants.  
ā tiṣṭhemam aśmānam ApMB I, 5,  
I. (c+d var.)  
idaṃ havih KS. 38, 2; VS. 19, 48;  
MS. 3, 11, 10: 156, 16.  
aryamaṇaṃ nu devam: cp. ĀGS.  
agniḥ mā janimān: nowhere.  
iyaṃ nāry upabīṅte *tokmāni* AV. 14,  
2, 63. (b+d var.); ApMB. I, 5,  
2. (var.); SMB. I, 2, 2.  
gandharvaṃ pativedanam: nowhere.  
somo mā jñātīmān "  
tryambakaṃ yajāmahe KS. 9, 7.  
(d differs); RV. VII. 59, 12; VS.  
3, 60; TS. I, 8, 6, 2; MS. I, 10,  
4: 144, 12. all with variants.  
pūṣā mā paśumān: nowhere: but cp.  
pūṣā mā paśupāh pātu KS. 7, 2;  
MS. I, 5, 4: 71, 8.  
vi te muñcāmi KS. 5, 3; TS. I, 6, 4,  
3; MS. I, 4, 1: 48, 2; all differ

among themselves.  
ekam iṣe viṣṇus tvānv etu: cp. ĀGS.  
dve ūrje viṣṇus tvānv etu: "  
trīṇi rāyasposāya " "  
catvāri mayobhavāya " "  
pañca prajābhyah " "  
śad ṛtubhyo dirghāyutvāya " (note  
dirghā- )  
sakhā saptapadā bhava...(not in KS)  
differs from all.  
tac caksur devahitam (not in KS);  
found in others.  
paśyasi (laukika?) not found.  
paśyāmi ( " ) "  
sumaṅgalir iyaṃ vadhūh: cp. ĀGS.  
ud uttamam ārohanāti ApMB. I, 6, 5.  
imāṃ tvam indra mīdhvah: cp. ĀGS.  
samrājñi śvaśure bhava RV. X. 85,  
46; ApMB. I, 6, 6; SMB. I, 2, 20.  
snusānāṃ śvaśurānāṃ ca ApMB. I,  
6, 7 with devrñāṃ for devarānāṃ  
yoge yoge KS. 16, 1: common.  
aṅkanyāṅkā abhitṭh ApMB. 2, 21,  
17; TS. I, 7, 7, 2; MG. I, 31, 4;  
PG. 3. 14. 6. HG. I, 12, 2, all  
with variants.  
khe rathasya khe'nasaḥ: cp. MG.  
sukīṃśukaṃ śālmalim RV. X. 85,  
20 (with lokam for our yonim);  
AV. 14, 1, 61 var.; ApMB. I, 6,  
4. var.; MG. I, 13, 6=RV.  
mā vidan paripanthinaḥ: cp. Kauś.  
GS.  
samkāśayā vivahatam AV. 14, 2, 12.  
var.; ApMB. I, 7, 10. with vari-  
ant.  
ye pathinām (pratika) KS. 17, 16;  
VS. 16, 60; TS. 4, 5, 11, 1; MS.  
2, 9, 9: 129, 1.  
ime catvārah KS. 13, 15.  
ye śmaśāneṣu: nowhere.  
ye vancsu śaspiñjarāh KS. 17, 16;  
(VS. 16, 58; TS. 4, 5, 11, 1; MS.  
2, 9, 9: 128, 15 ye vṛkṣeṣu).  
iha raḍiḥ: nowhere; iha rāṭiḥ VS. 8,  
51; PG. I, 10, 1.  
namo astu sarpebhyah KS. 16, 15;  
VS. 13, 6.  
ye tīrthāni KS. 17, 16; common.  
tā mandasānā RV. X. 40, 13=Ap-  
MB. I, 6, 12.  
ayaṃ no mahyāh pāram ApMB. I,  
6, 13.

<p>aśmanvatī riyate RV. X. 53, 8 var.; AV. 12, 2, 26, var.; VS. 35. 10. TA. 6, 3, 2.</p> <p>śaṃ no devir abhiṣṭaye: common.</p> <p>ya rte cid abhiśriṣaḥ AV. 14, 2, 47: RV. VIII. 1, 12. has iṣkartā for our niṣ—</p> <p>ūrjaṃ bibhratī KS. 38, 13 has bibhrad vasuḥ, masc; and śivena for our maitreṇa; AV. 7, 60, 1. var.; VS. 3, 41. var.</p> <p>gṛhānām āyuh KS. 38, 13.</p> <p>gṛhān aham HG. 1, 29, 2. varies; HG 1, 14, 6. var.</p> <p>yeśāṃ madhye: nowhere in this form.</p> <p>sūnṛtāvantaḥ svadhāvantaḥ AV. 7, 60, 6 with variant.</p> <p>upahūtā iha gāvah AV. 7, 60, 5. var.; VS. 3, 43; HG. 1, 29, 1=AV.</p> <p>upahūtā bhūridhanāḥ AV. 7. 60. 4 HG. 1, 29, 1 with variants.</p> <p>agnir aitu prathamo devatānām ApMB. 1, 4, 7; SMB. 1, 1, 10; PG. 1, 5, 11. HG. 1, 19, 7 all differ from ours.</p>	<p>agnir imāṃ trāyatāṃ gārhapatyaḥ: nowhere in this form; cp. imām agnis SMB. 1, 1, 11; ApMB. 1, 4, 8.</p> <p>mā te gṛhe niśi ghora utthāt SMB. 1, 1, 13 with ghoṣaḥ=ApMB. 1, 4, 9.</p> <p>mā te kumāraḥ ApMB. 1, 4, 9 var. agne prāyaścitte ApMB. 1, 10, 3; PG. 1, 11, 2.</p> <p>vāyo prāyaścitte ApMB. 1, 10, 4.</p> <p>sūrya prāyaścitte „ 1, 10, 5 with āditya.</p> <p>candra prāyaścitte: nowhere.</p> <p>viṣṇo prāyaścitte „</p> <p>tryāyuṣaṃ jamadagneḥ ApMB. 2, 7, 2; AV. 5, 28, 7: common.</p> <p>dadhikrāvṇaḥ KS. 6, 9; 7, 4: common.</p> <p>iḍām agne KS. 16, 11: common.</p> <p>annam eva vivananam: nowhere.</p> <p>annamayena maṇinā „</p> <p>saha vācā mano astu „</p> <p>māṃ caiva paśya sūryaṃ ca: nowhere.</p>
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The fact that while MGS. employs about 179 mantras or mantra-  
portions in the marriage ceremony KGS. uses about 233 should alone suggest  
that the KGS. is posterior to the MGS. That it is indeed so is ensured by  
the following:—

(a) In choosing a girl the two Gṛhya-sūtras prescribe:—

MGS.:—

vijñānam asyāḥ kuryāt | aṣṭau  
loṣṭān āharet | sitāloṣṭaṃ vediloṣṭaṃ  
dūrvāloṣṭaṃ gomayaloṣṭaṃ phalavato  
vr̥kṣasyādhasṭāl loṣṭaṃ śmaśāna-  
loṣṭaṃ adhvaloloṣṭaṃ iriṇaloṣṭaṃ iti ||

KGS.:—

bhāgadheyam api vā piṇḍaiḥ  
parikṣayet | sitāyā hradād goṣṭhād  
ādevanād ādahanāc catuspathād iri-  
ṇāt saṃbhāryaṃ navamam |

KGS. is patently an improvement on MGS. The latter prescribes eight  
earthclods and agrees in this, with ĀśvaGS. (I. 4. 12), while KGS. prescribes  
nine and goes with GobhilaGS. (II. 1. 3-4); and we have already seen that  
GobhGS. is later than ĀśvaGS.

(b) MGS. and KGS. prescribe preparation of argha with a cow:—

MGS. I. 9. 19-22:—  
 asipāṅir gāṃ prāha | hato me pāpnā  
 pāpmānaṃ me hata | oṃ kuruteti  
 preṣayati | caturō b r ā h m a ṅ ā n  
 nānāgotrān bhojayet | paśvangaṃ  
 pāyasaṃ vā kārayet | nāmāṃso  
 madhuparka iti śrutiḥ ||

KGS. II. 12 15-21:—  
 tasmā asipāṅir gāṃ prāha | tāṃ sāstri  
 mama cāmuṣya ca pāpmānaṃ jahi  
 hato me pāpmānaṃ pāpmānaṃ me  
 hatoṃ kuruteti | caturō nānāgotrān  
 brāhmanān | eṣa ādya upīyah |.....  
 nāmāṃso madhuparkaḥ syād iti ha  
 vijñāyate | api vā ghṛtaudana eva  
 syāt ||

The MGS. enjoins the feeding of the cow to the four Brahmins; the injunction is unrestricted and implies that the practice was common in the time of the author of this sūtra. KGS. enjoins the same, but adds “eṣa ādya upīyah”, i.e. this was valid only in Kṛtāyuga (and not in Kali; so Devapāla and Paddhati), implying thereby that the author of the KGS. considered himself *avara*, a child of the Kali age and that in his time the practice of cow-killing, which was common in the holy age, had ceased to exist.

Further, both the sūtras prescribe that meat is essential for madhuparka and cite a śruti to that effect. But KGS. adds ‘api vā ghṛtaudana eva syāt’ and this negates the force of the śruti, implying thereby that the priests had begun to discard meat-eating in the time of the author of the KGS.

Similarity, amounting to virtual identity prevails in the two sūtras. The beginning of the two is as follows:—

MGS. :—

upanayanaprabhṛti vratacārī syāt |  
 m ā r g a v ā s ā ḥ saṃhatakeśo  
 bhaikṣācāryavṛttiḥ, saśalkadaṇḍaḥ,  
 saptamuñjāṃ mekhalāṃ dhārayet  
 ācāryasyāpratikulāḥ sarvakārī | yad  
 enam upēyāt tad asmai dadyād,  
 bahūnāṃ yena saṃyuktaḥ | nāsyā  
 śayyām āviṣen na saṃvastrayet | na  
 ratham ārohet nāṅṛtaṃ vadet na  
 muṣitāṃ striyaṃ prekṣeta | na vihā-  
 rārtho jalpet | na rucyarthaṃ kiṃ  
 cana dhārayeta | sarvāṇi saṃsparśi-  
 kāni strībhyo varjayet | na madhu-  
 māṃse prāśnīyāt kṣāralavaṇe ca | na  
 snāyād udakaṃ vābhyupeyāt | yadi  
 snāyād daṇḍa ivāpsu plaveta ||

KGS. :—

upanayanaprabhṛti vratacārī syāt |  
 mārgavāsāḥ | s a ṃ h a t a k e ś a ḥ |  
 bhaikṣācāryavṛttiḥ | saśalkadaṇḍaḥ |  
 saptamuñjāṃ mekhalāṃ dhārayet |  
 na madhumāṃse aśnīyāt | kṣāralava-  
 ṇavarjī | yad enam upēyāt tad asmai  
 dadyāt | bahūnāṃ yena saṃyuktaḥ |  
 nāsyā śayyām āviṣet | na ratham  
 āruhet | na saṃvastravceta | sarvāṇi  
 saṃsparśikāni strībhiḥ saha varjayet |  
 na muṣitāṃ prekṣeta | na vihārārthaṃ  
 jalpet | na rucyarthaṃ kiṃcana  
 dhārayeta | na snāyāt | udakaṃ  
 vābhyupeyāt | yadi snāyād daṇḍa  
 ivāpsu pariplotet ||

This similarity is not accidental. Obviously KGS. is recasting MGS. with minor alterations, consisting chiefly in unimportant additions, subtractions and in the substitution of more modern expressions for antique ones. For MGS. *ācāryāpratīkūlah sarvakārī* has been substituted by *ācāryāpratīkūlah sarvakāryāsvatantraḥ*; *na madhumāṃse aśniyāt kṣāralavaṇe ca*, which is read in proper place by MGS. has been thrust by the KGS. in the middle of the positive injunctions. KGS. *āruhet* is a pretentious archaism for MGS. *ārohet*; and so is *saṃvastrayeta* for—*yet*. MGS. *vihār-thaḥ* is telling, inasmuch as preference for nominative singular—*thaḥ* to adverbial—*tham* is typically Vedic and its reversal alone is sufficient to place KGS. later than the MGS. MGS. *dhārayeta* is better than KGS.—*yate*. The addition of *pari* to MGS.—*plaveta* is unmotived.

Difficult MGS. words have been substituted by simple ones:—

MGS. I. 2. 19:—

malavad-vāsasā saha saṃvastraṇam |  
rajaḥsu vāsinyā saha śayyā |

MGS. I. 4. 6:—

asyānadhyaḥ | samūhan vāto,  
valīkākṣāraprabhṛti varṣam, 'no  
vidyotamāne na stanayati' ti śrutir,  
ākālikaṃ devatumulaṃ v i d y u d  
dhanvolkātyakṣarāḥ ś a b d ā ḥ |  
ācāreṇānye |

KGS. I. 3. 14-15:—

malavad-vāsasā saha saṃbhāṣā,  
rajo vāsasā saha śayyā ||

KGS. I. 9. 5-9:—

tasyānadhyaḥ | na vidyotamāne  
na stanayati | ākālikaṃ devatumulaṃ  
vidyud dhanvolkā | ācāreṇānye |  
atyakṣarāḥ śabdāḥ saṃtatavalīka-  
prasrāvaḥ ||

Having enumerated all the occasions for anadhyāya, MGS. rightly places ācāreṇānye in the end to cover the rest of the possible causes. KGS. violates the felicity of the construction by wrenching ācāreṇānye from its right place and inserting it in the middle.

MGS. I. 10. 11:—

yena karmaṇchet tatra jayān juhuyāt | jayānāṃ  
ca śrutis tāṃ yathoktām | ākūtyai tvā svāhā |  
bhūtyai tvā svāhā | prayuje tvā svāhā | nabhase  
tvā svāhā | aryamne tvā svāhā | samṛddhyai tvā  
svāhā | jayāyāi tvā svāhā | kāmāya tvā svāhety  
ṛcā stomam | prajāpataya iti ca ||

Comment: jayānāṃ yathoktagrahaṇena 'ākūtāya  
svāhā (text: ākūtyai only in Kauś. 5, 7.) iti  
darsayati | na tv ākūtaṃ ca svāhā iti yathā  
śākhāntareṣu" (but cp. ākūtaṃ cākūtiś ca etc.  
MS. I. 4. 14: 63. 17; TS. 3. 4. 4. 1.)

KGS. III. I. 13-16:—

jayābhyātān rāṣṭrabhṛtaś  
ca | tāni yathoktam |  
ādhipatyāni juhoti | ākū-  
tyā iti tribhis tvetyan-  
taiḥ ||

MGS.—śrutiḥ tāṃ yathoktām is relevant; it defines ākūtyai tvā etc., which does not occur in MS. and has to be read in that particular order. But KGS.-tāni yathoktam is irrelevant; inasmuch as it qualifies jayābhyātān rāṣṭrabhrtaḥ verses and has caused confusion to the commentators.

“eṣa ādya upāyaḥ”

We have detected in KGS.—“eṣa ādya upāyaḥ” a sign of its lateness. When we add to this the identity not only of the individual sūtras, but also of the whole prakaraṇas in the two works, and note that KGS. advocates more refined points and puritan opinions and that it seems to controvert or make optional the doctrines, contained in the MGS., we become sure of its posterity to the MGS.

But these remarks apply to the first Puruṣa of the MGS. because this Puruṣa alone is genuinely original; the second Puruṣa being admittedly a later creation. Difficulties and doubts exist even with regard to the first; and I suspect that the work, in its present form is, like other Gṛhyasūtras, defective and deficient; compiled, in a hurry, on the basis of an ancient Gṛhyasūtra, or preferably, a floating mass of literature, pertaining to the domestic ritual. My suspicion is based on some such ground:—

We have noted that the pivot of the Gṛhya ceremonial is marriage and that is boiled down to the ceremony of Saptapadi, in which the bridegroom makes his bride take seven steps, each for the acquisition of a particular object. The Mānavagr̥hya enumerates six steps for gaining six objects and omits the seventh. It runs:—

athaināṃ prācīṃ sapta padāni prakrāmayati | ekam iṣe dve ūrje trīṇi |  
prajābhyas̄ catvāri rāyaspoṣāya pañca bhavāva ṣaḍ ṛtubhyaḥ | sakhā  
saptapadi bhava sumṛḍikā sarasvatī | mā te vyoma saṇḍṛṣi | viṣṇus tvām  
un nayatv iti sarvatrānuṣajati ||

The omission of the seventh step for the acquisition of the seventh object is striking.

On this omission the Mānavas agree with Āśvalāyanas, Kauṣītakins, Jaiminīyas, and the Pāraskaras, which enjoin:—

I. AśvaGS. I. 6. 20:—

athainām aparājītāyām̄ diśi sapta padāny abhyutkrāmayatiṣa ekapady  
ūrje dvipadi rāyaspoṣāya tripadi māyobhavyāya catuṣpadi prajābhyas̄



pañcapady ṛtubhyaḥ ṣaṭpadi; sakhā saptapadi bhava sā mām anuvratā bhava putrān vindāvahai bahūḥ te santu jaradaṣṭaya iti ||

II. Kauṣītiki I. 14:—

udīcyāṇi diśi sapta padāni prakramayatiṣa ekapady ūrje dvipadi rāyaspoṣāya tripady āyobhavyāya catuṣpadi paśubhyaḥ pañcapady ṛtubhyaḥ ṣaṭpadi sakhā saptapadi bhaveti ||

III. Jaiminiya I. 21:—

sapta padāny abhyutkramayed ekam iṣe iti pratimantram; ekam iṣe viṣṇus tvānvetu dve ūrje viṣṇus tvānvetu trīṇi rāyaspoṣāya vi-, catvāri mayobhavāya vi-, pañca prajābhyo vi-, ṣaḍ ṛtubhyo vi-, sakhā saptapadi bhaveti saptame prācīm avasthāpya etc.

IV. Pāraskara I. 8:—

athainām udīcīṇi sapta padāni prakramayati ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri māyobhavāya pañca paśubhyaḥ ṣaḍ ṛtubhyaḥ sakhe s a p t a p a d ā bhava sā mām anuvratā bhava | viṣṇus tvā nayatv iti sarvatrānuṣajati |

It is possible that Āśvalāyana, Kauṣītiki, Mānava, Pāraskara and Jaimini draw from a common source, which was defective in this particular respect. The rest of the Gṛhyasūtras are free from this omission and they, in common, mention the seventh step for gaining the seventh object, as is shown below:—

(1) Kāṭhaka 25. 42:—

uttarato'gner darbheṣu prācīṇi prakramayaty ekam iṣe dve ūrje trīṇi rāyaspoṣāya catvāri mayobhavāya pañca prajābhyaḥ ṣaḍ ṛtubhyo dirghāyutvāya saptamaṇ; sakhā saptapadā bhava sumṛḍikā sarasvati | mā te vyoma saṇi dṛṣe | viṣṇus tvānvetity anuṣaṅgaḥ ||

(2) Bhāradvāja I. 17:—

sapta padāni prakramayaty ekam iṣe viṣṇus tvānvetu, dve ūrje vi-, trīṇi vratāya vi-, catvāri māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta saptabhyo hotrābhyo vi-, iti saptame pade samikṣamāṇo japati sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed. babhū-wrong) sakhyaṇi te gameyaṇi sakhyaṭ te mā yoṣaṇi sakhyaṇ me mā yoṣṭhāḥ iti ||

(3) Baudhāyana I. 1. 28:—

athaināṇi devayajanam udānayati ekam iṣe viṣṇus tvānvetu | dve

ūrje vi-| trīṇi vratāya vi-| catvāri māyobhavāya vi-| pañca paśubhyo vi-|  
 ṣaḍ rāyaspoṣāya vi-| sapta saptabhyo hotrābhyo vi-| iti saptamaṇi padam  
 upasaṇṅgrhya japati| sakhāyah saptapadā abhūma sakhyaṇi te gameyaṇi  
 sakhyāt te mā yoṣaṇi sakhyān me mā yoṣṭhah iti ||

(4) Āpastamba II. 4. 16-17:—

athainām uttareṇāgniṇi dakṣiṇena padā prācim udicīṇi vā diśam  
 abhiprakramayaty ekam iṣa iti| sakheti saptane pade japati ||

Mantrapāṭha (I. 3. 7-14) gives the mantra in sakalapāṭha:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri  
 māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ ṛtubhyo vi-| sapta saptabhyo  
 hotrābhyo vi-| sakhā saptapadā bhava sakhāyau saptapadāv abhūva (ed.  
 babhū- wrong) sakhyaṇi te gameyaṇi sakhyāt te mā yoṣaṇi sakhyān me mā  
 yoṣṭhah ||

(5) Hiranyakeśin I. 21. 1:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-| catvāri  
 māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta sapta-  
 saptabhyo hotrābhyo vi-| iti saptamaṇi padam avasthāpya japati| sakhāyau  
 saptapadāv abhūva (ed. babhū wrong) sakhyaṇi te gameyaṇi sakhyāt te mā  
 yoṣaṇi sakhyān me mā yoṣṭhā iti ||

(6) Āgniveśya I. 6:—

ekam iṣe viṣṇus tvānvetu| dve ūrje vi-| trīṇi vratāya vi-, catvāri  
 māyobhavāya vi-, pañca paśubhyo vi-, ṣaḍ rāyaspoṣāya vi-, sapta sapta-  
 bhyo hotrābhyo viṣ-| sakhāyau saptapadāv abhūva sakhyaṇi te gameyaṇi  
 sakhyāt te mā yoṣaṇi sakhyān me mā yoṣṭhā iti ||

(7) Gobhila II. 2. 10:—

śūrpeṇa śeṣam agnāv opya prāg udicīm abhyutkrāmayati ekam iṣe iti |  
 Mantrabrāhmaṇa (I. 2. 6-12) gives the mantra in sakalapāṭha:—  
 ekam iṣe viṣṇus tvā nayatu| dve ūrje vi-| trīṇi vratāya vi-| catvāri  
 māyobhavāya vi-| pañca paśubhyo vi-| ṣaḍ rāyaspoṣāya vi-| sapta  
 saptabhyo hotrābhyo vi- ||

(1) Khādira I. 3. 29 agrees with the Gobhila.

(9) Kauśika 76. 22-24:—

tāsu padāny utkrāmayati| iṣe tvā sumāṅgali prajāvati susīma iti  
 prathamam| ūrje tvā rāyaspoṣāya tvā saubhāgyāya tvā sāmrajyāya tvā  
 saṃpade jīvātave tvā sumāṅgali prajāvati susīma iti saptamaṇi sakhā  
 saptapadā bhavati ||

Thus, the Gṛhyasūtras can be conveniently divided into two groups on the basis of the omission or mention of the seventh step, coupled with the object to be gained by it; and it is just possible that these two groups derived from two different sources. The basis of this division can still further be limited to a single word, *i.e.* saptapadī in contrast with saptapadā; and it is to be noted that, while the Maitrāyaṇa group reads saptapadī the Kāṭhaka group has saptapadā; and in the light of the consistency with which the two groups use these two words I should, at once, correct Pāraskara's saptapadā' into saptapadī and conversely Kauśika's saptapadī into saptapadā.

Schröder<sup>2</sup> and Bradke<sup>3</sup> have shown, in detail, that the Maitrāyaṇa and Kāṭhaka schools of the Black Yajus originated in the north—the early Indian home of the Aryans—while the school of the Taittirīyas developed in the south; and on this account the two schools may be placed earlier than the latter. The Gṛhyasūtras of Baudhāyana, Āpastamba, Bhāradvāja, Hiraṇyakeśin and Agniveśa belong to the Taittirīya Saṃhitā and a scrutiny of the marriage ceremony given by them may evolve their provisional chronology.

## BauGS.

atha vivāhaṃ vyākhyāsyāmaḥ | udagayana  
 āpūryamānapakṣe punye nakṣatre yugmān  
 brāhmaṇān varān prahīṇoti 'pra su gmatā  
 dhiyasānasya sakṣaṇi varebhir varān abhi su  
 prasidala | asmākam indra ubhayaṃ juṣṣati yat  
 saumyasyāndhaso bubodhati' iti | yato'numantra-  
 yate 'anṛkṣarā rjavaḥ santu panthā yebhiḥ sakhāyo  
 yanti no vareyam | sam aryamā saṃ bhago no  
 ninīyāt saṃ jāsapatyaṃ snyamam astu devāḥ'  
 iti | atha yadi dakṣiṇābhiḥ saha dattā syān nātra  
 varān prahīṇuyāt | tāṃ pratigrhīṇīyāt 'prajāpatīḥ  
 striyāṃ yaśa' ity etābhiḥ ṣaḍbhir anuchan-  
 dasam | sarve māsā vivāhasya | śucitapastapasya-  
 varjam ity eke | rohiṇi mṛgaśīrasam uttare phal-  
 guṇi svātīti vivāhasya nakṣatrāṇi | punarvasū  
 tiṣyo hastaḥ śroṇā revatīty anyeṣāṃ bhūtika-  
 rmaṇām | yāni cānyāni puṇyoktāni nakṣatrāṇi  
 teṣu pūrvedyur evarādhipūrteṣu yugmān brāhma-  
 ṇān bhojayet | pradakṣiṇam upacāraḥ | puṣpa-  
 phalākṣatamiśrair yavaḥ tilārtham upalīpya  
 dadhyodanaṃ saṃprakīrya dakṣiṇaṃ jānuṃ  
 bhūmau nidhāya savyam uddhṛtya 'idā devahūḥ'

## ApGS.

sarva ṛtavo vivāhasya  
 śaiśīrau māsau parihāpy-  
 ottamaṃ ca naidāgham |  
 sarvāṇi puṇyoktāni nakṣa-  
 trāṇi | tathā maṅgalāni |  
 āvṛtaḥ cātribhyaḥ pratiy-  
 eran | invakābhiḥ pra-  
 srjyante te varāḥ pratinan-  
 ditāḥ | maghābhir gāvo  
 grhyante | phalguṇibhyaṃ  
 vyūhyate | yāṃ kāmayeta  
 duhitarāṃ priyā syād iti  
 tāṃ nīṣṭīyāṃ dadyat  
 priyaiva bhavati naiva tu  
 punar āgachatīti brāhma-  
 ṇāvekṣo vidhiḥ | invakā-  
 śabdo mṛgaśīrasi niṣṭyā-  
 śabdaḥ svātau | vivāhe

- 1 Later writers forgot the basic distinction between ekapadī and ekapada; thus Vāsudeva, the author of Śāṅkhāyanagrhyasamgraha confuses the two:—*i.e.* ekapadā bhava, ūre dvipadā bhava, rāyaḥ-poṣāya tripadī bhava ayobhavya ya catuṣpadī bhava, paśubhyaḥ pañcapadī bhava, śatrubhyaḥ ṣaṭpadī bhava, sakḥā saptapadī bhaveti.
- 2 Über die Maitrāyaṇi saṃhitā ZDMG. 33. 177-207.
- 3 Über das Mānava-grhya-sūtra ZDMG. 36. 417-477.

iti japitvā 'nāndimukhāḥ pitarāḥ priyantām' iti vācayitvā 'adya vivāhaḥ' iti brāhmaṇān annena pariviṣya 'puṇyāhaḥ' svasti rddhim' ity oṅkārapūrvāḥ tristrir ekaikāḥ aśiṣo vācayitvā snāto hatavāsā gandhānuliptāḥ sragvī bhuktāvān pratodapānir apadātir gatvā vadhūjñātibhir atithivād arcitāḥ snātām ahatavāsasaḥ gandhānuliptāḥ sragviṇiḥ bhuktāvatiṃ iṣuḥastāḥ dattāḥ vadhūḥ samikṣate 'abhrātrghniḥ varuṇāpatighniḥ bṛhaspate | indrāputraghniḥ lakṣmyaḥ tām asyai savitah suva' iti | tayekṣyamāno japati 'aghoracakṣur apatighny edhi śivā pati-bhyaḥ sumanāḥ suvarcāḥ | jivasūr devakāmā syonā śaṃ no bhava dvīpade śaṃ catuṣpade' iti | athainām antareṇa bhrumukhe darbheṇa saḥ mārṣti 'idam ahaṃ yā tvayi patighny alakṣmīś tām nirdīśami' iti | darbhaḥ nirasypā upasprīyāthainām dakṣiṇe haste grhṇāti 'mitro' s'iti | athainām devayajanam udānayaṭi 'ekam iṣe viṣṇus tvānvetu | dve ūrje viṣṇus tvānvetu | trīṇi vratāya viṣṇustvānvetu | catvāri māyobhavāya viṣṇus tvānvetu | pañca paśubhyo viṣṇus tvānvetu | ṣaḍ rāyaspoṣāya viṣṇus tvānvetu | sapta saptabhyo hotrābhyo viṣṇus tvānvetu' iti | saptamaḥ padam upasaṃgrhya japati 'sakhāyah saptapadā abhūma sakhyaḥ te gameyaḥ sakhyāt te mā yoṣaḥ sakhyān me mā yoṣthāḥ' iti |

āvedyārghyaḥ kuryāt | madhye' gārasvodici-napratisevaṇā crakā upastṛṇāti | tāsṃ aha'āni bahugūṇāny uttaradaśāni vāsāmsy āstīrya teṣṃ rtvijaḥ prānmukhā upaviśanti | uttarapūrve deśe gārasya prākkūlān darbhanā saṃstīrya teṣṃ arghyadracyāṇi saṃśādayati | yāvanta rtvijas tāvanti kāmśyāni pātrāṇi sāpidhānāni tāvataḥ kūrcaḥ | dvāv anyau parigrahaṇiyau kūrcau | dadhi madhu ghr̥tam āpaḥ payo vastrayugāni kuṇḍalayugāni | yasyai goḥ payas amasaḥ srag alāṃkaraṇiyau ceti | pavitre kṛtvā tūṣṇiḥ saṃskṛtābhir adbhīr uttānāni pātrāṇi kṛtvā prokṣya kūrce kāmśyau nidhāya tirāhpavitram madhy ānayaṭi | dadhi payo vā dvitīyaḥ sa dvivṛt | ghr̥tam ṭṭīyaḥ sa trivṛt | yad dvitīyaḥ tac caturtham sa caturvṛt | āpaḥ pañcamīḥ sa pāñktaḥ | varṣiyasā tejomayenāpidhāya nānā-puruṣā arghyadravyāny ādate anvaḥ anusaḥ vrajatā | 'kūrcaḥ' iti kūrcaḥ prāha | tat 'sukūrcaḥ' ititarāḥ pratigrhṇāti | tam pradakṣiṇam parasyodagāvṛta upaviśati | purastād vānam pratyañcam upohate 'rāstrabhyd asy ācāryāsandi mā tvad yoṣam' iti | athasmā udapātram ādāya kūrcaḥbhyau parigrhya 'pādya āpa' iti prāha | tā abhimantrayate 'āpaḥ pādāvanepanir dviśantam

gauḥ | gr̥heṣu gauḥ | tayā varam atithivad arhayet | yo'syāpacitas tam itar-ayā | etāvad gor ālabhasthānam atithiḥ pitaro vivāhas ca | supṭāḥ ruda-tiḥ niṣkrāntāḥ varāṇe parivarjayet | dattāḥ gup-tāḥ dyotāḥ ṛṣabhāḥ śarabhāḥ vinatāḥ vika-ṭāḥ muṇḍāḥ maṇḍūṣi-kāḥ sāṃkārīkāḥ rātāḥ pālīḥ nūtrāḥ svanujāḥ varṣakārīḥ ca varjayet | nakṣatranāmā nadināmā vṛkṣaṇāmās ca garhitāḥ | sarvās ca rephalakāro-pāntā varāṇe parivar-jayet | śaktiviṣaye dravy-āṇi pratichannāny upa-nidhāya brūyād "upa-sprsa" iti | nānābijāni saṃstṛṣṭāni vedyāḥ pāṇi-sūn kṣetrāl loṣṭam śakṛc chunaśānaloṣṭam iti | pūr-veṣām upasparśane yath-āliṅgam rddhiḥ | uttamaḥ paricakṣate | bandhuśīla-lakṣaṇasaṃpannām aro-gām upayacheta | bandhu-śīlalakṣaṇasaṃpannaḥ śru-tavān aroga iti varāsaṃ-pat | yasyām manaścak-ṣuṣor nibandhas tasyām rddhir 'netarad ādriyetye eke ||

suhṛdaḥ samavetaṇ mantravato varān prahi-nuyāt | tān ādīto dvābhy-ām abhimantrayeta | sva-yaḥ dṛṣtvā ṭṭīyaḥ jayet |

nāsayantu me | asmin kule brahmavarcasy  
asāni' iti |

dakṣiṇam pādāṃ pūrvaṃ brāhmaṇāya pra-  
sārayati | savyaṃ śūdrāya | strī prakṣālayati  
pumān abhiśiñcati | viparitam ity eke | niyamāt  
patnīyajamānau jaṅghe dhāvayataḥ | avanektuḥ  
pāni saṃ mṛṣāti 'mayindriyaṃ vīryam' ity  
urah praty ātmānaṃ praty abhimṛṣate | apo  
vrihibhir yavair vā samudāyutya tathaiva kūr-  
cābhyāṃ parigrhya 'arhaṇīyā āpa' iti prāha | tā  
abhimantrayate 'ā ma āgād varcasā yaśasā saṃ  
srja payasā tejasā ca | tāṃ mā priyaṃ prajānāṃ  
kurv adhipatiṃ paśūnām'' iti | ekadeśam añ-  
jalāv āṇiyamānam anu mantrayate 'virājo' si  
virājo doham āsiya | mama padyāya vi rāja |  
iti | atīṣiṣāḥ parācir niniyamānā anumantrayate  
'samudraṃ vah pra hiṇomy akṣitāḥ svāṃ yonim  
apī gachata | achidraḥ prajāyā bhūyāsaṃ mā  
parā seci mat payah' iti | atha tathaiva kūr-  
cābhyāṃ parigrhy 'opastaraṇīyā āpa' iti prāha | tāḥ  
pibati 'amṛtopastaraṇam asi' iti | trir ācāmet triḥ  
parimrjet | dvir ity eke | ācāntāyāpāvṛttāya tatha-  
iva kūr-  
cābhyāṃ parigrhy 'arḡhya' iti prāha |  
'madhuparka' iti vā | madhuparkaṃ proklam  
anumantrayate 'trayyai vidyāyai yaśo' si yaśaso  
yaśo' si brahunaṇo dīptir asi, tāṃ mā priyaṃ pra-  
jānāṃ kurv adhipatiṃ paśūnām' iti | tam ubhā-  
bhyāṃ hastābhyāṃ pratigrhṇāti 'devasya tvā  
savituh prasave' śvinor bāhubhyāṃ pūṣno has-  
tābhyāṃ pratigrhṇāmi' iti | tasmimś cit kiñcid  
āpatitaṃ syāt tad aṅguṣṭhena ca mahānāmnyā  
copasaṃgrhyemān diśam nirasyati 'neṣṭāvṛd-  
dhiṃ kṛntāmi yā te ghorā tanūḥ, tayā tam  
ā viśa yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmah'  
iti | athāpa upasprīya sarvābhir aṅgulibhiḥ  
samudāyutya prāśnāti 'yan madhuno madha-  
vyaṃ paramam annādyāṃ vīryam | tenāhaṃ  
madhuno madhavyena paramenānnādyena vīr-  
yeṇa paramo'nnādo madhavyo'sāni' iti | triḥ  
prāśya trir anupibec cheṣaṃ ca kuryāt | ya ā-  
manaḥ śreyāṃsam icet tasmai śeṣaṃ dadyād  
iti | ācāntāyāpāvṛttāya tathaiva kūr-  
cābhyāṃ parigrhyāpi 'dhāṇīyā āpa' iti prāha | tāḥ pibati  
'amṛtāpidhānam asi' iti | trir ācāmet triḥ pari-  
mṛjet | dvir ity eke | ācāntāyāpāvṛttāya 'gaur'  
iti gāṃ prāha | tāṃ anumantrayate 'gaur asy  
apahatapāpmā' pa pāpmānaṃ nuda mama cāmu-  
ṣya ca' ity upavettur nāma grhṇāti | nānā  
mahartvigbhayo gāḥ prāha | ekāṃ hotṛkebhyaḥ  
ṣarvebhyo vai kāmavibhavatvāt | yaḥ prāha  
tasmā upākaroty ekadeśam vapāyai juhoti 'agniḥ  
prathamah prāśnātu sa hi veda yathā haviḥ |

caturthyā samikṣeta |  
aṅguṣṭhenopamadhyamayā  
cāṅgulyā d a r b h a ṃ  
saṃgrhyottareṇa yajuṣā  
tasyā bhruvor antaraṃ  
saṃmṛjya praticinaṃ  
nirasyet | prāpte nimitta  
uttaraṃ japet yugmān  
samavetan mantravata  
uttarayadbhyaḥ prahīnu-  
yāt | uttareṇa yajuṣā tas-  
yāḥ śirasī darbheṇavaṃ  
nidhāya tasminn uttarayā  
dakṣiṇaṃ yugachidraṃ  
pratiṣṭhāpya chidre suvar-  
ṇam uttarayāntardhāyotta  
rābhiḥ pañcabhiḥ śnāpa-  
yitvottarayāhatena vāsasā-  
chādyyottarayā yoktreṇa  
saṃnahyati | athainām  
uttarayā dakṣiṇe haste  
grhītvaṅnim abhyāñiyāpa-  
renāṅnim udagagraṃ  
kaṭam āstīrya tasminn  
upaviśata uttaro varaḥ |  
agner upasamādhānā-  
dyājyabhāgānte 'thainām  
ādito dvābhyām abhi-  
mantrayeta | athāśyai dak-  
ṣiṇena nīcā hastena dak-  
ṣiṇam uttānaṃ hastam  
grhṇīyāt | yadi kāmayeta  
puṃsa eva janayeyam ity  
aṅguṣṭham eva | so'bhivā-  
ṅguṣṭham abhiva lomāni  
grhṇāti | 'grbhṇāmi ta' ity  
e t ā b h i ś catasṛbhiḥ |  
athainām uttareṅnim  
dakṣiṇena padā prācim  
udicīṃ vā diśam abhi  
prakramayaty 'ekam iṣa'

śivā asmabhyam ośadhīḥ kṛnotu viśvacarṣaṇīḥ |  
 iti | ekadēśam upaharati tat prāśnāti ' agniḥ pra-  
 thamaḥ prāśnātu sa hi veda yathā haviḥ, ariṣṭam  
 asmākaṃ kṛnotv asau brāhmaṇo brāhmaṇeṣu '  
 iti | atha yad utsrakṣyan bhavati tām anumān-  
 trayate 'gaur dhenubhavyā mātā rudrāṇāṃ duhitā  
 vasunāṃ svasādityānām amṛtasya nābhiḥ, pra  
 ṇu vocaṃ cikitūṣe janāya mā gām anāgām aditiṃ  
 vadhīṣṭa, pibatūdakaṃ tṛṇāny attu, om utsrjata '  
 iti | tasyām utsrṣṭāyāṃ meṣam ajaṃ vālabhate |  
 āraṇyena vā māṃsena | na tv evāmāṃso' rghyah  
 syāt | aśaktau piṣṭānnaṃ saṃsiddhyet | siddhe  
 'bhūtam' iti prāha | tat 'subhūtam' itītarah  
 pratyāha | tad abhimantrayate 'bhūtaṃ subhū-  
 taṃ sā virāt tan mā kṣāyi tan me'sāya tan ma  
 ūrjaṃ dhā om kalpayata' iti | caturo nānāgotrān  
 brāhmaṇān 'bhojayata' ity eva brūyāt | teṣu  
 bhuktavatsv annam asmā upaharati | tat prāśnāti  
 'virād asi virād annaṃ virād virājo mayi dhehi'  
 iti | bhuktavadbhyo vastrayugāni kuṇḍalayugāni  
 yasyai goḥ payas camasaḥ śrag alaṃkaraṇiyam  
 iti ca dadyāt | ekadhanaṃ paśhanūṃ dadyāv  
 ity eke | prān madhuparkād alaṃkaraṇam eke  
 samāmananti | mahayed ṛtvijam ācāryaṃ cātma-  
 naṃ vā eṣa mahayati yaḥ sam ṛtvijam ācāryaṃ  
 ca mahayati evam evaṃviratā vā ātyantikāḥ  
 syuḥ patito nanūcāna iti nimitāni | varape'  
 gnyādhecyaprabhṛtiṣu caisām ṛtvijāṃ smarēt |  
 tathaite arghya ṛtvik śvasurāḥ piṭṛvyo mātula  
 ācāryo rājā vā snātakāḥ priyo varo' tithir iti |  
 saṃvatsaraparyāgatebhyā tebhyā evaṃ kuryād  
 vivāhe varāya | athartvigbhyah karmaṇi-karm-  
 aṇi dadāti |

atha śucau same deśe agnyāyatanadeśam  
 śakalena triḥ prācinam ullikhet trir udicinam |  
 athādbhir abhyukṣya śakalaṃ nirasyāpa  
 upaspr̥ṣya yājñikāt kāṣṭhād agniṃ mathitvā  
 śrotriyāgarād vāhṛtya vyāhṛtibhir nirupyopasam-  
 ādhāyopatiṣṭhate | juṣṭo damūnā atithir duroṇa  
 imaṃ no yajñam upa yāhi vidvān. viśvā  
 agne' bhīyujō vihatya śātriyatām ā bhārā  
 bhojanāni' iti | athainam pradakṣiṇam agniṃ  
 parisamūhya paryukṣya paristiryā prāgagrāir  
 darbhair agniṃ paristr̥ṇāti | api vōdagagrāḥ  
 paścāc ca purastāc ca bhavanti | dakṣiṇān uttarān  
 uttarān adharān yadi prāg udagagrāḥ | uttare-  
 nāgniṃ prāgagrān darbhān saṃstiryā teṣu  
 dvandvaṃ nyañci pātrāni saṃśādayati devasa-  
 myuktāny ekaikaśaḥ piṭṛsamyuktāni sakṛd eva  
 manuṣyaṣaṃyuktāni | yat saha sarvāṇi mānuṣāṇi'  
 ity etasmād brāhmaṇāt | pavitre kṛtvā tūṣṇiṃ  
 saṃskṛtābhir adbhīr uttānāni pātrāni kṛtvā

iti | 'sakhe'ti saptame  
 pade japati ||

prāg ghomāt pradakṣ-  
 iṇam agniṃ kṛtvā | yathā-  
 sthānam upaviśyānvārab-  
 dhāyām uttarā āhutiṃ  
 juhoti 'somāya janivide  
 svāhā' ity etaiḥ pratima-  
 ntram | athainam uttare-  
 nāgniṃ dakṣiṇena padā-  
 śmānam āsthāpayaty 'ā  
 tiṣṭha' iti | athāsyā añja-  
 lāv upastiryā dvir lājān  
 opyābhghārayati | tasyāḥ  
 sodaryo lījān āvapatīty  
 eke | juhoti 'iyaṃ nārī'  
 iti | uttarābhis tiṣṭbhiḥ  
 pradakṣiṇam agniṃ kṛtvā-  
 śmānam āsthāpayati ya-  
 thā purastāt | homaś  
 cottarayā | punaḥ pari-  
 kramaṇam āsthāpaṇaṃ  
 homaś cottarayā | punaḥ  
 parikramaṇam | jayādi  
 pratipadyate | pariṣecan-  
 āntaṃ kṛtvottarābhyāṃ  
 yoktraṃ vimucya tāṃ  
 tataḥ pra vā vāhayet |  
 samopyaitam agniṃ anu-  
 haranti | nityo dhāryaḥ |  
 anugato manthyaḥ | śro-  
 triyāgarād vāhāryaḥ | upa-  
 vāsaś cānyatarasya bhār-  
 yāyāḥ patyur vānugate |  
 api vottarayā juhuyān  
 nopavaset uttarā ratha-  
 syottambhāni vāhāv ut-  
 tarābhyāṃ yunakti | dak-  
 ṣiṇam agre | ārohatim  
 uttarābhir abhimantra-  
 yate | sūtre vartmaṇor

prokṣya visrasyedhmaṇi triḥ sarvābhiḥ prokṣati |  
darbhṣu dakṣiṇato brāhmaṇa upaviṣati uttarata  
udapātram | atha tiraḥpavitram ājyasthālyāni  
ājyaṇi nirupyodico'ṅgārān nirūhya vyantān  
kṛtvā teṣu adhiṣṭityābhidhyotanēnbhidhyotyā dve  
darbhāgre prachidya prakṣālyā pratyasya punar  
abhidhyotyā triḥ parayagni kṛtvā varma kurvann  
udag udvāsya pratyūhyāṅgārān barhir āstīrya  
athainam udicināgrābhyāṇi pavitrābhyāṇi punar  
āhāraṇi trir utpūya visrasya pavitre'dbhiḥ  
saṃsprśyāgnāv anupraharati | atha darvīṇi  
niṣṭapya darbhāiḥ saṃmrjyādbhiḥ saṃsprśya  
punar niṣṭapya prokṣya nidhāya darbhān adbhiḥ  
saṃsprśyāgnāv anupraharati | atha śamyāḥ  
paridadhāti 'khādīri darvi tejaskāmasyaudu-  
mbary annādyakāmasya pālāśi brahmavarcasa-  
kāmasya' iti | atha haikṣṣāṇi vijñāyate 'nirṭi-  
grhitā vai darvi yad darvyā juhuyān nirṭyāsya  
yajñāṇi grāhayet tasmāt sruvenaiva hotavyam'  
iti | pālāsena sruvenety Ātreyaḥ | khādīrenety  
Āṅgīrasaḥ | tāmrjāsenety Ātharvaṇaḥ | kārṣṇā  
yasenābhicarann iti sāvatrikam | anyo vāsyai-  
tāvat kṛtvā'gamaṇi kākṣet | aparenāgnim  
udicinapratīṣevāṇam erakāṇi sādhipāsām āstīrya  
tasyāṇi piāñcāv upaviṣata uttarataḥ patir  
dakṣiṇā patni | athānvārābdhāyāṇi pradakṣiṇam  
agnīṇi pariṣiñcati | 'adite'numanyasva' iti dakṣi-  
ṇataḥ prācinam | 'anumate'nu manyasva' iti  
paścād udicinam | 'saravate'nu manyasva' ity  
uttarataḥ prācinam | 'deva savitāḥ pra suva' iti  
samantāṇi pradakṣiṇāṇi samantāni eva vā tū-  
ṣṇiṇi | athedhmāni abhyaajya pari samidhaṇi  
śiṇaṣṭi svāhākāreṇābhyādhyāgharāv āghāraya-  
ti | 'prajāpataye svāhā' iti manasottare paridhi-  
samidhaṇi saṃsprśyākṣṇavā samīdatam | 'indrāya  
svāhā' ity upāṃśu dakṣiṇe paridhisamdhau  
saṃsprśyākṣṇayā samīdatam | athājyabhāgaṇi  
juhoti | 'agnaye svāhā' ity uttarārdhapūrvārdhe |  
athāgnimukhaṇi juhoti 'yukto vaha jātavedaḥ  
purastād agne viddhi karma kriyamāṇāṇi yathe-  
dam, tvam bhiṣag bheṣajasyāsi kartā tvayā gā  
āśvān puruṣān sanema svāhā | catasra āśāḥ pra  
carantv agnaya imāṇi no yajñāṇi nayatu  
prajānan, ghrtaṇi pibann ajaraṇi suviraṇi brahma  
samid bhavaty āhutināṇi svāhā | ā no bhadrāḥ  
kratavo yantu vīsvato'dabdhāso aparitāsa  
udbhidaḥ, devā no yathā sadam id vṛdhe' sann  
aprāyuvō rakṣitāro dive-dive svāhā | virūpākṣa  
mā vi bādhiṣṭhā mā vi bādha vi bādhiṭhāḥ, nirṭyayi  
tvā putram āhuḥ sa naḥ karmāṇi dhārāya svāhā |  
\*virūpākṣam ahaṇi yaje nijaṅghaṇi śabalodaram,  
yo māyaṇi paribādhathe śrīyai puṣṭyai ca nityadā

vyavastṛṇāty uttarayā  
n i l a ṇi dakṣiṇasyāṃ  
lohitam uttarasyāṃ | te  
uttarābhir abhiyāti | tirth  
asthānucatuṣpathavyatik-  
rame cottarāṇi japet ||

nāvam uttarayānu-  
mantrayate | n a c a  
nāvyaṃs tarati vadhūḥ  
paśyet | tīrtvottaraṇ  
japet | śnaśānādhivyati-  
krame bhāṇde rathe vā  
riṣṭe'gner upasamādhā-  
nādy ājyabhāgānte'nvār-  
ābdhāyām uttarā āhutir  
huvā jayādi pratipadyate  
pariṣecanāntaṇi karoti |  
kṣīrīṇam anyeṣāṇi vā lakṣ-  
manyānāṇi vṛkṣāṇāṇi  
nadinaṇi dhanvanāṇi ca  
vyatikrama uttare yathā-  
līṅgaṇi japet | gṛhān  
uttarayā saṃkāśayati |  
v ā h ā v uttarābhyāṇ  
vimuñcati dakṣiṇam agre |  
lohitaṇi carmānaḍuhaṇi  
prācinagrivam uttara-  
loma madhye'gārasyottara-  
yāstīrya gṛhān prapāday-  
ann uttarāṇi vācayati dak-  
ṣiṇena padā | na ca deha-  
lūṇi abhiṣṭhāti | uttara-  
pūrvadeṣe'gārasyāgner up-  
asamādhānādyājyabhāgā-  
nte'nvārābdhāyām uttarā  
āhutir huvā jayādi pratip-  
adyate pariṣecanāntaṇi  
kṛtvottarayā carmany up-  
aviṣata uttaro varaḥ | athā-  
syāḥ puṃsvor jīvaputrā-

tasmai svāhā | yā tiraścī nipadyase'ham  
vidharaṇi iti, tāṃ tvā ghṛtasya dhārayāgnau  
saurādhaniṃ yaje svāhā | saurādhinyai devyai  
svāhā | prasādhinyai devyai svāhā | bhūh svāhā |  
bhuvah svāhā | suvah svāhā | bhūr bhuvah  
suvah svāhā ity etāvat | sarvadarvihomānām  
eṣa kalpaḥ ||

athāsya upothāya dakṣiṇena hastena  
dakṣiṇam aṃsaṃ pratibāhum anvavahr̥tya  
hṛdayadeśam abhīmṣati 'mama hṛdaye hṛdayaṃ  
te astu mama citte cittam astu te | mama vācam  
ekamanāh śṛṇu mām evānuvratā sahaçaryā mayā  
bhava' iti | athāsyaī dakṣiṇe karṇe japati 'māṃ  
te manaḥ praviśatu māṃ cakṣur mām u te  
bhagaḥ | mayi sarvāṇi bhūtāni mayi prajñānam  
astu te || madhug madhvagāhe jihvā me  
madhuvādiniṃ | mukhe me sāraghaṃ madhu datsu  
saṃvananaṃ kṛtam || cākṛavākaṃ saṃ vananam  
yan nadibhya udāhṛtam | tad vittau devagan-  
dharvau tena saṃvaninau svah || spṛśāmi te'ham  
aṅgāni vāyur āpaś ca mā paraḥ | māṃ caiva  
pasya sūryaṃ ca mā cānyeṣu manaḥ kṛthāh ||  
somaḥ prathamō vivide gandharvo vīvida utta-  
raḥ || tṛtīyo agniḥ te patis turiyas te manuṣya-  
jāḥ || somo'dadad gandharvāya gandharvo'  
dadad agnaye | rayiṃ ca putrāṃś cādād agniḥ  
mahyam atho imām || sarasvati predam ava  
subhage vājīnīvati | tāṃ tvā viśvasya bhūtasya  
pra gāyāmasy agrataḥ' ti | athāsyaī dakṣiṇe-  
na nicā hastena dakṣiṇam uttānaṃ hastam sāṅgu-  
ṣṭham abhīva lomāni gṛhṇāti 'gṛbhṇāmi te  
suprajāstvāya hastam mayā patyā jaradaṣṭir  
yathāsaḥ | bhago aryamā savitā puraṇdhir  
mahyaṃ tvādur gārhapatyāya devāh' iti | atha-  
nāṃ pradakṣiṇam agniṃ paryāṇayati 'pari tvāgne  
puraṃ vayanṃ vipraṃ sahasya dhīmahi | dhṛṣ-  
advamaṃ divedive bhettāraṃ bhāṅgurāvataḥ'  
iti | atha tayopaviśyānvārabdhāyām upayamanir  
juhōti 'agne śardha mahate saubhagāya tava  
dyumnāny uttamāni santu | saṃ jāsapatyaṃ  
suyaman ā kṛṇṣva śatrūyatām abhi tisthā  
mahāṃsi svāhā || somāya janivide svāhā |  
gandharvāya janivide svāhā | agnaye janivide  
svāhā | kanyalā pitṛbhyo yati patilokam ava  
dikṣām adāstha svāhā || preto muñcāti nāmutaḥ  
subaddhām amutas karat | yatheyam indra midh-  
vaḥ suputrā subhagā satī svāhā || agniḥ aitu  
prathamō devatānāṃ | so'syaī prajāṃ muñcatu  
mṛtyupāsāt | tad ayaṃ rājā varuṇo' numanyatām  
yatheyam strī pautram aghaṃ na rodāt svāhā ||  
imām agniḥ trāyatāṃ gārhapatyaḥ prajāṃ asyaī  
nayatu dirgham āyuh | aśūnyopasthā jivatām

yāḥ putram aṅka uttara-  
yopaveśya tasmai phalāny  
uttareṇa yajuṣā pradā-  
yottare japitvā vācaṃ  
yachatya ānakṣatrebhyah |  
uditeṣu nakṣatreṣu prāciṃ  
udiciṃ vā diśam upaniṣ-  
kramyottarābhyāṃ | yathā-  
liṅgaṃ dhruvam arun-  
dhatim ca darsayati ||



astu mātā pautrm ānandam abhi pra budhyatām  
 iyaṃ svāha || mā te gr̥he niśi ghoṣa utthād  
 anyatra tvad rudatyah saṃ viśantu | mā tvam  
 vikeśy ura ā vadhiṣṭhā jīvatatnī patiloke vi rāja  
 paśyanti prajāṃ sumanasyamānā svāhā ||  
 aprajastāṃ pautramṛtyuṃ pāpmānam uta  
 vāgham | śiṣṇaḥ srajam ivonmucya dviṣad-  
 bhyaḥ prati muñcāmi pāsaṃ svāhā iti ||

athainām utthāpyottareṇāgniṃ dakṣiṇena  
 padāsmānam āsthāpayati 'ā tiṣṭhemam aśmānam  
 aśmeva tvaṃ sthīrā bhava | abhi tiṣṭha pṛtan-  
 yataḥ sahasva pṛtanāyataḥ' iti | athāsyā añjalāv  
 upastīrya tasyāḥ sodaryo dvir lājān āvapati |  
 tān abhigḥārya juhōti 'iyaṃ nāry upabrūte' gna  
 lājān āvapatī | dirghāyur astu me patir jīvātu  
 śaradaḥ śataṃ svāhā || athaināṃ pradakṣiṇam  
 agniṃ paryāpayati 'tubhyaṃ agre paryavahan  
 sūryāṃ vahatunā saha | punaḥ patibhyo jāyāṃ  
 dā agne prajayā saha' iti | tathā'sthāpayati  
 tathā juhōti | athaināṃ punaḥ pradakṣiṇam  
 agniṃ paryāpayati 'punaḥ patnīm agnir adād  
 āyuṣā saha varcasā | dirghāyur asyā yaḥ patih  
 sa etu śaradaḥ śatam' iti | tathaiivāsthāpayati  
 tathaiya juhōti | athaināṃ punar eva paryāpayati  
 'viśvā uta tvayā vayaṃ dhārā udanyā iva |  
 atigāhemahi dviṣaḥ' iti | atha tathopaviśyānvāra-  
 bdhāyāṃ jayān abhyātānān rāstrabhṛta iti hutvā  
 athāmātyahomān juhōti | atha prājāpatyān juhōti  
 'prajāpate na tvad etāny anyah' iti | atha sauvi-  
 ṣṭakṛtaṃ juhōti 'yad asya karmaṇo' ty aricāṃ  
 yad vā nyūnam ihākaram | agnis tat sviṣṭakṛd  
 vidvān sarvaṃ sviṣṭaṃ subutaṃ karotu me |  
 agnaye sviṣṭakṛte subutahuta āhutīm kāmānāṃ  
 samardhavitre svāhā' iti | atha sruveṇa paridhīm  
 anakti | atha paristarāt samullipyājvasthālyāṃ  
 prastaravad barhir aktvā tṛṇaṃ prachādvyāgnāv  
 anupharati | atha śamyā apohya tathaiiva  
 pariśiñcati 'anv amāṃsthāh, prāsāvih' iti  
 mantrāntān saṃnamayati | atha praṇitādbhyo  
 diśo vyūnnīya 'brahmaṇe varaṃ dadāmi' iti gāṃ  
 brāhmaṇebhyaḥ | atha āghāravān darvihomah |  
 athāparaḥ:—parisamūhya paryukṣya paristīry-  
 ājyaṃ vilāpyotpūya sruk sruvaṃ niṣṭāpya  
 samṛjya srucci caturgrhitaṃ grhītvā sarvān  
 mantrān samanudrutya sakṛd evāhutiṃ juhōti |  
 agnih sviṣṭakṛd dvitīyah | dvir juhōti dvir  
 nimārṣti dvih prāsnāty utsṛpyācāmati nirledhity  
 eṣa āgnihotrikaḥ | athāparaḥ:—parisamūhya  
 paryukṣya paristīrya prākṛtena haviṣā yāvada-  
 mnātam āhutir juhōty eṣa hy apūrvaḥ | tatro-  
 dāharanti:—

āghāraṃ prakṛtiṃ prāha darvihomasya  
Bādarih |

āgnihotrikaṃ tathātreyāḥ Kāsakṛtsnas tv  
apūrvatām iti ||

tām na mithaḥ saṃsādayed anādeśāt |  
anunayanty etam agnim! athainām pitor aṅkāḍ  
udvahaḥ, guror vā 'ye vadhvaś candraṃ vahatuṃ  
yaks mā yanti janām anu | punas tām yajūiṃyā  
devā nayantu yata āgatāḥ' iti | athainām dakṣiṇe  
haste grhītvā svaratham āropya svān grhān  
ānayati 'pūṣā tveto nayatu hastagrhyāśvinau  
tvā pravahatām rathena | grhān gacha grhapatni  
yathāso vaṣiṇi tvaṃ vidatham ā vadāsi' iti |  
panthānam anumantrayate 'sugaṃ panthānam  
ārukṣam ariṣṭaṃ svastivāhanam | yasmin viro  
na riṣyaty anyeṣūṃ vindate vasu', iti | oṣadhi-  
vanaspatayo nadyo vanāny anumantrayate 'yā  
oṣadhayo ye vanaspatayo jā nadyo yāni dhanvān  
ye vanā | te tvā vadhu prajāvatiṃ pra tve muñ-  
cantv aṃhasaḥ' iti | atha jāyām āniya svān  
grhān prapādāyati 'bhadrān grhān sumanasāḥ  
prapadye' viraghnī viravataḥ svīrān | irāṃ  
vahato grhṭam ukṣamānā teṣv ahaṃ sumanāḥ  
saṃ viśāni' iti | athainām ānadhve carmany  
upaveśayatiḥa gāvāḥ pra jāyadhvam ihaśva iha  
pūriṣāḥ | iho sahasradakṣiṇo rāyaspoṣo niśidatu''  
iti | atrābhyām amātyās stokmāny āropayante |  
atha vācaṃ yachataḥ ānaksatrānām udayāt |  
athāhorātrayoh saṃdhim anumantrayate  
'nilalohite bhavataḥ kṛtyāsaktir vyajyate |  
edhante'syā jñātayaḥ patir bandheṣu badhvatām'  
iti | athoditeṣu naksatresūpaniṣkramya dhruvam  
arundhatiṃ ca darśayati | 'dhruvo'si dhruvakṣitir  
dhruvam asi dhruvataḥ sthītam | tvaṃ  
naksatrāṇām methy asi sa mā pāhi prtanyataḥ'  
iti dhruvam | 'saptarṣayaḥ prathamām kṛttikā-  
nām arundhatiṃ yad dhruvatām ha ninyuḥ | ṣaṭ  
kṛttikā mukhyayogaṃ vahantiyam asmākam  
edhatv aṣṭamy arundhati ity arundhatim | atha  
vivāhasyārundhaty upasthānāt kṛtvā vratam  
upaiti 'agne vratapate upayamanaṃ vrataṃ  
carīṣyāmi tac chakeyaṃ tan me rādhyatām |  
vāyo vratapate, āditya vratapate, vratānām  
vratapate upayamanaṃ vrataṃ carīṣyāmi tac  
chakeyaṃ tan me rādhyatām' iti | ubhau jāyā-  
patī vratacāriṇau brahmacāriṇau bhavato' dhaḥ  
śayāte )

pra su gmatā dhiyasānasya sakṣaṇi |  
ApMB. I, I, 1; RV. X, 32, 1 with  
one variant .  
anṛkṣarā ṛjavaḥ santu panthāḥ cp. |

KGS. ApMB. I, I, 2.  
prajāpatiḥ striyām yaśaḥ; not  
recorded in Ved. Con; but cp.  
I. 5, prajāpatiḥ...yaśo muṣkayor

sapam etc., six verses. TB. 2, 4, 6. 5.  
 modah pramoda ānandaḥ TB. 2, 4, 6, 5.  
 manasaś cittam ākūtim TB. 2, 4, 6, 6.  
 yathāham asyā atrpam TB. 2, 4, 6, 6.  
 dadāmīty agnir vadati TB. 2, 4, 6, 7.  
 āpas tat-satyam ābharan TB. 2, 4, 6, 7.  
 idā devahūh TS. 3, 3, 2. 1.  
 nāndīmukhāḥ pitarāḥ priyantām: nowhere.  
 punyāhaṃ svasti rddhim: nowhere.  
 abhrātrghnīm varuṇāpatighnīm ApMB. 1, 1, 3; cp. KGS.  
 aghoracakṣur apatighny edhi ApMB. 1, 1, 4; cp. AGS., KGS.  
 idam ahaṃ yā tvayi patighnī ApMB. 1, 1, 5.  
 mitro'si TS. 1, 8, 16, 1.  
 ekam iṣe viṣṇus tvānv etu ApMB. 1, 3, 7; TB. 4, 7, 7, 11; TS. 3, 2, 6, 1.  
 dve ūrje vi- TB: 3, 7, 7, 11; ApMB. 1, 3, 8.  
 trīṇi vratāya—ApMB. 1, 3 9; TB. 3, 7, 7, 11.  
 catvāri māyobhavāya—ApMB. 1, 3, 10; TB. 3: 7, 7, 11.  
 pañca paśubhyaḥ ApMB. 1, 3, 11; TB. 3: 7, 7, 11.  
 ṣaḍ rāyaspośāya—TB. 3: 7, 7, 11.  
 sapta saptabhyaḥ " "  
 sakhāyaḥ saptapadā " "  
 kūrcaḥ ( laukika? )  
 sukūrcaḥ ( " )  
 rāṣṭrabhṛd asy ācāryāsandi ApMB. 2, 4, 12; MG. 1, 6, 9: 12, 17.  
 āpaḥ pādāvanejanīh AB. 8, 27, 4; ApMB. 2, 9, 10.  
 mayī mahāḥ ApMB. 2, 9, 11: order differs; so in GB. 1, 5, 15, 17.  
 mayīndriyaṃ vīryam ApMB. 2, 9, 11.  
 ā ma āgād varcasā ApMB. 2, 9, 12 with variants.  
 virājo'si virājo doham...ApMB. 2, 9, 13 with variants.  
 samudraṃ vaḥ pra hiṇomi AV. 10, 5, 23; var.; ApMR. 2, 9, 14. deletes our *akṣitāḥ*.  
 amṛtopastaraṇam asi ApMB. 2, 10, 3.  
 arghyaḥ (laukika?) MG. 1, 12, 8.  
 madhuparkaḥ ( " ). MG. 1, 13, 7;

adadhāt ĀpG. 5, 13, 10.  
 trayyai vidyāyai yaśo'si ApMB. 2, 10, 1.  
 devasya tvā savituh prasave TB. 2, 6, 8, 6; VS. 2, 11.  
 neṣṭāvṛddhiṃ kṛtāmi: nowhere; cp. neṣṭāvṛddhiṃ kṛtāmi LŚ 4, 9, 13.  
 yan madhuno madhavyam ApMB. 2, 10, 5.  
 apidhāniyā apaḥ (laukika?)  
 amṛtāpidhānam asi ApMB. 2, 10, 4; TA. 10, 35, 1.  
 gauḥ ApMB. 2, 10, 6.  
 gaur asy apahatapāpmā ApMB. 2, 10, 6 has *jahi* for our *nuda*.  
 agniḥ prathamāḥ prāśnātu TB. 2, 4, 8, 7; ApMB. 2, 10, 6 slightly differs.  
 gaur dhenubhavyā ApMB. 2, 10, 9.  
 om utsrjata " 2, 10, 12.  
 bhūtam " 2, 10, 13.  
 subhūtam " "  
 bhūtaṃ—ūrjaṃ dhaḥ ApMB. 2, 10, 13—18.  
 virāḍ asi virāḍ annam: nowhere.  
 bhūḥ svahā " "  
 bhuvah svāhā " "  
 svah svāhā " "  
 juṣṭo damūnā atithiḥ TB. 2, 4, 1, 1: RV. V, 4, 5; AV. 7, 73, 9.  
 adite'nu manyasva TS. 2, 3, 1, 2.  
 anumate'numanyasva: in no Saṃhitā.  
 sarasvate'numanyasva " "  
 deva savitaḥ pra suva yajñam TS. 1, 7, 7, 1; 4, 1, 1, 2.  
 prajāpataye svāhā TS. 3, 4, 2, 1; 1, 3, 15, 1.  
 indrāya svāhā TS. 1, 4, 18, 1 common.  
 agnaye svāhā TS. 1, 8, 13, 3. " "  
 somāya svāhā TS. 7, 1, 14, 1. " "  
 yukto vaha jātavedaḥ purastāt: in no Saṃhitā.  
 catasra āśāḥ pra carantv agnaye TS. 5, 7, 8, 2.  
 ā no bhadrāḥ kratavaḥ RV. 1, 89, 1; VS. 25, 14; KS. 26, 11.  
 virūpākṣa mā vi bādhiṣṭhāḥ; not recorded.  
 virūpākṣam ahaṃ yaḥ; not recorded.  
 yā tiraścī nipadyase ApMB. 2, 8, 5; cp. GGS.  
 saṃrādhinyai devyai ApMB. 2, 8, 6.  
 mama hṛdaye hṛdayaṃ te astu; nowhere in this form.

māṃ te manaḥ praviśatu: nowhere in this form.  
 madhuge madhvaḡāhe ,,  
 cākṛavākaṃ saṃivananam ,,  
 sprśāmi te'ham aṅgāni ,,  
 somāḥ prathamo vivide; cp. PGS. ApMB. I, 3, 1.  
 somo'dadad gandharvāya; cp. PGS. ApMB. I, 3, 2.  
 sarasvatī predam ava subhage ApMB. I, 3, 5.  
 gr̥bhñāmi te suprajāstvāya; cp. ĀGS. pari tvāgne purāṃ vayam TS. I, 5, 6, 4; RV. X, 87, 22. d var.; AV. 7, 71, I. varies.  
 agne śardha mahate saubhagāya TB. 2, 4, 1, 1; RV. V, 28, 3.  
 somāya janivide svāhā ApMB. I, 4, 1.  
 gandharvāya janivide svāhā ,, I, 4, 2.  
 agnaye jani- I, 4, 3.  
 kanyalā pitṛbhyo yatī I, 4, 4; cp. GGS. preto muñcāmi nāmutaḥ ApMB. I, 4, 5; RV. X, 85, 25; var.; AV. 14, 1, 17; var.; SMB. I, 2, 3, 4.  
 imāṃ tvam indra miḍhvaḥ ApMB. I, 4, 6, cp. ĀGS.  
 agnir aitu prathamo devatānam ApMB. I, 4, 7; cp. PGS.  
 imām agnis trāyatāṃ gārhapatyah ApMB. I, 4, 8; cp. PGS.  
 mā te gr̥he niśi ghoṣa utthāt ApMB. I, 4, 9.  
 aprajastāṃ pautramṛtyum ApMB. I, 4, 11; SMB. I, 1, 14.  
 ā tiṣthemam aśmānam ApMB. I, 5, 1. with sthiro.  
 iyaṃ nāry upabrūte ApMB. I, 5, 2. cp. PGS.  
 tubhyam agre pary avahan ApMB. I, 5, 3.  
 punaḥ patnīm agnir adāt ApMB. I, 5, 4; RV. X, 85: 39 sl. var.; AV. 14, 2, 2, sl. var.  
 viśvā uta tvayā vayam ApMB. I, 5, 5; RV. II, 7, 3.  
 jaya; cp. PGS.  
 abhyātāna ,,

rāṣṭrabhr̥t ,,  
 prajāpate na tvad TS. I, 8, 14, 2; RV. X, 121, 10; VS. 10, 20; AV. 7, 80, 3.  
 yad asya karmaṇaḥ; nowhere in this form.  
 anv amāṃsthāḥ; cp. adite'nu man- yasva.  
 prāsāvīḥ; cp. deva savitaḥ pra suva etc.  
 varaṃ dadāmi (laukika) AB. 8, 9, 5. ye vadhvaś candraṃ vahatum ApMB. I, 6, 9; RV. X, 85, 31; sl. var.; AV. 14, 2, X. same.  
 pūṣā tveto nayatu hastagr̥hya ApMB. I, 2, 8.  
 sugaṃ panthānam āruksam ApMB. I, 6, 11.  
 yā ośadhayo ye vanaspatayah ApMB. I, 7, 9; AV. 14, 2, 7; both with variants.  
 bhadrān gr̥hān sumānasaḥ prapadye nowhere.  
 ila gāvāḥ prajāyadhvam ApMB. I, 9, 1.  
 nilohite bhavataḥ ApMB. I, 6, 8; sl. var.; RV. X, 85, 28; sl. var.: -AV. 14, 1, 26.  
 dhruvo'si dhruvaksitiḥ ApMB. I, 9, 6; sl. var.; TS. I, 4, 13, 1 differs.  
 sapta ṛṣayah prathamām: nowhere.  
 agne vratapate upayamanam; nowhere in this form.  
 ūrjāḥ pṛthivyāḥ TB. I, 2, 1, 5.  
 prajāyā tvāṃ saṃsr̥jāmi; nowhere.  
 prajāvatī bhūyāsam (laukika?) ,,  
 prajāyā tvā paśubhiḥ sam sṛ- nowhere  
 prajāvān paśumān bhūyāsam ,,  
 agnir mūr̥dhā divaḥ, TS. I, 5, 11, 4; 4, 4, 4, 1.  
 bhuvo yajñasya rajasaś ca TS. 4, 4, 4, 1.  
 maruto yad dha vo divaḥ TS. I, 5, 11, 4.  
 samaṅgalir iyaṃ vadhūḥ cp. PGS.  
 saṃ no manaḥ saṃ hr̥dayāni in no Saṃhitā.

While dealing with marriage the Sūtra of Bodhāyana employs about 150 verses and these, when compared with the number of verses, employed by Āśvalāyana, Gobhila and Pāraskara should put Baudhāyana later than these works.

Out of 150 verses, 3 are found in TS. only, 13 in TS. in common with

other Saṃhitās, 59 occur in the Mantrapāṭha; out of which 15 are with variants.

Practically all the verses are given in sakalapāṭha, so much so that having prescribed 'āghārāv āghārayati' (I. 3. 26) and 'ājyabhāgau juhoti' (I. 3. 29) the sūtra adds 'prajāpataye svāhā, indrāya svāhā, agnaye svāhā, somāya svāhā', in order to elucidate them.

The following may be noted with care:—

1. Out of 150 verses, 24 do not occur in any Vedic work.

2. Only 14 verses are found in TS.; and only 59 in the Mantrapāṭha, out of which 15 show variants.

The sūtra of Āpastamba, which has already been shown to belong to the TS., employs about 104 verses in the marriage rite. Practically all the mantras are given either by pratika or by a reference to the Mantrapāṭha, and they are all found in that collection of the verses.

The fact that Āpastamba employs about 104 verses in contrast to 150 used by Baudhāyana would tend to put it earlier than that; but such a conclusion is negated by the following sūtra, in which it quotes from Baudhāyana:—

'tasyāḥ sodaryo lājān ā vapatīty eke' (ApMB. II. 5. 4).

The reference is found in Baudhāyana I. 4. 25:—

'athāsya añjalāv upastīrya tasyāḥ sodaryo dvir lājān ā vapati'.

That the oblation of fried grains is to be performed by the brother of the bride is enjoined by other sūtras also, but in doing so they use different terms as is shown below:—

ĀGS. I. 5. 8—vadhvo'ñjalā upastīrya bhrātā bhrātrsthāno vā dvir lājān ā vapati |

GGs. II. 2. 4—sakṛt saṃgrhītaṃ lājānām añjalīm bhrātā vadhvañjalāv ā vapati |

<sup>1</sup> The Apastamba-Gṛhyasūtra contains nothing beyond a bare outline of the domestic ceremonies, while most of the other Gṛhyasūtras, e.g. those of Āśvalāyana, Gobhila, and Pāraskara include a great many rules, which bear indirectly only on the performance of the offerings in the sacred domestic fire. The Gṛhyasūtra of Āpastamba forms XXVIIth Praśna of his Kalpasūtra (an enormous work of 30 Praśnas) and is most systematic and to the point; its brevity may, therefore, be a sign of its lateness. Details: Bühler, Introduction to the Sacred Laws of the Aryans, SBE. II. XIII ff; Baudhāyanīyas, the oldest sūtracarāṇa of the Taittirīya Veda; Bühler, Sacred Laws of Manu p. XX.

PGS. I. 5. 1—kumāryā bhrātā śamīpalāśamiśrān lājān añjalīnāñjalāv ā vapati |

BhGS. I. 16—athāsyā bhrātāñjalīnāñjalāv upastīrṇābhīghāritān lājān chūrpād añjalīnopaghātān añjalāv ā vapet |

HKGS. I. 20. 3—athāsyā añjalāv ājyenopastīrya lājān dvir ā vapati |

KhGS. I. 3. 20-21—sakṛd gṛhītam añjalīṇī lājānāṇī vadhvañjalāv ā vaped-  
bhrātā suhṛd vā kaś cit |

MGS. I. 11—lājā bhrātā brahmacārī vāñjalīnāñjalayor ā vapati |

VGS. 14. 17—upary agnāv añjalau lājān bhrātā brahmacārī vopastīrṇa ā vapet |

KGS. 25. 29—athāsyai śamīlājān ā vapati bhrātā brahmacārī vā ||

But in considering the provisional chronology of the Gṛhya-sūtras the force of this type of reasoning is very much restricted, and it should, on no account, be unduly stretched.<sup>1</sup> For, if in the case, cited above, Āpastamba seems to be quoting from Baudhāyana, in the case of Tonsure it is Baudhāyana, which can be suspected to be quoting from Āpastamba.<sup>2</sup> The sūtra in question is:—

yatharṣi śikhāṇī ni 'ladhyād ity eke (i.e., "he may arrange the locks in the fashion of his ancestral ṛṣis").

The quotation is not found anywhere, except in ĀpGS., which reads (VI. 166):—

"aparenāgniṇī prāñcam upaveśya trenyā śalalyā tribhir darbhapuñ-  
jilalī śalālūglapseneti tūṣṇī keśān viniya yatharṣi śikhā(m?) ni dadhāti. |

The case is typical. But to infer from this that the extant BauGS. is posterior to the extant ĀpGS. may be unsafe, and the point of quotation may be cleared by assuming that BauGS. is here quoting from that original TS. Gṛhyasūtra from which both BauGS. and ĀpGS. have derived.

And it is exactly on this account that I differ from that part of Bühler's<sup>3</sup> thesis on the posterity of ĀpGS. to BauGS., where he advances

<sup>1</sup> Details: Oldenberg, Gṛhyasūtras II. Intr. pp. XXXVII.

<sup>2</sup> That the sūtra of Hiraṇyakeśin is, at least in part, based on that of Āpastamba has already been shown by Bühler; that it is posterior to that of Bhāradvāja will be made clear under HKGS.

<sup>3</sup> Sacred Books of the East Vol. II, p. XXIII; confirmed by Oldenberg, SBE. XXX, XXXVII.

this type of reasoning, but agree with him in the rest of the work for placing the ĀpGS. later<sup>1</sup> than the BauGS.

## BhGS.

catvāri vivāhakaraṇāni vittāṃ  
rūpāṃ prajñā bāndhavam iti | tāni  
cet sarvāṇi na śaknuvād vittam ud-  
asvet | tato rūpam | prajñāyām (ca  
tu?) bāndhavam ca vivadante | bāndha-  
vam udasyed ity eka āhur aprajñena  
hi kaḥ saṃvāsah | athaitad aparāṃ  
na khalv iyam arthebhya ūhyate pra-  
jananārtho'syāṃ | pradhānaḥ sa yo'  
laṃ saṃlakṣaṇāya syāt sa tām āva-  
heta yasyāṃ praśastā jāyeraṃ | na  
svapantim upagrñhita na carantim |  
prathamam abhivāgachāṃs tāṃ maṅ-  
galyāni pariprchet | caturo loṣṭān  
āhared vediloṣṭāṃ gomayaloṣṭāṃ sītā-  
loṣṭāṃ śmaśānaloṣṭam iti | tām āhai-  
sām ekam ādatsveti | sā ced vediloṣ-  
tam ādaditādhyāpakam | yāyājūkam  
janayisyatīti vidyād yadi gomayaloṣ-  
ṭāṃ bahupaśuṃ | janavisyatīti vid-  
vād yadi sītaloṣṭāṃ kṛstarādhikam  
janavisyatīti vidyād yadi śmaśāna-  
loṣṭam ādahanasikṣṇi parikhyāteti  
vidyān nainām upagrñhitātha khalu  
bahūni lakṣaṇāni bhavanti | ślokaṃ tu  
lakṣaṇā udāharanti | yasyāṃ mano'nu-  
ramate cakṣuś ca pratipadyate | tāṃ  
vidyāt punyalakṣmikāṃ kiṃ jñānena  
karisyatīti | udagayana upagrñhita  
vijñāyate 'udagayanaṃ devānām'  
iti | daivaṃ punar idam | karma ||

dakṣiṇāyana ity aparāṃ vijñāyate  
dakṣiṇāyanaṃ piṭṛṇām iti | piṭṛsaṃ-  
yuktam punar idam | karma | pūrva-  
pakṣa upagrñhita vijñāyate pūrva-  
pakṣo devānām iti | daivaṃ punar-  
idam | karma | aparapakṣa ity aparāṃ  
vijñāyate' parapakṣah piṭṛṇām iti |  
piṭṛsaṃyuktam punar idam | karma |  
madhyaṃdina upagrñhita | vijñāyate  
madhyaṃdinam ṛṣiṇām ity ṛṣisaṃyuk-  
tam punar idam | karmāthāpi vijñāyate  
tasmān madhyaṃdine sarvāṇi puṇyāni  
saṃnipatitāni bhavantiṭy aparāhna  
upagrñhita vijñāyate' parāhnaḥ piṭṛ-

## HKGS.

samāvṛta ācāryakulān mātā-  
pitarau bibhṛyāt | tābhyām anujñāto  
bhāryām upayachet sajātām anujñāto  
brahmacāriṇim asagotrām | ahnaḥ  
pañcāsu kāleṣu prātaḥ saṃgave  
madhyaṃdine'parāhṇe sāyaṃ vaiteṣu  
yatkāri syāt puṇyāha eva kurute | ag-  
nim upasamādhāya (paridhi) paridhā-  
nāntam kṛtvā vadhūm āniyamānaṃ  
samikṣate | 'sumāṅgalir iyaṃ vadhūr  
imāṃ sam eta paśyata | saubhāgyam  
asyai dattvā yāthāstam | viparetaṃ iti |  
daksinataḥ patiṃ bhāryopaviśati |  
ācāntasamanvārabdhāyāṃ pariśiñcati  
vathā purastāt | vyāhṛtiparyantaṃ  
kṛtvā juhoti | 'agnir aitu prathamam  
devatānām | so'syai prajāṃ muñcatu  
mṛtyupāśāt | tad ayaṃ rājā varuṇo'-  
nu manyatāṃ | yatheyaṃ stri pautram  
agham | na rodāt svāhā || imām agnis  
trāyatām gārhapatyaḥ prajāṃ asyai  
nayatu dīrgham āyuh | aśūnyopasthā  
jīvatām astu mātā pautram ānandam  
abhi pra budhyatām iyaṃ svāhā ||  
mā te gṛhe niśi ghoṣa utthād anyatra  
tvad rudatyah sam | viśantu | mā tvam  
vikeśy ura ū vadhiṣṭhā jivapatni  
patilōke vi rāja prajāṃ paśyanti  
sumanasyamānāṃ svāhā || dyaus te  
pṛṣṭhaṃ rakṣatu vāyur ūrū āsvinau  
ca stanam dhayatas te putrān savitā-  
bhi rakṣatu | ā vāsasaḥ paridhānād  
bṛhaspatir viśve devā abhi rakṣantu  
pāścāt svāhā || aprajastām pautramṛ-  
tyuṃ pāpmānam uta vāgham |  
śiṛṣṇaḥ srajam ivonmucya dviśad-  
bhyaḥ prati muñcāmi pāpam svāhā ||  
devakṛtaṃ brāhmaṇam kalpamānaṃ  
tena hanmi yonisadaḥ piśācān |  
kravyādo mṛtyūn adharān pādāyāmi  
dīrgham āyus tava jīvantu putrāḥ  
svāhā iti | imaṃ me varuṇa | tat tvā  
yāmi | tvaṃ no agne | sa tvaṃ no  
agne | tvam agne ayāsi | prajāpate |  
itū hutvāsmānam āsthāpayati | 'ā ti-

<sup>1</sup> Sacred Laws of the Aryas, Intr. p. XV ff. So Oldenberg, op. cit. XXXVII.

nām iti | pitṛsaṃyuktaṃ punar idaṃ  
karmāthāpi vijñāyate bhagasyāparāh-  
na iti | bhagasam̐yuktaṃ punar idaṃ  
karmāthāpi vijñāyate 'tasmād aparāh-  
ṇe kumāryo bhagam ichamānās caran-  
ntī' | puṇyāha upagrṇhītāpi vai khalu  
loke puṇyāha eva karmāni cikīṛṣṇte |  
tasmād aślilanāmāṃṣi citre navasyen  
na yajeta | yathā pāpāhe kurute tādr̥g  
eva tad iti paricaṣṭa eva pāpāham |  
vijñāyate tu khalv ckeṣām 'invakā-  
bhīh prasṛjyante te varāḥ pratinandi-  
tāḥ | maghābhīr gāvo gr̥hyante phal-  
gunībhyāṃ vyūhyata' iti | yāṃ kāmā-  
yeta duhitarāṃ priyā syād iti tāṃ  
niṣṭvāyāṃ dadyāt | priyāiva bhavati  
naiva tu punar āgachati vijñāyate ||  
tata āha snāpayatānām iti | snātāyai  
vāsasi prayachati 'yā akṛntann avayan  
yā atanvata yās ca devir antān abhi-  
to' dadanta | tās tvā devir jarase saṃ  
vyayantv āyusmatīdaṃ pari dhatsva  
vāsa' ity athaināṃ paridhāpayati  
'pari dhatta dhatta vāsasaināṃ śatā-  
yusiṃ kṛnuta dirgham āyuh | bṛhas-  
patiḥ prāyachad vāsa etat somāya  
rājñe paridhātavā u || jarāṃ gachāsi  
pari dhatsva vāso bhavā kṛṣṇinām  
abhiśastipāvati | śataṃ ca jīva śara-  
daḥ suvarcā rāvasā ca poṣam upa saṃ  
vyayasva' iti | parihitām abhiman-  
trayate 'parīdaṃ vāso adhidhāḥ svas-  
tave' bhūr āpinām abhiśastipāvati |  
śataṃ ca jīva śaradaḥ puricir vaśūni  
cāryā vi bhajāsi jīvati' ty athāsvā  
agreṇa jñātikulam agnim upasamā-  
dhāvāgharāv āgharvājyabhāgau ju-  
hotv 'agnave janivide svāhā' ity utta-  
rādhapūrvārdhe | 'somāya janivide  
svāhā' iti daksinārdhapūrvārdhe |  
tata etā āhutir juhōti 'bhūh svāhā,  
bhuvah svāhā suvah svāhā bhūr bhu-  
vah suvah svāhā || 'vā tiraścī vānūci,  
samrādhanyai prasādhanvai, sadasas-  
patim, yukto vaha itāveda' iti | jāyā-  
bhyātānān rāṣṭrabhṛta iti hutvaitā  
āhutir juhōti ||

'agnir aitu prathamō devatānām  
so'syai prajāṃ muñcātu mr̥tyupāsāt |  
tad ayanāṃ rājā varuṇo' nu manyatāṃ  
yatheyaṃ strī pautram aghaṃ na  
rodāt svāhā || imām agnis trāyatām

ṣṭhemam aśmānam aśmeva tvam̐  
sthīrā bhava | pra mr̥ṇīhi durasyūn  
sahasva pṛtanāyataḥ' iti | apareṇā-  
gnīṃ dvayān darbhān pūrvāparān  
udagagrān saṃstīrya teṣu pūrvāparāv  
avatiṣṭhete ||

prāṇmukhaḥ pratyaimukhyaḥ  
hastam̐ gr̥hṇiyāt pratyaimukhaḥ  
prāṇmukhyaḥ vā | yadi kāmayeta  
puṃso janayeyam ity aṅguṣṭhaṃ  
gr̥hṇiyāt | yadi kāmayeta strīr ity  
aṅgulīḥ | yadi kāmayetobhayaṃ janā-  
yeyam ity abhīva lomāny aṅguṣṭhaṃ  
sahāṅgulībhir gr̥hṇiyāt | 'sarasvati  
predam eva subhage vājinivati | tāṃ  
tvā vīsvasya bhūtasya prajāyām asy  
agrataḥ || gr̥hṇāmi te suprajāstvāya  
hastam̐ mayā patyā jaradaṣṭir yathā-  
sat | bhago aryamā savitā puraṃdhir  
mahyaṃ tvādur gārhapatyāya devāḥ'  
iti | tām agreṇa dakṣiṇam aṃsaṃ  
praticim abhyāvṛtyābhi mantrayate |  
'aghoracakṣur apatighny edhi śivā  
paśubhyah sumanāḥ suvarcāḥ |  
jīvasūr vīrasūḥ syonā śam̐ na edhi  
dvipade śam̐ catuspade || tāṃ naḥ  
pūṣāṃ chivatāmām erayasya yasyāṃ  
bijaṃ manuṣyā vapanti | yā na ūrū  
usāti visrayātai yasyām usantaḥ  
pra harema śepam || somaḥ prathamō  
vīvide gandharvo vīvida uttarah |  
ṛṭṭīyo agnis te patis turīyo'haṃ  
manuṣyāḥ || somo' dadād gandharvā-  
ya gandharvo' gnyae' dadāt | paśūṃs  
ca mahyaṃ putrāṃs cāgnir dadāty  
atho tvām || amūham asmi sā tvam̐  
dyaur ahaṃ prthivī tvam̐ sāmāham  
ṛk tvam̐ tāv ehi saṃ bhavāva saha  
reto dadhāvahai puṃse putrāya  
vettavai rāyaspoṣaya suprajāstvāya  
suviryaaya || imām tvam̐ indra mīdh-  
vah suputrāṃ subhagaṃ kuru |  
daśāsyāṃ putrāṃ ā dhehi patim  
ekādaśāṃ kuru' iti || tāṃ yathāyata  
nam upaveśyāthāsvā añjalāv ājēno-  
pastīrya lājān dvir āvapati | 'imān lā-  
jān ā vapāmi samr̥ddhikaranān mama |  
tubhyaṃ ca saṃvnananāṃ tad agnir  
anu manyatām ayam' iti | abhigṛhya |  
'iyam̐ nāry upabrūte' gnaū lājān āva-  
panti | dirghāyur astu me patir  
edhantāṃ jñātayo mama svāhā' iti



gārhapatyah prajām asyai nayatu  
dirgham āyuh | asūnyopasthā jivatām  
astu mātā pautram ānandam abhi pra  
budhyatām iyaṃ svāhā || mā te gr̥he  
nīśi ghoṣa utthād anyatra tvad ruda-  
tyah saṃ viśantu | mā tvam vikeśy  
ura ā vadhiṣṭhā jivapatni patiloke vī-  
rāja paśyanti prajāṃ sumanasyamā-  
nāṃ svāhā || dyaus te pr̥ṣṭhaṃ rak-  
ṣatu vāyur ūrī asvinau ca stanaṃ  
dhayantaṃ savitābhi rakṣatu | ā  
vāsasaḥ paridhānād br̥haspatir viśve  
devā abhi rakṣantu paścāt svāhā ||  
aprajastāṃ pautramṛtyuṃ pāpmā-  
nam uta vāgham | śirṣṇaḥ srajam  
ivonmucya dviśadbhyaḥ prati muñcā-  
mi pāśaṃ svāhā” iti | pūrṇā paścāt,  
imaṃ me varuṇa, tat tvā yāmi, tvam  
no agne, tvam agne ayāsy, ayās cagne  
'sy anabhiśastiś ca, vad asya karma-  
ṇo'ty ariricaṃ, prajāpata' ity ulta-  
māṃ hutvā gurave varaṃ dadāti ||

apareṇāgniṃ dvayān darbhān pūr-  
vāparān udagagrān str̥ṇāti | teṣu pūr-  
vāparāv upatiṣṭheta | prānmukhaḥ  
pratyānmukhyaḥ hastāṃ gr̥hṇiyād ity  
ekam | pratyānmukhaḥ prānmukhvā  
ity aparam | athainayoh praiśakṛd  
añjalī udakena pūrayaty athāsvāñ-  
jalāv udakam ānayati 'śaṃ no devir  
abhiṣṭaya āpo bhavantu pitave | śaṃ  
yore abhi sravantu na' ity athāsya  
dakṣiṇena hastena dakṣiṇaṃ hastam  
abhivāṅguṣṭham abhūva lomāni gr̥h-  
ṇāti 'devasya tvā savituh prasave'  
śvinor bāhubhyaṃ pūṣṇo hastā-  
bhyām | hastena te hastāṃ gr̥hṇāmi  
saubhagatvāya mayā patyā jaradaṣṭir  
yathāsaḥ | bhago aryamā savitā pur-  
aṃdhis te tvā devā adur mahyaṃ pat-  
nīm | aghoracakṣur apatighny edhi  
śivā paśubhyaḥ śaṃtamā prajāyai |  
kṣurapavir jārebhyo jivasūr viraśūḥ  
svonā mahyaṃ tvādūr gārhapatyāya  
devāḥ || tāṃ naḥ piśaṇ chivatamām  
crayasva yasyāṃ bijāṃ manuṣyā  
vapanti | yā na ūrū usati visrayātai  
yasyām usantaḥ praharāma śepham |

somaḥ prathamō vivide gandhar-  
vas tato'paraḥ | ṛṭīyo agniṣ te patis  
tūriyas te manuṣyajāḥ | somo dadad  
gandharvāya gandharvo'gnaye dadat |

tasyā añjalinaḥ juhōti | 'udāyusā' ity  
utthāpya | 'viśvā uta tvayā vayam  
dhārā udanyā iva | ati gāhemahi  
dviśah' iti pradakṣiṇam agniṃ pari-  
kramya tathaiva lājan āvapati |  
ṛṭīyaṃ parikramya sauviṣṭakṛtiṃ  
juhōti | atraike jayābhyātānān rāṣṭra-  
bhṛta ity upajuhvati yathā purastāt |  
tān apareṇāgniṃ prācin udicinṃ vā  
viṣṇukramān kramayati | athaināṃ  
saṃ śāsti dakṣiṇena prakramya  
'savyenānuprakrāma mā savyena  
dakṣiṇam atikrāmih' iti ||

'ekam iṣe viṣṇus tvānv etu | dve  
ūrje viṣṇus tvānv etu | trīni vratīya  
viṣṇus tvānv etu | catvāri māyo-  
bhavāya viṣṇus tvānv etu | pañca  
paśubhyo viṣṇus tvānv etu | ṣaḍ rāy-  
aspośāya viṣṇus tvānv etu | sapta  
saptabhyo hotrābhyo viṣṇus tvānv  
etu' iti | saptamaṃ padam avasthā-  
pva japati | 'sakhāyau saptapadh-  
abhūva sakhyaṃ te gameyaṃ  
sakhyaṃ te mā yosaṃ sakhyaṃ me  
mā yoṣṭhā' iti | athāsya dakṣiṇena  
pādēna dakṣiṇaṃ pādām avakramya  
dakṣiṇena hastena dakṣiṇam aṃsam  
uparyupary anvavamṛśya hṛdayade-  
śam abhi mṛṣati yathā purastāt | 'prān-  
ānāṃ granthir asi sa mā visrasah' iti  
nābhideśam | tān apareṇāgniṃ prācin  
upaveśya purastāt pratyān tiṣṭham  
adbhīh prokṣati | 'āpo hi ṣṭhā mayo-  
bhūvaḥ' iti tiṣṭbhiḥ | 'hiraṇyavarṇāḥ  
śucayah pāvakāḥ' iti catasṛbhiḥ |  
'pavamānaḥ suvarjana' iti caitenānu-  
vākena | atha bijāny adhiśrayanti ||

tāṃ tataḥ pravāhayanti pra vā  
hārayanti | samopyaitam agnim  
anu haranti | nityo dhāryaḥ | anugato  
mantriyah sotriyāgārād vāhāryaḥ |  
upayāśaś cānugate bhāryāyāḥ patyur  
vā | āgāraṃ prāpyāthaināṃ saṃ śāsti |  
'dakṣiṇaṃ pādām agre'tihara dehaliṃ  
mādhi ṣṭhāḥ' iti | pūrvārdhe śālāyāṃ  
nyupyopasamādadhāti | apareṇāgniṃ  
lohitam ānaḍuhaṃ carma prācinagri-  
vam uttaralomāstr̥ṇāti | tasmīn prān-  
mukhāv udaṃmukhau vopaviśataḥ |  
paścāt patim bhāryopaviśati | 'iha  
gāvo niśidantv ihāśvā iha pūruṣāḥ |  
iho sahasradakṣṇo'pi pūṣi ni śidatu

rayiṃ ca putrāṃś cādā agnir mahyam  
 atho imāṃ || sarasvatī predam aya  
 subhage vājiniṃ atī | tāṃ tvā viśvasya  
 bhūtasya pra gāyāmasy agrata itī |  
 a t h a i n a u brahmābhimantrayate  
 "samitaṃ sam kalpethāṃ | saṃ vai  
 sṛjāmi hṛdaye | saṃsṛṣṭāṃ | mano  
 astu vāṃ | saṃsṛṣṭāḥ prāno astu vām'  
 ity athaināṃ aśmānam āsthāpayaty  
 'ā tiṣṭhemam aśmānam aśmeva tvāṃ  
 sthīrā bhava | pra mṛṇīhi durasyūn  
 sahasva pṛtanāyata' itī | pradakṣiṇam  
 agniṃ pari nayati 'viśvā uta tvayā  
 vayaṃ | dhārā udanvā iva | atī  
 gāhemahi dviṣa' ity athāsyā bhrātāñ-  
 jalināñjalāv upastirṇābhghārītān  
 lājān ā vapati 'iyāṃ nāry upabrūte'  
 gnau lājān āvapanti | dirghāyur astu  
 me patir edhantāṃ | jñātayo mama ||  
 bhagena tvā saṃ sṛjāmi māsarēṇa  
 surām iva' ity athaināṃ | vācyaty  
 'imān lājān ā vapāmi samṛddhikara-  
 ṇān mama | tubhyaṃ | ca saṃvana-  
 naṃ tad agnir anu manyatām iyāṃ  
 svāhā ity evam eva trīr ā sthāpayati  
 trīḥ pari nayati trīr ā vapaty athai-  
 nāṃ | prācīṃ vā ||

sapta padāni prakramayaty 'ekam  
 iṣe viṣṇus tvānv etu dve ūrje viṣṇus  
 tvānv etu trīṇi vratāya viṣṇus tvānv etu  
 catvāri māyobhavāya viṣṇus tvānv etu  
 etu pañca paśubhyo viṣṇus tvānv etu  
 ṣaḍ rāyaspoṣāya viṣṇus tvānv etu  
 sapta saptabhyo hotrābhyo viṣṇus  
 tvānv etu' itī | saptame pade samikṣa-  
 māno japati 'sakhā saptapadā bhava  
 sakhāyau saptapadāv abhūva |  
 sakhyaṃ te gameyaṃ sakhyāt te mā  
 yoṣaṃ sakhyān me mā yoṣṭhāh' ity  
 athāsyā dakṣiṇam aṃsaṃ | prati  
 bāhum anvavahrtya hṛdayadeśam  
 abhi mṛṣati 'maṃ hṛdaye hṛdayaṃ  
 te astu mama citte cittam astu te |  
 mama vācam ekamaṇā(h) sṛṇu mām  
 evānuvratā bhava saḥacaryā mayā  
 bhava' ity athāsyā dakṣiṇaṃ karmam  
 ā japati 'mām te cittaṃ pra viśatu  
 mām cakṣur mām u te manaḥ | mayi  
 sarvāni bhūtāni mayi prajñānam astu  
 te || madhuhe madhvāgāhe jihvā  
 me madhuvādinī | mukham me  
 sāraghaṃ madhu datsu samvnanam

itī | vācamyamāv āsāte ānakṣatrā-  
 ṇām udayāt | uditeṣu nakṣatreṣu  
 prācīm udicīṃ | vā diśam upanīskramya  
 'devīḥ ṣaḍ urvīr' itī diśa upatiṣṭhate |  
 'mā hāsmahi prajayā' itī nakṣatrāni |  
 'mā radhāma dviṣate soma rājann' itī  
 candramasam | 'saptarṣayah pratha-  
 māṃ | kṛttikānām arundhatīṃ | ye  
 dhruvatāṃ | ha ninyuḥ | ṣaḍ kṛttikā  
 mukhyayogaṃ | vahantiyam asmakāṃ |  
 bhrājatv aṣṭami' itī saptarṣin  
 upasthāya dhruvam upa tiṣṭhate |  
 'dhruvakṣitir dhruvayonir dhruvam  
 asi dhruvata sthitam | tvāṃ nakṣatrā-  
 ṇāṃ | methy asi sa mā pāhi pṛtanayataḥ ||  
 namo brahmaṇe dhruvāyācyutāyāstu  
 namo brahmaṇaḥ putrāya prajāpataye  
 namo brahmaṇaḥ putrebhyo deve-  
 bhyas trayastriṃśebhyo namo brah-  
 maṇaḥ putrapautrebhyo 'ngirobhyaḥ |  
 yas tvā dhruvam acyutāṃ saputraṃ  
 sapautraṃ brahma veda 'dhruvā asmin  
 putrāḥ pautrā bhavanti | preṣyānte-  
 vāsino vasaṃ | kambalāni kaṃsaṃ  
 hiraṇyaṃ striyo rājāno' nnam abhyam  
 āyuh kirtir varco yaśo balaṃ | brahma-  
 varcasam annādyam ity elāni mayi  
 sarvāni dhruvāny acyutāni santu' ||

"dhruvaṃ tvā brahma veda  
 dhruvo'ham asmin loke'smiṃś ca  
 janapade bhūyāsam | acyutaṃ tvā  
 brahma veda māham asmāl lokād  
 asmāc ca janapadāc cyoṣi dviṣan me  
 bhrātṛvyo'smāl lokād asmāc ca jana-  
 padāc cyavātām | aceṣṭāṃ tvā brahma  
 veda māham asmāl lokād asmāc ca  
 janapadāc ceṣṭiṣi dviṣan me bhrātṛ-  
 vyo'smāl lokād asmāc ca janapadāc  
 ceṣṭatām | avyathamānaṃ tvā brahma  
 veda māham asmāl lokād asmāc ca  
 janapadād vyathiṣi dviṣan me bhrātṛ-  
 vyo'smāl lokād asmāc ca janapadād  
 vyathatām | nabhyaṃ tvā sarvasya veda nabhyam  
 aham asya janapadasya bhūyāsam |  
 madhyaṃ tvā sarvasya veda madhyam  
 aham asya janapadasya bhūyāsam |  
 tantīṃ tvā sarvasya veda tantir aham  
 asya janapadasya bhūyāsam | methiṃ  
 tvā sarvasya veda methy aham asya  
 janapadasya bhūyāsam | nābhīṃ tvā

kr̥tam || cākṛavākaṃ saṃvananaṃ |  
yan nadibhya udāhṛtam | yad deva-  
gandharvo vittas tena saṃvaninau  
svaḥ | māṃ caiva paśya sūryaṃ ca  
mānyeṣu manaḥ kṛthā' iti ||

athāsyaḥ svadhitiṃ mūrdhni  
dhārayan hiraṇyaṃ vodakumbhenā-  
siñcaty 'āpo hi śthā mayobhuva' iti  
tisṛbhir 'hiraṇyavarnāḥ śucayaḥ  
pāvakā' iti catasṛbhiḥ 'pavinānaḥ  
suvarjana' ity etenānuvākenāvasicya  
yathārthaṃ vahanty uhyamānām  
anumantrayate 'ye vadhvaś candraṃ  
vahatuṃ yakṣmā yanti janām anu |  
punas tām yajñiyā devā nayantu yata  
āgatā' ity athaināṃ gṛhān uhyana-  
ḍuḥe rohite carmany upa veśayati 'iha  
gāvo ni śidantv ihāsvā iha puruṣāḥ |  
iḥo sahasradakṣiṇo' bhi pūṣā ni śi-  
datv' ity athainām āgneyena sthāli-  
pākena yājayaty athaitasya sthāli-  
pākasyopahatyābhighārya ju h o t y  
'agnaye svāhāgnaye'gnivate svāhā-  
gnaye'nnādāya svāhāgnaye sviṣṭakṛte  
svāhā' iti | yāvajjivam etam agniṃ  
vrihibhir yavair vā sāyaṃ prātaḥ  
pari caraty 'agnaye svāhā' iti sāyaṃ  
pūrvām āhutiṃ juhoti 'prajāpataye  
svāhā' ity uttarām | saurīṃ pūrvāṃ  
prātar eke samāmananty aupāsano  
nityo dhāryo'nugato manthyaḥ  
śrotriyāgārād vāhāryo' nyatarasya  
caitad ahar upavāsaḥ ||

aṣṭamyah parvāni copavasaty  
āgneyena sthālipākena parvasu yajate |  
vāgyata āsta ānakṣatrāṇām udayāt |  
uditeṣu nakṣatreṣu vatsam anvāra-  
bhyyotthāpayaty 'ud āyuṣā svāyuṣā'  
ity athainām dhruvam arundhatim  
anyāni ca nakṣatrāṇi 'namo brahmaṇe  
dhruvāyācyutāyāstu' etenānuvākena |  
dhruvam upatiṣṭhate 'dhruvakṣitir  
dhruvayonir dhruvam asi dhruvata  
sthitam | tvaṃ nakṣatrāṇāṃ methy  
asi sa mā pāhi pṛtanyata' iti | saptar-  
ṣayaḥ prathamāṃ kṛttikānām arun-  
dhatim dhruvatām ye ha ninyuh |  
ṣaṭ kṛttikā mukhyayogaṃ vahanīyam  
aṣmākaṃ bhrājatv aṣṭamī'ity arun-  
dhatim | trirātram akṣāralavaṇāsinau  
adhaḥśayinau bhavataḥ ||

sarvasya veda nābhir aham asya  
janapadasya bhūyāsam | y a t h ā  
nābhiḥ prāṇānāṃ viṣūvān evam ahaṃ  
viṣūvān | ekaśataṃ taṃ pāpmanam  
ṛchatu yo'smān dveṣṭi yaṃ ca vayaṃ  
dviṣmo bhūyāṃsi mām ekaśatāt  
punyāny āgachantu' iti | atra mano-  
jñena saṃbhāṣyāgāraṃ prāpyāthai-  
nām āgneyena sthālipākena yājayati ||

## BhGS

snāpayata (laukika?)  
 yā akṛtann avayan APMB. 2. 2. 5;  
 SMB. 1. 1. 5.  
 pari dhatta dhatta vāsasainām ApMB.  
 2. 2. 6 with variant; SMB. 1. 1. 6.  
 jarāṃ gachāsi pari dhatsva vāsaḥ Ap-  
 MB. 2. 2. 7; slight variant.  
 paridaṃ vāso adhi dhāḥ ApMB. 2. 2.  
 8; AV. 2. 13. 3 both with variants.  
 agnaye janivide svāhā cp. BGS.  
 somāya " " ApMB. 1. 10. 10-13  
 bhūḥ svāhā " "  
 bhuvah svāhā " "  
 suvah svāhā " "  
 yā tiraścī yānūci: ApMB. 2. 8. 5 with  
 variants.  
 saṃ rādhanyai prasādhanyai ApMB.  
 2. 8. 6, 7.  
 sadāspatim adbhutam ApMB. 1. 9.  
 8; RV. 1. 18. 6; VS. 32. 13; SV.  
 1. 171.  
 yukto vaha jātavedaḥ HG. 1. 2. 18  
 jayāḥ cp. Intr. p. 60.  
 abhyātānāḥ " "  
 rāṣṭrabhṛtaḥ " "  
 agnir aitu prathamo devatānām  
 ApMB. 1. 4. 7.  
 imām agnis trāyatāṃ gārhapatyāḥ  
 ApMB. 1. 4. 8.  
 nā te gr̥he niśi ghoṣa utthāt ApMB.  
 1. 4. 9.  
 dyaus te pṛṣṭham rakṣatu ApMB.  
 1. 4. 10.  
 aprajastāṃ pautramṛtyum ApMB.  
 1. 4. 11.  
 imaṃ me varuṇa śrudhi ApMB. 1. 4.  
 12; common.  
 tat tvā yāmi ApMB. 1. 4. 12; common  
 tvāṃ no agne varuṇasya vidvān  
 ApMB. 1. 4. 14; common.  
 sa tvāṃ no agne ApMB. 1. 4. 15;  
 common.  
 tvam agne ayāsi ApMB. 1. 4. 10;  
 common.  
 ayās cāgne'sy anabhiśastis ca ApMB.  
 1. 5. 18; common.  
 yad asya karmaṇo'ty ariricam; in no  
 Saṃhitā, but cp. ĀG 1. 10. 23;  
 ĀpG. 1. 2. 7; MG. 1. 3. 7.  
 prajāpate na tvat ApMB. 2. 22. 19;  
 common.

saṃ no devir abhiṣṭaye RV. X. 9. 4;  
 AV. 1. 6. 1; SV. 1. 33 not in  
 ApMB. or SMB.  
 devasya tvā savituh prasave cp. BGS.  
 gr̥bhñāmi te ĀGS.  
 hastena te hastaṃ gr̥hñāmi: nowhere;  
 but cp. gr̥bhñāmi te ĀGS.  
 aghoracakṣur apatighny edhi. no-  
 where in this form; for variants  
 cp. RV. X. 85. 44; AV. 14. 2.  
 17; ApMB. 1. 1. 4.  
 tāṃ naḥ pūsaṃ chivatamām crayasva;  
 for variants cp. RV. X. 85. 37;  
 AV. 14. 2. 38; ours agrees with  
 MG.  
 somah prathamo vivide, nowhere in  
 this form; for variants cp. RV.  
 X. 85. 40; ApMB. 1. 3. 1.  
 somo'dadad gandharvāya RV. X. 85.  
 41; AV. 14. 2. 4; ApMB. 1. 3. 2,  
 with slight variant.  
 sarasvati predam ava subhage ApMB.  
 1. 3. 5.  
 saṃ vāṃ sr̥jāmi hr̥daye: nowhere  
 KS. 7. 12. TB. 1. 2. 1. 17 saṃ  
 vaḥ sr̥jāmi hr̥dayāni.  
 saṃ sṛṣṭāṃ mano astu vām KS. 7.  
 12; TB. 1. 2. 1. 17 astu vaḥ.  
 ā tiṣṭhemam aśmānam ApMB. 1. 5.  
 1., 6, 11 vary in c+d.  
 viśvā uta tvayā vayam ApMB. 1. 5.  
 5; RV. 11. 7. 3.  
 iyaṃ nāry upabrūte ApMB. 1. 5. 2  
 with slight variant.  
 bhagena tvā saṃ sr̥jāmi: nowhere.  
 imān lājān ā vapāmi PG. 1. 6. 2; HG.  
 1. 20. 3.  
 ekam iṣe viṣṇus tvā cp. BGS.  
 dve ūrje " "  
 trīṇi vratāya " "  
 catvāri māyobhavāya " "  
 pañca paśubhyaḥ " "  
 ṣaḍ rāyaspoṣāya " "  
 sapta saptabhyo hotrābhyaḥ " "  
 sakhā saptapadā bhava " "  
 mama hr̥daye hr̥dayaṃ te astu HG.  
 1. 5. 11; AV. 3. 8. 6 varies.  
 māṃ te cittaṃ pra viśatu: nowhere.  
 madhuhe madhvagāhe cp. HG 1.24.6  
 and BGS. with variants.  
 cākṛavākam saṃvananam cp. BGS.  
 āpo hi śthā mayobhavaḥ cp. MGS.  
 yo vaḥ śivatamo rasah " "

tasmā araṇi gamāma vaḥ „  
 hiranyavarṇāḥ śucayaḥ pāvakāḥ  
 ApMB. I. 2. 1.  
 hiranyavarṇāḥ śucayaḥ pāvakāḥ  
 ApMB. I. 2. 2.  
 yāsāṃ rājā varuṇo yāti madhye  
 ApMB. I. 2, 3.  
 yāsāṃ devā divi kṛṇvanti bhakṣam  
 I. 2. 4.  
 pavamānaḥ suvarjanaḥ TB. I. 4. 8. 1;  
 this anuvāka has about 20  
 mantras in TB.  
 ye vadhmaś candraṇi vahatum Ap-  
 MB. I. 6. 9.  
 iha gāvo ni śidantu PG. I. 8. 10; Ap-  
 MB. I. 9. 1 has —vaḥ pra  
 jāyadhvam.  
 agnaye svāhā: common.  
 agnaye agnivate svāhā AB. 7. 6. 1.  
 agnaye annādāya svāhā HG. I. 7. 18  
 agnaye sviṣṭakṛte svāhā TB. 3. 12.  
 2. 2. 2-8.  
 prajāpataye svāhā: common.

#### HkGS.

sumaṅgalir iyaṇi vadhuḥ cp. ĀGS.  
 bhūḥ svāhā cp. BGS.  
 bhuvaḥ svāhā „  
 suvaḥ svāhā „  
 agnir aitu prathamaḥ cp. BhGS.  
 imām agnis trāyatām „ „  
 mā te ghe niśi ghoṣa utthāt cp. BhGS.  
 dyaus te pṛṣṭhaṇi rakṣatu „ „  
 aprajastāṇi pautramṛtyum „ „  
 devakṛtaṇi brāhmaṇaṇi kalpa: nowhere  
 imaṇi me varuṇa śrudhi „ „  
 tat tvā yāmi „ „  
 tvam no agne „ „  
 sa tvam no agne „ „  
 tvam agne ayāsi „ „  
 prajāpate „ „  
 ā tiṣṭhemam aśmānam „ „  
 sarasvati predam ava „ „  
 gṛhṇāmi te suprajāstvāya hastam  
 ApMB. I. 3. 3.  
 aghoracakṣur apatighny edhi BhGS.  
 tāṃ naḥ pūṣaṇi chivatamām erayasva  
 BhGS.  
 somaḥ prathamo vivide „ „  
 somo dadad gandharvāya BhGS. var.

amūham asmi sā tvam BhGS. var.  
 imāṇi tvam indra midhvaḥ ĀGS.  
 imān lājān ā vapāmi BhGS.  
 iyaṇi nāry upabrūte „ „  
 viśvā uta tvayā vayam BhGS  
 jāyāḥ BGS.  
 abhyātānāḥ BGS.  
 rāstrabhṛtaḥ „ „  
 dakṣiṇena prakramya GG. 2, 2, 13.  
 ekam iṣe BhGS,  
 dve ūrje „ „  
 trīni vratāya BhGS.  
 catvāri māyobhavāya BhGS.  
 pañca paśubhyaḥ „ „  
 ṣaḍ rāyaspoṣāya „ „  
 sapta saptabhyo hotrābhyaḥ BhGS.  
 sakhāyau saptapadāv abhūva „ „  
 prānānāṃ granthir asi TA. 10, 37, 1;  
 SMB. I, 6, 20.  
 āpo hi śthā mayobhuvāḥ MGS.  
 yo vaḥ śivatamo rasaḥ MGS.  
 tasmā araṇi gamāma vaḥ „ „  
 hiranyavarṇāḥ śucayaḥ BhGS.  
 hiranyavarṇāḥ śucayaḥ pāvakāḥ  
 BhGS.  
 yāsāṃ devā divi kṛṇvanti bhakṣam  
 BhGS.  
 pavamānaḥ suvarjanaḥ TB. I, 4, 8, 1.  
 cp. BhGS. with 20 more verses.  
 iha gāvo ni śidantu BhGS.  
 devīḥ ṣaḍ urviḥ TS. 4, 7, 14, 2; RV.  
 X, 128, 5.  
 saptarṣayaḥ prathamāṇi kṛttikānām  
 ApMB. I, 9, 7.  
 dhruvakṣitir dhruvayoniḥ ApMB.  
 I, 9, 6.  
 namo brahmaṇe dhruvāyācyutāyāstu:  
 nowhere.  
 yas tvā dhruvam acyutam „ „  
 dhruvaṃ tvā brahma veda „ „  
 acyutaṃ tvā brahma veda „ „  
 aceṣṭaṇi tvā brahma veda „ „  
 avyathamānaṃ tvā brahma veda „ „  
 nabhyaṃ tvā sarvasya veda „ „  
 madhyaṃ tvā sarvasya veda „ „  
 tantīṃ tvā sarvasya veda „ „  
 methiṃ tvā „ „  
 nābhīṃ tvā „ „  
 yathā nābhīḥ „ „  
 agnaye svāhā: common.  
 prajāpataye svāhā „ „

The Gṛhyasūtra of Bharadvāja employs about 119 verses in the marriage

ceremony; out of these 9 occur in TS. in common with others; 43 in ApMB. out of which 8 are with variants.

An indication of its age is detected in sūtra I. 12:—

vijñāyate tu khalv ekeṣām invakābhiḥ pra sṛjyante te varāḥ pratininditāḥ (read—nanditāḥ) | maghābhir gāvo gṛhyante phalgunibhyāṃ vyūhyata iti | yāṃ kāmayeta duhitarāṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati naiva tu punar ā gachatīti vijñāyate ||

A part of the above is found in KauGS. 75. 5:—

'maghāsu hanyante gāvaḥ phalguṇiṣu vyūhyata iti' |

The difference between the two is obvious.

Now compare ĀpGS. II. 2. 16-3. 5:—

'invakābhiḥ pra sṛjyante te varāḥ pratinanditāḥ | maghābhir gāvo gṛhyante phalgunibhyāṃ vyūhyate | yāṃ kāmayeta duhitarāṃ priyā syād iti tāṃ niṣṭyāyāṃ dadyāt priyaiva bhavati ; naiva tu punar ā gachatīti brāhmaṇāvekeṣo vidhiḥ | invakāśabdo mṛgaśabdaḥ svātau ||

It seems that BhGS. is referring here to the Āpastambīyas, who hold that view and who properly define the two words *invakā* and *niṣṭyā*. If it be so the BhGS. would be posterior to Āpastamba.\*

The sūtra of Hiranyakeśin cites about 119 verses in the marriage ceremony; of these 13 are untraced; the rest agree with those occurring in the BhGS.

The style of both is the same. Comparison with ĀpGS. is striking:—

HkGS. I. 22. 1-5:—

tāṃ tataḥ pra vāhayanti pra vā hārayanti | samopyaitam agnim anu haranti | nityo dhāryaḥ | anugato manthyaḥ śrotriyāgārād vāhāryaḥ | upavāsaś cānugate bhāryāyāḥ patyur vā ||

ApGS. II. 5. 13-19:—

(pariṣecanāntaṃ kṛtvottarābhyāṃ yoktraṃ vimucya) tāṃ tataḥ pra vā vāhayet pra vā hārayet | samopyaitam agnim anu haranti | nityaḥ | dhāryaḥ | anugato manthyaḥ | śrotriyāgārād vāhāryaḥ | upavāsaś cānyatarasya bhāryāyāḥ patyur vā ||

It is obvious that the HkGS. is combining different sūtras into one. It has applied with profit the same method to the BhGS:—

BhGS. I. 12:—

pūrvāhṇa upa gṛhṇita | vijñāyate pūrvāhṇo devānām iti | daivaṃ punar idaṃ karma | madhyaṃdina upa gṛhṇita | vijñāyate madhyaṃdinam ṛṣiṇām iti | ṛṣiṣaṃyuktaṃ punar idaṃ karma | athāpi vijñāyate tasmān madhyaṃdine sarvāṇi

HkGS. I. 19. 3:—

ahnaḥ pañcasu kāleṣu prātaḥ saṃgave madhyaṃdine parāhṇe sāyaṃ vaiteṣu yatkāri syāt

\* Bühler: "Baudhāyana composed the first set of sūtras connected with the Black Yajur Veda, and was succeeded by Bhāradvāja, Āpastamba and Hiranyakeśin, who all founded schools, which bear their names" Sacred Laws of the Aryas XVI, XVII

puṇyāni saṃnipatitāni bhavantity  
 aparāhṇa upagrṇhīta vijñāyate' pa-  
 rāhṇaḥ pitṛṇām iti pitṛsaṃyuktaṃ  
 punar idaṃ karmāthāpi vijñāyate  
 bhagasyāparāhṇa iti bhagasaṃyuk-  
 taṃ punar idaṃ karmāthāpi vijñā-  
 yate tasmād aparāhṇe kumāryo  
 bhagam icchamānās carantiti  
 puṇyāha upagrṇhītāthāpi vai khalu  
 loke puṇyāha eva karmāni cikīr-  
 śante ||

puṇyāha eva kurute |

Obviously HkGS. has here compressed 15 BhGS. sūtras into one.

BhGS. I. 15:—

apareṇāgniṃ dvayān darbhān  
 pūrvāparān udagagrān sṛṇāti | teṣu  
 pūrvāparāv upatiṣṭhete | prān-  
 mukhaḥ pratyānmukhyā hastaṃ  
 grṇṇīyād ity ekam | pratyānmukhaḥ  
 prānmukhyā ity aparāṃ ||

HkGS:—

apareṇāgniṃ dvayān darbhān  
 pūrvāparān udagagrān saṃstīrya  
 teṣu pūrvāparāv avatiṣṭhete | prān-  
 mukhaḥ pratyānmukhyā hastaṃ  
 grṇṇīyāt pratyānmukhaḥ prān-  
 mukhyā vā ||

HkGS. has here changed BhGS. sṛṇāti into saṃstīrya and has thus combined the two sūtras into one. Its substitution of 'ity ekam' and 'ity aparāṃ' by 'vā' is noteworthy from the point of view of the advanced sūtra style.

The marriage ceremony in the Āgṇiveśya Gṛhyasūtra covers the fifth and sixth adhyāyas of the first Praśna. It runs:—  
 Anṛkṣarā rjayaḥ santu panthā yebhiḥ sakhāyo yanti no vareṇyam | sam  
 aryamā saṃ bhago no ninīyāt saṃ jāspatyaṃ suyamam astu devāḥ || ayaṃ  
 kūrcaḥ | mayi grṇṇāmy agre agniṃ rāyaspośāya suprajāstvēya suvirīyāya |  
 mayi prajāṃ mayi varco dadhāmy ariṣṭāḥ syāma tanuvā suvirāḥ || yo no  
 agniḥ pitaro hr̥tsv antar amartyo martyān āviveśa | tam ātman pari-  
 grṇṇīmahe vayaṃ mā so asmān avahāya parā gāt ||

bhūr bhuvaḥ svaḥ | prajāpatiḥ striyāṃ yaśo muṣkayor adadhāt sapam |  
 kmasya tṛptim ānandaṃ tasyāgne bhājayeha mā || modaḥ pramoda ānando  
 muṣkayor nihitaḥ sapaḥ | sṛtveva kāmasya tṛpyāṇi dakṣiṇānāṃ pratigrahe ||  
 manasaś cittam ākūtiṃ vācaḥ satyam aśimahi | paśunāṃ rūpam annasya  
 yaśaḥ śrīḥ śrayatūṃ mayi || yathāham asyā atṛpaṃ striyai pumān yathā  
 strī tṛpyati pūṃsi priye priyā | evaṃ bhagasya tṛpyāṇi yajñasya kāmyaḥ  
 priyām || dadānīty agnir vadati | tatheti vāyur āha tat | hanteti satyaṃ  
 candramāḥ | ādityaḥ satyam om iti || āpas tat satyam ābharan | yaśo  
 yajñasya dakṣiṇām | asau me kāmāḥ samr̥dhyatām ||

'āpo hi ṣṭhā-mayobhuva' iti tiṣṭbhiḥ 'hiraṇyavarṇaḥ śucayaḥ pāvakā'  
 iti catasṭbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena |

yā akṛntann avayan yā atanvata yāś ca devīr antān abhito'dadanta |  
 tās tvā devīr jarasā saṃ vyayantv āyusmatidān | pari dhatsva vāsaḥ || pari  
 dhatta dhatta vāsasainān | śatāyusūn kṛṇuta dīrgham āyuh | bṛhaspatiḥ  
 prāyachhad vāsa etat somāya rājñe paridhātavā u || jarān | gacchāsi pari-  
 dhatsva vāso bhavā kṛṣṭinām abhisastipāvati | śataṃ ca jīva śaradaḥ  
 suvarcā rāyaś ca poṣam upasaṃ vyayasva || paridān | vāso adhidhāḥ  
 svastaye 'bhūr āpīnām abhisastipāvati | śataṃ ca jīva śaradaḥ purūcīr  
 vasūni cāryo vibhajāsu jīvati ||

Anayā mayā saha karmāṇi kartavyāni | prajāś cotpādayitavyāḥ |  
 tadartham enān | pariṇeṣye |

indrāya namaḥ | agnaye namaḥ | yamāya namaḥ | nirṛtaye namaḥ |  
 varuṇāya namaḥ | vāyave namaḥ | somāya namaḥ | īśānāya namaḥ |  
 brahmaṇe namaḥ | adbhyo namaḥ | agnaye namaḥ | ātmane namaḥ |  
 adite' nu manyasva | anumate'nu manyasva | sarasvate'nu manyasva |  
 deva savitāḥ prasuva |

ayaṃ ta idhma ūtmā jātavedas tenedhyasva vardhasva ceddha vardhaya  
 cāsmān prajāyā paśubhir brahmāvarcasenānnādyena sam edhaya svāhā ||  
 prajāpataye svāhā || indrāya svāhā | agnaye svāhā | somāya svāhā | bhūḥ  
 svāhā | bhuvāḥ svāhā | svaḥ svāhā | bhūr bhuvāḥ svaḥ svāhā |

'yā tiraści nipadyase'haṃ vidharaṇi' iti | tāṃ tvā ghṛtasya dhārayā  
 juhomi vaiśvakarmaṇi svāhā || yānūci nipadyase'haṃ vidharaṇi iti | tāṃ  
 tvā ghṛtasya dhārayā agnau saṃrūdhanyai devyai svāhā | prasādhanyai  
 devyai svāhā || || |

yukto vaha jātavedaḥ purastād agne viddhi karma kriyamāṇaṃ | yathe-  
 dam | tvaṃ bhiṣag bheṣajasyāsi kartā tvayā gā aśvān puruṣān sanemi  
 svāhā || virūpākṣāya svāhā | . dantāñjaye svāhā | virūpākṣam ahaṃ  
 yaje nijaṣghaṃ śabalodaram | yo māyaṃ paribādhathe śrīyai puṣṭyai ca  
 tasmai svāhā || paribādha mā vi bādhiṣṭhā mā vi bādha vi bādhiṭhāḥ |  
 nirṛtyai tvā putram ūhuḥ sa naḥ karmāṇi sādhasya svāhā || sadasaspatim  
 adbhutaṃ priyam indrasya kāmyaṃ | sanīṃ medhām ayāsiṣaṃ svāhā ||  
 yāvanto vedās (devās?) tvayi jātavedaḥ striyaṃ cod ghnanti puruṣasya  
 karma | tebhya etad dhūyate bhāgadheyam | te mā tṛptās tarpayantu kāmān  
 svāhā || ākūtyai tvā kāmāya tvā samṛdhe tvā | puro dadhe amrtatvāya  
 jīvase svāhā | ākūtim asyāvase | kāmam asya samṛddhyati | indrasya  
 yuñjate dhiyaḥ svāhā | ākūtiṃ devīn manasaḥ puro dadhe | yajñasya mātā  
 suhavā me astu | yad icchāmi manasā sakāmaḥ | videyam enad dhṛdaye  
 niviṣṭam svāhā ||

iṣṭebhyaḥ svāhā | vaśaḍ aniṣṭebhyaḥ svāhā | bheṣajaṃ durīṣṭyai  
 svāhā | niṣkṛtyai svāhā | daurādhyai svāhā | devībhyas tanūbhyaḥ  
 svāhā | ṛddhyai svāhā | samṛddhyai svāhā |

cittāya svāhā | cittaye svāhā | ākūtāya svāhā | ākūtyai svāhā | vijñā-  
 tāya svāhā | vijñānāya svāhā | manase svāhā | Śakvarībhyaḥ svāhā |



darśāya svāhā | pūrṇamāsāya svāhā | bṛhate svāhā | rathamtarāya svāhā |  
prajāpatir jayān indrāya vṛṣṇe prāyacchad ugraḥ pṛtanājyeṣu | tasmai  
viśaḥ sam anamanta sarvāḥ sa ugraḥ sa hi havyo babhūva svāhā ||

agnir bhūtānām adhipatiḥ sa māvatu svāhā | (pitarah pitamahāḥ)  
indro jyeṣṭhānām adhipatiḥ sa māvatu svāhā | yamaḥ pṛthivya adhipatiḥ  
sa māvatu svāhā | vāyur antarikṣasyādhipatiḥ sa māvatu svāhā | sūryo  
divo'dhipatiḥ sa māvatu svāhā | candramā nakṣatrāṇām adhipatiḥ sa  
māvatu svāhā | bṛhaspatir brahmaṇo'dhipatiḥ sa māvatu svāhā | mitraḥ  
satyānām adhipatiḥ sa māvatu svāhā | varuṇo'pām adhipatiḥ sa māvatu  
svāhā | samudraḥ srotyānām adhipatiḥ sa māvatu svāhā | annaḥ  
sāmṛjyānām adhipatiḥ tan māvatu svāhā | soma ośadhīnām adhipatiḥ sa  
māvatu svāhā | savitā prasavānām adhipatiḥ sa māvatu svāhā | rudraḥ  
paśūnām adhipatiḥ sa māvatu svāhā | tvaṣṭā rūpāṇām adhipatiḥ sa māvatu  
svāhā | viṣṇuḥ parvatānām adhipatiḥ sa māvatu svāhā | maruto gaṇānām  
adhipatayas te māvantu svāhā | pitarah pitamahāḥ pare'vare tatās tatā-  
mahā iha māvata | asmin brahmann asmin kṣatre'syām āśiṣy asyāḥ  
purodhāyām asmin karmann asyāḥ | devahūtyāḥ | svāhā ||

ṛtāsād ṛtadhāmāgnir gandharvas tasyauśadhayo 'psarasa ūrjo nāma | sa  
idaḥ | brahma kṣatraḥ | pātu tā idaḥ | brahma kṣatraḥ | pāntu tasmai svāhā |  
tābhyah svāhā | saḥ | hito viśvasimā sūryo gandharvas tasya maricayo'psarasa  
āyuvō nāma | sa idaḥ | brahma kṣatraḥ | pātu tā idaḥ | brahma kṣatraḥ | pāntu  
tasmai svāhā | tābhyah svāhā | suṣumnaḥ sūryaraśmīś candramā gandharvas  
tasya nakṣatrāṇy apsaraso bekurayo nāma | sa idaḥ | brahma kṣatraḥ | pātu  
tā idaḥ | brahma kṣatraḥ | pāntu tasmai svāhā | tābhyah svāhā | bhujyuh  
suparṇo yajño gandharvas tasya dakṣiṇā apsarasaḥ stavā nāma | sa idaḥ  
brahma kṣatraḥ | pātu tā idaḥ | brahma kṣatraḥ | pāntu tasmai svāhā | tābhyah  
svāhā || prajāpatir viśvakarmā mano gandharvas tasyarksāmāny apsaraso  
vahnayo nāma | sa idaḥ | brahma kṣatraḥ | pātu tā idaḥ | brahma kṣatraḥ  
| pāntu tasmai svāhā || tābhyah svāhā ||

agnir etu prathamo devatānāḥ | so'syai prajāḥ | muñcatu mṛtyupāśāt |  
tad ayaḥ | rājā varuṇo'nu manyatām | yatheyāḥ | stri pautram aghaḥ | na rodāt  
svāhā || imā agnis trāyatām | gārhapatyah prajāḥ | asyai nayatu dīrgham  
āyuh | aśūnyopasthā jivatām astu mātā pautram ānandam abhi pra budhyatām  
iyaḥ | svāhā || mā te gr̥he niśi ghoṣa utthād anyatra tvad rudatyah saḥ  
viśantu | mā tvaḥ vikeśy ura ā vadhiṣṭhā jīvanpatnī patiloke vi rāja paśyanti  
prajāḥ | sumanasyamānāḥ | svāhā || 2 ||

stanaṃdhayas te putrān savitābhirakṣatu | ā vāsasaḥ paridhānād  
bṛhaspatir viśvedevā abhi rakṣantu paścāt svāhā || aprajastām pautramṛtyuḥ  
pāpmānam uta vāgham | śīrṣṇah srajam ivonmucya dviṣṭdbhyah pratimuñ-  
cāmi pāśaḥ | svāhā || brāhmaṇaḥ devakṛtaḥ kalpamānaḥ tena hanye  
niśadaḥ | piścāt (—cān?) | kravyādo mṛtyur adharān pūtayāmi dīrgham  
āyus tava jīvantu putrān (—trāḥ?) svāhā ||

śaḥ no devīr abhiṣṭaya āpo bhavantu pītaye | śaḥ | yor abhi sravantu

naḥ || devasya tvā savituh prasave'śvinor bāhubhyāṃ pūṣṇo hastābhyāṃ | hastena tastam grbhñāmi saubhagatvāya mayā patyā jaradaṣṭir yathāsat ||

bhago aryamā savitā purāṃdhis te tvā devā adur mahyaṃ patnīm | aghoracakṣur apatighny edhi śivā paśubhyaḥ sumanāḥ suvarcāḥ || yāṃ pūṣan śivatamām erayasva yasyām, bijaṃ, manasyā vapanti | yā ūrū uśati visrayātai yasyām uśantaḥ praharema śepham || somo'dadād gandharvāya gandharvo'gnaye'dadāt | paśūṃś ca mahyaṃ putrāṃś ca dadātv agnir atho tvā asāv aham || somaḥ prathamō vivide gandharvo vivida uttarah | tṛtiyo agniṣ ṭe patis turyo'ham | manasyajāḥ || sarasvati predam ava subhage vājīnīvati | tāṃ tvā viśvasya bhūtasya pra gāyāmasy agrataḥ || ā tiṣthemam aśmānam aśmeva tvam | sthīrā bhava | pra mṛṇihi durasyūn sahasva pṛtanāyataḥ || viśvā uta tvayā vayaṃ dhārā udanya iva | ati gāhemahi dviṣaḥ || 3 ||

imān lājān ā vapāmi samṛddhikaraṇān mama | mama tubhyaṃ ca samvnananāṃ tad agnir anu manyatām || bhagena tvā sam srjāmi māsureṇa surām iva || iyam nāry upabrūte agnau lājān āvapanti dirghāyur astu me patir edhantām jñātayo mama svāhā || imam me varuṇa śrudhi havam adyā ca mṛḍaya | tvām avasyur ā cake svāhā || tat tvā yāmi brahmaṇā vandamānas tad ā śaste yajamāno havirbhiḥ | aheḍamāno varuṇeha bodhy uruśaṃsa mā na āyuh pra moṣiḥ svāhā ||

tvam no agne varuṇasya vidvān devasya heḍo'va yāsisīṣṭhāḥ | yajīṣṭho vahnitamaḥ śośucāno viśvā dveśāṃsi pra munugdhy asmat svāhā || sa tvam no agne'vamo bhavoti nedīṣṭho asyā uśaso vyuṣṭau | ava yakṣva no varuṇam rarāṇo vīhi mṛḍikaṃ suhavo na edhi svāhā || tvam agne ayāsy ayāsan manasā hitaḥ | ayāsan havyam ūlīṣe'yā no dhēhi bheśajam svāhā || prajāpate na tvad etāny anyo viśvā jātāni pari tā babhūva | yatkāṃś te juhomas tan no astu vayaṃ syāma patayo rayīnām svāhā || yan ma ātmano mindābhūd agnis tat punar āhūr jātavedā vicarṣaṇiḥ svāhā || punar agniś cakṣur adāt punar indro bṛhaspatiḥ | punar me' aśvinā yuvaṃ cakṣur ā dhattam akṣyoḥ svāhā || anūjñātam yad ājñātam yajñasya kriyate madhu | agne tad asya kalpaya tvam hi vettha yathā-tatham svāhā || puruṣasaṃmito yajño yajñāḥ puruṣasaṃmitaḥ | agne tad asya kalpaya tvam hi vettha yathātatham svāhā || yat pākātrā manasā dinadakṣā na yajñasya manvate martāsaḥ | agniṣ ṭad dhotā kratuvid vijānan yajīṣṭho devāṃ ṛtuśo yajāti svāhā ||

pāhi no agna enase svāhā | pāhi no viśvavedase svāhā | yajñam pāhi vibhāvaso svāhā | sarvaṃ pāhi śatakrato svāhā | bhūr agnaye ca pṛthivyai ca mahate ca svāhā | bhuvo vāyave cāntariṣṭāya ca mahate ca svāhā | suvar ādityāya ca dive ca mahate ca svāhā | bhūr bhuvaḥ svaś candramase ca nakṣatrebhyas ca digbhyas ca mahate ca svāhā | namo devebhyas svadhā piṭṛbhyo bhūr bhuvaḥ svar mahar om svāhā | om svāhā | bhūḥ svāhā | bhuvaḥ svāhā | svaḥ svāhā | bhūr bhuvaḥ svaḥ svāhā | yad asya kaamaṇo'ty arīricaṃ yad vā nyūnam ihākaram | agniṣ ṭat

sviṣṭakṛd vidvān sarvaṃ sviṣṭaṃ suhutaṃ karotu me | agnaye sviṣṭkṛte  
suhutahute sarvahute sarvaprāyaścittāhutināṃ kāmānāṃ samardhayitce  
svāhā ||

adite'nv amaṃsthāḥ | anumate'nv amaṃsthāḥ | deva savitaḥ prāsāvih |  
agne vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |  
vāyo vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |  
āditya vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |  
vratānāṃ vratapate vrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām |  
amūham asmi sā tvaṃ sā tvam asy amūham | ṛg aham asini sā(ma)  
tvaṃ dyaur ahaṃ pṛthivī tvam | mama hṛdaye hṛdayaṃ te astu | mama  
citte cittam astu te | mama vācam ekamanāḥ śṛṇu | māṃ evānuvratā  
sahacaryā mayā bhava | cākṛavākaṃ saṃivananaṃ yan nadibhya  
udāhṛtam | yad devagandharvo (—va) vittaḥ saṃivananaṃ tena  
saṃivaninau svāḥ ||

ekam iṣe viṣṇus tvānv etu | dve ūrje viṣṇus tvānv etu | triṇi vratāya  
viṣṇus tvānv etu | catvāri māyobhavāya viṣṇus tvānv etu | pañca paśubhyo  
viṣṇus tvānv etu | ṣaḍ rāyaspoṣāya viṣṇus tvānv etu | sapta saptabhyo  
hotrābhyo viṣṇus tvānv etu | sakhāyau saptapadāv abhūva sakhyaṃ te  
gameyaṃ sakhyāt te mā yoṣaṃ sakhyān me mā yoṣhāḥ || sapta ṛṣayah  
prathamāṃ kṛttikānām arundhatiṃ dhruvatāṃ ye ha ninyuḥ | ṣaṭ  
kṛttikā mukhyayogaṃ vahantiyam asmākaṃ bhṛājatv aṣṭamī || dhruvaṃ  
namasyāmi manasā dhruveṇa dhruvaṃ no sakhyaṃ dirghaṃ āyus ca  
bhūyāt | adrugdhāv asmīṃś ca pare ca loke dhruvaṃ praviṣṭau syāma  
(—va) śaraṇaṃ sukhārtau || śaṃ na edhi dvipade śaṃ catuṣpade | iha  
gāvo ni śīdantv ihāśvā iha pūruṣāḥ | iho sahasradakṣiṇo adhi pūṣā  
ni śīdatu || 4 ||

agne prāyaścitte tvaṃ devānāṃ prāyaścittir asi brāhmaṇas tvā  
nāthakāma upa dhāvāmi yāsyai patighnī tanūs tām ito nāśayāmasi svāhā ||  
vāyo prāyaścitte tvaṃ devānāṃ prāyaścittir asi (brāhmaṇas tvā nāthakāma  
upa dhāvāmi) yāsyai putraghnī tanūs tām ito nāśayāmasi svāhā || āditya  
prāyaścitte tvaṃ devānāṃ prāyaścittir asi brāhmaṇas tvā nāthakāma  
up dhāvāmi yāsyai paśughnī tanūs tām ito nāśayāmasi svāhā || sarva  
prāyaścitte tvaṃ prāyaścittir asi brāhmaṇas tvā nāthakāma upa dhāvāmi  
yāsyai patighnī putraghnī paśughnī ninditā tanūs tām ito nāśayāmasi  
svāhā ||

'agne vratapate vratam acāriṣam' ity ādi 'vratānāṃ vratapate  
vratam acāriṣam' ityantam | āvābhyāṃ daṃpatibhyāṃ svasti bhavanto  
bruvantu | yuvābhyāṃ daṃpatibhyāṃ svasti | taśīne (śīvena) tvābhi  
mṛśāmi hastenāvidviṣāṇinā | yathā na vidviṣemahi na hi ye ca kadācana ||  
ṛṣabheṇa (—bho na?) skandāmi vyasya yoniṃ patireto grhāṇa | pumān stri  
jāyatām garbho antaḥ || ā te yoniṃ garbha etu pumāṃsam garbham ā  
dhatsva | yaṃ tubhyaṃ śimivāsasi pumāṃs te putro nūri taṃ pumān anu  
jāyatām | sa saṃ vardhatām garbho daśame māsi sūtave || 5 ||

anṛkṣarā ṛjavaḥ santu panthāḥ yukto vaha jātavedaḥ stanamdhyaḥ te  
putrān imān lājān ā vapāmi agne prāyaścitte pañca ||

atha samāvṛtte bhāryām upa yaccheta | 'prajātantuṃ mā vyavacchetsiḥ'  
iti guruśāsanāt sarvaṅginim manojñāṃ yavīyasīṃ brahmacāriṇīṃ kanyām  
asagotrāṃ mātūr asaṇḍām anuktām agarhitāṃ nakṣatranadivṛkṣābhī-  
dhānāsāṃyuktām |

atha dūtān pra hiṇoti 'anṛkṣarā ṛjava' iti | vadhūmantāṃ yācayati  
'amuṣmai amukagotrāya amūm amukagotrāṃ dharmaprajārthaṃ vadhūṃ  
dadātu' iti | 'tathe'ty ukte vadhūm | āpūryamānapakṣe puṇye nakṣatre  
śobhanāny agārāṇi kalpayitvā baddhakautukaḥ kṛtamaṅgalasvastyaṇaḥ  
padātir vadhūgrhaṃ gatvā grhitamadhuparkaḥ uddhananāyasaṃbhāra-  
saṃbharaṇān kṛtvā lājān āsmānam ahataṃ vāsaś ca saṃbhṛtya brahma-  
praveśanādy āparidhānāntāṃ karoti | etasmin kāle vadhūṃ baddhakau-  
tukāṃ kṛtapuṇyāhīnīṃ yajñō pavītinīm ācāntām agner uttaraṇa pareṇa ca  
gatvā dakṣiṇataḥ prācīṃ tiṣṭhantīṃ var'gner uttaraṇa pūrveṇa ca gātvā  
purastāt pratyak tiṣṭhan sapavitreṇa pāṇinā vyāhṛtibhiḥ 'prajāpatih  
striyām' iti ṣaḍbhir enāṃ dakṣiṇata udānmukhas tiṣṭhan "amūm amuka-  
gotrīm amuṣmai amukagotrāya tubhyaṃ prajāśahatvakarmabhyaḥ  
prati pādāyāmi" iti vadhūmatādbhir dattāṃ prati grhṇāti stridhanaṃ ca |

'āpo hi ṣṭhā mayobhuva' iti tiṣṭbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā'  
iti catasṭbhiḥ, 'pavamānaḥ suvarjana' ity etenānuvākena mārjayitvā  
yathāprapannam apareṇḡgnim upaveśyāthainām ahataṃ vāsaḥ paridhā  
payati pūrvaṃ nidhāya 'yā akṛtann avayan' iti tiṣṭbhiḥ | 'paridaṃ vāsa'  
ity etayā abhi mantrayate | athainām ācāntāṃ dakṣiṇataḥ prācīm upaveśya  
tasyām anvārabdhāyāṃ gandhādīnāgnim alaṅkṛtya pari ṣiṅcati 'adite'  
nu manyasa' iti dakṣiṇataḥ prācīnam, 'anumate'nu manyasva' iti paścād  
udicīnaṃ, 'sarasvate' nu manyasva' iti uttaraḥ prācīnaṃ, 'deva savitah  
prasuva' iti sarvataḥ pradakṣiṇam pariṣicya ūrdhve samidhāv anūyājārthaṃ  
cādadhāti | idhmād evoddhṛtya dakṣiṇaṃ paridhim agniṃ cāntaraṇa  
uttaraṃ paridhiṃ cāgniṃ cāntaraṇa praṇītapraṇayane nūyājārthaṃ  
cā dadhāti | 'ayaṃ ta idhmam (—maḥ), aktvābhyādadhāti | apa upasprśya,  
idhmasya mūlam upasaṃsprśya darvyā juhōti 'prajāpataye svāhā' ity  
udañcam, 'indrāya svāhā' iti prāñcam āghūrāv āghārya | ājyabhāgau  
juhōti 'agnaye svāhā' iti uttaraḥ, 'somāya svāhā' iti dakṣiṇataḥ |  
madhye vyāhṛtibhir hutvā 'yā tiraścī nipadyase'ham' iti trayodaśāhutir  
juhōti || 1 ||

athāṣṭau samṛddh homān juhōti 'iṣṭebhyaḥ svāhā' iti | atha jāyān  
juhōti 'cittāṃ ca cittīś ca' ity evaṃ vā juhōti | nānāsruvāhutīḥ 'cittāya  
svāhā' cittāyē svāhā' ity evam | athābhyātānān juhōti 'agnir bhūtānām  
adhipatiḥ sa māvatu svāhā' iti | atha prācīnāvītaṃ kṛtvādhi vadate 'pitarah  
pitāmahā' iti | upavīti bhūyo bhavati | sa evam etān saptadaśābhyātānān  
sādhivādān juhōti |

atha svāhākṛtāḥ ṣaḍ rāṣṭrabhṛto juhōti 'ṛtāṣaḍ ṛtadhāmā' iti | 'agnir  
etu prathama' iti ṣaṭ pradhānāhutir juhōti | 'āṃ no devīr abhiṣṭaya'

ity ubhau mārjayate | athāsya dakṣiṇena hastena dakṣiṇaṃ hastam sāṅguṣṭham grhṇāty abhiva lomāni 'devasya tvā' iti | athopotthāpayati 'bhago aryamā' ity etābhiḥ pañcabhiḥ | atrāsausābdaprathamayā nāma grhṇiyāt | uttareṇottarārdhaparidhisandhim aśmānaṃ nidhāya dakṣiṇena pādēna vadhūm āsthāpayati 'ātiṣṭhemam aśmānam' iti | 'viśvā uta tvayā vayam' iti pradakṣiṇam agnim' parikrāmataḥ | athāsya añjalāv upastārya dvir lājān āvapati | triḥ pañcāvattinām | 'imān lājān āvapāmi' iti | abhighārya darvyā saṃsrjati 'bhagena tvā saṃ srjāmi' iti | atha juhōti 'iyam nāri' iti || 2 ||

evaṃ dvitīyam āsthāpya parītya juhōti | tathā. ṭṭīyaṃ yathāyatanam upaveśya anūyājasamidham ādāya darvyā vāruṇyau cāgnivāruṇyau bheṣajavanaspatiṃ prājāpatyaṃ sauviṣṭakṛtam ca hutvā purastāt sviṣṭakṛtam prāyaścittam juhōti 'yan ma ātmana' iti pañca | 'pāhi no agna enasa' iti caṣo' nuvākaḥ | atra mahāvyaḥṛtibhir hutvā 'bhūr agnaye ca pṛthivyai ca mahate ca svāhā' iti atraiva praṇavam juhuyād vyāḥṛtibhiḥ samastābhiḥ ca ||

atha madhyamaṃ paridhim aktvā dakṣiṇārdhaṃ ca apa upasprśya uttarārdham ca paristarāṇebhyo'rdham ardham ādāya darvyām agram anakti madhyaṃ ca ājyasthālyāṃ mūlam anakti | punar api darvyām agraṃ madhyaṃ ca ājyasthālyāṃ mūlam anakti | punar api ājyasthālyāṃ mūlaṃ madhyaṃ cāgraṃ ca darvyām | athaikāṃ ṭṭṇāṃ nidhāyāpa upasprśya śiṣṭam agnau praharet | 'nātyagraṃ praharet yad atyagraṃ praharet' iti brāhmaṇam | trir udyatyā ṭṭṇam apy anupraharet | aṅgulīṃ trir udyamya prānasthānaṃ cakṣvādi saṃmiśya paridhīm ādāya madhyamaṃ prathamaṃ praharet | yugapad dakṣiṇam uttaraṃ ca | ūrdhve samidhau praharati | uttarārdham aṅgāreṣūpohati | saṃsrāveṇābhi juhuyāt | atha pariṣīcāti | yathā purastāt 'anvamaṃsthāḥ prāsāvīḥ' iti mantrāntān saṃnamati |

• praṇītāpraṇayanam ādāyāgreṇāgnīṃ pariḥṛtya dakṣiṇeṇāgnīṃ cāpareṇāgnīṃ cāsmano deśe nidhāya yathāśakti dakṣiṇāṃ brahmaṇe dattvā prāgādi pratidiśam tūṣṇīm mārjayate | kiṃcid avasicya hastena mārjayet | 'āpo hi ṣṭhā mayobhuva' iti tiṣṭbhiḥ, 'hiraṇyavarṇāḥ śucayaḥ pāvakā' iti catarṣbhiḥ, 'pavamānaḥ suvarjana' ity etenānūvākena 'kayā naś citra ā bhuvad' iti tiṣṭbhiḥ, 'prājājatyaṃ pavitram' iti dvābhyām | etasmin kāle brahmā 'yathāprapannam upaniṣkrāmaṇam' iti | prāyaścittādi ā brahmaṇa upaniṣkrāmaṇāt sarvadarvihomānām eṣa samānam | atra gurave varaṃ dadāti |

atha devatām upatiṣṭhate 'agne vratapate vrataṃ cariṣyāmi' ity etaiḥ | 'amūham asmi' ity, athāsya dakṣiṇe karṇe jāpati | athāsya dakṣiṇena hastena dakṣiṇam aṃsam uparyupari avamrśya hṛdayadeśam abhimrśati 'māma hṛdaye hṛdayaṃ te astu' iti dvābhyām | athāpareṇāgnīm idaṃ viṣṇukramāt prakrāmati 'ekam iṣe viṣṇus tvānv etu' iti | manāg dakṣiṇam

pūrvaṃ pādaṃ praharati | savyenānuniṣkrāmati | atraiva saptamaṃ  
padaṃ vikramate | nāgnim ati pracyavate | 'sakhāyau saptapadāv  
abhūva' iti saptame pade japati |

athāpareṇāgnim udaṇmukhas tiṣṭhan saptarṣiṇ upatiṣṭhate 'saptarṣayaḥ  
prathamam kṛttikānām' iti | atha dhruvam upatiṣṭhate 'dhruvaṃ nama-  
syāmi' iti | muhūrtam upaviśya aupāsanāgnim āhavanīyākāre kuṇḍe  
nidhāyātra sadasyā āśīrvādaṃ kurvanti | atha vrajaṃ prapadyate | athāsyā  
dakṣiṇena hastena dakṣiṇaṃ pūṇiṃ pariḡrhya dakṣiṇaṃ dvāreyim  
abhimṛṣati 'śaṃ na edhi dvipade śaṃ catuspada' iti | evam uttarām |  
agāraṃ praviśyānaḍuḥe carmaṇy uttare lomny upaviśati 'iha gāvo niṣīdantu'  
iti | jñātisaṃbhāṣāv āsāte |

brahmacāriṇāu alaṃkurvāṇau tryahaṃ vrataṃ careyātām akṣāralavaṇam  
aśamīdhānyaṃ bhūñjānāv adhaśśāyināv asaṃvartamānau saḥacaryātām |  
sāyaṃprātar aupāsane juhōti vrīhibhir yavair vā | sāyaṃ prathamam  
agnim upasamādhāya paristīrya prakṣālya sthālīṃ niṣṭapya saṃmṛjya  
ekamuṣṭiṃ vrīhin opya paryagni kṛtvā gandhapuṣpair agnim alaṃkṛtya  
'indrāyāgnaye yamāya nirṛtyai varuṇāya vāyave somāyācānāyēti, prāgādi  
pratidīśaṃ paścād ātmānam alaṃkṛtya apa upasṛjya sapavitrapāṇiḥ  
'adite'numanyasva' iti pariṣicya samidham abhyādhāya prajvālayitvā  
hastena vrīhin juhuyād 'agnaye svāhā, prajāpataye svāhā,' iti sāyam,  
'sūryāya svāhā, prajāpataye svāhā' iti prātaḥ | 'adite'nv amāṃsthāḥ' iti  
pariṣicya 'kaṇīyas tasya pūrvaṃ hutvottaraṃ bhūyo juhuyād' iti brāhma-  
ṇam | evam aupāsane juhōti | athāparaṃ patnūṃ bhojayet | tasmān  
nityo dhāryo'nugato manthyaḥ śrotriyāgārād vāharyaḥ | prāyaścittam  
juhōti 'ayās cāgner anabhiśastīś ca satyam iti tvam ayā asi | ayasā manasā  
dhṛto' yasā havyam ūhiṣe'yā no dhehi bheṣajaṃ svāhā' iti |

tryahe paryapete niśy agnīpratiṣṭhāpanādi prasiddham dārvihomikam ā  
rāṣṭrabhṛdbhyo vivāhaprakṛtiṃ nayel lājādisaṃbhārarajaṃ pratigraha-  
mārjanavāsaḥparidhānavarjam evam eṣa sarveṣāṃ vivāhaprakṛtiṣu | ākālaṃ  
prāyaścittam juhōti 'agne prāyaścitta' iti catarṣbhiḥ | varuṇyādi samānam |  
vratavisargaḥ |

atha vrataṃ viśṛjate 'agne vratapate vratam acāriṣam' ity etaiḥ | atha  
puṇyāhaṃ vācayitvā 'āvābhyaṃ daṃpatibhyūṃ svasti bhavanto bruvantu'  
iti | 'yuvābhyaṃ daṃpatibhyūṃ svasti' iti prativacānam | athāsyā  
abhimṛṣati 'śivena tvābhimṛṣāmi' iti | pratisaṃviśati 'ṛṣabheṇa skandāmi'  
iti ratyantaṃ kṛtvā japet 'ā te yoniṃ garbha etu' iti tiṣṭbhiḥ | evam eva  
māsi māsy ṛtuvelāyāṃ samtiṣṭhate bhāryopayamaṇam || 3 ||

atha samāvṛtte bhāryām upayaccheta athāṣṭau samṛddhihomāñ juhōti  
evam dvitīyam āsthāpya tṛiṇi |

“ity Agniveśyagṛhyasūtre prathamaprasne  
ṣaṣṭho'dhyāyaḥ ||

anṛkṣarā ṛjavaḥ santu panthāḥ  
ApMB. 1.1.2; RV. X. 85-23;  
AV. 14.1.34.

mayi gr̥hṇāmy agre agnim TS.  
5.7.9.1,2; MS. 1.6.1; 86.5; KS.  
7.12; VS. 13.1; MG. 1.1.15.  
The stanza is read in the Man-  
trapāṭha but its application is  
not shown in the Vivāhavidhi.

yo no agniḥ pitaro hr̥tsv antaḥ  
TS. 5.7.9.1; MS. 1.6.1; 85.18;  
KS. 7.12; AV. 12.2.23.

bhūr bhuvaḥ svaḥ TS. 1.6.2.2.  
with suvar; our svar may be  
noted.

prajāpatiḥ striyām yaśaḥ TB.  
2.4.6.5.

modaḥ pramoda ānandaḥ TB.  
2.4.6.5.

manasaś cittam ākūtim TB. 2.4.6.6.

yathāham asyā atrpaṃ striyai  
pumān TB. 2.4.6.6.

dadānity agnir vadati TB. 2.4.6.7.

tisraḥ { āpo hi śthā mayobhuvāḥ T.S.  
4.1.5.1; MS. 2.7.5: 79.16;  
KS. 16.4.

yo vaḥ śivatamo rasaḥ MS.  
2.7.5: 79.18.

tasmā araṃ gamāma vaḥ  
MS. 2.7.5: 80.1.

catasraḥ { hiraṇyavarṇāḥ śucayaḥ pāva-  
kāḥ TS. 5.6.1.1; MS. 1.2.1:  
9.12; TB. 2.8.9.3; ApMB.  
1.2.1; AV. 1.33.1.

yāsāṃ rājā varuṇo yāti  
madhye TS. 5.6.1.1; MS.  
2.13.10: 151.11; RV. VII.  
49.3; AV. 1.33.2.

yāsāṃ devā divi kṛṇvanti  
bhakṣam TS. 5.6.1.1; AV.  
1.33.3; MS. 2.13.1: 152.1;  
ApMB. 1.2.1.

śivena mā cakṣuṣā paśyatāpaḥ

TS. 5.6.1.2; MS. 2.13.1:  
152.5; AV. 1.33.4.

pavamānaḥ suvarjanaḥ TB.  
1.4.8.1; MS. 3.11.10:  
155.11; KS. 38.2.

punantu mā devajanāḥ TB.  
1.4.8.1; MS. 3.11.10:  
155.13; KS. 38.2.

pavamānaḥ punātu mā AV.  
6.19.1d; MS. 3.11.10:  
155.15.

ubhābhyāṃ deva savitaḥ TB.  
1.4.8.2; MS. 3.11.10:  
155.17; 15 stanzas more in  
this anuvāka in MS.

yā akṛntann avayan yā atanvata  
SMB.1.1.5; PG. 1.4.13; APMB.  
2.2.5; HG. 1.4.2. not found in  
TS., TB., MS. or KS.

pari dhatta dhatta vāsasinām  
SMB. 1.1.6; MG. 1.4.2; ApMB.  
22.6; not found in TS., TB.,  
MS. or KS.

jarāṃ gacchāsi pari dhatsva vāsaḥ  
ApMB. 2.2.7; PG. 1.4.12; MG.  
1.4.2; not found in TS., TB.,  
MS., KS.

paridaṃ vāso adhi dhāḥ svastaye  
ApMB. 2.2.8; MG. 1.4.3; AV.  
2.13.3; not found in TS., TB.,  
MS., KS.

indrāya namaḥ KSA. 11.1.  
agnaye namaḥ KSA. 11.1.6;  
MG. 2.12.3.

yamāya namaḥ GopāU. 4.2.  
nowhere else.

nirṛtaye namaḥ GopāU. 4.2.  
nowhere else.

varuṇāya namaḥ GopāU. 4.2.  
nowhere else.

vāyave namaḥ KSA. 11.6;  
GopāU. 4.2; nowhere else.

somāya namaḥ; nowhere.

anuvāka

Not cited in the vivāhavidhi

iśānāya namaḥ GopāIU. 4.2.  
nowhere else.

adhbhyo namaḥ; nowhere.

agnaye namaḥ KSA. 11.1.6.

Repeated.

ātmāne namaḥ; nowhere.

adite'nu manyasva TS. 2.3.1.2;

MS. 2.2.1: 15.6; MG. 1.2.8.

anumate'nu manyasva GG. 1.3.2;

KhG. 1.2.18; MG. 1.2.9; APG.

1.2.3; not found in TS., T.B.,

MS., KS.

sarasvate'nu manyasva KhG.

1.2.19; ApG. 1.2.3; HG. 1.2.9.

deva savitaḥ prasuva TS. 1.7.7.1;

4.1.1.2; MS. 1.11.1: 161.7; KS.

13.14 common in Gṛhyasūtras.

ayaṃ ta idhma ātmā jātavedaḥ AG.

1.10.12; HG. 1.2.11; not found

in TS., TB., MS., KS.

prajāpataye svāhā TS. 3.4.2.1;

TB. 3.1.4.2. common.

indrāya svāhā TS. 1.4.28.1; TB.

3.1.5.2; common.

agnaye svāhā TS. 1.8.13.3; TB.

3.1.4.1; common.

somāya svāhā TS. 7.1.14.1; TB.

3.1.4.3; common.

bhūḥ svāhā TB. 2.1.9.3; TA. 4.10.5;

bhavaḥ svāhā MS. 4.9.12; I34.3;

ApMB. 1.10.10-13; does not occur

in TS., TB.

svaḥ svāhā MS. 4.9.12: I34.3;

ApMB. (with suvaḥ) 1.10.10-13;

does not occur in TS., TB.

bhūr bhuvaḥ svaḥ svāhā TB.

3.11.2.4; MS. 4.9.12: I34.4.

yā tiraścī nipadyase SMB. 1.5.6;

ApMB. 2.8.5; H.G. 1.2.18; SB.

14.9.3.3; not found in TS., TB.,

MS., KS.

yānūcī nipadyase: nowhere.

yukto vahā jātavedaḥ purastāt MG.

1.2.18; nowhere else.

virūpākṣāya svāhā: nowhere.

dantāñjaye (correct text accord-

ingly; cp. virūpākṣo'si dantāñjih

GG. 4.5.6.8) svāhā: nowhere.

virūpākṣam ahaṃ yaje: nowhere.

pari bādha mā vi bāhiṣṭhāḥ:

nowhere.

sadasaspatim adbhutam ApMB.

1.9.8; RV. 1.18.6; SV. 1.171a;

VS. 32.13; HG. 1.8.16; not found

in TS., TB., MS., KS.

yāvanto devās tvayi jātavedaḥ SB.

14.9.3.2; BrhU. 6.3.2; not found

in TS., TB., MS., KS.

ākūtyai tvā kāmāya tvā samṛdhe

tvā TS. 3.4.2.1; TB. 2.5.3.2;

KS. 13.11, 12.

ākūtim asyāvase TB. 2.5.3.2.

ākūtiṃ devīṃ manasaḥ puro dadhe

TB. 2.5.3.2.

iṣṭebhyaḥ svāhā TB. 3.7.11.3.

vaṣaḍ aniṣṭebhyaḥ svāhā TB.

3.7.11.3; KS. 5.4; 32.4.

bheṣajāni durīṣṭyai svāhā TB.

3.7.11.3.

niṣkrtyai svāhā TB. 3.7.11.3; VS.

39.12.

daurādhyai svāhā TB. 3.7.11.3.

devībhyaḥ tanūbhyaḥ svāhā: no-

where.

ṛddhyai svāhā APS. 3.11.2.

samṛddhyai svāhā APS. 3.11.2;

MG. 2.13.6.

cittaṃ ca cittīś cākūtaṃ ca TS.

3.4.4.1; MS. 7.4.14: 64.1;

ApMB. 1.10.9. jayas or cittaṃ

ca cittīś ca, etc. are not found in

Mantrapāṭha, but they are in-

cluded in vivāhavidhi.

cittāya svāhā ApS. 5.24.2; HG.

1.3.9. Nowhere else.

cittāye svāhā HG. 1.3.9.

ākūtāya svāhā MG. 1.11.15; MŚ.

1.5.6.20; nowhere else.



ākūtyai svāhā; nowhere in this form; TS. 3.4.2.1; KS. 13.11.12; TB. 2.5.3.2 read ākūtyai tvā kāmāya tvā samṛdhe tvā; MG. 1.10.11 reads ākūtyai tvā svāhā.

vijñātāya svāhā: nowhere.

vijñānāya svāhā: „

manase svāhā TS. 7.3.15.1; MS. 3.12.9: 163.8; VS. 22.23.

śakvaribhyaḥ svāhā: nowhere.

darsāya svāhā: nowhere.

pūrnamāsāya svāhā: nowhere.

bṛhate svāhā: nowhere.

rathamtarāya svāhā: 11.

prajāpatir jayān indrāya vṛṣṇe TS. 3.4.4.1; PG. 1.5.9.

agnir bhūtānām adhipatiḥ cp. under KAS. p. 62; TS. 3.4.5.1.

pitarah pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10.

indro jyesthānām adhipatiḥ TS. 3.4.5.1.

yamaḥ pṛthivyā adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

vāyur antarikṣasyādhipatiḥ TS. 3.4.5.1; AB. 5.24.8; PG. 1.5.10.

sūryo divo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

candramā nakṣatrānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AB. 5.24.10.

bṛhaspatir brahmaṇo'dhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

mitrah satyānām adhipatiḥ TS. 1.8.10.2; KS. 15.5; MS. 2.6.6: 67.12.

varuṇo'pām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.4.

samudrah srotayānām adhi-

patiḥ TS. 3.4.5.1; PG. 1.5.10.

annaḥ sāmrajjyānām adhipatiḥ TS. 3.4.5.1.; PG. 1.5.10.

soma ośadhinām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10.

savitā prasavānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; AV. 5.24.1.

rudrah paśūnām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; VS. 9.39; KS. 15.5.

tvaṣṭā rūpānām adhipatiḥ TS. 3.4.5.1; PG. 1.5.10; cp. the first use of rūpa in the sense of created objects.

visnuḥ -parvatānām adhipatiḥ TS. 3.4.5.1.

maruto gaṇānām adhipatayah TS. 3.4.5.1; PG. 1.5.10.

pitarah pitāmahāḥ pare'vare tatās tatāmahā iha māvata TS. 3.4.5.1; PG. 1.5.10; cp. No. 2 above.

ṛtāsād ṛtadhāmāgnir gandharvaḥ TS. 3.4.7.1; MS. 2.122: 145.1; KS. 18.14; VS. 18.38.

samḥito viśvasāmā sūryo gandharvaḥ TS. 3.4.7.1; MS. 2.12.2; 145.3; KS. 18.14; VS. 18.39; ŚB. 9.4.1.8.

susumnaḥ sūryaraśmīś candramā gandharvaḥ TS. 3.4.7.10; MS. 2.12.2: 145.4; KS. 18.14; VS. 18.40; ŚB. 9.4.1.9.

bhujyuh suparṇo yajño gandharvaḥ TS. 3.4.7.1; KS.

Abhyātānāḥ; pitarah etc. is an intrusion.

Six Rāṣṭrabṛts; for a different order cp. Intr. p. 62.

18.14; VS. 18.42; SB. 9.4.1.11.

prajāpatir viśvakarmā man-  
gandharvaḥ TS. 3.4.7.1;  
KS. 18.14; VS. 18.43; SB  
9.4.1.12.

iṣiro viśvavyacā vāto gan-  
dharvaḥ TS. 3.4.7.2; MS.  
2.12.2: 145.5; KS. 18.14;  
VS. 18.41; SB. 9.4.1.10.

agnir etu prathamo devatā-  
nām: nowhere with etu;  
with aitu cp. ApMB. 1.4.7;  
PG. 1.5.11; HG. 1.19.7.  
imām agnis trāyatām gārha-  
patyaḥ SMB. 1.1.11; PG.  
1.5.11; ApMB. 1.4.8; MG.  
1.19.7.

mā te grhe niśi ghoṣa utthāt  
SMB. 1.1.13; ApMB. 1.4.9;  
MG. 1.19.7.

stanam dhayatas te putrān  
savitābhi rakṣatu; this is  
obviously defective; for the  
beginning cp. HkGS. (Intr.  
p. 83); dyaus te pṛṣṭhaṇ  
rakṣatu vāyur ūrū aśvinau  
ca stanam etc.; the text  
with its numbering of stan-  
zas may accordingly be  
corrected. For dyaus te  
etc., cp. SMB. 1.1.12;  
ApMB. 1.4.10; MG. 1.19.7.

aprajastām pautramṛtyum  
SMB. 1.1.14; ApMB.  
1.4.11; MG. 1.19.7.

brāhmaṇam devakṛtam kal-  
pamānam: nowhere; for  
devakṛtam brāhmaṇam kal-  
pamānam cp. HkGS. (Intr.  
p. 83) which occurs only  
therein.

RV. X. 9.4; AV. 1.6.1; SV. 1.33;  
KS. 36.12.

devasya tvā savituḥ prasave MS.  
2.6.3; 6.5.2; c + d are not  
found in this form anywhere  
else.

bhago aryamā savitā puramdhīḥ  
SMB. 1.2.16; PG. 1.6.3; RV. x.  
85.36; AV. 14.1; ApMB. 1.3.3;  
HG. 1.20; MG. 1.10.15. For the  
original order cp. RV. X.  
85.36:—

grbhṇāmi te saubhagatvāya hās-  
tam

māyā pātyā jarādaṣṭir yāthāsaḥ |  
bhāgo aryamā savitā pūram-  
dhir

māhyaṇ tvādur gārhapatyāya  
devāḥ ||

The stanza has been broken up  
here; a + b standing quite apart  
from c + d.

aghoracakṣur apatighny edhi RV.  
X. 85.44; AV. 14.2.17; SMB.  
1.2.17; PG. 1.4.16; ApMB. 1.14;  
HG. 1.202; MG. 1.10.6, our  
Gṛhya combines: bhago aryamā  
savitā puramdhīḥ te tvā devā  
adur mahyaṇ patnīm | aghora-  
cakṣur apatighny edhi śivā paśu-  
bhyaḥ sumanāḥ suvarcāḥ ||

yām pūṣan śivatamām erayasva:  
nowhere in this form; HkGS.  
(Intr. p. 84) reads tāṃ naḥ  
pūṣaṇ chivatamām erayasva;  
while RV. X. 85.37; AV. 14.2.38;  
ApMB. 1.11.6. read: tāṃ pūṣaṇ  
chivatamām erayasva.

somo'dadād gandharvāya; HG.  
1.2.2; for dadad cp. RV. X.  
85.41; AV. 14.2.4; SMB. 1.1.7;  
GG. 2.1.19; PG. 1.4.16; ApMB.  
1.3.2; MG. 1.10.10; this makes

Six pradhānātayaḥ; for a slightly different order cp. Intr. p. 83.

śam no devīr abhiṣṭaye TB. 1.2.1.1;

- the intimacy between HkGS. and ĀgGS. quite clear.
- somaḥ prathamo vivide RV. X. 85.40; PG. 1.4.16; HG. 1.20.2; ApMB. 1.3.1.
- sarasvati predam ava PG. 1.7.2; ApMB. 1.3.5; HG. 1.20.1; MG. 1.10.15.
- ā tiṣṭhemam aśmānam ApMB. 1.5.1; MG. 1.4.1. Readings occur elsewhere with etam aśmānam; chy aśmānam; imam aśmānam and ā rohemam aśmānam.
- viśvā uta tvayā vayam RV. II. 7.3; HG. 1.20.5.
- imān lājān ā vapāmi PG. 1.6.2; HG. 1.20.3.
- bhagena tvā saṃ sṛjāmi: nowhere in this form; mark only A and B are given; c + d are missing.
- ityaṃ nāry upabrūte AV. 14.2.63; SMB. 1.2.2; GG. 2.2.6; PG. 1.6.2; ApMB. 1.5.2; HG. 1.20.4; MG. 1.11.2.
- imaṃ me varuṇa śrudhī RV. I. 25.19; SV. II. 935; VS. 21.1; TS. 2.1.11.6. common.
- tat tvā yāmi brahmaṇā vandamānaḥ RV. I. 24.11; VS. 18.49; TS. 2.1.11; common.
- tvam no agne varuṇasya vidvān RV. IV. 1.4; VS. 21.3; TS. 2.5.12.3; MS. 4.10.4; 153.12; KS. 34.19; common.
- sa tvam no agne'vamo bhavoti RV. IV. 1.5; VS. 21.4; TS. 2.5, 12.3 common.
- tvam agne ayāsi TB. 2.4.1.9; TA. 2.3.1; HG. 1.3.6; ApMB. 1.4.1f
- prajāpate na tvad etāny anyañ RV. X. 121.10; (MS. 4.14.1: nahi tvā tāny anyañ; KS. 15.8 nahi tva anyā etāḥ); TB. 1.7.8.7; common
- yan ma ātmano mindābhūt TS. 3.2.5.4; HG. 1.26.9.
- punar agniś cakṣur adāt TS. 3.2.5.4; HG. 1.26.9.
- anājñātāṃ yad ājñātam TB. 3.7.11.5; nowhere else.
- puruṣasaṃmito yajñañ TB. 3.7.11.5; APŚ. 3.12.1.
- yat pākatrā manasā dīnadakṣāḥ RV. X. 2.5; KB. 26.6; TB. 3.7.11.5; separate in the text—kṣa na.
- pāhi no agna enase TA. 10.5.1; nowhere else.
- pāhi no, viśvavedase svāhā TA. 10.5.1.
- yajñañ pāhi vibhāvaso svāhā TA. 10.5.1.
- sarvaṃ pāhi śatakrato svāhā TA. 10.5.1.
- bhūr agnaye ca pṛthivyai ca mahate ca svāhā TA. 10.4.1.
- bhuvo vāyave cāntariḥśāya ca mahate ca svāhā TA. 10.4.1.
- suvar ādityāya ca dive ca mahate ca svāhā TA. 10.4.1.
- bhūr bhuvañ svas candramase . . . svāhā TA. 10.4.1.
- namo devebhyaḥ svadhā pitṛbhyaḥ VS. 2.7; TS. 1.34.2; common.
- bhūr bhuvañ svar mahar om TA. 10.4.1.
- oṃ svāhā TA. 10.61.1; ApMB. 1.10.10-12.
- bhūḥ svāhā TA. 4.10.5; ApMB. 1.10.10-13; common.
- bhuvañ svāhā ApMB. 1.10.10-13; common.
- svañ svāhā ApMB. 1.10.10-13; common.
- bhūr bhuvañ svaḥ svāhā TB. 3.11.2.4; MS. 4.9.12; 34.4; KB. 6.12; SB. 14.9.3.7, 13.
- yad asya karmaṇo'ty arīricam MG.

1.3.7; AG. 1.10.23; APG. 1.2.7; adite'nv amamsthāḥ ApG. 1.2.8; adite'nu manyasva; common. anumate'nv amamsthāḥ; nowhere; anumate'nu manyasva in GG. 1.3.2; HG. 1.2.9; ApG. 1.2.3. sarasvate'nv amamsthāḥ; nowhere; for sarasvate'nu manyasva cp. KhG. 1.2.19; ApG. 1.2.3; MG. 1.2.9. deva savitaḥ prāsāvīḥ APG. 1.2.8; deva savitaḥ prasuva is common.

Not recorded in the Mantrapāṭha, but these are mentioned in the vivāhavidhi.

tisraḥ	{	āpo hi ṣṭhā mayobhavaḥ: cp. above.
		yo vaḥ śivatamo rasaḥ cp. above.
catasraḥ	{	tasmā araṃ gamāma vaḥ: cp. above.
		hiranyaavarṇāḥ śucayaḥ pāvakāḥ; cp. above.
anuvāka	{	yāsāṃ rājā varuṇo yāti madhye; cp. above.
		yāsāṃ devā divi kṛṇvanti bhakṣam; cp. above.
tisraḥ	{	śivena mā cakṣuṣā paśya- tāpaḥ; cp. above.
		pavamānaḥ suvarjanaḥ: cp. above.
tisraḥ	{	punantu mā devajanāḥ: cp. above.
		pavamānaḥ punātu mā: cp. above.
tisraḥ	{	ubhābhyam deva savitaḥ: cp. above.
		kayā naś citra ābhuvat RV. IV. 31.1; AV. 20.124.1; SV. I. 169; VS. 27.39; TS. 4.2.11.2; common.
tisraḥ	{	kas tvā satyo madānām RV. IV. 31.2; AV. 20.124.2; SV. II. 33; VS. 27.40; not found in TS.

dve	{	abhi ṣu ṇaḥ sakhinām RV. IV. 31.3; AV. 20.124.3; SV. 2.34; VS. 27.41; TA. 4.42.3.
		prājāpatyam pavitram RVKh. IX. 67.4; TB. 1.4.8.6.
dve	{	indraḥ punīti saha mā punātu RVKh. 9.67.5; not recorded in Concordance.
		agne vratapate vrataṃ carīṣyāmi TS. 1.5.10.3; VS. 1.5; MS. 4.9.24; 137.8; TB. 3.7.4.7; TA. 4.41.3.
dve	{	vāyo vratapate vrataṃ carīṣāmi MS. 4.9.24; 137.9; SMB. 1.6.10.
		āditya vratapate vrataṃ carīṣyāmi TB. 3.7.4.7; TA. 4.41.4, MG. 1.7.8.
dve	{	vratanāṃ vratapate vrataṃ carīṣyāmi TB. 3.7.4.7; TA. 4.41.4; MS. 4.9.24; 137.12; SMB. 1.6.13.
		amūham asmi sā tvam TB. 3.7.1.9; ApMB. 1.3.14; HG. 1.20.2; for amo'ham asmi sā tvam cp. AV. 14.2.71; KS. 35.18; AB. 8.27.4; ŚB. 14.9.4.19; AG. 1.7.6; ŚG. 1.13.4; KauśG. 79.10; PG. 1.6.3; MG. 1.10.15.
dve	{	mama hṛdaye hṛdayam te astu MG. 1.5.11; nowhere else.
		cākravākaṃ samvānanam HG. 1.24.6; MG. 1.14.12.
dve	{	ekam iṣe viṣṇus tvānv etu: cp. under BGS.
		dve ūrje viṣṇus— " "
dve	{	trīṇi vrataīya viṣṇus— " "
		catvāri māyobhavāya viṣṇus— cp. under BGS.
dve	{	pañca paśubhyo viṣṇus— " "
		ṣaḍ rāyaspośāya viṣṇus— " "
dve	{	sapta saptabhyo hotrābhyah— cp. under BGS.

sakhāyau saptapadāv abhūva; cp.  
under BGS.

saptarṣayaḥ prathamāṃ kṛttikā-  
nām; with saptar—only here;  
for saptarṣayaḥ etc. cp. ApMB.  
I.9.7; HG. I.22.14.

dhruvaṃ namasyāmi manasā dhru-  
veṇa: nowhere.

śaṃ na edhi dvipade TS. 2.3.14.5;  
TB. 3.1.1.3; ApMB. I.11.5; HG.  
I.20.2.

iha gāvo ni śīdantu PG. I.8.10;  
HG. I.22.9.

indrāyāgnaye yamāya nir-  
ṛtyai varuṇāya vāyave  
somāyeśānāya—cp. above;  
here these are not cited in  
the Mantrapāṭha.

adite'nu manyasva: cp.  
above.

agnaye svāhā TS. I.8.13.3;  
common.

prajāpataye svāhā TS. 3.4.2.1;  
common.

sūryāya svāhā TS. I.8.13.3;  
common.

adite'nv amāṃsthāḥ: cp.  
above.

ayās cāgner anabhiśastīś ca:  
nowhere in this form; for

ayās cāgne'sy anabhiśastīś  
ca cp. MS. I.4.3: 51.10;  
KS. 5.4; Kauś 5.13; ApMB.  
I.5.18; HG. I.26.13 read—  
śastīś ca.

agne prāyaścitte tvaṃ devānāṃ  
prāyaścittir asi SMB. I.4.1; PG.  
I.11.2; ApMB. I.10.3; HG.  
I.24.1.

vāyo prāyaścitte SMB. I.4.2; PG.  
I.11.2; ApMB. I.10.4; HG.  
I.24.1.

āditya prāyaścitte ApMB. I.10.5;  
HG. I.24.1.

sarva prāyaścitte; not recorded in  
Concordance.

agne vratapate vratam acāriṣam  
TS. I.6.6.3; VS. 2.28; MS.  
4.1.26; 138.5.

vāyo vratapate vratam acāriṣam  
MS. 4.9.26: 138.6, nowhere else.  
sūrya vratapate vratam acāriṣam  
MS. 4.9.26: 138.7.

vratānāṃ vratapate vratam acāri-  
ṣam MS. 4.9.26: 138.8.

śivena tvābhi mṛśāmi: nowhere.

ṛṣabhe (-bho?) ṇa skandāmi:  
nowhere.

ā te yonīṃ garbha etu pumāṃsam,  
AV. 3.23.2; ŚG. I.19.6.

Not mentioned by the Mantrapāṭha.

Now, what stands out clear from a scrutiny of the Āgniveśyagr̥hya is its collection of the mantras used in the marriage ceremony. It forms the fifth adhyāya of the first Praśna and is placed just before the Vivāha-vidhi. It is designed on the model of the Mantrapāṭha for the Āpastambīyas and the Mantra-Brāhmaṇa for the Gobhīliyas, who quote the beginnings of the mantras, taking it for granted that the text of the Brāhmaṇa is known to the priest by heart. But while the Mantrapāṭha and the Mantra-Brāhmaṇa are independent collections meant for the entire Āpastamba and Gobhīla, our Mantrapāṭha forms part of the Gṛhyasūtra; and is strictly restricted to the marriage ceremony, the rest of the work being a mixture of mantras and vidhis.

\* Evidently this collection is an after-thought designed to facilitate the performance of the marriage ceremony, the one pivot of the Gṛhya ritual

and ultimately the one ceremony that evoked equal enthusiasm from the priest and the laity. That this collection is not done with due care may be shown by the numerous discrepancies between the Mantrapāṭha and the Vivāha-vidhi, while it can also indicate some tampering with the Vivāha-vidhi if the collection be taken as a true record of the mantras originally recited at the marriage ceremony.

Āgniveśya uses 211 mantras or mantra-portions in the marriage ceremony : this may indicate its late origin, that is ensured by its reference to Bodhāyana, Āpastamba, Satyāśāḍha and Hiraṇyakeśin as personages worthy of worship. The passage (II.6.3:p. 97) reads:—

Bodhāyanaṃ tarpayāmi | Āpastambaṃ tarpayāmi | Sūtrakāraṃ tarpayāmi | Satyāśāḍhaṃ tarpayāmi | Hiraṇyakeśinaṃ tarpayāmi | Vyāsaṃ tarpayāmi ||

Cp. also III. 6.2:150:—

Śrutavatā tu vaktavyam evāsamnidhāne'piti mataṃ Bodhāyanasya kalpe ||

Its reference to Kauśītaki (III.6.4:153) and Kāṭhaka (III.8.3:165) may also be noted.

In this analysis of the mantras used by Āgniveśya in the marriage ceremony, I have hinted at the wrong grouping of the mantras, besides its numerous defective readings that show that the author or authors of this Gṛhya recited these mantras in the same way as many a Roman Catholic listened to Latin prayers and many a Jew said and listened to Hebrew prayers without any knowledge of the language. On page 41 of this Introduction I put down the Gṛhya-sūtras belonging to the Black Yajurveda as under:—

Maitrāyaṇī	1	Mānava-Gṛhya
Samhitā	2	Vārāha-Gṛhya
Kāṭhaka	3	Kāṭhaka-Gṛhya
Samhitā	4	Laugākṣi-Gṛhya
	5	Baudhāyana-Gṛhya
Taittirīya	6	Āpastamba-Gṛhya
Samhitā	7	Bhāradvāja-Gṛhya
	8	Hiraṇyakeśi-Gṛhya
	9	Āgniveśya-Gṛhya

Our analysis of the marriage ceremony occurring in these Gṛhyasūtras confirms this order ; this is now made certain by the order adopted by Āgniveśya for the worship of some of these sūtrakāras.

Looking at the quality of the performance of the various Gṛhyasūtras I should not give them any great credit ; they seem to have been compiled

in a hurry during a period of confusion and conflict ; and by no means much earlier than the beginning of the Christian era ; for to such an authoritative Gṛhyasūtra as the Kauśītaka decidedly is, the author of the Mahābhārata has become an ancient ācārya as is clear from:—

atha prācināvīti dakṣiṇāṃ diśam anvīkṣamāṇaḥ | Sumantu-Jaimini-Vaiśampāyana-Pailasūtra-bhāṣya-Mahābhārata-Dharmācāryāḥ || 2 : 5 : 90.

The foregoing scrutiny of the Gṛhyasūtras makes it clear that the extant Gṛhyasūtras are not very far removed from one another in their contents and age. No Gṛhyasūtra can be shown to have drawn solely from its own Saṃhitā. Some of them draw more from a Saṃhitā other than their own ; so much so that in an appreciably large number of cases some sūtras adopt the reading of particular mantras which is different from that occurring in their own respective Saṃhitās, but agrees with that found in other Saṃhitās; and all this, when viewed in its proper perspective makes me incline to think that the extant Gṛhyasūtras draw from a floating mass of material, more or less common, which is not available to us now ; and the gradual loss of which set our sūtrakāras to compile their respective works as best as they could.

The Vaikhānasa-Gṛhya gives the marriage ceremony as follows:—

athātaḥ pānigrahaṇam | aṣṭau vivāhā bhavanti brāhmo daivaḥ prajāpatya ārṣa āsuro gāndharvo rākṣasaḥ paśāca iti | yad abhirūpaṃ vṛttavayaḥsaṃpannam āhūyārhayitvā kanyālaṃkṛtā dāsyate sa brāhma iti gīyate | yad ṛtvijo yajñasyātmano'laṃkṛtya kanyāṃ pratipādanyati sa daivaḥ | yugapad dharmānūvartinau syātām iti vācānumānyāgnikīryaṃ svayaṃ kṛtvā yat kanyāṃ arhayitvā dadyāt sa prajāpatyo bhavati | yad gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam ārṣam ācakṣate | yat kanyāṃ ābharaṇam āropya śaktyā bandhubhyo dhanaṃ dattvāharate tam āsuram āmananti | kāmayogo yad ubhayoḥ sa gāndharvaḥ | prasahya yat kanyāharaṇaṃ sa rākṣasaḥ | suptāṃ pramattāṃ vā rahasi yad gachati sa paśāco bhavati | eteṣāṃ prathame catvāras toyapradānapūrvakāḥ śastā brāhmaṇasya netare jaghanyaḥ | yasmāt trīn pūrvāṃs trīn aparān ārṣjātaḥ ṣaṭ pūrvān ṣaḍ aparān prajāpatyenoḍhāyā jātaḥ sapta pūrvān saptaparan daivīsuto daśa pūrvān daśāparān ātmānaṃ caikaviṃśatikaṃ brāhmīputraḥ pavayed iti || Praśna III. 1.

mātur asapiṇḍām pitur asamānaṣigotrajātāṃ lakṣaṇasaṃpannāṃ nagnikāṃ kanyāṃ varayitvā pañcāheṣu kulasya pariśuddhyai sapiṇḍaiḥ śrotriyaiḥ saha bhūtaṃ bhūñjīta | yasmāt sa pūto bhavātīti vijñāyate | kanikradādinā kanyāgrhaṇaṃ gatvā pra su gmanteti tām īkṣitvā bhṛātṛghnīm iti tayekṣyamāṇo guruṇāgnimukhe kṛte kanyāprado varagotranāma śarmānaṃ tathaitām asya sahadharmacāriṇī bhavātīti brāhme vivāhe dharmaprajāsaṃpattyarthaṃ yajñāpattyarthaṃ brahmadevaṣipitṛtṛptyarthaṃ

prajāśahatvakarmabhyo dadāmīty udakena tāṃ dadyāt | tāṃ prajāpatiḥ striyām ity udakena harate | vastragandhābharaṇādīni sambhṛtya kanikradādīnā kanyāgrhaṃ saha bāndhavair gatvā teja āyuh śriyaṃ iti vastrādīnālakṛtya prajāpatiḥ somam iti tathābharaṇam āropyādadītety eke || 2 ||

tataḥ saha snātāyā vadhvā navavastrālakṛāyāḥ puṇyāhānte pāṇiḥ grhītvā sumāṅgalir iyaṃ vadhūr ity agnīśālām āgatya prāṇmukham āsayitvā tasyai śuddhāmbaraveśaḥ kūrcam dadāti | tataḥ paristiryāgnir aity imām agnis trāyatām mā te grhe dyas te pṛṣṭham aprajastām devakṛtam iti pañca vāruṇāntaṃ pradhānāṃ juhuyāt | agner aparasyām āstirṣesu darbheṣv aśmānam ātiṣṭheti vadhvāḥ pādānguṣṭhena dakṣiṇena sparśayati pratyaṇmukha iti pāṇigrahaṇaṃ sarasvatīti visargam aghoracakṣur ity āsanaṃ ca kṛtvemān lājān ity abhigāiryeyaṃ nārīti tasyā lājāñjalīnā juhoty udāyusety uttiṣṭhati | pratyaṇmukha iti vadhūmukheḥṣaṇaṃ sarasvatīti pāṇigrahaṇam aghoracakṣur ity visargam imān lājān iti lājapūraṇam iyaṃ nārīti homam udāyusety agnipraṇāmaṃ kuryād ity eke || 3 ||

visvā uta tvayety agniṃ pradakṣiṇaṃ kṛtvātīgāhemahi dviṣa ity āsitvā tridhaivaṃ lājahomaṃ juhuyāt | tato mūlahomānte'gniṃ patighnyantaṃ yaśoghnyantaṃ candraṃ putraghnyantaṃ hutvā vyāhṛtiḥ | prāsāvīr ity antaiś caturbhiḥ pravāhaṇaṃ kṛtvā punaḥ prastīrya sviṣṭkkṛṇ mindāhuti vicchinnaṃddhisaptasamidvyāhṛtiś ca juhuyāt | agner aparasyām āstiryodagagrān sapta barhiso vadhvā saha dakṣiṇena pādenaikam iṣe viṣṇur iti dve ūrja iti trīṇi vratāyēti catvārīti pañca paśubhya iti ṣaḍ rāyaspoṣāyēti sapta saptabhya iti tān paryāyēnākramya gatvā sakheti nivarteta | mama hṛdaya ity tasyā hṛdayadēcām abhimṛṣati | prokṣaṇaiḥ prokṣya puṇyāhaṃ svastiḥṣeṇārundhatīndrānyadītiḥ śrīr iveti vadhvā manuḥ prajāpatiḥ puruṣottamo mahendra iveti varasya ca catvāri stomāny āropayeyur iti pāṇigrahaṇaṃ dhruvadarśanāntam ity eke | tataḥ prabhṛti gārhashtyaṃ dharmam anutiṣṭhatīti vijñāyate || 4 ||

atha caturthīvāsaḥ | vaivāhikam agniṃ vadhvā sahādāya sampravāhārayanv ity vadhūṃ samaṃ vadhvety agniṃ samśāsti dakṣiṇaṃ pādām agre'tihara dēhalīm mādhiṣṭhā ity āvasathe praviśya pṛācyām arde samādadhīta | agner aparasyām ānaḍuham carma lohitaṃ kṛṣṇājinaṃ vā pṛācinagrīvam uttaralomāstrīnāti | tatra prāṇmukham udamukhaṃ vā vadhūm upaveśya patir iha gāvāḥ prajāyadhvam iti paścān niṣīdetājyotiṣāṃ darśanād vācaṇyamāv anyatarānupetāv āsātām | udite nakṣatre pṛācīm udicīṃ vā devīḥ ṣaḍ urvīr iti diśam upasthāya mā hāsmahi prajayeti candraṃ saptarṣaya iti saptarṣiṇ kṛttikā nakṣatrāṇy aruṇdhatīṃ ca dhruvakṣītir ity dhruvaṃ ca dṛṣṭvopatiṣṭheyātām manojñaṃ tayā saha sambhāṣya | athāgneyaḥ sthālīpākāḥ | prajā sthālīm iti sthālīm abhimṛṣyāgnaye juṣṭam nirvapāmīti sthālyāṃ taṇḍulān nirvāpya vācaspataye pavasveti vadhvā caruṃ śrapayati | abhigāiryodag udvāsya paristiryāgnim upasamādhyā havyavāham ity sviṣṭakṛtā yajeta | hutaśeṣaṇa śrotriyaṃ brāhmaṇaṃ tarpayitvā tasmā ṛṣabhaṃ datvāṇṇo bhavātīti vijñāyate || 5 ||



ata ūrdhvaṃ parvaṇi sthālīpākena yajeta | nityaṃ yavair vṛihibhir vā hastena sūryāya svāhā prajāpataye svāheti prātarāhuti agnaye svāhā prajāpataye svāheti sāyamāhuti jūhuyāt | agnyantarasaṃsarge'nugate vā patnī kṛcchraṃ carati | śrotiyāgāraṃ mathitvā vāgnim ādāya punar aupāsanaṃ ādadhītodakyaśucyādisaṃsarge ca vidhānaṃ yajñāprāyaścitte vakṣyāmo viyoge pakṣasyopāvaroheti samidhaṃ yāvāt kṛṣṇaṃ tāvat taptvā samāropya gachet | aharaḥas tāṃ prajvālya hutvā athānyāṃ samidhaṃ nidadhāti || 6 ||

pacane vāvasathye caruṃ abhighārya vaiśvadevaṃ yathāheti maṇḍalaṃ pradakṣiṇaṃ upalipyā parimṛjyāgnaye svāhā somāya svāhety uttaradakṣiṇayor madhye vyāhṛtīr viśvebhyo devebhyaḥ svāhā dhanvantaraye svāhā kuhvai svāhānumatyai svāhā prajāpataye svāhā dyāvāpṛthivībhyaṃ svāhā vyāhṛtīr imā me agna iti caruṃ sedhmaṃ juhuyād agnihotrāya svāhā vaiśvadevayajñāya svāhā brahmayajñāya svāhā devayajñāya svāhā bhutayajñāya svāhā manuṣyayajñāya svāhā pitṛyajñāya svadhā namaḥ svāhā pañcamahāyajñāya svāhā vyāhṛtīḥ sviṣṭakṛdvyāhṛtīḥ | atha gṛhadevatābhyo yathādīsaṃ baliharaṇaṃ brahmaṇe namo brahmapuruṣebhyo namo vāstoṣpataye nama iti gṛhamadhye | indrāya nama indrapuruṣebhyo namo yamāya namo yamapuruṣebhyo namaḥ somāya namaḥ somapuruṣebhyo namo'gnaye namo nirṛtaye namo vāyave nama īśānāya nama iti | sarvaṃ dakṣiṇe pitṛebhyo jñātivargapatnyantebhyaḥ | kṛtopavīti yāvanto'nnārthinas tāvadbhyo nirvapāmiti nirupyākāśe viśvebhyo devebhyo namo divācarebhyo namo bhūtebhyo namo naktapcarebhyo nama iti | ucchīrṣake śrīyā iti | pādato bhadrakālyā iti | pratidvāraṃ pūrvāntam uttarāntaṃ vā bhuvāṃgayor marudbhya iti | culyāḥ pakṣayor agnaya ity udadhānyām adbhya iti | peṣaṃyor ubhayor dṛṣada ity ulūkhalamusalayor vanaspatībhya iti | sūrpa oṣadhībhya iti | vāstupṛṣṭhe śunāṃ ca patitānaṃ ca śvapacāṃ pāparogīṇāṃ | vayasāṃ ca krimiṇāṃ ca bhūmāv annaṃ yāpāmy aham iti baliśeṣaṃ nirvapati | pūrvavat pravāhaṇaṃ kṛtvā bhūtiḥ smeti bhasmālipyāpo hi stheti prokṣya yat te agne tejas tenety agnim ud yayam ity ādityam copatiṣṭheta | nityaṃ sāyaṃprātaḥ patnī vā puṣṭikāmā baliṃ hared | vaiśvadevakāle prāptam atīthiṃ śaktyā tarpayed vaiśvānaro hy eṣa bhavati || 7 ||

tad evaṃ trirātraṃ haviṣyāśinau brahmacāriṇau dhautavastravratācāriṇau syātām | tato'parasyāṃ rātrau caturthyām alaṃkṛtyāgnim upasamādhyāya nava prāyaścittāni juhuyād agne vāyavādityāditya vāyavagno'gno vāyavāditya vyāhṛtīr bhūr bhagam iti caturbhir vadhūmūrdhny ājyena juhuyāt | agniṃ pradakṣiṇaṃ kṛtvā prācyām udicyaṃ vā tām upaveśyābhis tvā pañcaśākheneti yonim abhimṛṣya saṃ nā maṃ ity upagached | imam anuvvśatety āliṅgaṇaṃ | madhu he madhu idam iti maithunaṃ kurvīta | suprajāstvāyety upagamaṇaṃ saṃ nau mana ity āliṅganam imāṃ anuvrateti vadhūmukheḥṣaṇam ity re eke || 8 ||

atha trirātraṃ ṛtau malavadvāsāḥ snānāñjanādīni varjayet | ekabhaktā

Rddhayaḥ cp. AgGS. 1.5.2; Vaikh. 1.19.

iṣṭebhyaḥ svāhā TB. 3.7.11.3; cp. AgGS. 1.5.2.27; vaṣaḍ aniṣṭebhyaḥ svāhā TB. 3.7.11.3, AgGS. 1.5.2:27. KS. 5.4. reads:—svāhā svāheṣṭi-bhyo vaṣaḍ aniṣṭebhyo bhiṣajau sviṣṭyai svāhā niṣkr̥tir duriṣṭyai svāhā devebhyas tanūbhyaḥ svāhā ||  
bheṣajam duriṣṭyai svāhā cp. above.  
niṣkr̥tyai svāhā cp. above.  
daurādhyai svāhā „  
devībhyaḥ tanūbhyaḥ svāhā „  
r̥ddhyai svāhā „  
samr̥ddhyai svāhā „

Vicchinam cp. Vaikh. 1.19.

yat pramattaḥ; not traced; repeated at Vaikh. 1.19.  
mano jyotir juṣatām ājyasya TS. 1.5.3.2; MS. 1.7.1:109.4; KS. 34.19; ayāś cāgne'sy anabhiśastis ca MS. 1.4.3:51.10; KS. 5.4; ApMB. 1.5.18; HG. 1.26.13.  
yad asmin yajñe'ntar agāma ApS. 3.11.2; uncertain.  
svasti no' mimītām aśvinā bhagaḥ RV. V.51.11; MG. 2.15.6;  
yata indra bhayāmahe RV. VIII. 61.13; AV. 19.15.1; SV. 1.274; TB. 3.7.11.4; TA. 10.1.9; ŚG. 1.4.2.

sapta samidhayaḥ.

edho'sy edhiśimahi svāhā bailvam Vaikh. 1.19; TS. 1.4.45.3; MS. 1.3.39:46.11; KS. 4.13; ApMB. 2.6.3; MG. 1.1.16.

samid asi tejo'si tejo mayi dhehi svāhā pālāsam VS. 20.23; 38.25 read: edho'sy edhiśimahi samid asi tejo'si tejo mayi dhehi |

yamasya dhīmahi mṛtyor me pāhi svāhā naiyagrodham VaikhG. 1.19; nowhere sūryasya dhīmahi cakṣur me pāhi svāhā āśvattham Vaikh. 1.19; nowhere else. somasya dhīmahi cittaṃ me pāhi svāhā audumbaram Vaikh. 1.19;

vāyor dhīmahi prāṇān me pāhi svāhā śamim Vaikh. 1.19;

brahmano dhīmahi buddhiṃ me pāhi svāhā khādiram Vaikh. 1.19; nowhere else.

vyāhṛtayah.

oṃ bhūḥ svāhā common.  
oṃ bhuvaḥ svāhā „  
oṃ suvaḥ svāhā „  
oṃ bhūr bhuvaḥ suvaḥ svāhā.

ekam iṣe viṣṇus tvānvetu cp. AgGS.  
dve ūrje „  
trīni vratāya „  
catvāri „  
pañca paśubhyaḥ „  
saḍ rāyaṣoṣāya „  
sapta saptabhyaḥ „

sakhā saptapadī bhava AG. 1.7.19; ŚG. 1.14.6; SMB. 1.2.13; ApMB. 1.3.14; MG. 11.18. etc.

mama hrdaye hrdayaṃ te astu HG. 1.5.11; nowhere else.

- arundhatīndrāṇy aditiḥ śrīr iva—  
nowhere.
- manuḥ prajāpatiḥ puruṣottamo  
mahendra iva—not traced.
- saṁ pravāhārayantu—laukika?  
samanṁ vadhvā—laukika?
- dakṣiṇaṁ pādama agre'tihara—  
laukika?
- iha gāvaḥ prajāyadhvam ApMB.  
1.9.1; SMB. 1.3.12; GG. 2.4.6;  
KS. 35.3. does not occur in TS.,  
TB., TA. or MS.
- devīḥ ṣaḍ urvīr uru naḥ kṛṇota RV.  
X.128.5; TS. 4.7.14.2; ApMB.  
2.9.6.
- mā hāsmahi prajāyā mā tanūbhiḥ  
RV. X.128.5; ApMB. 1.29.6;  
HG. 1.22.12.
- saptarṣayaḥ prathamāṁ kṛttikānām  
ApMB. 1.9.7; HG. 1.22.14; not  
in TS., TB., TA.
- dhruvakṣitir dhruvayoniḥ ApMB.  
1.9.6; HG. 1.22. 14.
- prajā sthālīm—nowhere.
- agnaye juṣṭaṁ nirvapāmi cp.  
devasya tvā savitūḥ TS. 1.1.4.2;  
HkGS. 1.7:p. 42.
- vācaspataye pavasva TS. 1.4.2.1;  
VS. 7.1; MS. 1.3.4:31.7; KS. 4.1.
- \*havyavāham ajaraṁ purupriyam  
TB. 2.6.16.2; cp. also havya-  
vāham purupriyam TS. 4.3.13.8c.  
sūryāya svāhā TS. 1.8.13.3.  
common.
- prajāpataye svāhā                    "  
agnaye svāhā—                        "  
somāya svāhā—                        "
- viśvebhyo devebhyaḥ svāhā VS.  
22.28; TB. 3.1.5.5; TAA. 10.67.1;  
PG. 1.12.3; MG. 1.7.18.
- dhanvantaraye svāhā—cp. dhanvan-  
taraye namaḥ MG. 3.12.3.19.
- kuhvai svāhā—nowhere; cp. how-  
ever kuhvai trayo'ruṇaitāḥ TS.  
5.6.18.1.
- anumatyai svāhā TB. 3.12.2.2-8.  
prajāpataye svāhā—common.  
dyāvāpṛthivībhyāṁ svāhā ApMB.  
2.6.10; common.
- imā me agna iṣṭakā dhenavaḥ  
santu TS. 4.4.11.3, 4; MS. 2.8.  
14:118.14, 16; KS. 17.10.
- agnihotrāya svāhā—nowhere.
- vaiśvadevayajñāya svāhā—no-  
where.
- brahmayajñāya svāhā—nowhere.
- devayajñāya svāhā                    "  
bhūtayajñāya svāhā                    "  
manuṣyayajñāya svāhā—            "  
pitṛyajñāya svadhā—                "  
namaḥ svāhā—                         "  
pañca mahāyajñāya svāhā—        "  
bhūr bhuvaḥ svaḥ—common.
- yad asya karmaṇo'ty ariricam. cp.  
above.
- brahmaṇe namaḥ KS. 26.12.
- brahmapuruṣebhyo namaḥ MG.  
2.12.16.
- vāstoṣpataye namaḥ—untraced.
- indrāya namaḥ KSA. 11.1.
- indrapuruṣebhyo namaḥ MG. 2.12.  
12.
- yamāya namaḥ GopālU. 2.
- yamapuruṣebhyo namaḥ MG. 2.12.  
13.
- varuṇāya namaḥ GopālU. 2.
- varuṇapuruṣebhyo namaḥ MG.  
2.12.14.
- somāya namaḥ MG. 2.12.3; GG.  
4.7.11; KhG. 2.1.17.
- somapuruṣebhyo namaḥ MG. 2.12.  
15.
- agnaye namaḥ—common.
- nirṛtaye namaḥ—GopālU. 2.
- vāyave namaḥ KSA. 11.6; GopālU.  
2.

īśānāya namaḥ GopālU. 2.  
yāvanto'nnārthinaḥ tāvadbhyo nir-  
vapāmi—nowhere.

viśvebhyo devebhyo namaḥ KSA.  
11.4.

divācarebhyo namaḥ MG. 2.12.18.  
bhūtebhyo namaḥ TAA. 10.67.2;  
MahānU. 19.2.

naktaṃcarebhyo namaḥ ŚG. 2.14.  
16.

śrīyā mā pari pātaya ?  
bhadrakālyai (namaḥ) ŚG. 2.14.14.  
marudbhyo namaḥ KSA. 11.3.  
agnaye namaḥ—common.

adbhyo namaḥ cp. ĀGS. 1.5:  
p. 26.

dr̥ṣade namaḥ—not traced.

vanaspatibhyo namaḥ MG. 2.12.6.

ośadhībhyo namaḥ ŚG. 2.14.12.

śunām ca patitānām ca—not  
found.

bhūtiḥ sma—not traced.

āpo his ṣṭhā mayobhavaḥ—cp.  
ĀGS.

yat te agne tejas tenāhaṃ tejasvi  
bhūyāsam TS. 3.5.3.2; AG.  
1.21.4.

ud vyaṃ tamasas pari RV. 1.  
50.10; common.

nava prāyaścittāni.	{	agne prāyaścitte	
		cp. KGS. 28.4.	
		vāyo prāyaścitte	"
		āditya prāyaścitte	"
		āditya prāyaścite	"
		vāyo prāyaścitte	"
		agne prāyaścitte	"
		agne prāyaścitte	"
		vāyo prāyaścitte	"
		āditya prāyaścitte	"
		om bhūḥ.	
		om bhuvah.	
		om svah.	

bhagaṃ dhiyaṃ vājayantaḥ  
puraṃdhim MS. 4.14.6:224.2; TB.  
2.8.6.3; RV. II.38.10.

ābhiṣ ṭvā pañcaśakheṇa—not  
found; but cp. śivena tva pañ-  
caśakheṇa hastenāvidviṣāvata |  
sāhasreṇa yaśasvinābhi mṛśāmi  
suprajāstvāya BhGS. 1.20:20.

saṃ nau manaḥ: nowhere; cp.  
however saṃ nāmnaḥ saṃ  
hṛdayāni HG. 1.25.1; saṃ te  
manasā manaḥ BhGS. 1.20:21.

imām anuvratā—not found; but  
cp. anuvratā rohiṇi rohitasya etc.  
AV. 13.1.22a.

madhu he madhv idaṃ madhu  
HG. 1.24.6.

suprajāstvāya tvā gṛhṇāmi TS.  
1.6.1.3.

yan me garbhādibhiḥ proksya	{	yan me garbhe vasataḥ	
		pāpam ugram RVKh. IX	
		67.7.	
		mātāpitror yan na kṛtaṃ	
		vaco me RVKh. IX.67.8.	
		goghñāt taskaratvāt RVKh.	
		9.67.9.	
		brahmavadhāt surāpānāt	
		RVKh. 9.67.10.	
		bālagnān mātṛpitṛvadhāt	
		RVKh. IX.67.11.	
		krayavikrayād yonidoṣāt	
		RVKh. IX.67.12.	
		duryaṣṭaṃ duradhītam RVKh.	
		IX.67.13.	
amantram annaṃ yat kiṃcit			
RVKh. IX.67.14.			
ṛtasya yonayo'mṛtasya dhāma			
RVKh. IX.67.15.			
pāvamāniḥ svastyayanīḥ			
RVKh. IX.67.16.			
pāvamāniḥ piṭṛn devān			
IX.67.17.			

{	pāvamānaṃ paraṃ brahma	viṣṇur yoniṃ kalpayatu RV. X.
	RVKh. IX.67.18.	184.1; AV. 5.25.5; ŚG. 1.22.12,
{	pāvamānaṃ paraṃ brahma	SMB. 1.4.6; ApMB. 1.12.1; MG.
	RVKh. IX.67.19.	1.25.1; HG. 2.18.2.

The Vaikhānasa-Gr̥hya uses about 160 mantras or mantra—portions in the marriage ceremony; out of these 128 are not found in the TS., though some of them occur in other Saṃhitās, Brāhmaṇas or Gr̥hyasūtras. It cites virtually all the mantras by *pratīka*; and this suggests that just as the Āpastambas had their own separate Mantrapāṭha and the Gobhiliyas their own distinct Sāma-Brāhmaṇa similarly the Vaikhānasas also had their separate Mantra collection meant for recital at the various Gr̥hya ceremonies.

Its injunction that a Brahmin should marry a girl of 8 years is significant;<sup>1</sup> and if this custom of child marriage came into vogue in a late period of Indian history, a late date is ensured for the compilation of our Gr̥hya; and this is confirmed by its reference to the fully developed Nārāyaṇa cult for which cp. III.13.44 (= Āgnivśya II.5.7):—

. . . agneḥ pūrvaśyaṃ darbhāsaṃśu keśavaṃ nārāyaṇaṃ mādharmaṃ  
govindaṃ viṣṇuṃ madhusūdanaṃ trivikramaṃ vāmanaṃ śrīdharaṃ  
bṛhīkeśaṃ padmanābhaṃ dāmodaram iti nāmaḥ devaṃ viṣṇuṃ āhūya  
. . . |

And yet the Vaikhānasa contains portions that may be anterior to their counterparts even in the AśGS. cp.:—

Vaikh. 9.1.36

AśGS. 1.4.21-32.

athātaḥ pānigrahaṇam   aṣṭau vivāhā bhavanti brāmo daivaḥ prājāpatya āṛṣa āsuro gāndharvo rākṣasaḥ paśāca iti   yad abhirūpaṃ vṛttavayaḥsaṃpannam āhū- yārhayitvā kanyālaṃkṛtā dāsyate sa brāhmaḥ iti gīyate   yad ṛtviḥ yajñasyāt- mano'laṃkṛtya kanyāṃ pratipādayanti sa daivaḥ   yugapad dharmānuvartinau syātām iti vācānumānyāgnikāryaṃ svayaṃ kṛtvā yat kanyāṃ arhayitvā dadyāt sa prājāpatyo bhavati   yad gomithunenaikena dvābhyāṃ vā kanyāṃ dadāti tam āṛṣam ācakṣate   yat kanyāṃ ābharaṇam āropya śaktyā bandhubhyo dhanam dattvārhate tam āsuram āmananti   kāmayogo yad ubhayoḥ sa gāndharvaḥ   prasahya yat kanyāharaṇaṃ sa rākṣasaḥ   suptāṃ pra-	alaṃkṛtya kanyāṃ uda- kapūrvam dadyād eṣa brāhmo vivāhaḥ   tasyāṃ jāto dvādaśavarān dvādaśā parān punātīty ubhayataḥ   ṛtviḥ vitate karmaṇi dad- yād alaṃkṛtya sa daivaḥ   daśavarān daśa parān punātīty ubhayataḥ   saha dharmaṃ caratam iti prājā- patyaḥ   aṣṭavarān aṣṭa parān punātīty ubhayataḥ   gomithunaṃ dattvopaya- cheta sa āṛṣaḥ   sapṭavarān sapta parān punātīty ubhayataḥ   mithaḥ sama-
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<sup>1</sup> cp. Vaikh 6.12: 97 Sec also 6.13: 97.

mattāṃ vā rahasi yad gachati sa paisāco  
bhavāṭī eteṣāṃ prathame catvāras toya-  
pradānapūrvakāḥ śastā brāhmaṇasya netare  
jaghanyā yasmāt trīn pūrvāṃs trīn aparān  
āṣṭijātaḥ ṣaṭ pūrvān ṣaḍ aparān prājā-  
patyenodhāyā jātaḥ sapta pūrvān saptā-  
parān daivīsuto daśa pūrvān daśāparān  
ātmānaṃ caikaviṃśatikāṃ brāhmīputraḥ  
pāvayed iti || 3 ||

yaṃ kṛtvopayacheta sa  
gāndharvaḥ | dhenunopato-  
ṣyopayacheta sa āsuraḥ |  
suptānāṃ pramattānāṃ  
vāpaharet sa paisācaḥ |  
hatvā bhittvā ca śrīṣaṇi  
rudatīṃ rudadbhyo haret  
sa rākṣasaḥ.

A definite improvement on the Vaikhānasa is unmistakable in the ĀśGS. from the point of view of the sūtra style. In case it is not admitted that the two sūtras derive from the same common source, the Vaikhānasa repeating the original in its original or loose form and the ĀśGS. effecting an improvement upon it ; even in the first alternative the compilation of old and new readings in one treatise should suggest that the extant Gṛhyasūtras draw from a floating mass of the Gṛhya literature ; and it is therefore hazardous to dogmatise about the age of any of these ; even the proportionate number of mantras used by each in the marriage ceremony may serve merely as an indication of their age—for there may have been other mantras too that were used by a given Gṛhyasūtra in the marriage ceremony, but not recorded as is so often hinted by Devapāla in his commentary on Lauḡākṣi-Gṛhya and by Haradatta on ApGS. I.2.15:43:—

“mantrarahitāḥ kriyā āvṛta ity ucyante | yathā nāgabaliṃ yakṣabalir  
indrāṇīmaha iti | yasmin janapade grāme kule vā yā āvṛtaḥ prasiddhās tās  
tathāiva vyavasthitā yathā pratiyeraṇ na sarvatraivaṃ ity arthaḥ | āvṛtaḥ  
kriyā vaivāhikyāḥ aviśeṣāt samantrakā amantrakās ca | tāḥ sarvā āstri-  
bhyāḥ sarvavarṇebhyāḥ sakāśād. avagamyā pratiyeraṇ vivotdhāraḥ | tatra  
samantrakā gṛhapūjānkurāropanapratisarabandhādyā ācārasiddhāḥ | aman-  
trakā nāgabaliyakṣabalindrāṇīgaurīpūjādayaḥ | tās ca yathājanapadaṃ  
yathāvarṇaṃ yathākulaṃ yathāstri yathāpūṃsaṃ yathākālaṃ vyavasthitā  
eva na tu sarvāḥ sarvatra samuccitāḥ” ||

This is confirmed by ĀśGS. I.5.1.2:—

atha khalūccāvacaḥ janapadadharmā grāmadharmās ca  
tān vivāhe pratiyāt | yat tu samānaṃ tad vakṣyāmaḥ ||

It is only common that has been expressly laid down by Āśvalāyana the details are to be understood from lokācāra, that differs from place to place.

The occurrence of a proper name in a particular Gṛhyasūtra does not help in this respect. cp. Bodhyāyana II.9.6:—

“atha dakṣiṇataḥ prācīnāvītino vaiśampāyanāya phaliṅgave tittiraye  
ukhāyokhyāya ātreyaḥ padakārāya kauṇḍinyāya vṛttikārāya kāṇvāya  
bodhāyanāya pravacanakārāyāpastambāya sūtrakārāya satyāśādhāya hir-

anyakeśāya vājasaneyāya yājñavalkyāya bharadvājyāgniveśyācāryebhyaḥ.  
 . . . . .

The name of Bodhāyana in his own Ṛḥyasūtra is telling, while his reference to Āgniveśya may suggest that Āgniveśya is anterior to Bodhāyana. But such a conclusion is negatived by Āgniveśya-Ṛḥya II.6.3:97:—

. . . . . bodhāyanaṃ tarpayāmi | āpastambaṃ tarpayāmi | sūtrakāraṃ tarpayāmi | satyāśadhāṃ tarpayāmi | hiranyakeśinaṃ tarpayāmi | vyāsaṃ tarpayāmi | . . . . .

This injunction of doing homage to Bodhāyana by Āgniveśya would suggest that Bodhāyana was anterior to Āgniveśya.

Bodhāyana's reference to Bharadvāja has been cited above. Bharadvāja refers to Bodhāyana in BhGS. III.11:77:—

. . . vaiśaṃpāyanāya phaliṅgave tittiraye ukhāyātreyaḥ padakārāya kauṇḍinyāya vṛttikārāya kaṇvāya bodhāyanāya bharadvājāya sūtrakārāya pastambāya sarvebhyaḥ sūtrakārebhya ācāryebhya ṛṣibhyo vānaprasthe bhyaḥ . . . . . |

Laugākṣi-Ṛḥya does not mention such a list, but Devapāla cites, in the propitiation ceremony, the two lists given by Bodhāyana (Laugākṣi, Vol. I, p. 61 ff.) and Āśvalāyana (p. 63 ff.) and makes their recital imperative on the followers of the Laugākṣi-Ṛḥya.

Similarly Āśvalāyana mentions Kauṣītaka and Mahākauṣītaka in III. 44:—

Sumantu-jaimini-vaiśaṃpāyana-paila-sūtrabhāṣyamahābhārata-d h a r m ā-cāryā jānanti-bāhavi-gārgya-gautamaśākalya-bābhavya-māṇḍavya-māṇḍūkeyā gargī vācaknavī vaḍavā prāthitheyī sulabhā maitreyī kaholaṃ kauṣītakaṃ mahākauṣītakaṃ paiṅgyaṃ mahāpaiṅgyaṃ suyajñam śāṅkhyāyanam aitareyaṃ mahaitareyaṃ śākalam bāṣkalam sujātavaktram audavāhim mahaudavāhim saujāmiṃ śaunakam āśvalāyanaṃ ye cānye ācāryās te sarve tṛpyantu.

The Kauṣītaka-Ṛḥya, however, omits Āśvalāyana from its list given in II. 5:—

Sumantu-jaiminivaiśaṃpāyanapailasūtrabhāṣyamahābhāratadharmācāryāḥ | jānantibāhavigārgyagautamaśākalyabābhavyamāṇḍavyamāṇḍūkeyāḥ | suyajñāśāṅkhāyanajātukarnyāḥ | paiṅgāśāmbavyaitareyāḥ | gārgī vācaknavī | vaḍavā prāthitheyī | sulabhā maitreyī | kaholaṃ kauṣītakaṃ | mahākauṣītakaṃ | suyajñam | śāṅkhāyanam | aitareyam | mahaitareyam | paiṅgyam | mahāpaiṅgyam | śāmbavakam | mahāśāmbavakam | vāṣkalam | śākalam | gārgyam | mahājapatram | sujātavaktram | audavāhim | saujāmiṃ | bābhavyaṃ somaśarmāṇam | pāñcālam vedamitam | ācāryaṃ śaunakam | ye cānye ācāryā te cāpi tṛpyantu || . . . . .

But to conclude from this that Kauṣītaka is anterior to Āśvalāyana may be unsafe for the simple reason that Kauṣītaka uses a far larger number of mantras in the marriage ceremony than does Āśvalāyana for which cp. Intr. pp. 33-34.

Āsvalāyana's list is repeated by Śāṅkhāyana with slight modifications in IV.10 = 788:—

Sumautuḥ | jaimini-vaiśaṃpāyana-paila-sūtrabhāṣya-gārgya-babhru-bābh-ravya-maṇḍu-maṇḍavyā gārgī | vācaknavī | vaḍavā | prāthitheyī | sulabhā | maitreyī | kaholam | kauṣītakim | mahākauṣītakim | suyajñam | śāṅkhāya-nam | āsvalāyanam | aitareyam | mahaitareyam | bhāradvājam | jātū-māṇḍūkeyam | mahādamantram | audavāhim | mahaudavāhim | sauyāmim | śaunakim | śākapūṇim | gautamim | ye cānye ācāryās te sarve ṭṭpantu |

Āsvalāyana's mention in this list should place Śāṅkhāyana later than the former ; this is confirmed by Śāṅkhāya's use of a far larger number of mantras in the marriage ceremony than found in the Āsvalāyana, for which cp. this Intr. pp. 33-34.

That these lists contain names of the ācāryas propounding the particular Saṃhitā to which a particulār Gṛhyasūtra belongs is shown by the Jaiminīya-Gṛhya that cites the ācāryas belonging to the Sāmaveda alone, Cp. JaimG. I.14:—

pūrvābhiḥ ṣaḍbhiḥ pūrvaṃ tarpayed ācāryam ācāryaṃś ca jaiminiḥ | talavakāraṃ sātyamugraṃ rāṇyaniḥ durvāsasaḥ ca bhāgurim gauruṇḍim gaurgulviḥ bhagavantaḥ aupamanyavaḥ | kāraḍiḥ sāvarṇiḥ | gārgyavārṣa-gaṇyaḥ daivantyam ity etāḥ trayodaśa . . . |

The omission of Bodhāyana, Bharadvāja, Vaikhānasa and other ācāryas propounding the Yājuṣa ritual does not warrant the conclusion that Jaiminīya Gṛhya is prior to these ; it may on the contrary be posterior to some of them; for it says:—

tatrādhvaryavaḥ kecid adhiyate-madhyamaḥ piṇḍaḥ patnī prāśnīyāt prajākāmasya . . . . (II.3).

May be that the Jaiminīya-Gṛhya is quoting here from some Yājuṣa Gṛhya in its original form—and I have shown that the present Gṛhyasūtras essentially differ from their original form; but the quotation, as it is, is not traced in any Yājuṣa Gṛhya except in:—

(a) Bodhāyanīya Gṛhyaśeṣasūtra (V.6) which reads:—

aṭha madhyamapiṇḍaḥ patnyai prayachati-viraṃ me datta pitarau iti |

(b) Vaikhānasa Gṛhya IV.6:—

apāḃ tvausaḍhinām iti madhyamaḥ piṇḍaḥ daṭvādhatta pitarau itī patnīḥ prāśayet eṣā pumāḥsaḥ janayati |

The readings materially differ from the quotation, but these are the nearest approach to it ; and if the Jaiminīya has such late works in mind it cannot be assigned to an early age ; and thus the question of the chronology of the Gṛhyasūtras still remains as obscure as ever.

Substantially the same in form and contents the Gṛhyasūtras have devised crude methods of variation one from another. This becomes clear from a scrutiny of the KGS. and Laugākṣi in:—



## KGS. 54.6-18.

dharmādharmayor dvāre mrtyave  
ca | 6.  
udadhāne varuṇasya |  
viṣṇava ity ulūkhale |  
marudbhya iti dṛṣadi |  
upari śaraṇe vaiśravaṇāya rājñe  
bhūtebhyas ceti |  
indrāyendrapuruṣebhya iti pūr-  
vārdhe.  
yamāya yamapuruṣebhya iti dakṣi-  
nārdhe.  
varuṇāya varuṇpuruṣebhya iti paś-  
cārdhe |  
somāya somapuruṣebhya ity utta-  
rārdhe |  
brahmaṇe brahmapuruṣebhya iti  
madhye |  
ūrdhvam ākāśāya |  
sthaṇḍile divācarebhyo bhūtebhya  
iti divā |  
naktanīcarebhyo bhūtebhya iti  
naktam ||

## Laugākṣi-Gr̥hya 54.8-20.

dharmādharmayor dvāre || 8  
mrtyave codadhāne ||  
varuṇāya viṣṇava ity ulūkhale ||  
marudbhya iti dṛṣadi ||  
upari śaraṇe vaiśravaṇāya rājñe  
bhūtebhyas ceti ||  
indrāya nama indrapuruṣebhyo  
nama iti pūrvārdhe ||  
yamāya namo yamapuruṣebhyo  
nama iti dakṣiṇārdhe ||  
varuṇāya namo varuṇapuruṣebhyo  
nama iti paścārdhe ||  
somāya namaḥ somapuruṣebhyo  
nama iti uttarārdhe ||  
brahmaṇe namaḥ brahmapuruṣe-  
bhyo nama iti madhye ||  
ūrdhvam ākāśāya ||  
sthaṇḍile divācarebhyo bhūtebhya  
iti divā ||  
naktanīcarebhyo bhūtebhya iti  
naktam || 20

The difference in the construction of the sūtras is obvious and arbitrary ; but what is pertinent is the introduction of 'namaḥ' by Laugākṣi in sūtras 13-17, while it is still missing in sūtras 8, 9, 10, 11, 12 and then in 19 and 20 ; doubtless the word 'namaḥ' has crept in the text from the margin.



॥ कौथुमगृह्यम् ॥



## श्रोरस्तु

॥ कौथुमगृह्यमारभ्यते ॥

अघातः प्रायश्चित्तानि । अघातः क्रमाणां वक्ष्ये<sup>1</sup> गृहस्थो वा ब्रह्मचारी वा<sup>2</sup> गृहस्थो गृह्याग्नौ<sup>3</sup> ब्रह्मचारी लौकिकाग्नौ<sup>4</sup> गृहस्थेष्वितिचरणेन<sup>5</sup> परिचरणे वा<sup>6</sup> ब्रह्मचर्यविच्छिन्ने<sup>7</sup> लौकिकेऽग्नौ प्रातराहुतिपूर्वकं नैमित्तिकं कार्यम् । पुनराधाने वर्जयेत्<sup>8</sup> सायमुपक्रम्य तात्कालिकप्रायश्चित्तापत्तौ चैत्ताभ्यां तत्र कार्यम् । पौर्णम्याहुत्यामतीतं चैत्ताभ्यां तत्तत्कुर्युः<sup>9</sup> पर्वणा चैत्संकल्प्य कार्यम्<sup>10</sup> तदभावे सद्यः कुर्याद्<sup>11</sup> अपरेण दशं त्वे<sup>12</sup> प्रायश्चित्तः<sup>13</sup> त्रिरात्रं पञ्चरात्रं वा दशरात्रं<sup>14</sup> त्ताः प्रायश्चित्तपूर्वयज्ञं<sup>15</sup> यजेते<sup>16</sup> तावुभौ पर्वं<sup>17</sup> संकल्प्य तीतौ तामिष्टौ तद्वत्<sup>18</sup> तत्र यदि लीपं वा तं<sup>19</sup> मामासादतीतं वा पुनराधानं कुर्युः । प्रायश्चित्ताद्यं प्राजापत्यं वा<sup>20</sup> तदूर्ध्वं विशेषश्च गृह्याग्नौ गृह्याग्निं यदि स्पर्शेत्तत्र<sup>21</sup> त<sup>22</sup> मेको वा कार्यो<sup>23</sup> मन्वाणां तावुभौ ब्रूयात्तत्रौ

1 कर्मणां

2 अतिचरणे (न)

3 ब्रह्मचर्ये विच्छिन्ने

4 पौर्णमास्याद्-

5 हु<sup>1</sup>पवा

6 वाद्यरात्रात् (=वा+आद्-)

7 प्रायश्चित्तपूर्वं यज्ञं

8 पर्वणि

9 यजेताम् ( for तीतौताम् )

10 तन् ( =तत् ) मासाद्

11 स्थूयेत् or पर्व ?

12 तन्प्राप्तम् प-

तत्समिधौ संयुक्तं गृह्णन् नवरोहणं ततः कर्म प्राणायामं  
 कुर्युः । तूष्णीं परिबिन्द्य मन्त्रेणाभ्यर्च्यार्हुत्यामनर्थं स्तरस्  
 तावुभौ द्वौ समिधमांथाय भषत्कर्मीं मन्त्रं ब्रूयात् । अत्र  
 उपस्तूष्णीं कार्यं पत्नी वा इति समानं समारोपणं कुर्युः  
 कर्तव्या इति वैतदु भवति स्वयं स्वयं प्रायश्चित्ती तत ऊर्ध्वं विशेषं  
 ख्याद् अन्याप्नो स्वयममसद्भाविं तथापि यच्चिबन्नेवरोहणं कुर्यां  
 आदिसमारोपणं प्रज्ञातस्तदर्मन्निमुत्सृज्य भूर्भुवः स्वरिति ब्रूयां ।  
 तूष्णीं तिष्ठन् गच्छेत् तदग्निपत्यां त प्राग्नौ कर्मभष्टां  
 स्वगृह्णाग्नौ स्वयं स्वयं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषं ख्याद्  
 आज्यतन्त्रैरनारोपणं चैत्समारोपणं प्रज्ञातः पुनरारभ्य  
 प्रातराहुत्यादि प्रपदान्तपर्यन्तं यत्किञ्चित्कर्म यदि लोपं ख्यात्  
 प्रातराहुतिश्चैत्प्रायश्चित्तमित्येके न्यूनकर्मादि पुनराहुतिः  
 प्रधानादूर्ध्वं प्रायश्चित्तिर् अत ऊर्ध्वं विशेषश्चरुतन्त्रेण ततो  
 व्याख्याता प्रागुदक्प्रवणे देशे तत्र स्थंडिलमुपलि यात् ॥१॥

अथातः प्राङ्मुखो भूत्वोदगगेषु दर्भेषु ओमित्युच्चैरुपविश्य  
 गृह्णाग्नौ निरीदयमाणोल्लेखनं ततः कारयेत् । तत्प्रातराहुतिं

1 समिधा.....भवरोहणम् ।

2 अनर्थः स्तरः

3 द्वे समिधाम्

4 पुनः जपः ?

5 Presumably the Mantra to be cited  
is missing ; cp. इति .

6 May be omitted.

7 विशेषः ?

8 अस्मद्भावि (?) तथा च (चेत् ?) यज्ञान्तेऽव-  
रोहणं कुर्यात् ? स्वयममुष्मै भावितेऽथ च ?

9 Delete इ reading तमग्निम्.

10 ब्रूयात् तूष्णीं तिष्ठन्

11 तदग्निपत्यन्तं ?

12 कर्मभष्टः स्व—

13 विशेषः

14 —कर्मादौ

15 व्याख्यातः ?

16 निरीक्षमाणः Samdhi irregular.

हृत्वा वेदविद्ब्राह्मणं लभेत्<sup>१</sup> तदलामे खादिरन्यायः<sup>२</sup> छत्रमुत्तरासं चेति खादिरं न्या इत्येके<sup>३</sup> ब्राह्मणं प्रार्थयेत् । ब्राह्मणं भूर्भुवः स्वः बृहस्पतिर्ब्रह्माहं मानुष इति ब्रूयात्<sup>४</sup> आचार्यो द्वे दर्भाय<sup>५</sup> दद्यात्<sup>६</sup> ब्राह्मणो निरस्तः परावसुरिति दक्षिणास्तृणं<sup>७</sup> निरस्यासनार्थे प्रागयान्दर्भानास्तीर्या<sup>८</sup> वसोः सद्ने सीदामीत्युदङ्मुख ओमित्युपांशुरुपविशेद्<sup>९</sup> आचार्यो ब्राह्मणमर्चयित्वा ततः कांस्यपात्रमादाय मुन्मयपात्रं वाऽभिद्यम्<sup>१०</sup> ताम्रवर्चं रजत इति<sup>११</sup> शालितण्डुलान्ववश्रुपेणादायोद्गुद्रास्यो<sup>१२</sup> निर्वापार्थेन स्रुत्पात्रं पूरयेत् । द्विस्तृष्णीं कार्यमो<sup>१</sup> प्रोद्यामीति ब्रूयाद्<sup>२</sup> आपः प्रावयन्त्युद्गुद्रास्य ततः समूहनावाज्यतन्त्रेषु गृह्योक्ते नवपर्वणं<sup>३</sup> कार्यं<sup>४</sup> तत्पात्रमुत्थाप्याग्निमध्ये स्थाप्यो निर्वाप इति ब्रूयात्<sup>५</sup> तदा जीवतण्डुलान् श्रपयेत् । सुवेणाभिघार्याग्नेर्बहिस्तरणादंतयोरुद्गुद्रास्य पुनः प्रोक्षणं कुर्यात् । तत इध्ममादाय<sup>६</sup> तत्र विशेषः समिधमुच्यंते । बह्वृचाः खादिरेण बोधायनाः पलाशैश्छन्दोगाः उदुम्बरेण यजन्ते । प्रादेशमात्राः

१ उत्तरासङ्गं चे-*cp.* Khādira G. S. 1. 1. 26; may be छत्रमुत्तरासंगं चेति खादिरन्याय इत्येके.

२ दर्भाय ?

३ दक्षिणा तृणं, *cp.* निरस्तः परावसुरिति दक्षिणा तृणं निरस्येत् Drāhyāyana GS. 12. 1. 22

४ आस्तीर्य

५ गुद्रास्य

६ प्रावयन्तीत्युद-

७ गृह्योक्तेन वा पार्वणं कार्यम्

८ सुवेणाभिघार्याग्नेर्बहि स्तरणादन्तयोद्गुद्रास्य *cp.* अग्नेः पश्चाद्बहिस्तरणाद् Gobhila Gṛhyaprakāśikā P. 154.

९ इध्ममाधा *cp.* समिध आधाय Khādira. G. S. 1. 2. 21

१० समिधासु-

११ बौधा-

१२ Read प्रादेशमात्रीः कुशपृष्ठाः त्वक्कः कृत्वा मज्जतोऽङ्गुष्ठपर्वपृथुमात्रीः etc. *cp.* नि. 1. 11.; Hiraṇya M. G. 1. 7. 1. *cp.* also पर्वपृथुमात्रम् Khādira G. S. 2. 1. 19.

कुशपृष्ठाः समायतो गुंष्ठपर्वष्टतश्चमात्रीः प्रज्ञातायाः कारयित्वा<sup>१</sup>  
 तदभावे दूर्भवां सप्तदशैः आदाय<sup>१</sup> अनष्टार्थमेकं प्रपदार्थमेक-  
 मिध्मार्थं पंचदशम्<sup>१</sup> एतानि सप्तदश गृह्णन् सुवेणाभिघार्य  
 अग्रमध्यमूलोन्यनुयाजार्थमुत्तरतो निधाय<sup>१</sup> पंचदशमग्नौ  
 प्रक्षिप्य शेषेण प्रपदं जपे<sup>१</sup> यावचीरिति शठान्तानि तावत्स्वा-  
 षसो धारयन् रुपाहनग्नौ हुत्वा शेषाक्षतानभ्यर्च्य ततो व्याहृ-  
 तिभिः तिसृभिः हुत्वा ततो कामजव्याहृती<sup>१</sup> च हुत्वा चक्षुषी<sup>१</sup>  
 चतुर्गृहीतं सुवेण जुहुयात् । एतेषां चरुतन्त्रे<sup>१</sup> एतेषां यथार्थं  
 स्यात्<sup>१</sup> तत्र विशेषस्तु वरदानप्रयोगोच्यते । खादिरन्यायेन च<sup>१</sup>  
 गृह्योक्तेः कुथुमस्य मर्थादित्युक्त्वा कौथुमो कुथुमस्य मार्ग-  
 माचरति ॥२॥

अथातः चरुपात्रं निरीक्ष्य संमुखे स्थापनं कार्यम्<sup>१</sup> उद-  
 गुद्रास्य इत्येके<sup>१</sup> संमुखे कार्यः<sup>१</sup> चरोर्द्विभागं कार्यं<sup>१</sup> सूवपात्रमा-  
 साद्य च्छिद्रानाद्रिं<sup>१</sup> तदभावे कांस्यपात्रं वा<sup>१</sup> तन्मध्येऽभिघार्य  
 चरोः पूर्वदेशे सरुदवदाय द्वितीय्ये<sup>१</sup> मध्यमे ह्यवदानं<sup>१</sup> शेषे  
 सूवपात्रे पुनश्चाभिघार्य अग्रिमध्ये जुहुयात्<sup>१</sup> त्वद्वितीयं चैच्चरोः<sup>१</sup>

१ अग्रमध्यमूलान्यनुयाजार्थमुत्तरतोऽवधाय cp. अवदध्याद् Gobhila Gp. p. 40.

२ शेषेण प्रपदं जपन् (=जपं-) व्याहृतीरिति णन्तानि (=स्वाहान्तानि) भूर्भुवः स्वरो ध्यायन्नुपाहितेऽश्रौः cp. शेषेण प्रपदं जपन् व्याहृतिः ... भूर्भुवः स्वरो ध्यायन्नुपाहितेऽश्रौ KMGs. 1. 2. 12.

३ ?

४ cp. चक्षुषी वा एते चक्षुस्य यदाख्यभागाौ Āśva' GS.I. 10. 15.

५ वरदानप्रयोगे उच्यते Samdhiirregular ; the visēṣa has nowhere been told, showing that some portion is missing.

६ Read गृह्योक्ते कुथुमस्य-मताद् इत्युक्त्या कौथुमः कु—

७ छित्त्वा वानाम्रं च

८ द्वितीये

९ मध्यमे ह्यवदानं । शेषं कु—

१० जुहुयाद् द्वितीयं



पश्चिमदेशे स्यात्सकृदवदाय द्विरभिघार्यां प्रागुद्देशे  
 जुहुयात्<sup>1</sup> जामदग्न्याश्चैन्मध्यात् पश्चात् परस्तात् सकृदवदाय<sup>2</sup>  
 भृगुणा मध्यमे काष्मर्यस्तत्र चरुणामुष्माणं क्रियते<sup>3</sup> अपलन-  
 येबयोरोजसेति<sup>4</sup> द्विस्तूष्णीं कुर्यात्कर्माग्न्यावुपंहतिश्चेत्प्रा-  
 जापत्यं वा प्रायश्चित्तं जुहुयात् । अतीतविच्छिन्ने तत्क्षणे  
 षष्ठिदेवता हुत्वा च तद्<sup>5</sup> अहोरात्रामतीतं द्रमसौर्यषु<sup>6</sup> इत्येतेषु  
 पर्वाबै<sup>7</sup> स्वामिमध्यमे<sup>8</sup> चेत्कर्तव्यं स्यात् प्रायश्चित्तिर्<sup>9</sup> गृह्याग्नौ  
 कर्म कर्तुमपि पाणिचतुर्थे<sup>10</sup> रजसांशालाननुगते<sup>11</sup> वा संवत्स-  
 रादूर्ध्वं यथाकच्छ्रं वपनं च<sup>12</sup> तथा प्रायश्चित्तिं प्रायश्चित्तिः ॥२॥

अथ पर्वप्रायश्चित्तिर्<sup>13</sup> उदगयनं वा<sup>14</sup> दक्षिणायनं वा<sup>15</sup>  
 वसन्ताद्यादिषष्ठे चतुर्णां चान्द्रमससौर्यं<sup>16</sup> इत्येतेषु पर्वाबैप्रा-  
 मिष्टमध्ये<sup>17</sup> चेत्कर्तव्यं स्यात्प्रायश्चित्तिर्<sup>18</sup> गृह्याग्नौ कर्मा  
 कर्तुमपि पाणिचतुर्थेऽहनि त्वंदारभ्य तन्मा गादन्त उदयनं  
 दक्षिणाग्नौ चेष्टात्कर्तव्यं तन्मासादिसंकल्पैः कर्तव्यं स्यात्प्रा-  
 यश्चित्तिर्<sup>19</sup> विवाहे यदि पूर्वपक्षे चेदपरे पौर्णमास्यैदारभ्यं

\* 1 -वार्य; lengthening of final quite  
 common in the ms.

2 भृगुणा मध्यमे काष्मर्यः, cp. पाठाद्यः  
 काष्मर्यमयाः BhāSS. 1. 5. 6 ; काष्म-  
 र्यमय्यौ ĀśvaGSṭikā on 1. 9. 8.

3 अपनिनयेद् ; cp. अपनिनयेद्ययोरोजसा  
 स्कमिता रजांसि Commentator on  
 KhāGS. 2. 13.

4 कर्माग्नौ उपहति-or अन्युपह-

5 अहोरात्रमतीतं चान्द्रमससौर्यं इत्येतेषु

6 पर्वाबै

7 पाणिचतुर्थे

8 -रानुगते-

9 -चित्तिः

10 चतुर्णां

11 Not clear

12 कर्म

13 तदा-

14 उदगयने

15 चेत्कर्तव्यं

16 विवाहो

17 पौर्णमास्यैतदारभ्य

कर्तव्यः स्यात्<sup>१</sup> संकल्पैर्दशपूर्णासाभ्यां द्वाविष्टर इत्युक्तौ तत्र  
द्वितीया विष्टेदिना व्यादा यज्ञेऽनर्थः तस्मात्ताभ्यां द्वाविष्टारोपं  
विघ्नं कर्तव्यं स्यात्प्रायश्चित्ति<sup>१</sup> नि तिसृभिश्चावमास्यानि तां स्वधा  
मे विष्टिमध्या चैत्कर्तव्यं स्यात्प्रायश्चित्तिर्<sup>१</sup> अनयोराधानमध्ये  
राहुपर्वणि चन्द्रमाह इति । आद्यपङ्क्तौ<sup>१</sup> द्वितीया गायत्र्या<sup>१</sup>  
उभयोर्देवता चन्द्र इत्युक्ता प्रायश्चित्तिः । सौर्यः<sup>१</sup> पर्वणि चेच्चिन्नं  
देवानामुदु<sup>१</sup> त्यामित्य<sup>१</sup> आद्यैः<sup>१</sup> त्रिष्टुप् तं द्वितीये गायत्री<sup>१</sup> वा उभ-  
योर्देवता सूर्य इत्युक्ता प्रायश्चित्तिः<sup>१</sup> प्रायश्चित्तं विना पुनश्चारम्भणिं  
चेत् कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१</sup> तां संकल्प्य मध्ये श्राद्धकर्माणि<sup>१</sup>  
तत्राग्नौ करणं कपाणौ<sup>१</sup> हुतं वा तद्द्रष्टुं भुञ्जानः<sup>१</sup> कर्तव्यं स्यात्प्रा-  
यश्चित्तिर्<sup>१</sup> अथ विशेषश्च<sup>१</sup> नियमैर्दम्पत्योर्मध्ये रजस्वाण्डालगमने  
वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१</sup> तयोराधानमध्ये रांशौ मध्ये स्पर्शक्षयं  
वा वृद्धिं<sup>१</sup> वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१</sup> तयोराधानमध्येऽन्यग्रामं  
प्रविश्य पथो गत्वा कर्तव्यं स्यात्प्रायश्चित्तिस्<sup>१</sup> तयोर्मध्ये उभावन्त्य-  
गमने वा दिवा मैथुने वा कर्तव्यं स्यात्प्रायश्चित्तिः<sup>१</sup> पुरुषो भोजन-  
मध्ये तथा कर्म<sup>१</sup> मैथुनं च प्रवानमार्जालौ संस्पृष्ट्वा कर्तव्यं

१ स्यात् प्रायश्चित्तिस् तिसृभि—

२ चन्द्रमाह इति

३ आद्या पङ्क्तौ

४ गायत्र्याम्

५ सूर्यः

६ उदु त्यामित्वाद्यैः

७ आद्ये त्रिष्टुप्

८ Delete इ

९ Delete वा

१० -रम्भयां चेत

११ पाणौ हुतं by deleting क

१२ तद् भुञ्जानः

१३ रात्रौ ?

१४ स्पर्श-क्षयं ?

१५ वृद्धिं

१६ कर्ममध्ये ?

स्यात्प्रायश्चित्तिर्' अथ विशेषश्च गृह्यावनधिकानां च विधवां  
 स्पष्टा कर्तव्यं स्यात्प्रायश्चित्तिर्' अग्नीषोः शूद्रान्नभोगो चार्वाकी  
 परदारभिगमनी स्वकर्मत्यागो नित्यं परान्नभोजी तथानग्राहो'  
 गोब्राह्मणवधो वेश्यात्कुटुम्बी" राजान्नभोजी अध्यापनग्रंथत्यागो  
 विद्यादूष्यगुरुवादै" प्राणसंहारो मार्जालोच्छिष्टभोजी वेदविक्रयो  
 कन्यापतिव्रतादूषी स्वकुटुम्बत्यागी उपाध्यायगुरोर्दूषी गुरोः  
 पत्न्यभिगमनी मांसभक्षी श्राद्धकालत्यागी तथा श्राद्धभोजी  
 तठाकसंहारी वर्षवर्धी" सदारोगो ब्राह्मणताडो मृत्तिकापाषाण-  
 दाहो सदोच्छिष्टो विप्रदूषी इति ते चण्डालसमाः' गृह्याग्रौ स्पष्टा  
 दंपत्योर्वासचेलं कार्यं कर्तव्यं स्यात्प्रायश्चित्तिं' प्रायश्चित्तार्थं  
 षष्टिदेवता उक्ता । कन्याहृतोनि व्याहृतिभिस्त्रिसृभिः आष्टत्तिः  
 पुनश्च तिसृभिर्द्वादशगुणं कार्यं प्राजापत्यं नं पञ्चकसमस्तान्तं  
 चत्वारि पाहि नो अग्रयेनसे" इति तिसृभिः प्राजापत्यमेकं  
 यत्कुसीदं च समस्तान्तं चतुर्थीं स्विष्टलुद्रा इत्येषां" प्रायश्चित्तिर्'  
 एवं ब्राह्मणेयो" यासाः प्रायश्चित्तां विकृतं" जानन्त्यः शरीराद्वि-  
 मुच्यते यः शरीराद्विमुच्यते ॥४॥

अथातः प्रायश्चित्तविपर्यासः' सर्वत्र जलाभ्यासः' प्राजापत्यं

1 गृह्यावनधिकानां च, Correct Kirste  
 सजातां नक्षिकां inte सजातावनधिकानां  
 in HirGS. 1. 19. 2.

2 अज्ञायी

3 शूद्रान्नग्राही or तथाज्ञ-

4 वेश्याकुटुम्बी

5 विद्यादूष्यगुरुवादी

6 तठाक - वर्षवर्धी

7 स्यात्प्रायश्चित्तिः ।

8 उक्ताः

9 काः ? व्याहृतीनि (?)

10 च

11 TA. X. 5. 1. अग्र एनसे-

12 इत्येषा प्रा-

13. एवं ब्राह्मणे योऽस्तौ प्रायश्चित्तं विहितं  
 जानन् यः—

यत्कुसीदं च संपूत्यर्ध्यांशंबलिं ह्रुत्वा यदि परस्मात् विपर्यसो  
 यत्कुसीदं शुद्धयात् यत्सर्वत्र न संस्काराज्यमपि यजमानं  
 ह्रुत्वा ततनोषं भवति अदक्षिणब्राह्मणं तद्यज्ञो राक्षसं भवति  
 इधमं विना यजते पतति नरके उभौ यजमानो ब्रह्मणा सर्वत्रा-  
 ह्रुत्यां कालमनुपेक्षया विप्रो यज्ञघातकः तिसृभिर्ब्रह्मघातकः  
 तिसृभिः संध्याकालानपेक्षया विप्रो ज्योतिर्घातकः सर्वत्र  
 प्रदोषेष्वध्यायो वेदघातकः अन्यावर्णो विद्यादानो गुरुघातकः  
 सर्वत्र स्वेच्छयात्यागो पितृघातकः इत्येते इत्येतत्प्रखापातिकना  
 मात्रं भाषणं नाभिवाद्यमंत्रं पथेन शार्शनप्रेक्ष इति यदि  
 प्रमादाकृत्वा गायत्र्याष्ट जपेत् ॥५॥

द्विभार्याग्निःसंयोगः । अथातः सर्ववर्णेषु ब्राह्मणानां पुनराधि-  
 पत्यं चेत् पूर्वं गृह्याग्नेरथं प्रणोय तयोः संयोजनार्थं चतुर्थस्त्याहः  
 सायमुपक्रम्य यजमानः पूर्वाग्निमवरोहणं कृत्वा तत्र स्थंडिलं कुर्वन्  
 अग्निं वो दृधन्तमिति तृचेन प्रतिष्ठाप्यानन्तरभार्या नवाग्नौ  
 पात्रेणादायैमं स्तोममिति तृचेन संयोज्य प्रतृचामन्ते चतुर-

1 संदुत्यार्ध्यांशंबलिं

2 -स्तात्तद्विपर्यासो ?

3 शुद्धयात् तत्सर्वत्र ।

4 संस्काराज्यमयजमानं ह्रुत्वा

5 तद्यज्ञे राक्षसं भवति ।

6 उभौ यजमानब्रह्मणौ

7 -त्राह्रुत्याः कालानपेक्षया

8 प्रदोषेष्वध्यायी वेदघातको ।

अन्यावर्णिविद्यादानी (=अन्य+अवर्णि-  
 अन्यावर्णि-)

9 One इत्येते can be omitted.

10 इत्येते षट् पातकितो । नात्र

11 नाभिवाद्यम् । अत्र पथे न स्पर्शनप्रेक्षे

12 यदि can be omitted.

13 प्रमादात् कृत्वा गायत्र्या अष्ट  
 जपेत् ।

14 चतुर्थस्त्याहः

15 प्रतिष्ठाप्यानन्तरं भार्या

16 प्रतृचम्, अन्ते

क्षरसुपांश्च ततो अग्निरैत्विति षडभिराज्यम्<sup>१</sup> हुते यजमान  
 वाचयेत्प्राणायामं<sup>२</sup> परिभिच्याग्रये स्वाहा प्रजापतये स्वाहा<sup>३</sup> पुनः  
 परिभिच्यागौषूकं<sup>४</sup> समारोपणं<sup>५</sup> वामदेव्यं गीत्वा यदि देशान्तरे<sup>६</sup>  
 तत्र लौकिकाग्नौ कुर्यात्पूर्ववत् संयोज्ये<sup>७</sup>ऽप्रियाधिपत्यं<sup>८</sup> चेद्वि-  
 शेषोऽस्ति<sup>९</sup> तत्र तद्रथाख्यास्यामो<sup>१०</sup> ब्राह्मणानामन्त्र्य<sup>११</sup> शतापूपमा-  
 शयतेकं वाष्टौ<sup>१२</sup> स्नात्वालंलुत्य कमण्डलुनोदकं गृहीत्वा वनान्तरे  
 गत्वा तस्मिन्देसे अशुष्कां कोमलीं शुभपर्णीं<sup>१३</sup> फलवतीं विस्तार-  
 युक्तं प्रापन्हीं सहितां<sup>१४</sup> एतैर्गुणवानर्कशाखाभवलोक्ष्यं तत्पि-  
 त्तार्थं<sup>१५</sup> वेदविद्ब्राह्मणं विचार्य स्नापयित्वा<sup>१६</sup>र्कशाखा न हरेत्<sup>१७</sup>  
 नवाससाच्छादयित्वा<sup>१८</sup> तं ब्राह्मणो देवस्य त्वेत्यर्ककन्यादानं वरं  
 प्रतिगृह्णामीति पुरत स्थण्डिलं<sup>१९</sup> कुर्वन्नर्कस्य उत्तरत उपविश्य  
 तामष्टौ ब्राह्मणार्कशाखां<sup>२०</sup> परिवेष्ट्य सर्वं<sup>२१</sup> प्राङ्मुखोदङ्मुखो  
 वा ब्राह्मणसु<sup>२२</sup> ततो ब्राह्मणमभ्यर्च्य प्रत्येकं दशदशापूपं दद्यात्<sup>२३</sup>  
 शेषमुत्तरती निधाय लौकिकाग्निं प्रतिष्ठाप्य ततः समूहनादि  
 प्रपदान्तं कृत्वध्माङ्गं<sup>२४</sup> हुत्वा ततो व्याहृतिभिस्तिसृभिः हुत्वा  
 अग्निरैत्विति षडभिः पुनस्तिसृभिः<sup>२५</sup> ततो यजमानः तिष्ठन्नग्निं<sup>२६</sup>

१ अगीष्कं (=मौनं)

२ -संयोज्य । तृतीयाधिपत्यं चेद्

३ शतापूपम् आधितकं वाष्टौ

४ -युक्तां

५ प्ररोहसहितां or प्रपर्णीसहितां ? cp.

६ प्ररोहार्हां BauGS. III. 2. 10.

७ एतैर्गुणवानर्कशाखामवलोक्य ?

७ तत्पित्तार्थं

८ -र्कशाखामाहरेत्

९ नवाससा छादयित्वा

१० पुरतः स्थ-

११ ब्राह्मणार्क-Sam̐dhi irregular

१२ ध्माङ्गं

१३ अग्निं प्रदक्षिणं गृह्णा

प्रदक्षिणं गृह्य' अग्निरादित्य' सर्वे ब्राह्मणानामन्तर्भावः द्विवा-  
काशयोर्बहिर्भावः' तूष्णीं त्रिः प्रदक्षिणं कुर्यात्' स्वस्थानमुप-  
विश्य दक्षिणेन सहितारं' गृह्णीयात् तद् गृह्णामि त इत्युपांशु'  
ततोपरिष्ठाद्धोमं' समाप्य शिष्टानूप' दशकं ब्रह्मणे दद्यात्' दशकं  
स्वयं प्राश्नीयात्' तत्राग्नौ परिषिञ्च्य अभ्यर्च्य व्याहृतिभिश्च  
तिसृभिः आज्यं जुहुयात्' तद्रिसृज्य' ततो वामदेव्यं' विप्राणा-  
माशिषो वचः' कन्या गृहं गच्छेत्' ततः पुनराधिपत्यं पुनराधि-  
पत्यम् ॥६॥

अथ ऋतुकालपरोक्षणम्' प्रथमार्तवादतैः शुद्धः स्नात्वा स्वस्ति-  
वाचनं शय्यागृहमलं कृत्य एष्टपफलांन्विकीर्य प्रतिदिशं दीपैरलं-  
कृत्य सुगन्धपङ्केन दीर्घचतुरस्रं स्थण्डिलं कुर्वन् उपर्युक्षपत्रमुदग-  
ग्रमास्तोर्याथोपरि नववासस प्रागग्रामास्तोर्यं प्राक्सिरः' पत्नीं  
शयित्वोर्ध्वमुखोनथां जानुभ्यां पादै वसुमत्याक्रम्यं तत्समीपे  
पतिसु' तत्राभिमुखो भूत्वोवश्येसजस्तैतयो निमालभ्ये विष्णुर्योनिं

1 गृह्य' अग्निरादित्याः सर्वे, ब्राह्मणानामन्त-  
र्भावः. द्विवाकाशयोर्बहिर्भावः ; all this  
seems to have come from the  
margin ; connect गृह्यं तूष्णीं त्रिः etc.

2 सवितारं

3 तत उपरिष्ठाद् ; sandhi irregular.

4 समाप्य शिष्टानाम्' or समाप्य ; शिष्टान्  
अप्यं with something dropped out.

5 ऋतुशुद्धः

6 -कालानि विकीर्य

7 उपर्युक्षपत्रम् or अक्षतपत्रम्

8 प्रागग्रमा-

9 प्राक्सिराः

10 ऊर्ध्वमुखीमथ note irregular lengthen-  
ing.

11 वसुमत्या आक्रम्य or वसुमिति आक्रम्य ?

12 भूत्वोपस्थं सजन् हस्तेन योनिमाक्रम्य or  
भूत्वोपस्थं सजन् etc. or भूत्वोर्बन्धसीति  
हस्तेन etc. ; cp. दक्षिणेन पाणिनोपस्थमा-  
क्रमेत् KhāGS.

कल्पयत्विति अष्टवारं जपित्वाऽष्टपत्रो भवति स्ककाले' पतिर-  
लभ्यः चेदन्यपुरुषो न कर्तव्यं स्यात्' षड्रात्रो' ऋतुकालः ॥७॥

अथातो गर्भसंस्कारो' मैथुनषष्ठे' प्रतिदिनप्रभृति' युग्मे दिने'  
युग्मासु पत्रो जायेरन् युग्मासु पत्रो' जायेरन्' अयुग्मासु रात्रिषु  
स्त्रियो जायेरन् इति ज्ञात्वा यदा क्वाः प्रथमगर्भो भवति तदोदर-  
संस्कारद्वारेणोत्पत्त्यमानापत्यसंस्कारार्थं पुंसवनसोमन्तोन्वयनं  
कुर्याद्' या ' कुत्रचिद्दिने गर्भसंभवस्तन्मासमेकं गणयित्वा तृतीय-  
मासांस्त्ववशोर्भनं' ततः पुंसवनं' नान्दीमुखं पूर्वेऽहनि ततः परेऽ-  
हन्युषसि ज्ञात्वा चतुरस्रं स्थण्डिलमुपलिप्योदगग्रेषु दर्भेषूपविश्य  
दक्षिणतः पत्नीं चोत्तरतो यजमानोदङ्मुखो' ब्राह्मणस्' ततोऽग्नेः  
प्रणयनं वा विना प्रातराहुतिं हुत्वा समूहनादिप्रपदान्तं हुत्वा  
इध्माङ्गं हुत्वा ततो व्याहृतिभिः तिसृभिर्हुत्वा ततो यजमानः  
पत्न्या' पृष्ठतस्त्रिष्ठन् दक्षिणकोर्यरादि नाऽभ्यन्तंममिसृशेत्' पर्मा-

1 ऋतुकाले

लभनं पुंसवनम् अनवलोभनम् ĀsGS

2 पतिरलभ्यरचेदन्यपुरुषेण कर्तव्यं स्यात् ?

I. II. 1.

a reference to niyoga ?

7 Samdhi irregular.

3 षड्रात्र ऋतुकालः

8 विधाय or प्रणयनादिना

4 प्रथमदिनात्प्रभृति ?

9 पत्न्याः

5 पुत्राः ; युग्मासु पुत्रा जायेरन् repeated

10 दक्षिणकरेण नाभ्यन्तममिसृशेत् ; cp.

6 यावत् कुत्र—

पश्चात्पतिरवस्थाय दक्षिणेन पाणिना...

तृतीयमासान्तेवद्योभनम् or better

नाभिदेशममिसृशेत् पुमांसौ मित्रावस्था-

न्तेऽनवलोभनम् ; cp. उपनिषदि गर्भ-

चित्येतपर्चा GoGS. II. 6. 3.

साविति ब्रूयात्<sup>1</sup> स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य कर्वा<sup>2</sup>  
 पुनः स्नात्वा यजमानः पुष्पाक्षतानेकविंशतियवान्बवशूर्पे<sup>3</sup> निधाय  
 गृहीत्वा ग्रामान्निष्क्रम्य वटराजसमीपं गत्वा तत्र वासिनीमुप-  
 स्थायोत्साहव्यापिनीत्यद्भमे<sup>4</sup> नित्यगस्थितेरापित्सतं मे श्रियं  
 देहि<sup>5</sup> तस्मान्ममाभीष्टं<sup>6</sup> कुर्वन्त्विति पुष्पाक्षतैरभ्यर्च्य तद्योपरि  
 यवैरवकीर्योद्गगां शाखां परशुना च्छेदयित्वा तमोषधोभूमौ<sup>7</sup>  
 नवान्तरिक्षे वा गृह्णीयात्<sup>8</sup> ऊर्वायां गृह्णीयात् कोष्ठमध्ये  
 मणिकदेशे वा स्वासने प्रतिष्ठाप्य ततश्चतुरस्रं स्थण्डिलमुपलिप्य  
 ब्रुवेत्किमार्गणां प्रपदान्तं कृत्वा दूधमाङ्गं<sup>9</sup> हुत्वा पुनश्च व्याहृ-  
 तिभिस्तिष्ठभिर्हुत्वा तमोषधेस्सप्तभिर्मुखलकन्यां भातृमतो प्राङ्-  
 मुखी पेषयित्वा प्रत्याहरन्तीं<sup>10</sup> तं प्रतिष्ठं<sup>11</sup> नववो सश्रिनक्षिं<sup>12</sup>  
 जपेत्<sup>13</sup> गृहीत्वा यजमानः ततोऽग्नेः पश्चात्पत्नीं प्राक्शिरोर्ध्व-  
 मुखीं<sup>14</sup> शयित्वा कर्वागन्धोर्मध्ये<sup>15</sup> यजमानः प्रत्यङ्मुखः सायीत<sup>16</sup>

1. Samdhi irregular

2 कर्वा ? after कर्वा something is missing, there being absolutely no connection between this and the succeeding.

3 व्यापिनि अद्भं मे। नित्यमस्मि ते। आपृच्छते मे- or -व्यापिनि इति अंब मे.....

4 तस्मान्ममाभीष्टं कुर्वन्त्विति

5 तमोषधीभूमौ (=बहुोषधीके देशे or better बहुोषधिके देशे)

6 -धीभूमावन्तरिक्षे वा cp. -आहृत्य वैहा-  
 यसीं कुर्वात् Dr.GS. II. 21.

7 -द्वाप्य

8 मोक्षियवैः कृतमार्गणः ?

9 तमोषधिसप्तभिर्मुखलेन कन्या ; cp. कुमारी-  
 वाऽप्रत्याहरन्ती GoGS. II. 6. 8 ;  
 Dr.GS. II. 23. ग्रीहयः शालयो मुद्रा  
 गोधूमाः सर्षपास्तिलाः। यवाभौषधयः  
 सप्त विपदो जन्ति धारिताः ॥ Bhatta  
 Nārāyaṇā on GoGS. III. 8. 6.

10 अप्रत्याहरन्ती ; cp. above.

11 तां प्रतिष्ठं

12 नववाससि नक्षत्रं जपेत् cp. तदुदकं बक्ष-  
 पावितं etc. Gadādhra on PGS  
 I. 14. 3.

13 प्राक्शिरो ऊर्ध्व.

14 बक्षान्योर्मध्ये

15 शयीत



पुनानधिरिति' मन्त्रेण दक्षिणनासिकापटे पिष्टरसं पीडयित्वा  
निष्पीड्य पिष्टं सलिले निधाय वस्त्रं ब्रह्मणे दद्यात् तद्रसमुदरे  
क्षुर्यात् तयोः<sup>1</sup> स्वस्थानमुपविश्य ततोपरिष्ठादि<sup>2</sup> समाप्य ततो  
ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥८—६॥

अथ चतुर्थं मासि सीमन्तोन्नयनं कर्तव्यम्<sup>3</sup> नान्दीमुखं  
पूर्वंऽहनि ततः परेऽह्नयुषसि स्नात्वा यजमानः पुंसवनं<sup>4</sup> क्रमेणौ-  
दुम्बरशाखां गृह्णामानोय त्रिश्वेतया च शल्ल्या<sup>5</sup> तण्डुलान्  
तिलमिश्रान् श्रपयित्वा लौकिकेऽग्नौ स्थण्डिलस्योत्तरतो निधाय  
पूर्ववत्प्रपदान्तं कृत्वा इध्माङ्गं<sup>6</sup> हुत्वा पुनश्च व्याहृतिभिस्तिष्ठभि-  
हुत्वा<sup>7</sup> ततो यजमानः पृष्ठतस्तिष्ठन् तं<sup>8</sup> गृह्यत्वा औदुम्बर-  
शाखामयमूर्जेति<sup>9</sup> वा जपित्वा नासाग्रमेति<sup>10</sup> दिध्यंन्निस्नारनात-  
मुनयतदन्तिमथो येनादितेति प्रतिप्य पुनः शल्ल्या गृह्यत्वा  
राका<sup>11</sup> इत्येके<sup>12</sup> इति<sup>13</sup> प्रतिष्ठाप्य तूष्णीं<sup>14</sup> त्रिः प्रोक्षणं कृत्वा

1 Cp. GoGS. II. 6. 10 ; Mantrabr.

I. 4. 9.

2 उपरिष्ठादोमं

3 पुंसवनक्रमेण-

4 Obviously incomplete, all the Gṛhya-  
sūtras give something about hair-  
growing here; cp. JaiGS. त्रिशुक्रया  
शल्ल्या प्राणसंमितं क्षुर्यात् ; काठके  
त्रिश्वेतया शल्ल्या शमीशाखया सपलायया  
वा सीमन्तं विचिनोति, ĀśvGS. त्रेयया  
च शल्ल्या त्रिभिश्च क्षुरापिञ्जलैरुर्ध्वं  
सीमन्तं व्यूहति ; ĀpGS. त्रेयया शल्ल्या  
ऊर्ध्वं सीमन्तमुन्नयति etc.

5 तां.

6 for अयं etc, cp Mantra. I. 5. 1.

7 After इति read ऊर्ध्वं सीमन्तमुन्नयति  
अथो or दध्यग्निः स्नातामुन्नयेदन्तम्  
अथो?

8 येनादितेति (=तेरिति Mantra. I. 5..  
2.) प्रतिष्ठाप्य cp. येनादितेरित्येतयर्था  
GoGS. II. 7. 6.

9 राकामहमित्येतया यास्ते राके क्षिमतय  
इति icp. GoGS. II. 7. 7-8, Man-  
trabr. I. 5. 3-4, a clear case of  
injudicious abbreviation.

स्वस्थानमुपविश्य ततोपरिष्ठाद्बोमान्समाप्य वध धृतपात्रां किं पश्यसीति वाचयित्वा वामदेव्यं गोत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥६॥

अथ पुत्रस्य जननकाले सोप्यन्तीहोमारंभे एकदेशप्रणयनं स्नात्वा स्थण्डिलमुपलिप्य समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततः शिरोजननकाले यातिरश्वीति<sup>१</sup> द्वाभ्यामाज्यं हुत्वासौ<sup>२</sup> शब्दे नाम ब्रूयात्<sup>३</sup> पत्नो वारभमवेन्मुनिश्रुत्<sup>४</sup> पृच्छामि त्वा मित्वात्प्रिवास्<sup>५</sup> तदेनामग्रहणं<sup>६</sup> करणात्पूर्वं कृतकानि नामानि<sup>७</sup> तत्कथं विस्तरणं तथ्यं मे ब्रूह्य<sup>८</sup> अशेषं तु व्याख्यास्यामो<sup>९</sup> नी कर्णा द्वाभिममच्चकं ना पश्चान्पूत्रकं कुर्याद् यदि<sup>१०</sup> विपर्यासो-  
न्मायेनाकृतं चेत् हुतंममर्घतस्माज्जननवदुर्गतं<sup>११</sup> यत्राभावः त्यस्या प्रायश्चित्तं जुहुयाद् अव वा जननं<sup>१२</sup> इष्वान्ते सौशब्दे<sup>१३</sup> विष्णुप्रदेव-  
शर्मन्विति मनसा कल्पयन् मनसं<sup>१४</sup> प्रविशयासौशब्दे विवादबीयं<sup>१५</sup>

1 Samdhi irregular.

2 धृतपात्रः cp. GoGS. II. 7. 9. or धृतपात्रां ?

3 GoGS. II. 7. 10 has किं पश्य-  
सीत्युक्त्वा प्रजामिति वाचयित्वा ; our  
Sūtra has deleted प्रजामिति thus  
rendering the text unintelligible ;  
for किं पश्यसि cp. Mantrabr. I. 5. 5.

4 वा तिरस्त्री ( निपद्यते अहं विधरणी इति  
etc. ) and विपश्चित्पुच्छमभरच्छाता  
पुनराहरत् etc. Mantrabr. I. 5. 6-7.

5 Mantrabr. I. 5. 7 has असौ word  
as final.

6 पुत्रो वारम्भे भवेत् मुनिश्रुत् ?

7 One मित्वा may be omitted, giving  
पृच्छामि त्वत्प्रिवास् । तदा नामग्रहणम्

8 नामकरणात् पूर्व

9 Not clear ; may be नामकरणाद्वाङ्गानिदं  
पञ्चकं न पश्चात् । पुत्रकं । by पञ्चकं may  
be meant, कोऽसि कतमोऽसि एषोऽप्य-  
स्योऽसि । आहृत्यत्यं मासं प्रविशयासौ  
Mantrabr. I. 5. 14.

10 Not clear ; may be यदि विपर्यासः,  
न्यायेनाकृतं चेत् or उन्मादेनाकृतं चेत् ?

11 Not clear ; तस्य प्रायश्चित्तं जुहुयाद्  
यदेवा देवदेवमिति (cp. TA. II. 3. 1.)

12 मन्त्रान्तेऽसौ शब्दे विष्णु...cp. note 8.

13 मनः संप्रविश्य

14 विवादनीयं ब्रूयात्

ब्रूयात्<sup>१</sup> को नामास्य<sup>१</sup> असौ शब्दे नक्षत्राश्रयं नाम कर्तव्यम्<sup>१</sup>  
मघं<sup>१</sup> वा पुत्रयोरेकत्र याननाद्<sup>१</sup> यदि जातकर्मादि<sup>१</sup> नापतं<sup>१</sup>  
संस्कारमेव कर्तव्यं<sup>१</sup> नामकरणादूर्ध्वं<sup>१</sup> एथक् संस्कारं स्वयं कुर्यात्<sup>१</sup>

जातकर्म वक्ष्यामि<sup>१</sup> दशयनाप्रं इति षयित्वां त्रयस्त्रिंशद्बीहीति  
मधुसर्पिभ्यां<sup>१</sup>मेकैकं पलमादाय उभयत्र यशसो<sup>१</sup> यशोऽसीति  
संयोज्य हिरण्यशकलेन सममङ्गुष्ठाभ्यां अनामिकाभ्यां वा  
संगृह्य तदभावे कुशथेवां यवपिष्टमाज्यद्रयमाच्चेति<sup>१</sup> शिशुं प्रतर्ग<sup>१</sup>  
तंद्रसर्पिभ्यां<sup>१</sup> मेधां त<sup>१</sup> इति<sup>१</sup> ततो ब्राह्मणदक्षिणा ॥१०॥

ततश्चन्द्रदर्शं<sup>१</sup> । जननादि दशरात्रात्परे<sup>१</sup> द्वे वा<sup>१</sup> तस्मि-  
न्क्षत्रे तं कुमारं स्यातितानं<sup>१</sup> वैतदूर्ध्वकिमांसुशुदर्शनं<sup>१</sup> तदभावे<sup>१</sup>  
दर्शनं कृत्वा चाम<sup>१</sup> कुर्यात्<sup>१</sup> कथं वक्ष्यामि<sup>१</sup> नान्दोमुखं पूर्वोऽहनि  
ततः परेऽहन्युषसि स्नात्वा यजमानश्चतुरस्रं स्थंडिलमुपलिप्य

१ समं वा पुत्रपुत्रयोरेकत्राभ्यपाननात् or

रेकाभ्य-

२ जातकर्मादिनोपेतं or जातकर्मादि नापितं  
• (=नापितसंबन्धि) ?

३ दशमात्याय इति cp. दशमात्याय सूत्रे  
HG. I; 25. 1, ApMB. I. 12. 3;  
II. 15 or दशमे मासि सूत्रे ApMB.  
I. 12. 3, MG. II. 18. 2.

४ षयित्वा, object is missing for which  
cp. श्रीहृदयवौ षययेत् तथेयावृता etc.  
GoGS. II. 7. 17. Note the hope-  
less condition of the work.

५ -सर्पिभ्याम्

६ Mantrabr. II. 8. 11,

७ कुशेन वा

८ इममाहेति cp. GoGS. II. 7. 18.

९ प्राशयेत् cp. GoGS. II. 7. 19. or a  
reference to प्रते यच्छामि मधुमन्मन्त्राय  
SG. I. 24. 4. also occurring in  
Kausītiki Gṛhyasūtra in this  
prakarāna.

१० मधुसर्पिभ्याम्

११ Cp. GoGS. II. 7. 19; Mantrabr.  
I. 5. 9.

१२ For this cp. GoGS. II. 8.

१३ जननादशरात्रात्परेऽह्नि; delete वा

१४ कुमारं स्नापितं वैतदूर्ध्वं हिमांसुदर्शनम् ।

१५ तदभावेऽदर्शनं कृत्वा कर्म...

गृह्णाग्नेरेकदेशाग्निं विभज्य समूहनादि प्रपदान्तं कृत्वा  
 इध्माङ्गं हुत्वा<sup>1</sup> ततो माता स्वकुमारमादायाऽहतेन वासां<sup>2</sup>  
 परिधाय दक्षिणतः प्रत्यङ्मुखः<sup>3</sup> उपविश्य तत्कारयित्वा पति-  
 हस्ते प्रदाय पृष्ठतो गत्वोत्तरतो<sup>4</sup> उपविश्य यजमानस्त्वं कुमारं  
 अवलोक्य व्याहृतिभिस्तिसृभिर्हुत्वा पुनः प्रदाय यजमानो पंचां<sup>5</sup>  
 मध्येन कोऽसीति द्वाभ्यामरक्षणां प्रतिनेत्रमभिमृशेत्<sup>6</sup> कतमोऽ-  
 सीति चतुरक्षरेण, श्रौत्राभ्यां<sup>7</sup> एषोऽसीति त्र्यक्षरेण नासाग्रं  
 मध्यमूलमभिमृशेद्<sup>8</sup> अमृतोसीति चतुरक्षरेण पाणिबाहुभ्यां  
 प्रत्येकमभिमृश्य शेषेण मस्तकं गृहीत्वा<sup>9</sup> ततो माता च वाम-  
 हस्तेन कुमारयवकं<sup>10</sup> गृहीत्वा पूर्वोक्तमास्थानं दक्षिणे श्रवणे  
 उपांशु ब्रूयात्<sup>11</sup> ततो यजमानो दक्षिणं गृह्णीयात्<sup>12</sup> तत उपांशु  
 सर्वान्हेत्यतिवादनोयं नाम ब्रूयात्<sup>13</sup> तत उपरिष्ठाद्धोमं समाप्य  
 यथा वामदेव्यं गीत्वा पतिव्रताशिषो वाचयित्वा तथा ब्राह्मण-  
 भोजनम् ॥११॥

अथातश्चन्द्रोपस्थानम्<sup>14</sup> शुक्लपक्षतृतीयापञ्चम्यां सप्तम्यां षष्ठे

1 वाससा

2 -मुष्युपविश्य

3 Samdhi irregular ; see GoGS. II.  
8. 3.

4 पञ्चानां cp. कोऽसि कतमोऽसि एषोऽस्य-  
मृतोऽसि । आहृत्यत्वं मासं प्रविशासौ  
Mantrabr. I. 5. 14.

5 -मक्षराभ्याम् or better द्व्यक्षरेण like  
चतुरक्षरेण

6 Better नासाग्रमध्यमूलमभि-

7 कुमारमस्तकं ?

8 स त्वाह्नेत्यभिवादनीयं ( cp. स त्वाह्ने  
परिवदात्त्वाहस्त्वा etc. Mantrabr. I.  
5. 15 ).

वाष्टमे वा<sup>१</sup> नुवक्ष्यादिनां कर्तव्यं स्यात्<sup>२</sup> वृत्तोये मासि षष्ठे मासि  
 कार्यं पञ्चाङ्गशोधिते दिने । छन्दोगं वेदविद्ब्राह्मणं निगक्षा  
 संद्ब्राह्मण उदयादवाक् ग्रामान्निष्क्रम्य सशिरत्<sup>३</sup> स्थापयित्वा<sup>४</sup>  
 शकेता<sup>५</sup> स्वर्णकलशमादाय कांश्यं<sup>६</sup> वा मृन्मयवर्जं जानुमात्र-  
 मवगाह्याऽपो हि ष्ठेति<sup>७</sup> वृत्तेन पूरयित्वा शन्नो<sup>८</sup> देवोरिति  
 मन्त्रेणोद्धृत्यमिति शिरसि विनिधाय यः पावमानोरिति जलं  
 निष्क्रम्य वामदेऽयेन ग्रामं प्रविशेत्<sup>९</sup> सर्वत्र न संभाषणं<sup>१०</sup>  
 नोपह्यस्यं<sup>११</sup> सुमनसो भूत्वा<sup>१२</sup> यजमानगृहे देवसभासमीपे गोष्ठे-  
 मध्ये वा तामुदपात्रां<sup>१३</sup> चासने निधायोपरि कुशैः छादयित्वा  
 तं ब्राह्मणयजमानादिवावभुञ्जन् यान्ती वा<sup>१४</sup> इत्येते आस्तमयाद्<sup>१५</sup>  
 अतस्सहसिरसं<sup>१६</sup> स्थापयित्वा<sup>१७</sup> तत्र यजमानः निष्क्रम्य गृहाद्दक्षिः  
 शुचौ देशे चतुरस्रं स्थण्डिलमुपलिप्य दक्षिणाभिमुखो भूत्वा

1 वानुवोक्ष्य दिने

2 नियुज्य सद्-

3 सशिरस्कं

4 स्थापयित्वा ; confusion of थ् and र्  
 common.

5 अरिक्तस्वर्ण-? राजतं ?

6 कांस्यं

7 RV. X. 9. 1.

8 RV. X. 9. 4.

9 उद्धृत्य+ओम् इति

10 RV. IX. 67. 31.

11 नोपहासः

12 Probably a reference to ओषधयः  
 सुमनसो भूत्वा etc KhāGS. II. 2. 20.

13 गोष्ठ-

14 उदपात्रम्

15 ब्राह्मणो! यजमानो दिवा न भुञ्जन् or  
 ब्राह्मणयजमानो ?

16 यां देवा इत्येतया आस्तमयाद् ( आ-  
 अस्त- ) cp. Mantrabr. II. 2. 17.

17 सहसिरसं

18 स्थापयित्वा

हा उ चन्द्रेति मण्डलं प्रविश्य प्राङ्मुखोपविश्य स्वस्तिवाचनं कृत्वा यजमानं पुष्पाञ्जलिं पूरयित्वा चन्द्राभिमुखस्तिष्ठन् ततो माता च कुमारमुद्धृत्य दक्षिणतः प्रत्यङ्मुखीभूत्वा तं कुमारं पतिहस्ते प्रदाय पृष्ठतो गत्वोत्तरतः तिष्ठेद् यजमानः पुष्पाञ्जल्युपरिकुमारं धारयत्यते सुखोमंत इति तिसृभिरुपस्थायोदश्वं मात्रे प्रदाय कराभ्यामञ्जलिं कुर्यात् तमञ्जलिं ब्रह्मप्रणवेन पूरयित्वा पदश्चेदपाञ्जलिं अवसिंचेत् पुनस्तूष्णीं पूरयित्वा तथा द्विस्तूष्णीमुत्सृज्य प्रत्यङ्मुखोपविश्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१२॥

षष्ठे माखन्नप्राशनम् आभ्युदयिकं पूर्वेऽहनि परेऽहन्युषसि स्नात्वा यजमानो यवपिष्टं वा पायसं श्रपयित्वा क्रियामक्रियामतण्डुलां स्वहृत्पक्वं पिता तत्ये माता च कुमारमादायोपविश्य जातकर्मवत् कर्मारम्भे पायसं प्राश्नोयात् ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ।

तृतीये वर्षे वपनं कार्यम् आभ्युदयिकं पूर्वेऽहनि ततः परेऽ-

1. Some Sāman is meant

2 यजमानः

3 पुष्पाञ्जलिम्

4 -यति यते छसीम इति cp. GoGS. II.

8. 4; Mantrabr. I. 5. 10-12.

5 Cp. GoGS. II. 8.5.

6. GoGS. II. 8. 6.

7 यद्वश्चन्द्रमित्यपामञ्जलिम् cp. यद्वश्चन्द्रमसीति सकृद् यजुषा द्विस्तूष्णीमुत्सृज्य GoGS. II. 8. 7; KhāGS.

II 3. 4.

8 Irregular Samdhi common.

9 Not clear; चरुं पक्वं ?

10 Cp. GoGS. II, 9. 1. ततो

हृन्नुप्रसि ज्ञात्वा यजमानः चतुरस्रं स्थण्डिलमुपलिष्य मण्डला-  
 द्विर्दक्षिणेनाऽऽज्याग्नेयादि स्थापयित्वा नापितः प्राङ्मुखोपविश्य  
 ततोष्णोपयात्रमादर्शो तदन्वन्तरं भातकचं तत् पश्चिमेन दर्भं  
 पिञ्जली<sup>१</sup> स्थण्डिलस्योत्तरे वायव्यादि<sup>२</sup> स्थापयित्वा रक्तानहु-  
 गोमयं<sup>३</sup> लौकिकत्वं कसरस्थालीपाको वृथापक इति<sup>४</sup> होमं मां  
 नामनशान्वदेशे<sup>५</sup> ततो गृह्याग्निं प्रतिष्ठाप्य प्रातराहुतिं हुत्वा  
 वान्यगोत्रे<sup>६</sup> सर्वएकदेशे कर्सेलीकारयेत्<sup>७</sup> केचित्त्रिशिखाः केचि-  
 त्पञ्चशिखाः<sup>८</sup> यथागोत्रकुलकल्पमरण्ये केशानिखनेयुः<sup>९</sup> तंविनिद-  
 धत्येके माणवकैः<sup>१०</sup> पुनः ज्ञात्वा यजमानः स्वस्थानमुपविश्य  
 अथोपरिष्ठाद्धोमं समाप्य वामदेव्यं गीत्वा ततो ब्राह्मणभोजनं  
 ततो ब्राह्मणभोजनम् ॥१४॥

अष्टमे वर्षे ब्रह्मचर्यम्<sup>१</sup> द्वादशसंवत्सराद्वागां<sup>२</sup> तत्राष्टमे वर्षे

1 Note frequency of irregular  
 sandhi

2 तत् उष्णोदकपात्रम् cp. GoGS. II.

9. उष्णोदककंसः.

3 -नन्तरं

4 भातक्षुरं ?

5 दर्भं पिञ्जलीः

6 श्रीह्रियवादि cp. GoGS. II. 9. 6.

7 स्थापयित्वा

8 रक्तानहुहयोमयं कसरः स्थालीपाको वृथा-  
 पक इति cp. GoGS. II. 9. 5.

\* लौकिकत्वं is obviously an intrusion

from the comment. After इति  
 supply उत्तरतः which is found in  
 other Grhyasūtras.

9 माता केशानादत्ते ?

10 वान्यगोत्रे; before this स्वगोत्रे may  
 be supplied; thus स्वगोत्रे वान्यगोत्रे  
 वा, for which cp. text p. 19.

11 कुशली कारयेत् (=वपनं कारयेत्) cp  
 KhāGS. II. 3. 30.

12 केशान् निख-

13 -वकाः

14 -द्वाक्

कुर्यात् स्मृत्युक्ते शुभनक्षत्रे<sup>१</sup> तस्मिन्महनि पूर्वाह्ने उपक्रम्य पूर्व<sup>२</sup>  
 नान्दीमुखं कृत्वा ततः पुण्याहे पूर्वाह्ने आचार्यः सहसिरसं<sup>३</sup>  
 ज्ञापयित्वा वटोः सर्वपत्रं<sup>४</sup> कारयित्वा स्नात्वालं कृत्याहतेन वाससा  
 परिधाय चतुरस्रं स्थण्डिलमुपलिप्य प्राङ्मुखोपविश्य पादौ क्षौलं<sup>५</sup>  
 नीमाक्रम्य दक्षिणे शिष्यस्तद्वदाचार्यं स्वयं<sup>६</sup> दारोर्वा दद्यात्क्षणीं  
 नवोपेतं<sup>७</sup> व्रतिमुचे<sup>८</sup> तद्वद्विरण्ये लोम्ना चर्मणि उपवोतीभूत्वा  
 तयोः पुनराचम्य गृह्याग्निं प्रतिष्ठाय विस्मृतं सगोत्रे<sup>९</sup>र्धं<sup>१०</sup> .....  
 चौलोपनयनगोदानेषु<sup>११</sup> ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं<sup>१२</sup>  
 ह्रुत्वा ततोऽन्वारब्धायां व्याहृतिभिः तिसृभिः ह्रुत्वा उभाभ्यां  
 हस्ताभ्यां माणवकं गृहीत्वा यममा दभ वाचयित्वा<sup>१३</sup>.....प्रेक्षेत्स-  
 वितारं ध्यायन् नुंष्णेनेत्युष्णोदकं प्रोक्षेद्वायुं ध्यायन् दक्षिणेन  
 अञ्जलिं माणवकः पूरयित्वा दक्षिणतः केशान्वापयित्वाऽप उन्दन्तु<sup>१४</sup>  
 इति वापयित्वा विष्णोर्दंष्ट्रोऽसि<sup>१५</sup> इत्यादर्शं प्रेक्षेद् ओषधे त्राय-  
 स्वैर्नैमिति दभं पिञ्चूली<sup>१६</sup> प्रक्षाल्य स्थाने प्रतिष्ठाप्य स्वधिते नैर्न

१ सहसि-

२ सर्वपत्रं

३ क्षोणीम् ?

४ Something has dropped out before  
दारोः ; आचार्यः स्वयं

५ नवोपेतं ?

६ व्रतयुजे or व्रतमुचे ?

७ स्वगोत्रे ? after अर्धं there is blank.

८ After वाचयित्वा there is a blank ;

यम मा दभ is not found ; may be

आयमगात् सविता क्षुरेण etc. ( Man-  
trabr. I. 6. 1) ; this is supported  
by सवितारं ध्यायन् etc.

९ उष्णेन वाय उदकेनेधि Mantrabr.  
I. 6. 2.

१० Mantrabr. I. 6. 3.

११ Mantrabr. I. 6. 4.

१२ Ibid. I. 6. 5.

१३ दर्भपिञ्चूलीः 8



हिंसीः' इत्यादेशं' ओषधीरिति' संजोष्य येन पूषेति विप्रास्तं  
 प्रोक्षेयुः' अन्यपरुषः सकृदायसेन प्रच्छिबां सप्रभिः केशाग्रान् दर्भा-  
 ग्ययुक्तान् तूष्णीं अनडुहे' प्रक्षिप्य पुनश्च उन्दनादि<sup>११</sup> प्रभृत्य' एवं  
 पश्चादुत्तरतश्च त्रियायुर्बेमिति मूर्धानं परिगृह्य जपे' तदुपसृप्य  
 कुर्वन्ति ब्राह्मणं ब्रूयात्' को नामेति<sup>१२</sup> एच्छेदाचार्यः' शिष्यो नक्षत्र-  
 स्वयं<sup>१३</sup> नाम ब्रूयात् तूष्णीं' शिष्याञ्जलौ निलीय' तथा भूमौ शिष्यः'  
 ततः आचार्यो ब्रूयात्' ताभ्यां हस्ताभ्यां माणवकाञ्जलिं गृह्णीयात्'  
 देवस्य<sup>१४</sup> त्वेत्याचार्यो मन्त्री' सूर्यस्येव दुरुदात्वानावर्त्यः'<sup>१५</sup> प्राङ्-  
 मुखस्तिष्ठन् आचार्यंष्टतः' प्राङ्मुखः स्थित्वा उभौ करतलेन  
 शिष्यस्य नाभिदेशं स्पृष्ट्वा प्राणानामित्य' अन्तं<sup>१६</sup>क इत्युदर

1 स्वधितं मेनं हिंसी: Mantrabr. I. 6. 6.

2 प्रेक्षेत् may be supplied; cp. Sāma-  
 śramin's comment on Mantrabr.  
 I. 6. 6.

3 ओषधीः संजोष्य ? Any mantra be-  
 ginning with ओषधीः does not occur  
 in the Mantrabr. between स्वधिते  
 मेनं हिंसी: and येन पूषा etc.

4 Mantrabr. I. 6. 7.

5 -द्य

6 आन- (= चर्मणि गोमये )

7 उन्दनप्रभृति cp. GoGS. II. 9. 19.

8 Mantrabr. I. 6. 8.

9 जपेत् तदु-

10° Mantrabr. I. 6. 17.

11 नक्षत्राध्यं

12 देवस्य ते सवितुः Mantrabr. I. 6. 18 ;  
 so is GoGS. II. 10. 22.

13 Cp. अथैनं प्रदक्षिणमावर्तयति सूर्यस्या-  
 वृतमन्वावर्तस्वा इति GoGS. II, 10.  
 23; for the mantra cp. Mantrabr.  
 I. 6. 19. Note the injudicious  
 abbreviation of our work,

14 आचार्यः पृ-?

15 Mantrabr. I. 6. 20; after प्राणाना-  
 मिति; something is missing; for the  
 viniyoga cp. Sāmaśramin.

16 अन्तक इति उदरे; for अन्तक cp.  
 Mantrabr. I. 6. 20.

अहुर<sup>१</sup> इत्युरसि रुसर<sup>२</sup> इति कण्ठे सं<sup>३</sup> .....सव्येन<sup>४</sup> सव्यं  
 देवाय त्वेत्यपसव्ये वा सव्यं प्रजापतये त्वेति<sup>५</sup> । पुनश्च वटुः प्राङ्-  
 मुखो भूत्वा<sup>६</sup> चार्यो ब्रह्मचार्यस्यसौ समिधमा धेहि आपोऽशान<sup>७</sup>  
 कर्म कुरु मा दिवा स्वाप्सोः<sup>८</sup> इति<sup>९</sup> त्वं ब्रह्मचारोत्यर्थः<sup>१०</sup> । स्वमग्नि  
 कार्यं कुरुत<sup>११</sup> स्रावमनं प्राणाग्निहोत्रोदिति<sup>१२</sup> वा जठरत्वामित्य<sup>१३</sup> एवं  
 कर्तव्यमित्याचार्यो ब्रूयात्<sup>१४</sup> तथास्त्विति तान् प्रतिप्यं प्रातराहुतिं  
 हुत्वा स्वसूक्तं गीत्वा प्राणायामं कुर्यात्<sup>१५</sup> स्वगोत्रे वान्यगोत्रे वा  
 स्वगोत्रे वेदर्थभागं दद्यादन्यगोत्रे चेत्यादं विभस्य<sup>१६</sup> । स्वगोत्रे पुर-  
 स्तादेशेदं<sup>१७</sup> एकदेशे शाउदमित्युक्त्वा प्रणयनं विदुस्<sup>१८</sup> तमग्निं  
 वहिषि सवो निधाय ततः समूहनादि प्रपदान्तं कृत्वा इध्माङ्गं<sup>१९</sup>  
 हुत्वा ततोन्वारब्धे व्याहृतिभिस्तिसृभिः हुत्वा पुनश्च समस्ताभिश्च  
 हुत्वाग्ने व्रतपते इत्यादिभिः माणवको हुत्वा तत्राग्निगुर्वोर्मध्य

1 Mantrabr. I. 6. 21.

2 कृषान इति. Cp. कृषान इदं ते etc. Man-  
 trabr. I. 6. 22.

3 संस्पृश्य ; after this there is blank.

4 सव्येन सव्यं देवाय त्वेत्यपसव्येनापसव्यं  
 प्रजापतये त्वेति...cp. दक्षिणेन पाणिना  
 दक्षिणमंसमन्वाकम्भ्य प्रजापतये त्वा  
 परिद्वाम्यसाविति । सव्येन सव्यं देवाय  
 त्वा सवित्रे परिद्वाम्यसाविति GoGS.  
 II. 10, 20-28. For the mantras  
 cp. Mantrabr. I. 6. 23-24.

5 अपोऽशान ; Mantras : Mantrabr. I  
 6: 25-26.

6 Obviously an intrusion from the  
 comment.

7 ज्ञानाचमनप्राणायामाग्निहोत्रैरिति

8 आ जरठत्वम्

9 ब्रूयात्

10 प्रतिज्ञाप्य

11 स्वगोत्रे वेदर्थभागं दद्यादन्यगोत्रे चेत्यादं  
 विभस्य

12 देशे पदप-?

13 Cp. Mantrabr. I. 6. 9-13.

14 तत्राग्निगुर्वोर्मध्ये नमेत् ?

नयेद्<sup>१</sup> उत्क्रम्य तथा मत्वा ब्राह्मण आचार्यं<sup>२</sup> तिष्ठस्वेदुः प्राङ्-  
मुखो भूत्वा प्रागयान्दभान् ब्राह्मणं स्थित्वा पूरयित्वोदकजशं<sup>३</sup>  
गृह्णीयात् शिष्याञ्जलिं कारयित्वा आचार्यं<sup>४</sup> पर्यञ्जलिं ब्राह्मणं  
पूरयित्वा मन्त्रेत्याचार्यं<sup>५</sup> जपित्वा शिष्याञ्जलिं प्रेक्षयेत्<sup>६</sup> ब्रह्मचार्यतः  
प्राणायामं कृत्वा परिषिञ्चाभ्यर्च्य अग्रये<sup>७</sup> समिधमित्येकां समि-  
धमादद्यात्<sup>८</sup> प्रजापतिं मनसा द्वितोयेन हृत्वा श्रद्धा मे<sup>९</sup> धेत्यग्नि-  
मुपस्थायामात्मानमभिवाद्य त्रियायुषंमिति भस्म गृहीत्वा मध्य-  
मेलं<sup>१०</sup> चानामिकाङ्गुष्ठेन संयूय ब्रह्मा बिन्दुरसीति भाले आयुः  
बिन्दुरसीति शिरसि श्रीबिन्दुरसीति उरसि श्रद्धा बिन्दुरसीति  
गले मेधा बिन्दुरसीति नाभौ तेजो बिन्दुरसीति दक्षिणबाहुमूले  
कामबिन्दुरसीति सव्ये वासुंष्टे सर्वकामेति सर्वाङ्गे वा<sup>११</sup> ततो  
भैक्षं याचेत्<sup>१२</sup> तत् भैक्षं ब्राह्मणे दद्यात्<sup>१३</sup> आचार्याधीनः तूष्णीं<sup>१४</sup>  
तिष्ठेत्<sup>१५</sup> ततो मध्याह्ने यथोक्तमार्जनं कुर्यात्<sup>१६</sup> सायमधिकार्यं<sup>१७</sup>  
ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१५॥

अथ गोदानप्रभृत्यं<sup>१८</sup> ब्रूयाद्<sup>१९</sup> आचार्यस्वस्थानमुपविश्य तथा  
ब्राह्मणो ब्रह्माङ्ग्योर्मध्ये माणवकोदयेषु च दर्भेष्व्वाचार्यानुगो

१ -र्थः

२ तिष्ठस्वयं

३ -णः ; samdhi.

४ -त्वोदककलशं

५ आचार्योपपर्य- = -र्थः + उप-

६ आ गन्त्रेत्याचार्यो ; cp. आ गन्त्रा समग-  
न्महि etc. Mantrabr. I, 7. 14.

७ Mantrabr. I. 6. 32.

८ श्रद्धामेघे प्रजाः संवत् TAA. X. 63

९ Delete मा or - अपामात्मान-

१० Mantrabr. I.6. 8.

११ मध्यमेनामिका ?

१२ बाहुषुष्टे

१३ प्रभृत्यो ( = ति + ओम् )

१४ Delete र्

१५ Samdhi irregular.

भूत्वा दक्षिणजान्वक्तमुपविश्याचार्यो मेखलां त्रिराष्ट्रतां बंध्वा  
माणवको मन्त्रं वाचयित्वा इयं दुरुक्तादित्याचार्यः पुनराचम्य  
ततो माणवकः सुपर्णवसुभासलो भूत्वा शोभने मुहूर्तेन्वावीहर्न<sup>१</sup>  
परस्परमुपनयनं<sup>२</sup> आचार्यप<sup>३</sup> असौ माणवको<sup>४</sup> उपविश्य ततो-  
परिष्टाद्धोमं समाप्य ततस्सावित्रीप्रदानं<sup>५</sup> मध्येः<sup>६</sup> प्रणवमुच्चार्य ततः  
पादे पादेऽवसाय तथा द्वितीयेऽवसाय मुख्यं तृतीये<sup>७</sup> ततः प्रणवपूर्वं  
व्याहृतीः प्रत्येकमवधार्य ओमित्युच्यैः<sup>८</sup> ततः पालाशदण्डं दद्यात्<sup>९</sup>  
सुश्रवः<sup>१०</sup> सुश्रवसं मेत्याचार्योजपित्वा एकमहे<sup>११</sup> सुश्रवः सुश्रवस-  
मिति माणवकं प्रतिग्राह्य ततो दक्षिणकरे द्वे समिधौ गृह्णीयात्<sup>१२</sup>  
धर्मा<sup>१३</sup> भवति धर्मा भवति ॥१६॥

अथातः प्रायश्चित्तानां<sup>१</sup> गृहस्थो ब्रह्मचारो सुरापानचण्डाला-  
भिगमनं गुरुतल्पकब्रह्महत्यागोवधं सुवर्णस्तेयं दुष्प्रतिग्रहं परान्नं  
वैनलघुत्वार्थं<sup>२</sup> ब्राह्मणस्य द्वितीयं<sup>३</sup> प्रायश्चित्तं वक्ष्यामीति<sup>४</sup> त्रिरात्र-  
मुपवासः समिधः श्रपयित्वा ततो वपनं कारयित्वा कमण्डलुनोदकं  
गृहीत्वा सरितः स्नापयित्वा छ्णगोमयं गृहीत्वा गोहृदये जातं<sup>५</sup>  
स्थिता भुवनं<sup>६</sup> पावनीकृते तस्मात्पावनीभूतः सर्वपापक्षयं कुर्वित्यनेन

१ बद्ध्वा

२ Mantrabr. I. 6. 27.

-३ अन्वावाहर्न

४ -नयनम् or -ने ?

५ आचार्यपृष्ठे

६ -वक

७ प्रदानं

८ मध्ये

९ -मवसाय cp. GoGS. II. 10. 36.

१० Mantrabr. I, 6. 31.

११ राकामहं cp. Mantrabr. I. 5. 3.

१२ धर्मो

१३ वैतलघुत्वार्थं=वा+एत-

१४ द्वितीयं or द्वि तीर्थं (=तारकं)

१५ Vocative ; स्थितो ?

१६ भुवने

गोमयं गृहोत्वा अद्भिः संयूय पालाशपर्णं गृहोत्वा द्वादशगृहोत्तं  
 पूरयित्वा प्रणवशतेनाभिमन्त्र्य मस्तकेऽनुलिप्य ब्रह्मसाग्निपर्यन्तं  
 होमत्रयं सर्वत्राभ्यस्ततदुपहृत्पावन पूर्ववत् पुनरभ्यास इति वा  
 ब्रह्मचार्यमद्यपानमधुप्राशनम् प्रत्यरात्रं सुत्रयहोम इति नोपवीती  
 दिग्म्बरं द्वारपालनं क्रमुक्षणं दिवामैथुनं दिवा पुनर्भोजनं  
 चण्डालसंभाषणमन्यरुतमन्योच्छिष्टभोजनं पार्वणप्राशनं सपि-  
 ण्डीमंहैकोद्विष्टं तेषु पुनर्ब्रह्मचर्यं कृत्स्नत्वात् प्रमादालघुत्वमिति  
 ज्ञायते धर्मात्केन कुर्यात् तदभाश्वमाश्रयङ्गम् वितथो भवति  
 तस्माद्गर्मपरो नित्यकुसुमग्रन्थाभ्यासंस्तथा भूत्वा तयोः  
 पुनराचम्य प्रपदान्तं कृत्वा इध्माङ्गं हुत्वा ततोऽन्वारब्धायां  
 व्याहृतिभिस्तिसृभिः हुत्वाग्ने व्रंतादि पंचभिराचार्यो जुहुयात्  
 शिष्यो मन्त्रं वाचयित्वाचार्यः स्वस्थाने तिष्ठन् युवा शिष्यः  
 प्राङ्मुख उद्भावं जलं कारयित्वा पिताञ्जलिं ब्रह्म पूरयित्वा  
 आचार्य आ गन्त्रे मन्त्रमुक्त्वा शिष्याञ्जलिंप्रेक्षेत् को नामेत्या-  
 चार्यो मनसा पृच्छेत् शिष्यो नक्षत्राश्रयं नाम इत्युपांशु तयोः  
 स्वस्थानमुपविश्य ततोपरिष्ठाद्धोमं समाप्य सावित्रीप्रदानार्थं  
 तत्सवितुष्टं णीमहे सूर्यो देवस्य धोमहि भानो सोऽहं संप्रचो-

1 ब्रह्मचार्यग्नि-

2 सर्वत्राभ्यस्त्य तदुपहृत्पावनः ?

3 प्रतिरात्रं or त्रिरात्रं

4 भुक्तिहीनः

5 ?

6 सपिण्डीमयैको-

7 प्रमादाङ्गु-

8 धर्मोक्तेन

9 तदभावे

10 -कुथुमग्रन्था-

11 Cp. Mantrabr. I. 6. 9. 13.

12 Mantrabr. I. 6. 14.

13 -नाथं

14 Cp. Mantrabr. I. 6. 29.

दद्यात् इति तूष्णीं<sup>१</sup> पालाशदण्डं दद्यात्<sup>२</sup> ततो ब्राह्मणभोजनं ततो ब्राह्मणभोजनम् ॥१७॥

अभिभात्मानः<sup>३</sup> सर्वाङ्गैः प्रत्येकसहस्रं<sup>४</sup> स्थण्डिलमुपलिप्य इक्षुदण्डशकं<sup>५</sup> कृत्वोदगग्रमास्तोर्योपरि शिष्योपवेशनम्<sup>६</sup> नवशूर्पं शिरसि निधाय कुशैः छादयित्वाऽचार्यो घटेनाञ्जलिं पूरयित्वा दक्षिणपादेनाक्रम्य येन देवेति<sup>७</sup> नमन्त्रयं<sup>८</sup> एतो न्विन्द्रेत्यभिषिच्य पुनश्च वाससा परिधाय चतुरस्रं<sup>९</sup> स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रवणं<sup>१०</sup> कृत्वा ब्रीचीन् वा यवान् वा यथाच्छकं-स्थण्डिलं पूरयित्वा तं शूर्पं तदुपरि निधाय तथा शिष्योपवेशनं पूर्वोक्तमन्त्रेण पयसादि<sup>११</sup> शिष्यमस्तकेऽभिषिञ्चेत्<sup>१२</sup> चतुरस्रं स्थण्डिलमुपलिप्य पूर्वोपनयनवत् प्रणयनं कृत्वाचार्यो मेखलां त्रिराष्टत्तां बद्ध्वा तूष्णीं शिष्यो मन्त्रं वाचयित्वा यथोक्तमन्त्रेण यज्ञोपवीती शरावं मार्जयित्वा शन्नो<sup>१३</sup> देवोरिति पञ्चशतं यः<sup>१४</sup> पावमानोरिति त्रिः शतं एतो न्विन्द्रमष्टचत्वारि समां<sup>१५</sup> यत्र शतं वा शतवारप्रणवं<sup>१६</sup> शतमष्टोत्तरं एभिर्मार्जयित्वा पुनश्च यथोक्तमार्जनं कृत्वा शुचौ देशे स्थण्डिलं वर्तयित्वा वा कुशाग्रान् सहस्रमादाय द्विशताधिकं वा शतं विभज्य शताग्रं शिरसि निधाय शतं पादतले निधायाक्रम्य पाश्वर्योः शतं शतं बध्नीयात्<sup>१७</sup> उरसि

—३ Not clear

२ -शतं or शकलं ?

३ TB. I. 4. 8. 3.

४ निमन्त्र्य

५ SV. I. 350.

६ प्रणयनं

७ ?

८ पाय-

९ SV. I. 33.

१० SV. II. 648

११ SV. I. 350.

१२ -अस्वारि, गायत्रं शतवारं, प्रणवं शतसैद्यो-

आपो<sup>१</sup> हि ष्ठेति सहस्रं जपित्वा शन्नो देवोरिति द्विगुणमेतो  
न्विन्द्रं चत्वारिंशद् गायत्रं पञ्चसहस्रं प्रणवमयुतं कृत्वा ॥१८॥

अथो ओपासनविधिं व्याख्यास्यामः । कालोऽनादेशे<sup>१</sup> साय-  
माहुत्युपक्रम्य<sup>२</sup> प्रातः प्रस्ते<sup>३</sup> तेजः प्राप्तिसायमाहुर्<sup>४</sup> यदि समख्य  
कृतत्वात् अप्राप्तित्वात् प्रातर्दाहुः<sup>५</sup> सोऽयं यामत्रयादर्वाक् यथा-  
प्राप्तिरिति<sup>६</sup> तस्मात्सकालप्राप्तिर्भवति<sup>७</sup> दिवा यामादद्वाग्यथोक्तमिति  
दातिस्ते<sup>८</sup>स्माद्प्राप्तिर्भवति<sup>९</sup> प्रल्प्य माणवकमन्त्रं<sup>१०</sup> पुनर्गृह्यते  
सकृत्प्रणवेनाभिमन्त्र्य पीत्वा चम्याङ्गुलमात्रं जलमवगाह्य प्राणायामं  
सहस्रं कृत्वाऽपो<sup>११</sup> हि ष्ठेति शतं जपित्वा शन्नो देवोरिति  
द्विशतं यः<sup>१२</sup> पावमानोरिति त्रिशतं एतो न्विन्द्रं<sup>१३</sup> चतुर्दश गायत्रं  
पञ्चदश प्रणवसहस्रं इत्यष्ट<sup>१४</sup> तेषां सुमनसो जत्प<sup>१५</sup> पुनर्नाभिमात्रं  
जले स्थिता प्राणायामशतं कृत्वाऽपो हि ष्ठेति शतम् ॥१९॥

अथ पुनर्ब्रह्मचर्यविधिं व्याख्यास्यामः । षण्मासान् पयोभक्षः  
समुद्रमवगाह्य पूर्ववन्वान्दोमुखं कृत्वा ततो वपनं कारयित्वा अष्टौ  
ब्राह्मणान्निजोच्य अष्टौ मृन्मयेषु दधिमध्वाज्यपयः शर्करोदकं  
नालिकेरजलं पुरोषं गंगातीयं एतान्पूरयित्वाऽहतेन वाससा

1 SV, II. 1187.

7 माणवको

2 Cp. सायामहुत्युपक्रम एव etc. CoGS.  
I. 23.

8 SV. II. 1187.

9 SV. I. 33.

3 प्रातः प्रास्ते तेजःप्राप्तिः साय-

10 SV. II. 648.

4 प्रातराहुः

11 SV. I. 350.

5 यामादर्वाग

6 प्राप्तिः

12 जपेत् or जपन् ?

परिवेश्य आ प्यायस्वेति' क्षोरपात्रमभिमन्थ्य दधिक्राविणेति'  
दधिपात्रं शुक्रमसीति' घृतपात्रं मधुश्चु'न्निधनमिति मधुपात्रम्  
आपो हि ष्ठेति' शर्कराम् कया नश्चित्र' इति नालिकेरम्  
गायत्रे गोमूत्रं एवं° देवेति अर्णोदपात्रमिति ॥२०॥

इत्येते' वा वामित्युच्चैः ब्रूयात्' प्रदक्षिणेन जलं वोक्ष्यादि-  
त्यमादित्यमंशक्तश्चेत् प्रतियामे सरुत् घटिकावसानं वातांस्तमयाद्  
भवति' ततः साय मूर्जयित्वा कमण्डलुनोदकं गृह्येत्वा मढं  
प्रविशेत् । प्राङ्मुखोपैविश्य तत उदकं पोत्वा नेत्रयोः प्रक्षाल्या-  
चम्य ततः प्राणापानौ द्वौ तवश्वावीयौ" द्वौ राजनशाशाहिणाभ्यौं  
गवां व्रते हे इदं विष्णुः" प्रङ्घं देवव्रतानि' एतेषां पुनः

1 RV. I. 91. 17.

2 SV. I. 358. (with दधिक्राव्यः)

3 VS. I. 31.

4 A particular Sāman

5 SV. II. 1187.

6 SV. I. 169.

-७-<sup>1</sup>Untraced.

8 अरणोद-

9 Beginning is missing, this is shown  
by इति. Note injudicious abbrevi-  
ation of the work. Cp. सिद्धे सायं-

प्रातर्भूतमित्युक्ते ओमित्युच्चैर्ब्रूयात् Khā-  
GS. I. 5. 19.

10 One आदित्यं can be omitted.

11 Delete ता

12 सायं

13 -स उप-; Samdhi irregular.

14 अर्क इत्यादि हि वं इत्यन्तं तवश्वावीय-  
मिति केचित् । इलान्दं पञ्चानुगाममिति  
केचित् । शास्त्रान्तरस्त्रमित्यन्ये Com-  
ment on KhāGS. II. 5. 34.

15 राजनरौहिणौ cp. Lātyānāśrauta-  
sūtra. I. 6. 35.

16 SV. I. 222.



पुनरभ्यासो<sup>१</sup> न तिष्ठे<sup>२</sup> वावसानं न निद्रं द्राचं इति<sup>३</sup> द्वादशरात्र-  
मुपवासो<sup>४</sup> ह्यापरेवाद्भ्रतं<sup>५</sup> न याचते । द्वादशरात्रं नाश्रोयात्  
इत्य<sup>६</sup> एवं द्वादशरात्रमुपवासः<sup>७</sup> कृत्वातिकृत्स्न इति स्मृतम् ।  
यावद्ब्रह्मरूपतिर्ब्रह्मा तावत्स्वर्गे लोके महीयते<sup>८</sup> न च पुनरावर्तते  
न च पुनरावर्तते ॥२१॥

॥ कौथुमगृह्यं समाप्तम् ॥



## Index to the mantras occurring in the Text

[Figures within brackets refer to  
page and line of the Text]

- agnaye samidham ābāraṃ (25.5) SMB. 1.6.32; common in Gṛhya-sūtras.
- agnaye svāhā (11.2) AV. 19.4.1; VS. 10.5; TS. 1.8.13.3; MS. 2.6.11; 70.7; KS. 15.7; does not occur in SV. and SMB.
- antaka (23.10) SMB. 1.6.20 (last word in B); GG. 2.10.24; KhG. 2.4.15.
- amṛto'si (18.8) SMB. 1.5.14.
- ayam ūrjāvato vṛkṣaḥ (15.11) SMB. 1.5.1; S'G. 1.22.10; GG. 2.7.4; PG. 1.15.6; KhG. 2.2.25.
- asu (16.6) SMB. 1.5.7.
- ahura (24.1) SMB. 1.6.21; GG. 2.10.25; KhG. 2.4.16. with Rudraskanda: antaka idam te pari dadāmyudaram, ityudaram, ahura idam te pari dadāmy ura ity uraḥ, kṛṣṇa idam te pari dadāmi kaṇṭham iti kaṇṭham.
- āgantrā sam aganmahi (25.4.27.14) SMB. 1.6.14; GG. 2.10.20, MG. 1.5.1; HG. 1.22.2.
- āpa undantu jivase (22.12) SMB. 1.6.3; GG. 2.9.12; ApMB. 2.1.2; HG. 1.9.12; MG. 1.21.3.
- ā pyāyasva sam etu te (30.1) not found in SV or SMB; cp RV. 1.91.16, 97.17.
- āyam agāt (? 22.10) SMB. 1.6.1; KhG. 2.3.20.
- āyuh bindur asi (25.8) Text doubtful.
- idam viṣṇur vi cakrame (30.10) SV. 1.223; cp RV. 1.22.17-21 five stanzas.
- iyam ājñedam annam (? 17.7) SMB. 1.5.8; GG. 2.7.18; KhG. 2.2.34 our text has māksā for which also see mā kṣā namas te KhG. 1.5.20.
- iyam duruktāt (26.2) SMB. 1.6.27; GG. 2.10.37; PG. 2.2.8; ApMB 2.2.9.
- ud u tyam (8.7) SV. 1.31; RV I. 5. 1. AV. 13.2.16; VS. 7.41.
- uṣṇena vāya udakenaidhi (22.11) SMB. 1.6.2; GG. 2.9.11; PG. 2.1.6; ApMB. 2.1.1.
- cto nv indram stavāma (28.6.14: 29.2, 10) SV. 1.350; 2.752; RV. 8.95.7.
- eṣo'si (18.7) SMB. 1.5.14.
- evam deva, ? (30.4) untraced, cp • evam tvā veda yo veda SMB. 2.4.13.
- Om (4.15; 5.6; 19.6) common,
- Om prokṣyāmi (5.9), untraced.
- oḍhe tvāyasvainam (22.13) SMB. 1.6.5.
- katamo'si (18.6) SMB. 1.5.14; GG. 2.8.13; VS. 7.29; KS. 37-13.14; TB. 2.6.5.3.
- kayā naś citra ā bhuvat (30.3) ŚV. 1.169; RV. 4.31.1.
- kartavyā iti (4.4) untraced.
- kāma bindur asi (25.11) untraced.
- kiñ paśyasi (16.2) SMB. 1.5.5; GG. 2.7.10; KhG. 2.2.6.
- kuryaḥ (23.3) untraced.
- kṛṣṇa iti (24.1) cp. under ahura.
- ko nāmāsi (23.5); SMB. 1.6.17.
- ko'si (18.6) SMB. 1.5.14; SG. 3.2.21 GG. 2.8.13; KhG. 2.3.9.
- gāyatrī (= bhūr bhuvaḥ svaḥ tat savitur vareṇyam etc.) 10.10; common.
- grhṇāmi te (12.3) SMB. 1.2.10; AV. 14.1.50; HG. 1.20.1.
- candramā ha iti (? 8.5), untraced.
- citraṃ devānam (8.7) RV. I 115.1; AV. 13.2.35; Ars. 5.3; not found in SV. or SMB.
- tat savitur vṛṣṭmahe (27.17) RV. 5.82.1; AB. 4.30.3; AG. 1.20.4; SG. 6.4.8.
- tathāstu (24.6) untraced.
- tavaśyāvīya (30.9) CP. KhāGS. II. 5.34 with comment.
- tejo bindur asi (25.10) untraced.
- tryāyusaṃ jamadagneḥ (23.4) SMB. 1.68; GG. 2.9.20; (25.7).
- dadhikrāvno akāriṣam (30.1) SV. 1.358; RV. 4.39.6; not found in VS.
- devasya te savituh (23.8) SMB. 1.6.18; GG. 2.10.22;
- devasya tvā (11.10) SMB. 1.6.18.
- devāya tvā savitre (24.2) SMB. 1.6.14; GG. 2.10.28; KhG. 2.4.17.
- nirastah parāvasuḥ (5.4) SB. 1.5.1. 23; GG. 1.6.14; Not found in SV. or SMB.
- patni vā (4.4).
- pāhi no agny enase (9.13) TA. 10.5.1; SG. 5.1.8 gives the three verses as :
- pāhi no agna enase svāhā  
pāhi no viśvavedhase svāhā  
yajñam pāhi vibhāvaso svāhā  
sarvaṃ pāhi śatakrato svāhā||
- pumān agniḥ pumān indrah (15.1.) SMB. 1.4.9; GG. 2.6.11; KhG. 2.2.23.

- pumās̄sau mitrāvaruṇau (14.1) varāṃ pratigṛhṇāmi (11.11) untraced.  
SMB. 1.4.8; SG. 1.17.9; GG. 2.6.3; PG. 1.9.5; KhG. 2.2.19.
- prajāpataye tvā pari dadāmi (24.2) vasoḥ sadane sīdāmi (5.5) untraced.  
SMB. 1.6.23; GG. 2.10.28; KhG. 2.4.17. viṣṇuḥ yonīṃ kalpayatu (12.14)  
SMB. 1.4.6. RV. X. 184.1; AV. 5.25.5. common.
- prajāpataye svāhā (11.2; 3.11.9.13;) viṣṇuḥ or daṃṣṭro'si (22.13) SMB  
common. 1.6.4; GG. 2.9.13.
- prāṇānāṃ granthir asi (23.10) SMB. vyāhṛti (6, 9.11; 11.15; 12.5;  
1.6.25; GG. 2.10.29; KhG. 2.4.19. 13.12; 14.9; 15.9; 18.5; 22.9;  
24.10; 26.7; 27.11;) they are:  
brahmacārya asy asau (24.3) SMB. 1.6.25; GG. 2.10.29; KhG. 2.4.19.  
om bhūḥ svāhā |  
brahmā bindur asi (25.9) untraced. om bhuvāḥ svāhā |  
br̄haspatir brahmāhaṃ mānuṣāḥ om svāḥ svāhā |  
(5.3) LS 2.4.6. nowhere else. om bhūr bhuvāḥ svāḥ svāhā |  
bhūr bhuvāḥ svāḥ (4.7; 5.3) com- śāṃ no devīḥ abhiṣṭaye (19.5;  
mon. 28.13; 29.1; 9;) SV. 1. 33. common.  
madhuścun nidhana (30.2). Grām. Sukram asi (30.2) VS. 1.31; VS.1.1.  
IX. 2.17 composed on SV. 1.305. 10.3; not found in SV or SMB.
- medhāṃ te mitrāvaruṇau (17.8) Śradhā bindur asi (25.9) untraced.  
SMB. 1.5.9; GG. 2.7.19; KhG. Śradhāmedhe (25.6) not found in  
2.2.34. SMB; cp. SG. 2.7.11; 17. TAA.  
medha bindur asi (25.10) untraced. 10.63.
- yad adas candram (20.7) SMB. śrīr bindur asi (25.9) untraced.  
1.5.13; GG. 2.8.7. sa tvāhne pari dadātu (18.12)  
yayor ojasā skabhītā rajāmsi (7.3) SMB 1.5.15.  
AV. 7.25.1; not found in SV. or samidham ā dhehi (24.4) SMB.  
or SMB. 1.6.26; GG. 2.10.30.
- yaśaso yaśo'si (17.5) SMB. 2.8.11; sarvakāma ? (25.11) untraced.  
GG. 4.10.14; KhG. 4.4.14; ApMB. sarvapāpakṣayaṃ kuru (26.16) un-  
2.10.1. traced.
- yām devāḥ pratipaśyanti ? (19.10) sāvitri = gāyatri (26.5; 27.16) cp.  
SMB. 2.2.15. Gobhiliya Gṛhyakarmaprakāśika  
yona pūṣā br̄haspateḥ (23.1) SMB. Upanayanaprayoga 258.  
1.6.7. GG. 2.9.16. sūryasyāvṛtam anvāvastavāsau  
yenāditeḥ śimānaṃ nayanti (15.12) (23.8) SMB. 1.6.19; GG. 2.10.23.  
SMB. 1.5.2; GG. 2.7.6. suśravaḥ suśravasaṃ mā kuru  
rākām ahāṃ suhavāṃ suṣṭūti huve (26.8) SMB. 1.6.31.
- (15.13.26.8) SMB. 1.5.3; RV. II. sthāpyo nirvāpaḥ (5.11) untraced.  
32.4; AV. 7.48.1. common. svadhite nāinaṃ (mainam; 22.14)  
rājanasāśāhina (30.9) may be SMB. 1.6.6.  
rājanarauhitaḥ for which cp. svam agnikāryaṃ kuruta (24.5)  
Lāṭyāyana śrauta 1.6.35. Rājana untraced.  
(Ār.G. 4.2.19) is composed on sviṣṭakṛte svāhā (9.14) common.  
SV. 1.318. hā u candra (20.1) untraced.

## Index to mantra-gānas

agnim vo vṛdhantam (10.14) RV. VIII. 102.7; SV. 946; the ṛca in SV is:—

agnim vo vṛdhantam adhvarā-  
nām purūtamam |  
achā naptre sahasvate || 946.  
āyam yathā na ābhuvat tvaṣṭā  
rūpeva takṣyā |  
asya kratvā yaśasvataḥ || 947 ||  
āyam viśvā abhi śriyo'gnir  
deveṣu patyate |

ā vājair upa no gamat || 948 ||  
agnir aitu (11.1, 16) SMB. 1.1.9 has  
etu and our own text at 11.16  
reads etu; the mantra with aitu  
occurs in APMB. 1.4.7; AG.  
1.13.6; PG. 1.5.11; HG. 1.19.7.  
the mantras referred to here  
are:—

agnir etu prathamō devatānām  
yah so'syai prajāṁ muñcatu  
mṛtyupāsāt |

tad āyam rājā varuṇo'nu man-  
yatām yatheyām strī pautram  
agham na rodāt svāhā ||9||

imām agnis trāyatām gārha-  
patyaḥ prajāṁ asyai jarad-  
aṣṭir kṛnotu |

aśūnyopasthā jivatām astu  
mātā pautram ānandam abhi  
vi budhyatām iyam svāhā  
|| 10 ||

dyaus te pṛṥṥhām rakṣatu vāyur  
ūrū aśvinoau ca |

stanamdhayas te putrānt savi-  
tābhi rakṣatu ā vāsasaḥ pari-  
dhānād brhaspatir viśvedevā  
abhi rakṣantu paścāt svāhā ||  
|| 11 ||

mā te grheṣu niśi ghoṣa utthād  
anyatra tvad rudatyaḥ sam  
viśantu | mā tvam rudat yura  
ā vadhiṣṭhā jivapatnī pati-  
loke vi rāja paśyanti prajāṁ  
sumanasyamānām svāhā  
|| 12 ||

aprajasyām pautramatyām  
(magham) pāpmānam uta vā  
agham |

śrīṇaḥ srajam ivonmucya  
dviṣadbhyaḥ prati muñcāmi  
pāsam svāhā || 13 ||

paraitu mṛtyur amṛtam na  
āgād vaivasvato no abhayaṁ  
kṛnotu |

param mṛtyo anu parehi pan-  
thām yatra no anya itaro  
devayānāt ||

caḥṣmate śṛṇvate te bravimi  
mā naḥ prajāṁ riṣiṣo mota  
virānt svāhā || 14 ||

agne vratapate (24.12; 27.11). The  
mantras in SMB. are:—

agne vratapate vratam carīṣya-  
mi tat te pra bravimi tac  
chakeyam |

tenardhyāsam idam aham anṛtāt  
satyam upaimi svāhā  
11.1.6.9 ||

vāyo vratapate vratam cari-  
ṣyāmi tat te pra bravimi tac  
chakeyam |

tenardhyāsam idam aham anṛtāt  
satyam upaimi svāhā || 10 ||

sūrya vratapate vratam cari-  
ṣyāmi tat te pra bravimi tac  
chakeyam |

tenardhyāsam idam aham anṛtāt  
satyam upaimi svāhā || 11 ||

candra vratapate vratam cari-  
ṣyāmi tat te pra bravimi tac  
chakeyam |

tenderdhyāsam idam aham anṛtāt  
satyam upaimi, svāhā || 12 ||

vratānām vratapate vratam  
carīṣyāmi tat te pra bravimi  
tac chakeyam |

tenardhyāsam idam aham anṛtāt  
satyam upaimi svāhā || 13 ||

Cp. also VS. 1.5; TS. 1.5.10.3; MS.  
4.9.24; 137.8; SB. 1.1.1.2; TB.  
3.7.4.7; TA. 4.41.3; HG. 1.7.8;  
GG. 2.10.16; KhG. 2.4.7.

āpo hi ṣṭhā mayobhavaḥ (19.5; 29.1;  
9; 12; 30.3) SV. 1837; the three  
mantras are:—

āpo hi ṣṭhā mayobhavas tā na  
ūrje dadhātana |

mahe raṇāya caḥṣase || 1837 ||  
yo vaḥ śivatamo rajas tasya  
bhājayateha naḥ |

uśatir iva mātaraḥ || 1838 ||  
tasmā araṁ gamāma vo yasya  
kṣayāya jinvatha |

āpo janayathā ca naḥ || 1839 ||

Common in Saṁhitās and Sūtras.  
imam stomam (10.15) RV. I. 94.1;  
SV. 1.66; MS. 2.7.3.:78.1; SMB.  
2.4.2—4 are:—

imam stomam arhate jātavedase  
ratham iva saṁ mahemā mani-  
ṣyā |  
bhadrā hi naḥ pramatir asya  
samsady  
agne sakhye mā riṣāmā vayanā  
tava ||

bharāmedhman kṛṇavāmā ha-  
vīṅṣi te  
citayantaḥ parvaṇā parvaṇā  
vayam |  
jīvātave pratarāṃ sādhyā  
dhiyo  
'agne sakhye mā riṣāmā vayan  
tava ||  
śakema tvā samidham sādhyā  
dhiyas  
te devā havir adanty āhutam |  
tvam ādityam ā vaṇa tān hy  
us'masy  
agne sakhye mā riṣāmā vayan  
tava ||

pañcakam (—mam) samastāntam  
(9.12) SMB. 1.4.1—5:—  
agne prāyaścitte tvam devānām  
prāyaścittir asi | brāhmaṇas tvā  
nāthakāma upadhāvāmi yāsyāḥ  
pāpī lakṣmī tām asyā apajahi  
svāhā || 1 ||

vāya prāyaścitte tvam devānām  
prāyaścittir asi | brāhmaṇas tvā  
nāthakāma upadhāvāmi yāsyāḥ  
pāpī lakṣmī tām asyā apajahi  
svāhā || 2 ||

candra prāyaścitte tvam devānām  
prāyaścittir asi | brāhmaṇas tvā  
nāthakāma upadhāvāmi yāsyāḥ  
nāthakāma upadhāvāmi yāsyāḥ  
svāhā || 411

Agni, Vāyu, Candra and Sūrya all  
four combined (samasta) make up  
the fifth:—

agnivāyucandrasūryāḥ prāyaścit-  
tayo yūyam devānām prāyaścit-  
tayaḥ stha | brāhmaṇo vo  
nāthakāma upadhāvāmi yāsyāḥ  
pāpī lakṣmī tām asyā apa hata  
svāhā || 511

This is the first set; in the second  
set of these very mantras 'pāpī  
lakṣmī' is replaced by 'patighñi  
tanūḥ'; in the third set 'pāpī lak-  
mī' is replaced by 'aputryā tanūḥ'  
in the fourth set 'pāpī lakṣmī' is  
replaced by 'apadavyā tanūḥ'. Thus  
the original four mantras become  
five; again the five mantras become  
twenty: For details cp. Bhaṭṭa  
Nārāyaṇa and Cintāmaṇi Bhaṭṭā-  
cārya on Gobhīlagṛhya 2.5.4.  
(manasya pañcamikā bahuvad bhīya)  
see also Rudraskanda on Khādīra  
Gṛhya 1.5.12. Our text may be  
read pañcakam samastāntam | cat-  
vāri |

paṇḍapa (4.11; 11.5; 13.11; 14.9;  
15.9; 16.5; 18.1; 22.8; 27.10.)  
SMB. 2.4.5-6 constitute Pra-  
pada:—

tejas ca tejas ca śradhā ca hrīś  
ca satyam ca krodhas ca tyāgas ca

dhṛtiś ca dharmas ca sattvam ca  
vāk ca manas cātmā ca brahma ca  
tāni prapadye tāni mām avantu  
bhūr bhuvah svar om mahāntam  
ātmānam prapadye || 5 ||

virūpākṣo'si dantāñjis tasya te  
śyāḥ parṇe grhā antarikṣe vimitam  
hiraṇmayam tad devānām hrdayāny  
ayasmaye kumbha antah samnihi-  
tāni tāni balabhṛc ca balasāc ca  
rakṣato, pramañi animiṣataḥ satyam  
yat te dvādaśa putrās te tvā sarh-  
vatsare sarh-vatsare kāmāpreṇa yaj-  
ñaena yājyitvā punar brahmacaryam  
upayanti tvam deveṣu brāhmaṇo'sy  
ahañ manusyēsu brāhmaṇo vai  
brāhmaṇam upa dhāvaty upa tvā  
dhāvāmi japantaḥ mā mā pratijāpīr  
juhvantaḥ mā mā pratihausiḥ kur-  
vantam mā mā pratikāriṣ tvāñ  
prapadye tvayā prasūta idam karma  
kariṣyāmi tan me rādhyatām tan  
me sam rādhyatām tan ma upa-  
dyatām samudro mā viśvavyacā  
brahmānujāntu tutho mā viśvavedā  
brahmaṇaḥ putro'nu jāntu śvātro  
mā pracetā maitrāvaruṇo' nu jāntu  
tasmai virūpākṣāya dantāñjaye  
samudrāya viśvavyacase tuthāya viś-  
vavedase śvātrāya pracetase sahasrā-  
kṣāya brahmaṇaḥ putrāya namaḥ  
|| 6 ||

This is Prapada according to  
Rudraskanda on Khādīra Gṛhya  
1.2.22; cp. also Bhaṭṭa Nārāyaṇa  
and Cintāmaṇi Bhaṭṭācārya on  
Gobhīla Gṛhya 4.5.8.

yaḥ pāvamañiḥ (19.6; 28.14; 29.10)  
SV. 1298; the mantras in the  
SV are:—

yaḥ pāvamañir adhyety ṛṣibhiḥ  
sambhṛtaṃ rasam |  
sarvam sa pūtam aśnāti svaditam  
mātarīśvanā || 1298  
pāvamañir yo adhyety ṛṣibhiḥ  
sambhṛtaṃ rasam |  
tasmai sarasvati duhe kṣīraṃ  
sarpir madhūdakam || 1299  
pāvamañiḥ svastyayanīḥ sudughā  
hi ghrtaścutāḥ |  
ṛṣibhiḥ sambhṛto raso brāhmaṇeṣv  
amṛtam hitam || 1300  
pāvamañir dadhantu na imam  
lokam atho amum |  
kāmānt samardhayantu no devir  
devaiḥ samāhṛtāḥ || 1301  
yena devāḥ pavitṛpātmānaḥ  
punate sadā |  
tena sahasradhāreṇa pāvamañiḥ  
punantu naḥ || 1302  
pāvamañiḥ svastyayanīḥ tābhīr  
gachati nāndanam |

puṇyānāṁ ca bhakṣān bhakṣayaty  
amṛtatvaṁ ca gachati || 1303 ||  
yat te susīme (20.5) SMB. 1.5.10;  
the three mantras are:—  
yat te susīme hṛdayaṁ hitam  
antaḥ prajāpatau |  
vedāhaṁ manye tad brahma  
māhaṁ pautram aghaṁ ni gām || 10 ||  
yat pṛthiryā anābhṛtaṁ divi can-  
dramasi śrītam |  
vedāmṛtasyāhaṁ nāma māhaṁ  
pautram aghaṁ riṣam || 11 ||  
indrāgnī śarma yachataṁ prajā-  
pati ( |  
yathāyaṁ na pramiyeta putro  
janitry adhi || 12 ||  
yā tiraścī (16.6) the two mantras in  
SMB are 1.5.6-7:—  
yā tiraścī nīpadyate ahaṁ vidhar-  
aṇi iti |  
tām tvā ghṛtasya dhārayā yaje  
samdhāraṇīm aham ||  
samrādhanyai devyai deṣṭryai  
svāhā || 6 ||  
vipacit puccham abharat tad  
dhātā punar āharat |  
parehi tvaṁ vipaścit pumān ayaṁ  
janīyate'sau nāma || 7 ||  
yat kusīdam (9.14; 10.1,2) SMB  
2.3.18. The mantras in  
SMB. are:—  
yat kusīdam apradattaṁ mayeha  
yena yamasya nidhinā carāṇi |  
idaṁ tad agne aṇṇo bhavāmi,  
jīvaṁ eva pratihaste dadāmi || 18 ||  
ekāṣṭakā tapasā tapyamānā  
ajāna garbhaṁ mahimānam  
indram |

tēna devā asahanta śatṛn  
hantāsuraṇāṁ abhavac chacībhiḥ  
|| 9 ||  
In MS. 4.4.17: 245.9 three mantras  
occur:—  
yat kusīdam aprattitaṁ mayeha  
yena yamasya nidhinā carāvāḥ |  
etat tad agne aṇṇo bhavāmi,  
jīvaṁ eva pratihastānṛṇāni ||  
yad dhaṣṭābhyaṁ cakara kilbiṣāny  
akṣāṇāṁ vagmum avajighram  
āpaḥ |  
ubraṁ paśyāc ca rāstrabhṛc ca  
tāny apsarasāṁ anudattānṛṇāni ||  
ugraṁ paśyed rāstrabhṛt kilbiṣāni  
yad akṣavṛttam anu dattam etat |  
nem na (-nna?) ṛṣān ṛṣavān Ipa-  
māno  
yamasya loke nidhir ajarāya ||  
After this Varuṇa mantras begin.  
The readings may be checked in the  
light of my Kāthaka-Brahmaṇa-  
sāṁkalana pp. 126-27.  
vāmadevyam (11.3; 12.6; 16.2;  
18.13; 19.7; 21.10) SV. 682-  
684 are:—  
kayā naś citra abhuvad ūti  
sadāvṛdhaḥ sakhā |  
kayā śaciṣṭhaya vṛtā || 682 ||  
kas tvā satyo madānām mamhiṣṭho  
matsad andhasaḥ |  
drdhā cid āruje vasu || 683 ||  
abhi ṣu ṇaḥ sakhinām avitā  
jāritṛām |  
śatām bhavāsy ūtaye || 684 ||  
svasti na indro vṛddhaśravāḥ  
svasti naḥ pūṣā śivavedaḥ  
svasti naś tārkṣyo ariṣṭanem  
svasti no bhṛhaspatir dadhātu ||  
See Cintāmaṇi Bhāṭṭācārya on  
GGS. 1.9.5: 274, 275, 812.

















